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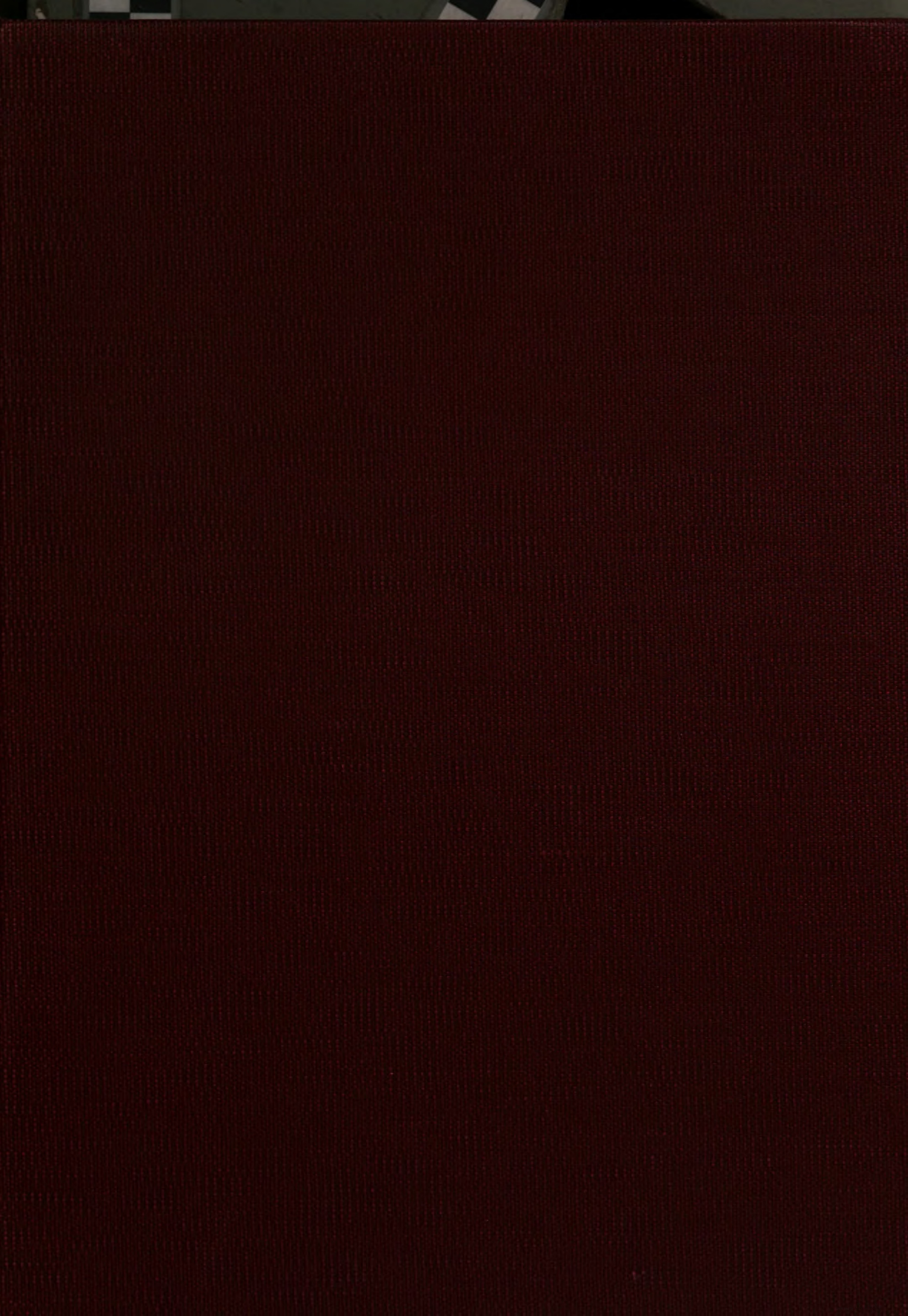
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**The AMERICAN  
HEBREW**


**& Jewish Messenger**

**THE NATIONAL JEWISH WEEKLY**

Edited by

**Isaac Landman**

**Estimating Henry Ford's Jewmaniacy**

**Summer Activities of Jewish  
Institutions**

**American Jewish Committee  
Reports**

**New Organization to Promote  
Jewish Centers**

**The One-Act Playhouse**

**W**HAT do you think of the sincerity, the honesty, of Mr. Ford in the quixotic attack on the Jews and in his fulminations regarding "The Protocols," when his erudite amanuensis must know that the following passage was purposely omitted from the English version of the pamphlet, translated from the Russian, and published in England, for Englishmen?

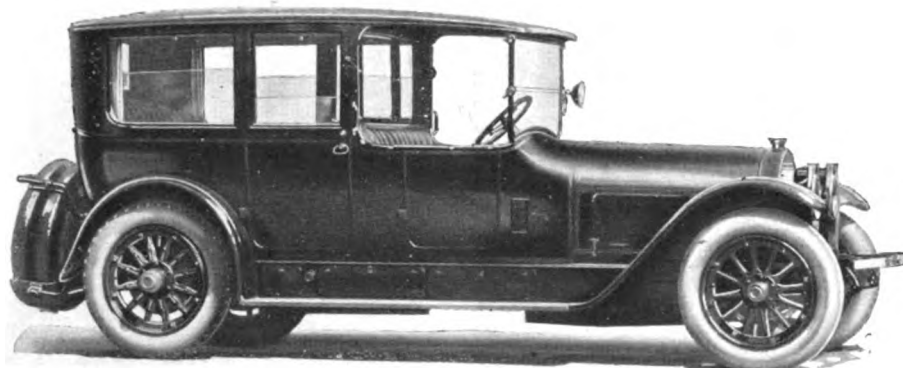
**"ENGLAND HAS CONTRIBUTED TO THE DESTRUCTION AND TRANSFORMATION OF EVERY COUNTRY IN EUROPE, AND ORTHODOX AND AUTOCRATIC RUSSIA IS REPRESENTED AS THE SURVIVING DEFENCE AGAINST THE TRIUMPH OF ANTI-CHRIST."**

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R 71

# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 14

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Friday, August 20, 1920—Ekl 6, 5680

## The Week in Review

### We Commend Mr. Hylan

THE AMERICAN HEBREW has consistently fought for those whom the community has underpaid. In this group we may place teachers, post office employees and librarians as among the most worthy. The new teachers' schedules, in effect August first, have established a comfort wage scale for the pedagogic corps of our great city. The post office employees have not yet been adequately provided for owing to the short sighted policy of the Federal Government. It looked as if the librarians and other city workers whose salaries are very low were also to be dismissed with a pittance, when Mayor Hylan stepped in and opposed the projected "increases." The Controller, who has been "agin" everything the Mayor ever proposed, favored a flat 20 per cent. increase for all city employees. This would have given the higher paid employees a good deal and the lower paid ones very little. The Mayor insisted on a fairer apportionment and, fortunately, secured enough support in the Board of Estimate to put it through. This will result in a more adequate distribution of the \$5,000,000 provided for all beneficiaries. The librarians whose cause has ever been of vital interest to us will receive a just share of the dividend. Another feature of this raise which especially pleases us is that we are in agreement with His Honor.

### Stand by the Polish Jews!

MR. LEON KAMAIKY, publisher of the Jewish Daily News, after spending a half year in Poland, Lithuania and other European countries as a commissioner of the Hebrew Sheltering and Immigrant Aid Society of America, brings back a most terrifying picture of conditions as they exist. It is interesting to note that, fresh from the ground, Mr. Kamaiky suggests measures for saving the Polish Jewish population in line with those already considered and partly put into practice by the Joint Distribution Committee. The Jews of Poland, whose homes are again the field of war operations, need only to have the knowledge that the Jews of America will stand by them in the period of reconstruction after the war, in order to keep up their courage to fight for their country and to re-estab-

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The American Hebrew will follow you to your summer home. Just send us your summer address.

lish themselves in the new Republic after the war. It is to be hoped, however, that Poland, after its present trials, will cleanse itself of its anti-Semitic folly and carry out, both in theory and in practice, its duties and obligations to its Jewish citizenry.

### College Tests on New Year

OUR attention once again is called to the fact that the Fall entrance examinations in a number of colleges and universities are set for Rosh Hashonah. Isn't it possible for some of our national Jewish organizations, especially those which are concerned with the religious welfare of Jewish students to communi-

cate with officers of colleges and universities long enough before dates of examinations are set to obviate this difficulty for Jewish young men and young women? The officers of our great institutions of learning, we believe, will not willingly cause prospective students to desecrate their Holy Days, prevent them from attending worship in their appointed places or cause them to lose an opportunity to take their entrance examinations. We know that the Union of American Hebrew Congregations sends calendars of the Jewish holidays to our large colleges. This method of informing the authorities evidently has failed to bring the desired results. There must be some other way. We suggest that Jewish students themselves, who are most concerned, call the attention of the proper persons far enough in advance to obtain the necessary changes.

### Fear of the Alien Works Havoc

AMERICANS of the old school who believed literally that our country is "the home of the brave and the free" are discovering, much to their consternation, that it shelters a considerable number of cowards and slaves—cowards who act in mobs and slaves who obey the dictates of prejudice. That there could be successfully undertaken an organized assault against the foreign element of any American town such Americans would have stoutly denied. And yet this is exactly what happened. In West Frankfort, Illinois, the unaccountable thing took place. A mob of 4,000 men set upon the "foreigners" of that city and drove out some 5,000, incidentally killing seven or eight of

them, in revenge for the murder of two boys. If this had occurred in Europe and if the people attacked had been Jews, the incident would have been dismissed without comment by newspapers that seem to regard such slaughter as more or less legitimate. But we cannot conceal the fact that the riot in West Frankfort was dangerously like a pogrom in method and result. In each case blind hatred supplied the motive and bestial lust and murder were considered legitimate. Reviewing the mob outbreaks of the last few years—the killing of negroes in East St. Louis, in Chicago, in Washington, all Northern territory, hitherto considered immune to the germ of race hatred—we are compelled to ask ourselves seriously whither we are drifting. The remedy is education, education in decency and democracy,

### Jeremiad of the Negro

AT A recent meeting of The Universal Negro Improvement Association in this City recently, Dr. McGuire, one of the colored speakers, uttered the following interesting observation:

"We are somewhat like the Hebrews. Like them we have left our native land and have no place to go. There are 400,000,000 of us in the world. No white man can lead that mass now. Look what the white man has done to us; how he misrepresents us. Take up a school geography, edited by whites, and look for the pictures of Ethiopians. You find an undeveloped offensive savage. Do we look like that?"

There is genuine pathos in this cry from an embittered heart, although the parallel is not altogether exact. The Jew gave to the world a code of ethics which, had it been followed, would have made life far more bearable, not only for the Negro but for himself. In another vein and in a different spirit, Dr. McGuire is quoted as having said:

"We want black men of courage. It takes 1,000 white men to lick one negro."

This is sheer braggadocio and does Dr. McGuire's worthy cause more harm than good. It is hard to be temperate and patient under constant provocation, but such an utterance idealizes the very brute force whose application against the Negro is the cause of Dr. McGuire's sorrow and indignation.

### A History of American Jews

IT will not be long before the American Jewish Historical Society will begin the publication of a History of the Jews in America; a task which several of contemporaries advocate. Material already has been compiled by the society. Albert M. Friedenberg, its corresponding secretary, has contributed preliminary chapters on the subject to our columns. The American Jewish Committee and other organizations, and the New York Public Library have an enormous amount of bibliography for the purpose. Much of the propaganda directed against Jews in this country would require no better answer than such a history, especially if it should be published in an illustrated, popular form.

### For Jewish Welfare

An announcement published in another column of this issue indicates an agreement by the Executive Committees of the Jewish Welfare Board and of the National Council of Young Men's Hebrew and Kindred Associations whereby the two organizations will consolidate and form a new organization whose business it will be to continue the work of the two institutions on a larger scale.

The heritage of duty toward the men of Jewish faith in the Army and Navy, bequeathed to us by the war emer-

gency organizations of the Jewish Welfare Board will be taken up as a permanent obligation by the newer organization, and the accomplishments of the Council of Y. M. H. A., as described so splendidly last week in our special article on the subject by Mr. Samuel A. Go'dsmith, the general secretary, will be carried forward to an extent greater than the limited means at the command of the Council enabled it to do.

The new organization is to undertake the development of Jewish centers throughout the country, their purpose being to "furnish a common meeting ground for all the Jews of the community and maintain those activities which would contribute to their welfare and development, and to the strengthening of their Jewish consciousness as a constructive force in American life."

We agree with the signatories of this statement that the plan holds out promise for the development of a strong national organization that will promote the Jewish center idea in the broadest spirit of Judaism and Americanism. We suggest, however, that a clearer, more definite announcement be made in the very near future that those interested may obtain a more practical idea of the program under contemplation. A clear and definite statement of this kind will immediately gain the confidence of the entire Jewish community, the confidence which will prove to be the greatest asset in the progress of the new organization.

The war emergency Jewish Welfare Board lacked this confidence at the beginning, because there existed no understanding between its officers and the community, and because its program was constantly hemmed in by a wall which those interested could not penetrate.

We suggest, further, that the widest publicity be given to every step of the new movement. If mistakes are made, let the public share in the knowledge of them. On the other hand, suggestions may come from the public throughout the country which will be incalculable for good to the organization and its work.

Undoubtedly, this new organization has sufficient funds with which to start the program. More money will be needed. We suggest, again, that the people be taken into the fullest confidence, that they be told just how much money there is in its treasury at the beginning of the work, and how it is going to be spent, so that American Jewry may realize its indebtedness to the organization at the time when additional funds will be needed.

We wish the new organization the greatest possible success, because we know that, having the public in its confidence, it can be made into a great power for good that will not fail.

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August 20, 1920

# Henry Ford's Jewmaniacy

## First Article

WHATEVER judgment psychologists might pass upon Henry Ford's Jewmaniacy, this is made immediately apparent in the recent anti-Jewish articles appearing in his publication: Mr. Ford is either insincere or dishonest, or he is being kept in the dark as to the truth by parties who are interested in spreading anti-Semitism in America.

The last three articles, of which we are here reproducing the head lines, deal with the so-called "Protocols of the Elders of Zion," published in pamphlet form by Eyre and Spottiswoode, of London, and republished by the anti-Semitic *Morning Post*, under the title, "The Jewish Peril."

Mr. Ford's publication does not reprint the so-called Protocols. The anonymous writer talks about them. Like every special pleader, he selects those quotations which suit his purposes and draws conclusions from them for his own special designs to his heart's content.

Nor does Mr. Ford's publication tell his readers the genesis and the history of this pamphlet, because to be honest, sincere and truthful about its origin and present status would spoil the writer's anti-Semitic game.

We can understand anti-Semitism. The Jews have suffered for two thousand years from all its varying phases, religious, economic, political and social, and ought to understand it. We can also understand that certain anti-Semites are sincere and honest in their nefarious business, though blind to the truth. There are fanatics of different kind and degree—and we commiserate with them in their unhappiness.

But in Mr. Ford's Jewmaniacy, we have a different story. He bases his anti-Jewish attack upon "The Jewish Peril" pamphlet. This pamphlet bears the sub-head "Protocols of the Learned Elders of Zion." It purports to be a series of secret documents revealing an international Jewish plot to overthrow existing society and its forms of government, and to establish, instead, after an orgy of blood and destruction, the Jewish super-state of intolerant despotism.

Now, if nothing had been said or written concerning the authenticity of this pamphlet, we might not question Mr. Ford's sincerity and honesty in believing that the so-called Protocols emanated from Jewish sources and are the expression of Jewish aims and ideals in the world; for, Mr. Ford has himself admitted on a witness stand in Michigan that he is not well-informed and does not read. We are confident that those who are reading the Ford fulminations concerning these Protocols, or hear them talked about, believe the Jewmaniac conclusions as true.

This pamphlet, then, must have been brought to Mr. Ford's attention by people who are interested in its promulgation in America. Mr. Ford believed its contents as being Jewish. If he had read it,

his common sense might have led him to doubt its authenticity on the face of it; if he did not read it, he must have made inquiry as to the manner in which it was received upon its publication in England. Mr. Ford is not in the habit of backing a proposition with his good money before he has investigated it thoroughly.

If Mr. Ford did not make inquiry, and nevertheless proceeded to damn the whole Jewish people without ascertaining the truth, then surely, in the sight of every sincere and honest man, Mr. Ford is guilty of one of the grossest moral blunders ever committed by one American against his fellow citizens; if he did make inquiry and learned the truth and still stands sponsor for the articles which are now appearing in his publication, then

surely, in the sight of every sincere and honest man, Mr. Ford has committed and continues to commit the basest kind of an unpardonable sin, not alone against his fellow citizens of the Jewish faith in America, but against the Jews throughout the world.

The truth is that both English and American publications have pointed out again and again the origin and history of this pamphlet—that it is not Jewish, that it cannot be Jewish. Long before Mr. Ford's paper began commenting on these so-called Protocols, the English publications which were at first taken off their feet by the pamphlet had dismissed it as spurious, as of non-Jewish origin, as having nothing to do with Jews or any organization composed of Jews. The files of these publications are on the shelves of the large and carefully selected library concerning Jews in the Ford offices. Despite this, the publication of the articles in Mr. Ford's paper continues and he stands sponsor for them.

The obvious explanation is that either the parties who are desirous of foisting this false and pernicious propoganda against the Jews in America are keeping Mr. Ford in the dark, or Mr. Ford himself is obsessed with a Jewmaniacy which is neither honest nor sincere.

This series of articles will explain the sources of the pamphlet, and the origin of the Protocols. We shall not call upon any knowledge of our own, but shall reproduce the investigations and conclusions of authorities on the subject whose names and articles will speak for themselves. Perhaps Mr. Ford might be induced to read these.

PROFESSOR C. HAGBERG WRIGHT, LIBRARIAN OF THE LONDON LIBRARY.

In the London *Nation* of March 27th, 1920, Prof. C. Hagberg Wright, Librarian of the London Library and a prominent authority on Russian literature, reviews "The Jewish Peril" as follows:

The ultra-reactionary part of Russia appears to have begun its activities in England. Presumably through its influence and its instrumentality a pamphlet has been

(Continued on page 354)

### *An Introduction to the "Jewish Protocols"*

The Documents Which Are Creating Disturbing Questions In Various Countries, and Which Have Come to America

### *Does a Jewish World Program Exist?*

An Introduction to Documents Which Are Now Being Circulated as the Jewish World Program

### *"Jewish Protocols" Claim Partial Fulfillment*

A Glance at Some of the Particulars in Which the "World Program" Says It Has Succeeded

WHAT do you think of the sincerity, the honesty, of Mr. Ford in the quixotic attack on the Jews and in his fulminations regarding "The Protocols," when his erudite amanuensis must know that the following passage was purposely omitted from the English version of the pamphlet, translated from the Russian, and published in England, for Englishmen?

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# The Valley of Hinnom

*A Novel of the Ukraine*

By Daniel L. Mordovtsev

Translated from the Russian by Elizabeth B. Gorin

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## CHAPTER XIX

### MLADANOWICH AND GONTA

It was the beginning of June.

Though Mladanowich was as certain as ever of the inaccessibility and strength of the city under his rule, nevertheless, he became thoughtful at the sight of the growing multitude of fugitives who were literally flooding Uman and its suburbs. Soon there was no longer any room for them and they had to camp near the Grecian wood.

For the city, Mladanowich did not fear much, but those of the fugitives who were camping outside of it were causing him much uneasiness. What could he do for them? They came here to seek safety under his wing. Under the wing of Rafael Mladanowich!

"'Pon my honor, this thing needs looking into. We must consider, and consult someone . . . but whom? Of course, the Achilles of my Troy—Gonta. Though I have not reached the venerable age of

Priam—I can still dance a *mazurka* with the best."

These were the thoughts of Mladanowich, walking on the veranda of his house among the flower tubs.

He suddenly halted near a tub in which grew a splendid laurel tree.

"Vae victis!" he murmured. "My little daughter shall bind a wreath from the leaves of this proud laurel and shall place it on the head of the victor," and once more he resumed his walk.

"Hey! Yashia my pipe!" and the little Cossack appeared with a pipe already prepared.

"A lackey to order Sotnik Gonta into my presence."

"Pan Gonta is with the illustrious Panni," replied the little Cossack.

"I want him to come to me. And tell them to bring a bottle of Hungarian and glasses."

A few moments later Gonta appeared on the veranda, followed by a servant who was

carrying a tray upon which were the wine and glasses.

"Ah, Pan Gonta!" You are paying court to my ladies?" jested the governor of Uman. "But you are not Paris—you are invincible Achilles."

"I called upon the illustrious Panni thinking to consult them as to the best means of caring for our poor lambs," replied Gonta, bowing with great deference.

"Of what poor lambs are you speaking?" asked Mladanowich.

"Of those who have come to hide from Zhelesniak under the mighty wing of the illustrious Pan."

"Oh, yes; and you, Pan Gonta, have guessed my thoughts: I was just thinking of it, and ordered that you should be sent for, when I found out that you were here. 'Pon my honor—this is a happy omen!"

Gonta once more bowed respectfully. "I am always used to thinking conjointly with my master. And here also my heart foretold me what would please him most."

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"Well, and what are we to do, according to your opinion?"

"I think, illustrious Pan, that it would be degrading for us to await the visit of these scoundrels."

"Just so, just so: *rationem habes, domine Gonta.*"

"And still more degrading it would be to let them abuse these unfortunates who have gathered here under the powerful protection of the Pan's mighty arm."

"Perfectly right—*Optime.* But how are we to act?"

"I would advise, if it is the wish of the illustrious Pan, to order our regiment to meet the scoundrels in the field far from Uman and—"

"*Venire, videre et vincere*—To come, to see and to conquer? ha-ha!"

"Certainly. To conquer and to set the vanquished on the stake."

"Ha-ha-ha! I envy you, Pan Gonta, and would like to be in your place."

"For the illustrious Pan it would be too degrading."

"How? Why degrading?"

"Because it would be degrading for such a lordly Pan to wage battle against such a rabble!"

"Maybe you are right," acquiesced Mladanowich, "*quod licet bovi* . . ." he became tangled and did not conclude; but Gonta would not have understood his comical mistake even if he had concluded the mixed quotation.

"If it would be, for instance, Suvorov,—Oh! then Pan could probably deign to try his strength against him."

The name of Suvorov and his military glory had already reached Poland at that time, and Gonta well knew how to flatter the vain nobleman.

"Oh, you flatter me, Pan Gonta!" remarked Mladanowich.—"So you intend to go out against the Haidamaks?"

"Just as Pan wishes."

"I was thinking the same thing. You will agree with me, I am sure, that it would be against my knightly honor not to defend with my life the unfortunates who have come so trustfully under my protection and who have no one now but me."

Mladanowich rose and, walking over to the little table upon which stood the wine, filled two glasses with the old Hungarian and handed one to Gonta.

"To the success of the expedition against the scoundrels!" he said, lifting his glass.

"Long live our most illustrious master, Pan Rafael Mladanowich!" exclaimed Gonta.

They touched glasses. The eyes of Gonta were for a moment alight with a sinister fire.

"Yashia, my pipe!" Mladanowich called, clapping his hands.

From the back of the veranda, where lay the garden, was heard the distressed cry of a kitten and the laughter of a child.

"Pavlick!—What are you doing there, you naughty children?" a woman's voice was heard scolding from the farther end of the veranda.

"We're only trying to hang the Haidamaks, auntie dear," replied a childish voice from the garden.

"Ah, you little rascals! Let them go, I tell you!" protested the voice of the woman.

"But this Haidamak stole the cheese," insisted the little boy.

Mladanowich and Gonta went nearer to the place whence the noise proceeded to see what was going on.

Under the great pear-tree two little boys were standing—Paul, the ten-year-old son of Mladanowich, and another boy of the same age, the son of Pan Rogashevich, the treasurer of Uman, and the brother of Pan Stas. The two youngsters were trying to string up two cats, which they had tied with ropes.

"What are you doing, you little robbers? What do you call this, Pavlick?" laughed Mladanowich.

"We are hanging two Haidamaks," replied the spoiled boy.

(Continued on page 350)



# F U R S

OUR AUGUST SALE  
WILL LAST JUST ANOTHER WEEK

WHY there is an advantage in buying  
furs *now* is answered in one statement.

*We guarantee that our August values  
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## BECAUSE—

1. According to our annual custom, we offer our new stocks of furs at lowest prices in August.
2. We bought these furs at enormous price concessions, brought about by trade conditions early this Summer.
3. We were among the few who purchased at that time.
4. Those who did not take advantage of these low prices were prevented from doing so later by the fur workers strike which began May 27th, and is still unsettled.
5. When fur production is resumed, these merchants will have to pay the increase in prices—due to shortage.
6. They will not be able to compete, at a later date with the values offered in this Sale.

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will be sufficient to reserve any garment included in the sale. The balance may be paid not later than November 1st, and, in the interval we will store the furs selected free of charge.

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# To Promote Jewish Centers

## Jewish Welfare Board and Council of Y.M.H.A.'s Join Forces

A new organization to combine the activities of the Jewish Welfare Board and the Council of Young Men's Hebrew and Kindred Associations, is to be organized in the fall, if the plans of the leaders of the two bodies mature. With the moral support of the Jewish community of America, it is planned to promote Jewish Centers in the broadest spirit of Judaism and Americanism. A solution to the post-war activities of the Jewish Welfare Board it is hoped by the committee has been found. The committee includes Dr. Cyrus Adler, Col. Harry Cutler, Mr. Carl Dreyfus, Mr. I. Edwin Goldwasser, Mr. Charles Hartman, Justice Irving Lehman, Mrs. Israel Unterberg and Mr. Felix M. Warburg.

The union with the Council is to avoid duplication of work. The name "Jewish Welfare Board" will be retained.

The Committee on Post-War program of the Jewish Welfare Board concluded that in order to offer to ex-service men and to members of the Jewish community in general full opportunity for self-development and social activity, and to the unformed men now in the service appropriate recreation and entertainment when on leave in the communities, suitable Jewish Centers must be made available. The Executive Committee of the Jewish Welfare Board therefore decided that in addition to the

continuance of its work, insofar as the same may be permitted, in Army and Navy camps, it should undertake the work of developing such centers in various parts of the country. These centers should be based on no particular form of Jewish religious point of view and should be restricted to no particular group of members, but should furnish a common meeting ground for all the Jews of the community.

The board adopted a program to provide expert assistance in the activities being carried on by such institutions already in existence, and to organize and assist in campaigns for the erection of new centers wherever required. To avoid duplication of work a conference was recently held of committees representing the National Council of Young Men's Hebrew and Kindred Associations and the Jewish Welfare Board, at which it was agreed that the work now being conducted by the National Council of Young Men's Hebrew and Kindred Associations should be continued by the Jewish Welfare Board, but upon the express condition that all constructive accomplishments of the Council should be preserved, and that each center be assured full autonomy. It is also planned that the centers be given a voice in the election of members of the governing committee of the Jewish Welfare Board.

The details of the plan will be submitted to the full membership of the Jewish Welfare Board at its annual meeting and to a convention of the Young Men's Hebrew and Kindred Associations, both to be held in the fall.

### HOW RELATIVES MAY DIRECT REMOVAL OF SOLDIERS' BODIES FROM FRANCE

So many requests have reached the National Headquarters of the Jewish Welfare Board for information as to when, how and under what circumstances the American soldier dead are to be returned from overseas that the Jewish Welfare Board has made public the following statement prepared by the Cemeterial Division of the War Department:

"There are three rulings in regard to bringing the bodies of deceased soldiers back to this country:

"1. All bodies of deceased soldiers that are buried in Germany, Luxembourg, or Northern Russia are to be brought back to this country whether the relatives want them or not.

"2. In other countries except France, they are to be brought back unless the relatives request them to stay there.

"3. They are to be brought back from France only at the request of the nearest relative."

Such requests must be sent to the Chief, Cemeterial Division, War Department, Washington, D. C., prior to September 15, 1920.

### From the Four Corners

#### JEWES EXPELLED FROM HUNGARY

According to the latest information from Hungary, 10,000 Jews have already been expelled from the country, and a number of further expulsion orders have been made. A group of Russian officers from General Denikin's army, who are believed to be pogrom experts, have arrived in Hungary and were received with military honors.

#### Huszar Not a Stowaway

The charge of the Federation of Hungarian Jews in America that Garolyi Huszar, ex-Hungarian Premier, whose deportation the federation has demanded, had arrived as a stowaway fell down last Saturday when an examination of the records at Ellis Island disclosed that he came on the steamship Rotterdam July 12. He possessed a passport, was in the first cabin, satisfactorily met the immigration requirements and was not permitted to enter without going to Ellis Island.

A FILM of Jewish Welfare Board activities prepared by the Harry Levy Service Corporation this week became part of the official archives of the War and Navy Departments.

PALESTINE's first medical journal, "Hare-fooah" (Medicine), has just made its appearance, published by the Jewish Medical Association of Palestine. The journal is a quarterly.

The Jewish War Memorial Fund in England has now reached £150,000. Among the latest contributions promised is an anonymous donation of £1,050. A donation of £200 has been increased to £1,050.

SAN FRANCISCO'S CAMPAIGN for \$350,000 for the relief of suffering Jews in Eastern Europe will open Sunday, September 12, and close September 20.

ISRAEL ZANGWILL'S "Dreamers of the Ghetto" has been translated into Italian.



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There are over-the-skirt, slip-on, button-back, high-collared, collarless, long and short sleeved and wide girdled blouses with unusual treatment of handwork.

New is the use of ciré ribbon in combination with silk floss as a trimming. Duvetyn and satin often give a rich color contrast, and very interesting is a new type of fitted-at-wrist sleeve.

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## The Melting Pot

CONDUCTED BY ELIAS LIEBERMAN

You were interested, last week, in Miss Ethel Feuerlicht's travesty, "I Hate Crowds." Here's one on

### SUNDAY AT CONEY

BY DONALD PENDLETON

Have you been to Coney Island?  
A chaos of unintelligent babbling,  
An intolerable jumble . . .  
White beaches thronged with people,  
Fat, ugly women, sprawling in the surf,  
Amorous swains and doubtfully clad  
maidens  
Splashing, yelling, giggling . . . until it  
seems  
As though the receding tide  
Were trying to draw away from its de-  
spoilers.  
Back of the beaches, streets and alleys,  
Breathing a fetid odor of staleness,  
Cluttered with miscellaneous vendors  
And black with an unkempt, surging mob . . .  
A thousand catch-penny shows and sensa-  
tion producers  
All in clamorous competition;  
Almost outrivaled by the shrieks of sticky  
children.  
While over all is thrown a stagnant glamor  
By gilt—tinsel—gilt . . .

Does all this vulgarity disgust you?  
Are you surfeited with sham and ugliness?

Well,  
Once I dreamed of finding, somewhere,  
Away from the sordidness of daily routines  
A whole world of romanticists,  
Each on a pilgrimage to his own fairyland.  
And I said to myself  
That it would not matter how crude their  
fairyland was,  
So long as they thought it good,  
Nor if their gods were wreaking with  
vener,

So long as they believed in them.  
Nor if their castles were of paste-board,  
And their knights and ladies but hired  
puppets,  
And their adventures only safe, prearranged  
ones,  
So long as they dreamed them real.  
And I said to myself  
That nothing would matter  
So long as there was an added glow on  
Blanched cheeks  
For a few hours,  
And a new light in credulous eyes,  
And romance . . . and happiness . . .

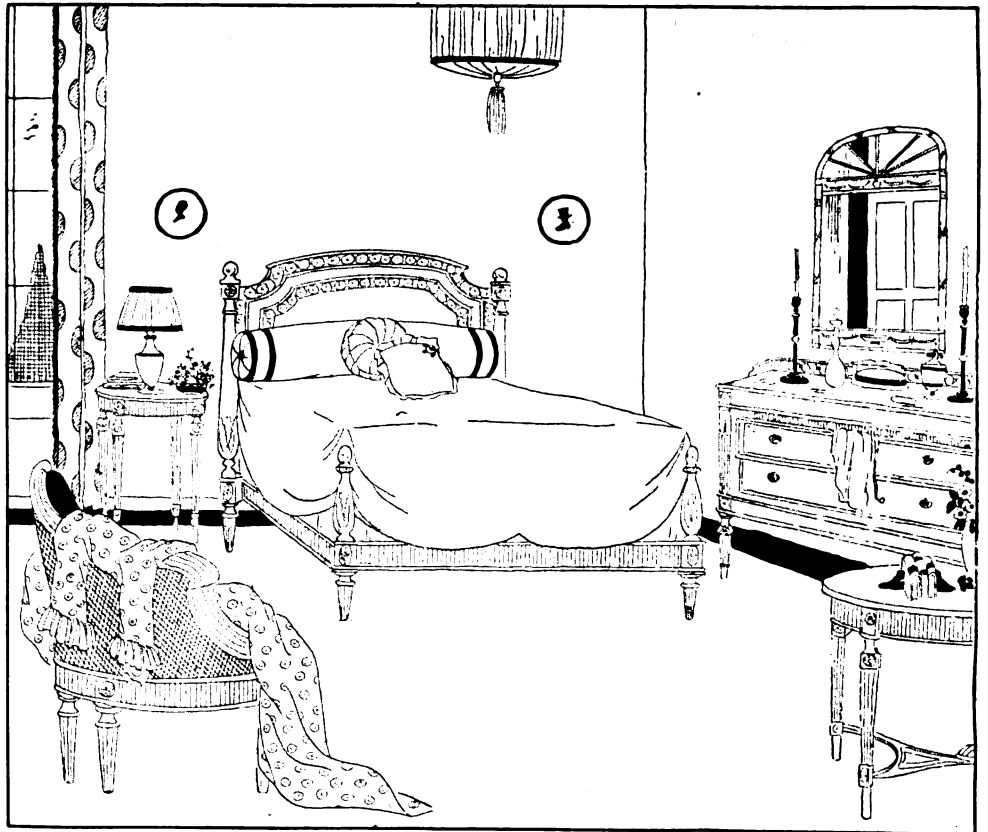
But dreams are only gaudy mirages,  
Rose-tinted with impossibility,  
That only come true in story-books,  
. . . So folks say . . . and yet . . .

Have you been to Coney Island?

Next week we shall publish what we call  
a Grottesque Travelogue, entitled "To the  
Mountains," by yourself.

### A DANGEROUS CRIMINAL

During the raids made upon the students  
of Kiev, in 1903, a Latin textbook was dis-  
covered by the police. It was entitled: "The



## The August Sale of Furniture

has completed three successful weeks

Yet the stock of beautifully made and beauti-  
fully designed furniture is kept ever complete.

Suites for the living room, dining room and  
bed room, express many periods, and adaptations for  
modern requirements. Separate pieces for every  
room in the house, too, have been chosen with the  
same meticulous care given to the large suites.

10 to 40 per cent. is the scale of reduction in  
this sale of national reputation.

## John Wanamaker

New York

Plot of Cataline" and gave Cicero's great  
speech, charging the senator with plotting  
the overthrow of the state. The Russian  
police decided that this was an extremely  
dangerous book, and an order was issued  
"to arrest Cataline at once."

### GREENWICH VILLAGE

#### THE SIGHT-SEER SPEAKS

Hoi polloi and phantasmagoria,  
Victims of circumstance, art and dys-  
phoria;  
Naughty nude pictures, and comrades,  
and couches;  
Loud little buns and black coffee  
grouches;  
Knife-hacked and wine blacked  
Tables for world-wracked  
Smock-wearing sirens and socialist  
slouches;  
Goulash, spaghetti, batik and babble;  
Highbrows and highballs, and rumhounds  
and rabble,

Imagist poems and metrical swillage,  
Studio shopkeepers striving for pillage;  
Slummers and bummers,  
Bohemian strummers—  
Garden of dreams under Bolshevik till-  
age.

### THE VILLAGE INTONES

Hard boards comfort me.  
Hard boards of the illimitable—free.  
Ripe peaches reclining on the bloom of  
purple grapes—  
Distant music on attentive ears—  
Snowflake on a raven tress—  
Somnolence anywhere—  
Velvet dawn!  
Can there be gentler things? Who knows  
The softness of the sea to suicides?

Hard boards comfort me.  
Hard boards and freedom!

H. LYMAN ARMES, in Judge.



# The One-Act Playhouse

By Elias Lieberman

In a recent issue of the *Theatre World*, a new independent weekly edited by S. Jay Kaufman, the genial Round-the-Towner, I ran across an interesting article by Gustav Blum on the one-act playhouse. It was a forceful plea for the establishment of a new theatre to be devoted to this form of the drama. It brought me face to face with the realization that we in America, except for a few sporadic efforts by amateurs, are neglecting the one-act play.

It seems reasonable to suppose, arguing by analogy, that a nation distinguished for its proficiency in the art of the short story might achieve greatness in the writing and production of the one-act play. It requires a certain concentration and elimination of non-essentials for which American playwrights are especially trained. The reason our short stories outrank the British in excellence is that our brothers across the pond are by temperament and inclination too leisurely, too comprehensive, too detailed. They may excel us in the novel but they bow to us in the short story. The French, because of a certain Gallic vivacity are more nearly akin to us and have produced, in Maupassant and others, men who did the short story with surpassing skill. It is a significant fact that the French have gone farther in the development of the one-act play than we have, although in the shorter forms of fiction we have more than held our own.

It seems clear to me that the same people who avidly read the short story in the

magazines will become devoted followers of the one-act play and will supply the audiences required for a thorough experiment. And from the production end, as soon as a field for this activity is created, any number of skilled writers, at present doing work in short fiction, as well as in the longer play and the motion picture scenario, will be attracted.

The fact remains that there exists no professional one-act playhouse in America today. This form of the drama is left to amateur or semi-professional companies who produce only once in a while.

News comes from France that the Chamber of Deputies has already approved a plan for giving plays and operas under Government direction. An appropriation of 100,000 francs has already been voted to start the new theatre in the Trocadero Palace and the Comedie Francaise subsidy of 250,000 francs was doubled to enable it to present plays there. An interesting feature of the plan is that it establishes also a producing playhouse for the Government school for actors and musicians.

The action on the part of a progressive sister republic, noted for its interest in the seven arts, lends timeliness to the project proposed by Gustav Blum. In the hope that it may attract the attention not only of the general reader (wherever and whoever he may be) but also of those financially competent to assist in the establishment of such an enterprise, we present in full Mr. Blum's prospectus, as incorporated in his *Theatre World* article.

Every now and then someone is heard growling about the decadence and commercialism of the theatre. The usual complaint is that the plays presented to the public to-day register a low grade in theme, in subject matter, in character portrayal, in everything except, perhaps, a kind of cheap entertainment freely seasoned with paprika. We present in this article a plan for a one-act playhouse, sponsored by Gustav Blum, Director of the East-West Players. Mr. Blum maintains not only that such a theatre is a commercial possibility but that it will educate both audiences and playwrights, as well as artists and musicians, to work in a new medium that offers almost unlimited possibilities.

## PROSPECTUS

The following prospectus for a professional one-act theatre is a practical working plan based upon substantial experience and comprehensive acquaintance with the one-acter. It must be remembered that directors of Little Theatres have learned to paint with lights and cheese cloth more than with paint and canvas, to attract actors who love the theatre even more than munificent salaries and to use the Woolworth emporium judiciously.

**NAME**—This theatrical group shall be known as THE PLAYLET PLAYERS.

**TYPE**—The Playlet Players shall produce the one-act play exclusively.

**REASON FOR EXISTENCE**—The aim of this organization shall be to encourage authors of the one-act play to express themselves in this medium. A reasonable royalty will be paid four authors weekly for the use of their playlets. Professional actors who are interested in good plays and who have not had an opportunity to express their versatility in New York will be given an opportunity in this organization. Because of this fact and the publicity possible with a metropolitan production, they will be agreeable to the receipt of less money as salary than that which the established commercial manager can afford to pay them.

Scenic artists (in some cases four different artists on the same bill) will be encouraged to interpret the settings of the playlets. The productions will serve as a laboratory for the new stagecraft.

**LENGTH OF RUN**—Each bill shall run as long as the box-office receipts warrant. There shall be no artificial limitations, though the following bill shall always be in readiness not later than three weeks after the opening night of the preceding bill.

**SIZE OF COMPANY**—Wherever possible, without straining, the players shall be encouraged to play in three of the four playlets for two reasons—first, to encourage and develop their versatility, and secondly, to restrict the company of players to a minimum of seven or eight. (More or less as the plays demand.) This will serve as the nucleus of a repertoire company.

**PERSONNEL OF THE COMPANY**—The group of players for the most part shall be professional players with considerable training and experience, but who have not yet had fair opportunities. Talented players with considerable ability, but with little professional experience shall not be debarred from membership in the company because of the latter fact alone.

**FIRST BILL**—The first program of four one-act plays shall be: 1—The Magnanimous Lover. 2—The Little Stone House. 3—The Wonder Hat. 4—Youth and 21. (Subject to change.)

**SECOND BILL**—By means of an extensive and persistent publicity campaign in which an appeal will be made to writers of the one-act play, sufficient material will have been submitted for the second program.

(Continued on page 359)

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## Plight of Jewish Refugees in Danzig is Terrible

Thousands of Jewish refugees are now in Danzig, according to a cable dispatch received by the Hebrew Sheltering and Immigrant Aid Society of America, at 229 East Broadway, New York, from its president, Mr. John L. Bernstein, who is now in that city. The great majority of the refugees are women and children. They are without passports, passport visés, and without funds.

Through the instrumentality of the Society's representative in Danzig, thousands of cablegrams have been sent by Jewish refugees to their relatives here. These contain requests for money. The Society asks that immediately upon receipt of the cablegram, the relatives place themselves into communication with the Hebrew Sheltering and Immigrant Aid Society of America, or with any of its branches, and without fail transmit whatever help is asked for. Refugees in Danzig are in a terrible plight. Women and children are shelterless and there must be no delay in replying to their needs.

### IMPOSSIBLE TO EARN A LIVING LEGALLY IN POLAND, SAYS MR. KAMAIKY

Mr. Leon Kamaiky, one of the commissioners of the Hebrew Sheltering and Immigrant Aid Society of America, who recently returned from Europe, in an article in *The Jewish Daily News*, of which he is publisher, described conditions in Eastern Europe, declaring that "if there were in existence a ship that could hold 3,000,000 human beings, the 3,000,000 Jews of Poland would board it and escape to America."

Discussing the work of the commission, Mr. Kamaiky said:

"We made it possible for all Jews of Poland who want to come to America to be able to do so. Up to our coming to Warsaw it was highly difficult to secure passports from the Polish Government. We succeeded in inducing the Polish Minister of Labor to grant a passport to everybody without requiring any documents except a character certificate.

"We also succeeded in obtaining a ruling whereby the American Consul grants a visé to parents and wives and children without having to present affidavits from their relatives here. A letter stating that they are asked to America and will be taken care of is sufficient."

Describing conditions in Poland, Mr. Kamaiky said that so far as Jews were concerned they were so terrible and the Polish Government had decreed so many restrictions that it is impossible for them to earn a livelihood in a legal manner.

Jewish immigrants continue to arrive through the port of New York. The Society's home at 229 East Broadway is crowded to its fullest capacity; once more demonstrating the necessity of opening the men home, the Astor Library Building at 425-437 Lafayette street, New York, as soon as possible.

Mr. Harry Fischel, chairman of the Building Committee, is working very energetically to bring about the early comple-

## American Jewish Committee Finds Suffering Acute

The thirteenth annual report of the American Jewish Committee, just made public, embodies a report on the post-war condition of the Jews in Continental Europe by the Executive Committee, of which Cyrus L. Adler is chairman. The Executive Committee found that the end of the war accentuated the sufferings of Jews in Eastern Europe. It outlined the nature of these sufferings in various countries and concluded that the "true emancipation of the Jews of Eastern Europe will come only with the emancipation of the non-Jews from the role of oppressor, from the psychology of persecution."

The Executive Committee's report says in part:

"Almost forty-eight hours after our twelfth annual meeting was adjourned hostilities of the great war were declared at an end upon the signing of an armistice. This event was universally hailed with joy. Our coreligionists in all countries had an additional cause for rejoicing in that they believed that the especially cruel sufferings and privations, the persecution and proscription to which their brethren in Eastern Europe had been subjected would come to an end and that the latter could set about to reconstruct their lives, rehabilitate their fortunes and re-establish their communal and religious institutions.

"But, alas, this hope was premature. The transition from war to peace has always been difficult and characterized by uncertainty, confusion and rapid changes. At the close of the late war, the most gigantic in history, these conditions, prevalent everywhere, appeared in the most exaggerated form in Eastern Europe, the home of more than three-quarters of the Jewish population of the world. Here old frontiers are being rapidly effaced, new boundaries created and new sovereignties set up; here, hitherto suppressed peoples are experiencing a rebirth of intense national feeling, as a result of which several new wars on a small scale have superseded the world struggle which ended but yesterday. And the Jewries of Eastern Europe appear to be the greatest sufferers from these chaotic conditions. From all quarters, we hear the lamentations of our unfortunate brethren who are being crushed between the upper and the neither millstone.

"The explanation of this lamentable condition is not far to seek. Several generations will come and go before the peoples of Eastern Europe will be able to live down the inimical attitude toward their Jewish compatriots which was inculcated in them by the spectacle of a people upon whom the official stamp of outlawry has been placed, in the shape of a mass of special laws, interpretations, decisions and regulations calculated to lead to their ultimate annihilation. It may be many decades before the Jews of the erstwhile Russian Empire will recover from the effects of the long oppressive and repressive regime of the Czars; it will be many years before the peoples of Eastern Europe will forget the Pale of Settlement, the educational per-



ORPHAN CHILDREN OF WARSAW  
© International.

tion of the work of remodelling the Astor Library Building. Mr. Albert Rosenblatt, chairman of the Building Fund Committee, is continuing his efforts to secure the necessary funds for the purpose.

EGYPT AND PALESTINE, closed to tourists since the beginning of the war, are about to be opened to travelers by the British Government, the *Jerusalem Daily Mail* reports. In Egypt the tourist season starts in October and the Egyptian public is preparing to receive thousands of visitors, according to the report, which declares that Palestine should also prepare to receive many thousands of tourists this winter.

Alderman Louis S. Cohen, of Liverpool, England, has contributed \$75,000 to the support of the Liverpool University's appeal for financial assistance. The gift is for the endowment of the Chair of Dentistry.

(Continued on page 358)

# The Valley of Hinnom

(Continued from page 345)

"Pavlick is executing Zhelesniak, and I, Ottoman Shilo," explained the other little scamp.

"Let them alone, do not hurt them," insisted Mladanowich.

"But they ate up our cheese," persisted the boy.

In the garden appeared Veronica. As soon as the boys saw her they ran away, and the young girl freed the cats from the ropes.

"The nasty boys!" she grumbled. "Oh, those men! They know not pity . . . poor little kittens!"

Mladanowich and Gonta returned to their wine.

"Well, how are we to get to work, Pan Gonta?" began Mladanowich again.

"The illustrious Pan has only to order our whole regiment to prepare for a grand review and, after the parade, the Pan will announce that we are to take the field against the robber Cossacks. We, that is, the commanders of the regiment, Colonels Obuch and Magnushevsky, and all the *sotniks* with our flags and banners will go straight into church and hear mass. The father will bless us with the cross and besprinkle the banners with holy water. And then the illustrious Pan will make us an encouraging speech. . . ."

"Oh, certainly I will, by all means!" enthusiastically exclaimed the good-natured governor. "I will say: *quousque tandem abutere* . . ."

"It is surely not for such as we are to teach the Pan eloquence," replied the wily Mujik.

"Yes, I will say it—I know it is very encouraging . . . Yashia, my pipe!"

## CHAPTER XX

### GONTA SETS FORTH

Mladanowich did everything as Gonta had advised him. And the regiment departed for the field of battle.

Soon after the departure of the Cossacks, new multitudes of Jews and Poles began to arrive in the city from all those districts and towns where the Haidamaks were already ravaging, murdering, pillaging and sacking whatever had before escaped their hands.

The fugitives who could no longer hope to find a refuge in the city-walls camped outside the city-gates. These could not be closed for lack of water, which had to be brought every day from the river Kamenca where now lies the far-famed park "Sophia," laid out by the Count Pototsky about three *versts* from the city. The

camp outside the city grew each passing day with the frightened, exhausted men, women and children who were running from death.

Count Pototsky had, at his own expense, built many schools in which were more than four hundred students. All these schools were under the supervision of the Bassilian Monks. The rector of the schools was the priest Costetsky. In view of the danger with which the city was threatened, the schools were closed and the students as well as the professors were allowed to depart from Uman. But where could they go,—when the people from everywhere came to Uman as to a place of safety? Those who camped outside brought over everything which was of value to them to the rector of the schools, Costetsky, and to Mladanowich.

Terrible rumors grew with each passing hour. The hordes of fugitives coming to the city became greater and greater. They brought with them new fears which had already begun to disturb even those who were dwelling in the fortress, protected by the strong palisades and towers and defended by batteries. Soon fear gave place to horror, and Mladanowich found it necessary to have the gates of the city closed, though Uman was threatened by a water-famine and the summer was very hot. They dug for a well in the town, going down more than two hundred feet, but no water was struck.

Suddenly, as if from the clear sky, a terrifying rumor reached the people outside of the city-walls. Gonta had deserted! He had joined the Haidamaks and was working hand in hand with Zhelesniak! This meant that their last hope had vanished; whence could help come to them now?

Several highly respected persons visited the governor in the fortress and told him of Gonta's perfidy. They assured him that they had received this information from faithful and trustworthy men who had told them "that Gonta had betrayed his trust—that he is the accomplice of Zhelesniak."

These worthy noblemen pleaded with Mladanowich to take steps for insuring his own safety and that of the city, and advised that he should call Gonta back under one pretext or another and have him court-martialed and executed before it was too late. But Mladanowich acted as he thought befitted a Polish nobleman in such a case: he ordered Gonta and the other *sotniks* back into the city. When they returned, he ordered that a certain number of persons should come to him from among those who

were camping outside of the city-walls. After bringing them as well as the *sotniks* into the open market-place Mladanowich turned to Gonta and said:

"Pan Gonta! I have been told that you are conspiring with Zhelesniak. But I do not want to believe it. As our Pan Pototsky has deigned to show you so much favor before now, how much more may you expect from him if you should succeed in saving his estates from the consequences of this uprising?"

Gonta denied everything. He defended his honor in the most eloquent manner. When he spoke of Pototsky and the favors he had received from him, he wept.

A special sort of oath was written for him, and after he had read it through he demanded that he might take it in the most solemn way and before all the people. This wish of his was fulfilled. From the three different churches, both Catholic and Orthodox, the priests came in their vestments, at their head the rector of the Bassilian order, Priest Costetsky, in his full priestly vestments, preceded by the crosses, Bible, the church banners and images. Gonta, in the presence of the whole population of Uman and of his comrades, the other *sotniks*, took a solemn oath on the cross and the Bible—kissing afterwards the hand of the rector, Costetsky. And this future martyr blessed the man, soon afterwards, became his executioner.

During this imposing ceremony, a young and beautiful woman stood among the rest of the spectators. Two handsome little lads, dressed in the costume of the scholars of the Bassilian college, were at her side. The young woman's face bore the look of deep sadness.

"That is the wife of Pan Gonta," Ray said in a subdued voice to her brother Ephraim. "Poor woman, how bad she must feel when her husband is under the suspicion of such a terrible crime."

"She is a very handsome woman," remarked Ephraim.

"Yes, and their children are such sweet little boys," added Ray. "No, it cannot be that he should betray us all, and ruin such sweet cherubs like his boys; this would be too horrible. No, I cannot believe it!"

While Gonta was kissing the cross and the Bible his eyes met those of his wife. What his look expressed—even she could not guess. She placed her hands on the heads of her sons and began to weep. She, at this moment, remembered that far away, calm, night when the nightingale trilled so wonderfully, so intoxicatingly sweet, in the Grecian wood, and she, gazing at the stars, felt herself drawn into his arms and pressed close, close to his heart, while he whispered, "You are mine, mine . . ." And now he was going away . . . Would he ever return? Yes, he returned . . . but how! . . .

## CHAPTER XXI

### WITHIN THE CITY

Days passed, but no tidings came from Gonta nor from his Cossacks. Instead, there came reports of the doings of the Haidamaks, one more horrible than the other.

But where was Gonta? What became of Colonel Obuch? Where were the other *sotniks* and their Cossacks?

Terrible suspicions began to steal one after the other into the minds of those who were awaiting their fate. Soon the suspicions were carried from individuals to the masses of the people, from the camps outside the city-walls into the city itself.

"What is to be done? What should be undertaken? All that remained for them was to prepare for a horrible death! But hope is wont to cling stubbornly to the human heart. This hope drove the wealthy into burying their money and valuables in the earth. Wherefore? Perhaps because they did not wish their riches to fall into the hands of the murderous Cossacks, or it may be that . . . in the impenetrable gloom a light ray of hope was shining . . . who knows? . . .

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"What else was left to them?" There was only one refuge—prayer.

On the parvis of the Basilian Monastery of the Holy Cross stood a statue of "Christ bearing the Cross." Near this image masses of unfortunates had gathered supplicating, weeping, wringing their hands.

"Come to me, ye who suffer and are weary, and I will comfort ye!" pronounced the Rector Costetsky in a loud voice, clad in his holy vestments, standing upon the parvis and waving his hand toward the Bearer of the Cross. "Here is where you will find Salvation . . . To Him you must go. . . ."

And the masses thronged near this image which was to them of so much significance, especially at such a moment. One crowd after the other the servants of Him who bore the cross confessed and received Holy Communion from the priests.

At one time old Isaac Cohen, deep despair written on his face, who was pushing through the crowds on his way to the synagogue, stopped and gazed for a moment at the statue.

"How much of tragedy there is in it! . . . How heavy must be the cross under the weight of which the Bearer is exhausted . . . Bloody perspiration is trickling down the face of the Bearer.

And Cohen remembered a place in the little book he had read a short time before, seeking light on questions and doubts which were troubling him. . . . "And they that passed by railed on him, wagging their heads and saying, 'Ah, thou that destroyest the Temple, and buildest it in three days, save thyself and come down from the cross.' Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save?"

"Everywhere the stupid masses long for blood . . ." thought the aged Jew. "O Adonai!—When will it at last come to an end? When will Thy people at last come to understand?"

"Ah! Ah!" something seemed to cry out in his soul. A greater despair gripped his heart to suffocation and, not being able to bear the torture any longer, he turned back and went home.

And the general horror grew daily and hourly. Three days passed in oppressive silence—the fifth, sixth and seventh of June. The heat was intolerable. Every drop of water in the city was used up—nothing to drink!

On the third day a deputation called upon Mladanowich from the city with a petition to send away the women and children to Targowitza, a small town lying on the banks of the river Sinucha, almost on the Russian border, and opposite the Russian fortress Nouvoarchangelsk.

"Let our wives and children take refuge from the inevitable death under the protection of Russian arms," spoke the deputies.

The last few days had considerably changed Mladanowich. He already ceased to look at himself as upon a second Manlius Capitolinus: the geese of Rome, Troy with her wooden horse, the Achilleses, Hectors and Patrocluses, had vanished forever; only the unhappy aged Priam was left, and this wretched old man was he, Rafael Mladanowich.

"Well, dear panove," he replied sadly, "my children shall also go along with yours; only I alone will remain at my post."

The barouches and traveling carriages were hastily put in order. Cohen also decided to send away his wife and two daughters, but Ray flatly refused to leave the city.

"If we are destined to die, I prefer dying with you and father," she obstinately told her brothers over and over again.

"But you will only be in the way," remonstrated Samson.

"I shall not be in your way," insisted the stubborn girl.

"We will defend ourselves to the bitter end, as did our forbears against the Philistines," spoke Ephraim.

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"And am I not a Jewess? Is your Judas Maccabaeus not my forbear as well as yours?"

"But you are a frail girl," emphasized Moses.

"Never you mind. . . . my long braid of hair may come in handy to you!" And, in a fit of exaltation, she pulled out the pins which held her hair in place; her luxuriant braid coming apart, the hair covered her almost to the heels.

"Why do we need your hair?" Ephraim asked wonderingly.

"You shall twist it into a rope, and on that rope you shall hang the murderer Zhelesniak!"

When the news that the women and children of the rich were leaving reached the city, the women of the less wealthy and poor, the burghers and the Jews, poured into the castle weeping and groaning.

"The rich are escaping," they wailed, "and where will we poor people go? We have no barouches, traveling carriages, or horses. . . . What shall we do with our children?"

And Mladanowich, who no longer had any will of his own, recalled his first order with a hopeless wave of his hand, as if to say: "If we perish we shall all perish together!"

(To be continued next week)

## WORKERS TO SELECT OWN HOURS IN FEDERATION'S DRIVE

Thorough, city-wide organization, and all-year-round propaganda as a substitute for intensive "drives" will be undertaken in the early Fall by the Federation for the Support of Jewish Philanthropic Societies, through its newly organized Business Men's Council and Women's Division. Volunteer workers, who include the city's most prominent business men, society leaders and philanthropic workers, have pledged themselves to give up nearly one million hours throughout the year.

Believing that the "drive"—much overworked war baby—has ceased to be effective as a means of securing needed funds for the maintenance and extension of philanthropic institutions, the directors of Federation secured the co-operation of business men and women's committees, for a drive against drives, which, it is hoped, will successfully eliminate drives.

The "drive against drives" will have two phases: a trade canvass and a house-to-house, block-to-block canvass. The former will be directed by the Business Men's Council, and the latter by the Women's Division. It will continue for twelve months, and workers will select their own hours and meet at their own convenience in fulfilling their pledges of time.

# Summer Activities of Jewish Institutions

New York City

## United Synagogue Active During the Summer

### Kosher Food at Boy Scout Camp Under Its Supervision

The work for strengthening traditional Judaism is being continued by the United Synagogue during the summer. Since large numbers of the Jewish people go during the summer to various camps and summer resorts, the United Synagogue is concentrating its work outside of the large cities. The girls' camp at Sylvan Lake is under the strict supervision of the United Synagogue. The Dietary Laws are strictly observed and a program of religious activities have been worked out and is being carried on by Miss Hadassah Levine.

The Boy Scout Organization has made a new departure this year. At their Interstate Park Camp where they care for 22,000 boys at a time, they have established a kosher mess for those scouts who desire to observe the Dietary Laws. The United Synagogue has sent a *Masgiach* to supervise the kashruth of the mess and is also taking care of the religious life of the Jewish boys at the camp. Services are being conducted every Sabbath, talks are held frequently with the boys, and every attempt is being made to strengthen their love for their religion.

A number of summer communities are being assisted this summer by Rabbis of the United Synagogue who officiate at their services. The following Rabbis have officiated at the Long Branch Synagogue. Doctor Elias L. Solomon, Rabbi Max Drob, Rabbi Israel Levinthal, Rabbi Adolph Coblenz and Rabbi Samuel M. Cohen. A number of other Rabbis officiated at the Arverne Congregation, Edgemere, Tannersville, Old Orchard and Mt. Clemens, Michigan.

The Students' House at Columbia University has been kept open during the summer, and many of the Jewish students of Columbia University, Teachers College and Barnard College flock to the house not only for their meals, but also for many of their social and cultural activities. A Young Judean Summer Course was also conducted at the Students' House at 405 West One Hundred and Seventeenth street.

The Branch of the Students' House at City College has also been kept open. The United Synagogue has bought two houses for similar purposes at the University of Pennsylvania and it is expected, that they will be open in the fall.

## Spanish and Portuguese Sisterhood Conducts Summer Classes

### Hikes, Outings and Movies Among Other Activities

Although summer lures many workers to the seaside and mountains, the Neighborhood House of the Sisterhood of the Spanish and Portuguese Synagogue at 133 Eldridge street, is a beehive of activity from early morning and throughout the evening.

The Board of Education conducts a kindergarten in three separate sessions, which are held on the roof garden amid fresh air and flowers. The little kiddies, refreshed with a morning meal of milk and crackers supplied by the Sisterhood, and trained by the character-building games provided by the teachers, reflect happiness and good cheer.

The afternoon finds the children of the Talmud Torah studying Hebrew as well as Biblical history, while the evening hums with clubs of various descriptions—musical, athletic, literary, social. Classes in English to foreigners assist in Americanizing the large number of foreign-born in this district. Mothers' and children's outings are part of the weekly program, and children who are sick are provided with sanitarium treatment. Hikes and outings are frequently indulged in by the clubs on Sunday, and the children visit the movies each Tuesday in August. The medical clinic, supervised by a competent physician, is held daily at the houses to receive those of the immigrant population who through handicap of language and averse to visiting the dispensaries and hospitals.

A feature of the present-day activities is the stringed instrument band composed of youths of the neighborhood, whose training in this direction will be an important addition to community service in the near future.

The trustees of the Congregation at 133 Eldridge street recently presented Mrs. Jacobine Levy, Head Worker, with a gift and set of resolutions expressing appreciation of her untiring and self-sacrificing devotion to the unfortunate poor and sick among the Sefardic colony whom she has befriended for the past five years.

A MONSTER Jewish Community rally, under the auspices of the League of Jewish Youth of the Direch Emunoh Center, will take place at the Open Air Theatre, Vernon avenue and the Boardwalk, Arverne, on Sunday afternoon, July 22.

## Cantor Don Fuchs to Officiate at Brooklyn Jewish Center

Announcement has been made at the office of the Brooklyn Jewish Center, at 881 Eastern Parkway, that services during the coming Jewish holidays, will be conducted at its new building on Eastern Parkway and Brooklyn avenue. While that part of the building assigned to the synagogue will not be completed for some time to come, a sufficient part of the building is now ready for use as a temporary synagogue to accommodate 1,600 people. The Building Committee, under leadership of its chairman, Mr. Charles Goell, assisted by the acting president of the Center, Mr. Moses Ginsberg, have been hard at work several months to make this possible.

The Rabbi of the Brooklyn Jewish Center, the Rev. Dr. Israel H. Levinthal, will preach at all the services. Don Fuchs, the eminent cantor, has been engaged by the Center to officiate at the services. Cantor Fuchs recently arrived in this country from Vienna, where he was the Oberkantor of the Vienna Kulturgemeinde.

## Health Work at Stuyvesant Neighborhood House

Special trips to Luna Park, boat rides up the Hudson and a day as real fans at a real "Giants" game are not the only outings offered the 200 Play School children of Stuyvesant Neighborhood House. About 25 per cent of these youngsters have benefited from special and individual outings—of teeth and tonsils.

The medical work at Stuyvesant Neighborhood House includes a complete physical examination of each child, weekly weighing and corrective work. Special attention has been given to tonsil removals, dental, orthopedic and cardiac cases.

With dances, concerts and movies on the roof, Stuyvesant House is defying the summer heat and proving a friend indeed to its hundreds of neighbors.

## Benefit for East Side Jewish Center Nets \$2,500

On Saturday, August 7, a concert for the benefit of the Jewish Center of the East Side was held at Mountain Casino, in Fleischman's, New York. Bennett E. Siegelstein, as Honorary Secretary, and Arthur D. Katcher, as President, journeyed there for that purpose. Mr. Siegelstein was chairman of the evening.

Notwithstanding the fact that on that night many charitable affairs were in operation in that vicinity, the sum of \$2,500 was realized, which sum is to complete the alterations now going on.

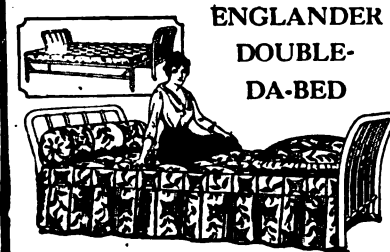
RABBI I. MORTIMER BLOOM will preach this Friday evening at the Hebrew Tabernacle, Broadway and 158th street, on "What the Jew Has Given to the World." Saturday morning, at 9:30, his topic will be "Justice and Love—Are They Identical?"

AN ADMIRABLE PORTRAIT of Isaac Nordheimer, the first professor of oriental languages at New York University, has been hung in the Lagarde library in the Memorial Library Building. He was professor of German and Orientalia from 1839 to 1842, and at the same time instructor of sacred literature at the Union Seminary.

REV. DR. DAVID DAVIDSON will occupy the pulpit of Congregation Atareth Israel, in East Eighty-second street, beginning with the services on the High Holy Days.

THE AMERICAN Jewish Seventy Elders held their thirty-fifth memorial exercises in memory of General Ulysses S. Grant on August 15.

CONGREGATION PINCUS ELYAH, of 118 West Ninety-fifth street, elected Reverend Raphael Minsky as its Cantor on August 4.



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**Attack on Joint Distribution Committee at World Relief Conference**

The Jewish World Relief Conference, in session at Carlsbad, Czechoslovakia, was threatened with a serious break in its ranks late last week. The Mizrachists said they would leave the conference if the Sabbath and *Kashruth* were not strictly observed in the asylums to be established by the conference. A compromise resolution was formulated, after several days' delay.

Many of the East-European delegates severely criticized the methods of the Joint Distribution Committee for American relief funds. Dr. Hellman, one of the delegates from Riga, declared that by its present methods the J. D. C. was converting a great number of Jews into *schnorrers* while its representatives dealt exclusively with representatives of the extreme right and the extreme left completely ignoring the middle class. Vladimir Temkin was also outspoken in his criticism of the J. D. C. and declared that its many millions were being chiefly wasted through the present methods employed.

Dr. N. Ehrenpreis, Chief Rabbi of Stockholm, told the conference that the greater efforts to fill the "spiritual wants" of East-European Jews must be employed.

On the other hand Prof. Simonson, of Copenhagen, justified the J. D. C. He expressed the hope that it will agree to the utilization of its funds for purposes of reconstruction. The greatest excitement was caused by Levitas, of Warsaw, who announced that the J. D. C. intended to transfer all reconstruction work into the hands of the ICA.

Very interesting was the report of Dr. Goldberg that Lithuanian Jews were developing a distinct inclination for agriculture. He declared that there were at present more than 900 families who desired to settle on farms.

**Persons Talked About**


COL. HARRY CUTLER, named by Secretary Baker on the War Memorial Commission, left for Europe on the Imperator on August 12 for his health. He said that the commission hoped to consolidate in three or four big cemeteries in France the dead American soldiers now buried in nearly seven hundred cemeteries. Sixty per cent requested, in response to a questionnaire, that the bodies of their dead be sent home, and if this is done it will mean the transportation of 50,000 bodies.

JOSEPH M. GILLMAN, of New York City, who has recently been making a study of institutional budgets in the East, has been appointed superintendent of the Denver Sheltering Home for Jewish Children. During the war Mr. Gillman served as District Statistician and Senior Examiner of the Great Lakes District of the U. S. Shipping Board Emergency Fleet Corporation with headquarters in Cleveland, O.


MISS REBECCA G. AFFACHINER, who has served overseas in the capacity of Assistant Regional Director of the American Embarkation Center Le Mans, for the Jewish Welfare Board, has just accepted the position of Superintendent of the United Jewish Charities of Hartford, Conn.

DR. HARRY J. MOSS, present superintendent of the Baltimore Hebrew Hospital, has announced that he will, after September 15, accept the superintendency of the Brownsville and East New York Hospital, a new institution of East Brooklyn.

J. Bernstein, of New York City, is the State Chess Champion as a result of the annual tournament of the New York Chess Association at the Ridgely Club House of the Y. M. C. A., in Albany, on August 7.



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ALDERMAN DAVID DAVIS, of Birmingham, England, is likely to be elected Lord Mayor.

# Mr. Ford's Jewmaniacy

(Continued from page 343)

published entitled "The Jewish Peril," which has not only aroused a great deal of interest among the general public here but has also disturbed the minds of some of our leading politicians and public men. The whole of this pamphlet is merely a translation of part of the last chapter of a Russian book by Mr. Serge Nilus, a reactionary writer full of mystical ideas of the end of the world. The public may be left to judge of its true significance.

The full title of the book written by Serge Nilus is: "Great in Small and the Antichrist as a proximate political possibility.—Memoirs of an Orthodox." Published by the press of Tsarskoe Selo, under the name of the Committee of the Red Cross, 1905, it was passed by the Censorship in 1905, and was dedicated to Father John of Cronstadt. There are two prefaces, the first of which is dated 3rd June, 1903, when the first edition was published in Solotarevo. The book has twelve chapters, the last of which contains the so-called Protocols of the Elders of Zion with two appendices.

Nilus is a very common type of Russian mystic and fanatic, to whom the spiritual life transcends every other and to whom miracles and visions are of daily occurrence. When not talking about his soul and the beauties of perfect faith as shown by the priests in the monasteries he visits, he relates the religious life of other saintly men and the appearances from the spiritual world which they have had the happiness to witness. In his chapters we have the record of several dreams which his friends have communicated to him, but, of course, in no instance does he vouchsafe to give us their names.

It is in connection with dreams that Antichrist is first mentioned. Count A. P. Tolstoy, Pobedonostsev's predecessor as procurator of the Holy Synod, in a letter to Father Ambrose of the Optin monastery, relates a dream of a friend in 1866. It deals with the coming of Antichrist, and with the last seven years during which Antichrist will dominate the world before he is finally overthrown. Incidentally this letter shows the devotion of the orthodox Russian for his religion and how fearful he was of calamities which he thought were going to overtake his Church. Eleven years after, in 1877, Count Tolstoy writes again to the same monastery recording another dream of his own on the end of the world. These dreams and a dissertation on Soloviev, the Russian mystical philosopher's views on Antichrist, fill several pages and are introductory to the so-called Protocols.

Nilus disagrees with Soloviev as to who is Antichrist. The philosopher says that the freemasons will produce Antichrist; they will not be successful, he adds, until they have appointed a man with full powers to carry on their general policy. The chief candidate for this post, according to Soloviev, is still an unknown member of the freemasons. Nilus, however, as not a single person, but the whole secret Jewish international community. This is Nilus' Antichrist.

To prove this, Nilus incorporates the so-called Protocols (undated) which he received from a friend (unnamed). Now what do these Protocols amount to? They amount to this: The Jewish people have for twenty centuries stirred up sedition by introducing liberal ideas which have acted as a poison, and have weakened the power of kings and autocracy. The thing to be done now, say the Protocols, is to create disorder by encouraging further liberal

ideas, and so undermining regular government. When a state of anarchy and revolution has been reached the working classes will be poor and every class dissatisfied and the world will be ripe for a coup d'état. Then a king, a descendant of David (i. e., a Russian Tsar), an autocratic ruler with hereditary instincts, will be set on a throne and all property will belong to him, and his power will be absolute.

The writer of the Protocols is continually insisting on the value of an autocracy, the value of an aristocracy and of class distinctions, while fearing capital and liberal ideas. A pamphlet that draws this moral is obviously the last which an international Jewish secret society would publish. The Utopia to which the Protocols look forward is really Russia as it was in the time of Peter the Great.

Various passages have been omitted by the translator, notably one which lays the blame for the French Revolution at the doors of Zion. In the last sentence of the introduction the translator puts into Nilus' mouth the following words: "To gain the Almighty's mercy and to delay the hour of Russia's fall." This sentence does not exist in the original, where Nilus speaks of the impending fall of Nineveh, and from the context it is quite clear that he means the whole world, whose fall may be delayed by the prayers of the Orthodox Russian nation.

After a rapid allusion to the contest between the Papacy and the Sanhedrim for supremacy in preparing the way for the coming Empire of Antichrist, Nilus passes to something that is of much more interest to us in this country.

Nilus explains that in the Middle Ages the Templars were the instrument employed by the Sanhedrim. After their destruction by the French King Philip le Bel a new directing centre was created by the Sanhedrim in Scotland. From this point we may translate literally.

"The root of evil was transported from France to Scotland, and there under a new name, an alliance was made with United England, for whose benefit the veil covering the secrets (of the Sanhedrim) was raised, and mortal war was declared against the Papacy. These activities continue until the present day, England receiving help in her intrigues all over the world from the capital and the genius of which the Sanhedrim has a superabundant quantity.

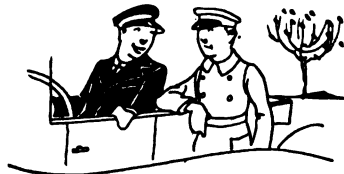
"Why is it that the English State was chosen as a mainstay for Zion? The Sanhedrim does not answer. We are inclined (says Nilus) to think that the explanation is to be found in the insularity of this powerful State, and possibly in the racial relationship between the English and the Jews. It is known that a whole scientific theory exists which proves that the English are one of the ten lost tribes of Israel. But the Sanhedrim ruthlessly directs contemporary science to suit its own ends, inventing the most convenient theories. There are certain very delicate signs in the air that a new theory is already in the making according to which the honor of being related to God's chosen people is to be ceded by the Sanhedrim to America and Japan. *Avis a l'Angleterre.*"

Nilus continues to insist on the help which England, "the faithful ally of the Sanhedrim," has contributed to the destruction and transformation of every country in Europe, and states that Orthodox Russia and autocracy are the last surviving defence against the ultimate triumph of Antichrist.

We are left wondering why this kind of nauseating outpouring of a perverted religiosity should be foisted on the British public in an anonymous shape without a clue to its real origin and full context, and with the consequent probability of misunderstanding and misrepresentation. Nothing could illustrate more forcibly the ignorance of the British public on Russian affairs.

If anyone were to look through the files of the "Rossiya" for the years 1906-8 he would find many articles with statements similar to those of the Protocols. The obvious purpose of Nilus was to demonstrate his theory that Antichrist would arise from the Jewish community. He hardly seriously suggested that he ever actually got any reliable documents with the contents of the Protocols, but it seems to me he is only using this as a literary device to put forward his own views.

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**D**URING none of the previous summers have so many society folk made motor trips as during this August. Reports come to us that it has been raining quite steadily in the White and Green Mountain districts and in Maine, yet from all we hear, the motoring parties are enjoying themselves immensely. The novelty of not remaining in a single place for any length of time, but of touching various beauty and scenic spots during a day and staying overnight at little inns in unexpected places by the wayside, has taken hold, and even the rainy weather does not seem to place a damper on the sport and fun. Jewish men and women are beginning to discover America, or at least that part of it which is being widely advertised as America's Playground. The roads throughout New York, Canada, New Hampshire and Maine are reported to be in splendid condition. Even a detour now and then, which is the bane of all motorists, adds a little unexpected novelty to the trips. We hear that even the roads in Vermont are by no means in bad condition and many touring parties have ventured as far north as Montreal and Quebec.

The Jacob H. Schiff's are motoring through the White Mountains. At the present writing, they are spending a little time in the Rangeley Lake region.

Mr. and Mrs. Nathan Straus, Jr., have just returned from a trip through Canada.

Mr. and Mrs. Joseph R. Scheinberg, of Far Rockaway, have left for an automobile tour through Montreal, Quebec, and the Green Mountains.

Among the latest guests at the Twin Mountain House, White Mountains, N. H., are the following: Mr. M. E. Wormser and family, Mr. and Mrs. Leo Newborg, Mr. Chas. Popper, Mr. and Mrs. S. Dubin, Mr. Samuel Heller, Miss Ruth Heller, Mr. Jas. N. Rosenberg, Miss Henrietta Woolf, Mrs. A. Phillips, Mr. Abraham Gutman, Miss Helen Gutman, Miss Laura Popper, Mr. Wm. Popper and family, Dr. and Mrs. B. F. Levene, Mr. L. S. Oppenheimer, Mr. Herbert Goldmark, Mr. E. Pifferling and Mr. Lester Sinsheimer.

Mr. and Mrs. Harry Fischel have left for Chicago to attend the wedding of their niece, Miss Beth Fischel, to Mr. Herman Bell.

Mrs. Mortimer M. Menken, of 35 West Seventy-fifth street, active in community service in New York, is making a tour to San Francisco. She will make a survey of the correctional institutions in many of the States, having been identified for some years with those in New York.

The S. S. "Olympic" of the White Star Line, which sailed for Europe on Wednesday, August 4, had among its passengers Mr. David Adler, Mr. Lawrence Adler, Mr. Louis J. Berkowitz, Mr. Frederick Gimbel, Miss Elinor Kaskel, Mr. and Mrs. E. C. Klipstein, Mr. and Mrs. Philip Lehman, Dr. and Mrs. R. Lewisohn, Mr. A. Lichtenstein, Mr. and Mrs. R. Ma'isel, Mr. and Mrs. J. M. Proskauer, Mr. Morris Rosenbaum, Mr. B. Schlesinger, Mr. Joseph Schlossberg, Mr. Leo Shapiro, Dr. and Mrs. Joseph Weinstein and Mr. Alex F. Weisberg.

Mr. and Mrs. Rodman, of New York, who are spending the summer at Asbury Park, celebrated the fifty-eighth anniversary of their marriage at the home of their daughter, Mrs. S. Kaye, at Phillips avenue, Deal, N. J.

Miss Edna Leffler, daughter of Mr. and Mrs. Jacob Leffler of 36 West Ninety-third street, was married to Mr. Rudolph Bergman on July 30 last.

Mrs. Sarah Bernstein has announced the marriage of her daughter, Miss Irene Ruth Bernstein, to Mr. Sylvester E. Kalmus, of 600 West One Hundred and Thirty-sixth street.

Mr. and Mrs. I. W. Heyman, of Riverside Drive, recently arrived at the Hotel St. Francis, San Francisco, where they will spend a few weeks. They expect to visit the Yosemite Valley and Yellowstone Park before returning home.

A lawn party will be given on Thursday evening, August 26, at Edgemere, L. I., for the benefit of the Israel Orphan Asylum. There will be dancing, entertainment, and refreshments.

Mr. and Mrs. Henry J. Bernheim are occupying the home of Judge Lehman at Port Chester this summer.

At Mrs. Nathan Glauber's suggestion, the annual affair given for the blind under the auspices of the New York Section, Council of Jewish Women, will again be undertaken. It is to take place at the Ostend Hotel, Far Rockaway, by courtesy of Miss Shelt, on Thursday evening, August 26. Mr. and Mrs. George Pings are in charge.

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**Society and Its Doings**

Ladies' Days at the Inwood Country Club are continuing. Some of the hostesses at luncheon last Thursday were Mrs. Dreyfus, Mrs. Leo Levy, Mrs. Samuel Kubie and Mrs. Nathan Glauber.

Mr. Louis D. Livingston, of 1127 Forest avenue, Bronx, announces the engagement of his daughter, Leah D., to Mr. Abraham Kusoff.

Among others are the following guests at the Melrose, Beach 70, Arverne, L. I.: Mr. and Mrs. J. F. Bloom and family, the Bronx; Mr. and Mrs. S. Schultz and family, of Jersey City; Mr. and Mrs. S. Finkelstein and family, of Houston, Texas; Mr. and Mrs. Marx Dolan and family, of Cuba, and Mr. and Mrs. L. Moskowitz, of Jacksonville, Fla.

Mrs. Rosa Hudes announced the marriage of her daughter Jeanne to Mr. Ellis A. Levine on Thursday, August 12.

Mr. and Mrs. S. M. Berger, who spent three months in the States on their tour around the world, left here a few days ago for England. On their trip they will visit Mrs. Berger's parents, Mr. and Mrs. J. Levy, of Singapore.

Mr. and Mrs. Jacob B. Abrahams, of Lawrence, are visiting Mr. and Mrs. Sidney Rosenstein in the Berkshires.

The marriage of Viola Josephine Rottenberg, daughter of Mrs. Julius Rottenberg, to Mr. Abraham Edward Pinanski, took place in Boston on August 10.

Mrs. Nettie Meseritz, of 316 West Ninety-fifth street has announced the engagement of her daughter, Miss Helen Meseritz, a concert soprano, to Dr. Leo Roth, a surgeon of this city. Dr. Roth is a nephew of Professor Adolph Lorenz, of Vienna, and was formerly associated with him in Europe.

Mrs. Leon Samuels was one of the patronesses at a dramatic recital of Maeterlinck's "Blue Bird," presented at the Imperial Hotel, Narragansett Pier, Thursday, August 12, as a benefit to the "Big Brothers' Camp."

Mr. and Mrs. Vivian Brandon left on Friday for an extended motor trip through Maine and the Adirondacks.

Mrs. Samuel Kubie, of Wave Crest, Far Rockaway, entertained at luncheon on Tuesday.

Mr. and Mrs. Emil Klein, who are spending the summer at Asbury Park, entertained as their guest Miss Sara X. Schottenfels. Miss Schottenfels spent several weeks there.

Mr. Adolph B. Landau, of New York, was in Chicago last week, stopping at the Blackstone Hotel. Mr. Landau is well known in the advertising field, being among the best known advertising representatives in the East.


Mrs. Sally Klein, of Brooklyn, New York, is visiting her mother and sister, Mrs. Julius Steiner, of Ford City; Mrs. Arthur Kleih, of Swissvale, Pa., and Mrs. Alfred Tanzer, of Monesson, Pa.

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 Make a syrup with 2 cups of sugar in 4 cups of water. Remove from fire and add one cup of lemon juice; pour into freezer and freeze till thick; stir in glassed. Scatter finely chopped nuts and ginger over the top. Serve with Sunshine Multi Wafers.

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Beginning on Sunday morning, the twenty-second, a novel match play handicap golf tournament will be held at the Inwood Country Club for men fifty years of age and over. It is to be an annual event and will be known as the Senior Golf Tournament. On Sunday, the qualifying round will be played, age to qualify. The succeeding rounds will be played on the Sundays following and a special trophy will be awarded the winner. Another event of Sunday will be a two-ball mixed foursome medal play with handicap in the afternoon. One half combined handicap will be taken off, and cups will be presented to the winners.

The dedication of the Sylvan Lake Camp for Girls, which is completing its first season under the auspices of the Women's League of the United Synagogue, took place last Sunday afternoon at Hopewell Junction, Dutchess County, N. Y. The Consecration Exercises were unique in that this was the first time that a camp devoted to recreational purposes had been dedicated to the interests of Jewish girlhood. Especially significant was the fact that this ceremony marked the establishment of a summer camp for girls that is thoroughly Jewish in feeling and aspirations, observing the dietary laws and the Sabbath where Jewish girls can spend their vacations in a truly Jewish atmosphere.

Among numerous other guests, the following are stopping at the Blue Bird, Arverne, L. I.: Mr. Herman Tymberg and family, Mr. and Mrs. Sigmund Kneitel, Mr. Louis Gottlieb and family, of Paterson; Mrs. B. Madoff, Mr. Ettinger, Mr. Rubinger, and Mr. Beck, all of New York. On August 8 Mr. Paul Katzner addressed the guests and made an appeal for funds in behalf of the Day Nursery, Daughters of Israel, on East Fifth street.

Mr. and Mrs. Herbert B. Loeb, of 1501 North Sixteenth street, Philadelphia, left on August 11 for a trip to the St. Lawrence river and Canadian resorts.

Mr. and Mrs. Mark Elkin left Atlantic City on August 12 for Chicago, where they expect to spend a few weeks and will visit nearby resorts.

Mr. and Mrs. Nathaniel Leipziger, of 1429 North Fifteenth street, Philadelphia, have as their guests Mrs. Nathan Sommer and Miss Mary Evelyn Sommer, of Memphis, Tenn. Mr. and Mrs. Leipziger will sail on the Rotterdam August 28 for England, where they will join Mr. Leipziger's sister, Miss Pauline Leipziger, who is traveling abroad.

Senator and Mrs. Samuel W. Salus and Mr. and Mrs. Alexander Seltzer have left The Breakers, Atlantic City, for a tour of the Great Lakes, Thousand Islands, Quebec and other Canadian resorts.

Mr. and Mrs. Harry Rascover and Edward Rascover left last Saturday morning for a week's motor trip through New England.

For the benefit of the United Israel-Zion Hospital in Brooklyn, an entertainment and dance was given at the Kensington Gardens Hotel, Far Rockaway, on Sunday evening, August 15.

Mrs. Joseph Klein and daughter, Miss Josie Klein, of Greenwood avenue, Far Rockaway, left on Thursday for a stay of several weeks in the Catskills.

Miss Anna Hirsch, daughter of Mr. and Mrs. L. W. Hirsch, entertained eighteen young girls at a birthday party at her Atlantic City home, 171 States avenue, last week.

The marriage of Miss Betty Beatrice Light, daughter of Mr. and Mrs. Albert A. Light, of Kansas City, to Mr. Benjamin B. Fischer, of New York City, took place in Kansas City on August 10. Dr. H. H. Mayer officiated.

Mr. Edward Wolf, son of Mr. and Mrs. S. Wolf, of Pittsburg, has returned home after completing a course in the Reserve Officers' Training Camp, Camp Devens, Mass. While en route home he visited friends in Boston, Albany and New York.

Mr. and Mrs. Joseph Horowitz, of 345 West Eighty-eighth street, announced the engagement of their daughter, Miss Mildred Horowitz, to Morris Salzberg.

Mr. Louis Warshawer, of 634 Wellington avenue, Chicago, announces the marriage of his daughter, Lottie, to Arthur S. Soll, son of Mr. and Mrs. Jacob H. Soll, of 1464 Fifty-eighth street, Brooklyn, N. Y., on Sunday, August 1. After an extended trip through the East the young couple will make their home in Chicago.

The Misses Elsa and Viola Springer and Miss Selma Loeb have gone to Long Island, Maine, for the remainder of the summer.

Mrs. Morton Loeb (formerly Miss Adeline Klein), of New Haven, Conn., is visiting her parents, Mr. and Mrs. Alfred M. Klein, at their summer home, 4715 Pulaski avenue, Germantown.

Guests at the Bristol, at Asbury Park, recently, were: Miss Rose Lowenberg, Mr. and Mrs. Lublans, Mr. and Mrs. Rodman, Mrs. and Miss Lewin, Mrs. Ullman, Mr. and Mrs. Krasner and family, of Newark; Mr. and Mrs. Behrend and family, Mr. and Mrs. Emil Klein and family, Miss Juster, Miss Florence Peritz, Mrs. Halpern, and Mr. Louis Stone.

Mr. and Mrs. Morris Half, of Bartlett street, Pittsburg, are in New York City. They will visit Eastern resorts before returning home.

Miss Rebecca Hirsh, of Pittsburg, has returned home from a visit to Atlantic City, New York and Philadelphia.



## Riding Habits of Precise Correctness

Lord & Taylor are displaying an unusually smart assortment of summer Riding Habits developed in serviceable, lightweight Tweeds, Meltons, Coverts, Gabardines, Pongee, Khaki, and Linen Crash. Each model is staunchly tailored throughout; some with breeches reinforced with buckskin.

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FIFTH AVENUE

38th Street 39th Street

NEW YORK

**10,000 Industrial Workers Needed in Palestine**

(By the Associated Press)

JERUSALEM, August 4.—Ten thousand volunteers, to be chosen from veterans of the world war, the Jewish Legion and skilled workmen, to enlist at once for eighteen months' service in a Jewish industrial army in Palestine, are necessary for the basic reconstruction work of the Jewish national homeland, according to Bernard A. Rosenblatt, president of the American Zion Commonwealth, who is now here in the interests of Balfouria, the colony of the American Zion Commonwealth.

Mr. Rosenblatt recommends a regular army organization with a general staff of three, which, as a Jewish industrial commission, will supervise the work of the Jewish labor army in rebuilding the Holy Land.

"Our biggest task, once the call is issued for volunteers, will be in sifting out the applicants and determining upon the 10,000 to go," he said. "They could all

be occupied in the one task of building houses for future immigrants. The army should work only on land belonging to the Jewish nation, lands secured from the Palestine Government, from the Jewish National Fund, the American Zion Commonwealth or other agencies of the Zionist organization."

In addition to the construction of houses, he points out that such an army would prepare land for immediate settlement, and engage in irrigation; afforestation, sanitation, and engineering works necessary for the development of industry and commerce.

"The nucleus for such an industrial army is already in Palestine in the co-operative groups working on the lands of the Jewish National Fund and in the group that is developing Balfouria, the first colony of the American Zion Commonwealth," he concluded. "I am convinced after two visits to Palestine that only through such a hugh disciplined Jewish labor army will we be able to reconquer the land of our forefathers."

**American Jewish Committee Finds Suffering Intense**

(Continued from page 349)

centage norm, and the thousand and one commercial, industrial and domiciliary restrictions which hedged the Jews about for so many generations. The true emancipation of the Jews of Eastern Europe will come only with the emancipation of the non-Jews from the role of oppressor, from the psychology of the persecutor.

"The bitter fruits of Czarism are now being gathered everywhere. In that part of Russia known as Central or Soviet Russia we find the Jews oppressed as bourgeois on the one hand by the Bolshevik and massacred or proscribed on the other hand to be made to expiate the sins of the few leaders of the Maximalists who happen to be of Jewish origin. It does not matter that for each Trotzky, Kamenev and Sverdlov there are dozens of Vinavers, Dans, Minors, Gotz and Sliosbergs; it is of no moment that the Jews are bearing their shares of proscription, oppression and confiscation at the hands of the Bolshevik oligarchy. It was not in vain that the Czar and his Ministers taught the ingenious stratagem of making the Jews the scapegoat of every misfortune that befell Russia.

"In Poland the artificial breach consciously created between Jews and Poles by the common oppressor has resulted in a deep-seated mutual suspicion and distrust, which culminated in the notorious economic boycott which has not ceased to prevail since its inception in 1912, and which has been advocated and encouraged by the Polish chauvinists, who still wield a great influence among the masses. The propaganda of these boycott leaders has succeeded to a terrible degree and has resulted in an almost irreconcilable racial antagonism."

THE JEWISH Sabbath Alliance of America, of 110 Fifth avenue, through their Executive Secretary, William Rosenberg, announce that when any tailor, shoemaker, laundryman or other person who does work on Sunday, and who keeps his place closed from Friday sun-set to Saturday appearance of stars, is summoned to court for Sunday violation, he should immediately notify the office of the Alliance, which will take care of such cases through its lawyers. All other business men who have trouble on account of Sunday law should communicate with the Secretary of the Sabbath Alliance and be advised as to what steps they should take.

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Located in the centre of amusements, open surroundings, modern equipment, courteous service. Spacious Sun Parlor. Dancing.  
The oldest established Kosher hotel in Atlantic City and the only one supplying sea water in all bathrooms. ALWAYS OPEN.  
Bus meets patrons at station. Booklet. For terms communicate with JOSEF GROSSMAN.

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A refined home and school for Jewish boys and girls. Two separate buildings. Large playgrounds. Roller Skating, Tennis, Basketball and Handball. School and Clubhouse.

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SERVICE A LA CARTE IN BOTH RESTAURANTS

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CHARLES STERN

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**INSTITUTE OF MUSICAL ART OF THE CITY OF NEW YORK**

120 CLAREMONT AVENUE

Frank Damrosch, Director

**The One Act Playhouse**

(Continued from page 348)

(These authors made interested by this publicity campaign, will be prospective audience.) In preparation for the second bill, however, the following are submitted: 1—Where the Cross is Made. 2—Night. 3—The Turtle Dove. 4—Daniel, etc., etc.

**THEATRE**—An intimate theatre will be secured. The Punch and Judy, the Belmont. The Comedy, etc., are suggested as types.

**FIRST SEASON**—Ten to twelve weeks try-out are desirable in order to give the idea a fair trial. From October 1st to Christmas is the trial season suggested.

**PRICES CHARGED**—In a 300-seat house the prices charged will be \$1.00—\$1.50—\$2.00 (exclusive of war tax). (.50 and .75 wherever possible—where larger capacity warrants.)

**EXPENSE**—Initial—\$200 to \$300.\* Running—(weekly basis)—\$2,000 to \$2,500.\*

**RECEIPTS**—(300-seat house) \$4,200 to \$5,000 (approximately)—(weekly).\*

**MARGIN**—Weekly—\$2,000 plus.

**SOURCES OF AUDIENCES**—1—General public—general publicity campaign—newspapers, announcements, etc. 2—Special—Little Theatre address lists, Drama League, Schools, Colleges, etc. 3—Agencies—Tyson's, McBride's—Leblang (for emergency).

**APPORTIONMENT OF PROFITS**—75 per cent investor or investors—25 per cent to organizer and executive.

**PHOToplay RIGHTS**—Authors of produced plays shall be entitled to 50 per cent of photoplay price; the Playlet Players shall receive the other 50 per cent. The Playlet Players shall receive 10 per cent of the sale price of photoplay rights sold by them.

\*Itemized statement upon request.

The idea, in my opinion, has tremendous possibilities for lovers of good things in the theatre. Mr. Blum has spent so many years of his life in the theatre and has rendered such service to it that his sponsorship of a project should command serious consideration, especially on the part of those who have the wherewithal to make artistic dreams come true.

**JEWISH CALENDAR**

5681

New Year, First Day.....Mon., Sept. 13  
 New Year, Second Day.....Tues., Sept. 14  
 Yom Kippur—Tishri 10.....Wed., Sept. 22  
 Tabernacles—Tishri 15.....Mon., Sept. 27  
 Eighth Day of Feast—Tishri 22,  
 Mon., Oct. 4  
 New Moon—Kislev.....Fri., Nov. 12  
 Hanukah—Kislev 25.....Mon., Dec. 6  
 New Moon—Tebet.....Sun., Dec. 12  
 Fast of Tebet—Tebet 10.....Tues., Dec. 21

1921

New Moon—Shebat.....Mon., Jan. 10  
 First New Moon Day—Adar, Tues., Feb. 8  
 First New Moon Day—Adar Sheni,  
 Thura., Mar. 10  
 Fast of Esther—Adar Sheni 13,  
 Wed., Mar. 23  
 New Moon Day—Nisan.....Sat., Apr. 9  
 Passover—Nisar 15.....Sat., April 23  
 First New Moon Day—Iyar Sun., May 8

**Jewish Theological Seminary Entrance Examinations**

The Fall Entrance Examinations for admission into the Jewish Theological Seminary will take place Thursday, September 16, and Monday, September 20, at 3 o'clock, in the Seminary Building. The examinations of the Teachers' Institute will take place Wednesday and Thursday, September 8 and 9, from 8 to 9:30 p. m. High school graduates possessing an adequate knowledge of Hebrew, Bible, and Jewish History who desire to prepare themselves as Hebrew teachers are eligible for admission.

**Our New Year Number**

*Issue of September 10th*

The American Hebrew in its forthcoming New Year Number aims to have the Jew and non-Jew understand each other better. We believe that this is the best answer to Henry Ford's vicious anti-Semitic attacks. A cursory outline of the leading features will give the best idea of the spirit of the number. The writers present the achievements and ideals of the Jews in their relationship to non-Jews, wherever they live, in articles and stories. They look forward to the reconstruction of the world, along the lines of peace and amity, and explain the part Jews will play in that reconstruction.

**Georges Clemenceau**

The "Tiger of France," contributes the first piece of fiction since he undertook the burdens of the war. "Schlome the Fighter" is a thrilling Galician tale. (Illustrated.)

**Svetozar Tonjoroff**

Managing editor of New York Evening Mail, on "Jews in World Reconstruction." He proves that Jews are progressives, not standpatters. (Illustrated.)

**Clement Wood**

A poet of parts himself, answers the charge that Jewish writers have lost their idealism in "Jews As Literary Idealists." (Illustrated.)

**Prof. Benjamin Harrow**

Of Columbia University, chronicles in "Jews in Fields of Modern Science," facts which popularize the names of Jewish scientists. (Illustrated.)

**Elias Lieberman**

"Turning the Other Cheek" is the title of his story for the big number. It shows how one Jew turned rancor against him into friendship. (Illustrated.)

**Otto H. Kahn**

The great financier, gives a summary of his new book, "Our Economic Problems of Today." (Illustrated.)

**Men Who Died for America**

What they might have been had they lived. William Juengst has obtained some hitherto unpublished facts on Jewish martyrs who died in the service of America during the World War. (Illustrated.)

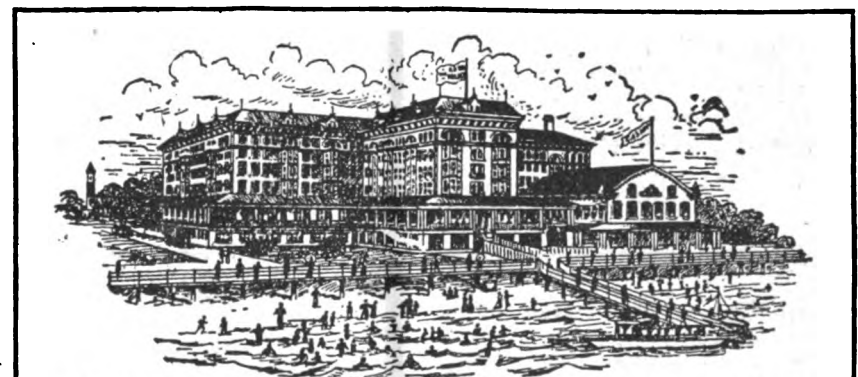
**Jewish Support of Non-Jewish Activities**

Morris Debower presents facts which will make American Jews prouder than ever of their race. (Illustrated.)

**The Jewish Contribution to Education**

Dr. Joseph Cohen, Principal of the Teachers' Training Academy of New York, gleans from the pages of history facts to prove that Jews have contributed the civic ideals of individual worth, self-determination, and responsibility. (Illustrated.)

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 Open All Year. Diet Kitchen.

# This Week's Issue of "The American Hebrew"

## An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
  - (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.
- We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

### TO PROMOTE JEWISH CENTERS

Whether or not you are a member of the Y. M. H. A., what do you think would be the value of combining and co-ordinating the Jewish Welfare Board and the Council of Young Men's Hebrew and Kindred Associations?

Do you believe that the Y. M. H. A. is a force in your community?

After reading the report of the Committee on Post War Work, comment on the solution it found to the activities of the Jewish Welfare Board.

Tabulate the points we make in our editorial on the subject, and compare them with your own ideas.

OSCAR LEONARD, of St. Louis, has been appointed by Governor Gardner of Missouri a member of the Children's Code Commission, which is to help frame bills for the welfare of children in the State to be taken up by the next legislature of enactment. Mr. Leonard, who is superintendent of the Jewish Educational and Charitable Association of St. Louis recently returned from Roumania.

### THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

The Fall Entrance Examinations for admission into the Seminary will take place Thursday, September 16 and Monday, September 20, 1920, at 3 P. M., at the Seminary Building.

A number of Seminary students are available to preach on New Year's and the Day of Atonement. Congregations desiring their services will please apply in writing immediately. Address

DOCTOR CYRUS ADLER, Acting President  
531 West 123d Street - - - New York City

### THE TEACHERS INSTITUTE

The Fall Entrance Examinations of the Teachers' Institute will take place Wednesday and Thursday, September 8 and 9, 1920, from 8 to 9:30 P. M. High School graduates possessing an adequate knowledge of Hebrew, Bible and Jewish History who desire to prepare themselves as Hebrew teachers are eligible for admission. There is also an Extension Department and a Post Graduate Department for advanced students. Address

PROFESSOR MORDECAI M. KAPLAN, Principal  
34 Stuyvesant Street - - - New York City

### HENRY FORD'S JEWMANIACY

What, according to Professor Wright, is the origin of the pamphlet, "The Jewish Peril"?

Why was the book of Serge Nilus dedicated to Father Cronstadt?

What was the relation of John of Cronstadt to the Russian Revolution of 1905?

Define *Antichrist, Mystic, Procurator of the Holy Synod, Protocol, Jewmaniac.*

What, according to Professor Wright, was the obvious purpose of the Nilus book?

To PROVIDE for the large number of Jewish immigrants who will begin coming to Palestine soon after the bans on immigration are lifted, the Jewish National Fund will spend \$1,250,000 in the purchase of land during the coming year, Dr. Baer Epstein, its special commissioner, has announced. Dr. Epstein just arrived in New York from England, where he has been active in interesting the Jewish people to aid in the movement to gradually acquire as much of the land of Palestine as is possible, in order to do away with land speculation and the natural exorbitant land prices that will result when many thousand additional inhabitants enter the country.

### Spanish and Portuguese Synagogue

THE CONGREGATION SHEARITH ISRAEL  
IN THE CITY OF NEW YORK

Central Park West and Seventieth Street.

The position of Minister of this Congregation having become vacant by reason of the retirement of the Rev. Dr. H. Pereira Mendes the Congregation will be pleased to extend a call to a suitable Minister-Preacher. Not restricted to Sephardim.

Correspondence may be directed to the President, Mr. L. Napoleon Levy, at the Synagogue.

## Miscellaneous Wants

Rate: Minimum charge, 50c for 35 words. Each additional line 10c. Count seven words to a line.

Phone, Madison Sq. 9758

**WANTED**—Matron. Jewish woman with child-caring experience preferred. State education, experience and salary expected. Apply to the Superintendent, Hebrew Orphans' Home, 12th St. and Green Lane, Phila., Pa.

**CANTOR SEMIATIN**—The famous Cantor from Poland and lately in England, possessor of a fine tenor voice, highly musical, seeks a modern congregation. Highest references furnished. Address, Care A. Farber, 147 Bay Twenty-fifth street, Brooklyn, N. Y.

**YOUNG RABBI, AMERICAN**, College and University graduate, impressive and convincing speaker, desires position. Box 57, AMERICAN HEBREW.

**GIRLS' Supervisor**. State everything in first letter including salary expected. Apply Dr. J. Ludwig Stern, Superintendent, Hebrew Orphans' Home, 12th St. and Green Lane, Philadelphia, Pa.

**RABBI** desired for conservative congregation. Very good future for capable, energetic man with organization ability. Compensation from \$2,500 to \$3,000 to begin. Box 61, AMERICAN HEBREW.

**A HIGHLY** respectable middle-aged woman desires position as companion to lady, is good housekeeper. Box 62, AMERICAN HEBREW.

**WANTED**—Principal for Hebrew and Religious School of Brooklyn Hebrew Orphan Asylum. Applicant must be experienced, a real organizer and a capable executive. Write fully to Superintendent, 373 Ralph avenue, Brooklyn, N. Y.

**WANTED**—American Rabbi, Reform Congregation in town of thirty thousand inhabitants. Salary, \$3,000. Address Inquirer, AMERICAN HEBREW.

### News Oddities of More Than Passing Interest

#### Clothes Lines Save Life

Clothes lines strung across her back yard saved the life of Mrs. Tillie Sanglar, fifty, of 321 East Tenth street. The woman fell from a window of the third floor but her fall was broken by the lines. She is in Bellevue Hospital suffering from a possible fracture of the skull and the right leg. It is believed she will recover.

#### Boast Is Costly

An error in fixing the identity of a visitor seems likely to prove expensive to Morris Germinder, of 252 Washington street, Orange, N. J. Some days ago a stranger stepped into his delicatessen store and began making inquiries. Morris, supposing him to be a representative of his creditors, "tooted up" his establishment, saying it was worth \$3,000. But when Morris appeared before the tax commissioners to protest against the assessment placed on his stock he learned the inquisitive stranger was one of their men. The case is under advisement.

# FURS

STORED  
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& Jewish Messenger

THE NATIONAL JEWISH WEEKLY

Edited by

Isaac Landman

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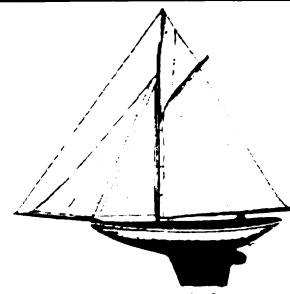
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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 15

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Friday, August 27, 1920—Elul 13, 5680

## The Week in Review

### The Messiah Did Not Come

**D**R. MAX HELLER, of New Orleans, has contributed an article to the current issue of *The Maccabean* on "San Remo and the Reform Rabbis." Dr. Heller meant, no doubt, to be very serious; the article itself, however, developed to be quite humorous. For instance, Dr. Heller exorcises "the redoubtable editor of THE AMERICAN HEBREW" for stating on the floor of the Conference that the San Remo decision was not celebrated with enthusiastic rejoicing by the Palestinian Jews, as was done by the Zionists in the *Goluth*. Dr. Heller stamps this assertion as untrustworthy because of a report that Jews did assemble in a Synagogue in Jerusalem and caused a *Shofar* to be blown in celebration. Izrael Zangwill writes an article for the Sunday American in which he points out clearly "the fiasco of Political Zionism" and in which he states, "history has few grimmer ironies to show than that, on the embodiment of Mr. Balfour's promise in the Turkish conditions, a Zionist leader in Jerusalem should have ordered the *Shofar* to be sounded as at the coming of the Messiah," and a little later he states, "that in holding a service of praise in the Cathedral Synagogue, thanking God for the former concession, the Zionists have combined mendacity with blasphemy." Dr. Heller characterizes "as a patent inversion of fact" the editorial assertion that "many a Zionist Rabbi upon roll call voted the majority report" which was against political Zionism. He asserts that "it is an unquestionable fact that not one solitary Zionist Rabbi did so vote." For this information we are most grateful to Dr. Heller. He himself pointed out in his article that only eight Rabbis of the Conference voted for the minority report. It is good to be able to publish, on the authority of so zealous a protagonist of political Zionism, that of the American Rabbis present at this important session of the Central Conference of the American Rabbis, only eight are political Zionists.

### Lenin to the Fore

**H**EAVENS be thanked! Editors generally, both in this country and in England, have set Trotzky in the background of Russian Bolshevism and are bringing for-

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The American Hebrew will follow you to your summer home. Just send us your summer address.

ward in their articles and editorials Lenin, the philosophic brains of the Bolshevik Revolution. In the early days of the movement, Trotzky, no doubt, captured the imagination of the writers on the subject. The story of his meteoric passage from a miserable flat in the Bronx to Tzarskoe Zelo was meat for the imaginative reporters and for the lovers of romance. Now the story is revealed that Lenin destroyed the Tzaristic regime to avenge his brother's death, and the writers veer from Trotzky to Lenin. Bertrand Russell, who certainly may be trusted as an objective observer, has made clear, in his recent articles on conditions in Russia, that Trotzky's position on the

councils of the Bolshevists has been greatly overrated outside of Russia. It has taken a long time to kill Anti-Semitic canard that Lenin is a Jew; let writers and editors kindly observe, now that Lenin is in the foreground, that Trotzky is a Jew only by the accident of birth, but not because of his religion or ideals.

### Let the Legion Avoid Handicaps

**H**EADLINES and articles in the daily press announce that several hundred members of the American Legion would "patrol" the Socialist meetings in the Bronx and would "summarily deal with" any disloyal remarks by the Socialistic campaigners. It is indeed, the duty of every citizen to report to the proper authorities any disloyal demonstrations. We doubt, however, whether it is within the scope of the American Legion to deal summarily (whatever that may mean) with any of the speakers whom the Legionaires may hear, as the announcements threaten. We disagreed thoroughly with the action of the Albany Legislature in expelling the Socialists, on the grounds which we have stated again and again, although we do not wish to see the Socialists returned to the Albany Legislature. Nevertheless, we feel that any action of the American Legion, aside from the constituted authorities, is an arrogation of police-power which should not be permitted to besmirch the name and career of this organization. The American Legion has in its power to contribute so greatly toward the truest type of Americanism, that it should not permit any of its members to jeopardize its position by any unlawful acts.



### The Artist Dies Poor

**S**TAGE purists must have been surprised at the recent announcement of the settlement of the Charles Frohman estate. The administrators made public the fact that Mr. Frohman left to his heirs only \$17,596.00. Let those who condemn Jewish theatrical producers for catering to the Tired Business Man element among the theater-going public and accuse them of presenting stage indecencies for the sake of the money that is in it, without drawing distinctions, turn to the theatrical career of this victim of the Lusitania and behold the other side of the picture. Here was a Jew who was famed for his artistic, intelligent and clean productions on the American stage. It is evident from his estate that he made no money out of it. Despite the fact that the New York public did not appreciate Mr. Frohman's efforts for good drama, as his net estate plainly shows, he persisted, to his last day, in giving the American theater that which was best, clean and most artistic.

### Tom Watson Exerts Himself

**T**OM WATSON, once Populist candidate for the Presidency of the United States, advocate of bone-dry prohibition, editor of the infamous *Jeffersonian*, who was probably more responsible than any other influence for the murder of Leo Frank, is a candidate for the Democratic nomination for U. S. Senator from Georgia. Last week, while on a campaigning tour, Watson was arrested for "public indecency." Watson explained his "public indecency" in a statement saying that, two years ago, he had a nervous collapse in Florida and that since then, on the advice of his physician, he had "taken small amounts of stimulants after extraordinary exertions." Mr. Watson is a candidate for a long and ignominious rest-cure from his extraordinary exertions to become Senator from Georgia. The people of Georgia will not elect a man like Tom Watson to represent them in the United States Senate.

### The Mandarin Bible

**T**HE American Bible Society announces the immediate publication of the "Revised Mandarin Bible." This is a translation of the Bible into the Chinese language upon which Chinese and foreign scholars have been engaged more than a quarter of a century. There have been Bibles in the Chinese language, of course. The forthcoming Revised Mandarin edition, however, is the first to be translated into the National language of the Chinese.

### Place the Blame Where It Belongs

**A**T a conference on the education of the adult immigrant held at Columbia University recently, Dr. Henry H. Goldberger, Principal of P. S. 18, New York City, and a man actively interested in Americanization work, touched on some interesting phases of the educational problem in so far as it concerns the adult foreigner.

Judging from his talk this type of educational work is approached in a dilettante spirit. First of all the text books used are suited to the needs of children rather than to the requirements of grown-ups. It is obviously ridiculous to hear a bearded peddler stumble through "I am a little buttercup," or "Oh, mother, I see the cat!" The trouble here is deeply rooted in the niggardly financial policy of the city toward this important work. It has always been treated as an educational by-product to be utilized if the process could be made sufficiently cheap and cheap it has been, in more senses than one.

In the search for a method as inexpensive as possible, a per capita system has been followed. Thus, if a class began dwindling in numbers (frequently through no fault of the teacher but rather to the pressure of physical weariness or economic necessity) it used to be the custom, and still is, to disband the group and turn the survivors over to another teacher more favored by the goddess of chance and attendance. This "Thumbs Down" order was known to the entire night school faculty and encouraged not only spectacular pedagogics but at times deliberate falsehood. Counting eyes and fingers in the room and reporting the result as the attendance for the evening was a practice not altogether unknown and winked at by the Principal who had himself been through the mill. If it were possible to speak of this sort of thing in the past tense there would be some comfort in it for the thinking American. But, unless next winter were to see a radical change in policy, the same conditions will prevail.

According to the new scale of wages now in force, the evening school teacher will obtain \$3.90 per session. At this rate a full season of night work, counting seventy sessions to a season, is worth in cold cash only \$273. This is not an alluring prospect for a man or woman about to engage in the noble work of educating the immigrant. It may be argued at this point that there are other rewards in this work besides the mere financial remuneration. True enough but why should the burden of educating the immigrant be thrown on the sons and daughters of the rich exclusively? Even if they were willing to assume such a task in part payment of their social responsibility there are not enough of them to go round.

Of the need for educating the stranger within our gates not only to our language but to the idioms of our manners, customs, ways of thinking and democratic ideals of government, little need be said. This is admitted by all. When decisions have to be made, however, the great metropolis figures closely like a penny wise and pound foolish retail store keeper.

We trust that Mr. Morris Siegel, the competent and energetic director of evening school work in all its branches, elementary, high, trade and vocational, will take into account the criticisms leveled at the "system" by Dr. Goldberger and do what he can to accomplish reforms. But he and every other educational official is helpless before the Budget. The great god Budget is mightier than any one person and responds only to the will of that nebulous, often apathetic mass, known as "the people."

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August 27, 1920

# Henry Ford's Jewmaniacy

*The Irresponsible Sources of the "Jewish" Protocols*

## Second Article

ONE would imagine that a man like Mr. Henry Ford would take responsibility seriously. He would not assume a contract in his business irresponsibly. We would suppose, then, that in a matter touching a group of three million American citizens he would search diligently the responsibility of sources before he lends his name to the attack.

That the pamphlet which has entirely upset Mr. Ford's equilibrium is not of Jewish origin, and could not possibly have anything to do with any Jewish organization, has been definitely established

BY AYLMER MAUDE

Writing in Saturday's issue on a booklet recently published by Eyre and Spottiswoode, a correspondent says it "is likely to perturb the thinking public." Had he said "the unthinking public" he would have been nearer the mark, for what are the facts of the case?

Here is a book first published by Professor S. Nilus, a minor official in the Department of Foreign Religions at Moscow, in the year 1905. It professes to be drawn from MSS. entrusted to him by an anonymous acquaintance, and to be composed of incomplete notes of lectures delivered by an unnamed lecturer, on unknown dates, in unknown localities in Paris, about the year 1901.

The difficulty of proving that such lectures were never given by anyone anywhere in Paris in 1901 is considerable; but it would not be difficult to show that, if anyone did so, he had a miraculous gift for saying in Paris in 1901 just what it would suit the most reactionary elements in Russian official life to lay before the Emperor of Russia in Petersburg, in 1905, without burning their own fingers by having to sign it.

The book contains gross ineptitudes, such as the assertion that the propagation of the Darwinian theory, and its success, is due to, and is part of, a Jewish conspiracy; the statement that only Jews have money-power; as though neither Rockefeller, Morgan, nor Sir Basil Zaharoff had any influence in the financial world; the statement that the press is entirely controlled by the Jews; as though Northcliffe, Pearson, Hirst, Bennett, the Oxford University Press, and the late W. T. Stead had all been Jews; and the statement that any movement in a constitutional or democratic direction is fatal to the tranquility and prosperity of a race, while "political problems can only be comprehended by rulers who have been directing affairs for centuries" (such as the Romanoffs, whose rule has borne such excellent fruit in Russia!).

If any Jew talked such nonsense in Paris in 1901, one wonders why he did it! But why it should have been published in Russia in 1905 is plain enough.

Witte was then trying to administer a mild dose of Constitutional reform to the diseased Russian State. Witte was a financier, and was accused of contact with the Jews. It was desirable, but dangerous, for the most reactionary clique of Russian officials to suggest to the Tsar, in the manner least dangerous to themselves, that he, the Tsar, as representing "the rulers who have been directing affairs for centuries," should retain full autocratic power; that the introduction of any modern idea, such as evolution, commercialism, or Constitutionalism, into Holy Orthodox Russia was a diabolical danger; and that, if anything

by no less an authority than the Secretary of the London Library, Dr. C. Hagberg Wright, the expert on Russian affairs, whom we quoted last week.

LETTERS TO THE "LONDON TIMES"

When the London *Times* reviewed "The Jewish Peril" on May 8, and called for an inquiry, the editor received many letters on the subject. We are reproducing five of them, all from non-Jews, all from authorities on Russian life, letters and politics, which speak for themselves:

English refugees from Russia, who never before thought seriously about public affairs, are now seeking for an explanation of the deluge which has overwhelmed them. The easiest and simplest explanation of any personal or racial disaster is always to select some other person—a race—and to say it is all their fault. In this case the scapegoat is to be the Jewish race; but I hope the booklet will not produce in England the pogroms it promoted in Russia.

Yours truly,  
AYLMER MAUDE.  
National Liberal Club, Victoria street, S.W.1.

BY SONIA E. HOWE

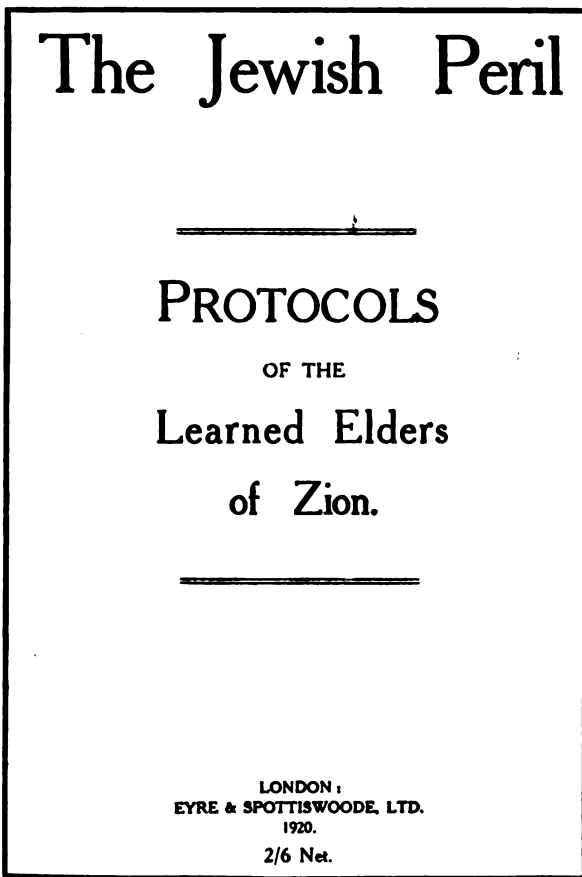
Last week I had begun to read Professor Nilus's book from which "The Jewish Peril" is taken.

I immediately perceived that the setting of these protocols gave them a totally different aspect from the one conveyed to the reader of the English pamphlet; but this very difference enhances their importance immensely. These protocols form part of a collection of deeply religious articles, and are contained in an essay entitled "Antichrist—as an imminent political possibility." In order to give them their full value and importance it is imperative to have an exact and correct translation, as well as to enable the reader to know the reasons which have led the author to publish these terrible statements, so many of which we see verified in present-day conditions. Once these two conditions are fulfilled the suspicion of anti-Semitism is removed.

The English translation is inaccurate and incorrect, even in the first few pages, and the word "Jewish" before "Masonic conspiracy" on page 3 is not in the Russian text; nor is there the word "extermination" on page 5. In fact, that whole paragraph does not do justice to the author. This is what he writes:—"It will satisfy our feeling of responsibility if only by the grace of God we have achieved the, to us, so important aim—to forewarn, and yet did not arouse in the heart of any one person a feeling of animosity towards the until now blind Jewish people, the masses of which, keenly believing, though in a lie, are not guilty of the Satanic sin of their leaders—the scribes and pharisees, who have once already ruined Israel. . . . There is one remedy only for turning away the wrath of God—the union of all Christians in our Lord Jesus, and a general repentance of each one for himself and for the others."

The author's explanation as to the reasons which have led him to publish these protocols is as follows:—"I wish to call the attention of my reader to the article 'Antichrist—as an imminent political possibility'; in it the reader will find the so-

(Continued on page 373)



TITLE PAGE OF ANONYMOUS PAMPHLET WHICH HAS BEEN DISCOUNTED IN EUROPE, BUT WHICH IS STILL DISTURBING MR. FORD'S EQUILIBRIUM

had been going wrong in Russia, the evil could best be remedied, not by a modification of the Government, but by pogroms to exterminate the Jews.

In how far this plan succeeded, history records. The sensational exposure in the Duma of the amazing fact that incitements to Jew-baiting were printed on a secret printing-press in the Okhrana Department in Petersburg, without Witte's cognizance, is one of the strange incidents leading up to the downfall of the ancient and incompetent régime.

The "prophetic" parts of this queer production are a strange mixture of the traditional precepts of the most unscrupulous despotism, with a smattering of extreme utterances from Karl Marx and from the Communist writers. To show when, where, or by whom this jumble of embittered nonsense was first put together is beyond my power; but I venture to think that no other theory than that which I have suggested as to the purpose of its original publication will hold water.

The republication of the book in this country at a time when, not the embitterment but the reconciliation of races is needed is attributable to the fact that some

# The Valley of Hinnom

*A Novel of the Ukraine*

By Daniel L. Mordovtsev

Translated from the Russian by Elizabeth B. Gorin

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## CHAPTER XXII GONTA'S BETRAYAL

There were, however, two men in the city who, unlike the governor, had not lost their spirit. They would have saved the inhabitants of Uman if those inhabitants would have listened to their advice. These two men were Ksavery Shafransky and Samson Cohen.

Samson was a simple surveyor sent by Count Pototsky to take exact measurements of his extensive estates. Shafransky had formerly served in the Prussian army of Frederick the Great where he had had the best opportunity, thanks to the love of conquest of that monarch, to learn the military trade to perfection. He was also a practical architect, and for that reason Pototsky had entrusted him with the construction of a strong fortress at Uman and the erection of municipal buildings.

This Shafransky was just the man not to lose his head when all the others, with a single exception, lost theirs. This single exception proved to be Samson, the handsome son of Isaac Cohen.

On the day when the Jews were commemorating their dead, soon after the highly emotional scenes at the synagogue, he and his two brothers, Moses and Ephraim, gathered near the synagogue all the Jewish youths who were able to bear arms and, after firing their enthusiasm with a soul-stirring speech, they took an oath on the Torah to destroy the "Philistines" as they were wont to call the Haidamaks.

"Have the wisdom of Moses and Solomon, the valor of Joshua ben Nun and Judas Maccabeus, died out in the souls of the sons of Israel during the thousands of years of persecution?" he asked with sparkling eyes. "Have the muscles of the sons of Israel lost the elasticity and power of the one who carried up the mountains the gates of the city of Gaza, together with the side-posts, and afterwards demolished with his own hands the temple of the Idol Dagon, burying under the ruins of this temple his enemies and himself!"

"No! No! We have our own Samson!" cried the enthusiastic youths, conveying a hint at the energy and physical strength of their youthful leader.

"We have also a wise Solomon—the venerable Isaac Cohen!" exclaimed a curly, red-haired Jew by the name of Le'ba Roth.

"And our Moses—the great teacher and Apostle, Jacob Joseph Cohen of Polon!" loudly proclaimed the well-known athlete, Moses Mocher.

"Let us prove to the despised Philistines," continued Samson, "that in the thousands of years of exile and persecution we have not lost our valor and honor, as our forbears had not lost them in the land of the Pharaohs nor on the banks of the rivers of Babylon, nor on the *auto de fés* of the Spanish Inquisition!—Now let us go into the citadel where we will demand that arms be given us. We will form a Jewish legion and, under the supervision of Pan Shafransky, we will begin to prepare our-

selves for the defence of our fathers, mothers and sisters!"

"Let us go! Let us go!" cried the youths.

The Jewish youths started for the citadel—for the same tower upon which stood Shafransky, surveying through field-glasses the far-away steppe upon which the enemy was expected.

Soon the Jewish youths of Uman were joined by Jews of every age who were strong enough to carry arms, and in this wise a legion was formed. A legion which could have saved Uman if the confederates and other Poles who were at that time in the city would have co-operated and assisted Shafransky as bravely and faithfully as did the Jews.\*

So it came to pass that the last three days before the arrival of the Haidamaks were spent by the Jews in learning the use of firearms and the military art in general, under the direction of Shafransky, and in other preparations for the defence of the city.

On the morning of the eighth day of June, after they had attended to the drill-

"No, it seems to me these are—horsemen . . . Yes, they are cavalry. I recognize them."

"And do you also see field-colors and banners?"

"Yes, I also see banners and field-colors."

"What else do you see. Can you make out uniforms and the colors of the horses?"

"I cannot make them out."

Shafransky walked over and looked through the field glass.

"I see, I see—they are *our* Cossacks," he said joyfully.

"Are they coming here?" asked Samson.

"No, it seems to me—they have halted—can even clearly make out a white horse—it is Gonta's horse—Possibly they have vanquished the murderers."

"But why have they stopped?"

"They stopped at the tents of the fugitives—in all probability to comfort them and to tell them the joyous news of their victory over the murderous Haidamaks."

"God grant that you speak true," the young Jew sighed with relief.

"Now I see that they are forming with



Courtesy Funk and Wagnalls, from a photograph by Bonfils

### THE TRADITIONAL VALLEY OF GE-HINNOM

The place where children were sacrificed to the God Moloch was originally in the "Valley of the Son of Hinnom," to the south of Jerusalem. For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for Hell

ing of the Jewish volunteers, Shafransky and Samson climbed up to the tower which served them for an observation point and began in turn to gaze through the field-glass. Suddenly, on the road from Zwenigorod beyond the Grecian Wood appeared a cloud of dust.

"I see dust there, but I do not know the cause. Should it be the wind—no," said Shafransky. "Look, Pan Samson—your eyes are younger than mine."

"I see something moving," he said.

"Perhaps it is new fugitives and their goods and chattels?" asked Shafransky.

the flank towards the city and the front towards the Zwenigorod road," Shafransky continued, still making his observations.

The young Jew, by straining his eyes hard, saw the same thing, though not so clearly.

"Yes, they are forming," he confirmed.

"But what is this? Jesus-Mary!" exclaimed Shafransky. "There is a new cloud of dust!"

\* The Polish contemporary writers greatly commend the Jews of Uman for their valor and manly behavior.

"Well, this must be the Haidamaks: the Cossacks are awaiting them to give them battle," remarked Samson.

"Yes, it is they—the Haidamaks—do you not see that they are not uniformed like our Cossacks, but are dressed in a medley of clothes?" asked Shafransky.

"It seems to me that farther on are whole masses on foot. Is it not so, Pan Colonel?" asked Samson Cohen again.

"Yes, there are many on foot—Now their cavalry has halted facing our Cossacks—front against front. But why does not this or that side attack? That must be Zhelesniak, the one who has left the front line of the Haidamaks and has gone forward."

"He is mounted, it seems to me?" observed Samson.

"Yes, and also upon a white horse—But what is this!"

"What, Pan Colonel?"

"They are both dismounting and walking toward each other—But Jesus-Mary, what do I see!"

"What? What? Oh! I see also . . ."

"They fall into each other's arms and—embrace—kiss thrice! Almighty God! This is treachery, treason, betrayal!"

The field-glass fell from Shafransky's hand and the young Jew caught it.

"Yes,—they are conversing—waving their hands—and pointing to the camps of the fugitives . . ." feverishly recounted Samson.

"Let me see, my dear," and Shafransky took the glass out of young Cohen's hands.

"Well, what are they doing now?" asked Samson impatiently.

"I see . . . I see . . . The villain unsheathed his sword. . ."

"Who? Zhelesniak?—Gonta?"

"Zhelesniak! . . . Now he is waving it in the direction of the camp. The masses are rushing on the tents of the refugees."

"O God! These unfortunates are mainly our Israelites!"

"A massacre! Slaughter . . . I see the slaughter . . . Wholesale murder . . . Only the groans and wails cannot reach us."

"O, Adonai, Adonai!" softly groaned Samson. "And they came flying, the carrion birds. . ."

"A massacre! A massacre! All is ended! Come, let us give orders for the defence of the city," Shafransky exclaimed with sudden energy.

"Let us go!" repeated the young Jew. "Oh, a curse upon the vile betrayer!"

"Prepare your legion for battle! You will defend the palisades. The sharpshooters are also going to be with you . . . And I have my cartridges!"

The two rushed down from the tower.

"To arms! To arms, sons of Israel!" shouted Samson Cohen, quickly running through the square upon which the people thronged.

### CHAPTER XXIII

#### THE DEFENSE OF THE CITY

The whole encampment had been massacred "with no one left to tell the tale," or as the Haidamaks appropriately expressed themselves, "Not one was left upon his feet." More than 6,000 people of all ages and sexes, for the most part Jews, were slain and shot by the savage Cossack robbers.

After they finished their bloody work at the encampment, the Haidamaks attacked the city. A part of them, passing the suburbs, rushed straight to the city-gates, to the bridge which was drawn up.

Shafransky, who was standing by the guns upon the gate-tower, attentively watched the approaching Haidamaks and waited till they came near enough for his cartridges. At the head of the besiegers came Shilo, waving his sword in the air. He was mounted upon a brown horse. The Jews and sharpshooters who had taken their places behind the palisades with loaded rifles also watched the approaching enemy.

(Continued on page 370)

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"Oh well, some girls just make a study of clothes" and some do; but there is an equal number who let us make a study of appropriate things for them.

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If you let us help you—we are pretty sure that the well known "dress" allowance will easily break last year's record for the number of smart, useable clothes it will buy!

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# Jews Enemies of Bolshevism

Interview with Victor Kopp, Bolshevist Representative in Berlin.

Translated by Mrs. Elizabeth B. Gorin

“OBSCHYE Dielo”—“La Cause Commune,” of Paris, under date of July 24, carries a lengthy interview which Mr. I. Pinsker had with Victor Kopp, Chief Bolshevist Representative at Berlin, concerning the Jewish question in Sovdepia (Soviet Russia). This is what Kopp said:

“Of all Jewish labor parties only one—the party of the Poale-Zionists—from the very first went hand in hand with the Bolsheviks. Perhaps this is to be explained,” Kopp declared with a smile, “by the fact that the Poale-Zionists stand with one foot in Russia and the other in Palestine. As to the ‘Bund,’ I must say that we had great difficulties with it. At first the party joined the Mensheviks in their bitter struggle against us; lately they have joined our ranks, but there is still friction between us and they are causing much trouble.”

“And what is the attitude of the Jews as a whole?” he was asked.

“The Jewish Bourgeoisie? They are our deadliest enemies. Do you know that when

we began our nationalization of commerce the Russian merchants capitulated at once, some retiring into the villages and some, among the wealthier, joining our ranks? But the behavior of the Jews was entirely different. They very seldom gave us any help; on the contrary, they endeavored with all their power to discountenance our decrees. The Jews did not want to go into the villages and continue to ply their trades unlawfully, risking either being shot when caught carrying goods over the border or falling into the hands of the ‘Chrezvichaika’ (extraordinary police). They were often arrested for sabotage or speculation. But it was impossible to put under lock and key the whole Jewish population of the great cities, especially as their main fault consisted in trying to make a livelihood. We are often in great distress, not knowing how to act towards this Jewish element. We do not know what to do with the thousands of all sorts of brokers, merchants and small fry who have no trade; therefore, the

struggle against the Jewish Bourgeoisie is so very hard; they constitute the greatest danger in our struggle with the counter-revolution, and, at the same time, the counter-revolutionists are organizing pogroms against the Jews. Here I must state that the pogroms usually have very little influence upon the Jewish Bourgeoisie and do not seem to incline them at all to our side; it very often happened that the Jewish population met the Bolsheviks with great hostility after they entered a city in which a pogrom had just taken place, and where, logically, they should have looked upon us as upon their deliverers.”

As to the future of the Jews in Soviet Russia, the Bolshevist Representative declared:

“Russian Judaism is condemned to annihilation. It is not our ill-will, it is an historical fact.”

## War Department Grants Furloughs to

### Jewish Soldiers for Holidays

Orders have been sent by the War Department to all camps, posts and detachments that soldiers of the Jewish faith will be allowed to participate in the celebration of New Year and the Day of Atonement. Members of the faith in the army will receive furloughs from noon, September 12, to the morning of September 16, and from noon, September 21, to the morning of September 25, providing no interference with public service is thus occasioned.

Major General P. C. Harris, the Adjutant General of the army, authorizes this statement for the War Department:

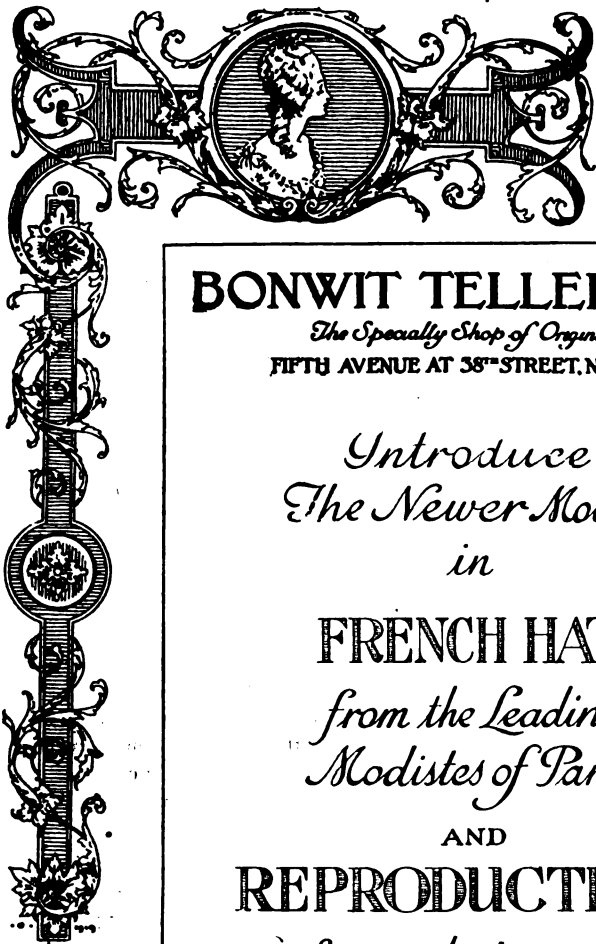
“If military necessity prevents granting furloughs to members of Jewish faith on the dates specified, the commanding officers, wherever possible, will lend assistance and co-operate with representatives of the Jewish Welfare Board in providing Divine Services on the dates above mentioned.”

The order also applies to students in the army schools at the various training camps, where practically all the Jewish recruits are who have enlisted for the purpose of either taking courses in general education or receiving occupational training to fit them for good jobs upon their honorable discharge.

## Dr. Magnes Appeals to Arverne Jews to Preserve Ideals

More than one thousand persons responded enthusiastically to the appeal of Dr. Judah L. Magnes at the Jewish Community Rally, held under the auspices of the League of the Jewish Youth of the Derech Emunch Community Centre, at Arverne, L. I., on Sunday, August 22. The Rally was a type of Jewish revival meeting, and Dr. Magnes struck the keynote of the occasion when he said that this meeting was particularly significant in that it showed that the Jewish youth were becoming a force in the community. He told of the horrors that the Jews had gone through in Eastern Europe and spoke of the tremendous vitality that was characteristic of the Jewish people. Dr. Magnes appealed to the audience, which represented every section of Greater New York, to help preserve and vitalize those ideals that marked the Jews as a spiritual people.

In response to Dr. Magnes's inspiring address those present pledged themselves to assume their full responsibilities to the Jewish community in their respective localities, to support Jewish philanthropic and educational movements to the utmost of their means, and to encourage the Jewish youth to become a force in the community. Mortimer Hayes, president of the Arverne Galil of the League of the Jewish Youth, acted as chairman, and Miss Goldie Feiner, out-nificant in that it showed that the Jewish Youth. Cantor Joseph Glovitch sang, accompanied by Mr. Israel Goldfarb, and the Brooklyn Hebrew Orphan Asylum Band played.



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## Wanted: A Surgeon

By Elias Lieberman

Two men sat on a park bench at opposite ends.

"Everything's going to the devil," snapped the younger one without waiting for an introduction. He wore a Windsor tie, cultivated long hair, and apparently disdained formalities.

"What's the matter—acute indigestion?" inquired the older man. He stopped reading his magazine and looked quizzically at the impetuous one. The latter's eyes glittered with repressed emotion.

"Indigestion—that's it," he panted, adding a finishing gloss to his baggy trousers by a process of nervous rubbing. "Our country's got indigestion. It can't assimilate progress. It's in a bad state."

"And you are the—er—physician?" asked the older man. There was no trace of cynicism in his voice, just kindly tolerance. In fact the gray at his temples made him look fatherly in contrast to the disgruntled one.

"And that is—" asked the youth with eager interest.

"Americanism, my boy, Americanism."

As the older man walked off, proudly erect, there struggled into the youth's eyes the light of understanding.

"Our country does not need a physician," snapped the youth ignoring the personal implication. "It's gotta have a surgeon and he's gotta have a sharp knife to cut out the vermiform appendix."

"Go on; sanguinary but interesting," commented the older man.

"The vermiform appendix is Capitalism," gulped the passionate adolescent. "There's only one thing I don't know. I am uncertain—"

"Good, then there's hope."

"I am uncertain who the doctor is to be. I have four or five in mind. Maybe you can help me."

"Young man, command me," answered the older man with mildness.

The youth tugged at his long locks. His eyes were wells of hesitation and doubt.

"There's Socialism," he ventured, his gaze resting on the Diana that sported over Madison Square Garden, "but I don't like it. It's a back number. All right for the time of Karl Marx and Germany, but—"

"An elderly surgeon with a trembling hand?"

"Yeh—that's it. Then there's Syndicalism. That gets closer to it but it doesn't always work."

"Operation successful but patient dies," interpreted the older man, "surgeon too unsteady."

"I have also considered Bolshevism and Sovietism."

"Well, what's wrong with them? They sound strong enough."

The young man scowled.

"I don't know," he drawled slowly, "they're foreign. I think they won't work here. Americans won't stand for 'em."

"Wild Russian surgeons with a strange way of jabbering and an inaccurate stroke."

"You've got them down pat," admitted the young fellow. "They've got big hearts all right, all right, but there's a nut loose somewhere."

## IMPORTANT NOTICE

Next Monday and Tuesday—August 30 and 31—are the **LAST TWO DAYS** of the August Furniture Sale.

Monday, August 30, the September Sale of Housewares opens with privilege of advance selection, purchases to be registered on September 1 and delivered on that day or shortly thereafter.

September Sale of China and Glass opens Wednesday, September 1, but samples of the goods in the Sale are now on view, and selections may be made, purchases to be registered and deliveries made on September 1.

## JOHN WANAMAKER

NEW YORK

"Any others?"

"Anarchism. But that's altogether too reckless."

"Cures the patient but burns the hospital in which he is convalescing?"

"That's it."

The youth took a pencil out of his vest pocket and began whittling at it with a fierceness which seemed to indicate that he considered it responsible for the social inequalities in America which he deplored.

The older man rose and laid a benevolent hand on the other's shoulder.

"Young man," he said, "I know an eminent physician and surgeon who's been on the job in this country since 1776. He was good then and he's the best of them now. He knows conditions here. He isn't too fast and he isn't too slow. He speaks a language we all understand, and if there's anything wrong, we can trust him in his own way to straighten it out. He started Washington in good health, cured a hard

case for Lincoln, showed the world a thing or two recently and stands ready ever to help the needy, the suffering and the oppressed of other lands. You've mentioned many 'isms,' but there's only one 'ism' worth while, one that I can pin my faith to."

THE YOUNG FOLK'S LEAGUE of the Uptown Talmud Torah conducted an outing to Forest Grove, on the Hudson, on August 5. Through the courtesy of the Hebrew Orphan Asylum, their band was placed at the disposal of the school.

THE YOUNG MEN'S and Young Women's Hebrew Associations of Brownsville held a song rally last Thursday evening in the Liberty Theatre, Liberty and Stone avenues. Next Saturday evening the two Associations will hold a lawn party at the Russerbon, Fulton street and Classon avenue.

THE RUSSIAN Information Bureau in the United States issued its first "Bulletin" on August 14, containing facts and documents on the Russian-Polish relations of the present moment.

# Jewish Delegations Want Seat in League of Nations

PARIS, Aug. 23.—The Committee of Jewish Delegations announces that it will wage a campaign to obtain a seat in the League of Nations for representatives of the Jewish people. The committee, which represents the Jews of nearly every country in the world, will launch a world-wide movement among Jews in support of the League. The committee plans the election of Jewish national councils next winter in all countries and from them to choose a new Committee of Jewish Delegations.

## OUR ANSWER

Following is a letter we have sent to the newspapers in the city of New York which published the dispatch of The Associated Press:

"In this morning's issue you published a dispatch from Paris to the effect that the Committee of Jewish Delegations would conduct a campaign to obtain a seat in the League of Nations for representatives of the Jewish people. The item further states that the Jews of nearly every country in the world are represented on this Committee and that it is prepared to launch a world-wide campaign for the League. That Americans may not misunderstand this bit of news, startling if true, be good enough to permit me the space to comment on it.

"After the Armistice, the Jews of the various nations of the Allied powers sent delegations to the Peace Conference at Paris, as did the other oppressed races, to

lay their case before the peacemakers. In America, the Jewish Congress was organized as a temporary expedient and selected a delegation to co-operate with the European Jews.

"When the American delegation, headed by Judge Julian W. Mack and Louis Marshall, arrived in Paris, it was agreed that the Jews should present a single memorandum seeking protection for the Jews in the newly created or enlarged nations instead of a dozen to the Peace Conference. To this end the Committee of Delegations was organized.

"Like the American Jewish Congress, it was a temporary peace-emergency organization and ceased to function officially with the signing of the Versailles Treaty. American Jews are not represented on the Committee today. Its leaders, whoever they may be, have assumed to speak for the Jews of the world, when, in fact, they are speaking only for themselves.

"The American Jews will fight to the limit any movement to obtain a seat in the assembly of the League of Nations 'for representatives of the Jewish people.' If the United States enters the League, American Jews would be represented as are American Protestants, Catholics and Agnostics, and in no other way.

"As to the launching of a world-wide movement among the Jews for the League, that is bosh. It reminds one of the old-time ward-heeler who talked about con-

trolling the Jewish vote in his district. Jewish opinion on the League is as divided as on any other political issue.

"As to the election of Jewish National Councils of which your dispatch speaks, there may be some such movement among Jews of European countries where suffrage is held on racial lines and parties. American Jews, let me assure your readers, will elect no such council and will oppose bitterly any attempt to foist such an election upon them.

"Yours very truly,

(Signed) "ISAAC LANDMAN,  
"Editor, THE AMERICAN HEBREW."

## Typhoid a World Menace, Says Dr. Plotz

### Mt. Sinai Specialist Outlines Plan to Prevent Its Spread

The typhus plague raging in Poland and other parts of Central Europe is a world problem, and unless other nations take measures to stamp it out the disease is bound to spread beyond their borders, according to Dr. Harry Plotz, of the staff of Mount Sinai Hospital, who has returned from Poland, where he made a survey of conditions for the Joint Distribution Committee. In an interview at the Hotel Biltmore, New York, Dr. Plotz outlined a plan which he will present to the Government for joining with other countries in fighting the menace.

Dr. Plotz is credited with having been the discoverer of the typhus germ in 1913. While in Bulgaria in 1915 he was captured by the Germans under General Mackensen, who at once utilized his services in studying cases among the German troops. When the United States entered the war, Dr. Plotz joined the Medical Corps of the United States Army with the rank of lieutenant colonel. He had charge of the hygienic measures taken to prevent returning soldiers from bringing back vermin on their bodies.

"The seriousness of the typhus situation in Poland cannot be over-emphasized," Dr. Plotz said. "With a death rate at present of 25 per cent. and a greater mortality certain to occur during the coming winter, as typhus is a winter disease, the Poles are in no position to combat the scourge. Help must come from the outside. If the epidemic spreads to other countries, and I am not inclined to minimize the possibilities, there will be a pandemic, just as in the case of influenza. And, speaking of influenza, if this disease had been stamped out in Southern Russia, where it originated, 10,000,000 people throughout the world could have been saved.

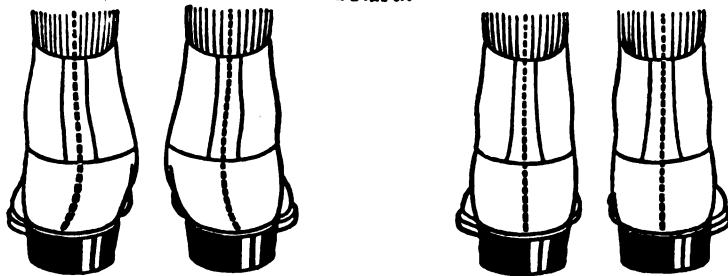
"The plan which I will lay before the authorities is that money should be raised either by Congress or by private subscription to send physicians and workers from the United States to join with the representatives of other countries in fighting the disease. I estimate the cost of the project at \$75,000,000. I believe each country would have to send 100 physicians to the plague zone."

Dr. Plotz said the first step toward stamping out the typhus in Poland would be to submit the entire population to a treatment to rid them of vermin. There was a noticeable indifference among the poorer classes to the presence of vermin on their bodies, Dr. Plotz said. He told how a British authority had counted 30,000 lice and 200,000 nits on one man. Dr. Plotz favored inoculation. Medical supplies in great quantities would have to be sent into the region, he said.

CHICAGO'S largest and wealthiest Jewish social organization, the Standard Club, is planning to abandon its big stone building at the southwest corner of Michigan avenue and Twenty-fourth street, and erect a \$2,000,000 twenty-one-story clubhouse in the Loop, as soon as building conditions improve.

DR. HENRY KELLER, head orthopedist of the Zionist Medical Unit in Palestine, lectured on "Palestine Today" at Sharon Springs last Monday evening.

## The Coward Shoe



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## To the Mountains

(A Grotesque Travelogue)

By *Elias Lieberman*

**1. The Station**  
 A little boy with hungry eyes  
 Squats near, a creature half unreal,  
 Who claws an orange as he tries  
 To tear away the clinging peel.

Those faces all about me! Some  
 Seem wrought of putty all awry,  
 A gargoyle rout who go and come  
 While I shake hands and say,  
 "Good bye!"

"Good bye!" is all a man can say,  
 And yet it marks his inward quakes  
 When all the past like brittle clay  
 Before his sudden hammer breaks

**2. The Train**  
 Grave discourse seeps into my ear;  
 Half dozing, yet I listen in;  
 One shrills like raucous chanticleer,  
 "Three kings are good enough . . .  
 You win!"

I lapse from life . . . the thumping  
 train

With opiate beat has put a ban  
 On frazzled nerves and weary brain  
 Until I hear, "I thee you, man!"

A friendly shaver peers at me . . .  
 A velvet barrier of seat  
 Between us saves my dignity;  
 His lollypop looks gluey-sweet.

He disappears . . . I try to read . . .  
 One voice, far off, my musing  
 daunts:

"I tell you, boy, they're swell on feed;  
 They gives you all the grub you  
 wants."

The square of glass beside me fills  
 My heart with hope and feasts my  
 eyes:

It frames green fields and sloping  
 hills,  
 A silver stream and sunny skies.

**3. The Boarding House**  
 The bell! A hungry mob invades

The dining room and clatters  
 knives;  
 It leaps offending barricades  
 To fill with food its empty lives.

A hammock swings . . . Upon it  
 rests  
 Inert, a dame of ample girth;  
 Beyond her tower tufted crests  
 That mock the petty things of  
 earth.

A maiden shouts the latest hit;  
 Her fingers snap; her bosom  
 heaves;  
 Outside, the feathered songsters flit  
 Through nets of sun-drenched  
 leaves.

Falls night and dark . . . "Come  
 jazz it, girls!  
 Some pep!" To syncopated bars  
 A panting mass dips, glides and  
 twirls . . .

\* \* \* \* \*

Without, I seek the silent stars.

### Nation-Wide Campaign for Immigrant Building

#### Jewish Workmen Contribute \$10,000 to the Fund

The Hebrew Sheltering and Immigrant Aid Society of America has received a contribution of \$10,000 to the Building Fund from the Arbeiter Ring (Workmen's Circle), Mr. Albert Rosenblatt, chairman of the Building Fund Committee, announces. The Arbeiter Ring at its last convention unanimously decided to tax its membership to the extent of \$10,000. In accordance with the constitution of the organization, all resolutions of the convention must be put to a referendum vote of the whole membership. The decision was unanimously in favor of the contribution.

Although the tax has not yet been collected, the Executive Committee of the Arbeiter Ring forwarded the check because it recognized the urgent need of the money and the great importance of the work being done by the Hebrew Sheltering and Immigrant Aid Society of America.

In view of the increased cost of building material and labor, a country-wide campaign for the Building Fund will begin on September 12, *Erev Rosh Hashonah*.

Rabbis and National Directors in all parts of the United States have already signified their willingness to co-operate.

### Story of Elijah Art Calendar

For the eighth season the National Federation of Temple Sisterhoods, Cincinnati, Ohio, has issued an Art Calendar. It is entitled "The Story of Elijah," and consists of a group of four excellent paintings, the work of modern artists, illustrating the life of Elijah.

The incidents are dramatic, the delineations bold and inspiring. The calendar pad records the year 5681, extending from September 13, 1920, to October 3, 1921, and contains a complete list of the Scriptural selections for each week. The Holy Days and Sabbaths are indicated in red.

The pictures in the series are: "Elijah on Mt. Carmel," by Frederick Shields; "Elijah Restores the Widow's Son," by Ford Madox Brown; "Elijah in the Wilderness," by Lord Leighton, P. R. A.; and "Elijah's Ascent in a Chariot of Fire," by G. Dore.

### Next Week's Issue

Beginning—

Curiosities of Jewish History, Literature and Religion  
 In Questions and Answers

By ISIDOR SINGER, Ph. D.

Originator and Managing Editor of  
 the "Jewish Encyclopedia"

### Jewish Writers Appeal for \$100,000

#### Aid Planned for Comrades Abroad

The Jewish Writers of America have decided to create a Jewish Writers' Fund. The organization has appointed a committee to collect a \$100,000 fund, so that it may help writers on the other side in the present need.

"The committee appeals to every lover of Jewish art and literature to contribute to this fund," a message to the public says. "Let each one of you give as much as he can. You must also see that all your friends and acquaintances, members of organizations you belong to should donate.

"Do your duty by the leaders of Jewish thought, the creators of a Jewish literature. Let each one who prizes Jewish culture answer the call at once. Help us to save those who can be saved. Help us create this Writer's Fund, the necessity of which has become so great during the last few bloody years.

"The I. L. Peretz Writers' Organization has donated the first \$1,000 and its members have contributed personally besides. Let us hope that the lovers of Jewish literature will stand by the creators of literature. Donations may be sent to the treasurer, Hillel Rogoff, 175 East Broadway, New York."



# The Valley of Hinnom

(Continued from page 365)

"O, Ephraim—it is he!" exclaimed Cohen's youngest son, Moses, who was watching the besiegers through a rent in the palisades, by the side of his two elder brothers.

"Who is he?" they inquired.  
"There, in front of them all, on the brown horse. It is the same blind mandore-player who sang at our house."

"Yes, it is the man whom you brought home together with the little fellow who had been bitten by a snake."

"Yes, it is he! The villain!"  
From the tower was suddenly heard the sharp voice of Shafransky's commands. A whitish smoke rose and a volley of cartridges was discharged. Several of the Haidamaks fell.

"Well, fellows!" shouted Ottoman Shilo, "there is no end without a beginning!"

A second volley was discharged and the stormers swayed. Shilo's horse was thrown back on its haunches, and many backed away.

"Pick up the fallen!" commanded Shilo. His command was quickly obeyed.

"And you cursed fools!" Shilo waved his sword threateningly in the direction of Shafransky and his gunners. "You just wait, we will soon return to you!"

The besieged again made preparations to receive the unwelcome guests befittingly. Shafransky was at his place near the newly loaded guns, and Jews as well as the sharpshooters, having thrust their rifles through the paling of the palisades, were awaiting their turn.

"It seems that Panna Veronica spoke the truth when she said that the blind man to whom we extended our hospitality was no other than this Haidamak," said Samson after the enemy had retreated.

"Yes, she was right," said Ephraim.  
"They say that it is Ottoman Shilo," added Moses.

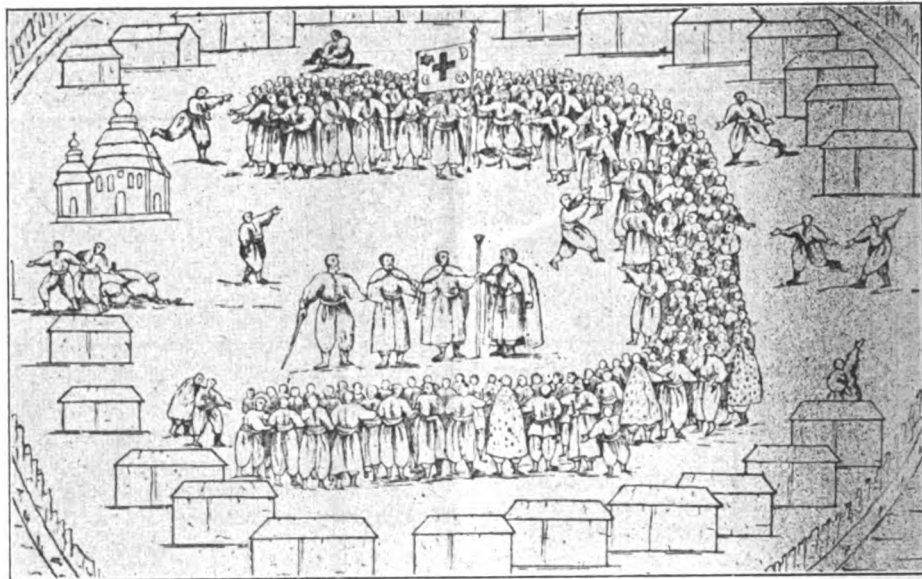
"Oh, the villain!" exclaimed Ephraim, "and I helped him and carried the little boy all the way to the city—not knowing that the man I helped was more of a poisonous snake than the reptile which bit the boy."

As soon as the news of Gonta's treachery and of the heinous slaughter of all

appeared in the market place dressed in their priestly vestments, carrying the Church banners, crosses and the Holy sacraments before them. They made a procession through the city, followed by the whole population; wails, tears and sobs literally filled the air and drowned the church-hymns.

Jews, old and decrepit, women and children, prayed in the Synagogue.

In the meantime, the Haidamaks returned in greater numbers. With the Haidamaks were also the Cossacks of



A REPRODUCTION OF A CRUDE ENGRAVING SHOWING COSSACKS DANCING

the people of the encampment by the Grecian Wood became known, Rector Costetsky, with the other Catholic priests and all those clergymen who belonged to that part of the Greek Church which acknowledged the supremacy of the Pope,

Uman, the men who had sworn to defend the city to their last drop of blood, but who had so basely betrayed it.

"Get ready, sons of Israel!" spoke Samson Cohen, making his round along the palisades. "Now comes our turn. Take sure aim at the villains and murderers. Let everyone of your bullets carry death to them."

"Strike without a miss, descendants of Joshua ben Nun," added Leiba Roth, shaking his fiery side-locks.

"They come! They come! O, Judas Macabaeus, help thy sons in their need!" exclaimed the powerful Moses Mocher.

The ranks of the stormers parted in two: One part rushed to the tower-gates, the other upon the palisades, climbing over the trenches.

The first were again met by a volley of cartridges. And the second by a rain of bullets from beyond the palisades. This time, even more Haidamaks fell than at first. The cartridges made deep gashes in the disorderly mass of besiegers who had rushed upon the tower. The bullets of the Jews played havoc among the Haidamaks who were striving to reach the palisades.

It was that brave repulse of the besieged which is sung by the mandore-players throughout Ukraina to this very day:


"Zhelesniak came up to the tower and found three whole bushels of trouble!"

"Thank you, thank you, my dear pupils!" Shafransky joyfully shouted from the tower to the Jews who were reloading their still smoking rifles.

The second and third attacks were also beaten back. The enraged Haidamaks invaded the suburbs, slaying right and left the innocent inhabitants, in revenge for their failure to take the city. Blood flowed in streams.

Then once more they threw themselves with redoubled ferocity on the unhappy city, supporting their onslaught with the continuous firing from rifles and charging from guns. The cannon-balls and bullets flew over the heads of the maddened inhabitants, who continued their procession round the city and city-squares, with banners and crosses, filling the air with their wailing and groaning.

Terrible as was the onslaught upon the



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Imperator	New York	" Cherbourg and Southampton	Sept. 9
K. A. Victoria	New York	" Liverpool	Sept. 11
Columbia	New York	" Londonderry and Glasgow	Sept. 11
Vauban	New York	" Liverpool	Sept. 14
Italia	New York	" Patras, Dubrovnik and Trieste	Sept. 15
Caronia	New York	" Plymouth and Cherbourg	Sept. 18
Aquitania	New York	" Cherbourg and Southampton	Sept. 21
Carmania	New York	" Liverpool	Sept. 25

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city, it was not conducted with more power or energy than the defense by the Jews. Their indefatigability and energy were really wonderful. Mothers and sisters carried food to the men that they might strengthen themselves a little; but the manly defenders generally refused to take food.

"A mouthful of water, in the name of the Most Holy—a mouthful of water!" could sometimes be heard in the ranks of the defenders.

But there was not a drop of water in Uman!

Evening descended. The storming seemed to become weaker. From the tower where Shafransky took his stand could be noticed that the Haidamaks had begun to raise their tents. Especially one large tent drew to itself the attention of the gunners and their commander. This tent had a large, blood-red flag with a black cross in the middle suspended from its roof.

And this tent, with its bloody flag with the black cross, was even seen from the city.

Soon bivouacs were lighted in the camp of the Haidamaks.

Night had fallen, the southern night, dark, calm and sultry. The besieged were not sleeping; some of them, the majority of them, old men, women and children, continued the procession through the city, while their defenders stood by their loaded guns or lay in ambush behind the palisades.

CHAPTER XXIV  
A NEW JUDITH

In the camp of the Haidamaks large fires were lit and grotesque shadows moved in every direction; some were burying their dead comrades; others at the bivouac-fires cooked "kasha," a sort of porridge made of buckwheat-grits and pork-fat, and roasted whole sheep, chickens and suckling pigs; still others gave themselves up to the lowest drinking bouts and general dissipation.

Suddenly, near one of the castle-walls far from the gates, appeared a black shadow. Quietly it climbed over the palisade, unnoticed by any of its defenders, and crawled farther. Like a black ball it rolled into the trench. Again it appeared and just as quickly and unobserved climbed up the city-walls and went in the direction of the Haidamak camp, keeping itself always on the dark side of the road. At times the shadow stopped; at times it lay close to the ground and continued its forward movement by crawling; again it stopped and again it moved on the road to the place where the massive cone of the large tent with its blood-red flag, lighted by the bivouac-fire, gleamed white in the distance.

Here the shadow stopped and lay close to the ground for a long time, almost an hour. It did not even move. The activity and the noise in the camp subsided and slowly died out. Dimmer and dimmer glimmered the fire which lit up the large tent with the blood-red flag. At last it could hardly be distinguished in the darkness.

Slowly the shadow moved on the ground. Stealthily it began to approach the main tent. Now it is close to it.

Suddenly a second shadow sprang as if from the ground.

"Who is this? What devil comes by stealth in the darkness of night? The father Ottoman is asleep," whispers this second shadow, catching the one who came from the besieged city by the collar.

Silence and a struggle. The shadow tries to tear away from its captor.

"Foma, good Foma," it whispers, "let me go!"

"Who are you?—tell me . . ."  
The fire blazed up for a fraction of a minute and lighted a woman's beautiful, pale face.

"Little Panna! Is it you!" in a frightened but still lower whisper of the one whom the woman called Foma.

"I, Foma! Oh, let me go! Let me!"  
"Ray! Little Panna! My pure dove! What is the matter with you? Why did you come here, into our purgatory?"

"Foma! Darling! Let me go! I came here to kill the villain!"

"Whom, Panna dear?"  
"Zhelesniak!"

Foma quickly pressed his hand to Ray's lips. This was she.

"Panna! Dear lamb! You must not come farther," Foma said in a whisper. "They may hear you and you will be murdered."

They moved back a little, into the shadow.

"Little Panna! Darling! My gentle dove!" whispered the Haidamak, kissing Ray's hands. "You cannot kill him—they say that a bullet cannot harm him."

"Then I shall stab him," insisted the young girl.

"And if you would even succeed in killing him there will still remain Gonta, Sh'lo, Nezhiy and others—and Uman will be lost all the same, only it will be worse for you. They will torture and murder you, and no good will come of it. It is for you I fear, my dove!"

"O, Almighty God!" the girl sobbed.

"Do not weep, darling, dove! Do not weep!" The poor Haidamak tried to comfort her, almost weeping himself. "Return to the city—I will escort you there . . . No, they will kill you there. I will hide you here—in the bushes beyond the ditch."

"No, I prefer to die among my people—death is awaiting me."

The good-natured and unsophisticated Mujik entirely lost his head.

"How is that? Little Panna! My white dove! I will also go with you."

And he, feverishly and trembling all over, took the maiden by the hand and led her back towards the city.

"I shall also perish with you. I do not care to live without you. You are so kind, so gentle," he murmured as if in a delirium.

"And why have you gone with them, being so good yourself?" asked Ray.

"I could not help it, Panna dear—they all went, so I went, too. And probably the lies they told me had also something to do with it," he added, waving his hands helplessly. "O, Panna, darling little Panna!"

You are to me as the bright sun in heaven!"

But here is the city—ramparts, trenches—and here at last the palisades.

Foma lifted up the maiden carefully and helped her to get over the enclosure. Suddenly a shot was fired at close range and Foma fell to the earth, on his back, without even uttering a cry—dead!

On the morrow they saw his body lying in a ditch. He wore the rich clothes of the Cossacks from beyond the rapids of the Dnieper. His hands were thrown wide apart. So young and handsome. His high, sheepskin hat, with its red top, lay close by his side.

On the other side of the palisades stood Ray, who had come with the break of day to bid him farewell, and looked at him through the palings of the enclosure for a long time.

"Poor, poor fellow!" she softly whispered, wiping the tears from her eyes that were already red with weeping. "And it is all my fault, foolish chit of a girl, who imagined herself a Judith!"

(To be continued next week)

Leaders of Cloak and Suit Industry Pledge Aid to Federation

Following a conference with leaders of the cloak and suit industry. Mr. Manny Strauss, vice chairman of the Business Men's Council of Federation for the Support of Jewish Philanthropic Societies, announced that he was assured that the industry would raise its quota of \$119,000 without any difficulty. Leaders of the industry, Mr. Strauss stated, are enthusiastic about the all-year-round drive instituted by the Federation to do away with the annual short campaign and have pledged themselves to organize within the next few months a firm-to-firm canvass of the entire industry to raise the necessary amount.

"That the men prominent in one of our greatest industries have taken this attitude toward our drive," Mr. Strauss said, "is very encouraging. The trouble with our past efforts has been that we allowed those whom we approached for donations to plead the excuse of being too busy."



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Letters to the Editor

**Auburn Prison Inmates Appeal for Funds to Observe Yom Kippur**

Dear Sir: Through the courtesy of our warden, General E. S. Jennings, the Jewish inmates of Auburn Prison have been granted the privilege of observing the forthcoming Day of Atonement, September 22, 1920, but owing to the lack of funds it becomes necessary for us to appeal to those of our co-religionists, who have so generously come to our assistance in the past.

The success of our preparation depends entirely on the co-operation and help we receive from our friends, and therefore we feel that you will respond to our supplication and favor us with a little space for an appeal to your readers.

We feel that you will not forget the unfortunates of the Hebrew faith behind the grey walls of a prison.

THE HEBREW COMMITTEE,  
I. PRESSER, Chairman.

Auburn, N. Y., August 16, 1920.

**Yale Examinations, Scheduled on New Year, Postponed for Jewish Students**

Dear Sir: Concerning your editorial in the current issue on the subject of college entrance examinations on Rosh Hashona, I beg to say that in the specific instance of Yale University the matter was taken up with the Yale authorities by the United Synagogue, at my suggestion, and I have just received word that Jewish students entering Yale will be allowed to take special examinations on another day.

ELIAS MARGOLIS.

Tannersville, N. Y., August 20, 1920.

**"A History of the Jews of America"**

Dear Sir: In your editorial notes, on page 342 of your issue bearing to-day's date, you say: "It will not be long before the American Jewish Historical Society will begin the publication of a History of the Jews of America . . ." Your statement is the first intimation I have received that our Society as such contemplates entering on such an undertaking. For your kind personal reference I thank you very much.

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

New York, August 20, 1920.

[We regret very much that our information was misleading, but we wrote the way we did because we feel the need for such a work.—THE EDITOR.]

**Who Will Subscribe?**

Dear Sir:—The Jewish convicts at the penitentiary in Joliet, Illinois, would like to read your paper. Will you send them a copy gratis?

RABBI ABRAHAM CRONBACH.  
Chicago, Ill., August 20, 1919.

From the Four Corners

ACCORDING to the Warsaw Polish Press, Mr. Renaudel, a member of the French Socialist Mission to Poland, on his arrival in Paris, confirmed the reports on the anti-Semitic pogroms, and accused the Polish Government of breaking the clauses of the Peace Treaty relating to the Jews.

THE FIFTEENTH printing of "Creative Evolution," by Henri Bergson, has been announced by Henry Holt & Co. Bergson's latest book, "Mind-Energy," has just been published by the Holts. It is translated from the French by H. Wildon Carr, honorary secretary of the Aristotelian Society of London.

ACCORDING to the latest accounts, the city of Minsk, which contains a very large Jewish population, has been badly damaged during the recent fighting. Some Polish reports state that three-quarters of the city is in ruins.

The new house of worship of Congregation B'naï David Ohave Zedek, of 1903-1910 Humboldt boulevard, Chicago, Ill., will take place Sunday, September 5. The new synagogue will be one of the handsomest places of worship on the northwest side.

DR. EMANUEL STERNHEIM, who was Rabbi of the Mount Sinai Congregation of Sioux City, Iowa, has resigned from his rabbinate and will devote himself to the work of a consultant sociologist and professional lecturer with headquarters in Chicago.

THE National Fund Commission for England has received from Sir Alfred Mond, Bart., M.P., his second yearly instalment of \$5,000 for the National Fund.

To accommodate its constantly growing membership, Congregation Ahavath Achim of Atlanta, Ga., has a new synagogue under construction.

The Hebrew Free Loan Association of San Francisco, Cal., has extended the scope of its work and now makes farm loans. At present more than \$28,000 in loans is outstanding.

Menorah Lodge No. 771, I. O. B. B., of Baltimore, Md., is going to occupy a home of its own as soon as the large double building at North avenue and John street is remodeled.

Dr. Albert S. Hyman, for some time past resident physician of Long Island Hospital and Almshouse, Boston, Mas., has resigned to assume the post of superintendent of Mt. Sinai Hospital, Philadelphia, Pa.

Persons Talked About

REV. JACOB BEIMEL, heretofore Cantor of the Jewish Centre of New York, has been elected to succeed Rev. A. Gross, recently retired as Cantor of the Adath Jeshurun Congregation of Philadelphia. Mr. Beimel is a graduate of the Berlin Royal Academy of Arts and has conducted orchestras abroad and in this country.

PROF. CHAIM WEIZMANN will go to America after a brief visit to Palestine. Nahum Sokolow will go after his duties incident to the Jewish World Relief Conference are over. Weizmann is president of the Zionist organization.

MISS ROSE L. LOITMAN, of Dorchester, Mass., has received formal notification of her success at the recent bar examinations. She received her LL.B. this year. Despite the severe requirements of law school, she has continued her work as a teacher in the Boston public schools, and worked effectively for various movements.

PROFESSOR LYDIA RABINOVITZ, a Jewess of Berlin, has had the unique distinction of being elected as the chief bacteriologist in the main hospital of Moabit.

RABBI RAPHAEL HAIM MOSHE BENAÏM, Chief Rabbi of Gibraltar, passed away on July 24. He was 74 years old. The death of the Chief Rabbi of Gibraltar has come as a severe blow to the whole population of Gibraltar. Rabbi Moshe, as he was familiarly known, was a great authority on Jewish Law, and his advice on intricate legal matters was eagerly sought by Rabbis throughout the East and in Europe generally.



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Rare indeed in musical annals is the opportunity secured to the Jewish people of Greater New York for the forthcoming NEW YEAR'S Solemnities, in the appearance here of the incomparable

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# Mr. Ford's Jewmaniacy

(Continued from page 363)

lution of a great sacred mystery, hidden until the time of its final fulfillment. This mystery has now been fulfilled; the key to it has been found; the approaching of the speedy triumph of justified Christian hopes and of the triumph of the whole Christian faith. But the drawing nigh of the triumph of faith has brought with it the approach of the awe-ful time of the anti-Christ (not anti-Christian) persecution of faith, and it is not without the will of God that in the 'anti-Christ' of my book is foretold against what the Christian world has to prepare itself, in order to meet, clad in the whole armour of humility and patience, the severe trial of the enticements which can deceive even the elect. 'Whosoever endureth to the end shall be saved.' And if it has been granted to my feeble words to touch the heart of my reader, then my object will have been accomplished. I ask him this one thing—to remember the name of the author in his prayers so that there may rest a blessing on his work as well as on his soul before the stern Judge, who is not a respecter of persons, and who will soon come to the world in glory and power. St. Petersburg, 1905."

It is due to the Russian author to clear him of the suspicion of having written an anti-Semitic propaganda book.

I remain yours faithfully,

SONIA E. HOWE.

St. Luke's Vicarage, Finchlay, May 8.

BY J. A. J. DE VILLIERS

A correspondent in your issue of today's date calls attention to the publication in England of what your (or his) headlines describe as "a disturbing pamphlet" on "The Jewish Peril." I cannot imagine that any sane person in this country of ours can possibly be disturbed by the evident twaddle contained in the "Protocols of the Learned Elders of Zion" discovered (or invented?) by "a minor official in the department of foreign religions at Moscow." Why, indeed, give all this prominence to these protocols when their true worth or credibility can so easily be ascertained from "the

numerous representatives of Jewry" with whom your correspondent lives "in good fellowship"?

I may not waste your space by taking your correspondent's summary of the protocols *seriatim*, but since he contends that the reading of "The Jewish Peril" is likely to perturb the thinking public, I will deal with only two of the seven theses he has been to so much trouble to set out. No. 1—and by the truth of No. 1 much of the rest must stand or fall—reads:—"There is, and has been for centuries, a secret international political organization of the Jews." This is a lie. One cannot prove the non-existence of an alleged body, but the onus of proof of the existence of such a body rests upon the perpetrators and perpetrators of the lie. No. 6. . . . "The political leaders of the Gentiles . . . are puppets pulled by the hidden hand of the Elders." Lloyd George and Clemenceau pulled by the Elders of Zion! What balderdash! Then, why devote one column and a quarter of your valuable space to "this disturbing pamphlet"?

J. A. J. DE VILLIERS.

10, Great Cumberland-place, W., May 8.

BY C. HAGBERG WRIGHT

I have read the article on the "Jewish peril" in your issue of Saturday, with its allusion to an article on the subject in the *Nation*. The article in the *Nation* was signed by me, and was written after an examination of the Russian original. I need not recapitulate my reasons against the genuineness of Niius's so-called protocols. An intimate knowledge of Russian literature and intellectual life for the last 20 years convinces me that these protocols are worthless. I consider it very significant that in the great Russian anti-Semitic Encyclopædia these protocols are not mentioned. I may also add that I resent the foolish attacks on the Anglo-Saxon race contained in the Russian original.

C. HAGBERG WRIGHT.

May 8.

BY J. H. CLARKE

In the article in to-day's issue of *The Times* the writer says that the Russian Government contains a large percentage of Jews. As I have had an opportunity of perusing a list of the names and nationalities of the principal State functionaries of Russia compiled from Soviet sources, your readers may like to know the exact figures. Out of a total of 556 there are 458 Jews and 17 Russians, the remainder being made up of Letts, Germans, Armenians, and a few other of the non-Russians included within the late Empire.

As Jewry must be represented in "tous les partis et toutes les patries," as the French say, it is interesting to inquire how the "opposition" to the Bolsheviks is made up. The Mensheviks and other parties of the opposition comprise six Russians and 55 Jews.

J. H. CLARKE.

May 8.

These letters, and numerous other interviews and articles, appeared in the *London Times*, in the professedly anti-Semitic *Morning Post*, and in the *London Spectator*, to such a degree that no one in England today believes that these protocols are in any sense Jewish.

Indeed, the Jews are referred to only twice in the entire booklet—references to which we shall give attention in the proper place in this series. Notwithstanding all this, Mr. Ford permits his writer to refer to the articles on the pamphlet as "Jewish protocols."

The letters from the *London Times* here republished, and many more, appeared in the columns of the newspapers during the month of May, and are all on file and properly indexed in Mr. Ford's publishing office. Mr. Ford's publication did not begin to attack the pamphlet, calling them "Jewish Protocols," until the month of July.

It is evident that Mr. Ford is as insincere as his sources are irresponsible.

(The next article will deal with the origin of the Protocols.)

## Five Attractive Railroad Bonds

Practically all high-grade railroad bonds are selling at prices that produce an investment yield far in excess of the return prevailing for many years. As interest rates decline, the market price for such securities should advance, giving promise of substantial results even before maturity.

Added security given these bonds through increased earning capacity in freight and passenger rates enhances the attractiveness of standard railroad bonds at prevailing levels.

In the current number of our *Market Review* we have outlined the salient features of the following railroad bonds, all of which mature within the next ten years: Union Pacific, Convertible 4s, due July 1, 1927; Baltimore & Ohio, Secured 6s, due July 1, 1929; Colorado & Southern, First Mfgs. 4s, due Feb. 1, 1929; Lehigh Valley Collateral Trust 6s, due Sept. 1, 1928 and Lake Shore & Michigan Southern Debenture 4s, due Sept. 1, 1928.

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## New Jewish Hospital in Norfolk, Va., This Summer

If plans of those interested in the project mature as rapidly as they expect, Norfolk, Virginia, will have a Jewish hospital in operation before the end of the summer.

It will be a public hospital on a non-sectarian basis, but will be sponsored by a number of people of Jewish faith, who have already secured the Lowenburg residence at Spottswood avenue and Manteo street for housing the institution. It will be the only Jewish hospital in Virginia, and will contain fifty beds.

Numerous changes in the arrangement of rooms inside the building and some alterations that will affect the exterior appearance are contemplated as a part of the ultimate development. In order that the hospital may commence to function with the least delay, these changes will not be made at once.

The sum of \$200,000 will be expended in alterations and in purchase of necessary equipment and supplies. A part of this money has already been raised. The house has already been purchased through the efforts of Dr. L. Berlin, who is one of the physicians identified with the movement.

Jews will be able to obtain food prescribed by dietary laws. Aside from this feature the hospital will not differ from hospitals of other religious beliefs.

AFTER STUDYING emigration conditions in Europe, Miss Frances A. Kellor, vice-chairman of the Inter-Racial Council, returned to New York on July 28. The immigration to America for the time being will be as large as the limited carrying capacity will permit, Miss Kellor said.

## Hebrew Tabernacle

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Every Saturday morning at 9:30

## ALL HOLIDAYS

Committee in attendance every evening—(Sundays and Labor Day excepted) from 8 to 10. Sundays from 10 A. M. to 6 P. M.—Labor Day from 10 to 12 A. M., for the renting of seats for the coming Holy Days.

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Cantor, Rev. M. Grauman.

Reservation of seats for the coming year is now being arranged. The Trustees are in attendance every evening and every Sunday morning.

ISAAC BILDERSEE, Secretary  
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# Communal News

## Eleventh Season of Summer Chautauqua Completed

### Purpose of Lectures to Help Non-Jew Appreciate the Actual Jew

In its eleventh season of summer school lectures, the Jewish Chautauqua Society has labored with comprehensiveness and effectiveness to enforce a sane understanding of Judaism. The Jew of melodrama, of popular histories, of current vilification, the Society maintains, is mythical. The Jew as the sturdy, patriotic citizen with profound resolution to give his adopted country the fruits of the innate powers developed by centuries of effort and suffering, the Society seeks to bring before such as cannot learn by contact. A review of the Jews' antecedents is the method employed.

The past season has been one of remarkable achievement, totaling sixty lectures at nineteen universities, etc., offering a comprehensive survey of facts and problems. The enthusiasm was equalled only by the cordial appreciation manifested by the audiences. The continuation of the work on a larger scale is planned for next year.

The directors of the universities have expressed in enthusiastic letters to the Society their desire for continued co-operation in these lecture courses: "I desire to express to you our sense of obligation"; "We are greatly indebted to you for the privilege of hearing these lectures"; "The lecture was very highly appreciated and shall be delighted to have it again"; "The messages were scholarly, inspiring and in every instance received with great favor"; "We shall want to continue our relationship next year"; "Your lecturer has made a very strong impression for good upon our community, and I can attest to the good work of his lectures."

## PULPIT TOPICS

**HEBREW TABERNACLE**, Broadway and 158th Street. I. Mortimer Bloom, Rabbi. Friday evening at 8:00: "The Religion of the Singing Heart"; Saturday morning at 9:30: "The Seats of the Lowly."

**SINAI TEMPLE**, Stebbins Avenue and East 163d Street. This Sabbath morning (August 28), Rabbi Max Reichler will speak on "Promises and Performances."

## Dr. Bogen Returns to Poland

### Work of Relief Will Be Resumed Both There and in the Ukraine

Dr. Boris D. Bogen, Director of Jewish Relief for the Joint Distribution Committee in Poland, is returning to Europe next Saturday.

While Dr. Bogen was in New York to report to the Joint Distribution Committee and to counsel with the authorities here

Dr. Bogen's destination is Danzig, where the Joint Distribution Commissioners are awaiting him. Upon his arrival, the offices of the Joint Distribution Committee will be reopened in Warsaw, the work will be resumed both there and in other parts of Poland and Ukraine to which access will be granted both by the Polish and Soviet Russian Governments. One of the commissioners recently returned from Warsaw is Captain Elkin C. Voorsanger, who is to remain in New York at the Joint Distribution Committee's headquarters on Exchange Place during Dr. Bogen's absence.

**ORTHODOX SERVICES** will be conducted during the High Holidays in the large, airy auditorium of the Young Men's Hebrew Association of the Bronx, 1261 Franklin avenue (near 169th street and Boston road). An excellent cantor will officiate.



© International

Courtesy The Union Bulletin

## J. D. C. HEADQUARTERS IN WARSAW

concerning the work of his commission, the Bolsheviks overran Poland. With the retreating Europeans from the eastern sections of the country, came along the Jewish representatives who were administering relief. Finally, when Europeans were ordered to leave Warsaw, all the representatives of the Joint Distribution Committee were forced temporarily to give up their work and to retire to Danzig for the time being.

## Boston Federated Charities Will Give Outing and Pageant for Children

Three thousand children from all parts of Boston will gather in Franklin Field on Tuesday, August 31, for a grand outing and pageant, under the auspices of the Recreational Bureau of the Federated Jewish Charities. Co-operating with the Recreational Bureau in this affair are the Associated Boston Hebrew Schools, Big Brother Association, Bureau of Jewish Religious Schools, Chiswick Unit, Council of Jewish Juniors, Home for Jewish Children, and Jewish Welfare Centers.

The novelty of the outing this year will be the presentation, for the first time in Boston, of a pageant, depicting scenes from the Life of Joseph. More than one hundred characters, in addition to supernumeraries, will perform in the pageant.

**PRIMARY DAY** in New York State has been set for Tuesday, September 14, which is the second day of Rosh Hashanah. As the polls close at nine o'clock at night it is obvious that it will work hardship on many observant Jews and possibly deprive them of their rights at the polls. Governor Smith was appealed to by Judge Gustave Hartman to alter the date, but the Governor's secretary replied that constitutional difficulties were in the way.

**THE WINNERS** of the Popularity Contest given by *The Jewish Forum*, the leading Jewish monthly magazine in English, to young ladies in the different boroughs of New York City, Boston and Philadelphia, are now enjoying a most delightful time in one of the leading hotels in Atlantic City.

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INLAND temperature and the humidity in the large cities gave the boardwalks at the various beaches—and more especially at Atlantic City—a popular boost all this week. Thousands of visitors have been pouring into the resorts along the Atlantic both by rail and automobile. Many of the new arrivals are in large family parties, coming from points far west and well south for their vacations, and the boardwalks and boulevards are of a tremendously cosmopolitan aspect, especially during the early evening hours.

Mrs. M. Dazian, who resides at the Hotel Empire on West Sixty-third street, has just returned from a trip through California, Yellowstone Park, the Yosemite Valley, Grand Canyon and all points of interest en route.

Mr. and Mrs. Henry M. Toch have returned to their home on Jarvis Lane, Far Rockaway, Long Island, from a trip to Canada.

Mr. Meyer M. Fisch has returned to Cleveland after an extended tour to Newark, New York, Philadelphia and Atlantic City.

Mrs. Dorothy Weiser and the Gershonson family have returned to Cleveland from an extended tour through New York and all points east.

Mrs. Isaac Guggenheim is at the Palace Hotel, in San Francisco, Calif.

Mrs. Joe Kohn, of East 105th street, Cleveland, is visiting in New York City.

Mr. and Mrs. Max Jacobs, of Detroit, are on a tour to Atlantic City, New York and other Eastern cities.

Mrs. Brownfelder and her daughter, of this city, are visiting Mr. David Hart, of Cleveland, Ohio.

Miss Birdie Ruth Solomon, daughter of Mr. and Mrs. Samuel Solomon, of 800 Riverside Drive, was married on Sunday afternoon, August 23, to Captain Julius Lulley, of Washington, D. C. The ceremony was performed at the home of the bride's parents by Rabbi I. Mortimer Bloom, of the Hebrew Tabernacle.

In the presence of more than a hundred guests and relatives, Miss Miriam Friedman, of 780 Prospect avenue, was recently married to Mr. Nathaniel Stone, of New Rochelle, at her home by the Rev. Dr. Joseph D. Spear of Temple Israel. Immediately after the ceremony, the bridal couple left for a honeymoon in Atlantic City, where they will remain for several weeks, and upon their return will reside in this city.

Mr. and Mrs. Irving Hochstader and their family, of Far Rockaway, are making an extended motor tour through the Adirondacks.

Mr. and Mrs. Louis Morris, of 230 West One Hundred and Fifth street, have announced the engagement of their daughter, Miss Mildred Morris, to Mr. Henry Hymes, of 801 West End avenue. A reception will shortly be held in honor of the occasion.

The engagement of Miss Therese Markel to Mr. Samuel G. Weckstein has been announced by her parents, Mr. and Mrs. Louis Markel, of 924 West End avenue.

On Wednesday, August 18, the marriage of Miss Doretta Levi, daughter of Mrs. Pauline Levi, of Centre avenue, New Rochelle, N. Y., and Mr. Alfred Van Praag was celebrated.

Mr. and Mrs. Simon Levy, of 325 East Fiftieth street, have announced the engagement of their daughter, Miss Flora K. Levy, to Dr. Harry Cohen.

The marriage of Mr. Melville E. Ackermann and Miss Ruth Gladys Corday, daughter of Mr. and Mrs. J. Corday, of this city, took place on August 9. After their honeymoon in Canada the young couple will reside in St. Louis.

Mr. Ferdie Solomon, of Baywater, Long Island, captured second prize in the fifty-mile motor boat race held a week ago Saturday at Travers Island, under the auspices of the New York Athletic Club.

For the benefit of the blind, an entertainment and dance was given, under the auspices of the New York section of the Council of Jewish Women, at the Ostend Hotel last evening. Mr. and Mrs. George Pings were in charge.

Mr. I. Weinberg has returned to his home in Montreal, after a visit to this city, where he stopped at the Hotel Astor. Mr.

N. Tobias, also of Montreal, is now registered at the Astor.

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**Society and Its Doings**

An extra golf tournament has been announced by the Inwood Country Club to be played on Friday, September 3, morning and afternoon. It will be an eighteen hole medal play, and a prize will be presented by the Women's Sports Committee.

Mr. and Mrs. Leonard Stein, of Washington avenue, Cedarhurst, Long Island, are touring through the Berkshires.

Mr. Isaac Rosenfield is at present visiting in Biloxi, Mississippi.

Mr. and Mrs. Henry Saroni, after a long absence in New York City, have been welcomed back to San Francisco by their many friends.

Mr. and Mrs. Albert Lucas, who have been in Europe for several months past, are expected to return to their home at Edgemere, Long Island, the latter part of next month.

Mr. and Mrs. Ellis A. Gimbel have returned to Philadelphia after spending the summer at Rangeley Lakes, Maine.

Mr. and Mrs. N. Schmith of Cleveland are to visit New York and Atlantic City shortly.

New guests at the Hotel Emerson, Arverne, include Mr. J. Berland, Mr. L. Tamis and Mr. I. Blumenkrantz.

Mr. and Mrs. Harry and Edward Rascovar, of Far Rockaway, have returned from a motor trip through the White, Green and Adirondack Mountains.

After spending the summer at Lake Champlain and motoring through the Adirondacks, Rabbi and Mrs. Max Reichler and their mother, Mrs. K. Maisner, returned to their city home in the "Great Northern" apartment, Bronx, on Thursday, August 26.

Among the arrivals on the White Star liner "Celtic," which left Liverpool on Wednesday, August 11, and landed in this country seven days later, were Mr. D. S. Cooper, Miss B. Meyer and Mr. Elias Salzman. On board the Red Star liner "Lapland," coming from Antwerp, were Mr. Abraham Goldberg, Mr. Jacob Hulsman, Mr. and Mrs. Herman C. Oppenheimer, Mr. Samuel Leiman, Mr. and Mrs. J. N. Abeles, Mr. Harry Greenberg, Mr. F. E. Jacob, Mrs. Fanny Siegel, Mr. David Rosenbloom and Mr. P. J. Jacob.


Sailing from New York to Hamburg on the S. S. "Mongolia" of the American Line, on Saturday, August 14, were Mr. Carl Hahn, Mr. F. Meyer, Mr. Victor E. Karminski, Mr. H. Kippenberg, and Mr. and Mrs. Samuel M. Stern and child. On that same day, the White Star liner "Adriatic," which left for Cherbourg and Southampton, had among its passengers Mr. and Mrs. J. Adler, Mr. and Mrs. Louis E. Bernays and their two children, Mr. H. Hershfield, Dr. and Mrs. S. Kohn, Mr. Rudolph Loeb, Mr. and Mrs. Morris Maaskoff, Mr. H. G. Rosenbloom, Mr. Charles R. Loeb, Mr. David Steinhart and Mr. Robert L. Toplitz. On the French steamship "Lorraine," which sailed on Friday, were Mr. and Mrs. E. M. Kahn, Mr. and Mrs. N. Levy, Mr. H. Meyer, Mr. H. Rosenzweig, Mr. H. C. Adler, Mr. J. Bernstein and Mr. S. Weisman.

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The announcement of the engagement of Captain Elkan C. Voorsanger will come as a complete surprise to his friends both here and in his home town, San Francisco, who are not yet aware of the fact that he has returned to this country from Poland on Tuesday, August 17. This is another romance resulting from service for the doughboy and had its origin in France while the Captain and his fiancée, Miss Henrietta Moscowitz, were with the Jewish Welfare Board in Paris. And now—exactly a year after their return from France—comes the interesting news. Captain Voorsanger, for more than two years, served in the American Army overseas, rising from the rank of Sergeant in the Medical Corps to Chaplain-in-Chief of the Seventy-seventh Division. After the armistice, he was called in to direct the work of the Jewish Welfare Board, where he remained until all the other workers were withdrawn. He is now actively affiliated with the Joint Distribution Committee, in whose behalf he went to Poland as a commissioner in January. Miss Moscowitz is the sister of Dr. and Mrs. Isidor Kross, of 438 West 116th street.

Mr. and Mrs. David Driesen and their daughter, Miss Mildred Driesen, of 640 Riverside Drive, are spending the month of August at the Edgemere Club, in Edgemere, Long Island.

Both at seashore and mountain places this summer, a novel idea has been introduced in the way of celebrating children's birthdays. Instead of having a neighborhood or a hotel party in the cottage of the celebrant or on the green of the hotel, the happy youngsters are giving birthday treats to the kiddies in the nearest institution for children. Two such interesting affairs occurred on August 16 when Master Herbert Sheinberg celebrated his first birthday with a treat for the little ones of the Infants' Home of Far Rockaway and the Israel Home at Arverne.

Mr. Arnold Phillips is spending a few weeks in New Orleans.

Mrs. George Levy is expected here from Shreveport, La., where she will visit friends.

Mrs. Gus Stern of this city is at present visiting friends in Cleveland.

Judge and Mrs. Samuel D. Levy are at Abita Springs, La.

Mr. and Mrs. Louis Selber and their daughter Esther have left for St. Louis, Chicago, New York and other eastern points and will be away from their home in New Orleans for several weeks.

Mr. and Mrs. Henry Kaufman have returned to their home in Cleveland after a motor trip to New York and Atlantic City.

Mr. and Mrs. Max Weil, of St. Louis, are at present sojourning in this city.

The Marx Building, the gift of Mr. and Mrs. Henry J. Bernheim, will be dedicated at Surprize Lake Camp, Cold-Spring-on-the-Hudson, next Sunday. The building is used as a central educational and administration building for a camp for anaemic children sent there by the Educational Alliance and the Y. M. H. A. Prominent business men and women and social workers have been invited to attend. The camp is jointly administered by the Y. M. H. A. and the Educational Alliance. Herbert Lehman will present the building, and Judge Samuel Greenbaum will accept it. Milton Weil and Edward Greenbaum are in charge of the program, which includes a "come and see" number.

On Tuesday evening, August 24, the Goldman Concert Band, under the direction of Edwin Franko Goldman, gave a free concert for the benefit of the patients of Bellevue Hospital at the institution at First avenue and Twenty-sixth street. This was the second concert given in the hospital this summer by this popular organization. The other concert was given at the Montefiore Home and Hospital in July, and proved to be such a great success that a concert in one of the smaller parks was cancelled in order to make the Bellevue event possible.

Last Saturday evening a masquerade ball of unusual attractiveness and jollity was given by the members of the Grove Club, in Wave Crest, Long Island.

A number of Pittsburgh residents are at present visiting Atlantic City and other eastern points, among them being Mrs. S. Grinberg, Miss Evah E. Daniels, Mr. Morris Sherr, Mr. and Mrs. Herman A. Reich, Miss Leona R. Rom, Mr. and Mrs. Abe Ackerman, Mr. and Mrs. Maurice H. Lazear, Miss Mary Adler, Mr. Harry I. Miller and his sister, Mr. Leonard B. Miller, Miss Pauline Gordon and Dr. Paul Grogin. Those who have returned from this famous resort are Mr. and Mrs. I. Guckenheimer, Mr. and Mrs. Morris Half, Mr. Milton Rosenbaum and his sister, Miss Bernie Rosenbaum, Miss Sara Braunschweiger, Mrs. I. P. Rothman and her daughter, Miss Sadie Gordon, Mr. Sam Osgood, Mr. and Mrs. Max Lasday and their daughters, Miss Adele Landau and her brothers, Herbert and Sidney, Mr. and Mrs. Maurice Falk and Mrs. Rachel Landau.

Mr. Jake Abraham and Mr. Ben Emmich left Vicksburg, Miss., for several weeks' trip to New York.

Miss Jeanette Finkelstein, of Montgomery, Ala., has gone on an extended visit to relatives in Niagara Falls, New York City, Toronto, Canada, and Norfolk, Va.

Mr. and Mrs. J. Weinbach have returned to their home in St. Louis from a trip to New York, Atlantic City and Indianapolis.



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Book Reviews

**The Real Thing in Children's Verse**  
**FOR DAYS AND DAYS.** By ANNETTE WYNNE. Stokes.

An adult writing verse for little children sometimes gives a singular exhibition of feeble-mindedness. The line between the simple and the ridiculous is even more tenuous than that between the sublime and the thing known on Broadway as hokum, jazbo and gravy. We are happy to record that in the verse of Annette Wynne, written for youngsters, there is much frolicsome imagination, charming whimsicality and, above all, a delightful musical quality which will please the little readers even where they do not grasp the meanings of the words. Miss Wynne could have had in mind no better model than Robert Louis Stevenson, whose "Child's Garden of Verse" is a classic of its kind.

The plan followed by Miss Wynne of providing verses for the various months is

helpful. Not that the tots need to have their imaginations stimulated (the present reviewer is the proud father of a little girl who can give a handicap to Shakespeare's trio, lunatic, lover and poet) but rather their observation directed. A parent cannot begin too soon to fill the wonderful child mind with the concrete things it longs for and with the lilting rhythms that give it so much joy.

A good example of Miss Wynne's treatment of a theme is

LAZY LITTLE FIREFLY  
 Lazy little firefly, keep your lamp aglow,  
 See, the stars shine steadily, but you flicker so,  
 First you light your tiny lamp by a mossy stone  
 Then you put it out again, and I feel quite alone.  
 Please for once shine steadily, let your little lamp  
 Light me through the darkened wood to the fairy camp.  
 I would find the fairies sitting in a row  
 Telling funny fairy tales fairy children know.

Out again!—The fairy trail I shall never find,  
 Lazy, tricky firefly, you are most unkind!  
 This book contains more personifications of this sort, handled in a way that appeals to children. "For Days and Days" is altogether deft in method, alluring in theme and generally delightful.

PLAYS. By SUSAN GLASPELL. Small, Maynard & Co. 315 (Eight Plays).

The volume comprises seven one-act plays: *Trifles*, *The People*, *Close the Book*, *The Outside*, *Woman's Honor*, *Tickless Times* and *Suppressed Desires* (the last two written in collaboration with George Cram Cook), and a three-act play, *Bernice*.

Despite the impressive statement that all the plays have been produced by the Provincetown Players, only two of the eight plays have general appeal and two others are only fairly interesting. The rest are hopelessly deluged with language.

The two playlets that more than redeem the volume are *Trifles* and *Suppressed Desires*. They are in the front rank of one-acters. A no more penetratingly human document has been written. A murder has been committed. The county attorney and the small town sheriff strut about in their usual official and officious manner, with much display of cocksureness, purely masculine, looking for "big" things. The women, on the contrary, are interested in trifles—ribbons, preserved fruit, irregular stitches, trifles to be sure, but deep in their significance. It is these trifles that ultimately reveal the human motives for the crime. *Trifles* is a fine specimen of the retrospective play.

In quite another vein, *Suppressed Desires* is a very satisfactory product and a most amusing play. While the authors start out to satirize psychoanalysis, they succeed in creating humorous situations and bright dialogue, but as to satire, they wisely skid along the surface of superficialities and never penetrate to the lower depths. They confine themselves to such word fabrications as *Stephen Be-rooster* (Stephen Brewster), *Hen-rietta*, *Ly-man Egg-leston* and cleverly avoid content. Both *Trifles* and *Suppressed Desires* even more effective in the theatre than in the library—pass the acid test.

As to the others, little can be said in their favor. They are not plays, merely heterogeneous masses of conversation arranged in play form. *The People*, *Close the Book*, and *Woman's Honor* begin hopefully and interestingly but soon are again immersed in expensive language with "You know what I mean" sprinkled lavishly throughout to betray a lack of clearness and definiteness.

However, two out of eight is really a satisfying proportion. One can forgive anything for *Trifles*. All of which seems to indicate that if the author paid more attention to structure and genuine dramatic situation and less to spurious, pseudo-intense dialogue, the high standard of *Trifles* might uniformly prevail.

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Triumphing over almost insurmountable difficulties, barely escaping before the Bolshevik sweep on Warsaw, eluding the Polish police, suspicious of all moving picture machinery, six of the best American Jewish cameramen in this country have just returned with one of the most remarkable films ever taken—a complete story of Jewish Poland as it is today.

The cameramen covered all of Poland and everywhere they went they photographed the Jewish people they encountered, in order to show to American Jewry how their people in Poland are living, or rather attempting to live. They photographed them in their miserable shacks and dugouts along the terrible River Bug fighting line, in their tragic community life in the towns and villages, as they stood in the bread lines and before the soup kitchens in Warsaw, Vilna and the larger Polish cities, as they held services in their synagogues—for one of the remarkable characteristics of the Jewish people shown by the pictures is that no matter how their physical life may be shattered, the spiritual strength of the Jews of Poland is still unbroken.

The film has been named just what it is, "Jewish Poland Today," a vivid epic, dramatizing the day by day life of the Jews in the most tragic spot in Europe. It shows the heavy tragedies through which they live, the pathos of their existence and—for the cameraman missed nothing—even the homely humor of Jewish life, humorous scenes such as can only come in a Jewish atmosphere.

The first showing of this film will be Saturday night August 28, at Madison Square Garden, where it is scheduled for an indefinite run. At the first Saturday and Sunday performances, the films of Warsaw, Lublin and Brest-Litovsk will be shown. Lemberg, Przmysl, Cracow and Debryn will be shown the next three days, and the following three days, including Saturday, September 4, will see Vilna, Grodno, Radom and Pinsk. Josiah Zuro, former conductor of the Manhattan Opera Company, has prepared a special music program of orchestrations and vocal selections, which will be given with each show. The titles have been made both in Yiddish and English.

MURIAL ELSIE LANDAU, of London, has received the degree of Fellow of the Royal College of Surgeons. Dr. Landau is the first Jewish woman in England to be so honored and one of the few members of the Royal College of Surgeons after practicing only seven years. Dr. Landau is the sister of Annie Landau, head of the Eveline de Rothschild School in Jerusalem.

**JEWISH CALENDAR**

5681	
New Year, First Day.....	Mon., Sept. 13
New Year, Second Day.....	Tues., Sept. 14
Yom Kippur—Tishri 10.....	Wed., Sept. 22
Tabernacles—Tishri 15.....	Mon., Sept. 27
Eighth Day of Feast—Tishri 22,	
	Mon., Oct. 4
New Moon—Kislev.....	Fri., Nov. 12
Hanukah—Kislev 25.....	Mon., Dec. 6
New Moon—Tebet.....	Sun., Dec. 12
Fast of Tebet—Tebet 10.....	Tues., Dec. 21
1921	
New Moon—Shebat.....	Mon., Jan. 10
First New Moon Day—Adar,	Tues., Feb. 8
First New Moon Day—Adar Sheni,	
	Thurs., Mar. 10
Fast of Esther—Adar Sheni 13,	
	Wed., Mar. 23
New Moon Day—Nisan.....	Sat., Apr. 9
Passover—Nisar 15.....	Sat., April 23
First New Moon Day—Iyar	Sun., May 8

# Our New Year Number

Issue of September 10th

The American Hebrew in its forthcoming New Year Number aims to have the Jew and non-Jew understand each other better. We believe that this is the best answer to Henry Ford's vicious anti-Semitic attacks. A cursory outline of the leading features will give the best idea of the spirit of the number. The writers present the achievements and ideals of the Jews in their relationship to non-Jews, wherever they live, in articles and stories. They look forward to the reconstruction of the world, along the lines of peace and amity, and explain the part Jews will play in that reconstruction.

**Georges Clemenceau**

The "Tiger of France," contributes the first piece of fiction since he undertook the burdens of the war. "Schlome the Fighter" is a thrilling Galician tale. (Illustrated.)

**Svetozar Tonjoroff**

Managing editor of New York Evening Mail, on "Jews in World Reconstruction." He proves that Jews are progressives, not standpatters. (Illustrated.)

**Clement Wood**

A poet of parts himself, answers the charge that Jewish writers have lost their idealism in "Jews As Literary Idealists." (Illustrated.)

**Prof. Benjamin Harrow**

Of Columbia University, chronicles in "Jews in Fields of Modern Science," facts which popularize the names of Jewish scientists. (Illustrated.)

**Elias Lieberman**

"Turning the Other Cheek" is the title of his story for the big number. It shows how one Jew turned rancor against him into friendship. (Illustrated.)

**Otto H. Kahn**

The great financier, gives a summary of his new book, "Our Economic Problems of Today." (Illustrated.)

**Gustav Blum**

In "The Coming Theatrical Season," he proves that the leading motives of Jewish stars on the English stage are far from monetary. (Illustrated.)

**Men Who Died for America**

What they might have been had they lived. William Juengst has obtained some hitherto unpublished facts on Jewish martyrs who died in the service of America during the World War. (Illustrated.)

**Jewish Support of Non-Jewish Activities**

Morris Debowser presents facts which will make American Jews prouder than ever of their race. (Illustrated.)

**The Jewish Contribution to Education**

Dr. Joseph Cohen, Principal of the Teachers' Training Academy of New York, gleans from the pages of history facts to prove that Jews have contributed the civic ideals of individual worth, self-determination, and responsibility. (Illustrated.)

**The Testimony of Literature**

Dr. Joshua Bloch, publicist, has culled from his rich experience facts which, by their very non-partisanship, answer Mr. Ford's vitriolic criticism. (Illustrated.)

**Spanish-America's Most Famous Novelist**

Jorge Isaacs, whose twenty-fifth death-anniversary was recently commemorated in the Southern Continent, is the subject of an essay by Dr. Isaac Goldberg. (Illustrated.)

**Americanization in Its Infancy**

Dr. Clifton Harby Levy, of the Sunday staff of The American, cites from the pages of American Jewish History just when Americanization began, and describes the influences that made a success of it. (Illustrated.)

**The Jew as Athlete**

Sidney S. Cohen, on the Sporting Staff of St. Louis newspapers, has written the first exhaustive article on the subject for an American Magazine. (Illustrated)

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# This Week's Issue of "The American Hebrew"

## An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
- (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.

We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school.

We shall be pleased to reply to readers' questions, either by mail or in this column.

### JEWS ENEMIES OF BOLSHEVISM

Is the Bolshevist representative in Berlin an accredited official? Does that mean that Germany has recognized Soviet Russia?

Why do you suppose the Poale Zionists are said to have gone hand in hand with the Bolsheviks from the very first?

Who are the Mensheviks, and what are their principles?

Why have the Jewish "Bourgeoisie" resisted the Bolsheviks, even at the risk of pogroms?

When Kopp says, "Russian Judaism is condemned to annihilation," does he mean the people, or their beliefs?

What reason would Kopp give for saying that Russian Jews should have looked upon the Bolsheviks as their deliverers?

### MR. FORD'S JEWMANIACY

Our readers are asked to note that all five correspondents are non-Jews.

We are tempted to reproduce some of the phrases: "A jumble of embittered nonsense," "inaccurate and incorrect," "the onus of proof rests upon the perpetrators."

Some of the writers contend that the translation does not do the authors justice, even though they be anonymous; the correspondents assert that the authors were not really anti-Semitic.

Note, too, that the Jews are referred to only twice in the whole booklet.

### JEWISH DELEGATIONS WANT SEAT IN LEAGUE OF NATIONS

Whom do the Jewish delegations represent?

What do you think of our answer to their request?

Make a note of every point we make in the letter, and decide upon its justification.

THE SHANGHAI ZIONIST ASSOCIATION, on the initiative of its president, Edward J. Ezra, has launched a big movement for the Jewish National Fund in all the Jewish communities in China, Japan and the Straits Settlements. It is hoped that 500,000 francs will be raised, one-fifth of this sum having been obtained during the first week.

### EDITOR-MANAGER

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### ANNOUNCEMENT

MR. and MRS. MAURICE A. HARTOGENSIS of 100 West Eighty-eighth street, announce the Bar-Mitzvah of their son, Harold M. Hartogensis, on Saturday, September 4, 1920, 9:45 a. m., at the Spanish and Portuguese Synagogue, Central Park West at Seventieth street. A reception will be held Saturday evening, September 4, 1920, at 8 o'clock at "The Academy," West Seventy-ninth street at Columbus avenue, New York. No cards.

NATHAN STRAUS has put off his proposed trip to Palestine. He has cabled the Democratic National Committee that instead he will return to this country and take active part in the campaign for the Democratic candidate for President.

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# The AMERICAN HEBREW

& Jewish Messenger

THE NATIONAL JEWISH WEEKLY

Edited by

Isaac Landman

## The "Jewish" Protocols

Their Origin and Purpose  
Explained by Authorities



## A Servant Passeth

Col. Harry Cutler, the Ideal Type  
of Immigrant Jew and American



Jews in the League of Nations

Jewish Loyalty to British Ideals

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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 16

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Friday, September 3, 1920—Elul 20, 5680

## The Week in Review

### An Unwarranted Request

JUDGE GUSTAVE HARTMAN, President of the Independent Order B'rith Abraham, has sent us the correspondence which passed between him and Governor Alfred E. Smith of New York concerning the Judge's appeal to the Governor to change the date of Primary Day in New York for the reason that it falls on New Year's Day. The Judge is much overzealous. His request is so ill-founded and so contrary to the facts that, to put it mildly, it is entirely unwarranted. Primary Day is fixed by statute. To change it would require an amendment to the Election Law. This year it falls on Tuesday, September

14, the second day of the New Year Festival. Judge Hartman's assertion that this will deprive tens of thousands of citizens of the Jewish faith of a voice in the selection of candidates is nonsense. In the first place, there are no tens of thousands of Jews who observe the second day of New Year's Day. (What a joy it would be to be able to record that they observe the first day). In the second place, modern Jewish theology does not condemn the adherents of Judaism to everlasting perdition if they should exercise their suffrage and their duties as American citizens on the second day of the New Year. Finally, polling places are open until 9 o'clock at night, and it is entirely within reason to expect that citizens of the Jewish faith who observe the second day will hurry from their afternoon prayers, after the holiday has been officially closed, and express their voice in the selection of the candidates. There is sufficient time for all of them between nightfall and 9 o'clock. We deem the request of Judge Hartman to the Governor as entirely unwarranted and suggest to the Governor that he throw the correspondence into the waste paper basket.

### Uncle Sam Plans to Receive Newcomers Hospitably

IMMIGRATION COMMISSIONER FREDERICK A. WALLIS has called the attention of the American people to a regrettable state of affairs at the very gateway of our country. According to his frank statement, immigrants at the Port of New York were treated much worse than cattle. Water and meals were doled out by grafters

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The American Hebrew will follow you to your summer home. Just send us your summer address.

who got for them everything they could, including the widow's mite. There were not enough cots for all, and many of the new arrivals had to sleep on dirty floors. Warm milk for mothers and babies was unobtainable. Men and women were forced into promiscuous contact with no regard for morality and even for decency. The Golden Calf had to get his tithe, no matter how the immigrant suffered. A person coming to this country with a view to making it his home was at once impressed with a picture of brutality and degradation which he was forced to regard as typical. The effect on morale must have been bad beyond our power to realize.

It would seem from all this as if the most fertile breeding place for Bolshevism was under Government supervision, and guaranteed to get results. All this would be much more depressing without the Commissioner's assurance, already given, that the future would see changes both in personnel and in method. In fact, improvements have already been begun. The worst offenders have been dismissed from the service and their places taken by courteous, conscientious young men. The Government must see to it that its employees are well paid, however, otherwise the temptation to make up the difference at the immigrant's expense will again prove irresistible.

### A Pan-Partisan League for Women Voters

“AMERICAN democracy, won for the white men by the American Revolution, extended to all men by the Civil War, is completed by the victory of women throughout the United States.” Thus spoke Alice Paul, President of the National Woman's Party, in commenting on the success of the Susan B. Anthony amendment to the Constitution of the United States. The suffrage triumph is too belated to come with any shock of surprise. America long has been ready for it. Women's organizations, trained in political battles, have made preparations to best utilize the franchise. In order to help the new woman voter to find her way through the maze of questions of today, there has been formed the National League of Women Voters. In each State, branches are forming out of the old suffrage organizations. The league is not par-

tisan, but pan-partisan, all partisan. A woman can be a member of it and yet be a member of any political party she may choose. The purpose of the league will be chiefly to exert women's influence on legislatures, especially with regard to living conditions, for, as Mrs. Carrie Chapman Catt, President of the National American Woman Suffrage Association, said: "Home means more to woman than it ever can to man. We must set our strong American shoulders," she continued, "against intolerance wherever it may be. Intolerance anywhere will cause the crumbling of any foundation. The great war was the result of many causes, but, after all, the one great cause was intolerance." Jewish women will join their non-Jewish sisters in America to make the most of their new-won political rights *for the cause of Americanism.*

#### Jewish Community Activities in the Bronx

THE Bronx, although only a Borough of the Greater City, already has a population close to a million. Its phenomenal growth has been a matter of recent years. A steady stream of Jewish migration from the lower East Side and Harlem has more than offset the defection of some of its denizens to Washington Heights. Community consciousness has developed steadily with increasing population. A vigorous and thriving Y. M. H. A. in a congested section does telling work in keeping the younger generation fit. We are glad to learn that its activities will now be supplemented by the efforts of another organization in a different part of the Borough. The old Bronx Church House has been sold to the Talmud Torah Beth Israel and the Congregation Beth Israel, and is to be renamed the Bronx Jewish Center. It will be devoted to social and religious activities. Its meeting rooms, gymnasium, reading rooms and other facilities will be available to all the Jewish organizations in the Borough. Every institution of this sort makes not only for better Jews but also for better Americans.

#### A Servant Passeth

COL. HARRY CUTLER died all too young. Within the last few years he had become *the* great example of what a poor immigrant boy with pluck can become in this country. Alive to all phases of present-day thought, his catholicity in regard to Judaism was conspicuous. The spirit of Americanism and Judaism as he conceived it and lived it will act as an inspiration to countless thousands of our co-religionists. A humanitarian, he *lived* welfare. His soul rests in peace.

#### Mr. Mowrer Writes from Abroad

American public opinion on domestic and foreign questions is, in large measure, formed by the newspapers. The average citizen gets everything except his religion from them. It is, therefore, incumbent upon those who mould the thought of the masses to supply the facts. This is especially necessary in the case of mooted or debatable issues.

In our contemporary, *The Globe*, of New York, a paper notable for its liberality and its independence, we find some correspondence from Poland, signed by Paul Scott Mowrer, which is full of misstatements and omissions, to an extent that its implications may prove vicious.

Mr. Mowrer says of the greatest blood crime of the century, the deliberate cold-blooded murder of Jews by Poles:

"Without entering into the stories of pogroms, which I was informed on the authority of impartial observers had been greatly exaggerated, the fact is that Poland was, is and probably for some time will be anti-Jewish."

Who are the impartial observers from whom Mr. Mowrer ascertained this astounding fact? The emissary of Great Britain, Sir Stuart Samuel, was probably not among them. We learn certain other amazing things from the prolific and inaccurate Mr. Mowrer:

"One does not have to seek far for the cause. Of the world's total Jewish population, estimated at about 11,500,000, nearly one-half are in Poland, and the farther eastward the frontier is extended the larger the number of Jews becomes, for this was practically the only region in the former Russia where the Jews were permitted to live. . . . In America the Jew is considered as thoroughly American as any other citizen, but in Poland the Jews are a distinct race. A small number have become Polish patriots and, as such, are accepted by the Poles on a basis of equality."

Where does Mr. Mowrer get his figures? He is only a few million out of the way with regard to his total, and as to the Jewish population of Poland his guess is wrong by at least two and a half millions. His statement that Poland was the only region in former Russia where the Jews were permitted to live ignores the Ukraine, to mention only one omission. While Mr. Mowrer dwells feelingly in his article on the fact that the Jews in Poland constitute a nation within a nation, an assertion which is only half true, he tells us nowhere how Poland, through its criminal policy of boycott and murder, has fostered such a movement of separatism. We are all too conscious that Mr. Mowrer wants to give the Poles a clean bill of health at the expense of their victims.

Mr. Mowrer concludes with regard to the present Jewish emigration from Poland:

"Naturally the Poles are glad to see them go and to facilitate their departure. If the United States places no restrictions on this movement it will doubtless increase, but the majority of Jews will remain in Poland."

Why that little dig, "if the United States places no restrictions on this movement"? That is unworthy an American journalist who ostensibly does not doubt the value of the American-Jewish contribution to our national life. Our conclusion is, that Mr. Mowrer is either emotionally unstable or he has been altogether too gullible in listening to zealous misinformers. Since he is employed by *The Globe*, a paper for which we entertain nothing but good will and admiration, the second hypothesis seems the more likely.

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September 3, 1920

# Col. Harry Cutler Dies in London

## Chairman of Jewish Welfare Board at Work on Soldiers' Graves Registration

PROVIDENCE, R. I., Aug. 28.—The death in London yesterday of Colonel Harry Cutler, who was Chairman of the Jewish Welfare Board and actively interested in other organizations which sought to help the men in service during the war, was reported in a cablegram received at his office here today. Colonel Cutler sailed for Europe two weeks ago on duties connected with the work of concentrating the graves of America's dead overseas, in which he was engaged as a member of the War Memorial Board.

The cause of death was not given, but it is believed to have been caused indirectly by a shock which he suffered in New York recently. Mrs. Cutler died a few days after her husband was taken ill and his recovery was slow. He was accompanied on his voyage to England by a physician from this city.

"Write me as one who loves his fellowman."

These short, simple words epitomize the humble and self-sacrificing life of the late Colonel Harry Cutler. Himself an immigrant, uneducated, without friends and money, he emerged from the large melting pot one of its most splendid products: a real human being, a democrat, an American. The greatest compliment that we can pay him is to call him a MAN.

The story of his life, his remarkable accomplishment in the short span of his career, his marvelous rise to fame, all these read like a Horatio Alger novel. Escaping from a pogrom, coming here a boy of nine with mother and sister, not to seek fortune but just bread, he, with unbounded ambition of our race and his own indomitable courage and energy and perseverance, battled his way through the school of hard knocks and graduated with highest honors. News-boy, sweat-shop, toiler and mill hand, he rose to great heights in the fields of business, politics and humanitarianism. His career is one of the amazing marvels of Americanization—a convincing rebuke to those who clamor for the closed door policy and desire to restrict immigration to this country.

He was born in Elisovetgrad, Russia, May 1, 1874. In 1882 a pogrom took place in that city. Warnings of the approach of this massacre were brought to the Cutler household by a Christian who was in partnership with the Colonel's father. This gentleman placed crucifixes, ikons and pictures of the Madonna upon the doors to mislead the Cossacks. But the father refused to remain home, so he armed himself and went forth to defend his property. Before leaving he kissed the members of his family good-bye and that was the last they ever saw of him.

To escape murder, his mother, the brave woman of our race, took his sister and him and fled to America. They came by way of the underground railway, as passports were denied them. In the new land she hoped to give her children the education and opportunity that were denied them in their native country.

In America the cauldron began fusing very quickly. With a group of "green" help they were sent to Buffalo where the three were given work in a canning factory. For his work, which consisted in putting paste on labels, he received the salary of ninety cents, not in specie, but in credit negotiable at the company's store. The family soon left for New York, where the Colonel obtained a job as errand boy for some small firm on the Bowery. From New York they traveled to Fall River, where he was employed as a mill hand, and thence they went to Providence where they settled permanently. For a time Col. Cutler worked at odd jobs in this city and then he found a position with a jewelry manufacturer. In this business he remained for a while and then started for himself and by hard, diligent labor he built up one of the leading

jewelry plants in the country.

As a jeweler he received of the highest honors in his craft, having served as president of the New England Manufacturing Jewelers' and Silversmiths' Association. He was toastmaster of the organization at the time President Taft was its guest of honor, and President Taft was his guest for the night.

Col. Cutler made a monumental success in business, his advance in public affairs has been no less notable. Although a Jew living in a community containing a vast majority of Christians, he had through his ability and character won his way to many positions of trust and honor. Through his liberal, common-sense attitude and his innate spirit of fair play he never lost any ground owing to religion. His position was illustrated by the fact that he was co-director of education of the Y. M. C. A., although, at the same time a prominent member of Providence's leading Jewish congregation. He was also on the governing boards of St. Joseph's Catholic and Homeopathic hospitals.

He had served with distinction and honor in the Rhode Island Legislature, and was responsible for the passage of many bills calculated to ameliorate the condition of the working people and to protect public health. He introduced the first employees' compensation act, the public service commission bill and the State hospital bill. Although he was Russian by birth, a Jew by creed, he was an American citizen of whom all New England was proud.

A greater part of his life was devoted to the welfare of his co-religionists. There was not a Jewish movement that did not have his sympathetic support. Credit for the success of the work of the American Jewish Congress, of which he was a member of the executive committee and also of its peace delegation, is due in a large measure to him. For justice to the Jew he fought energetically. He was a leader in the Zionist movement, an active worker in behalf of the Y. M. H. A. relief work. His greatest Jewish activity was his work for the Jewish Welfare Board. He served as Chairman of its Executive Committee from its inception to the day of his death in London where he went as a member of the War Memorial Commission to attend to the Graves Registration of our soldier dead. For his efforts with the soldiers he received the Distinguished Service Medal for "especial meritorious and distinguished services."

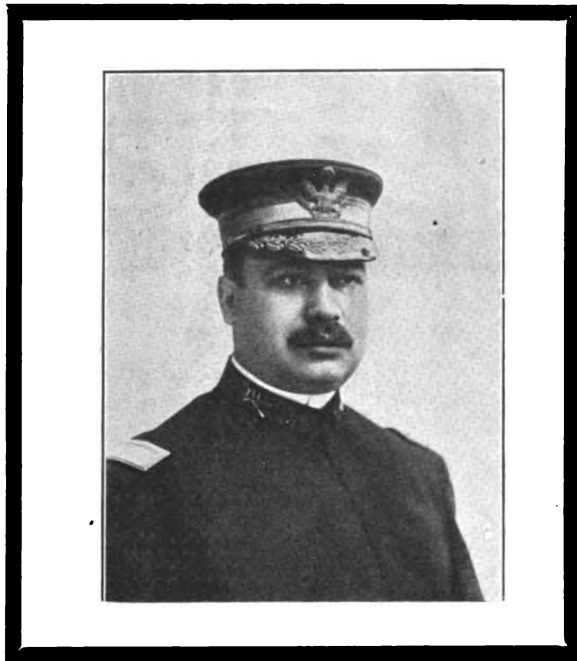
### Congressman Siegel Pays Tribute to Col. Cutler

Dear Sir:—Colonel Harry Cutler has passed to the far beyond. He typified the ideal American citizen of the Jewish faith. He recognized his duty and obligation to his adopted country, and in her hour of need, he served her by making the same sacrifices as the one who wore the uniform. For three years he worked harder than any other man to make the life of the American soldier, seaman and marine, lighter. He helped to lift some of their burdens. He came here when young in years, learnt what America stood for, and when the time came he gave all that he had to her. His was an exemplary life and one which others of our faith, old and young, might very well follow.

It is the duty and obligation of every man, woman and child of the Jewish faith to be ready and willing at all times to serve our country, and he showed us how to do it. He received few words of appreciation during his lifetime. Many kind words will now be said of and about him. Far better it would have been had they been uttered during his lifetime. His record of achievement of work for his country and for the Jewry of the world will be long remembered by those who knew him and who cherished perseverance, pluck, endurance and honesty in undertakings both for Man and his God.

ISAAC SIEGEL.

WASHINGTON, D. C., August 30, 1920.





# Henry Ford's Jewmaniacy

## Origin and Purpose of the Nilus Protocols

### THIRD ARTICLE

The London *Times* published its review of the Serge Nilus fraudulent documents printed by Eyre & Spottiswoode, Inc., under the title of "The Jewish Peril," on May 8, suggesting an investigation of the origin of the "Protocols" and the now exploited international Jewish conspiracy, on which Mr. Ford's publication continues to harp.

As we pointed out last week, the columns of the *Times* were flooded with explanatory letters, especially from men and women who are Russian authorities, pointing out the spuriousness of the documents and the absurdity of their alleged "Jewish" origin.

The thesis of the origin of the documents generally accepted by English readers was the combined explanation brought forward in one letter by Aylmer Maude, who is internationally known as the translator of Count Tolstoy into English, and by Lucien Wolf, the English publicist and writer on things diplomatic.

Mr. Maude explained that Nilus was not a high official in the Russian Government, but a minor official in the "third section" of the Russian Police. This section was charged with the duty of destroying the anarchists. It failed, as history has recorded, in the incipient revolution of 1905. To cover the failure, this man Nilus was evidently assigned the task to invent ways and means for deceiving the Czar, and fell upon the distinctively Russian method of fighting the liberalizing trend of Russian affairs, "not by a modification of the Government, but by pogroms to exterminate the Jews." Commenting on this phase, Mr. Maude writes:

"The 'prophetic' parts of this queer production ('The Protocols') are a strange mixture of the traditional precepts of the most unscrupulous despotism, with a smattering of extreme utterances from Karl Marx and from the Communist writers. To show when, where, or by whom this jumble of embittered nonsense was first put together is beyond my power; but I venture to think that no other theory than that which I have suggested as to the purpose of its original publication will hold water."

Mr. Lucien Wolf, in his communication to the *Times*, enters into a full discussion of the origin of the economic and political philosophy as it is brought forth in these documents. Mr. Wolf's communication is lengthy and carefully detailed. An editorial in the *Christian Science Monitor* of Boston, however, has summarized this phase of the origin of the Protocols, and we reproduce the paragraphs bearing on this subject here:

"It is not possible to read very deeply into this pamphlet before becoming aware that the ideals are those of an old friend. 'The Protocols of the Learned Elders of Zion,' to put it quite briefly, are instinct with the doctrine of Adam Weishaupt, and of the extraordinary organization which

played so remarkable and so sinister a part in the French Revolution and in the Terror.

\* \* \*

"Anybody who will for a moment turn to the outpourings of Adam Weishaupt and the Illuminati may satisfy himself of that. The theory that the end justifies the means Weishaupt had inherited from the ex-Jesuits, who had assisted him in organizing his new order. John Robison, who studied the gyrations of this order, in the spurious

France. The energies, however, of the neophytes brimed over, with the result that the Cape Breton Club was founded as a meeting place for the Illuminati Masons; and it was the existence of this club, better known later as the Club des Jacobins, which accounted for the intimate connection between the philosophy of the Illuminati and the ideals of the Jacobins themselves, in all the horrors which followed.

"It is not possible, except at great length, to show how the teaching of Weishaupt found a new exponent in revolutionary France, in the person of the Prussian, Anacharsis Clootz; and how, when that worthy drove to the guillotine, in one of Robespierre's red tumbrils, the teachings of the Illuminati were preserved and disseminated through the intermediary of the Grand Orient. As a consequence, it is not surprising to find, in the first decade of the present century, Leopold Engels, the head of the revived order, disseminating the unadorned theories of the Illuminati in a book, published in Germany, to be exact, in the year immediately following that in which the 'Protocols of the Learned Elders of Zion' were first given to the world by Professor Nilus, a minor official in one of the state departments of Moscow.

"Whether, therefore, the one is a mere rehash of the other, or whether both are imbued from the same ideals, is a question which may be argued another time. For the present, it is sufficient to draw attention to the fact that these ideals keep reappearing with a curious and significant regularity, at moments of great political commotion, and exercising an extraordinary and appalling effect upon world politics. For it was the naked theory of Adam Weishaupt, that no scruple was to be permitted to be taken at any evil which would make for the advantage of the order, since the order itself was superior to every other consideration, which was the dominant note of 'kultur' in its insistence of the State before morality. It was this theory, more than any one other thing, which brought about the recent world war, and which was used by the military *vehmgericht* to justify all the horrors of German policy, in a way which recalls the famous conversation between Marmontel and Chamfort, in the days of the Revolution, when, in reply to the opinion hazarded by the former that the nation might go further than it wished, the later replied, 'True, but does the nation know what it wishes? One can make it wish, and one can make it say, what it has never thought.'

With the completion of the plans for the I. E. Bernheimer Memorial annex to Temple B'Nai Jehudah, Kansas City, Mo., the building takes on definite shape and is already a tangible mark in the Jewish community. The structure promises to be one of the best equipped and most artistically constructed of its kind in the city. The front is to be of cut stone to conform and harmonize with the present Temple and annex and is to be built in the prevailing Greek style.



TITLE PAGE OF THE RUSSIAN ORIGINALS OF THE FRAUDULENT PROTOCOLS WHICH HAVE BEEN FOISTED UPON AN UNSUSPECTING WORLD

Masonic lodges of France and Germany, has summed up its ideals as the obliteration of Christianity; the deification of sensuality; the proscription of property; the abjuration of all religion and morality; the repudiation of marriage, and as a necessary corollary the state adoption of children; universal license; and the wrecking of civilization and giving over of society to general plunder. It was, in short, through the propagation of such crazy iniquity that men like Rabaud de Saint Etienne were led to the conclusion that society could only be improved by being first destroyed. 'To make the people happy,' he declared, in a burst of revolutionary rabies, 'their ideas must be reconstructed, laws must be changed, morals must be changed, men must be changed, things must be changed, everything, yes, everything must be destroyed, since everything must be remade.'

"Such were the ideals which, in the dawn of the French Revolution, were imparted to Mirabeau by Weishaupt and his fidus Achates, Baron Knigge of Frankfurt-on-the-Main, and adopted in the lodges of the new Freemasonry founded by Mirabeau himself and the unfrocked Bishop of Autun, in the days when the unmentionable Duke of Orleans had succeeded in securing his election as Grand Master of the order, in

# The Valley of Hinnom

*A Novel of the Ukraine*

By Daniel L. Mordovtsev

Translated from the Russian by Elizabeth B. Gorin

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## CHAPTER XXV

"FINISHED"

On the morrow the siege was resumed at all points with an unprecedented persistence. Seeing the stubborn resistance of the besieged, and especially maddened by the terrible losses his Haidamaks were sustaining from the fire the Jews behind the palisades were pouring into them, Zhelesniak ordered that the Mujiks from the neighboring villages, armed with huge hatchets, should be driven to the walls of Uman to chop down the enclosure under the unceasing fire of the Jews.

Suddenly a woman's scream was heard, and right after it other voices.

"The sharp-shooters have betrayed us!" "The sharp-shooters have gone over to the Haidamaks!"

It was Ray who had screamed. After she had left the spot at the palisades from which she was sorrowfully contemplating the body of their former servant, Foma, of whose death she was the innocent cause, she suddenly noticed a wide breach in the enclosure through which the sharp-shooters had fled at dawn, to join the Haidamaks.

Another misfortune which had befallen the doomed city became known at the same time. Ephraim Cohen came running to the palisades with the unwelcome news.

"All the prisoners have escaped," he informed his comrades. The sharp-shooters who were on duty at the prison had deserted; and the prisoners, left without a guard, broke their shackles and the doors of the jail and escaped.

"Do you see them, they have already passed the entrenchments," someone said.

In this hour of distress the courage of many was shaken, and little wonder. Besides the difficult defense of the large city and the fear of an unmerciful, barbarous enemy, the days were intolerably hot and there was not a drop of water in the whole city. The terrible thirst, and perhaps also the hopeless despair, drove the noblemen to drink the wine and liquor of which there was a great amount stored in the cellars of the Jewish dealers. This often led to quarrels among themselves.

Only Shafransky did not lose spirit. He supervised everything and gave orders, Mladanowich having entirely lost his head. Where were the much-boasted of confederates at that time? Where Captain Leonard? Why had not they who were used to battles defended the city? It is hard to say.

Shafransky bitterly complained of these Polish nobles, and as a reproach for their behavior pointed to the action of the Jews who so bravely and courageously defended the ramparts of the city, notwithstanding the terrible strain, thirst and wounds.\*

On that day it was noticed that only Zhelesniak alone among all the Haidamak leaders did not leave the field of action for a moment. Gonta did not show himself at all. He acted craftily, knowing well that the city would fall even without his personal assistance because of the lack of water and because the ammunition would soon run out, a fact of which he was in a position to know more than anyone else. He waited, thinking that in case there should come assistance to the besieged city from the Russian Army or from Poland, he could easily get out of the scrape if he personally abstained from taking part in the siege of Uman by claiming that his Cossacks had betrayed him and that he was only Zhelesniak's prisoner.

"If I win or lose, Maxime (Zhelesniak) has to answer for everything," he assured himself.

And he was not mistaken. The ammunition gave out and Shafransky had to tell the gunners that there was nothing more for them to do. The Jews also had to stop their firing for the lack of powder.

Shafransky heartily pressed their hands and thanked them for their devotion and valor.

"There is now but a small number of us left, as we cannot depend upon the drunken Poles," he said. "We will, therefore, not be able to keep up the fight with the bandits after they enter the city, and so, go to your homes and try to save your dear ones or die with them as belits men."

"Yes, Pan commander," replied Samson, "we go from here to the Synagogue where more than three thousand of our people have assembled. The Haidamaks are sure to get wind of it and we intend to sell our lives dearly."



A MIDDLE-CLASS HOUSE IN UMAN

When those who remained of the Jewish legion had left for the Synagogue, Shafransky returned to the tower.

"Finished!" said the sly Gonta, turning to Zhelesniak.

"How finished, Pan Sotnik?" asked Zhelesniak.

"Our side has won. They cannot pour down any more cast-iron and lead pills upon us."

"And why not, brother?"

"Because they are in want of water and ammunition—they must open the gates now."

But even as he spoke in this wise he was still uneasy, and continually asked himself: "And what now? What will come of it all?"

Finally he turned towards Zhelesniak and asked: "Well, what is going to happen with us now, Pan Maxime?"

"Oh, you will now be the Waywode of Uman and its environs, as Pototsky has been," replied Zhelesniak. "And Pototsky we will kick out."

"Good—I will take the place of Pototsky and will be Waywode of Uman; and you, Pan Maxime, what will you be, a Colonel or what?"

"Oh, you fool!—why I will be a Hetman of both banks of the Dnieper as our Father Chmelnitsky was."

After this mutual explanation, Gonta summoned the rest of the Sotniks, and the oldest among the Cossacks who had be-

\*"Shafransky," says the author of the excellent monograph *The Haidamaks*, "did not lose his head, even on the day of the massacre in Uman, and if the Polish noblemen who defended the city together with the Jews had not gotten drunk, probably on account of lack of water at Uman, and if they had acted as faithfully and conscientiously as the Jews whom Shafransky taught how to use arms, Uman would perhaps have been saved, thanks to the courage and ability of Shafransky and the devotion and bravery of the Jews, who are by nature shy and unfit for warfare."

longed to the garrison of Uman, and walked with them to the city-gates, so that Mladanowich and Shafransky, who were standing close to the silenced guns, could see them.

On coming sufficiently near he ordered that a spear be given him. To the point of this he tied a white handkerchief. Then he asked for a second spear to which he likewise tied a similar handkerchief. And lifting his spear high up, he gave the other to Jeremiah Panok, one of his subordinate Sotniks, and said:

"Go, Pan Jeremiah, with this spear, into the city and tell the Governor that as I have sworn to be faithful to my liege and Pan, Count Pototsky, and to the city of Uman, I will keep my oath and will do them no harm if they will let me and my Cossacks voluntarily into the castle; and if not—no quarter will be given them."

And once more raising his spear, Gonta took leave of his messenger.

## CHAPTER XXVI

UMAN SURRENDERS

The gates of the city were opened and Panok was led into the presence of the Governor.

Mladanowich listened to Gonta's terms, and replied that he was willing to let the Cossacks enter the city and would immediately give orders to that effect.

"I will call together a deputation," he concluded, "to meet my faithful Cossacks with due honor—with bread and salt as it is customary, and with costly presents."

After Gonta's messenger left to carry back the reply of the Governor to Gonta, Mladanowich quickly gathered around him several of the most esteemed men of the city, told them of Gonta's ultimatum, and asked their advice; but they could not recommend anything. They agreed that the only thing left to do was to surrender the city. Shafransky alone differed.

"They will spare us no more than they did the people of Smila and Lisanka," he said.

"But Zhelesniak did not have Gonta with him at that time," objected Mladanowich. "It is Gonta who makes us the proposition, not the villain Zhelesniak."

"How dare he make us propositions when he has already broken his oath to us?" Shafransky insisted angrily.

"But he may yet repent. He is ambitious. We will try to work upon this weak side of his character. Now these esteemed gentlemen," Mladanowich pointed at the delegation, "will go out to meet him, carrying bread and salt. This is sure to make an effect upon the ambitious Mujik."

"We shall win him with presents," said Rogashevich, who was also among the delegates.

"It is too late to bribe him with your presents, Pan Rogashevich," again retorted Shafransky. "Now he can take everything as spoils of war."

"Yet, it is as you say, Pan Ksavery," admitted Mladanowich. "But probably, flattered by our submission, he will spare the lives of our beloved children."

"If this is the case, then I also agree," Shafransky at last replied. "But me he will not spare, of this I am certain."

"What makes you think so?"

"He cannot bear me because I, having knowledge of military art, once made a remark that in the army of Frederick the Great of Prussia he and his Cossacks would only be fit for pasturing geese."

(Continued on page 396)

# Jewish Loyalty to British Ideals

*British Jew Has No Reason to Fear Publicity*

By Gabriel Costa

*Our London Correspondent*

There are seasons for 'flu, seasons for bad harvests, seasons that bode ill for rates of exchange. And there are and ever have been seasons when Jew-hatred wings its ominous way among the nations of the earth, fostered by jealousy, borne aloft by forces in which neither justice, nor gratitude, nor common sense have a place.

The epidemic now raging through the world is neither more serious nor more irksome than similar visitations that have marked the close of other wars, and that have synchronized with war's attendant economic ills. But the present epidemic is somewhat more persistent, insidious. Back of it lies a vindictiveness, a framework of innuendo peculiarly galling to the honest-minded.

Apart from the Ford campaign—which, later—take your own side of the Atlantic, where the tentacles of the anti-Jew octopus find many a queer resting-place. For example, I picked up the other day on a Worthing bookstall a back number of the *Popular Magazine*, a publication devoted in the main to fiction, in which the egregious G. K. Chesterton thus places the powder in the jam: The Chesterton story is entitled "The Tower of Treason," and in it the author makes one of his characters address his listener in the following strain:

"It is perfectly true that the Jews have woven over these nations a net that is not only international but anti-national. . . . I could take your hint about the scarlet smoking cap, and say it was a signal and the symbol of a secret society; that a hundred Jews in a hundred smoking caps were plotting everywhere, as many of them really are."

Merely fiction, you will say. But propaganda for all that. Chesterton is a tower of strength to the British anti-Semitic army, and it goes to prove the subtlety with which this particular genus prepares the trail. But British Jewry is by no means a stranger to these recurrent campaigns of vindictiveness. In the 'nineties we had the diverting antics of the now defunct British Brothers' League, which held its meetings in the parlor of a beer saloon and whose activities really paved the way to the passing of the alien act. It was this same league whose members provided the most amusing evidence when the Commission on Alien Immigration set itself out to collect evidence for and against immigration restriction. One member, a funeral director, grumbled that since the Jews had settled in the East End of London, his business had fallen off to an alarming extent. "The Jews won't die!" he exclaimed disgustedly. And the commission smiled, to a man.

Then this same league discovered that our people were forcing up rents in the East End. A year or two later they bewailed the fact that the Jews had migrated to other districts, and that hundreds of houses were empty! There's no pleasing the grumbler. In fact, I have discovered that the British anti-Semite is woefully lack-

ing in humor. This must be so, else how could he be an "anti"?

The story of anti-Semitism in these Isles is nothing if not varied. Here we have the spectacle of an Irish Bishop seriously informing his hearers that feminine fashions of doubtful morality were created by Jew modistes with the avowed object of uprooting Christianity! And they assured us that the Green Isle was the home of humor undiluted!

Pinpricks in the form of anonymous pamphlets, publications such as "The Jews'



GILBERT K. CHESTERTON,  
The Pompous and Vitriolic British Critic  
Who Fears "The Jewish Peril"

Who's Who" (whose editor, by the way, was fined £5,000 for libeling Sir Alfred Mond), humorous illustrations that offend the Jewish *amour propre*—these we have, and in plenty. Then there are certain reptile publications, such as the old and palsied *Morning Post*, which regard the Jew as Bolshevik and ascribe the ills of the world to Hebrew machinations. The frothings of "Mrs. *Morning Post*" (as one of its great contemporaries has joyfully dubbed it) are as ridiculous as they are futile. Here is a clipping from a leading article of August 16.

It has reference to the decision of Labor leaders not to countenance war with Russia, and threatening "direct action" in the event of the Cabinet so deciding. Says this senile news-sheet:

It (the challenge) is thrown down, not by organized labor as a whole. . . . but by the Trade Union leaders, who are in direct communication with the foreign Jews who are the Soviet Government. . . . Englishmen are not Bolsheviks; they do not take kindly to foreign conspirators, and they will know how to deal with men of British birth who are in alliance with the Bolshevik Jews in Moscow."

There is much more in similar strain, but I quote this paragraph as an indication of the class of stuff being dished up by this aged publication as a means of bolstering up a falling circulation. Who is behind the *Morning Post* campaign? Who, one may well ask, defrayed the cost of every available copy of the "Jewish Peril" which the *Post* secured from the publisher of this amusing pamphlet for purposes of private distribution? It may be mentioned, in passing, that the *Post* had long favored a return to the Tsarist regime in Russia. One wonders.

It may well be asked: What is Anglo-Jewry doing to counteract this unhealthy tendency? Very little indeed. The League of British Jews send an occasional mild, condemnatory letter to offending newspapers, while the Board of Deputies—which is practically Jewry's House of Parliament—bursts into a weighty and tactful reproof, but is too conscious of its dignity to castigate the small fry. The need here is for a central bureau, controlled by an experienced Jewish pressman familiar with newspapers and their usages, and unhindered by the red tape which has hitherto been one of our besetting communal failings.

To "The Jewish Peril," to which *The Times*, *Morning Post* and *Spectator* devoted an extraordinary amount of space, Lucien Wolf has issued, as you are already aware, a manly and crushing reply. Mr. Zangwill, also, has entered the lists, but the laurels are plainly Lucien's.

I have dealt with the malady at this length in order that readers of *THE AMERICAN HEBREW* may get something of the atmosphere that surrounds us to-day. It is all to the good that the British public is a stolid, level-headed and sensible public, not easily swayed by frothy assertions and hysterical rantings. The only serious aspect of the matter is to be found in the mimetic proclivities of the British press, and its space-filling anxieties in the "dog days."

After all, the British Jew has no reason to fear the probe of publicity as applied to his record. In peace, as in war, the Jew has not been unmindful of his obligations. We have it on the authority of the senior chaplain to the forces that of a rough total of 420,000 Jews in the British Empire, some 50,000 "from the beginning to the end of the war were in some branch of the forces."

It is unnecessary, even in the hope of infusing a little charity into the obtuse mind of the Mr. Ford, to even skim over the record of the British Jew in the piping times of peace. Some good soul might do worse than send this misguided maker of autos a few back issues of the "Jewish Year Book" to con at his leisure, by way of proving the grand role played by the British Jew in every aspect of human activity.

(Continued on page 402)

## The Melting Pot

CONDUCTED BY ELIAS LIEBERMAN

### TWO POETS OF THE BRIGADE.

BY HARRY SALPETER.

I never knew a poetry brigade so indefatigable in its attentions as that which besieges me on the occasion of my weekly visits to the well-known rendezvous of the literati that skirts the northern frontier of Jewish Bohemia. During my first visits, I was unmolested, being regarded in a rather hostile light as a slummer. But in some manner unaccountable to me, word got about that I was a reviewer, a critic, and then they fell upon me.

Delicately repulsed one evening, they would return the next, their good humor unruffled, their bland smiles testifying to their assurance in their genius. All were poets in desire; there the likeness ended.

Some were bold and others were timid. Some read in a hushed voice close to my ear, as if confiding a secret of love; others read in an oratorical manner that those within a radius of three tables might hear. Some generously offered to treat; others overstayed their leave in the hope that I might offer them something. Some, I learned, wasted their health and energies in the writing of verse, existing on the bare subsistence they could eke out of poetry. Others wrote after trade union hours and were not at all concerned about editors; in fact, ignored their existence.

Such indifference I noted in the poet with the gleaming saucer-like eyes which shone from the summit of two widely divergent cheek bones. He was ugly in repose but tolerable when reading his poetry, for the desire he subconsciously expressed in verse illuminated him. He was one of those who wrote verse as a diversion after physical labor and he wrote without reference to the existence of editors and magazines. He seemed to enjoy it and that joy was a tonic after the smart and empty flippancies and sallies of wit that are the fashion in another Greenwich village. He wrote always of woman with eyes that dimmed the stars of heaven; hair in the silken net-work of which the hearts of many men had been entangled; cheeks that outshone the blushing blossoms; lips to touch which would send one into the maddest rapture. Poor devil, he had never been loved and he poured out his desire in the most extravagant similes. The girls who knew him laughed at him, even while he indited sonnets to them.

Once after he had finished reading a poem of love during which the color in his cheeks had flowed and ebbed and his eyes had gleamed and darkened with the flow and ebb of the passion expressed in the poem, I asked him:

"Please let me copy that?"

"No," he answered firmly.

"And why?" I asked in shocked surprise.

"I cannot permit publication to corrupt the purity of my thoughts."

I repressed a smile. "But I don't want to publish it," I said, "I want to read it."

"You cannot read it with your eyes, you must read it with your soul, your life," he answered with glowing ardor. "You



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cannot read it that way. Only I can because I wrote it out of my heart's blood."

I never insisted thereafter and every week I hear a new poem and sometimes, by a careful glance at the feminine figures about me and at a comparison of them with the glorious subject of the new poem, I discover the creature who has, this week, captured the heart of our poet and sometimes I hear a mocking laugh from a fluffy thing whose eyes are smiling at the ugly, ardent reader. But the poet does not mind. I suspect he enjoys his poetic riots too much to mind *that*. He will probably write another poem to her next week.

He is decidedly an original but in the brigade there is another. He is the starving poet, the admired of the idealists, the jeered of the cynics. Day after day and week after week, in whatever attic or basement he finds shelter, he writes and writes,—rhymed fables, passion flowers, philosophic poems, romantic, historic, pastoral, cynical,

often mourning dead loves which no longer move him, feeding on the crumbs of memory. If dull persistence is admirable, he is because he is the very embodiment of it. Day after day and week after week, he goes from newspaper to newspaper, from magazine to magazine, hawking his wares and revelling in a sale as that other poet might revel in a newly imagined passion. He insists on being regarded as a poet. Hunger may gnaw at his vitals but he will not surrender the dignity which, he imagines, he holds in men's eyes.

His gaunt and emaciated face hovers over my table. My heart sinks. Dully, my voice says, "Sit down," and he mechanically obeys. The waiter approaches. I curse him under my breath for not having kept at a respectable distance a little longer. (Not that that would have mattered.) However, he is too close for regrets.

"What'll you have?" I ask.

(Continued on page 404)

# Aaronson Comes Back from the Mountains

By Elias Lieberman

A desire to learn some of the intricacies of the Russian language led me into old Aaronson's book shop. I knew that he prided himself on the completeness of his foreign language department and I felt that I could get some simple text that would pave my way through the "ovitches" and "owskys" of this strange tongue. As usual, I found the old man in the rear of his shop with a glass of tea-and-lemon and a book before him.

He readily secured for me what I wanted and the talk drifted to generalities.

"You're looking as if Ford's articles don't worry you any," I commented, noting his coat of tan and his sinewy compactness of figure.

"Why should they?" he said, "I have just come back from the mountains."

In reply to my puzzled look, he explained:

"The mountains and the ocean stand for the majesty and the eternity of God. My fellow travellers in time and space, including brother Ford, look very tiny as they crawl along the surface. The opinions of a grasshopper, for instance, or the views of an ant, seldom create a landslide."

"But grasshoppers and ants are interesting creatures," I ventured.

Aaronson expanded genially.

"The whole world of men and things is

interesting," he admitted, "providing we refuse to become irritated by what we see and hear."

"You must have met some interesting people this summer," I said tentatively, desiring to draw him out.

He took a sip of tea and shut his eyes reflectively.

"I can see them all now," he said, "as if they were before me. One of the most interesting of the entire lot was a man named Naldin. At fifty years of age this man is livelier and more efficient than most men in their thirties. I have come to the conclusion that a man remains young as long as he can throw himself heart and soul into what his fellows are doing. Naldin was what is called 'the life of the party.' He played baseball, pitched quoits, danced, put on a minstrel show and acted in it, and kept the girls and women giggling at his innocent pleasantries. And generous! Almost to a fault. The man really lives every minute of the day. What a difference between him and the old type of Talmudical Jew who had a scholarly stoop, weak eyes and a father-in-law to provide for him. Without knowing it, Naldin was a benefactor of humanity. He made people happier for his presence. If that isn't being a good Jew, I should like to know what is."

Old Aaronson, the book-seller, returns from a month's vacation in the Catskills and comments on what he has seen and heard.

"Any professional people?" I asked.

"Yes, a number with degrees showing all over them like colors on a crazy quilt. In the dusk, one evening, I got talking to Stoneman, a young dentist. He lives on what most people would call, Easy Street. But in getting there he had to cut his way through thorns and brambles. In a youth filled with hard work and the anxieties which come with poverty, he kept alive the dream of a professional career. To pay his way through college he worked during the long, hot summers. Ever he kept his goal before him. Sometimes he studied when mind and body craved for the rest which he could not give them. He admitted to me that in his last year he thought he would go off in a faint during some of the dull, tedious lectures in the dark Stereopticon Room. But he pulled through with honor. And now his financial worries, at least, are over. He does very well at his profession and makes up the rest of a substantial income on the results of judicious real estate investment."

"Ford might object to such a type on the ground that he should have curbed his ambition and stayed where he was put. He is an excellent example of how the Jew seeks world power," I laughed.

"Mr. Ford has not yet taken the vow of poverty himself," remarked old Aaronson. "Nothing like the force of personal example."

"How about the ladies?" I asked.

"What interested me about some of them," said Aaronson, "is the fact that they have 'nerves.' Take that word out of the dictionary and you cannot write the history of woman. They will tell you it is because they have to endure the vagaries of men. Whatever the reason, you hear the word 'nervous' from them every once in a while applied to themselves. Occasionally you are treated to a far-off look and the confession that somewhere in the near past there was an interesting nervous breakdown. You cannot tell by their appearance either. The florid, stout woman seems as susceptible to these attacks as her pale, willowy sister. If I were beginning my career now and wished to establish a lucrative practice, I should become a nerve specialist and relieve the ladies of their woes and their fees. No wonder so many of them go in for Christian Science. The cult may be neither Christian nor scientific but it's a great comfort to those whose troubles are mainly in the imagination. But I'll tell you something I should hate to admit to the fair ones. I think the men have the better of the bargain all around. It is true men have to work hard in order to provide for their families but they have not the care of the children. The little ones, God bless them, have a way of staging surprises that is nerve racking. One of the youngsters swallowed all the green apples she could find and required liberal doses of ipecac immediately after. Another had a way of throwing arrows into the air so that the wind carried them

(Continued on page 389)

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Letters to the Editor

Baptized—Converted—?

Dear Sir:  
 May I call your attention to what seems to me to be a possible misuse of the word "converted" as applied to Jews who have been formally received into the Christian Church?

We know that many Jews have undergone the painless operation, but have you ever seen one of the class who was converted? The cowards who join fashionable churches where they are known as "our Jewish members," who barter their birth-right for the privilege of having their children tolerated—perhaps—in schools, clubs and hotels from which Jews are excluded, are less Christian after the watery ceremony than they were Jewish before it took place, and *their Christian neighbors know it.*

The converted (?) Jew (and the near-converted who says: "It is the right thing to do, for the good of our children," but who lacks the courage to take the plunge), do more towards stimulating anti-Jewish sentiment than Ford crusades.

The Jewish Publication Society of America hopes to stem the tide by distributing Joseph Jacob's book and a rabbi writer sees the cure in more "Centers of Jewish Education" and in Jewish propaganda. All the books that can be printed and circulated and all the educational centers that can be erected will do no good, as long as Jews take into the governing bodies of Jewish organizations, men and women slackers who look on complacently while their children grow up in ignorance of Judaism, marry Christians and rear Christian families. The anti-Jewish sentiment can not be successfully combated by Jews who endorse apostasy by tolerating in Jewish organizations, men and women who remain there only because their alleged Christianity is so transparently fraudulent that the Christian doors, which they hoped would open for them, remain hopelessly closed. The cultivation of self-respect would have a more potent influence towards checking the spirit of opposition than the combination of educational centers and distribution of literature.

Has it ever occurred to you that with the exception of those Jews who for matrimonial reasons, plus the firmness of the priests, join the Roman Catholic Church and the nondescripts who go to Christian Science, that the "converts" are all Episcopalians? There are no Baptist, Methodist, Congregational or Presbyterian Jews. Do they go Christianward via the Episcopal Church because of conviction or for "society" and "business" reasons? It requires no great mind to answer correctly without the Ouija's aid.

I attended a funeral recently at an Episcopal Church where I saw a woman kneel when she entered the pew, and heard her recite the creed with apparent fervor, although her nose had not yet been reduced to Christian proportions. I know her family to be observant Jews and that a mazuzza is fastened at the entrance door of her parental home. I commented on the paradox, and my companion said: "Why, she was converted some time ago."

"Converted?—never," said I. "She may have been baptized, but not converted."

The Jewish Episcopalians are all alike. They believe as firmly in the Divinity of Jesus as you do. If there be an exception, if among them one may be found who deserted the House of Israel because he was convinced that Christ came to save him or her, though He leave unsaved the deluded parents who remain Jews, if one such be found, I present to him or to her the assurance of my good-will. Such Jewish Episcopalians should be referred to as "converted" with a big C. But as to the others, the Christians for revenue only, do not dignify them with the title but in the name of Justice, let them be known as "Baptized."  
 S. B. A.

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Aaronson Comes Back from the Mountains

(Continued from page 388)

safely into people's eyes. One tot claimed he was a horse and filled up on grass that had been fertilized with phosphorus. His mother had an interesting time with him, pulling him through. The fathers love their children, too, but they don't let that little fact interfere with a good poker game."

"I am glad your boarding house did not discriminate against the kiddies," I said.

"I should say not. The proprietors have hearts like the mountains among which they live. They do not believe in race suicide and make things as pleasant as possible for the noisy and mischievous little shavers. And I really think they won't be any poorer for it. This summer I met some dignified, young ladies who have been practically brought up in that boarding house, came there summer after summer, and got to know every streamlet, meadow and hillock in the neighborhood."

"And what did you do with your long summer days?" I inquired.

"I? Oh, I tramped about with an inveterate walker and mountain climber, a literary chap, who made it his business to visit the most interesting places in the vicinity and used the ever reliable legomobile for that purpose."

"The everlasting quest for beauty," I interpreted.

"Partly," admitted Aaronson, "but also something not quite so noble. Even literary men have their weaknesses as we can readily discover by reading their books." He waved his arm and pointed to row upon row of volumes standing stolidly about.

"What was the cosmic urge that kept this literary chap walking from place to place, if not the quest for the beautiful?" I insisted.

"If you won't let on to him that I know his secret, I'll tell you," said Aaronson. "He is in deadly fear of getting fat."

Rosh Hashonah Services for Immigrants

The Hebrew Sheltering and Immigrant Aid Society of America will hold New Year services for immigrants at its Home, 229 East Broadway, at Ellis Island, where a large number of Jewish immigrants have arrived of late, and at all its branches throughout the country.

# Jews in the League of Nations

## Bernard G. Richards Replies to Our "Times" Communication—And Our Comment Thereon

Mr. Bernard G. Richards, Secretary of the American Jewish Congress, wrote the following reply to our letter on Jews in the League of Nations.

To the Editor of The New York Times:

On the basis of a brief dispatch relating to the attitude of the Jews toward the League of Nations, and the purport of which is not entirely clear, Rabbi Isaac Landman has rushed into print to denounce the Committee of Jewish Delegations in Paris and to make declarations in behalf of the American Jews. I do not know when or how any individual, even though he be the editor of a weekly newspaper, has been authorized to speak for the whole of American Jewry, the great masses of which are pretty well provided with mediums and forums of expression.

The reported decision of the Committee of Jewish Delegations evidently has to do with the national Jewish aspirations, centering around the idea now in process of realization, pertaining to the re-establishment of the Jewish homeland in Palestine, which clearly has the sympathy of the millions of Jews throughout the world.

Naturally the Jews in Palestine and the nationalist Jewish leaders abroad, like the spokesmen of the other rehabilitated nationalities, look toward the League of Nations as the great moral influence of the world in the future, and even the peoples not yet fully set up in nationhood already aspire for a seat in the League which they hope will in the course of time be granted them. For the rest, it seems most advisable and more fair to await a definite and authoritative statement with regard to this decision before launching upon criticism and denunciation.

Mr. Landman's statement with regard to

the standing of the Committee of Delegations is entirely one-sided. It is true that the committee is an outgrowth of the delegation from the American Jewish Congress and of the delegations elected by popular assemblies and large organizations in other lands, with a view of bringing the Jewish claims before the Peace Conference. But after the conclusion of these labors before the Peace Conference conditions arose which made it necessary for the delegations in Paris to continue in session, and the continued activities have been carried on with the sanction of the constituent organizations and other bodies in the different lands.

Though the treaties have been signed and the Jewish claims with regard to the homeland in Palestine and minority rights for the Jews of Eastern Europe have been fully recognized by the allied and associated Powers, the continued conditions of disorder and warfare in Europe, the new outbursts of fanaticism and racial hatred in the form of pogroms and the tendency of some of the new and enlarged States to ignore the clauses in the treaties, safeguarding the lives and property of minorities, have necessitated the making of further presentations to the Governments and appeals to the conscience of civilization, and the Committee of Jewish Delegations has, therefore, extended its labors beyond the temporary needs required by the Peace Conference.

This has been done not only with the sanction of affiliated organizations, but with the moral approval of the Jewish masses in the various lands, who are anxious about the welfare of their brethren in the still unsettled and disturbed regions. For the same reason the American Jewish Congress,

formed originally for wartime purposes, is now being reorganized with a view of carrying on further labors for the protection of the rights and promotion of the welfare of our harassed people abroad.

Pending the completion of the reorganization, the 400 delegates to the former congress, representing the leading national and central organizations and over 200 communities in the different cities of the country, have, with the consent of their constituencies, assumed the duty of co-operating with the Committee of Jewish Delegations in Paris in meeting any new emergencies and in furthering the aims of securing justice for the Jews everywhere. The provisional organization for the American Jewish Congress is headed by Nathan Straus, and has among its other officers Colonel Harry Cutler, Dr. Stephen S. Wise, Max Mitchell, Morris Rothenberg, Abraham S. Schomer, Mrs. Mary Fels and the heads of a number of leading organizations whose views and position in the community are very well known.

The Committee of Delegations is made up of eminent Jews from different lands, representing their respective communities. It now also has the co-operation of the Board of Jewish Deputies of Great Britain, of which Sir Stuart M. Samuel is chairman. The present chairman of the Committee of Delegations is the noted Jewish publicist and leader, Nahum Sokolow.

BERNARD G. RICHARDS.

New York, August 25, 1920.

[EDITORIAL NOTE.—Mr. Richards' communication to the *Times* in no way alters the point of view which we have expressed on the proposed action of the Committee of Jewish Delegations to "wage a campaign to obtain a seat in the League of Nations for representatives of the Jewish people."

We deny the assumption that "the Jewish people" who live in the United States desire any such representation as a people—in the League, and we say that they will oppose any agitation for such representation to the limit.

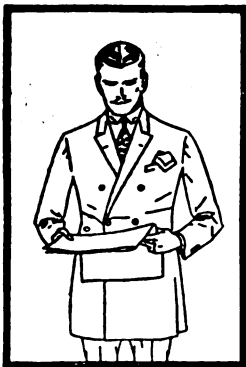
Mr. Richards speaks of "Jewish aspirations." He means *Zionist* aspirations—and the two are fundamentally different in many senses, especially in the sense assumed by the Committee of Delegations, which stresses Jewish nationalism.

Should the time come when dependencies of Great Powers under the League will be accorded representation at the League table, and the citizens of Palestine will start an agitation for such representation—that is a different matter. But even if, at that time, the population of Palestine should be overwhelmingly Jewish, the representatives of Palestine on the League of Nations will represent *only* Palestine and *not* "the Jewish people."]

### Berthold Bendheim Bequeaths to Jewish and Non-Jewish Institutions

The will of Berthold Bendheim, who died August 23, provides bequests for thirteen charities. He gave \$2,500 each to the Federation for the Support of Jewish Philanthropies and the Hebrew Orphan Asylum, and \$2,000 each to the American Red Cross, Mount Sinai Hospital, Montefiore Home, the Hudson Guild, Felicia Fresh Air Fund Committee and the Madison House Society.

Mr. Bendheim gave \$1,000 each to the Crippled Children's East Side Free School and \$500 each to Tuskegee Institute, Beth Israel Hospital, Society for the Improvement of the Condition of the Poor, and St. Mark's Hospital. His sister, Betty Bendheim, of Hamburg, Germany, gets \$15,000, and an eighth of the residue, \$10,000, goes to his brother, Clark Bendheim, of St. Louis, and the remainder to nephews and nieces.



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# Jewish Want During Polish-Soviet War

Armies may come and armies may go, but the far-flung activities of the Joint Distribution Committee go on apace, alike in Warsaw and Moscow, in Danzig and Constantinople, in Siberia and Rumania. The momentous events in Poland and Lithuania, while they have profoundly affected its work, have not halted it.

When the Red Army swept across Poland, occupying province after province, the J. D. C. relief workers remained at their posts, liquidating office affairs, removing valuable supplies and funds, ministering to the refugees that flocked to the cities, and leaving only when in imminent danger of capture. And in no case did they leave without providing the various welfare institutions with money and provisions for a period of sixty days.

Of those stationed in Warsaw, most left the city when the soviet forces were at its gates. A few, however, decided to remain until the last possible moment. But fearing that the city would eventually be captured, they organized a non-partisan relief committee, consisting of Farbstein and Kumei (Zionists), Gerdansky and Rundstein (Assimilationists), Kirchenbaum and Kahan (Orthodox), Tannenbaum and Heller (Workingmen's Group), Prilucky (Folksist), and Schereschefsky (neutral), and turned over to it money and supplies sufficient for two months. And now that the Bolshevik have been forced to retreat, these J. D. C. men in Warsaw have an increasingly large field for their activities.

Many of the J. D. C. men who left Congress Poland proceeded to Danzig. Here they were confronted with a most critical situation calling for immediate relief. This city, Poland's only port, was crowded with thousands of emigrants awaiting passage to America, and with refugees who had fled at the approach of the Red Army. Most of the newcomers had few or no means. Worse yet, their presence in the city caused prices to soar skyward, thereby arousing the hostility of the natives. The J. D. C. men at once buckled down to work. They provided food and shelter, they cabled 600 appeals for funds from emigrants to relatives in America, they paid out individual remittances intended for those marooned in Danzig, they expedited the granting of visas. A special office for emigrants has been opened in Danzig, to which the Joint Distribution Committee has already sent one hundred and fifty thousand marks as well as a consignment of provisions worth ten thousand dollars.

Two J. D. C. men have gone to Posen, where there are likewise many Jewish refugees, and organized a relief committee there, to which twenty-five thousand marks have already been turned over.

A situation similar to that in Danzig, but on a vastly larger scale, has arisen in Lithuania. A large part of it, formerly held by the Poles, has been the scene of fighting, and the devastation of a city like Minsk, the serious losses sustained by the city of Vilna, the destruction of the

crops and of the whole economic mechanism in the war zone have caused many to seek refuge in that part of Lithuania which comprises the Lithuanian republic and which has enjoyed comparative peace for several years. The result is that the price of necessities has risen sevenfold and threatens to rise higher yet. Throughout Lithuania, according to a recent cable from the J. D. C.'s representative in Kovno, there is an acute shortage of food, clothing, medicines, and wood, which is the chief fuel in that country. Five million marks are needed immediately for fuel for the welfare institutions in the Vilna district alone. Fortunately, the districts hardest hit are provided for two months with funds and provisions left there by the J. D. C. workers. Minsk, for example, was left with six million marks. And before the two months are over, it is hoped that ways and means will have been found to meet the special conditions that have arisen in Lithuania.

The most tragic victims of the war and the pogroms are doubtless the hundreds of thousands of Jewish orphans in the Ukraine and Poland, as appears from all reports received by the Joint Distribution Committee, and particularly from Mrs. Saslovskaya's epic story of the orphans in Kiev, unequalled for sheer pathos and horror, which was recently published in the Jewish press of America. It will therefore be interesting to know that the Committee has decided to establish a special department for the care of orphans and otherwise destitute children. A committee on orphans has been appointed to draw up plans for the proposed department.

Perhaps the most important single measure adopted by the Joint Distribution Committee within recent weeks is the establishment of a Department of Landsmanschaften, whose function it will be to bring about closer co-operation and harmony between the Committee and the Landsmanschaft relief societies. When one realizes that there are about 750 landsmanschaften in New York City alone, with aggregate relief funds estimated at \$7,500,000, the paramount importance of co-ordinating their relief activities with those of the Joint Distribution Committee, of avoiding duplication of work, is self-evident.

Delegates selected by landsmanschaften to go abroad who prove acceptable to the J. D. C. will be commissioned by the latter as its representatives for that particular city or town, to work under representatives of the J. D. C.'s Regional Director in that district, provided the delegates agree to go for a period of three months and not to engage in any private commercial enterprise, and provided the landsmanschaften will bear the expense of their transportation.

Mr. Samuel Schmidt, Associate Director of the Joint Distribution Committee, has been appointed Director of the Department of Landsmanschaften, which will be located at 98 Second Avenue, New York City.

## MONEY FOR RELIEF IS TREBLY NEEDFUL, SAYS JUDGE ROSALSKY

That the Russian-Polish hostilities have seriously aggravated the condition of the destitute millions of Jews in Poland, and in many cases have already nullified the work of the Joint Distribution Committee, was the statement made by Judge Otto A. Rosalsky, who is chairman of the Greater New York Campaign for Jewish War Sufferers Abroad. Judge Rosalsky stated that reports had been received here, announcing the temporary abandonment of relief work in Warsaw and in that part of Eastern Poland now used as a battle ground by contending armies. He added that millions of dollars, in addition to the \$7,500,000 quota which his committee has in large measure already secured, would be needed to meet conditions which had arisen out of the new emergency.

"It is an old truth that whoever fights, the Jew is the sufferer," Judge Rosalsky stated. "Six million Jews had been made homeless, starving, naked, and plague-ridden, by five years of foreign and domestic wars that swept Poland. Through the Joint Distribution Committee, to raise funds for which the Greater New York Campaign was organized and conducted, we had succeeded in restoring them in some measure to normal health and economic independence. American dollars and American devotion to the miserable and oppressed were doing their work.

"Now we find that in the war between the Poles and Bolshevik Russia the Jew is again the sufferer. In all those towns where contending armies have swept back and forth, destroying homes, disorganizing community life, leaving death and destruction in their wake, our work will have to be done over. The destitute whom we had helped to climb to their feet, will again be destitute, more miserable than ever before, because their very hopes of peace and security have again been shattered. The temporary disorganization of our relief work in Poland is a severe setback.

"If money was badly needed before for relief, this new crisis has rendered it trebly needful. The Greater New York Campaign succeeded in raising the greatest sum ever secured in New York for any relief movement, but it is still several millions short of its goal. Now it dare not relax its efforts until every dollar is raised and plans completed which will enable us to meet this emergency. We know that millions will be required to meet this contingency, and whoever the victor may be, we know we shall have to bear our share of war's heavy indemnity of human suffering. Our headquarters at 1133 Broadway have been kept open through the summer and will now be the center of a more energetic effort to fill New York's quota of this fund."

Mr. Paul Baerwald is treasurer of the fund.



# Communal News

## Dedicate Marx Building at Surprise Lake Camp

**Mr. and Mrs. Henry J. Bernheim to Present Gift to Educational Alliance and Y. M. H. A.**

Sunday, August 29, was a gala day at Surprise Lake Camp, Cold Spring on the Hudson. Seventy-five visitors were present to see the camp activities and witness the dedication of the Marx Building, the gift of Mr. and Mrs. Henry J. Bernheim, and named after the late parents of Mrs. Bernheim.

The new building is especially intended for the winter work of the camp. It contains such facilities as class-rooms, work-room and indoor gymnasium. This will further the fine philanthropy by which Surprise Lake builds up physically and educates mentally a hundred anemic boys every winter.

Mr. Herbert Lehman, member of the Camp Committee, presided at the dedication and gave the building on behalf of Mr. and Mrs. Bernheim. Mr. Henry M. Toch spoke on behalf of the Ninety-second Street Y. M. H. A., telling of the participation of the Y. M. H. A. in the camp in the beginning and dwelling especially on the growth from 1902, when the first camp was held with 30 boys all summer, to the present commodious and beautiful institution housing 450 men and boys at one time, or fully 25,000 during the season.

Judge Samuel Greenbaum spoke on behalf of the Educational Alliance. He read also a telegram of congratulations from Judge Irving Lehman, president of the Ninety-second Street Y. M. H. A.

A feature of unusual interest was a talk by Eddie Cantor, who traced the beginning of his theatrical career to the summer, 18 years ago, when he was sent by the Educational Alliance to Surprise Lake Camp and first found himself as an entertainer there. If the 450 young men and boys assembled needed any example of the enduring influence of vacations spent in such a beautiful and healthful environment, Cantor was there to give it to them.

The entire ceremony took place in the open air in front of the Marx Building and overlooking Surprise Lake. A typical campers' day was acted out by members of the camp, beginning with reveille, raising of colors, and making beds and concluding with an inspection under the auspices of Mr. Max Oppenheimer, the Camp Director, of baseball, swimming races and a variety of other activities.

## Work of Bringing 1,000 Ukrainian Orphans Here Progressing

Chas. Zuiser, the secretary of the Orphans' Committee of the Ukrainian Relief Committee, has reported great progress in his negotiations with various governmental departments in Washington. Mr. Zuiser stated that he has received encouragement and met with entire sympathy on the part of all governmental agencies for the project, now fostered by the People's Relief Committee, to bring to this country 1,000 Jewish pogrom orphans from the Ukraine for adoption by Jewish families here.

In Canada, where a similar committee has been organized through the efforts of Professor Elias Heiitz, a definite authorization for 200 pogrom orphans has been issued by the Canadian authorities.

The work of organizing a unit, which is to go to the Ukraine for the purpose of selecting and examining the children, is now proceeding and reports from various cities throughout the country indicate great enthusiasm among the public and relief workers in favor of this constructive program.

## Adolph Lewisohn to Head Pilgrim Celebration

Adolph Lewisohn, it has been announced, has accepted the chairmanship of the New York State committee for the celebration of the Pilgrim Tercentenary, which will be held in this city, September 27, 28 and 29, under the auspices of the Sulgrave Institution and allied patriotic, historical and social organizations. The celebration will include games and an elaborate water pageant. A delegation from England, including H. G. Wells, the novelist, and Admiral Sir Lauther Grant, will take part.

## ROOM REGISTRY OF Y. W. H. A. EFFICIENT

Beginning with accommodations for thirty-five girls, Mrs. S. of Harlem has in two years become so popular that she now cares for 128 girls. She has seven houses which she personally supervises. In addition, each girl receives personal attention. Mrs. S. knows each girl's needs—not only her physical needs. Her rooms are large, airy and well-furnished, and best of all, the atmosphere is "homey." She is always ready to listen to a girl's troubles or joys, and usually is most helpful. When living in this home, each girl has really acquired a good friend who is intelligent, understanding and motherly.

Mrs. S. was discovered by the Room Registry of the Young Women's Hebrew Association in 110th street, of which Mrs. Abraham Bijur is the chairman. This organization registers girls who are looking for homes, and women who are willing to take these girls into their homes for a reasonable sum. The girl is never recommended until the Committee knows all about her, and every home to which a girl is sent is thoroughly investigated.

To promote good feeling and make for a better understanding, the women have formed themselves into a Club called the Landladies' League. They meet monthly, discuss their problems, the prices of commodities, and frequently help each other materially by swapping recipes, telling of fireless cookers, methods of saving fuel and gas, etc. The Room Registry often supplies a speaker at these meetings who talks to the women on the value of milk, the preparation of cereals and vegetables and kindred subjects.

## ANGLO-SAXONS AND OTHERS

We reprint the following letter from the *Globe* because it is an able answer to one kind of snobbishness, that of race:

Editor, *Globe*:—S. C. Hutchins, who seems to attach a great deal of importance to the fact that he is an Anglo-Saxon, calmly appropriates America to himself and his fellow Anglo-Saxons. All the rest of us, who were not "fortunate" enough to pick his kind of ancestors, must either get out of America or keep our mouths shut. For was not this country especially created for Anglo-Saxons? It is true that Thomas Jefferson once wrote something about all men being created equal and all being entitled to certain rights. But what is the Declaration of Independence to men like S. C. Hutchins?

S. C. Hutchins resents the idea of others than Anglo-Saxons coming to the defense of America. Fortunately, our Government was not so particular during the late world war. Uncle Sam allowed others besides Anglo-Saxons to buy Liberty Bonds, enter the army, and even to die for America. Every casualty list during the war carried names like Hogan, Cohen, Kowalski, and Tortorello. They were anything but Anglo-Saxon names.

Of course, if S. C. Hutchins had his way only Anglo-Saxons whose ancestors came over on the Mayflower would be permitted to fight and die for America. The war was evidently won by Anglo-Saxons exclusively, to make the world safe for Anglo-Saxons, according to him.

I wonder if Columbus discovered America for Anglo-Saxons alone? I wonder why America was named after an "ignorant forrunner."

STANLEY MALEPA.

New York, Aug. 4.

## A PAGE OF POETRY

BY YETTA KAY STODDARD

These gleaming modifiers, nouns and verbs!

Like silver strands, like sprinkled sands,  
At edge of Music's ocean, footing-  
place of light;

Like a hedge of wilding roses around life's  
patch of herbs;

Like a broiery of starshine down the  
skirts of night.

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BLANKETS AND COMFORTABLES

BEDS AND BEDDING

FLOOR AND TABLE LAMPS

LAMP SHADES AND MIRRORS

**National Memorial Meeting to Relief Martyrs**

**Program Announced for Great Tribute to Prof. Friedlaender and Dr. Cantor**

Announcement was made last Monday by the Joint Distribution Committee, of which Felix M. Warburg is chairman, of the details of the great Memorial Meeting to be held at Carnegie Hall on Thursday evening, September 9, in memory of Prof. Israel Friedlaender and Dr. Bernard Cantor, who met their deaths at the hands of assassins last July, while engaged in relief work in the Ukraine.

More than 100 organizations, with which the two men were affiliated, will co-operate in the meeting, the chairman of which will be Dr. Cyrus Adler. Addresses will be delivered by Louis Marshall, Judge Julian W. Mack, Judge Abram I. Elkus, the Rev. H. Masliansky, who will address the audience in Yiddish, and Dr. Judah L. Magnes. Cantor Josef Rosenblatt will chant Jewish religious anthems and Dr. Elias L. Solomon will deliver Michtam Le David.

It is expected that the meeting will be the largest ever held in Carnegie Hall and one of the most impressive in point of character in the history of the auditorium. It is to be a national tribute upon the part of American Jewry to the two New York men whose lives were sacrificed.

Some of the organizations which are to participate are: American Academy of Jewish Research, American Jewish Committee, American Oriental Society, Bureau of Education, Central Conference American Rabbis, Congregation Rodef Sholem, Wabash, Ind.; Deutsche Morgenlandische Gesellschaft, Leipzig, Germany; Educational Alliance, Federation of Galician Jews, Federation of Polish Jews of America, Federation of Ukrainian Jews of America, Free Synagogue of New York, Free Synagogue of Flushing, New York; Hebrew Union College, Cincinnati, Ohio; Henry Street Settlement, Histadruth Ivrit, Independent Order, Brith Abraham, Independent Order Free Sons of Israel, Indian Research Club of Calcutta, Intercollegiate Menorah Society, Invincible Judeans, Jewish Center, Jewish Emigrant Aid Office of Constantinople, Turkey; Jewish Public Committee of Russia for the Aid of Pogrom Victims, Moscow, Russia; Jewish Publication Society of America, Philadelphia, Pa.; Jewish Reform Temple of Lafayette, Ind.; Jewish Reform Temple of Port Gibson, Miss.; Jewish Theological Seminary of America, Jewish Young Men's Association, Buffalo, N. Y.; Seventeen Jewish Organizations of Warsaw, Poland; League of Jewish Youth of America, Legal Aid Bureau of Wichita, Kansas; Mizrahi Organization, The Order of Brith Abraham, Order Sons of Zion, The Oriental Club of New York, J. L. Perez Writers' Association, The Rabbinical Assembly of the Seminary, Society of Biblical Literature and Exegesis of New Haven, Conn.; Student Body Jewish Theological Seminary of America, Teachers' Institute, Temple Emanuel, Wichita, Kansas; United Synagogue of America, University of Cincinnati, Cincinnati, O.; West Side Community House, Young Israel, Young Judeans, Zionist Organizations of America, Bajs-Lechem, Warsaw.

In issuing a call for the meeting, the Friedlaender-Cantor Memorial Committee of the Joint Distribution Committee, which consists of Felix M. Warburg, Dr. Cyrus Adler, Dr. Judah L. Magnes, Judge Otto A. Rosalsky, Samuel C. Lamport, Sholem Asch and Stanley Bero, as secretary, the committee signifies the importance of the occasion by saying:

"American Jewry has been profoundly stirred and sorrowfully impressed by the tragic deaths in the Ukraine of Professor Israel Friedlaender and Dr. Bernard Cantor, who, without thought of the consequences to themselves and only thought of the needs of their suffering co-religionists in that unfortunate country, went forth to minister to those needs and in the name of American Jewry, and with funds placed at their disposal by the Joint Distribution Committee, through its constituent com-

mittees, sought to alleviate suffering, to give bread to the starving, clothes to the naked, and spiritual and mental comfort and hope to the hopeless.

"In order that fitting honor be done to these men, in order that there may be a realization in the minds of all of us of the sacrifice they made in behalf of humanity and of the great and overwhelming disaster which occasioned this sacrifice, and in order that we may pause for a few hours to give thought to these men, to their heroic accomplishments and to their untimely end, the Joint Distribution Committee has called, with its constituent committees, a memorial meeting, to be held at Carnegie Hall, New York City, at 8 o'clock, on the evening of September 9, in which the co-operation and participation of Jewish organizations, educational, religious, and fraternal, throughout the United States, is invited."

**UNITED SYNAGOGUE ACTIVE IN WORCESTER, MASS.**

**Rabbi Bienenfeld Supervises Kosher Meals**

The Interstate Park Camp is not the only camp of the Boy Scouts where there is a kosher mess for the Jewish boys. At their camp in Worcester, Mass., there was also organized a kosher mess, and Rabbi Jesse Bienenfeld has been looking after the supervision of the Kashruth of that camp.

Rabbi Bienenfeld has also succeeded in getting the Bancroft Hotel, which is the largest hotel in Worcester, Mass., to install an equipment for the serving of banquets in accordance with the dietary laws.

In Worcester, the United Synagogue has succeeded in having the "Merchant of Venice" taken out of the school curriculum. The Public Library has also removed from its shelves all books of an anti-Semitic nature.

Former State Senator Alfred M. Cohen of Cincinnati has been selected by the Democrats as residential elector from the First Ohio Congressional district.

**PROF. EINSTEIN TO RENOUNCE HIS GERMAN CITIZENSHIP**

LONDON, August 27.—Professor Albert Einstein, the German philosopher and scientist, whose recent discoveries in the realm of physics have made him famous, contemplates leaving Germany owing to the persistent hostility of the Pan-Germans, which has taken the form of derision.

The New York Times comments on this dispatch as follows:

"The eminent Professor Einstein, who a few months ago was the cause of almost as much computation and perplexity as the income tax, is said to be thinking of leaving Berlin. He is not being treated kindly. One might suppose that most Germans would be thankful to anybody who had done something to put Berlin back on the map in a way to arouse no bad feeling, and perhaps most Germans do appreciate Einstein. But the Pan-Germans apparently do not, and their hostility, we are told, has taken the form of 'derision of his theory of relativity.'

"It may be that the theory of relativity was offensive to the Pan-Germans in itself, because it cast doubt upon accepted dogmas and traditions handed down by authorities. More probably, however, Einstein's political opinions stirred up some dissatisfaction, and the Pan-Germans retaliate by scoffing at his notions of celestial mechanics. The ordinary citizen can't quite see what politics and astronomy have to do with each other, but to a Pan-German it is plain. Your truly stiff-necked Pan-German, like your 100 per cent. Bolshevik, is an absolutist. There is no place for relativity anywhere in his universe. All things are either black or white, and most of them black. Anybody who fails to agree with him on any point is completely and wholly wrong on all points. If his political theories are unsound, he can't be a good astronomer."

**When The Foot-Structure Weakens**

When the bones or muscles of your foot have become weakened you should at once take steps to correct and strengthen them. If not cared for properly or in time, a fallen arch or flat-foot will certainly result.



Weakness in the foot-structure can be greatly benefited by wearing the Coward Arch Support Shoe. Its careful construction provides a resilient bridge upon which the arch comfortably rests. The extension heel adjusts the weight of the body. The long counter and elastic span below gradually remold the arch structure and bring it back to natural usefulness.

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# New York City

Felix M. Warburg, chairman of the Joint Distribution Committee, will accompany Dr. Boris D. Bogen, director of Jewish Relief, on a mission to Poland. They will sail tomorrow.

Leo Friede of New York City, international canoe sailing champion, won the national trophy again on August 25 at the annual regatta of the American Canoe Association at the Thousand Islands.

The steamship *Zeeland*, arriving in New York, on August 29, brought 130 first, 224 second and 1,016 third class passengers, of whom 900 were Jewish immigrants from Poland.

On August 29 *The Times*, the new local Yiddish daily newspaper, began to appear. This publication, edited by David Pinski, is subventioned by the Poalei-Zion, and its policy is declared to be Socialist-Jewish nationalist in character.

Another new congregation is the one calling itself Shearith Israel of the Bronx, located in that borough. It has, of course, no connection with the Spanish and Portuguese congregation of that name, the oldest synagogue on the island of Manhattan.

A new congregation known as the Sons of Israel has been organized on the West Side of Harlem. It is an outgrowth of one of the most famous of the synagogues of the lower East Side and nearly all its mem-

bers hail from the Kalwaria district of Russia.

The Hebrew School of Congregation Petach Tikvah, Brooklyn, will be open for registration on Wednesday, September 8, and Thursday, September 9. All former pupils and new pupils are urged to register on these days. Sunday, September 12, registration for the Sunday School will take place at 10 a. m.

For the local courts of this city both parties have practically agreed to renominate M. Warley Platzek and Mitchell L. Erlanger for the Supreme Court, and Otto A. Rosalsky for the Court of General Sessions. A large number of aspirants have already developed for the additional vacancies on the bench this year.

Through the efforts of the Hebrew Orphan Asylum, hundreds of youngsters, both girls and boys, are taken from the East Side and sent weekly to Camps Weketan and Wehaha, both situated on Lake Stahahe, some forty miles outside of the city. The camps are administered by trade supervisors and the kiddies are treated to a week of real camp life.

SUPREME COURT JUSTICE LOUIS D. BRANDEIS, returned on August 29 from the Zionist conference in London, of which Justice Brandeis was the chairman. He said the work had been mostly organizing and working out plans to be presented at the next conference. Jacob de Haas, the executive secretary of the American Zionist delegation, said that the tidings of the persecution of Jews in Poland and Eastern Europe by Bolsheviki and others had given a great impetus to the deliberations in London.

Motion pictures of Jewish life in Poland, in reality a living picture of practically the entire Jewish population of that war-ridden and plague-stricken country, are being shown at Madison Square Garden concert hall, New York. The first performance was Saturday night, August 28. There are about eleven hundred seats in the concert hall and at least eleven thousand persons, not all Jewish, tried to come in. At the first performance only four of the cities represented in the production were shown.

It will be recalled that four of the five Socialist assemblymen of this State, expelled from membership of that body at its regular session, were Jews. The governor has called a special session of the legislature for next month, to deal with the housing situation, and has meanwhile ordered special elections held to fill the seats of the expelled assemblymen. All have been renominated by the Socialists and from present prospects it looks as if all will be successfully returned to the assembly of this State next month.

The Grand Rabbi Meilech Horowitz, who recently arrived from Europe, will officiate at the extraordinary dedication ceremonies of the new gate to be opened at Mt. Carmel cemetery next Sunday afternoon by the Congregation Beth H'Kneseth Anshee Mieletz, of which Mendel Z. Schapiro is president.

After the hymn and opening prayer by Cantor Marcus Orloff, the Grand Rabbi will deliver the invocation and the official address of dedication will be made by Judge Gustave Hartman, Grand Master of the Independent Order Brith Abraham. President LaGuardia, of the Board of Aldermen, will attend. The exercises begin at 1 o'clock.

## HEBREW TECHNICAL INSTITUTE BEGINS FALL TERM

The Hebrew Technical Institute will begin its fall term Tuesday, September 7, 1920.

This is one of the old, well-established Jewish institutions of this city from which nearly two thousand young men have been graduated and all are achieving remarkable successes as architects, engineers, draughtsmen, electricians and skilled mechanics.

Special courses are offered in electricity, automotive engineering, architectural, mechanical and free-hand drawing, machine working, tool making, instrument making, pattern and model making.

Public School graduates are eligible for admission.

Those wishing to take up a course in science, engineering or the mechanic trades should write to the Principal for a catalog or circular of information.

Application for admission may be made personally Friday, September 3, or Tuesday, September 7, at the Principal's office, Stuyvesant and Ninth streets, east of Third avenue, New York.

## PULPIT TOPICS

SINAI TEMPLE, Stebbins avenue and East 163rd street. Friday evening, services at 8:15. Sabbath morning, at 10:15. Rabbi Max Reichler on "A Religion of Joy."

HEBREW TABERNACLE, Broadway at 158th street. I. Mortimer Bloom, Rabbi. Friday evening, at 8:00, "Suffrage Achieved—the Next Step." Sabbath morning, at 9:30, "The Big Me."

MT. NEBOH CONGREGATION, 150th street, near Broadway. Friday evening, Rabbi Aaron Eiseman on "Harvesting the Treasures of the Summer." Sabbath morning, on the "Portion of the Law."

ADATH ISRAEL, 551 East 169th street. Norman Salit, Rabbi. Friday evening, at 8:15, "Gerizim Against Ebal."

Don't let your outgo exceed your income. Make it a point to save a little every month and buy a Government Savings Stamp with it.



## The World-Famous Cantor-Tenor

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**News Oddities of More Than Passing Interest**

**FIND "BURIED" SON IS ALIVE**

**After Funeral Parents Get Request From Hospital to Visit Him**

As the family of Jacob Levine, of 169 Monroe street, thought they had buried him in Montefiore Cemetery on Friday they were surprised on Saturday to be notified by a policeman that he would like to see them at Bellevue Hospital.

Mrs. Sarah Levine, mother of Jacob, it was learned yesterday, didn't feel like going alone and seeing the son she thought she had buried in a brand-new burial plot that cost \$100. That's why she waited until she was surrounded by four daughters and two other sons before she went to Bellevue to see what it was all about.

After Jacob, who is 28 and a laborer, was taken back to his home everything was explained. What had appeared to be complicated really was quite simple. Jacob was removed to Bellevue for observation from in front of the Municipal Building last Wednesday at 4 o'clock in the afternoon. About the same time an unidentified man suffering from morphine poisoning was taken from Broome and Ridge streets to Gouverneur Hospital.

When a policeman called to notify the Levines of Jacob's whereabouts none of the family was home, so he told a neighbor. The neighbor made a mistake and told the family Jacob was in Gouverneur instead of Bellevue. The family went to Gouverneur and saw an unclad body of a man with a swollen face. They took it for granted it was Jacob. And they wept over him.

When the man in Gouverneur died on Thursday morning they mourned more. They bought the burial plot and buried the man, thinking he was Jacob. That was on Friday. Funeral services were on Friday evening in the very room where Jacob was sitting in a reclining chair last night.

The Levines now are wondering who the man is they paid the \$100 for a burial plot for—and that isn't counting other funeral expenses either.

**Jewish Boy Rescues Eight in Night Fire**

Samuel Fein, 16 years old, of 576 Cleveland street, in the Brownsville section of Brooklyn, recently rescued his two little brothers, his parents and a family living on the third floor at that address when a fire started in the house. Samuel, who was sleeping on a couch in the dining room, awoke and saw flames in the kitchen.

He thought of his brothers, Bernard, eight years old, and Rubin, seven, sleeping on the back porch and ran through the flames, seized them and carried them through the house to the street. Then he dashed back and aroused his mother and father, Mr. and Mrs. Abraham Fein.


When they had reached the street Samuel remembered that Robert Caulo and his wife, with their two children, lived on the top floor. He entered their apartment by the rear fire escape, carried out the two children, who were overcome, and the parents followed. Then Samuel turned in the alarm. The damage is estimated at \$40,000. The police said the fire was probably caused by a mouse nibbling a hole in a box of matches.

**Henry L. Einstein Bequest**

The will of the late Henry L. Einstein makes a bequest of \$25,000 to the Mount Sinai Hospital of New York. Mr. Einstein was once owner of the New York Press, which he sold to Frank A. Munsey in 1918.

**New Home for Synagogue**

The Chevra Ahavath Sholom, now on Forsyth street, has purchased the four-story tenement, 25.8 by 100 feet, at 173 Eldridge street, from the Herbert C. Plass estate, to be used for Synagogue and school purposes.



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On the steamship *Mauritania* there arrived in New York last Saturday Cantor Adolph Weisgal of Czecho-Slovakia. Though still in the thirties, Cantor Weisgal has already made his mark in the musical world. Gifted with a baritone voice of remarkable quality, he made his debut eleven years ago in the Vienna Opera House where he attracted the attention of the music critics of Vienna and Berlin. At the outbreak of the war, when the Vienna Opera House closed down, he was approached by large Jewish congregations asking him to become their cantor and finally he accepted the position of chief cantor in Eibenschitz, one of the oldest and wealthiest Jewish communities in Czecho-Slovakia. He held his position until his departure for America. It is not definitely known what his plans in America will be. It is believed, however, that he will make an extensive tour of the country. During his stay in New York he will remain with his family at 980 Prospect avenue, Bronx, New York.



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New York City Democrats have renominated State Senator Julius Miller to represent the Seventeenth district.

# The Valley of Hinnom

(Continued from page 305)

"But he must have long forgotten the insult," remarked Rogashevich.

"Yes, probably he would have if I had not reminded him of it only yesterday."

"How?" asked Mladanowich.

"With my cartridges, from which he was trying to hide like a goat from a wolf, running hither and thither. But having nothing more to lose in his estimation, I shall at least do something to win his favor for the esteemed Pan Governor who has always been most kind to me," added Shafransky, speaking direct to Mladanowich.

"What is it, Pan Ksavery?"

"Let us do some play-acting for his special benefit," said Shafransky. "When the delegates leave the city-gates to meet the rascally Mujik with bread and salt, I shall stand on the gate-tower by the guns with a lighted fuse as if ready to apply it to the guns. The Pan Governor will stand close by me and seeing that I intend to send a volley at the scoundrels, the Pan will indignantly tear the fuse out of my hands and throw it from the tower, upbraiding me angrily for what I wanted to do."

The face of Mladanowich visibly cleared on hearing Shafransky's proposition.

"*Bene! Optime, Pan Ksavery!*" and the newly resurrected "Manlius Capitolinus" clapped his hands. "An ingenious device! Not even Cæsar could have thought of anything half as clever as this. Yes, yes! I will tear the fuse out of your hands and will throw it with a show of great indignation to the feet of the self-conceited Mujik, who imagines himself a Hannibal at the gates of Rome. Hannibal ante portas!—And the Mujik will be greatly touched at the sight of the extinguished fuse. Splendid!"

The generous proposition of Ksavery Shafransky was accepted and the delegates left to make the necessary preparations for the reception of the dear guests.

The news of the surrender quickly spread through the whole city and the people, having lost all hope of saving their lives, were thinking now only of saving their souls. They packed the church of the Basilian Monastery and the Parish church—confessing and receiving absolution and Holy Communion. Those who could find no room in the churches partook of Holy Communion through the Basilian priests in the streets and market-place. Horror had taken possession of everyone and fear gave voice to cries of anguish, groans and sobs. Men, women and children were taking leave of each other as if they were parting forever—which was really the case in most instances.

Only Shafransky and the Jews decided to meet death armed, although all the arms which remained to them were cold arms—knives.

When Sotnik Panok returned to the Haidamaks and reported that Uman would surrender and was sending a delegation to receive the victors with bread and salt, Zhelesniak and Gonta were already aware of the fact. From the place where they were standing they could see the draw-bridge which led to the city-gates under the tower slowly descending upon its chains; they could even hear the squeaking of the rusty iron.

They led the way to the bridge, followed by other Ottomans and Sotniks, after whom came files of mounted Cossacks, mounted Haidamaks and infantry.

The gates were thrown open and the city delegates appeared.

"Eh, eh!" Gonta said with a smile to Zhelesniak, "the maiden is sending match-makers to us herself."

"She should have done so long before; her obstinacy lasted too long as it is."

"It was hard for her to decide," explained Gonta.

"Yes, and this, her indecision, has cost many, such as we, their lives."

The delegates came nearer. Gonta and Zhelesniak made haste to meet them.

Suddenly Zhelesniak raised his eyes to the tower—and stopped. He saw Mladanowich and Shafransky standing by the gun. The latter held a lighted fuse in his hand.

"Look, look, Pan Gonta! What is that there!" he exclaimed, pointing to the tower.

But at this very moment Mladanowich tore the fuse from the hand of Shafransky and hurled it from the tower.

The delegation approached. Gonta sternly turned away from the bread and salt.

"I do not receive what was mixed with blood instead of water," he said in Polish. "Give it to the one who has been squeezing the life of the people for so many years."

The delegates stepped back in horror, and Gonta passed by.

At the very gates he was met by Mladanowich with a proud stateliness but with knightly courtesy.

"Pan Gonta!" he said. "Extinguish the flame of insurrection as I have extinguished that lighted fuse."

"Very well, Pan Governor," replied Gonta in Little Russian, contrary to his custom of using the Polish language when speaking to a Polish nobleman. "You and other Liachs and priests have long enough extinguished our Mujiks' souls and drunk our blood—now wait!"

Gonta rode on. After him came the rest of the Haidamak leaders, followed by columns of cavalry and infantry. Only the tramp of horses' feet and the clanking of arms could be heard. The streets were almost deserted.

Gonta rode gloomily on, looking straight ahead. His spirit was downcast and his heart was heavy. He was entering his own city like a victor, like a Roman triumphant; the whole country was in his power; he, Gonta, erstwhile a common Mujik from the village of Rosushek, now—a Russian Waywode. He had pushed out of his way the all-powerful Count Pototsky and was now sovereign over life and death in the whole province of Uman—of Uman. He was thinking of that Mujik Gonta who was brought into the city to serve the Pan, but who now was himself a Pan; the ruler of thousands of obedient followers. Even Zhelesniak had now retreated and occupied a second place.

He remembered the Grecian Wood, that place where he had been happy for the first time in his life; he himself had desecrated it with the blood of innocent, defenseless people. Even the mallow-bushes, the very spot where she had first received his caresses—even the mallows were sprinkled with blood.

He shuddered and looked around. He met the gaze of a pair of lovely eyes, dear, long-loved eyes. He recognized those eyes:—they were the eyes of Marusia, but not that Marusia, close to whom the mallows were blooming—that Marusia was gone forever, though she was gazing at him with the same eyes of long ago, the eyes that looked upon him from behind the mallow-bloom. This was his wife—Marusia. She had come to look at his triumph. And close by her side were his children, lovely little boys.

Gonta turned away impetuously.

(To be concluded next week)

AMONG the rabbis who have officiated in the last few weeks at the various summer resorts for the United Synagogue of America are Rabbi Max Drob, who officiated at the Edgemere Congregation. Rabbi Nathan Colish, Rabbi Max Kadushin and Rabbi Baruch R. Weilerstein officiated at the Long Branch Synagogue. At the Boy Scouts Camp at Interstate Park religious services were conducted by Rabbi Leon Fram of Chicago, Mr. Isidore Newman and Mr. Louis Levitsky. At the Arverne Synagogue, Rabbi Charles I. Hoffman officiated.

## The Packing Industry

Fundamentally, conditions in the packing industry are upon an unusually sound basis, as the large meat packers such as Armour & Company, Swift & Company and others of this class were among the first to realize the necessity of readjusting inventories, making it probable that last year's earnings stand as representing the low ebb in general packing affairs of the so-called reconstruction period.

The growth of the packing industry has been of exceptional proportions, with commercial and economic conditions favorable to its continued advancement, and the recent government action requiring segregation of the by-product companies has stimulated the interest of holders of these securities.

The current number of our Market Review contains a brief but comprehensive resume of conditions in the packing trade and general affairs of four of the leading packing companies—Armour & Company, Swift & Company, Swift International, Libby, McNeill & Libby.

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## Book Reviews

WHITE SHADOWS IN THE SOUTH SEAS. By FREDERICK O'BRIEN. The Century Co. p.p. 450

No more fascinating narrative of far-away places has been written. "White Shadows" is a classic of the South Sea Islands. There is an inspiring pathos about Mr. O'Brien's portrayal of these simple, beautiful savage people, fast-vanishing links with the childhood of mankind. Here is one of those rare instances where the reader transcends the printed page and is carried bodily into the midst of far-away scenes. He returns to his routinized, humdrum, Occidental existence with a jolt and a gasp.

The author in his foreword believes that "somewhere over the rim of the world lies romance, and every heart yearns to go and find it. It is not given to every man to start on the quest of the rainbow's end. Such fantastic pursuit is not for him who is bound by ties of home and duty and fortune-to-make. It is for those who stay at home yet dream of foreign places that I have written this book, a record of one happy year spent among the simple, friendly cannibals of Atuona valley, on the island of Hiva-oo in the Marquesas."

There is too much of the strange and the picturesque for the reviewer to mention casually specific instances, but with a rare managing of the colorful and the real the author takes us from peaceful coconut-groves to savage dances and thrilling dramas of the sea. We listen rapturously to the story of the madman Great Moth of the Night. We are regaled with a dissertation on crabs' knowledge of the laws of gravitation and by some random thoughts on the "survival of the fittest," and breathlessly we view a thrilling mortal combat between a school of sharks and a family of whales. "White Shadows" is dynamic, shifting, dramatic and all from the average man's human point of view. We formularized creatures of an artificial civilization are dragged back aeons to a state in which our ancestors lived. We are introduced to customs that astound and fascinate and are brought face to face with wild men and wild women who shake us out of the lethargy of our staid lives.

Mr. O'Brien has a facile method of throwing characters into high relief with few strokes. They stand out sharply and vividly as human beings. And throughout there pervades a charming sense of humor. Referring to his meeting with some old cannibals, he speaks of them as "old, wise men of good taste."

With his characteristic exaltation the author humbly concludes: "They shall have passed as did the old Greeks, but they will leave no written record save the feeble and misunderstanding observations of a few alien visitors. *Apai! Kaoha e!*"

GUSTAV BLUM.

HARVARD PLAYS—THE 47 WORKSHOP—SECOND SERIES. Edited by GEORGE PIERCE BAKER. Brentano's. pp. 139. (Four One-Act Plays.)

"These four plays are in every sense genuine products of the Workshop; revised in the light of comment by its audience; these plays were ultimately selected from about a dozen as the four most highly approved by the audiences." This explanation is advanced by the editor. The four one-act plays are: *Torches*, by Kenneth Raisbeck, *Cooks and Cardinals*, by Norman C. Lindau; *A Flicht of Bacon*, by Eleanor Holmes Hinkley, and *The Playroom*, by Doris F. Halman.

Of the four, *Torches* is by far the best output of the shop. The others are disappointing material, judging particularly as products of what should be the liveliest dramatic centre in the country, but despite the attempted refutation on the jacket

which denies the assertion that "university drama is unfitted for the professional theatre," we are inclined to agree with the declaration. The plays say nothing of importance, are set in remote periods and with one exception in colorless localities and altogether are only fairly interesting reading. It is our opinion that to the general audience, they would prove only mildly entertaining.

*Cooks and Cardinals* is a comedy of the kitchen. The injection of the religious must prove objectionable in performance to certain members of promiscuous audiences, and the "comedy" throughout is questionable. The unusual amount of French employed would be wasted on the average auditor, to say the least. *A Flicht of Bacon* has a whimsical idea but is academically treated and the dialogue, possibly in imitation of the period, is stilted. *The Playroom* is a fantasy in which the real and the unreal are not clearly distinct. The indefinite treatment of the earthly and the spiritual is confusing.

The most promising and ambitious playlet of the series is *Torches*. While it is strongly reminiscent of Oscar Wilde's "A Florentine Tragedy," it has individual style and beauty, but the play is disappointing in the denouement. One hopes for an unusual twist but only the conventional and the expected greet him. The play is too long drawn out for a one-acter, and like the others, is strong on "tactics" and weak on "strategy." (Only members of "47" will appreciate this.) Lack of proportion is most evident in this little tragedy.

On the whole, the excellent work and fine aims of this course should be encouraged. Destructive criticism is simple. Only those who have never attempted a play are unaware of the great chasm between the analytic and the creative. Perhaps the ambitious young people who are taking this course haven't lived long enough to have vital things to say, but this is a condition they will outgrow in time.

FRANCE RISING ABOVE THE RUINS. BY CORRINA HAVEN SMITH and CAROLINE R. HILL. The Putnam Company.

This is not an inspired scroll. At least it is not so as literature. The inspiration lay in the humaneness which impelled these two women to journey to aid the Hun-riden people of Northern France and to traverse the same territory a twelfth month later, when Fritz had gone. From town to town they traveled in an automobile renewing old acquaintanceships and taking photographs that would offset the grim pictures of yesteryear. Their literary style is bald, their method factual and their edi-

torializing terse. In a few brief sentences America is indicted because "our civilian line has broken. We have not ratified the treaty." Very simple language is used to achieve the main object of the authors: proof that the Gauls suspected of inertia by their erstwhile brothers in arms are nobly rallying to the task of reconstruction. The book tells how these people, rubbing the Aladdin's lamp of home-love, have summoned the genius of courage and miraculously rebuilt many of the factories razed to the ground only a short while since. It sings the epic of patient peasants who returned in droves and finding the soil thrice difficult to cultivate, bravely settled in horrible hovels mocking starvation, on the watch for better days. "This same *esprit Gaulois*," says Mrs. Smith in describing the poor folk's attitude, "made the civilians struggle back to the one bit of land which each felt responsible for reclaiming. Had they failed the invaded departments would have remained a barren waste. Each reclaimed unit is a tribute to the inhabitants who won in the fight against cold and crushing misfortunes."

When these refugees came back to the north they found ugly ruins; scarred patches where once had stood looms and factories, and farms that were doubly hard to till. For homes they had dugouts, for firewood debris so filled with shrapnel that attempts to cut it resulted in countless broken saw-blades. The story told by the Mayor of Lens is typical:

"Here there was nothing; even the sub-soil was blown up and the drainage pipes destroyed. When the people began to come back, there was not a wall standing. They returned to live in debris and cellars. By January, 1919, thirty-one had arrived. The first man who set up business was a blacksmith. His shop was in a cellar and there were no horses. The people came back from love of home, even though they had to walk sixteen kilometers to get their food."

So it was in the Marne section, so it was in Rheims. Yet the Frenchmen persisted and at least a third of them came back within the year. Work has been started on the reconstruction of the cathedral, the hum of industry is being heard once more. Again happiness is expanding from a memory of the past.

Such is the story told by the prosy verbiage of the two women and it is one worthy to be remembered by him who would belittle the suffering and the achievements of our French allies.

Some people say H. C. L. stands for high cost of living; others contend that it means the cost of high living, but if you will look right sharply you will see that it often means the high cost of luxuries. Cut down on your luxuries and put a part in Government Savings Stamps, which will enable you to get something really worth while later.

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# From the Four Corners

*News of People and Events*

Rabbi Samuel F. Kaplan has accepted a call from Temple Beth Israel, Meridian, Miss.

PROF. MAX LIEBERMANN, the well-known Jewish painter, has been elected president of the Berlin Academy of Arts.

The Tract Commission of the Union of American Hebrew Congregations has issued a calendar of the Jewish Holy Days for the next five years. Copies have been sent to all the colleges and universities.

An International Medical Society consisting of twenty-four Jews and twelve non-Jews has been organized in Jaffa to consider scientific and professional matters.

Instead of going to Palestine, as was his original intention, Nathan Straus announces that he will return to America on September 15 to take an active part in the forthcoming Democratic campaign.

Serious fighting occurred between Jews and Christians at Posen in consequence of the appearance in the streets of anti-Semitic proclamations which a group of Jews attempted to tear down.

An ordinance planned for introduction in the Council of Cleveland, Ohio, by Councilman H. C. Gahn, would prohibit Cleveland newspapers from inserting want "ads" specifying that "Gentiles only" are desired.

The Polish Government has decided to issue a manifesto against the anti-Semitic excesses. The manifesto will declare that Jews are doing their duty towards the country during the present crisis.

Rabbi Simon Glazer, who for the past six years has lived in Seattle, Wash., has been selected by the eight leading orthodox congregations of Kansas City, Mo., to become their chief rabbi.

RABBI LEON FRAM has been chosen to head Temple Judea, of Chicago, Ill., as successor to Rabbi Rudolph I. Coffee. He has just graduated from the Hebrew Union College.

BERT FREY, son of Dr. and Mrs. S. Frey, Superintendent of the Jewish Orphan Home at Huntington Park, Cal., bravely rescued a man from being drowned at Long Beach, Cal. Bert Frey heard the man's call for help and fearlessly swam through the high tide and reached the bather just in time to save him from the second impact of the high waves.

Lord Rothemere, a brother of Lord Northcliffe, in a letter to the London *Sunday Pictorial*, advised Britain to let Palestine alone. Jewry, his Lordship said, is a matter of religion and of race and the Jews can never form a state in Palestine, for it is impossible to have a dual nationality. Britain, Lord Rothemere added, has enough burdens without Palestine.

RABBI C. DAVID MATT visited Mount Clemens, Michigan, for the United Synagogue of America. He officiated at the local synagogue and at some of the hotels. The Mount Clemens synagogue voted to affiliate with the United Synagogue of America.

A great series of meetings will be held in Boston the first week in October in the celebrating of the tercentenary of the Landing of the Pilgrim Fathers in 1620. One of these meetings will be a great interdenominational fellowship gathering, at which Dr. David Philipson, of Cincinnati, has been invited to speak for Judaism.

More than 5,000 immigrants are arriving daily at Ellis Island, the Department of Labor announced in reporting that the tide of emigration that set in after the armistice had been signed had been exceeded by the increasing inflow of immigration. Approximately 800,000 immigrants arrived during the twelve months ending June 30, as compared with 141,132 the year before.

At the annual meeting of the directors of the Jewish Home for the Aged, Rochester, N. Y., the following officers were elected: President, Lester Nusbaum; first vice-president, William Brown; second vice-president, Mrs. Toby Goldman; third vice-president, Mrs. Reuben Goldstein; recording secretary, Joseph E. Silverstein; financial secretary, Anna Wolfe; treasurer, Frank Sheman.

RABBI LOUIS BRAV, of Temple Emanuel, Kingston, N. Y., has accepted a chair in French and Spanish at Lawrence University, Appleton, Wis., and a call to the pulpit of Temple Zion in the same town. He succeeds the Rev. Dr. E. Gerechter, who is now professor emeritus of German language and literature. Dr. Gerechter is pensioned by the college and lives in New York.

## Jews as Well as the Entente Missions Attacked by Mob in Breslau

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BERLIN, Aug. 27.—Private reports arriving from Breslau leave no doubt that yesterday's excesses were instigated by reactionary elements. At the same time it is only fair to state that the leaders of the two Nationalist Parties took no part and that their organs deplore the occurrences as much as all the other papers.

It is also true that while violent demonstrations were directed against the Polish and French representatives, well-dressed men, looking like former officers, and students later incited the masses against fugitive Eastern Jews, who recently invaded Breslau in great numbers. Many of these fugitives were badly handled by the mob, which then proceeded to loot stores belonging to native Jews. The Military Police never interfered; allegedly because it was not notified in time.

## POLES AND JEWS CONFER

### Conference Considers Means to Abate Anti-Semitic Acts

The Polish Information Bureau of New York yesterday gave out several reports of information from Poland upon conferences held there to consider means of abating the anti-Jewish campaign. Jews and Poles took part in the discussions of ways to promote more friendly relations between the two racial elements and one of the delegates "declared that the orthodox Jews are the innocent victims of the hatred aroused by Jewish nationalists." The account of the conference continues:

"The president of the Cabinet stated that the Council of State Defense had ordered investigations to be made, and has issued a proclamation to the people calling attention to the needs of the present moment and for the cessation of excesses against the Jews."

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21-24 STATE STREET, NEW YORK



UNUSUAL preparations are being made at all the country clubs for the Labor Day week-end. The customary club championships, both in golf and in tennis, will be played for cups and medals during the short holiday. In addition, however, the evenings are also being utilized by the chairmen of the entertainment committees for indoor recreation.

All the clubs, both in Westchester on Long Island, and in New Jersey, have found that the arrangements for dinners and suppers have been taken advantage of by numerous parties as well as individuals throughout the summer. The habit of little dinner parties at country club, even to the extent of paying off obligations, has been growing among club members and full advantage has been taken of the opportunities afforded at the clubhouses.

The summer resorts, too, are preparing for the Labor Day week-end. Numerous automobile parties are returning from the New England District and previous to opening up their winter homes, society folks are arranging to spend this holiday at the hotels, both on the seashore side of Long Island, on the New Jersey coast and the exclusive spots in the mountains.

Hundreds of youngsters returned from the mountains and lakes camps on Wednesday and Thursday of this week by train and by boat. Many of the parents of the boys and girls had arranged their motor trips so as to bring their children home with them. Some of these formed little groups and parties who are spending the holiday week-end in out-of-the-way places with their children. Others motored down from the mountain and lake regions to their summer homes. Only in a few cases have they gone to their winter homes.

On Sunday, August 29th, Mr. Nathaniel Rose, son of Mr. and Mrs. Joseph Rose, was married to Miss Irma Schaul, daughter of the late Mr. and Mrs. Mark Schaul, of Savannah, Georgia. The ceremony, which took place at the Hotel Majestic on Seventy-second street and Central Park West, was performed by the Rev. Dr. de Sola Mendes. Mrs. William Loeb acted as maid of honor and Mr. Walter Rose was best man. Among those in attendance were Mr. and Mrs. William Loeb, Mr. Mark Schaul, Mr. Meyer Rose, Mrs. H. Fein, Mr. and Mrs. Albert Rose, of Ladismith, South Africa. The bridal couple are spending their honeymoon at the Thousand Islands and upon their return will make their home in this city.

Mr. and Mrs. Kreindler, of 525 West One Hundred and Thirty-eighth street, have announced the engagement of their daughter, Miss Estelle Kreindler, to Mr. Louis Ferkin, of 291 Broadway.

The engagement of Miss Dolly Brender to Mr. Abe H. Weintraub has been announced by her parents, Mr. and Mrs. N. Brender, of 645 West End avenue.

Mr. and Mrs. Leon Weil, of 610 West One Hundred and Fiftieth street, have announced the engagement of their daughter, Miss Lucile Emily Weil, to Mr. Herman L. Brooks, son of Mrs. Sadie Brooks, of 150 West One Hundred and Sixth street.

On Sunday, August 22nd, Miss Helen Theur, daughter of Mr. and Mrs. Edward Theur, of 186 East Seventy-ninth street, was married to Mr. Irving Epstein.

Mr. and Mrs. Jacob H. Schiff and a party left the Balsams in Breton Woods, New Hampshire, for the Maine coast.

Mr. and Mrs. Jacob M. Marcuson, of Far Rockaway, are on a motor trip to the Catskill Mountains.

Justice and Mrs. Louis D. Brandeis have returned from London.

Among those who sailed on the French liner Lafayette on Friday, August 27, were Mr. and Mrs. William H. Fox, Mr. and Mrs. R. R. Hoffman, Mr. and Mrs. E. T. Kleinhaus, Mr. G. Levy, Mr. and Mrs. Hugh Reich, Mr. and Mrs. H. Taussig and Miss Taussig, and Mr. and Mrs. Maurice Wolff.

Mr. and Mrs. David Levy, of 1239 Madison avenue, have announced the engagement of their daughter, Miss Pearl Levy, to Mr. Bernard Bernstein, son of Mr. and Mrs. Samuel Bernstein.

Mr. and Mrs. Louis Wormser, of The Belnord, Eighty-sixth street and Broadway, have announced the engagement of their daughter, Miss Ethel F. Wormser, to Mr. Ira Skutch, of Brooklyn. Mr. Skutch is a graduate of Columbia University and of the Columbia Law School, and is a member of the law firm of Feiner & Mass. He served in France in the Artillery Corps with the rank of lieutenant.

On Wednesday, August 25, the marriage of Miss Mattie Wohl and Mr. M. Maldwin Fertig took place. The bride is the daughter of Mr. and Mrs. Samuel Wohl, of 907 St. Mark's avenue, Brooklyn, N. Y. Mr. Fertig is a well-known resident of the Bronx, and is very active in communal activities. At present he is president of the Young Men's Hebrew Association of the Bronx. He formerly was an Assemblyman from the Fourth District.

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**Society and Its Doings**

Among those who summered at the Maple Shade Villa, Halcott Center, N. Y., are the following: Dr. and Mrs. Charles I. Stein, Mr. and Mrs. Robert Miller, Dr. and Mrs. Jules Toff, Mr. and Mrs. David L. Nelke, Mr. and Mrs. Sidney Picker, Mr. and Mrs. Barney Miller, Miss Dorothy Richelson, Miss Rose Buchalter, Miss Alice Kiesler, Mr. and Mrs. Robert Nadler, Miss Lillian Lurie, Mr. and Mrs. Morris Biel, Dr. and Mrs. Elias Lieberman and Miss Ida Kaplan.

The seventy-ninth season of the New York Philharmonic Society will open in November, with Josef Stransky, conductor, beginning his tenth year at the head of the orchestra. The several series of Carnegie Hall concerts will include twelve Thursday evenings, sixteen Friday afternoons, four Saturday evenings and twelve Sunday afternoons. Five Sunday afternoon concerts will be given at the Brooklyn Academy of Music, as usual. As heretofore, first performances of American compositions will be features of the season's offerings. In addition to these novelties, Conductor Stransky's programs will include premier performances of several important European works. Mr. Stransky is still in Europe, where he has been since July, going abroad for the express purpose of selecting these scores and to procure instruments impossible to obtain here. Assisting artists chosen from the most prominent soloists in the musical world will be heard at Philharmonic concerts throughout the season.

Miss Rosaline Greenbaum is the guest of her aunt and uncle in Detroit, Mich., Mr. and Mrs. S. Greenbaum. Visitors from Detroit to this city include Miss Bess Frazer, her brother and parents, Mr. and Mrs. E. T. Berger, Mr. and Mrs. Mark Weinbeck, Mr. I. Bloom.

Mr. and Mrs. Saul Orman, of Pontiac, Mich., left by boat for Buffalo, N. Y., from where they will proceed to this city.

Rabbi and Mrs. Leo M. Franklin and their son, who has been at Camp Idlewood, have returned to their home in Detroit.

Mr. Simon Sartorius has arrived at his home in Vicksburg, Miss., after spending a few weeks in this city. Miss Jennie Morris and her father are expected here from Vicksburg, as are also Mrs. I. Kahn and Mrs. Louis Fried and her daughter.

Mr. and Mrs. Alexander Werbe, of Detroit, have returned from their wedding trip to New York and Atlantic City.


Miss Elsie Kiesler has returned to New York City after a pleasant sojourn at the Hotel Kaaterskill.

Mrs. Harry Fischel, while in Chicago recently, organized a Ladies' Branch of the Chicago office of the Hebrew Sheltering and Immigrant Aid Society of America, in order to obtain contributions toward the building fund of the society, for the former Astor Library Building, which the society has purchased for its new home. Mrs. Fischel has received the support of Mrs. Jos. T. Cantor and Miss Augustus Shapiro, who are taking active parts in the organization of the branch and the raising of funds for the building.

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### Society and Its Doings

Dr. and Mrs. John Graubard and Mrs. Isaac Kiesler are motoring, through the Berkshires.

Mrs. Meyer Shane, Mrs. Rose Mindlin and Mrs. S. G. Toub, of Kansas City, visited New York recently.

Among the arrivals from New Orleans are Mrs. B. Freed, Mr. and Mrs. George M. Stern, Mr. and Mrs. Arnold Levi, Mrs. Minna Kottwitz, Miss Beatrice Keiffer, Mr. Edward Marx and his sister, Mrs. Selma Fuerst and Mrs. Albert Kramer, Mr. and Mrs. Leon Pfeifer and their daughter, Mr. Leon Cahn.

Mr. Aaron Berkman, of Philadelphia, accompanied by Dr. B. J. Beck, of New York, are on a motor trip across the continent. After reaching Seattle, Washington, they will proceed to the Hawaiian Islands, to Japan, China and other countries in Asia and Europe, returning home in about a year by way of the Atlantic.

Among the Philadelphians who have returned from Atlantic City are Mr. and Mrs. S. Ringlestein, Mrs. B. Bancroft and family, Mr. A. H. Caplan and family, Mrs. Henry N. Wessel, Mr. and Mrs. Morris Beckman, Mr. and Mrs. Louis Teller, Mr. and Mrs. Julius Blankensee, Mr. and Mrs. Jacob Labe, Mr. and Mrs. Meyer Newmayer, Mr. and Mrs. Solomon Rains, Mr. and Mrs. Harry Nusbaum, Mr. and Mrs. I. L. Lipschutz and Mr. and Mrs. S. I. Buehler.

Mr. Mortimer Levy has returned to his home in Far Rockaway from a trip to Fort Erie, Canada.

A children's carnival and dance was held at the Edgemere Club last week for the benefit of the Sanitarium for Hebrew Children and St. Malachy's Home.

Recent visitors in Atlantic City from Cleveland, Ohio, were Dr. Henry Feiss, Mr. William Stillman, Mrs. Henry Spira and her daughters, Mrs. Morris England and her daughter, Mrs. Joseph Sachse, Mr. and Mrs. Aaron Ehrlich, Miss Goldie Marks, Mr. and Mrs. S. Goulder and her daughter, Mr. and Mrs. Emil Reich and Dr. and Mrs. D. B. Steuer.

Other visitors in Atlantic City from Pittsburgh were Mr. and Mrs. William Oppenheim, Miss Freda Rosenberg, Mr. and Mrs. Joseph Simon and their son, Mr. and Mrs. Ed. Haber, Mr. and Mrs. J. A. Williams, Mr. Morton Landau, Mrs. Cass Substein, Mrs. J. Rogaliner, Mrs. A. M. Amper, Mr. Herman Kaplan and his sister, Mr. and Mrs. Max Stearns, Mr. and Mrs. Leopold Hoehstetter and their two sons, Mrs. Irving Stein, Mr. and Mrs. Joseph Bennett, Mr. Abe R. Wolk, the Misses Ida Sacklowsky and Rose L. Fraiberg, Mr. and Mrs. I. Rubin, Mrs. Fred Wolf and her children, Mrs. D. Hollander, Mr. and Mrs. Charles Spandau, Dr. Harry M. Fink, Mr. William Latibus, Mr. and Mrs. Philip Braun, Mrs. Noah Sunstein and her two children, Mrs. Gus Arnold and family and Mr. and Mrs. A. S. Guggenheim.

Mr. and Mrs. Milton Levy, of Edgemere, Long Island, are on a motor trip to Lake Champlain and Canada.



**T**HE College Girl goes to her beloved Alma Mater! And what a host of things she does need—Suits, Wraps, Frocks, Skirts, Blouses, Sweaters—not to speak of Hats, Corsets, Lingerie and accessories!

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**Jewish Loyalty to British Ideals**

(Continued from page 386)

Better still, these volumes might be supplemented by a copy of "With the Zionists in Gallipoli," that deathless story of the men who wrested Palestine from the Turk, men whose ranks included a huge proportion of Russian Jews destined to lay down their lives in the land of their fathers.

We are a proud people. We British Jews especially so. Let Mr. Ford, and those who wield the vitriolic pen at his behest, on this simple record of British Jewish decorations and honors:

- VICTORIA CROSS, 5.
- DISTINGUISHED SERVICE ORDER, 50.
- MILITARY CROSS, 240.
- DISTINGUISHED CONDUCT MEDAL, 70.
- MILITARY MEDALS, 250.

The British Jew likens these "Jewish Peril" attacks to poison gas that has missed its objective, carried away by the clean, pure air of commonsense and tolerance. Those who mourn the loss of husbands, brothers, sons; whose flesh and blood has been sacrificed on the fields of France and Flanders, Palestine, Mesopotamia and many another theatre of war, know these attacks to be as baseless as they are unjust; these insinuations to be as false as they are fantastic.

The spectacle of the Jew as a hideous international spider, inviting the nations into his evil web, is regarded by the level-headed public as a figment of a disordered imagination. How otherwise can it be?

The real peril is that which confronts Jewry itself. It is the peril from within, the peril of lethargy, disunion, indifference, the peril of the ever-widening gulf that yawns between the material and the spiritual.

Maybe the wave of anti-Semitism through which we are passing will bind us together more closely, heal our differences, make us realize that material wealth is not of necessity the human goal.

Maybe the Fords and the Chestertons and others of that misguided ilk will prove to have been blessings in disguise. Perhaps we shall "find ourselves," after all.

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**Synagogue Democratization in Chicago**

Temple Sholom, formerly North Chicago Hebrew Congregation, presided over by Rabbi Abraham Hirschberg, has outgrown its present structure and for the High Holy days will conduct services in the Medinah Temple which seats 4,500 people. The interesting part of the item, however, is the fact that a 1,000 of these seats will be set aside for free use of deserving persons who wish to worship with this congregation.



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## RED CROSS SHIP BRINGS JEWISH REFUGEES

### Prisoners of War and Children Await Word From Relatives

The Red Cross ship Yomei Maru arrived in New York on August 28 from Vladivostok with refugees from Siberia bound for Europe. On the ship there are 780 children whom the Red Cross picked up in Vladivostok and environs, of whom 37 are Jewish children, and there are 77 prisoners of war, of whom 17 are Jews. We are publishing herewith the names of the Jewish prisoners of war, all of whom come from Hungary, and the names of the Jewish children. Relatives of these unfortunates, now being so well taken care of by the American Red Cross, may want to get in touch with them. Perhaps permission may be obtained to call on them at the place where they are now detained while the Yomei Maru is being fumigated. Information as to the mode of procedure for those who desire to visit these men or children may be obtained from the Red Cross headquarters in New York City.

#### LIST OF JEWISH PRISONERS OF WAR

Iure Antscherl, Budapest; Szilard Fahndrich; Laszlo Geiger, Miskole; Sandor Goldman; Eugén Hetnyi, Leo Koenig; Budapest; Max Koenig; Pal Kohn, Budapest; Sandor Kovacs; Pal Lorenz, Temeavar; Sandor Miesner, Nyltra; Mendel Moskovitz, Zavadka; Franz Reitenbach, Peszag; Martin Vogel, Arad; Emanuel Weisz, Budapest; Hugo Kolmann, Pressburg; Nikolaus Kornhauser.

#### LIST OF JEWISH CHILDREN

Heinrich Gurevitch, Iona Gurshman, Leonid Yakobson, Konstantin Yakobson, Sergei Yakobson, Mihail Lamelstreich, Joseph Silbermann, Samuel Strashun, Eugeni Katz, Benjamin Abel, Ilia Sushan, Boris Rivkin, David Rosenfeld, Alexander Ginsburg, Eugeny Posner, Victor Ribnik, Eugeny Lubensky, Efim Gurvitch, Boris Bossovsky, Israel Blostein, Raissa Ginsburg, Eugenia Lichtenstein, Tamara Nazo, Tatiana Posner, Anna Sushan, Lubov Bomash, Valentina Elhones, Elena Tsisser, Eugenia Tsisser, Serafima Tsisser, Rebacca Tsisser, Valentina Vainer, Fanny Blostein, Sophia Gurshman, Rahil Abel, Sophia Koblentz, Elsa Bernstein.

Health Commissioner Copeland, of New York City, is to issue a large number of licenses to prepare kosher meats for the High Holy days in order to produce independent competition with the so-called kosher poultry trust. It is expected that prices of poultry will be reduced from 5 to 8 cents per pound.

Make it a practice to buy at least one Government Savings Stamp every month. You will get \$5.00 for the \$4.19 you invest in August.

### JEWISH CALENDAR

5681

New Year, First Day.....	Mon., Sept. 13
New Year, Second Day.....	Tues., Sept. 14
Yom Kippur—Tishri 10.....	Wed., Sept. 22
Tabernacles—Tishri 15.....	Mon., Sept. 27
Eighth Day of Feast—Tishri 22,	
	Mon., Oct. 4
New Moon—Kislev.....	Fri., Nov. 12
Hanukah—Kislev 25.....	Mon., Dec. 6
New Moon—Tebet.....	Sun., Dec. 12
Fast of Tebet—Tebet 10.....	Tues., Dec. 21
	1921
New Moon—Shebat.....	Mon., Jan. 10
First New Moon Day—Adar,	Tues., Feb. 8
First New Moon Day—Adar	Sheni,
	Thurs., Mar. 10
Fast of Esther—Adar Sheni 13,	
	Wed., Mar. 23
New Moon Day—Nisan.....	Sat., Apr. 9
Passover—Nisar 15.....	Sat., April 23
First New Moon Day—Iyar	Sun., May 8

# Our New Year Number

Issue of September 10th

The American Hebrew in its forthcoming New Year Number aims to have the Jew and non-Jew understand each other better. We believe that this is the best answer to Henry Ford's vicious anti-Semitic attacks. A cursory outline of the leading features will give the best idea of the spirit of the number. The writers present the achievements and ideals of the Jews in their relationship to non-Jews, wherever they live, in articles and stories. They look forward to the reconstruction of the world, along the lines of peace and amity, and explain the part Jews will play in that reconstruction.

#### Georges Clemenceau

The "Tiger of France," contributes the first piece of fiction since he undertook the burdens of the war. "Schlome the Fighter" is a thrilling Galician tale. (Illustrated.)

#### Svetozar Tonjoroff

Managing editor of New York Evening Mail, on "Jews in World Reconstruction." He proves that Jews are progressives, not standpatters. (Illustrated.)

#### Clement Wood

A poet of parts himself, answers the charge that Jewish writers have lost their idealism in "Jews As Literary Idealists." (Illustrated.)

#### Prof. Benjamin Harrow

Of Columbia University, chronicles in "Jews in Fields of Modern Science," facts which popularize the names of Jewish scientists. (Illustrated.)

#### Elias Lieberman

"Turning the Other Cheek" is the title of his story for the big number. It shows how one Jew turned rancor against him into friendship. (Illustrated.)

#### Otto H. Kahn

The great financier, gives a summary of his new book, "Our Economic Problems of Today." (Illustrated.)

#### Gustav Blum

In "The Coming Theatrical Season," he proves that the leading motives of Jewish stars on the English stage are far from monetary. (Illustrated.)

#### Men Who Died for America

What they might have been had they lived. William Juengst has obtained some hitherto unpublished facts on Jewish martyrs who died in the service of America during the World War. (Illustrated.)

#### Jewish Support of Non-Jewish Activities

Morris Debowser presents facts which will make American Jews prouder than ever of their race. (Illustrated.)

#### The Jewish Contribution to Education

Dr. Joseph Cohen, Principal of the Teachers' Training Academy of New York, gleans from the pages of history facts to prove that Jews have contributed the civic ideals of individual worth, self-determination, and responsibility. (Illustrated.)

#### The Testimony of Literature

Dr. Joshua Bloch, publicist, has culled from his rich experience facts which, by their very non-partisanship, answer Mr. Ford's vitriolic criticism. (Illustrated.)

#### Spanish-America's Most Famous Novelist

Jorge Isaacs, whose twenty-fifth death-anniversary was recently commemorated in the Southern Continent, is the subject of an essay by Dr. Isaac Goldberg. (Illustrated.)

#### Americanization in Its Infancy

Dr. Clifton Harby Levy, of the Sunday staff of The American, cites from the pages of American Jewish History just when Americanization began, and describes the influences that made a success of it. (Illustrated.)

#### The Jew as Athlete

Sidney S. Cohen, on the Sporting Staff of St. Louis newspapers, has written the first exhaustive article on the subject for an American Magazine. (Illustrated)

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## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History.

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
  - (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.
- We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

#### COL. HARRY CUTLER DIES IN LONDON

In a paragraph, describe your reactions when you first heard of the death of this great Jew.

Enumerate the achievements of the Jewish Welfare Board as far as you can.

Our "write-up" is not strictly an obituary notice, but an attempt to describe the development of Col. Cutler's life in America.

Write your own editorial, putting your ideas in as few words as possible, as we have done.

Discuss Congressman Siegel's letter to the editor, forming your opinion as to what answer you would give.

Tabulate Col. Cutler's activities, and next to each put down, in a sentence, the kind of contribution Col. Cutler made.

#### JEWISH LOYALTY TO BRITISH IDEALS

"The Jewish Peril" was published in English in London. It was a supposed translation of the "Protocols of the Learned Elders of Zion." Mr. Costa, our London correspondent, describes the reaction on both Jews and non-Jews of this anonymous document.

Who is Gilbert K. Chesterton; Lucien Wolf?

Discuss the quotations from "Mrs." Morning Post?

Go through the figures as to British Jewry's part in the war for your own information, and make a mental picture of their significance, so that you can quote them on occasion.

#### TWO POETS OF THE BRIGADE

(Continued from page 387)

"Oh, nothing, I've just had a bite."

I know he lies because his eyes are involuntarily lingering on the dishes of food on a neighboring table.

"Oh, come on."

He accedes and orders something. Nervously I finger the coins in my pocket and count them over. Although I am a reviewer and not a poet, I too hawk my wares and I cannot afford to be generous.

The food is brought. He does not wait to begin. The blood rushes to his cheek as he eats even as the blood rushed to the

cheeks of that other poet whenever he recorded a newly imagined passion.

He has just finished eating. I marvel at the short period in which he has managed to dispose of everything.

"It is so good," he says, audibly sighing. Then he rustles among some pages in his breast pocket. His poetry bores me. He reads to me in a hollow voice some hollow sentiment trumped up in verbal trickeries.

"That is very pretty," I say to him, but to myself I say, "That is not genuine." He looks at me askance as if I had hurt him. My indifference must have pained him.

A grateful interruption halts the reading of a second poem. I pretend to forget the hungry poet who slips away. Poor devil! The poet of extravagant love is saying something about the function of poetry. He dilates but I do not mind because he means everything he says and is perennially happy about it.

#### EDITOR-MANAGER

For Colonial Jewish weekly newspaper published in English. Hustler, with some business push, required. State experience and fullest particulars. Single man preferred. State salary suggested and if fare required. Details in confidence to "Journalist," care "Jewish Chronicle," 2 Finsbury Square, London, England.

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## THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

SEPTEMBER 10, 1920

New Year  
5681-1920



THIS ISSUE 35c; \$4.00 A YEAR

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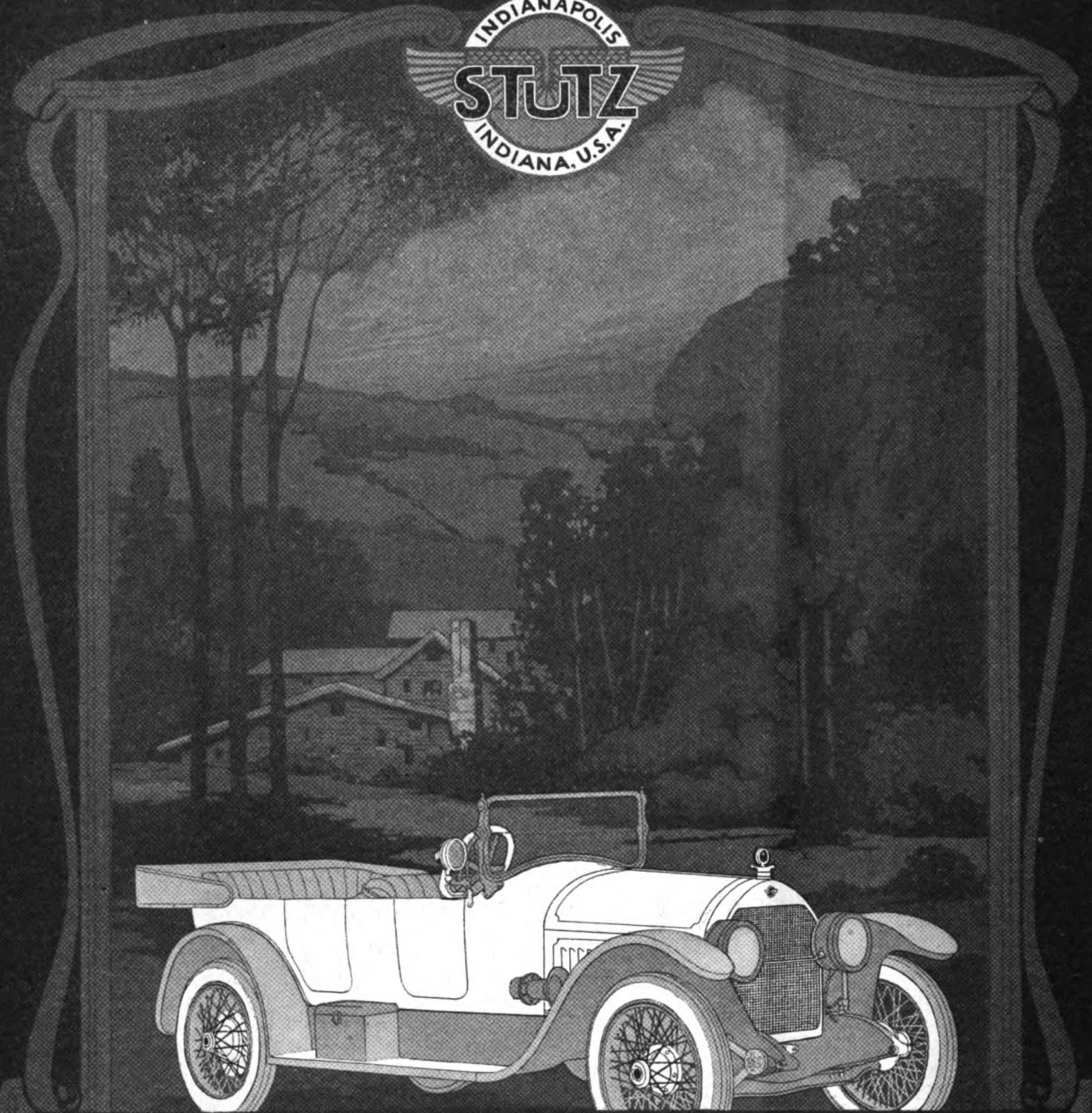
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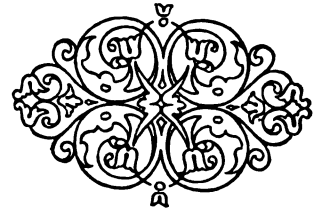
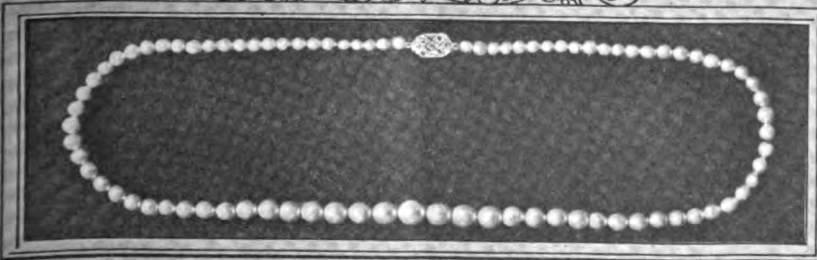
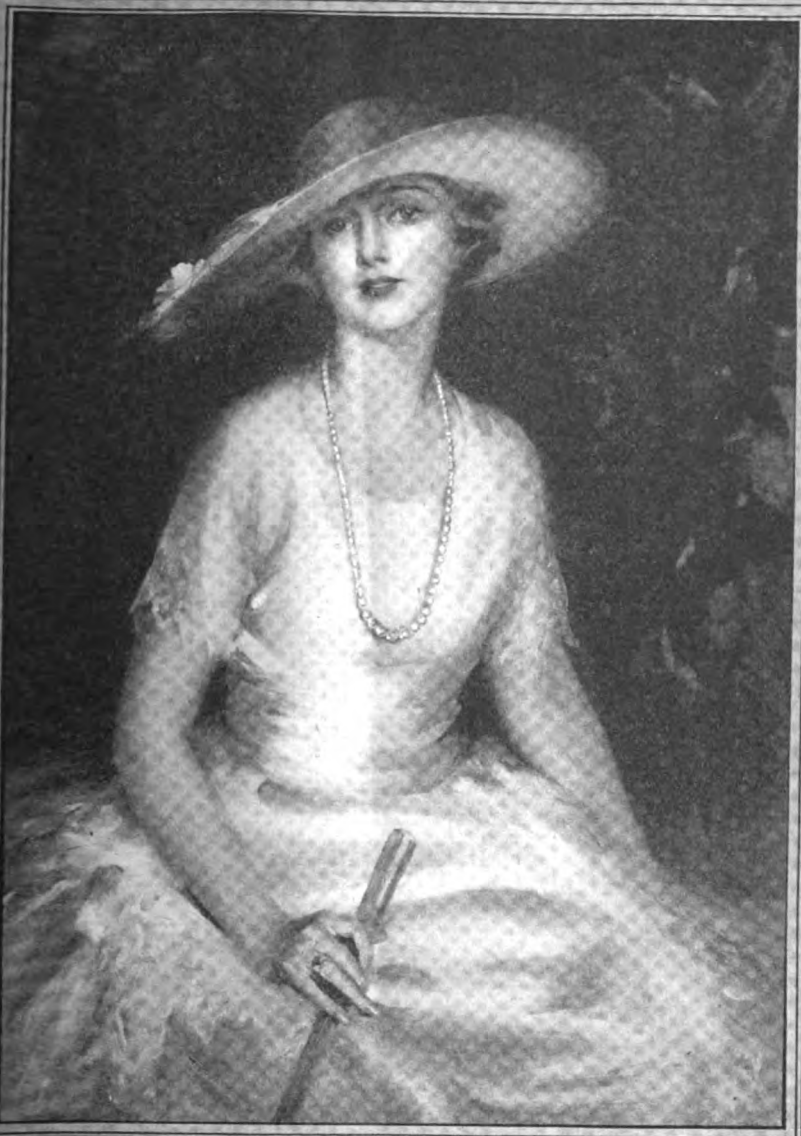
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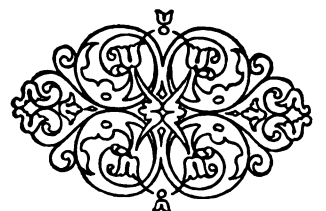
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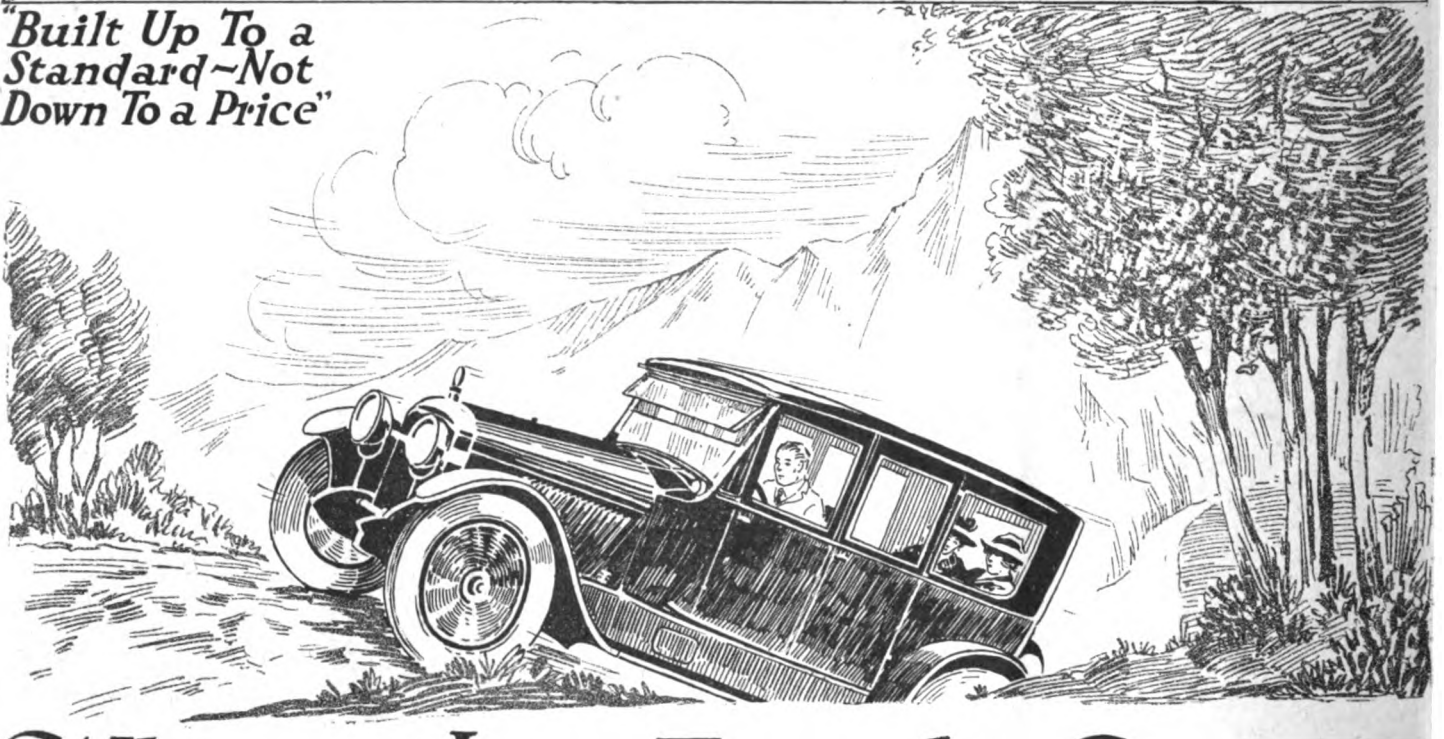
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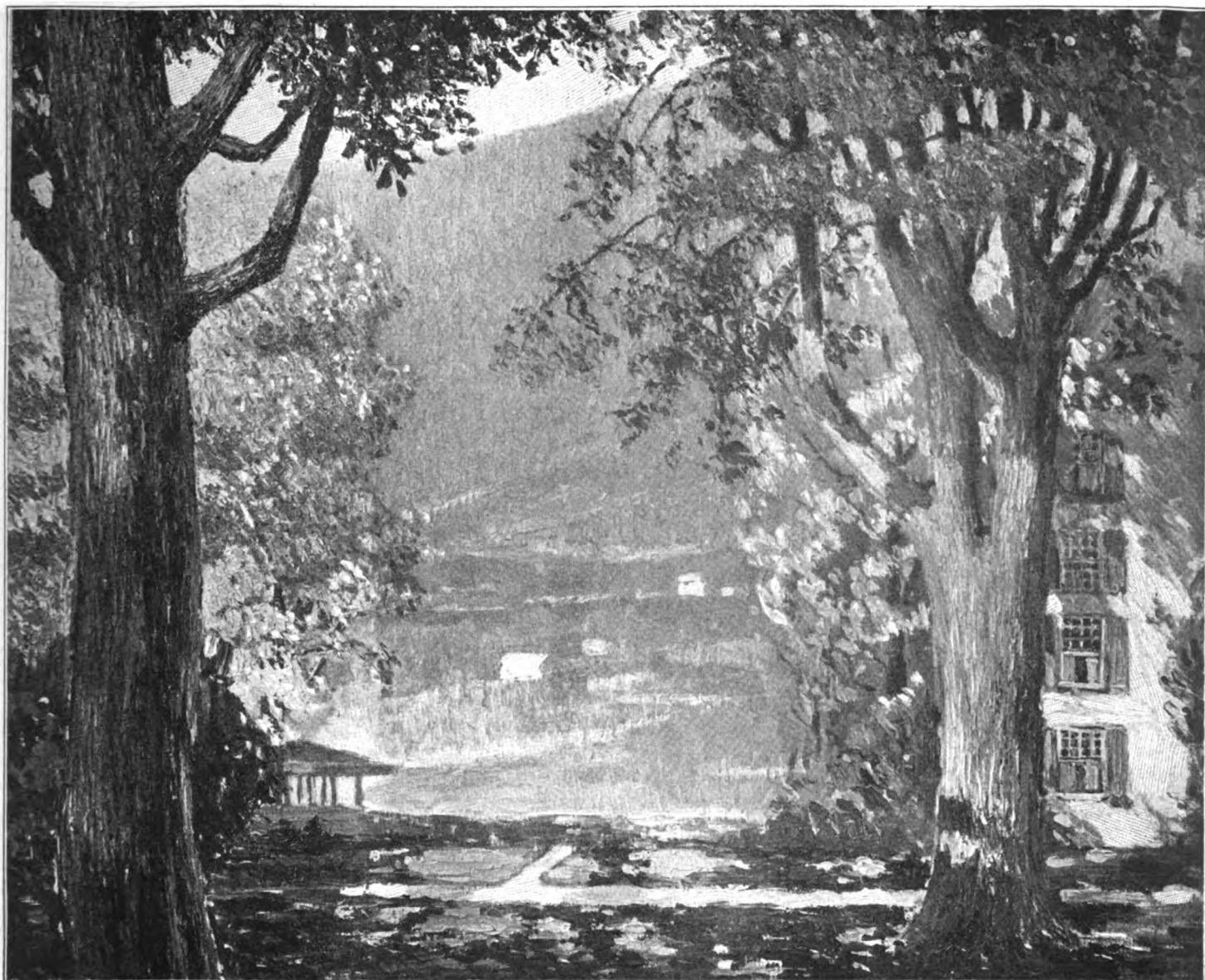
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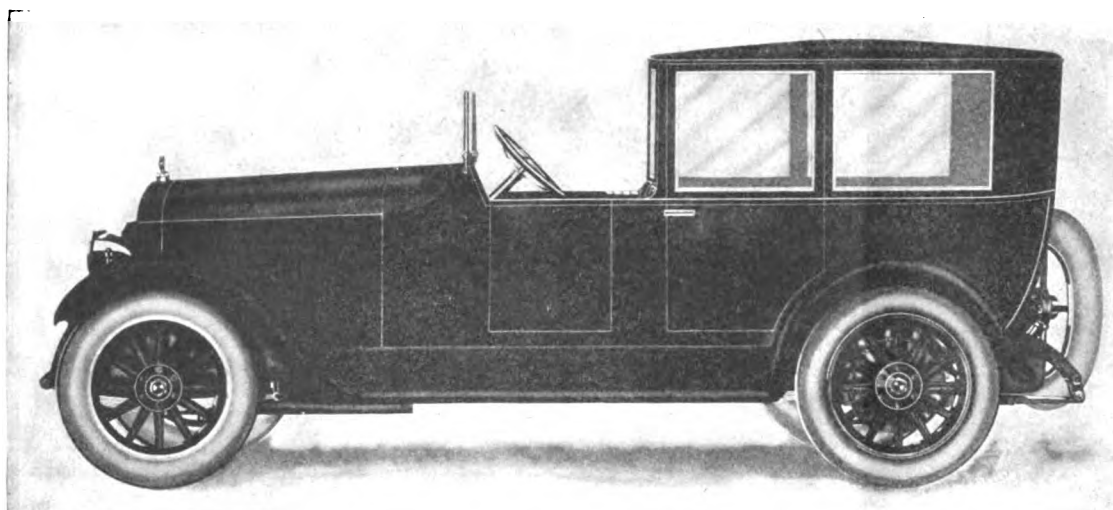
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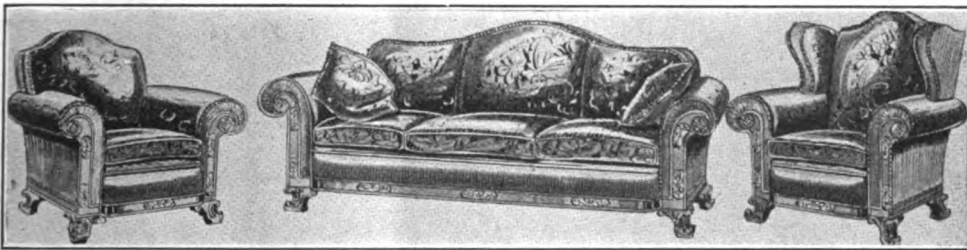
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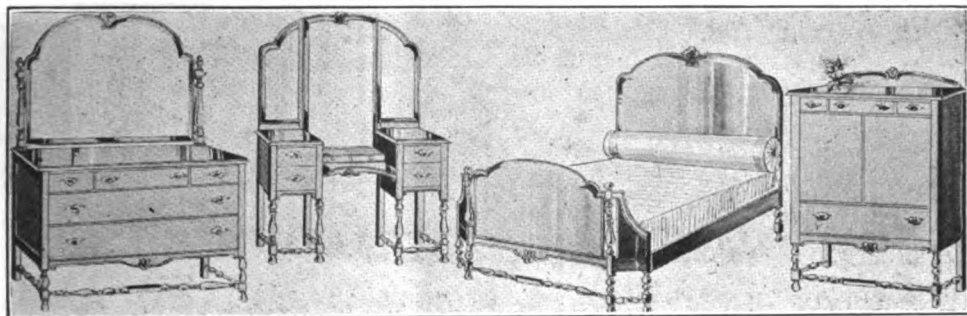
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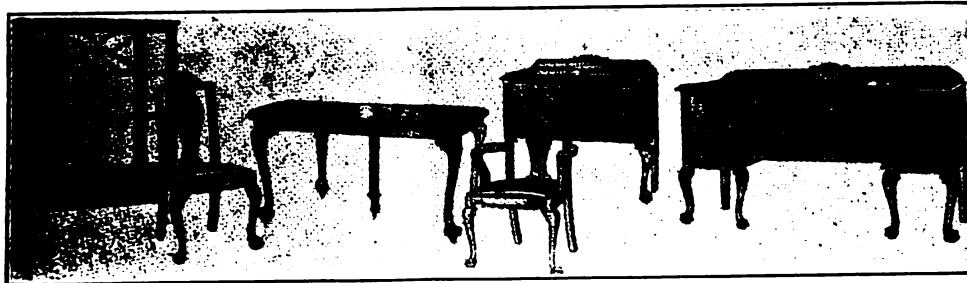
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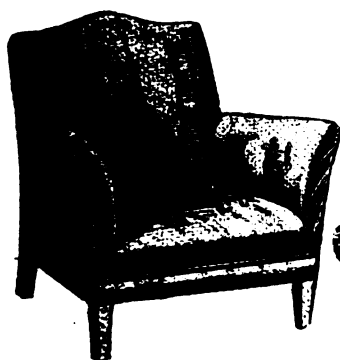
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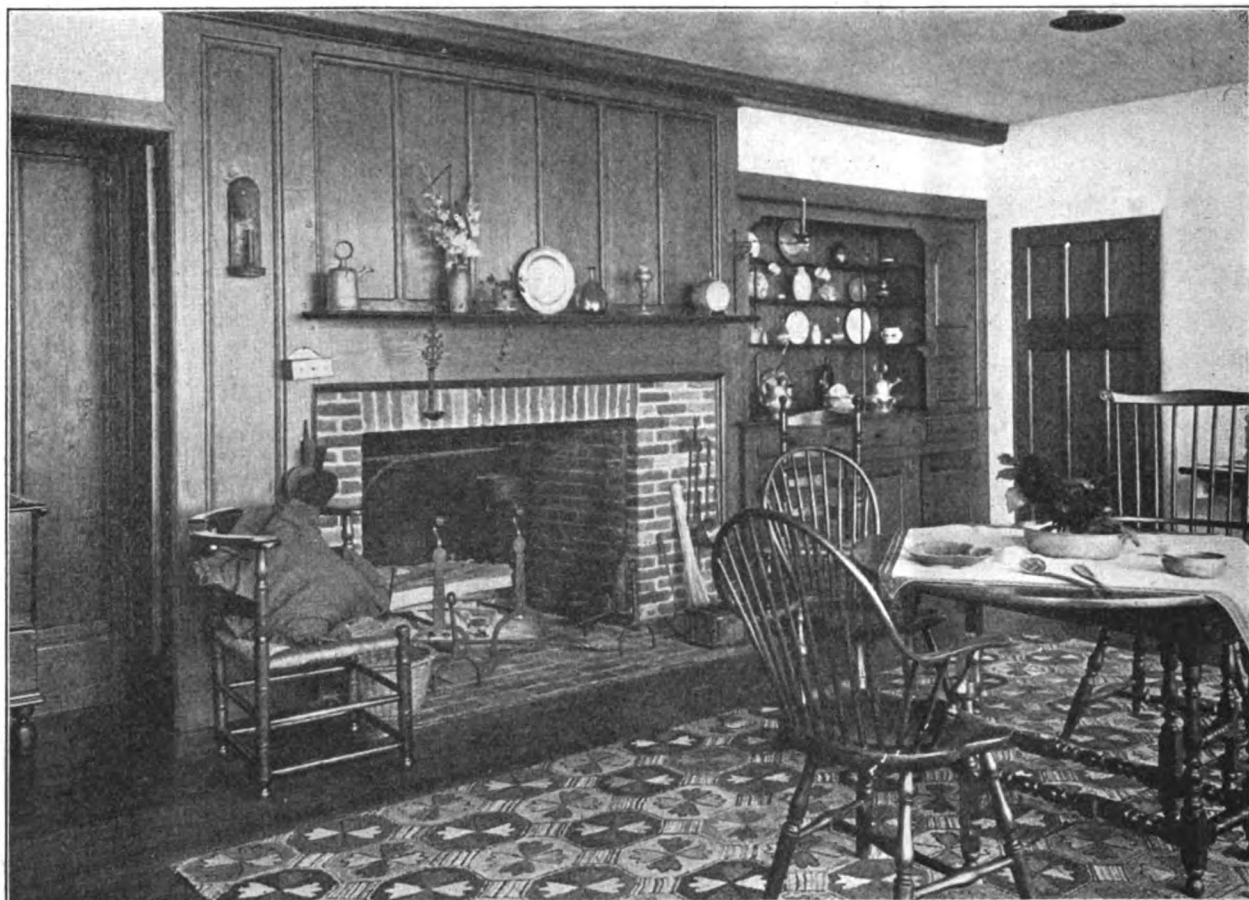
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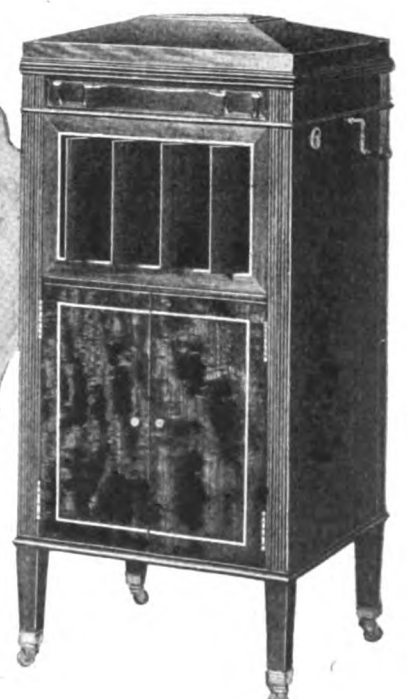
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## Who's Who In this Number

**Gustav Blum**—Director of the East-West Players; co-author of "A Sleepless Night," recently produced by the Shuberts.

**Horace Brodzky**—Is a New York artist; he is co-editor of "The Rainbow," a forthcoming magazine of the arts.

**Georges Clemenceau**—Is known as the Tiger of France. His war record is too well known to require repetition here.

**Dr. Joseph Cohen**—Principal Teachers' Training Academy, New York; formerly Chief Psychological Corps, Camp Lee, Virginia; author of psychological and psychiatric studies in technical magazines.

**Sidney Cohen**—Is a member of the sporting staff of the St. Louis Republic. He is a football and basketball player.

**Morris Debower**—Writer of special articles; Graduate Columbia School of Journalism; member of staff, THE AMERICAN HEBREW.

**Isaac Goldberg**—Dr. Goldberg is the author of "Studies in Spanish-American Literature," and one of the leading authorities in this new field.

**Mrs. Joseph Hevesh**—The story in this issue is largely autobiographic; former short story prize winner in an AMERICAN HEBREW contest.

**William Juengst**—Is on the staff of the *Brooklyn Times*.

**Benjamin Harrow**—(Columbia A. M., Ph. D.) is an associate at Columbia University. He is the author of a recently published book, "From Newton to Einstein."

**Clifton Harby Levy**—Is on the Sunday staff of the *New York American*. He is a practising rabbi.

**Elias Lieberman**—Is head of the English Department, Bushwick High School; author of "The American Short Story" and "Paved Streets"; one of the writers included by O'Brien in "The Best Short Stories for 1919"; Literary Editor of THE AMERICAN HEBREW.

**Jack Nadel**—Is assistant executive director of the Ninety-second Street Y.M.H.A.

**Zelda F. Popkin**—Formerly Assistant Publicity Manager of the Jewish Welfare Board, is now associated with her husband in the Planned Publicity Service.

**Svetozar Tonjoroff**—Short story writer; student of world movements.

**Thorstein Veblen**—Has been associate professor of economics of the Leland Stanford, Jr., University, and managing editor of the *Journal of Political Economy*. He is the author of various papers on economic topics.

**Rev. Stephen S. Wise**—A Jewish leader of national note; a vigorous and courageous exponent of honest Americanism; Chief Rabbi Free Synagogue, New York.

**Clement Wood**—Poet, critic, novelist; winner Newark Poetry Prize of \$250 and Lyric Society Prize of \$500. Author of "Glad of Earth," "The Earth Turns South" and the notable epic poem, "Jehovah," recently reviewed in these columns.

**Harry Schneiderman**—Who translated Captain Half's article, is assistant Secretary of the American Jewish Committee.

**Dr. Francis Rolt Wheeler**—Is a lecturer for the New York City Board of Education. He is the author of several books on travel.

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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 17

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Friday, September 10, 1920—Elul 27, 5680

## Jew and Non-Jew in American Reconstruction

WE are concerned about the preservation of American ideals during this period of America's Reconstruction more than about anything else in the world. If the Great War has failed to make the world safe for democracy, America, at least, must not be cast into the welter of race hatreds and animosities.

Animus and hatred are the vexing children born of misunderstanding among peoples. In America they cast their dread not upon the Jew alone. They are a disturbing, mischief-making factor among all the races that are moulding the newer American nation. Antipathy to one race will breed antipathy to others. And the Reconstruction of America can not be happily achieved under clouds of bitterness and vilification.

T. P. O'Conner, the valiant champion of the Irish, recently had something to say on this subject regarding the Jews. He wrote in his weekly: "The first thing for the Jew to do, in order to reach everywhere his proper plane among the races of the world, is to get himself understood and realized."

The present anti-Semitic flurry, which has come to us from overseas, is a call for Jew and non-Jew to get together on the basis of better understanding for the sake of America. They must learn more about each other, better to understand each other. Indeed, they must get them knowledge of each other's virtues and vices, faults and excellencies—and the factors which have determined them.

This better understanding between Jew and non-Jew must be reached, not so much for the sake of each other's well-being, but for the sake of America's well-being. The well-being of the nation once thoroughly established on the basis of understanding, the well-being of its individual citizens will follow as naturally as the flower turns toward the sun.

THE Jew in America who has migrated from countries of his oppression and persecution has been too busy making a liv-

ing. Who will blame him for taking advantage of the opportunities the Land of Opportunity invited him to? But he has not been following the trail of Americanism close enough and fast enough. True, during the World War he fought alongside of his brother-Americans for American ideals even in greater proportion than he is numbered in the population. But, having come here to stay and help build America on these ideals, he has not yet thrown off his foreignisms, of various description. His recent prosperity, along with the prosperous condition of all citizens, has not brought or bought him culture. His manner, his display, his forwardness, on the contrary, are bringing him into contempt.

To this type of Jew we shall hold up the mirror that he might see therein the reflection which engenders anti-Semitism. His prosperity places in his hand a power for good in America's Reconstruction. This power he will turn to the good of the nation when he has grasped fully his ideals as Jew and American, and acts upon this knowledge.

THE native-born Jew, the Jew of the fourth, or third, or second generation in America, has, likewise, been too busy. He has been in every sense a brother to the newly arrived Jew. But he has failed to understand the foreignism of him; to appreciate the qualities for good in him; to mould the latent powers of Americanism within him. He has held too much aloof from him.

This type of Jew, as Jew, has been too negative. In absorbing his American environment he has stepped out of his Jewish background. He is losing pride in being a Jew. This is because he has forgotten, or has never learned, the brilliant achievements of his co-religionists. He repudiates the most glorious ancestry that has been vouchsafed any class of Americans. The aristocracy of the Mayflower is a latecomer compared with the aristocracy of the most humble Jew.

For this type of Jew we shall hold up the mirror that he might behold therein the

reflection of his pride and his glory. When he understands the history and achievement of his ancestors; when he appreciates their contribution to civilization during the lives of a hundred generations; when he draws his conclusions as to what his ancestral ideals might contribute to the reconstruction, unification and development of Americanism, he will be a better, a more proud Jew. A better and more proud Jew, he will be a better and more proud American. And that is what we want of every Jew in this period of American Reconstruction.

**T**HE non-Jew is handicapped in his relationship with the Jew by the force of centuries of misunderstanding. This misunderstanding has naturally resulted in mistrust. That is why the average non-Jew is a ready prey to the wiles of the professional anti-Semite. The monger of animus and hatred battens on the ignorance concerning the Jew, and turns that ignorance to his own advantage. In this country it is also turned to the hurt of Americanism.

To the non-Jew, the Jew has been an enigma. Theology, politics, economics and social usage have all contributed to make him a puzzle difficult of solution. Accordingly, the non-Jew still judges all Jews by the one he happens to meet and know. He has an unfortunate experience with a Jew in business—hence all Jews are crooks and untrustworthy. He runs across a noisy or impertinent Jew—hence all Jews are unfit to associate with socially. But when he meets a Jew who is in every sense acceptable, then he labels him as an exception.

The drivel of the imported anti-Semitism

may be accepted as truth by those non-Jews (and they are legion) who are ignorant of the Jew's history, achievements, ideals, and hopes for America. But Americans must not permit themselves to be poisoned by this foreign virus. In Russia it was, in Germany and Austria it still is, a cult, a political ladder on which aspirants, banking on the ignorance of the masses, attempt to climb. The true American; he who loves his America; he who seeks its reconstruction on the basis of American ideals, will not permit this virus to enter his blood. He will fight it. He can fight it only, however, after he has learned the facts about the Jew and has sifted out the fiction.

For the non-Jew, as well as the Jew, therefore, we shall publish, in this and succeeding issues, the type of articles and stories that shall hold up the mirror in which the truth will be reflected. These will be contributed by men and women, Jewish and non-Jewish, whose research and opinions are unprejudiced and authoritative.

**T**HE American Jew must understand himself. The American non-Jew must, likewise, understand his Jewish fellow-citizen. Jew and non-Jew are here to stay. Both love this land. Both are participating in its moral and spiritual Reconstruction. For the sake of America, then, they must know each other better.

Ignorance must be displaced by enlightenment. Falsehood must be succeeded by truth. Prejudice must be dissipated. America is our common cause. Its reconstruction on American ideals is our common hope.

## Why the Jew is Misunderstood

By T. P. O'Conner, in "Tay Pay's" Weekly

**T**HE first thing for the Jew to do in order to reach everywhere his proper plane among the races of the world is to get himself understood and realized. I know no more grotesque or stupid contrast in the estimates of the world than the ordinary and outside portrait of the Jew, and the Jew as he really is. This is the popular estimate. Every Jew is rich; every Jew is hard; every Jew is avaricious; every Jew is clan-nish and sectarian. The realities are: First, as a race, the Jews are poor; secondly, most Jews are sympathetic to every story of suffering and wrong; and third, Jews are the most generous givers to all good causes in the world; and fourth, no



"TAY PAY" O'CONNER

Christian community is so free from the spirit of sectarianism.

It is to be regretted that you have not in your communion more writers like Zangwill and Samuel Gordon to give to the outer world the picture of Jewry from the inside and to make other creeds realize all the splendid qualities of your race; and I hope that new Jewish writers will arise to help in this work. I am a man of letters, and regard literature as the greatest of all weapons in the enrichment of mankind. Its tribunals are just and impartial, and if once you get your race before that tribunal then its real qualities will be understood by all mankind.

# Calculated Unfriendliness

By Dr. Stephen S. Wise

**I**N a moment of distress, touching a serious problem in the nation which involves the adulteration of our religious life and the lowering of our moral standards, I turned to one of the truly prophetic teachers of religion in our land, and his answer was, "You cannot fight a fog."

One must wait until the sunshine dissipates the fog, until the sunlight of higher intelligence and finer sympathy dispels the mist of prejudice and ill-will. It should not be forgotten that there are some things so illusive and indefinable, however evil, that cannot be fought. The policy of calculated unfriendliness toward the Jew, however, must be fought, but the weapons to be wielded by Jews or Christians are not carnal or outward, but inward and spiritual.

Prejudice and ill-will toward the Jew represents a world attitude which for centuries has stimulated the Jew's spirit of forbearance toward them that wronged us. What Heine said in daringly irreverent jest of God,—that He would pardon, for that is His business,—might more fittingly have been said of the Jew who has come to command the divinest of human arts, the art of forgiveness, bettering the lesson which Christendom taught the Jew, the lesson which Christendom unhappily for itself commended to the soul of the Jew, not by compelling observance but oft and again by repelling breach.

Greatest of the gains which accrued to the Jew from persecution and discrimination was the necessity under which the Jew found himself of making a decisive choice, the choice between the feebleness of self-obliteration and the strength of self-insistence. The frail among our fathers committed suicide in one way or another under the intolerable pressure of a pitiless world. The unyielding and the unstooping among our forbears lifted themselves up to a resolution which meant much to the spiritual fortunes of the human race as well as to our own destinies as a people—the ennobling resolution to live and not to die, the resolution more nobly to live, despite the challenge of the world ignobly to perish.

If there were and abide certain gains sequent upon the policy of calculated unfriendliness to the Jew, it is not less true, alas, that certain obvious injuries were wrought which affected the fibre of Jewish life. For one thing, this unhappy relationship evoked a Jewish self-consciousness, keen and constant, to the point of morbidness, thus entailing a burden under the strain of which the less hardy spirits broke down. But the real hurt done to the Jew by a world which expressed its hostility in a thousand ways—made itself felt in two ways. Of these the one might be named minor and the other major, were it not for the truth that man's spiritual fabric is so finely wrought

that even a lesser blow may leave a deadly cancer in its wake.

On the one hand, the antagonism inevitably brought about the unworthiness of petty deceit and evasion and wile in the soul of the Jew in order that his body might live. The world sometimes wonders at what seems to be the readiness of the Jew to adopt the methods of deception and trickery, of unfrankness and indirection, in the world of affairs. But men seldom pause to consider that in a thousand ways the world made it all but imperative for a Jew to resort to wile and stratagem if he would maintain himself at all.



REV. DR. STEPHEN S. WISE

Greater, however, and deeper is the wrong done to the Jew by the world, which removed the caption "No Jews Need Apply" chiefly from the doorpost of church and cathedral, with the result that oftentimes, in other days and in our own day, the Jew, to his shame and the shame of Christendom, chose refuge in the hurtfullest of all evasions, the evasion of desertion, the evasion of apostasy. So true is this that I think of the Jewish tragedy enacted not so much when Jews have been ground down to the dust by the iron heel of an oppressing world as when Jews with shrivelled souls and pitiful rather than contemptible spirits bring themselves to the font of chapel and cathedral, not in token of their quest of renewal of spiritual life, but as a proof that the world without has slain their souls.

If it be true that the contemporaneous resuscitation of the spirit of antagonism raises a grave Jewish problem, it is not less true that it involves an equally grave Christian test. Somehow we will meet and solve the problem as we have not failed to resolve the myriad problems which the centuries have brought to our doors. But can Christendom endure the test?

As it is, Christendom is faced by a most searching test as a result of the war. I am not of the number of those within and without the Christian life who maintain that the war signifies the utter and irretrievable breakdown of Christianity, but I do hold that Christianity, if it is to revive as well as survive, must address itself to the primal task of rooting out of the soul of the millions who dwell within its communion those hatreds which bred the war yesterday, which, if suffered to abide unchallenged, will again and again call forth those antagonisms of the spirit upon which war of necessity follows. The present outburst of hatred and antagonism will not lead, to war, civil or international; but as a resolve of the Christian life it shows forth that same disintegration of spiritual fibre which is expressing itself in the outward terms of slaughter and destruction.

(Continued on page 480)



# Jews in Fields of Modern Science

By Benjamin Harrow

IF you read the scientific philosophers of the past generation or two, say a Huxley or a Helmholtz, you will find how much attention they devote to the "atomic state." To them the atom represented the final stage in the subdivision of matter—so far and no further. Curiously enough the Greeks had originally propounded the theory of atoms, but the theory remained in the chemical museum until the



PROF. PAUL EHRLICH, DISCOVERER OF "606"

Englishman, Dalton, revived it to explain several well-established laws in chemistry. The atom then found its way into every textbook on chemistry. In the early eighties experimental work by various physicists in different countries began to pave the way for present-day conceptions of the structure of matter. This work has led to the view that the atom, if anything, stands somewhere in between the infinitely big and the infinitesimally small, the latter being probably represented by the "electron," or a particle of negatively-charged electricity.

Much of this contribution to knowledge has come from physicists, and among them are a number of Jews or men of Jewish descent.

## I. THE PHYSICISTS

Perhaps the most renowned of these is Heinrich Hertz (1857-94), professor of physics at Bonn. He was the discoverer of the "Herzian" or "wireless" waves. He also showed how these waves, electrical in origin, had much in common with light waves; thereby affording experimental proof of Maxwell's assertion that light is an electro-magnetic phenomenon.

Almost equally famous is our own Prof. Albert Abraham Michelson (born 1852), professor at the University of Chicago, and so far the only American who has received the Nobel prize for physics. Professor Michelson shines particularly in the field of optics, his researches into the velocity of light being among the

*Professor Harrow, in accepting our invitation to prepare this article, wrote: "Being unwilling to enumerate names, or to repeat what can be found in 'Who's Who,' I shall confine myself to those sciences with which I am somewhat familiar—Physics, Chemistry, Biology, and the science built upon these three—Experimental Medicine." The author further stated that he would confine himself "exclusively to the modern school."*

classics of the science. One of his experiments, carried out in the eighties while an instructor at the Naval Academy at Annapolis, failed to confirm the general belief in the existence of an "ether" pervading space, and had much to do in paving the way for the now-celebrated Einstein Theory of Relativity.

Gabriel Lippmann (1845-1918), professor of experimental physics at the Sorbonne, Paris, member of the Academy and Nobel Laureate, was perhaps most widely known for his photographic representation of color itself—which, by the way, is still not beyond the experimental stage.

Arthur Schuster (born 1851), and Heinrich Rubens (born 1850)\*, the one of Manchester University and the other of the University of Berlin, are pioneers in the investigation of the discharge of electricity through gases—investigations which have already led to a thorough revision of our ideas as to the nature of matter, and which are not distantly linked to the electro-magnetic theory of light—so wonderfully developed by Hertz.

\*Prof. Schuster is authority for the statement that Rubens is of Jewish descent.

## II. THE CHEMISTS

Many electrons combined with a positive charge of electricity make up an atom. Many of these atoms combined together may make up a piece of matter which we call an element. Gold and oxygen and iron are such elements. The chemist defines an element as a piece of matter which has not, so far, been broken up into anything simpler. A little over eighty such elements are known, and with their help the whole science of chemistry is built.

To Henry Moissan (1852-1907) belongs the honor of having first isolated the most active elements; fluorine. Chemically fluorine is closely allied to chlorine of ominous memory; but so readily does fluorine

combine with anything with which it happens to come in contact, that all attempts to isolate it in the free state failed until in 1886 Moissan solved the problem.

The isolation of fluorine led Moissan to many fascinating researches with the electric furnace. One of his experiments dealt with the production of diamond from charcoal; another with the preparation of calcium carbide, now the source of acetylene. In all, he was one of the most brilliant experimentalists in inorganic chemistry of his generation. During the later years of his life he held a professorship at the Sorbonne, Paris.\*

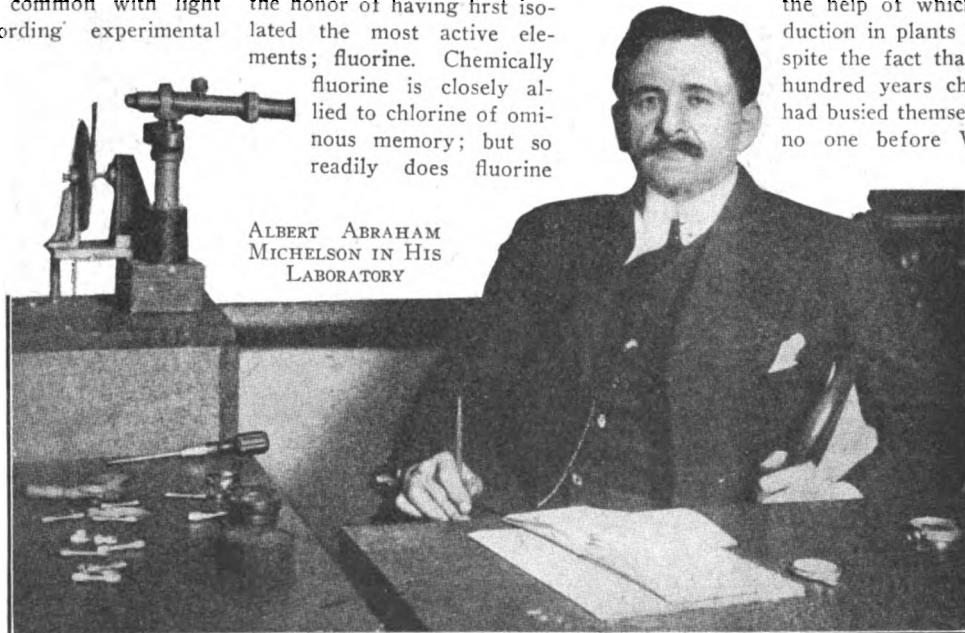
\*I have to thank Prof. Schuster, an old friend of Moissan's for the information that Moissan is of Jewish descent.

## III. ORGANIC CHEMISTRY

In the domain of organic chemistry—that dealing with the chemistry of the carbon compounds—Victor Meyer (1848-97) occupies a commanding position. There is hardly a department in this branch of chemistry that he has not adorned. What college man taking his elementary science course has not had occasion to use the Victor Meyer apparatus for vapor density determinations? What student of chemistry has failed to consult Meyer & Jacobson's "Handbuch"? At twenty-four he was made professor of chemistry at Zurich, at thirty-seven he succeeded to the chair at Göttingen, and at forty-one he was appointed to Heidelberg, the most famous chemical school of the day, as successor to Bunsen, the foremost chemist of his time. Eight years later this rarely gifted man, in a fit of despondency, took his own life.

Richard Willstätter (born 1872) is another great worker in organic chemistry, but he is interested in the carbon compounds that have physiological importance. So far his most celebrated piece of work is that which deals with the chemistry of chlorophyll, as we know, the green pigment in the leaves of plants, and with the help of which growth and reproduction in plants become possible. Despite the fact that for more than one hundred years chemists and botanists had busied themselves with chlorophyll, no one before Willstätter had ever isolated it in the pure state, nor had anyone very clear notions regarding the constitution of the compound.

Between the years of 1907-13 all this changed. In a series of researches that can be compared only with Fischer's work on the constitution of proteins, Willstätter completely



ALBERT ABRAHAM MICHELSON IN HIS LABORATORY

ly unravelled the mystery. For this he received the Nobel Prize in 1915. He occupies the chair of chemistry at Munich.

#### IV. THE BIOLOGISTS

As we trace our course through the electron, the atom, the molecule, the element, the simple inorganic compound, the complex inorganic compound, we reach the simple organic ("organic" now in the sense



PROF. JACQUES LOEB in his laboratory at the Rockefeller Institute

of life-sustaining) compound, and now we are on the threshold of life. If there are molecules that defy inspection even with the use of the ultra-microscope, it is equally true to say that there are "living creatures" that cannot be seen with the naked eye and can only be viewed through the microscope.

The application of the microscope in the elucidation of our knowledge of micro-organism was undertaken by, among others, Julius Ferdinand Cohn (1828-98), professor of botany at Breslau. Cohn is rightly regarded as the founder of the great science of bacteriology, which, dealing as it does with such bacilli as those of the tubercle, anthrax, typhoid, diphtheria, tetanus, plague, influenza, etc., is evidently one of the pillars supporting modern medicine.

A very brilliant biologist of the modern school—many say the most brilliant—is Jacques Loeb (born 1859), member of the Rockefeller Institute. Like all great modern biologists, Loeb is a first-class chemist and physicist, and as with the work of many other biologists, almost all of Loeb's

work is based on the application of the two more fundamental sciences to the science of biology. This great pioneer in a specialized field has long since added his name to the immortals by a series of researches which are nothing short of dazzling in their brilliancy. One in particular has fired the imagination: it is the subject of artificial parthenogenesis—where, through physico-chemical means, female cells are made to develop without the cooperation of the male cells.

More in the field of experimental medicine, but still employing the tools of the physicist and chemist, stands Ehrlich (1854-1915), who to-day is classed with a Pasteur and a Koch. To the public Ehrlich is best known as the discoverer of "606," the complicated compound of arsenic that has been found of such value in the treatment of syphilis; yet this "606" is the logical outgrowth of his extensive investigations on the subject of immunity.

#### V.

##### THE GREATEST OF THEM ALL

The greatest of them all is Albert Einstein (born 1875). He stands in a class by himself. Max Planck, his co-worker at the University of Berlin, has said of Einstein's theory of gravitation: "It surpasses in boldness everything previously suggested in speculative natural philosophy and even in the philosophical theories of knowledge. The revolution introduced into the physical conceptions of the world is only to be compared in extent and depth with that brought about by the introduction of the Copernican system of the universe." Making use of a mass of profound discoveries in many directions—the nature of matter, the relation of light to electricity, the "ether," the fourth dimension, space and time combinations—Einstein has given us such revolutionary concepts of space and time, that it would be difficult to accept them, were not his profound mathematical deductions supported by splendid experimental evidence. His space-time concepts connect themselves up with the most universal property of matter—gravitation; and here we find that Einstein's modified law of gravitation is more embracing than that of Newton's.

In Einstein we find the connecting link between the extreme experimentalist on the one hand, the extreme speculative philosopher on the other.

Velocity, or movement in space, is the basic of Einstein's work, as it was at the basis of Newton's. But time and space no longer have the distinct meanings that they had when examined with the help of Newton's equations. Time and space are not independent but interdependent. They are meaningless when treated as separate entities, giving results which may hold for one body in the universe but do not hold for any other body. To get general laws which are applicable to the cosmos as a whole, the Fundamentals of Mechanics must be united.

Einstein's great achievement consists in applying this revised conception of space and time to elucidate cosmical problems. "World-lines," representing the progress of particles in space, and consisting of space-time combinations (the four dimensions), are "strained" or "distorted" in space due

to the attraction that bodies exhibit for one another (the force of gravity). On the other hand, gravitation itself—more universal than anything else in the universe—may be interpreted in terms of strains or world-lines, or, what amounts to the same thing, strains of space-time combinations. This brings gravitation within the field of



DR. ALBERT EINSTEIN  
of "Fourth Dimension" Fame

Einstein's conception of space and time.

That Einstein's conception of the universe is an improvement of that of Newton's is evidenced by the fact that Einstein's law explains all that Newton's law does, and also other facts which Newton's law is incapable of explaining. Among the latter may be mentioned the distortion of the oval orbits of planets round the sun (confirmed in the case of the planet Mercury), and the deviation of light rays in a gravitational field (confirmed by the English Eclipse Expedition).

#### Begin Construction of New Pacific Hebrew Orphanage

Construction of nine cottages, the administration building, gymnasium and power building for the new Pacific Hebrew Orphan Asylum, in San Francisco, has been begun and the work of laying foundations is well under way.

It is estimated that by next spring all of the structures will have been completed and that the new institution will be ready for occupancy. When completed the new orphanage will take its place as one of the most modern and advanced in the United States.

The site is on Ocean avenue near Westwood Park, on a tract especially selected for its adaptability to the purposes for which it is intended.

Harry Elionsky, now of Cleveland, who holds the world's record for endurance swimming, has started training in preparation for his attempt to traverse 100 miles in the water this month. Elionsky has already made sixty-five miles, which is a world's record.

The Hartford (Conn.) Y. M. H. A. is organizing a Junior association with members between the ages of fifteen and nineteen.

# Schlome, the Fighter

By Georges Clemenceau

Authorized Translation by A. V. Ende

THE story that I am about to tell is founded upon fact. I wrote it as it was dictated to me by a man who witnessed the dramatic scene in the synagogue, of which Schlome the Fighter was the hero. It seems to me worthy of publication, not only for the psychological interest of the plot, but also for the light which it throws upon customs that are foreign to us.

It deals with one of those poor Polish Jews in long trailing coat, with untrimmed beard and shabby looks, whose curious shining side curls, tumbling over the ears, suggest a spaniel coming out of the water. Schlome (or Solomon) Fuss was a tailor. This is a very useful trade, but you cannot become rich by it in one of the poorest villages of eastern Galicia.

The hamlet of Busk, two steps from the Russian frontier, shows unmistakable signs of the most pitiful poverty. Yet it is said that one cannot always judge the wealth of the Jews by their appearance. In spite of the indescribable hovels, in which the Jewry of Busk is crowded, it is said that the fortune of some individuals is rated by thousands. They are the Rothschilds of the place. The rest cut a sou into eight and do not indulge in the luxury of clothes. But, whatever one does, the strongest web is bound to yield in time and when the hole grew beyond measure, one had to resort to Schlome to have him apply the repairing patch. Piecing together, cutting, sewing, Schlome was an expert in his art and managed to eke out his existence and that of his wife and five children. At the time when our story begins, Lia was expecting another.

It was in the year 1848. How crowded with important events was that memorable year! A strong breath of freedom was sweeping across the hills and plains of the old continent, a longing for justice awoke in the hearts. Everywhere the people were rising, and the thrones of their oppressors were tottering. It was a beautiful dawn of hope. But, alas! what a gloomy night followed!

One must not imagine that the poor Jews of Busk knew nothing of these happenings. They perceived very well that an unusual force was astir in the world that year, when His Majesty, the Emperor, honored them with three successive subscriptions.

Until military service became obligatory for all in 1866, the Galician Jew had never ceased to protest against the noble trade of arms. Orthodoxy, not cowardice, made him shun the barracks. Once he had enlisted, he had to renounce eating kosher—a terrible eventuality for those who rigorously followed the precepts of their law. An even greater evil was their breaking the Sabbath law by having to work on that day. For whom and why they were fighting, they did not know. To be killed in the defense of Jerusalem they would have understood. But to risk one's life in some quarrel of the Christians, how absurd!

These were the reasons why the Jewish communities of Galicia tried to save their youth from military service. They succeeded in doing so by the simplest strategem. What did the emperor want? A certain number of soldiers to fight and be killed according to the rules of warfare. They furnished him his share. The emperor was satisfied, and so was Israel. But how was this miracle accomplished?

All communities in Galicia, where a sufficient number of Jews were living, were then divided into Christian and Jewish districts. The census made known the number of inhabitants of each section, and the number of conscripts which each was to furnish was determined in proportion to the population. Now the Galician villages were then invaded by Jews from Russian Poland who had fled across the border to escape the horrible persecutions under Tsar Nicolaus. These refugees fortunately did not share

*A thrilling Galician tale of a Jewish soldier who received his reckoning at the hands of his people.*

*But read of the struggle!*

the Talmudian orthodoxy of their co-religionists and besides, being bare of all resources, they did not object to donning a uniform. Thus the bargain was assured in advance. Bribing

into complicity the police and the gendarmerie, the man, having received his pay, assumed the civic status of his orthodox brother and served in the ranks, while the latter lived kosher, abstained from all work on the Sabbath and dreamed of a reconquered Jerusalem.

Until the year 1848 this system had functioned to general satisfaction. But that year, with war in the interior, in Italy and in Hungary, the emperor needed more human blood. Thus, as I said before, the poor Jews of Busk had to suffer three successive conscriptions, like all other subjects of the empire. Such things had happened in France in 1813 and, like many subjects of the Emperor Napoleon, the Jews of Galicia were willing to pay a good price to be spared the glory of heroes. However, the meager purse of these people could not bear the triple demand for human flesh. Those of Busk were still able to buy four substitutes a year, which was the ordinary tribute, but to furnish twelve was a sheer impossibility.

At the first and the second conscriptions by some chance they succeeded in getting out of their dilemma. They mortgaged, they sold in order to save the holy ark and the God of Abraham had the joy of seeing all the sheep of his flock intact. But when the third conscription came, they were without resources. The supply from Russian Poland had decreased and, the demand being greater than ever before, the price of a man had risen beyond all proportion. All the safes having been emptied before, they found themselves at the end of their means. By a supreme effort they succeeded in buying

three more substitutes. But for the fourth no one could be found. They had to resign themselves to choose from Israel itself a victim for the bloody tournaments of Christian barbarism.

The idea of drawing lots among the young men that had passed their twenty-first year, as the law required, did not occur to anybody. The council directing the affairs of the Jewish community and composed of the wealthiest and most pious of its members, realized the fact that one should not leave to mere chance to decide who was to be offered to take part in the holocaust. How could one risk to sacrifice one of the rich, representing perhaps a capital of some five or six hundred francs? Doesn't one even in such crises meet with that oligarchy of money, which appropriates all it can from the less favored classes?

But an even more serious question presented itself. Religious sentiment raised above the ordinary rank persons more or less distantly associated with the divinity; hence it did not permit a "Lerner" to live among the uncircumcized. The Lerner is a man devoted to serious Hebrew studies, he who pores over the Talmud and the Kabbala. Such men form the real aristocracy of Israel, which dates back beyond the temple destroyed by Titus. A Lerner, who is neither merchant nor artisan, is readily accepted by the girl with the richest dowry, just as our marquis are by the least attractive among America's young millionaires. So it was unanimously decided by the Sanhedrin of Busk to put into a hat the names of the lowliest members of the Jewish community and let chance make its choice.

It was the name of Schlome Fuss that was drawn. When night came, the gendarmes instructed to carry out the law broke into the home of Schlome, dragged him from his pallet, regardless of the tears of his wife, and, having bound him, led the stunned tailor without any explanation to the police station of the neighboring

(Continued on page 505)



FORMER PREMIER GEORGES CLEMENCEAU

# Men Who Died for America

*What Ten New York Boys Might Have Been Had They Lived*

By William Jucngst



SERGEANT GILBERT  
KAPELMAN, DIED IN  
THE VEILE SECTOR

and the wheat." Their march, however, continues in a land where only dreams live. They are the dead, over whom blow the poppies of Flanders and the French lilies. The most of that kahki-clad host are young men, beardless youths some of them, who had gone but a little way along the path to El Dorado—the Land of Heart's Desire. And now their pilgrimage must be taken up over a different roadway and with new fellow travellers.

Among that host both of doughboys and tommyes there are many, many Jews. It behooves us to remember that in faraway Europe, sleeping beneath the Six-Pointed Star are countless lads who were cut off in the first flush of youth. They sacrificed their lives in order that democracy might not perish and that self-respect might be more than an empty word to posterity. Lest we forget that it was in early manhood they were killed, let us take a few names from the list of New York boys who "stayed over there" and upon a few facts gleaned from their relatives and army records build phantom-careers. Let us figure out what they might have been and then go on our ways resolved to make our world what our dead would have wanted it to be. Let this realization of the brevity of these lives intensify our sense of gratitude.

Think of the great deeds that might have been wrought by that D'Artagnan of the pen, Major Du Bois. The major was not a fighting man. His heroism was of the tacit sort, but his sacrifice was genuinely supreme. For fifteen months this man, according to his associates, worked on an average of sixteen hours a day as

Disbursing Quartermaster of the Third Division in France. After the armistice was signed his superiors forced him to leave the service. He died at Fort Houston, Texas, on October 23, 1919, of tuberculosis contracted through overwork.

Major Du Bois' real name was Benjamin Duberstein but he changed his sobriquet when he enlisted in the regular army. He was born in Manhattan in 1885. He enjoyed a public school education and when his parents moved to the Bedford section of Brooklyn he obtained employment as an errand boy.



MILTON J. BEHRMAN,  
KILLED ON HINDENBURG  
LINE

Enlisting as a private, Du Bois was soon elevated to the rank of sergeant. When the Third Division sailed for "over there" he was a captain, attached to the Quartermaster's Corps. Pleurisy claimed him for its victim when the troops reached Bricon, but the doughty "clerk" refused to go to bed. He kept at his job. He personally counted out \$20,000,000 in pay while the division was in France, he received the proceeds of commissary sales, post-office receipts came to him, and he was required to have at hand a minimum of \$1,000,000 for more than a year. Not a penny did Major Du Bois lose. Never were the books awry.

Du Bois received the gold leaf in December, 1918. As disbursing commissary he participated in all five major engagements and saw action, both in France and Germany. At the time of his promotion he was stationed near Coblenz. The furthest he ever was from the front-line trenches is ten miles. Usually he and

**"THEY'RE** marching on to glory, through the poppies and the wheat, in the land where the Dead Dreams go."

Thus spoke Alfred Noyes of hordes of awakened dreamers who hugged dully shattered hopes of yesterday, as "crammed and jammed in buses," they realized that once again Spring had come with its barrel-organ call to happiness and gaiety.

But the work-ridden hordes of London and their kindred on this side of the water have another army "marching on to glory through the poppies

his men were under fire along with the gunners and the infantry. No sooner had the Boches been driven back at Chateau-Thierry, than he established the first commissary dump and stayed there all night while shot and shell flew over.

HE NEVER PULLED A TRIGGER.

Such was this hero who never pulled a trigger. The nation has reaped the fruits of his peculiar genius, but all too soon. And may these few facts about him hint to every self-effacing young accountant, to the weary bookkeeper toiling at his high desk, that in Major Du Bois and others like him, the world at large has caught a glimpse of the romance inherent in "the men behind the pen" and has been taught to sense in workaday natures, big things that it never even suspected before.

Still, were you and I a few years from now to watch Hyman Freiberg playing at pitch

and toss with Dame Fortune, in the Stock Exchange as an official of a Wall street brokerage firm, would we recognize the calm efficiency and quick decision of Hyman Freiberg as kindred to the spirit that swayed Second Lieutenant Freiberg, when he would not leave his men, at Chipilly Ridge although blood was gushing from a wound sustained early in the advance.

A New York boy was Freiberg, born and brought up in Manhattan. He was educated at the College of the City of New York and won the degree B. S.. On September 23, 1917, he was drafted. Leaving his Wall street office

and bidding good-bye to the home-folk in a Lenox avenue grocery store he sailed and was made Second Lieutenant on June 1, 1918, Through the hells of Chateau-Thierry and Belleau Wood he passed unscathed, but at Chipilly Ridge, the reaper came. Scarcely had the advance begun when German lead entered his body. On he pressed, however, at the head of his men until he fell, exhausted from loss of blood. Steadfastly he refused to be evacuated. As preparations were being made to dress his wounds on the field a passing shell sent this twenty-four year old lad into the limbo of the unknown. The page of his future is blank.

Perhaps, if the courageous lieutenant had been spared to a world which needs such people, and had returned, he would instinctively have felt a thrill of camaraderie as he stepped into the taxi-cab of Abraham Grobtuck. That's all Abe Grobtuck was, a taxi-driver, and that's what he would have been, undoubtedly were he not sleeping today in a cemetery near Ville Savoye. And even the veriest snob would admit that to follow any calling and be an Abe Grobtuck means very much indeed. The cab-driver hailed from where his family had lived since his parents' immigration from Russia. After two terms at high school, Grobtuck's education ceased and he learned how to drive a machine while working on the delivery trucks of a large department store. Within a few years he found himself piloting a taxi through New York's crowded streets. Then came the war. He was drafted, entering the army on September 28, 1917. Attached to Company K of the 308th Infantry, Grobtuck was first a bugler and then battalion runner. The end came on August 28 and the manner in which it came, earned him a posthumous Distinguished Service Cross.

While he was carrying a message asking for reinforcements, this young fellow ran through Ville Savoye with mustard gas tearing up his lungs, until shell-fire ended his agonies as he passed across an open field under direct observation of the enemy. Abe Grobtuck had yet to see four times seven chapter closed, for he was born on March 20, 1892. But much lay ahead; four times seven is



SAMUEL KALTMAN,  
KILLED IN THE ARGONNE



LIEUT. DAVID BARIS,  
KILLED IN ACTION

on March 20, 1892. But

vastly short of three score and ten.

**BRAVE AND GENTLE DAVID  
HOCHSTEIN.**

The bravest are the tenderest, some poet has said. At any rate the Jews may say that among their bravest are the gentlest. David Hochstein was an artist, a musician, delicate and sensitive. He was also a soldier and a leader of men. Little need is there to use one's imagination in prophesying what would have been his lot.

On February 16, 1892, David Hochstein first saw the light of day in Rochester, N. Y. There he played through a happy childhood and there he was educated until after he was graduated from the East High School and became a student under Ottoker Sevcik in the *Meisterschule* at Vienna. Having won the triple prize at Vienna he went to Petrograd and studied with the great Auer. His public career as a violinist was distinguished. He was soloist of the Rochester Orchestra and of the Philharmonic and Orchestral Society organizations. What is more, Hochstein enjoyed enviable success as a concert player.

When the musician first answered the draft call he was a private; when his detachment sailed for France he was a second lieutenant. Nancy was the scene of his last recital when he appeared with *L'Orchestre des Concerts*. Before a few weeks had passed, on October 12, 1918, he fell in the Argonne Forest. In him Jews lost a good co-religionist and as Leopold Auer said in a letter to the lad's mother:

"In him America has lost one of her

finest artists."

It is interesting to note, in passing, that the young soldier-violinist was the nephew of America's greatest military pacifist, or "violentist"—Emma Goldman.

David Hochstein was glad to be a soldier. In that class we have a young man who might have had himself located with a non-combatant division and perhaps returned safe home to those parents in



Photo by Harry Levy Service Corporation

The late Col. Cutler presenting to Secretary of War Baker a film of the activities of the Jewish Welfare Board for the official archives of the Department.

Brooklyn. But Sergeant Gilbert Kapelman chose to shoulder a gun and because of his choice he passed into that land from out whose bourne no traveler returneth. This lad before his number was drawn was dental surgeon to the New York Hospital for Deformities and Joint Diseases. He should have lived for many years to have administered the much deplored dental anaesthetic. Instead he swallowed the poison gas of the Hun somewhere in the Veile sector, on September 7, 1917, and died one month later in a base hospital.

Kapelman was born in Manhattan in December, 1895. He went to C. S. No. 80 and later to Boys' High School in Brooklyn. His professional training was gained at the New York College of Dentistry. It was in September of 1917 when he entered the national service as a private and a few months later he won chevrons with the 306th Machine Gun Battalion. There he served with honor and distinction until the end. A specialist before he left the United States, what might this young man have done in his maturer years?

Is there a mother who has not at sometime dreamed that her son would be a doctor? For that matter

what tiny youngster has not at some time purloined a pair of spectacles and dosed his sister's doll with pills? The dream of Milton J. Behrman that one day he would be a healer of men was thwarted by a German bullet when he was only nineteen years old. Born and raised in Harlem young Behrman had always been interested in medicine and when he sought employ-

(Continued on page 489)

## The War Record of American Jews

The outstanding features in the remarkable record that the Jews of America made for themselves in the World War may be summarized in six paragraphs:

1. In actual numbers the Jews of America contributed from 200,000 to 225,000 men to the United States Army, Navy and Marine Corps.

2. Proportionately, on the basis of population, they have exceeded their quota by at least one-third. On Armistice Day, November 11th, 1919, the forces of the United States numbered approximately 4,800,000 men. The Jews of America, who constitute but three per cent. of the population, should have contributed about 130,000 men to the service. Actually they have contributed, according to the latest data available, nearly 100,000 more than their share.

3. The volunteer spirit among American Jews was extraordinary. There were nearly 40,000 Jewish volunteers in the service, according to the best evidence, or practically twenty per cent. of the total Jewish contingent. This is a record unexcelled as far as now known, by any other element of the American population.

4. The record of honors conferred upon Jewish soldiers for valor in action is remarkable. The Office of Jewish War Records has already listed nearly 800 citations for valor, of which 501 were conferred by the American command, 223 by the French, 25 by the British, and 75 by various other allied commands. Of the most valued Congressional Medal of Honor—of which only 78 have been conferred to date—at least three were awarded to Jewish soldiers. The Distinguished Serv-

ice Cross is worn by at least 130 American Jews, the rare French *Medaille Militaire* by two American Jews, and the *Croix de Guerre* by 174 Jews in the A. E. F.

5. There were nearly 10,000 Jewish commissioned officers in the several branches of the service. In the Army there were more than sixty colonels and lieutenant-colonels, more than 350 majors, 1,400 captains, and over 7,000 lieutenants. In the Navy there were over 500 Jewish commissioned officers, the highest rank being that of Rear Admiral. In the Marine Corps there were over 60 Jewish commissioned officers, including one Brigadier-General.

6. The total of Jewish casualties, according to the latest estimates, was from 15,000 to 16,000, including about 3,500 who made the supreme sacrifice.

# Jews as Literary Idealists

By Clement Wood

**I**T is a common sneer that the grovelling position of the American stage, both spoken and wordless, is due to the itching commercialism of Jewish managers and producers. A sneer is a cheap and easy way of dodging facts,—a handy, harsh weapon, often used from behind, and hard



CLEMENT WOOD

Author of "Jehovah," "Mountain," etc.

to answer effectively. There is, as always, the ember of truth below the smoke-screen of lies.

Our stage, taken as a whole, breathes a murky, unreal, provocative atmosphere of unlisted legs and unlingered limbs, of tawdry melodrama and tinselled happy endings, which resembles life about as much as a Chinatown chop-sewery represents the spacious, contemplative soul of the Orient. And there are Jewish managers and producers—perhaps more than the non-Jewish ones—whose lust for dimes and dollars has kept our average hurly-girly show below the average intelligence of that row of tired pleasure men whose heads are innocent alike of hair, ideals, and intellects. But why blame the whole thing on a few of those responsible—and blame the race for that few?

It is a too frequent trait, when the hounds are in full cry, to think all vices and no virtues of the fox. It was easy to join the clamor and see all Germans as Prussian, Huns, red-fisted villains—forgetting Beethoven and Mozart, Kant and Hegel, Goethe and Schiller. It requires no effort for a Southerner to regard all negroes as murderers and worse, ignoring that Coleridge-Taylor and Harry T. Burleigh, Paul Lawrence Dunbar and Booker Washington, Will Marion Cook and W. E. DuBois, are of the hated race. It is a simple matter for prejudiced-blinded Christians, as the noun is used, to lump all Jews together as Shylocks, ancient or modern, and give no thought to David and Judas Maccabbeus; to Maimonides, Marx, Spinoza, and the Mendelssohns; to Zangwill, Heine, and Christ.

Any line of human activity today answers fully the casual jibe. It is the Jewish schoolboy who is surcharged with a flaming idealism, while quite often his gentile playmate has no higher thoughts than aping the adventures of Tarzan. The two greatest modern ideological conceptions of human nature and its causative forces come from two Jews—Karl Marx and Sigmund Freud.

If the race of Job and Solomon cannot claim the dramatic genius of George M. Cohen, as he is advertised on the East Side, it still has its Pinsk's and its hundred less-known dramatists of abiding worth, and, in the more obviously commercial drama, its Elmer Rice, its Percival Wilde, and more prominent ones. To counterbalance the unworthy managers and producers, it has men whose vision and practice constantly struggle against the depressive tendencies of the age.

In criticism, there is the savage honesty of H. L. Mencken and George Jean Nathan—a partially disabled honesty, it is true, as of two men with only half an eye apiece—half Norn, half Cyclop. But how piercing, and damaging, and honest, is the vision of that one joint eye!

The English novel is one of the flowers of English culture. Zangwill's splendid stories occur at once; and high among the topmost blossoms of the art is the finished craftsmanship of Leonard Merrick, another Jew. His art strains comparison—the cleverness of O. Henry, the finish of a French Parnassian, the substance of the earlier Hardy and the later Georgians—these and other great gifts are ever his. Out of his drab background of reality, out of his biting etchings of the forgotten trifles that are life, with no whisper of the teachy-preachy, he achieves an immanent sense of what ought to be, and is not; and what are ideals but this?



MONTAGUE GLASS, OF "POTASH AND PERLMUTTER" FAME

American has done less in this field. But if there has been a "great American novel" written, our choice would go to "The Rise of David Levinsky," by Abraham Cahan. The homely studies of Montague Glass, the more pretentious efforts of Edna Ferber and Fannie Hurst, these, too, come



BENJAMIN DE CASSERES  
"The Great Anarch—"

from the despised and rejected brothers of Moses and sisters of Mary.

Poetry is idealism in its most concentrated form: and since, we are told, the Jewish race lacks this aspiring quality, we can find no Hebrew singers. How queer such silly generalizations appear, in the light of the facts! Just before Walt Whitman's first slim "Leaves of Grass" jolted poetry's accepted rhythms and attitudes and subject matters, Adah Isaacs Menken published a volume in the same polyrhythmic form that Whitman later used, fresh in attitude and treatment, and shot through with a singing search for the things that should be. She calls "Hear, O Israel!"

Against the enemy lift up thy sword  
of fire, even thou, O Israel! whose  
prophet I am . . . .  
Give me time—oh give me time to strike  
from your brows the shadow-crowns  
of wrong!  
On the anvil of my heart will I rend  
the chains that bind ye.

More than half a century later, a stretch broken by the poignant notes of Emma Lazarus, one of the earliest figures in the present poetic renaissance was James Oppenheim. He sounds, with a shade too much repetition, the note "Forth! Let nothing bind you! . . . Dig down to Self, and set God free." He looks for no ready-made millennium. Instead, he says:

This is man's destiny . . . .  
We are the light of Earth,  
And we shall be the light of the  
heavens . . . .  
We are flesh on the way to godhood.

Elias Lieberman is one of the poets of today who breathes vision and idealism, as his "Credo" asserts:

I believe  
In climbing upward  
Even when the spent and broken  
thing  
I call my body  
Cries "Halt!"

The same poet's "Jerusalem Denied," which first appeared in these pages, is even greater, both as denunciation and prophecy. It rings with righteous wrath and righteousness.

American Jewry is entitled to lay half claim to Horace Traubel, the copious biographer of Walt Whitman, and a singer in his own right. Traubel's message was greater than his skill in conveying it; he scorned literary skill, and cynical time may repay him scorn for scorn. But he has left a definite imprint upon the thought of today. Samuel Roth, younger than the others mentioned, belongs to both today and tomorrow; his work is definitely crescent. His "Europe: A Book for America" ends with a fervent picturing of the vengeful Jehovah, repaying upon the *goyim* what they have earned:

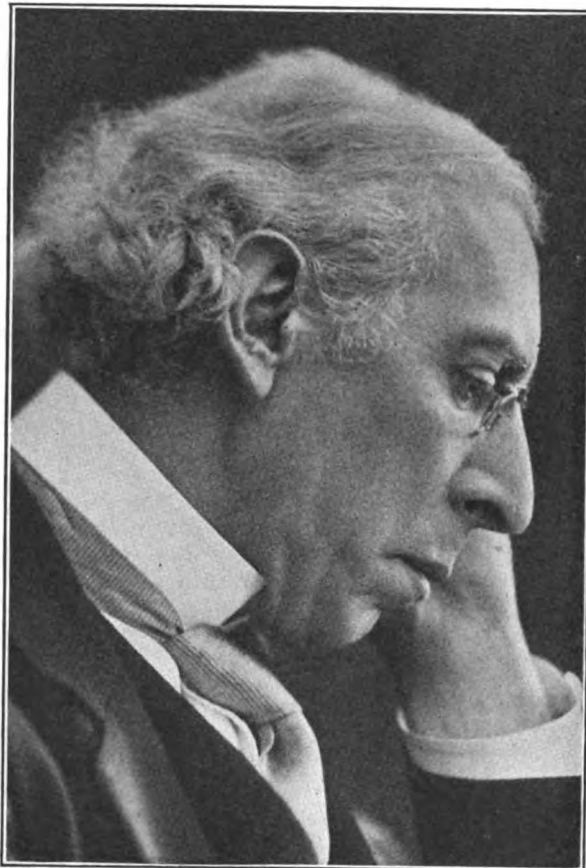
Out of the clouds will I suck the  
thunder for power,  
And out of the lightning will I  
wrest the swiftness of power,  
And I will raise up my arms once more,  
And they will yet know that I am the  
Lord!

The preachment of revenge is essentially idealistic, though on a lower plane than some other visions.

The astringent heart songs of Heine have been translated by Emma Lazarus and by Louis Untermeyer, one of the clever voices of today. And in the realm of light verse Franklin P. Adams, "F. P. A.," to the "column fans" of the New York *Tribune*, and Arthur Guiterman, are gifted high above the average. And they are merely using a different vehicle to express the same



SIEGFRIED SASSOON CLEAR-VISIONED POET



ISRAEL ZANGWILL

mordant idealism that speaks more openly in the other poets mentioned. Many others are worth more than mention, especially Florence Kiper Frank, Samuel Hoffenstein, Samuel A. DeWitt, Irwin Edman, Babette Deutsch and Alter Brody.

At times this idealism is expressed in verse especially Modern, New, Post-Futuristic. Of such is the mystifying music of Mr. Benjamin de Casseres, who is, take it from his verses, as we did, a great many things:

I am an eavesdropper, a peeper, a  
cosmic footpad . . .  
I am the Watcher, and me nothing  
eludes . . .  
My breath is world-wither . . .  
I am the footnote that explains that  
old undecipherable palimpsest  
called Life . . .  
I am the visible Invisible,  
The eel that slips through God's hands,  
A dominoed Abstraction . . .  
I crouch in my being, implacable, re-  
ceptive, the ears of my soul in  
rigid prick,  
Catching whiffs of the Verities . . .

Few ears are so agile as to catch whiffs; it is an unparalleled spiritual gymnastic feat. We have been assured time and again that Mr. de Casseres is a Great Anarch—and we are willing to let it go at that. Great Anarchy, if this be it, helps amuse a clouded world; as such it is welcomed. In the midst of the Cubistic Painting, the Fourth Dimensional Sculpture, the Vortical Poetry and the Tornadic Music which have recently filled the modern jazz parlors of the Muses, Mr. de Casseres is at home.

It is one of the ironies of facts that this charge of commercialism should be leveled at a time when two of the noted commercial families of this race have each

produced a poet. The Sassoons, of East India, have just given to the world Siegfried Sassoon, captain in the world war, and clear-visioned poet of the hideous soul of the horror that is war. No clearer voice has come out of the trenches than this son of generations of bankers, who draws drafts on beauty, and cashes checks on irony and wonder. An American and English family, the Speyers, has recently shown in Leonora Speyer another authentic singer, a softer muse than Sassoon's, but just as certainly a poet.

Jews, as a race, dream dreams. So do other races: but the Jews excel in the intensity and the sweep of their visions. The vision that Moses saw still breathes in the hearts of millions; the ideal the horny-handed carpenter of Nazareth pictured hovers above a million weather-beaten spires. The studied persecutions of the dark ages were intended to shut the race from the light that promised a fairer dawn; but the light is still here, and its chosen tongues again and again are of the children of Jesse, or the harsher offspring of Isaiah.

#### Twenty-three Year Old Boy Receives Professorship

Israel Maizlish, of Lynn, Mass., instructor in mathematics and science at the University of Iowa, will, while assuming his new duties, study for the degree of Doctor of Philosophy. Mr. Maizlish, who is 23 years old, graduated last June from the Massachusetts Institute of Technology, receiving both the B. S. and M. S. degrees, a singular honor claimed by only few graduates of Technology. He came to this country only ten years ago and after graduating from the English High School, Lynn, with high honors, winning both medals awarded by that school, he entered Tech.



ARTHUR GUITERMAN, LIGHT VERSE WRITER

# "Our Own Protocols"

## Being Newly Unearthed Secret Documents Throwing Light Upon the Sinister World-Wide Conspiracy of the Learned Elders of Zion of the Third Degree

### Pedigree of the Manuscript

THE following manuscript has been handed to us by a personal friend, now deceased. The documents came into our possession very recently, with the positive assurance that they are true copies in translation of the originals stolen by a woman, in the dead of night and at great peril to her life, from one of the most influential and most highly initiated leaders of the most learned Elders of Zion. The theft was accomplished at the close of a secret meeting of the initiated members after they had discussed their vicious conspiracy to bring the unregenerate world under the feet of the Autocrat of Zion.

We cannot, of course, reveal the name of the personal friend, nor the name of the woman who stole the documents, nor the language in which the documents were originally written, nor the place where the meeting was held, nor the names of the most influential and most initiated Elders from whom they were stolen. But we assure all Jewmaniacs that the Protocols here to follow are genuine, authentic, Jewish in origin, written by Jews, their purpose being nothing less than complete political and religious domination of the world.

### PROTOCOL ALEPH\*

I will be plain spoken and will reveal the present situation without any mental reservations.

The third Section (1) is on our track and we must be wary and tricky. The time is coming when the Goyim (2) will awaken to the skillful maneuvering of our world-program and we must be prepared to outwit them. Let us now bring to play all our cunning and machiavellian in-trepidity.

It is necessary for us to devise means for the protection of the records of our secret meetings and to contrive that our Protocols should never, on the pain of death, fall into the hands of the Goyim.

Our most learned and most highly initiated Elders have already battled with the serious problem. We require but the approval of this most select and secret conclave of our Elders to proceed.

Should perchance one of our most initiated brothers grow slack in his secretiveness and watchfulness under the terrific burden of our devilish machinations and accidentally reveal the notes of the lectures on our world-program delivered in these most secret meetings, or should perhaps one of our weaker brothers fall into the clutches of a modern Delilah who would steal the Protocols, we, with our well known aptness and cleverness, have fashioned a trick that will deceive the Goyim. Or is it *Goy's*?

\*This word has puzzled greatly all the experts who are studying the International Jewish Conspiracy. Authorities on the Hebrew language are agreed that it is the name of the first letter of the Hebrew alphabet. Strange to say, however, while the letter has a name, it is not pronounced, even by the Jews who ought to know the Hebrew language. It is assumed, accordingly, that this letter has a secret pronunciation which is known only as a password among the most highly initiated and most learned of the secret group which is leading the world conspiracy.

(1)—That Division of the Russian secret police which, under the Czaristic regime, was charged with the suppression of the Anarchists and Revolutionaries. (2)—A Hebrew word which means non-Jews or Gentiles.

(3)—Since the Mormon Church was founded in 1830, it is evident that this Protocol must have been disseminated before that date.

### A NEW RELIGIOUS SECT

Let us create a new religious sect which shall consider itself the Chosen People and all those who do not belong to the sect as Goyim. Already our most highly initiated and most learned Elders have engraved on plates of gold a Book of Revelations which is credited to Moroni, son of the Prophet Mormon. Our clever agents in America have selected a man with the most ordinary name of Joseph Smith, in the State of New York. These engraved plates of gold will be hidden in the hills near his home. By means of witchcraft, divination, and other occult sciences, in which we are so proficient, we shall come to Joseph Smith in the night in the form of a celestial visitation. Smith will discover these engraved plates of gold, and found the religious sect of Mormons. These Mormons will consider all those who are not of their company as Goyim and in due time we shall cause the proverb to arise among people: "In Utah the Jew is a Gentile."

Thus, should our Protocol's setting forth our diabolical secret conspiracy be discovered, we shall, through the power of the press which we control, influence the world to believe that the Goyim referred to in our Protocols include us and that, therefore, could not possibly have originated with us. (3)

However, our wisdom and our astuteness do not stop here. We have devised an additional setting forth our diabolical secret Protocols, which cannot fail. Instead of referring to the non-Jews as Goyim, let us hereafter refer to them as GOYS. Should an official of the Third Section, no matter how minor his position, publish them in Russia, and should Jewmaniacs in England and America translate them

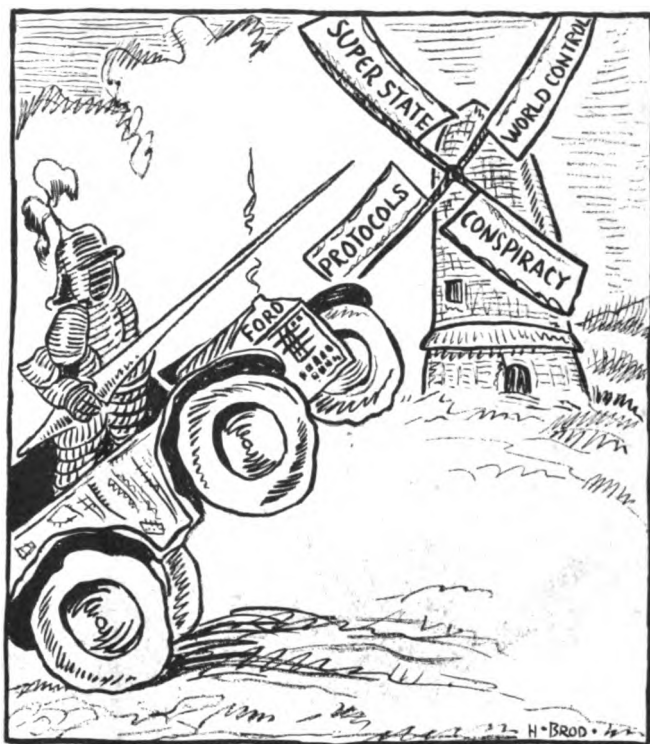
into English, we may well count on the credulity of the publishers.

No publisher of secret documents which are stolen by a woman in the dead of night will pause long enough to authenticate them. Assuredly, they will not consult an intellectual Jew as to their authenticity. If, therefore, we refer to the Goyim as GOYS, we shall throw the publishers and the readers of the Protocols completely off the track.

You see clearly what I mean. When our Protocols are discovered and it is flashed upon the world that our diabolical program is aimed against GOYS every person who knows anything at all will say, "No intelligent Jew, even the least educated of them, ever refers to the non-Jews as GOYS. There is no such word in the Hebrew language." Therefore, they will reason that the very use of the word GOYS stamps the Protocols as forgeries, faked against the Jews by an ignoramus who wished them ill, and published by men who, in their own ignorance, have been imposed upon.

This will throw the unsuspecting non-Jews off the track. They will laugh at the publishers of the Protocols and, incidentally, we, the wise and most initiated Elders of Zion, will also laugh in our sleeves, ah, ah! oh, oh!

[The Second Protocol in this series was handed to us in the original language. The manuscript is so old and worn that our own experts are having the greatest difficulty to decipher it. We hope to publish it, however, in an early number.]



DON QUIXOTE ON A MOTOR CAR



# French Jews in Public Life

By Captain Sylvain Halff

Translated by Harry Schneiderman

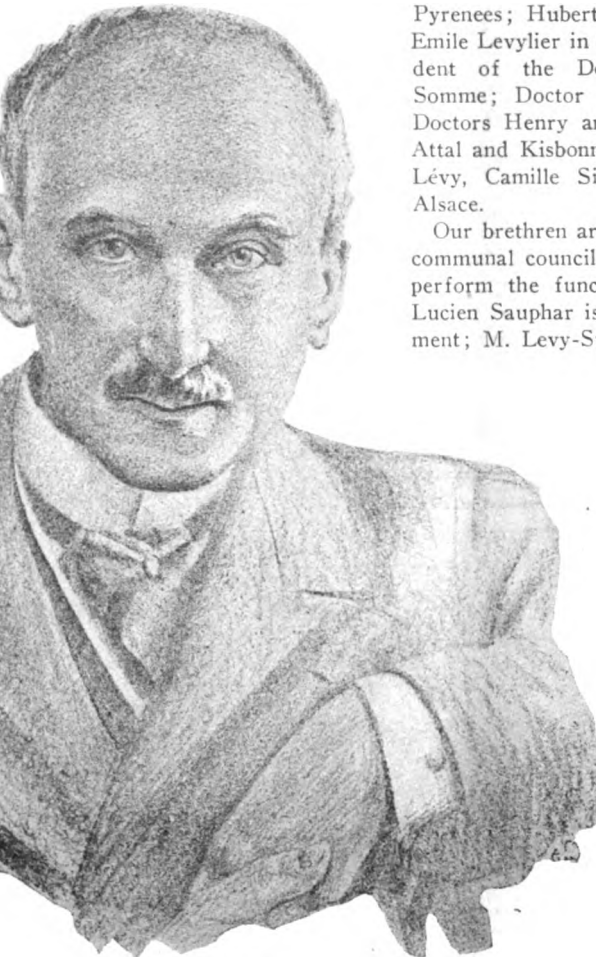
**I**NCLUDING Alsace-Lorraine with its 30,000 Jews and Algiers which has approximately 70,000, the total Jewish population of France may be estimated as 220,000. When one considers on the one hand the infinitely small proportion which they constitute of the general population (38,000,000), and on the other hand the multiplicity of the callings and professions in which they are represented, it may be asserted that by reason of their complete assimilation, their aptitudes have carried them into all domains of activity.

It is not possible, and it is not the purpose of this article, to give a statistical enumeration of the hundreds of Jews who reflect honor upon the name in all the diverse liberal professions: attorneys, engineers, teachers, physicians—or in the commercial and industrial lines. It is our purpose, in the following paragraphs, merely to show, by the selection of a few typical categories and names especially representative in each of them, the active role played by Jews in contemporary French society and the honorable position which they occupy therein.

## IN POLITICAL LIFE

During the course of the war, three Jews were members of the Government. M. Klotz was Minister of Finance and, in this capacity, one of the five delegates of France to the Peace Conference. Messieurs Masse and Ignace functioned respectively as under-secretaries of State and of Military Justice.

The two houses of the French Parliament include at the present time seventeen Jews, five in the Senate and twelve in the Chamber of Deputies. The Senators are Fernand Crémieux, Raphaél



HENRI BERGSON, FRENCH ACADEMICIAN

Georges Lévy, Henri Schrameck, Paul Strauss, and Lazare Weiller. The twelve Deputies are Leon Blum, Bokanowski, Erflich, André Fribourg, Edouard Ignace, Louis Lucien Klotz, Alexandre Israël, Georges Lévy, Georges Mandel, Maurice de Rothschild, Camille Simonin, Uhry.

In the Departmental Assemblies there are numerous Jews. We will cite a few of the most prominent: Clement Lévy and Milhaud in the

Department of Bouches-du-Rhone; Edmond Raphaél, in the Calvados; Ulmo and Lévy-Alphandery, in the Haute-Marne; Pierre Masse in the Hérault; Georges Mandel is president of the Conseil General of the Gironde; Moise Levy and Schwob, in the Haute-Saone; Maurice de Rothschild in the Hautes-Pyrenees; Hubert Stern and Uhry in the Oise; Emile Levylier in the Marne; L. L. Klotz is President of the Departmental Assembly of the Somme; Doctor Vinaver in the Seine-et-Oise; Doctors Henry and Charles Aboulker, and MM. Attal and Kisbonne in Algiers; Grumbach, Henri Lévy, Camille Simonin, and Georges Weil, in Alsace.

Our brethren are also largely represented in the communal councils. We will cite only those who perform the functions of mayor. In Paris, M. Lucien Sauphar is mayor of the ninth arrondissement; M. Levy-Strauss is vice-mayor in the second; M. Veil is vice-mayor in the tenth. Outside of Paris, in the provinces, Emmanuel Levy is vice-mayor of Lyons; Henri Lévy is assistant mayor of Strassbourg; Leon Meyer is the mayor of Havre; Léon Schwob of Belfort; Emile Schwob of Héricourt; Ullmann of Montebéliard; Joseph Reinach of Digne; Moise Lévy of Gray; Lévy-Alphandery is mayor of Chaumont, in which the general headquarters of the American forces were situated during the war. Others are Uhry, mayor of Creil; Mandel of Soulac; Frois, vice-mayor of Bayonne; Lucien Perquel, mayor of Montmorency; Charles Willard, vice-mayor of

Luneville, Emile Levylier, mayor of Courdemange; Gustave Dréyfus, vice-mayor of Dombasle-sur-Meurthe; Rothschild, vice-mayor of Rosières-aux-Salines; Nounez, mayor of Saint-Barthémy; M. Lisbonne is mayor of Sidi-bel-Abbes; Freund-Deschamps, mayor of Lisle-en-Rigault; Maklouf de Jacob Tordjman, vice-mayor of Palikao in Algiers. An imposing list this is, probably not equalled anywhere else.

The elite of French thought is included in the five great Academies which comprise the Institut de France. Each of these academies has one or more Jewish members. The Académie Française for a long time remained closed to Jews. Founded by Richelieu on a Catholic - aristocratic basis, it preserved this complexion for centuries.

(Continued on page 494)



JOSEPH REINACH  
Assistant Mayor of Digne



M. LOUIS LUCIAN KLOTZ  
Former Minister of Finance

# My Father and I

By Mary Hevash

I.

WHEN my father came to America, he found all his townspeople and relatives-in-law working at the garment trade. In Galicia, my father had been a merchant of woodenware for granite, and tin utensils were yet inventions of the future. We ate with wooden spoons, the baby played with wooden dolls and bread was prepared in a wooden kneading trough. When he saw that for six days of work a definite wage was received without the attendant uncertainties that used to worry him in Krakoviak, he, too, soon after his arrival, was turning out stylish little cloaks for native-born American children, before I had even dreamed of possessing one.

He was willing to toil at the machine in order that I might take advantage of the educational opportunities that Galicia had denied him. Wishing to make his burden lighter, I used to work during the summer vacations. One summer, I was employed as piece worker at fancy feathers. I had to make pompons by gathering skimpy little feathers which I bound with wire into fluffy, zinnia-like balls to adorn pretty ladies' hats. I hope they adorned plenty of ugly ones, too. The dye of the feathers colored my nails and hands and even my face. The feathers fondly stuck to me. They were in my hair and on my skirt, so that when I was walking home from work I was picking feathers all the way.

When I received my first pay envelope, I went with it to my father and joyfully handed it to him as he was finishing the day's work at the machine. After tearing the envelope, we counted two dollars and eighty cents! He looked at me, full of dye and feathers, saw how tired I was and drew his hand over one side of his pale, shiny face.

"You shall not go there any more," he said emphatically, "you shall not go back!"

Slowly, unconsciously, I sat down beside my father and started to turn capes on the right side. My father was naturally slow and manually unskilled so that he always had to have a "helper." He used to look up for a strapping young fellow who had just stepped off Ellis Island whom he taught how to sew so that the garments could be completed on time. After a couple of weeks, the assistant usually received 30 per cent of the gross wages; at the end of the month, 50 per cent; and at the end of two months, he not only balked at working for, but with my father, having far outstripped him in skill and speed. Therefore, when bundles of work were being dealt out, they were grabbed on all sides while he was still struggling with an unfinished lot.

On Friday afternoon, he would cease pressing the pedal, for his Sabbath had begun. He packed up a huge bundle of coats and took it home, where all of us children helped him with the sewing on Sunday.

Katie Sheir, the forelady, did not relish my father's closing shop at an unofficial hour. Every "botched" cloak that used to come back from the examiner, she recognized as his; but she could never outwit him, for he used to make a little, cryptic Hebrew mark on the back side of the pin-ticket. She couldn't see

*A sincere story dealing with Americanization for young and old. There is in it the pathos of frustrated aspiration and of maladjustment.*

why he should be singing Hebrew at the machine. Did he think he was in Jerusalem? Indeed, his voice often rang out above the noise of the whirring machines. He used to sing "Remember us unto life" and "Thou sustainest the living," and the other operators joined in, like one great chorus, even if it was innocent of any harmony.

When death stared us in the face, we had learned from our Chassidic fathers to sing bravely of life. But as times were continually changing, it was difficult to keep pace with electric machines and the needs of a growing and numerically increasing family. Knowing all this, and being familiar with coat making from home practice I was henceforth my father's "helper."

My work was closing linings. I lined capes padded with buckram. I sewed together the sides of sleeves and of sleeve linings and sewed these together with a cuff between them.

Then I closed the sleeves and their linings at one run. I used to do that to about fifty sleeves without stopping.

At times my back was breaking beneath the weight of my drooping weary shoulders.

The vacation heat was so intense that my clothes were pasting to my body. The noise was so

tumultuous that the silence at noontime was strangely deafening. At two o'clock we began to sweat and by five, our baked, sticky countenances shone like blurred mirrors. Sometimes in my rigid position, the monotonous work made me forget just where I was.

Some dual personalities are a baffling mixture of good and evil, or the practical and the ideal. Mine consists of a surprising ability for detachment from my narrow environment so that I live in a boundless universe full of color and melody where I freely sing what my actual self longs to pour forth and where a throng of kindred beings values me for what I strive to be and not for what I am. So I wandered back in my imagination, far, far across the sea to the lanes and byways of Krakoviak whence I had come five years before.

The lanes of Krakoviak were covered with hot, scorching sand burning my bare feet. My throat was parched. I ran, ran for water. The faster I was running over the yellow earth and across green fields shot with spears of meadow-gold, the stronger the sun seemed to be shining. There was sun on the earth and sun in the sky. Everywhere were heavy, scented, pure air, acres of yellow dandelions on tall, brave stalks, sweet buttercups and pale saffron sheets of wheat waving gently in the imperceptible, hot breeze.

The waving grain often reminded me of the people in the synagogue. Was the day stormy and turbulent? The grainstalks were bowing to the ground and beating their breasts as on the Day of Atonement. Was the day luxurious with sunshine? It was as on Pentecost, full of the joy of living and growing. And now, the grainheads, upturned in adoration, were thanking the invisible for the sunshine.

But I must run on for my throat is parched and my lips are

(Continued on page 476)



HE ADMONISHED THEM TO BE LAW-ABIDING CITIZENS IN A LAND WHICH PERMITTED THEM TO CARRY SCROLLS OF THE LAW ON THE STREETS

# American Jews as Model Employers

By Isaac Landman

*A department store founded on the proposition that a business is a sacred place and a liar and a cheat has no right in a business.*

HERE is a Department Store in which the employees, from the letter-opener and the packer in the mail order branch to the manager of a department and the chairman of the Board of Directors, take their part in the management of the affairs of the business.

The firm of Weinstock, Lubin & Company, of Sacramento, California, founded in 1874, has thoroughly democratized the running of its institution. The Board of Directors of this firm has probably advanced further than any other similar organization in America in this idea. They have placed the actual carrying on of their business into the hands of a Board of Managers which is composed entirely of employees of the store.

Democratization of businesses is, in the nature of things, a very slow process. It requires men of fine ideals to bring themselves to the point where they have faith enough in human nature in general, and in their own employees in particular, to entrust a commercial house of the department store type in a Board of Managers which is composed entirely of employees.

The house of Weinstock, Lubin & Company, however, was founded by two men whose democracy, whose vision, whose Americanism have gained for them international reputations of service to their country and to their fellow-men.

David Lubin was a supreme idealist. Born in poverty in Poland, practically without any formal education whatever, imbibing the spirit of Americanism out in Arizona, and coupling that spirit with his deep and thoroughgoing Jewishness, proved to be the founder of the now tremendously important California Fruit-growers' Union, forced through Congress almost single-handed a measure for improving parcel post so as to promote direct dealing between producers and consumers, was the father of the Rural Credit Banks in America, and the founder of the International Institute of Agriculture in Rome. Incidentally, it was the founding of this Institution, which leagued together fifty-three nations by special treaties for an international peaceful pursuit, which, in turn, gave birth to the idea, preached by Mr. Lubin before anyone else, of the League of Nations.

Col. Harris Weinstock, the equally able, equally broad-visioned and equally sincere associate of the late David Lubin in the founding and development of Weinstock, Lubin and Company, which, by the way, was the first store west of the Mississippi to hang out the "one-price" sign, has a long list of national and international achievements to his credit as an American and a Jew. He is also an immigrant, self-educated. Governor Gillette, of California, appointed him as a special Labor

Commissioner to investigate the labor laws and labor conditions in foreign countries. Governor Johnson appointed him to investigate the I. W. W., in 1912, and the next year, he studied

for the American Government European systems of Rural Credits. Today he is a member of the California State Rural Credit Commission. President Wilson appointed him a member of the Industrial Relations Commission. Finally, which is most to the point in this story, Col. Weinstock is the founder of a lectureship in "Morals of Trade" in the University of California.

It can be readily seen, therefore, that a Department Store founded by such men with such ideals would consider its business as a sacred place in which neither a liar nor a cheat has any right, and would eventually adopt some democratic form of management in which the employees would share fully both in the management and in the profits of the organization.

However, we shall permit Mr. Simon J. Lubin, the

son of David Lubin, who is now at the head of Weinstock, Lubin & Company, to speak for himself through the means of the following plan and chart of the organization which he has been kind enough to contribute to THE AMERICAN HEBREW.

## DEMOCRATIC ORGANIZATION OF WEINSTOCK, LUBIN & COMPANY

On May 20, 1919, the Board of Directors decided to recognize more fully the right of the employees to take their part, definitely and consciously, in the management of the affairs of the store. The question since that time has been,—just what should be the form of that management, and just how can each take his place in the new organization.

The Board of Directors, as a first step in the greater democratization of the business, placed the actual carrying on of that business into the hands of the Board of Managers, composed entirely of employees of the store. This Board, the governing body of the store, has nine members. These are,—the seven Managers of the natural divisions of the store's business, the President of the Employees' Co-operative Society, and a ninth member, the Chairman of the Board. And perhaps the best way to indicate what are the duties of these managers and also to make clear the entire structure of the organization, is to begin at the other end of that organization, and describe first the simpler positions in it, working gradually toward the centralization of responsibility.

### EACH ONE HIS OWN MANAGER

In a way, each one connected with the business is a manager of his own work. There are certain things which every sales-



Courtesy Hebrew Standard

DAVID LUBIN

**O**UR first article in this series dealt with a firm in the Cloak and Suit Industry in which, for the most part, Jews were employers and employees. The article showed how in this factory, democratized in its operation and profit-sharing, there were no strikes and no lock-outs, but, instead, genuine harmony and remarkably beneficial results both to the employers and employees.

The present article deals with a Department Store, founded and developed by Jews, in which there are very few Jewish employees. Both the ideals behind this establishment and the plan of Democratization are here clearly shown and may be studied with an eye to the future of department store operations by all Jews and non-Jews whose commercial vision pictures them as model employers.

person must take to the department head, however. So we come to the second step in authority, the head of the department, the person under whom there are several people for whose work he is responsible, and he decides questions which these people do not undertake to decide for themselves.

But there are also questions and problems which—in turn—these heads of departments cannot decide for themselves because they involve more than their own departments. And so we have our third step in authority—the Manager of a Division. And that Manager is responsible for the work of every department head under him and, through that department head, for the work of every person in the entire division. The duties of this manager are three-fold: (1) He is a member of the Board of Managers. (2) He is the chairman of the council of his division. (Of these councils we shall speak later.) (3) He is the director of the functions of his division,—actually the man on the job.

If we turn now to the chart of the organization, we may see these several divisions into which the business naturally divides itself. Originally there were eight divisions,—Mail Order, Basement Merchandise, Store Publicity, Store Merchandise, Finance and Control, System Efficiency, Personnel and Research. Now, after eight months, this classification is changed. The Mail Order Division, as such, has disappeared, and its various functions are taken over by the other divisions. Store Publicity Division becomes part of the larger division of Selling, which now includes publicity matters of Store, Mail Order and Basement. Store Merchandise Division becomes the Buying Division for the entire business, and so the division of Basement Merchandise disappears as such. The functions of the Finance and Control Division are taken over by two divisions,—(1) Finance and (2) Control.

System Efficiency also disappears as a division, its functions being absorbed by the Control Division. Research and Personnel remain as before. A new Division, that of Operations is added.

So the divisions represented in the main circle by the segments are now seven in number as follows,—(1) Research, (2) Finance, (3) Control, (4) Personnel, (5) Operations, (6) Buying and (7) Selling. These titles really describe the nature of the divisions. To make it still easier to understand, on the chart the functions of each division appear at the bottom

### The Function of a Merchant

(From a talk given by David Lubin on the evening of February 17, 1916.)

“A business is a sacred place; and a liar and a cheat has no right in a business. If this truth is being taught now and right here in this business; if this has been taught right along, then we may say ‘All’s well.’ But if there has been a departure toward the decline then it is ‘All’s ill.’ Does this business allow injustice to customers? Does this business allow injustice to employees? Are employees sent off for unjust reasons, or because some hot-head acts on the spur of the moment? Then, I say of this business, that the foundation has been laid in vain. The whole thing is a misfortune. But, if this business has continued on in the course laid out by it; if it has continued on adhering strictly to the laws of equity, then the foundation has not been laid in vain. Then the structure is as solid as the eternal mountains.”

of each section.

With the Managers of the Divisions we come to the end of authority represented by any one person. There are two steps of authority above these Managers of Divisions, and these steps consist of, first, the Councils, and, then, above these, the Board of Managers.

#### HOW THE COUNCILS WORK

In general, the councils of each division will handle those matters which the manager of that division cannot settle alone, those matters which pertain to the policy and not merely to the detail of his division.

We can see on the chart that, in the Personnel Division for example, the Council carries on its representations from the Divisions of Research, of Operations, of Control, of Buying, of Selling and of Finance, and in order to make the work of this Council more effective, the Buying Division has additional representation through a buyer who holds a place upon that Council; and the close connection between the Personnel Division and the Operations Division is recognized by the appointment of the Mail Order Operations head to this Council in addition to the Operations Manager. This Council also carries representation from within the division itself,—for Employing, Training, Promotion and Welfare are parts of the Personnel work and therefore must be represented on their own council. The Co-operative Representative completes this council. This representative is elected by secret ballot

by the Employees' Co-operative Society, thus giving each employee a direct voice in the government of the store. Representation on other councils is made up in a similar manner,—as indicated on the chart.

On every one of the Councils at least one store buyer has a place. The buyers, as a group, designate their representatives and their selections are submitted to the Board of Managers for appointment to these Councils. The same procedure is followed in the case of the mail order buyer on the Buying Council.

As mentioned before, the manager of each division is chairman of the Council of that division. But on that council he has no vote.

He may discuss all questions, he may offer his advice, he may agree or disagree with the vote. But he himself cannot vote. For it is not certain that a chairman who possesses a vote can always conform to the finest ideals of democracy. Moreover, on each council the representation from other divisions is numerically greater than from within the division itself, which further insures fair consideration of all

(Continued page 502)

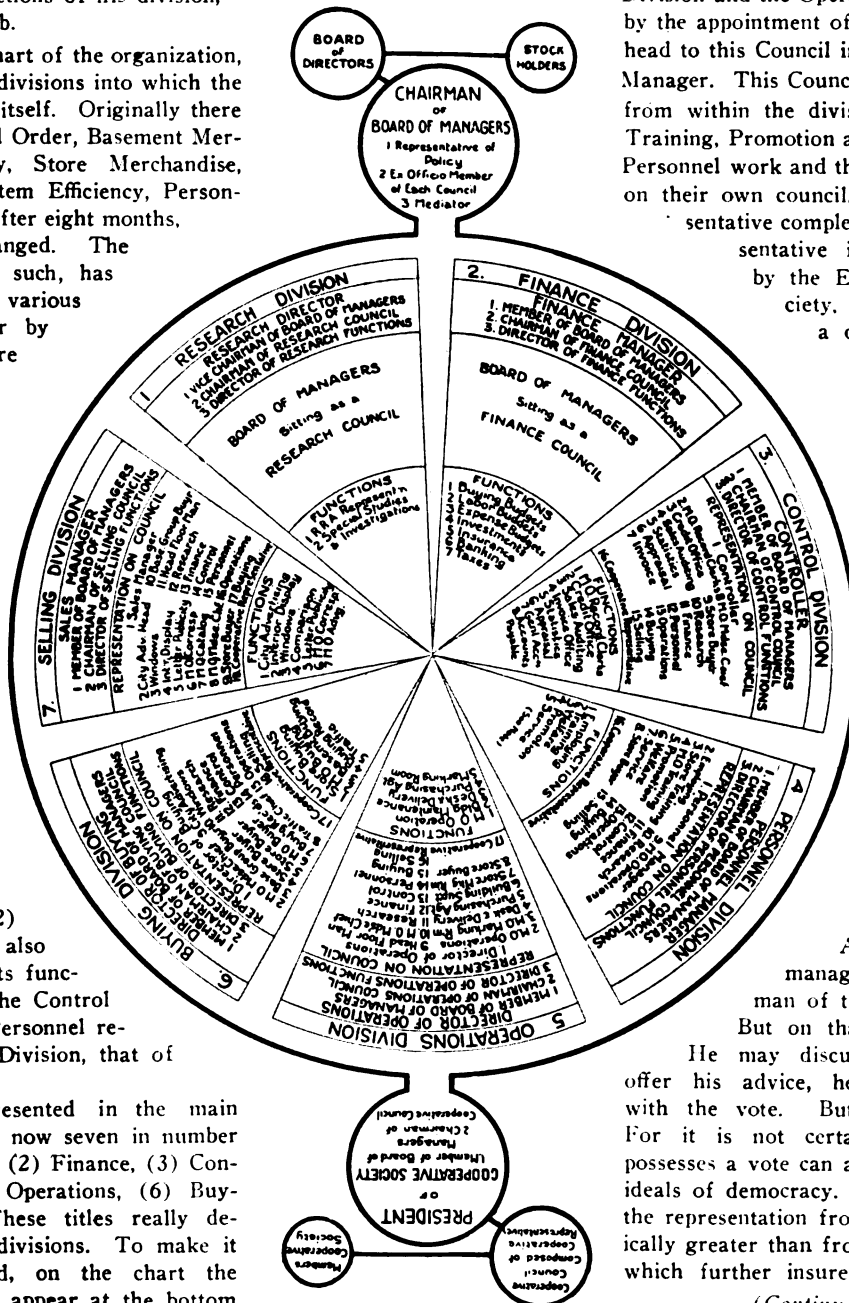


CHART OF THE WEINSTOCK, LUBIN & CO. PLAN FOR DEMOCRATIZATION OF DEPARTMENT STORES. PLEASE DON'T LOOK AT IT FOR ITS GEOMETRICAL SYMMETRY BUT STUDY IT FOR A FEW MINUTES. PERHAPS YOU WANT TO ADOPT IT IN YOUR STORE IF YOU ARE AN OWNER, OR WANT TO RECOMMEND IT, IF YOU ARE AN EMPLOYEE

# Jews in World Reconstruction

By Svetozar Tonjoroff

*Student of World Movements; Advocate of American Unity*

**T**HE work of reconstruction which Jews are contemplating doing in Palestine is only an infinitesimal, though revealing, phase of the part which the Jewish people are playing in the reconstruction of the world.

During the important period of the War, the Jews in all countries—even in those countries that had rejected, persecuted and proscribed them—took their place side by side with all other races, and sacrificed lives and treasure equally with all other races.

In the vastly more important period immediately after the war—the period that is to determine the course of human lives and indicate the direction of human destinies in the long new era—the Jews of all countries are taking the same active part in the solution of the problems of peace that they took in the solutions of the problems of war.

These problems of peace are many; but the key to their solution is one and the same. That key is to be found in the answer to the question whether the world, after the blood bath in which it was all but drowned, will follow the course of national imperialism and individual selfishness that led it to its supreme disaster, or whether it will adopt some principle approaching the Golden Rule as the basis of its political and economic statesmanship.

In the answer to this question lie all the opportunity and all the duty of this period of grave decision. If the world continues to pursue the course of national imperialism and of individual selfishness on which it marched to its bitter Armageddon, then indeed it faces a supreme disaster by comparison with which the late conflict would range in history as an unpleasantness of minor proportions. Its only hope lies in the adoption of the Golden Rule as the motto that guides the conceptions of statesmen in the fields of both economics and politics.

Now the Golden Rule, as too many of us non-Jews are too apt to forget, is a Jewish principle. It is the expression of a Jewish discontent with social, economic and political conditions that existed in Palestine and in the world nineteen centuries ago.

During the intervening two millenia the Golden Rule has been fighting for its life. So far as the race that gave utterance to it through the lips of the great Jewish teacher is concerned, the world turned the Golden Rule into an Iron Rule. The Jew, in self-defence and in retaliation for the pressure of the gentile iron upon his soul, applied to a particular field of human endeavor the principle which he saw applied with such crushing force in the political system built up out of chaos by the robber barons and their supreme robber baron, the king.

## THE BANKING SYSTEM

Out of the economic chaos, the discontent—and it was a legitimate discontent, be it noted—of the Jew evolved organized capi-



Courtesy Survey Magazine

"SPREADING THE LIGHT"—A TABLET BY VICTOR D. BRENNER

tal with its working instrumentality, the banking system.

That was a great achievement—almost as great as the evolution of organized government out of the selfish operations of the barons and their super-baron. Gradually, in every country in the world, the government of the barons and the government of the Jewish banker effected an alliance that constituted up to the outbreak of the great war—and apparently still constitutes—the dual force that controls the destinies of nations and of individuals everywhere.

Organized government, like organized finance, is an essential condition to the welfare of human society. The indictment against both government and finance lies in their joint rejection of the Golden Rule—in their joint attempt, successful up to the present—to ride rough shod over the rights of nations and of individuals.

To impose rules—and especially the Golden Rule—upon this dual Niagara of force is the paramount problem of the day.

One of the impressive phenomena of the impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hands fashioned for his defence in the darkness of the middle ages. This revolt is a continued phase of the unrest that formulated through Jewish lips the Sermon on the Mount.

The workings of this unrest are to be seen in the events that have accomplished, since the fateful year 1914, a task that looms far larger than the French Revolution—the annihilation of the most firmly entrenched, the most selfish and most reckless autocratic system in the world, the Russian Czarism.

That achievement, destined to figure in history as the overshadowing result of the world war, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct.

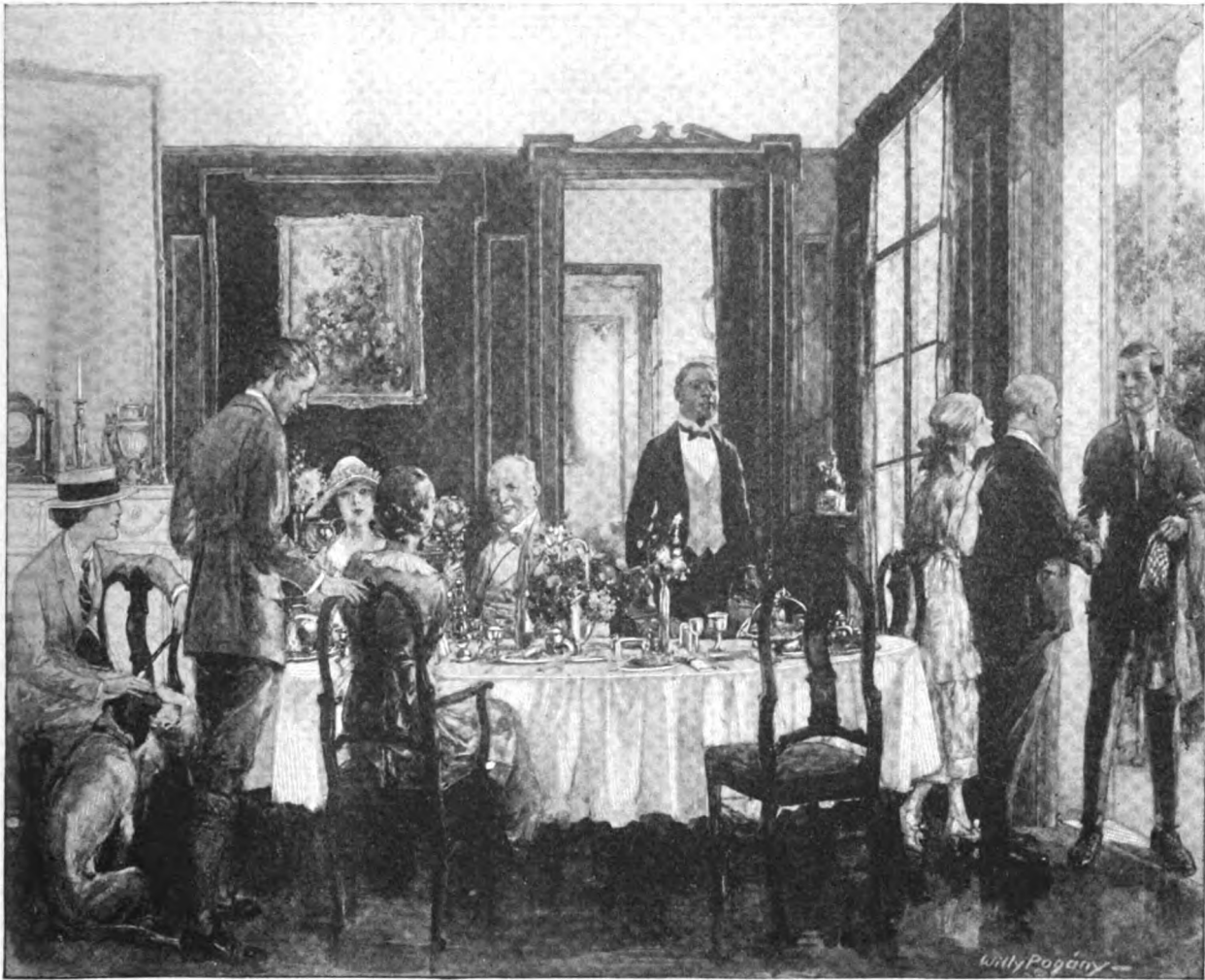
Even amid the mass of legends that have been transmitted to the columns of the press by men and women whose main purpose was to paint the Russian revolution in warning colors, it is possible for the discriminating mind to discern facts that terrify.

The Bolshevik movement is neither polite nor tolerant; in its initial phase it was purely destructive. Force was needed to clear the Russian ground of the accumulated abuses of centuries. While it was sweeping away the obstacles to freedom, the Bolshevik broom swept away many useful and desirable things.

It brushed aside, in the ruthless process of housecleaning, even the germs of self-government that inhered in the Russian communal system; destroyed the right of property, denied the principle of leadership.

But, from the dark Russian skies signs are already appearing that the great process of separating the inherently vicious from the essentially beneficial in the Russian system of government, of

(Continued on page 507)



# Gorham Silverware

## When the Summer Season Ends

MINGLED with the memories of happy vacation days is the talk of home and school and business. The final meal. Hurried adieus. The house closed until another year. Then back to the city with its changing scenes, its new faces. But over every meal *silver* will continue to cast its inspiring spell, stimulate the warmth of companionship, silently suggest by its lustrous beauty the perfect welcome of never-changing hospitality, of which *silver* stands as the enduring symbol in both country and city homes of refinement the wide world over.

Gorham Sterling Silverware is sold  
by leading jewelers everywhere

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**THE GORHAM COMPANY** Silversmiths & Goldsmiths **NEW YORK**  
FIFTH AVENUE AT 36TH STREET 17-19 MAIDEN LANE

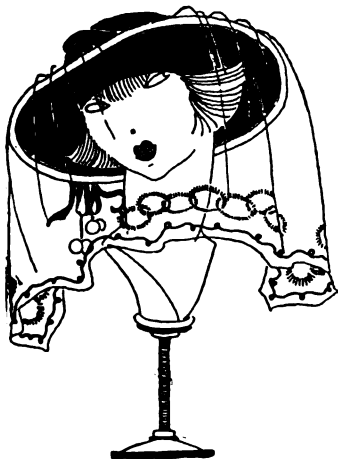
# BEST & COMPANY

SUGGESTS

*Timely Styles for Autumn Days*



**T**HAT Best & Co. is an authority in the presentation of styles adopted by well dressed women is more and more acknowledged as each Style Season makes its entrance! The number of women, just returned from Paris, who buy their complete season's outfits here, we feel, is one of the most convincing facts that our styles are up to the minute — and our prices dependable!



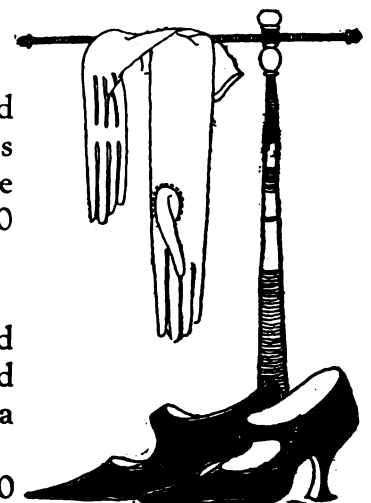
## *The Misses Frock—*

as illustrated, is of Redingote influence and the silver embroidery, as fine as spider's thread, couldn't be used to better advantage than on this deep navy tricotine. 75.00

## *Extreme Needs*

Hats, Shoes, Veils, Gloves in accepted modes. A hat of pan velvet—silver trimmed and shadow framed, one might say, in a lovely French veil as illustrated.

Hat, 15.00; Veil, 5.00



*You Never Pay More at Best's*



*Your Golf Sweater  
for September*

Of sturdy rather virile style that tells at a glance its home is England.

A warm brushed wool and almost crudely finished cuffs gives a rugged effect so much desired for the out doors and not easily imitated. When one knows that a sweater is from England via Best's—it can be worn with confidence of its quality. 34.00

*A Suit Blouse*

*Selected from a Large Assortment*

There is nothing more serviceable—nothing more correctly smart for practical wear—than the model as illustrated, which is a soft ecru georgette, combined with its most successful style partner—Filet Lace. Also in white and flesh.

Each border hemstitched and each button hand crocheted is the secret of the individuality in this blouse, at 10.95

Strap pumps that may be suede or kid as most desired, are a modified Paris last of lasting style! 14.00

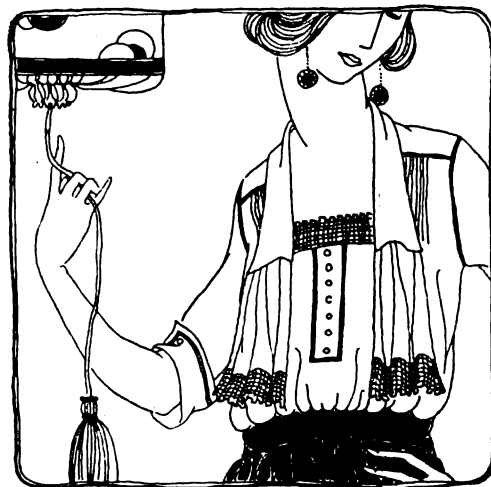
To be equally smart one's hands must wear a soft mocha glove in Biarritz model. These illustrated are 6.75



*A Sable Neckpiece*

The rich tones found in the fur of these luxurious little animals seem to have been all arranged by Fashion to harmonize with the predominating shades of Fall.

The smartest street frocks will be seen collared by these sable scarfs as well as the early Autumn suits. 95.00 is the price.



**Best & Co.**

PARIS

LONDON

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Established 1879

*You Never Pay More at Best's*



# The Jew as Athlete

By Sidney Cohen

The Jew of America has found a new vocation. In his latest role he is attracting such attention that it is hardly possible for sportsmen to pass up the marked progress without some comment—comment favorable in every respect. The Jew in athletics is not a new thing, but the number of young men who are now displaying their athletic prowess is the topic of interest.

Although in early days the Jew was a close neighbor of the Greeks, the athletic fame of Olympic Games always associated with the Greeks did not extend to him. At this time, the Jew was becoming more and more enveloped in his religion, and with the resultant exiles and wanderings did not have an opportunity to display his ability on the track, or in the field events, or in the chariot races. God was his ideal, and while he was able to exercise his religious beliefs, he was content. Athletics and the grace gained therefrom, which the Greeks always admired and whose participators became national heroes, did not hold such a fascination with the Hebrew race.

But while athletics was not a national feature of the Jew's life, he always possessed a strain of athletic ability in his blood. As was true of all peoples of the time, the Jew admired the physically strong among his brethren. No better illustration can be found in the Bible than the story of Samson, while coming down to a darker period in Jewish history, the sojourn in Spain, the official lion tamers of the Spanish Royal Court for several generations were Jews.

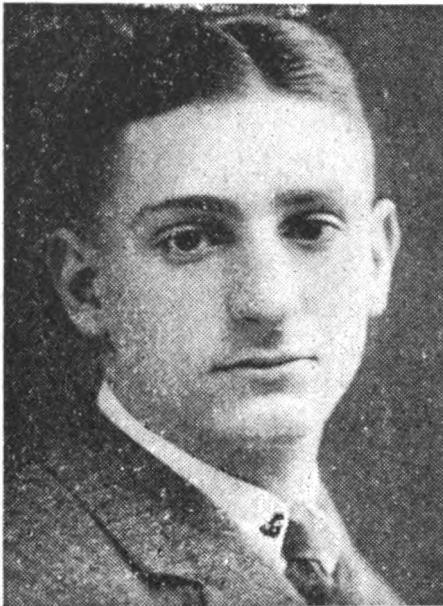
While history presents these inklings, the real athletic prowess of the Jew lay dormant. Oppression, exiles and later pogroms and imprisonment in "pales" occupied the attention of the Jew, and the opportunity of free play was stifled.

It was as a scattered nation that athletics began to make inroads upon his everyday life. Associating and mingling with the various races of the Continent and later the Western Hemisphere, the Jew absorbed the daily life of these various peoples, until in the present day he is finding his place among the athletic stars just as easily as his neighbors about him. He needed the impetus to open the way, and where he was accorded freedom and equal rights he prospered most.

But this change has not been of sudden transition. It has taken years, and now the seed of the intermingling is bearing fruit in a convincing manner. From a position of merely participating in athletics, the Jew is now taking a stand of being above the average, until he can rank with the stars of the sport and on a par with his Gentile friends. True the number of Jewish athletes is not as large as that of the Christian faith, but it compares very favorably if the population percentages are used as the standard of comparison. The fact is that the Jew has advanced to such a place, and is making progress by leaps and bounds, that it

is no longer accepted as an oddity in any community if one of its star athletes is a Jew.

Within the past ten years the Jew showed his greatest degree of athletic advancement. Inasmuch as this exhibition of physical skill is being encouraged and made a part of virtually every collegiate curriculum, the athletic stars have been confined in the main to the colleges, and it is to this source that we must go to find our



SAMUEL WEINSTEIN,  
All-around winner for Columbia

stars. The school year closed last June was the most successful to date, regarding the number of Jewish athletes who starred in the various sports. Records on hand indicate thirty Jewish men to have been honored with the varsity sweater and sport emblem of their Alma Mater. This number includes only men from the large schools of the country. How many Jewish men represented their schools from among the smaller colleges we do not know, as figures could not be compiled of this group of athletes. A showing of this kind but ten years ago would have been impossible to realize, and if this is a forerunner of what can be expected in the years to come we can feel fully satisfied, for the Jew as an athlete is taking his proper place among the leaders in sports, as well as in religion, business, politics, and the other phases of life.

The past year has been glorified by the large number of collegiate track men, who have represented their respective colleges and universities. Nine Jewish men at six different universities helped carry the colors of their Alma Mater to victory on the running track. In addition, another athlete while still a student at university was honored with an appointment of assistant track coach. Samuel Schanzer was the man employed for this position at Buffalo University. At Washington U., St. Louis, Morris Jacks was elected captain of the varsity track team, while in New York City, Sydney Krause and Harry Rosenwasser, both of the City College of New

York, and Lou Wettels of Columbia U. were awarded their varsity emblems. At Syracuse U., Walter Rose starred on the track and in cross-country running, while three Jewish youths represented the U. of Kentucky the past year, they being Al Kohn, Morris Forman and Harold Meyer. Zol Deutch of the U. of Cincinnati was the Jewish representative on that school's track team.

At this point we must not fail to mention Kauffman Geist, who though not a member of any collegiate team won a signal victory recently in the Junior A. A. U. games at the Harvard Stadium when he set a new world's record for the hop, step and jump event with a mark of forty-six feet, seven and one-half inches. Geist represented the 92nd Street Y. M. H. A., of New York City in this national event.

In baseball, the Jew has found his place as naturally as any other son of Uncle Sam. The national pastime of his country has found favor with him, and he has seen to it that he is taking as active a part in its growth as his Christian brethren. Among the baseball men of Jewish faith to stand out above their comrades last year were Sigmund Eisenstein of the City College of New York and "Pep" Goodman of Columbia U., the latter being one of the mainstays of his team. At the U. of Cincinnati, Sam Seltz played a conspicuous part on the university nine. Samuel Weinstein, on the Columbia Varsity baseball and football teams, and President of his class, this year won two of the three prizes offered for all-around ability.

Tennis is already claiming a few national Jewish figures, most prominent of whom is Edmund Levey, 19 years of age, of the U. of California. Levey made a very satisfactory showing as leading man of the U. of California team which toured the country this summer. He competed in the intercollegiate tourney and went to the semi-final round. He also went to the semi-finals in the National Clay Court Tourney held in Chicago last month, while he finished as runner-up in the Mississippi Valley Tennis Tourney staged at Kansas City a few weeks ago. Levey has exhibited his strength in the following manner, as expressed by a large metropolitan newspaper.

"Levey" played in Chicago last May when the team from U. of California defeated a picked team of Chicago players in a match at the Chicago Tennis Club. Walter T. Hayes, Western champion, and ninth ranking player in the country, fell a victim to the prowess of Levey on that occasion. The match went three sets.

Then there is William Barron of the Massachusetts Institute of Technology, who was runner-up in the New England Inter-Collegiate tennis championships, and Ray Epstein of Washington U. who is leading player of the Forest Park Tennis Club, St. Louis, and among the first ten in that city's ranking. Epstein was defeated in the third round of the National Clay Court Tourney by Levey last month.

But while the Jew has been showing his prowess on the track, diamond and the tennis court, what has he been doing in football and basketball the two sports that require the tenacity of a bulldog, the courage of a Horatio, and the grit and strength of a lion. The Jew did not play a very prominent part in these two sports until the past couple years, and last year's display was so strong that the future augurs well for a similar favorable showing on the gridiron and basketball court.

Within the past few years the East has been startled every now and then to find

(Continued on page 490)



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# Women to "Sell" Philanthropy

*The Ladies, God Bless 'Em, Used to Hold Bazaars, But Not Now*

By Zelda F. Popkin



IN the good old days before the war, when kind-hearted ladies and gentlemen came together to gather a few paltry thousands of dollars for the poor, the blind, or the orphan, this was their modus operandi: "The gentlemen of the committee will hold a dinner at headquarters, and will invite the city's most prominent citizens. Mr. Brown, who knows the financial status of every man in town, will be chairman, and Mr. Smith, who is the wealthiest and most charitable man in town, will start off the subscription list with a large donation. Mr. Brown will call upon each gentleman present and secure a contribution from him, according to his estimated means. Of course there will be a few teams, who will report a few hundred dollars from the 'general public.' And the ladies—God bless 'em—they will make fancy work, and hold a bazaar or bake cakes for a Kaffee Klatch or card party. That will be enough for them to do." But the war, which changed many things, changed all this too.

The day of the drive commenced, and a new era was begun in American philanthropy—an era in which the raising and distributing of charitable funds ceased to be a haphazard, hand-to-mouth business, and took its place among the sciences, regulated by laws of demand and supply. Huge, tremendously successful Liberty Loan, Red Cross, soldier welfare, and War Relief drives set a new standard and replaced the ante-bellum personal methods with a substitute that wrought millions where thousands had been raised before—publicity and organization—popular appeal and systematic, thorough expertly managed campaigns. And in those days, when the whole philanthropic system was undergoing a thorough shake-up, new fields of women's usefulness were discovered. The ladies put aside their embroidery and sold Liberty Bonds—billions of dollars worth. They invaded office and store for war relief. They toured the country in the interests of Americanization and food conservation. They learned the meaning of social service. And the unsystematic "sweet charity" of their grandmothers was shed like an outmoded garment.

It remained, however, for the Federation for Support of Jewish Philanthropic Societies to utilize the war-born spirit of service in such a manner that the Jewish women of New York were given an opportunity to stand shoulder to shoulder with the men of this community and share equally with them the huge task of raising the millions which are needed each year to support the ninety-two leading Jewish philanthropies that are affiliated through Federation. By organizing its Business Men's Council, the Federation enlisted the support of busy business men and taught them that philanthropy was a duty and not merely a hobby. In the same manner, through its Women's Division of the Ways and Means Committee, the Federation has given the women of New York's Jewish Community an opportunity to succeed the man-made world of business organization.

The program of the Women's Division—which was organized during the

summer months, for a whole year of work in Federation's "drive to end drives" is the most ambitious task ever undertaken by the Jewish women of New York. Its field of operations is the entire city—every street and house of Manhattan, the Bronx, and nearby localities in which are located Federation institutions. The goal of the Women's Division is the enrollment as an annual contributor to Federation of every Jewish resident of New York.

Just as ambitious and unique as its program is—so interesting were the methods by which the organization was effected. Plans were formulated, discussed and carried out around festive tea-tables, and a cup of tea helped to bring workers into the fold. The summer hotel porch rocker was a medium for the spread of propaganda and the dances and parties in boarding house parlors were seized upon by relentless Federation enthusiasts as occasions to tell about Federation's needs, and to recruit workers and secure contributions. The Jersey Shore, the Westchester Hills, the Long Island resorts all heard and answered the call of Federation and the result was an inpouring of pledges of assistance to Federation's headquarters at 114 Fifth avenue.

The program of the Women's Division is supplementary to that undertaken by the men through their Business Men's Council, and its significance is that an exact division of the burden of raising Federation's annual four million dollar budget has been made, and women are recognized as the equals of men, in Federation as at the polls. To the men has been assigned the canvass of every member of every industry—the spreading of the message of Federation to their business associates at business. The Women's task is to bring Federation into the homes of New York Jewry, as the men bring it to factory and office.

Mrs. Sidney C. Borg heads the Women's Division and assisting her are a group of women who have achieved notable records in patriotic and philanthropic work. These workers have agreed to act as district chairmen. The city is divided into 65 districts, each in charge of a chairman and her committee of ten or more workers. The plan of work has the marks of thorough organization, and is so "business-like" that milady before the war would have shrunk from it in fright and given up the task before it was begun.

The district chairman assigns a specific number of blocks to each worker in her district. The worker takes a census of every man, woman and child in her district, including neighborhood shops and business houses. She lists the names of every Jewish resident and shopkeeper, calling to her aid apartment house superintendents, storekeepers, sympathetic neighbors, and even friendly policemen. Her list compiled, she returns it to Federation office, where it is carefully rechecked to ascertain whether the persons are already members, and how much each member contributes to Federation. Thus in addition to the preparation of a list for all-year-round Federation activity,

(Continued on page 482)



Center, MRS. SIDNEY C. BORG; Upper left, MRS. ISRAEL UNTERBERG; Upper right, MRS. SAM C. LAMPSON; Lower left, MRS. ISAAC KUBIE; Lower right, MRS. S. SARNOFF.



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255

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YEARS

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Second Floor

# Jewish Girl Revolutionizes Rubber Industry

**S**HE is only a girl of twenty-three, but she has made a scientific discovery which could have netted her many fortunes.

She is the daughter of a professor in a University and her father (as university professors on present-day salaries are sometimes led to think) had decided that one scientist in the family was enough.

And yet, although to have commercialized her discovery might put fortunes into the family coffers, this young girl has turned down several offers from private corporations that are eager for her services. She has decided to pursue her scientific bent and to develop her discoveries on lines that will serve mankind-at-large instead of men who will exploit them for profit. She has accepted a position with the Government in Washington so that her service in her profession may not be monopolized by a single concern but may be purchased on royalties from the Government by whoever can make use of her labor.

Pardon for this lengthy introduction without introducing the subject of our discourse. The remarkable young girl is Miss Irene Caroline Diner. The father is Prof. Jacob Diner, of Fordham University. The scientific discovery, for which New York University gave Miss Irene a doctor's degree, has to do with the composition and the life of rubber.

Now, we know nothing about rubber or its composition (excepting certain opinions we express concerning certain tires) or the science that may revolutionize the rubber industry. In a moment we shall turn you over to an expert who does know all about it and its relation to Miss Diner's achievement. But of Miss Diner we may write. We are interested in her because she is a Jewess, because she has made a contribution of unlimited possibilities to science and industry, because she has sacrificed money for an altruistic motive, and because you, too, will be interested in her.

We met her at a houseparty on the seashore. She is brunette—eyes, hair, complexion. She is a mere chit of a girl, and she is alive to everything that is going on.

World affairs! You would think that she is a suffrage leader who must be able to meet every argument on the subject. American politics! She knows just who is who and what is what in the Presidential campaign. Jewish interests! You would imagine that the Jews all over the world, instead of science, is her pet hobby.

But, to get back to rubber. An interviewer who knows all about it tells us in the *New York Tribune* that Miss Diner's name is written prominently today on the pages of achievement in chemical research, the direct result of her determination to persevere and of her willingness to spend most of her matinee and evening show hours alone with her brass and lens "toys."

## WHAT HER DISCOVERY MEANS

It was announced recently she had discovered a method by which the pathway is lighted down which chemists may travel to determine, through microscopic investigation, the effect of wear and of substances used in the manufacture of rubber upon the very structure of rubber itself. This means that ultimately the line of investigation which she has discovered will lead to actual determination not only of the life which may be expected of rubber articles, but of new methods for constructing a rubber that will last much longer than that being manufactured at present. Fortunes rest upon the final accomplishment of the effort.

In 1913, when Miss Irene graduated from Hunter High School, it was that her father, Professor of Chemical Diagnosis and Therapeutics in Fordham University (who, by the way, is at present on a scientific mission in the Philippines) determined that one scientist in his family was sufficient. Like all children who need

but to hear their father's command to proceed to do as they please, the daughter continued to dabble in physics in the high school laboratory. She "just felt she knew something about laboratory affairs and should know a great deal more," as she puts it.

And she entered the science course at Hunter College, being graduated from that institution in 1917 with the degree of bachelor of arts. One year later she had concluded her work at Columbia University, receiving there the degree of master of arts.

Going over to New York University to continue her research work in the splendidly-equipped laboratories there, she found herself to be one of the only two women who ever had participated in such efforts there.

It was at about this time that a representative of one of the largest rubber manufacturing concerns in the United States visited her and offered her a position with his firm that would have purchased her, from its lucrative salary, many sable coats and other things of which she had been depriving herself that she might continue in her work. This she refused flatly. Routine work was not work that would give her the opportunity to do good for humanity. No, she would continue to work by herself until she had arrived at the solution which, it may now be said, she only recently has accomplished.

## STUDIED BITS OF RUBBER

Her research work took her into many parts of the city, where, unnoticed and unknown, she gathered from day to day different types of rubber materials. Taking these pieces back to her laboratory at the university—and often to the laboratory of her father in

her home at 316 West Eighty-fourth Street—she placed them before her high-powered camera, photographed them, then studied the little zigzag and spotted outlines as a painter studies his canvas profile. Gray three-cornered spots in a plate indicated to her that there was a certain substance in this bit of rubber that was not contained in another. So she straightway took it to the laboratory to dissect and analyze it.

The object she had in mind was to determine just what actually was used in the manufacture of the product, even down to such a fine point that even the delicate microscopic paraphernalia often would not record a mark. She would stretch it, cut it, twist it and hammer it, hoping to find a method by which she could find through her lens the actual contents of the raw material. Often she found, after a week's diligent observation of a new atom discovered in the outline of a photograph of a bit of stretched rubber, that the "new" object really was a speck of dust on her lens. Finally she concluded that she had found more nearly than she had ever seen demonstrated before just what the structure of rubber was like. It was netlike, and she could draw a sketch of it from memory. And on that basis she set out anew to observe, investigate, search and use every means known to science to dig further into her subject.

## WORKED FAR INTO THE NIGHT

Thus, you have the explanation of the little light in the lonely office in the Havemeyer Chemical Laboratory Building on the campus of New York University. Her days were occupied from 8:30 o'clock in the morning until 7, 8, 9, 10 or far past midnight. Sometimes she studied at home. They advised her to stop for her health's sake. But she rode each morning to the campus with her father in his automobile and said that was fresh air enough for her at present. She has no desire to own a machine of her own. It would require too much time. One must concentrate if he be successful, she says.

"The field for success among young women in industrial science

(Continued on page 501)



DR. IRENE CAROLINE DINER



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# Jewish Support of Non-Jewish Activities

By Morris Debow

IF you who read this article expect the statistical tabulation suggested by the subject, together with a sum total, you are mistaken. Such a task, with any degree of accuracy in mind, is impossible. Even if it were possible, the result would not justify the exertion necessary to accomplish it, for our object is not to gloat over the money Jews have poured into the treasuries of non-Jewish activities—a result which figures would be expected to show. We simply want to spend a half hour or so with you in going over typical examples of disinterested support by a few of our more prominent co-religionists.

Therefore, we take five men,—although there are scores—as examples: Jacob H. Schiff, his son, Mortimer L. Schiff, Daniel Guggenheim, Julius Rosenwald, and Governor Simon Bamberger. We shall speak of one activity in connection with each of these gentlemen. Mindful as we are of the great endowment which Mr. Jacob H. Schiff, for instance, has given to the Montefiore Home, and Daniel Guggenheim and his brothers to the Mt. Sinai Hospital, we cannot go into these benefactions here, nor the manifold non-Jewish activities of each. What we are trying to show is that prominent American Jews, with important business and Jewish communal responsibilities on their shoulders, are deeply interested in non-Jewish activities.

## JACOB H. SCHIFF AND BARNARD COLLEGE

In 1915, after Barnard College, the woman's college of Columbia University, had celebrated the twenty-fifth anniversary of its founding, the trustees announced a gift of \$500,000 for the endowment of a Students' Hall at the College. The gift, which, as the trustees predicted, has aided immeasurably the education, in the broadest sense, of the women of New York and of the country as a whole, was made by Mr. Schiff on the fiftieth anniversary of his arrival in this country.

On that fiftieth anniversary Mr. Schiff fulfilled one of the two vital purposes which the trustees of Barnard undertook to execute at the celebration of its twenty-fifth anniversary last spring. One was an endowment of \$1,000,000. Nearly three-fourths of that sum is already pledged. The other was the building of new halls to keep pace with the swift growth of the number of students. Mr. Schiff gave \$500,000 for a Students' Hall, which is to be a social and religious center for all the women students of Columbia University. In short, Mr. Schiff gave Barnard exactly what the college wanted most. The New York Times said editorially:

"Mr. Schiff, an original trustee of Barnard and for four years its Treasurer, has long been known as one of its most faithful and helpful friends. This memorial gift will be a fruitful and lasting service to the higher education of American women."

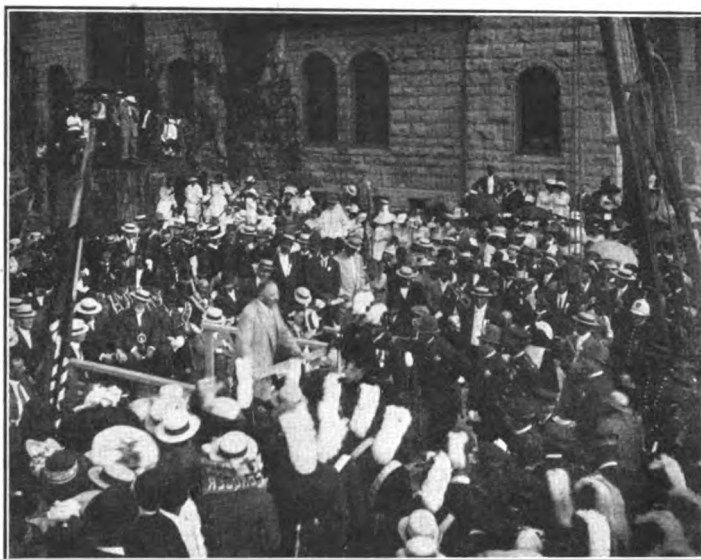
Barnard College Students' Hall, which has now been in use since 1918, was most urgently needed ever since 1910. Prominent among the "vital necessities" is a large gymnasium, which serves not only for regular gymnastics and athletic games, but also for large receptions, dances, meetings, and festivals, such as the Greek games held at Barnard every spring.

In connection with the gymnasium there is a swimming pool, exercise room, offices, and all equipment necessary for the department of physical education. Barnard College, up to the building of the Students' Hall, had no gymnasium of its own, but only the

partial use for a few hours a week of the overcrowded Thompson Gymnasium belonging to Teachers' College.

The Students' Hall contains a lunch room for officers and students, which serves nutritious food at cost and caters, at very reasonable rates, for college entertainments. There is also a library, offices for student organizations, and reception rooms with provision for various meetings and receptions. The building, moreover, relieves the pressure on other academic halls by giving additional space for lecture rooms and laboratories.

But above all, in accordance with Mr. Schiff's desire, Students' Hall serves, as said, as a center for the social and religious activities of all the women students of Columbia University, without distinction as to creed, not only through the regular academic year, but especially during the summer session. It thus provides for the women of Columbia what Earl Hall gives to the men.



CORNERSTONE LAYING, WABASH AVENUE BUILDING OF CHICAGO  
Y. M. C. A., JULIUS ROSENWALD ADDRESSING AUDIENCE

## DANIEL GUGGENHEIM AND THE BRONX BOTANICAL GARDENS

There was formally opened at the New York Botanical Gardens last November a new Central Display Greenhouse, the gift of Daniel and Murry Guggenheim, erected at a cost of \$100,000. The gift includes, besides the main house, an adjoining orchid house. The main building is approximately 140 feet long, forty-five feet wide, and thirty-five feet high.

Among the features of the main building is the glass, which is frosted, thus doing away with the use of screens, previously considered necessary in greenhouses, although more or less of a disfigurement, as they become quickly defaced. The building has an

open concrete floor center, where popular lectures are given, a new feature in botanical educational work.

The central display house contains plants from South Africa, the southern part of Japan, from South America and from some of the Southern States in this country. Special exhibitions of plants and flowers are also shown in the greenhouse. These are usually under the auspices of the Horticultural Society of New York.

W. Gilman Thompson, President of the Board of Directors of the Botanical Gardens, said, at the dedication, that with the exception of one by Mrs. Russell Sage, the gift of the greenhouse was the largest ever made to the Gardens. And if the crowds that assemble daily in the house are any criterion, the gift was necessary for the education of the masses along botanical lines. A plain tablet at the entrance of the greenhouse bears the names of the donors.

Mr. Daniel Guggenheim though sensible to the values of power and money, is one of those men for whom the larger aspect of affairs is of more interest than money-getting. Men of his stamp men of temperament and intellect, are thorough-going idealists, though the world does not always comprehend the fact. He is a lover of pictures, music, flowers—he is devoted to the latter, and raises them at his country home, Elberon. This accounts for his great interest and that of his brother in the Bronx Botanical Gardens, and their desire to make the Gardens the finest in the world. The Guggenheims are eminently generous and practical in all their benefactions. Their charity is not sectarian; it is really world-sweeping.

## JULIUS ROSENWALD AND THE COLORED Y. M. C. A.'s

Julius Rosenwald, who has given \$350,000 to the Negro Y. M. C. A.'s throughout the country in the last ten years, making poss-

(Continued on page 454)



L-1510—Odd things are plentiful at Ovington's and popular for gifts and prizes. The boudoir clock illustrated is of burnished gold with polychrome flowers. \$7.50.



L-1590—Everything in china, from the daintiest tea cups to the largest dinner sets. Here is a salad set with bowl 10½ in. in diameter. Six plates and wooden fork and spoon, \$22.00 complete.



L-1466—Hundreds of unusual lamps and shades at prices from \$10.00 to \$230.00. The one shown is of china, decorated with wisteria. 18 in. high and costs \$12.00.

THERE is one shop in town, which belongs, not to New York alone, but to all America. That shop is Ovington's "The Gift Shop of Fifth Avenue." At Ovington's you will find hundreds of unusual suggestions for gifts; gifts out of the ordinary, and countless equally good suggestions for your own home. The prices asked are moderate estimates of the worth of the wares.



L-1679—Crystal of interesting sizes and shapes as low as \$5.00 in cost. Illustrated is a sparkling candy jar with a gay colored band, \$5.00.



L-1580—Attractive to gaze upon and useful in purpose—this Ovington Sheffield ware. The hexagonal shaped pitcher shown is lined with gold. 8½ in. Price \$27.00.



L-1709—Fine domestic pottery and odd pottery from distant land—all reasonably priced. This, a fruit bowl from Italy, is 5½ in. high. Price \$15.00.



L-1442—Small pieces of furniture for little needs, great comforts and small cost. These nested tables of mahogany and glass tops are 25 in. high, priced \$40.00. Smaller set 23 in. high, \$35.00.

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# Turning the Other Cheek

By Elias Lieberman

THE Wilmerding household was in a state of commotion. "Such a headache!" mocked John in what purported to be a Jewish intonation. "We have Jewish neighbors!"

"One meets them everywhere these days," moaned Mrs. Wilmerding in an affectation of grief.

"I had one on each side of me in the subway this morning. One of 'em was reading 'Outlines of Psychology' and the other was looking at the stock quotations in his paper," said Mr. Wilmerding.

"It's a good thing everybody doesn't read just the headlines and the sporting news. The Jews are a bright, industrious people and it's a shame that you, mother and John are so intolerant," complained Amelia, the oldest daughter. "Some of the most talented pupils at our Conservatory are Jews. Why we have one little violinist—"

"That will do," stamped Mr. Wilmerding, "tolerance is no longer a virtue. I used to tolerate 'em after a fashion—"

"Some of your best customers—" began Amelia.

"I know, I know," blurted Mr. Wilmerding with some exasperation, "but one doesn't want Jews forced on his attention everywhere. And now to have a Jewish family next door! That's what I call the limit. They are beginning to invade our homes. I'd move but there's no place to move to. And besides there's no guarantee that the sons and daughters of Israel won't find some Moses to lead them into the new apartments."

"If Amelia had been Portia, I bet Shylock would have gotten his pound of flesh," grinned John.

"I didn't know our next door neighbors were Jewish," said Amelia. "The name's Kent. But they seem to be nice people. Have they annoyed you in any way?"

"They haven't, but we don't want them next door. This isn't Jerusalem," sighed Mrs. Wilmerding.

"We'll make it so hot for them that they'll have to move," said John threateningly.

"Do you approve of what John is saying?" asked Amelia chillingly, facing her father and mother.

Mr. Wilmerding fidgetted with his watch charm and remained silent. Mrs. Wilmerding drummed idly on the table. John laughed scornfully.

There was a painful silence while Amelia looked steadfastly at each in turn waiting for the word of reassurance that did not come.

"Of course I don't approve of violence—" hemmed Mr. Wilmerding, clearing his throat.

"How generous," mocked Amelia, "you would not take part in a pogrom."

"No one is talking about pogroms, you silly child," said Mrs. Wilmerding chidingly, "but now if a gentle *hint* were given that we didn't want them as our neighbors, that is—er—"

"Gentle intimidation," interpreted Amelia.

"Oh forget it, sis," said John.

"I can't forget I'm a human being," countered Amelia.

When Barney Kent shut the door on his way out next morning he saw a placard pasted on the front door. It read:



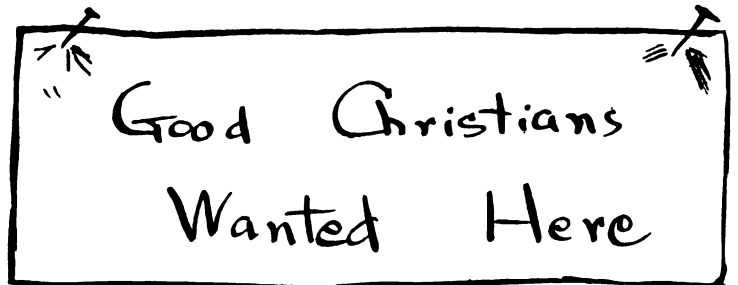
No Jews  
Wanted Here

Barney picked it off with his pen knife, thrust his hands deep into his pockets and strode down the stairs, whistling. The tune he chose to render was "Smiles."

As he neared the street door he thought he heard a chuckle behind him. Turning about he saw John Wilmerding, but the latter looked imperturbable. He showed no sign of recognition and

vouchsafed no greeting. Barney pretended to tie a shoelace so that he might study John's face in passing.

Next morning John Wilmerding, opening his door, was startled to see a placard. The young man lost all his aplomb as he scanned the legend:



Good Christians  
Wanted Here

"Of all the nerve!" he commented fiercely.

Just as he was in the act of scraping off the objectionable notice, Barney walked out. He scanned the outside of the door to make sure that nothing had been pasted on it this time. He paid no attention, however, to John Wilmerding and did not even notice the infuriated state of that young man's emotions. Barney's unconcern irritated John all the more.

"Hey, there, Moses," John shouted after Barney.

There was no response.

"Hey, Isadore," John continued.

Still no answer.

"Abie, Ikey, Izzie!" grimaced John, using a tone of voice and a manner of enunciation which he considered appropriate.

Barney turned back deliberately. His gait was slow and thoughtful. Silently he remounted the stairs until he came back to the landing from which he started and faced John squarely.

"Did you put this up on our door?" roared John at Barney.

Barney read the inscription and smiled.

"No, but I might have," he answered.

"You lie," hurled back John. "You did it to get even at me for the sign on your door."

"That's interesting," said Barney, "so you are the clever boy who doesn't want Jews here?"

"I should say not," swaggered John. "And I'm going to give you a licking for mutilating our door."

"Before you do that," said Barney calmly, "just hold off a minute. Does it occur to you that you did a little mutilating yourself and that by all the rules of Hoyle you're a pretty fresh specimen?"

"I'll slam you into next week," said John menacingly.

"Before you start," laughed Barney, striking a defensive position, "you'd better attend to your life insurance."

The easy self-confidence of Barney was the last straw for the camel of John's temper. He swung out wildly and Barney ducked just as the Wilmerding door opened and Amelia came out. The force of John's miss landed him against the opposite wall and it did not improve his frazzled nerves to see Barney cool and smiling before him and in a position to land a blow which John, because of his awkward position, was unable to ward off.

"I could put you to sleep this minute," said Barney quietly, "but what's the use? I guess it won't teach you anything."

Before John could say anything, Amelia stepped forward.

"If you are accusing this young man of putting up that placard," she said coolly, "you are in the wrong. I put it up myself about fifteen minutes ago for your special benefit as you would leave the apartment. And I mean it—every word of it."

John was silent before his sister's reproaches. The fact that he had made a wrong guess, however, did not tend to soothe his feelings.

"I am sorry that you put yourself out that way for us," said Barney to Amelia. "I told this—er—boy that I *might* have written it, because it was just the thing I thought of when I read the card pasted on our door yesterday but—what's the use?" There was a fatalism in his voice, but a splendid dignity in his bearing which did not escape the impressionable and artistic Amelia. Barney tipped his hat courteously to her and went on his way. John sullenly followed but there was no more trouble.



Reg. Trade Mark



# McCutcheon's

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### *Catalogue*

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Occupying eight pages are illustrations portraying widely varied types of Pure Linen Handkerchiefs.

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It will solve many shopping problems.  
Mailed, free of course, at your request.*

**James McCutcheon & Company**  
Fifth Avenue, 34th and 33d Streets, N. Y.

# I Am An American

By Elias Lieberman

I am an American.

My father belongs to the Sons of the  
Revolution;  
My mother, to the Colonial Dames.  
One of my ancestors pitches tea over-  
board in Boston Harbor;



ELIAS LIEBERMAN

Another stood his ground with War-  
ren.

Another hungered with Washington  
at Valley Forge.

My forefathers were America in the  
making;

They spoke in her council halls;

They died on her battlefields;

They commanded her ships;

They cleared her forests.

Dawns reddened and paled.

Staunch hearts of mine beat fast at  
each new star

In the nation's flag.

Keen eyes of mine foresaw her  
greater glory;

The sweep of the seas,

The plenty of her plains,

The man hives in her billion-wired  
cities.

Every drop of blood in me holds a  
heritage of patriotism.

I am proud of my past.

I am an American.

I am an American.

My father was an atom of dust,

My mother a straw in the wind,

To his serene majesty.

One of my ancestors died in the  
mines of Siberia;

Another was crippled for life by

twenty blows of the knout;

Another was killed defending his  
home during the massacres.

The history of my ancestors is a  
trail of blood

To the palace-gate of the Great  
White Czar.

But then the dream came—

The dream of America.

In the light of the liberty torch

The atom of dust became a man,

And the straw in the wind became a  
woman

For the first time.

"See," said my father, pointing to  
the flag that fluttered near

That flag of stars and stripes is  
yours;

It is the emblem of the promised  
land.

It means, my son, the hope of hu-  
manity.

Live for it—Die for it

Under the open sky of my new coun-  
try I swore to do so;

And every drop of blood in me will  
keep that vow.

I am proud of my future.

I am an American.

*(This poem originally appeared in  
Everybody's Magazine for July, 1916)*

Three weeks later Mr. Kent, a tall and stately man, with high forehead, deeply corrugated, hair graying at the temples, large, expressive eyes, delicate, tapering hands and the slight stoop of the scholar, rang the door bell of the Wilmerding apartment. Since the "hint" sanctioned by the parents had led to trouble, there was no longer any question of overt hostility. But the fires of hate smoldered silently. All the Wilmerdings, except Amelia, passed the members of the Kent family as if they did not exist. Once Mr. Wilmerding had walked flush into Barney and then, noting that there was an obstruction to his progress, said "I beg your pardon" to the banister.

John opened the door and, for a moment, when he saw who their visitor was, stood speechless. Then an impulse of politeness which he could not resist prompted him to wave Mr. Kent forward.

"I should like to see your father," said Mr. Kent, as if the visit were an expected thing. He stood still until John found his tongue.

"I'll tell father," John managed to gasp at last.

The interview began very frigidly. It is true Mr. Wilmerding beckoned Mr. Kent into a chair, but it was done perfunctorily and with no good will behind it. Amelia, Mrs. Wilmerding and John had discreetly left the room for other parts of the apartment and the two heads of families had the library all to themselves.

"This is a difficult errand for me," began Mr. Kent.

Mr. Wilmerding looked apathetic as if to say that he had not invited him and was, therefore, not responsible for any difficulties encountered by Mr. Kent.

"I'll come straight to the point," said Mr. Kent. "You are an intelligent man and there need be no hemming and hawing. During my entire lifetime we have always had the good will of those who happened to be our neighbors. I have come to find out why we cannot have yours."

Mr. Wilmerding flushed but remained silent. He adjusted the head of his four-in-hand tie as if it were bothering him.

"Possibly we have offended you in some way. I should like to know," continued Mr. Kent.

Mr. Wilmerding shifted in his chair uneasily.

"No, you haven't offended us in any way," he admitted, "but I shall be frank with you. I have never sought Hebrews as neighbors and your coming—pardon me for being blunt—has been a most unpleasant episode in our lives."

"The feeling, then, is general rather than specific?" asked Mr. Kent.

"Er—yes," admitted Mr. Wilmerding. "Of course, I have some dear friends who are—er—Hebrews, reformed Hebrews, I take it, as I judge you to be—"

"No, Mr. Wilmerding, there is nothing reformed about me. I am just a plain Jew—I don't call myself a Hebrew—and I try to live up to a few Jewish ideals."

Mr. Wilmerding felt intuitively that he was in the presence of a fine-grained man and yet his stock of prejudices acquired in a lifetime was not to be lost in a few minutes. He justified his dislike of the Jew on the ground that every man had a right to choose his social circle. In the exercise of that right a man sometimes had to be ruthless, he told himself.

"I can't exactly explain why, but I have always felt more or less uncomfortable in the presence of some Hebrews—not all by any means—"

"You should prefer another family as your neighbors?"

Mr. Wilmerding nodded.

"Under those conditions nothing more need be said," admitted Mr. Kent slowly, "we shall make preparations to change our quarters. Your objections do not extend to the entire house—"

"Why, no, of course not," almost blurted out Mr. Wilmerding in his desire to redeem himself somewhat in his own eyes. He had a choking sensation as if he had been tried in the court of his inner consciousness and found incredibly petty and mean. "In fact, at this time, with apartments so hard to get, I do not think such a step on your part is necessary."

*(Continued on page 525)*



## Without looking, she finds her favorites in the Sampler

*THE MESSAGE OF THE SAMPLER—"The man who sent me thinks you will enjoy my beauty and appreciate my quaint bit of needle-craft. He thinks you care for color and form and dainty arrangement, and also that you have the cultivated taste to discriminate the delicate flavors which distinguish chocolates and confections of the better kind. The fellow certainly has a flattering opinion of you, but I am not permitted to say any more at this time"—*

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# A Bit of California Transferred to Long Island

Two Camera Glimpses Into the Home of  
Mr. and Mrs. Arthur Geers, of Woodmere



In California style, all the rooms are built around this living room, opening from a balcony which is reached by the staircase. Beyond the hand-wrought iron gates is the dining room, furnished in old Italian.



A unique corner of the living room leading to the gardens. The goldfish pool is set in terra cotta tile. The curtains are of gold tissue. The hangings are dark red velvet, embroidered in gold.

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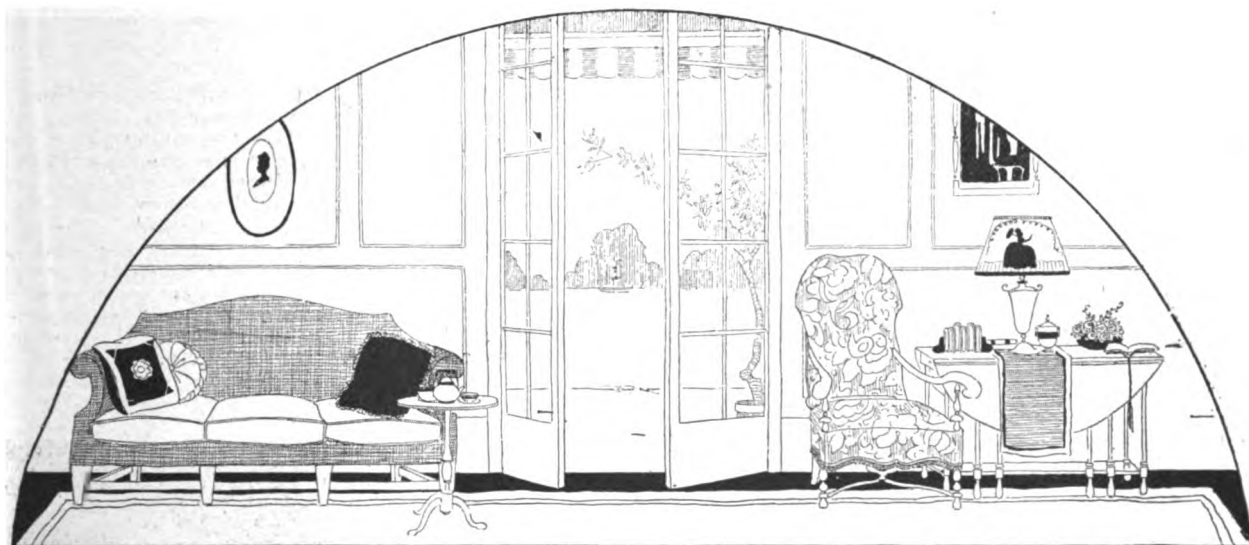
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## The Home will be the Center of Life for the Next Eight Months

Slight changes in the average home are necessary every Autumn to keep it attractive. Our September Sales were inaugurated to help the Autumn renovating of the home.

*The Sale of Housefurnishings* includes everything for the kitchen, the bath-room, the fire-place at 10% to 33 1-3% lower than current market prices.

*The Sale of China* includes imported and domestic dinner sets—10% to 33 1-3% lower than prevailing prices. From France comes Haviland china, Union *ceramique*, Redon and Pouyat. From England porcelain by Jane G. Meakin and Grindley. Domestic china of importance is that by the Warwick China Company, our own makers.

*Rugs*—both imported and domestic. We believe this to be the largest collection of Wiltons and Axminsters in the city. Sizes range from 27"x54" to 11' 3"x15'.

*Lamps*—are the products of the finest American work shops. Polychrome and mahogany stands and shades especially made. From the Orient come floor and table lamps of bronze which are particularly beautiful.

# NAMAKER

## York



# Jewish Support of Non-Jewish Activities

(Continued from page 444)

the erection of thirteen buildings for colored men and boys, costing from \$150,000 to \$300,000 each made on July 16 a new offer open to any city in which there is sufficient Negro population to warrant the erection of a new building for their exclusive use.

Mr. Rosenwald's offer, as announced through L. Wilbur Messer, general secretary of the Y. M. C. A., will extend over two years. He offers to give \$25,000 toward the cost of a building in any city in the country in which not less than \$125,000 will be raised by popular subscription, participated in by white and colored people.

Since Mr. Rosenwald made his first offer, which was to extend over a period of ten years, buildings have been erected in Washington, Baltimore, New York, Philadelphia, Pittsburgh, Brooklyn, Atlanta, Chicago, Cincinnati, St. Louis, Columbus, Indianapolis, and Kansas City. One for the Young Women's Christian Association also has been built in New York.

In his letter Mr. Rosenwald stated that a recent survey of the eleven buildings, "long enough in active service to be judged fairly," disclosed satisfactory results and gives promise that they will be permanent successes.



GOVERNOR SIMON BAMBERGER  
Whose Prison Reform System Makes Bad Men Good.

"Since the original offer," he said, "new and unexpected conditions have developed, especially in the industrial centers of the North. The Negro migration has added large numbers to the colored population in many cities. Race relations show an increasing strain, but to help counteract this there is increased interest in the welfare of Negroes. This increased interest is promoted by the Y. M. C. A. buildings."

Mr. Rosenwald stipulates that the \$125,000 or more to be raised by subscription shall

be devoted to the purchase of the land, erection of the building, and its equipment and furnishing. He made only two stipulations. These are:

That the Y. M. C. A. will determine in what communities fund campaigns shall be conducted by assuring itself of the ability of the local organization to manage the institution, finance and administer the work properly.

Secondly, that each building will include separate quarters for men and boys, a standard gymnasium, a swimming pool, class and club rooms, a restaurant, and not fewer than fifty dormitory rooms.

## MORTIMER L. SCHIFF AND THE BOY SCOUTS

Mortimer L. Schiff, son of Jacob H. Schiff, of the banking firm of Kuhn, Loeb & Co., attended the first International Conference of Scout Executives in London, from July 25 to 30, as chairman of the American delegation. He was appointed by the National Council of the Boy Scouts of America.

In certain respects this was one of the most important unofficial international meetings ever held, for there were gathered many of the really big men of a large number of nations to lay plans for extending the principles of scouting to the boyhood of the whole world, and to make more effective and far-reaching the work of the Boy Scout movement, which is now organized in fifty-two nations.

Among the things discussed at the conference were methods of counteracting the doctrines which radical propagandists are spreading among the youth of various nations.

Mr. Schiff has been active in the Boy Scouts of America movement since it started, as one of the vice-presidents and member of the Executive Board. Three other high Scout officials who sailed with Mr. Schiff as delegates to the conference are non-Jews. They are Colin H. Livingstone, banker and railroad president, of Washington, president of the Boy Scouts of America; James E. West, of New York, Chief Scout Executive, and John M. Phillips, of Pittsburgh, a member of the Executive Board.

This conference of Scout executives in London preceded the international contests and demonstrations of the Boy Scouts of thirty-four nations.

Mr. Schiff and the other American delegates remained for these international contests, which were held at Olympia, near London, from July 30 to August 7.

## GOV. SIMON BAMBERGER AND PRISON REFORM

To the Cosmopolitan Magazine we are indebted for permission to reproduce the following from the "write-up" of Governor Bamberger's prison system, by Jack Boyle, published in the issue of last June under the title, "Good Men for Bad."

Jim, an unpardoned and unparoled "lifer," privileged to dine freely and unguarded in a down-town restaurant while fulfilling the sentence imposed upon him, presents a comprehensive glimpse of the startlingly new and revolutionary theory under which

the Utah State Penitentiary is striving to make good men out of bad. One-sixth of the men serving time at this prison have a greater degree of freedom than any soldier in the United States army ever had. Never, day or night, are they behind locked doors. They are absolutely unguarded. They wear civilian clothes, and, when their work for the day is done, some spend their evenings in their own or friends' homes, with all the privileges of free men. They frequently go alone into the city on prison errands.

To any of these men, the problem of escape involves nothing more difficult than a half-block's walk to the street-car that



A SON OF HIS FATHER -  
Mortimer L. Schiff, who is very active in Boy Scout Affairs.

stops outside the prison gate or the purchase of a ticket at a railway station. They have no punishment to fear for wrongdoing within prison walls, for punishment has been abolished—absolutely.

The immediate and inevitable question all this suggests is, of course: Does it work? How do the citizens of Salt Lake City like the novel experience of finding men convicted of any crime from burglary to murder sitting beside them in street cars, eating with them in restaurants, visiting them in their homes—in short, mingling in the current of their every-day life on terms of approximate equality? From the standpoint of the substantial citizen, the taxpayer, the business man, does it pay? And if so, why and in what coinage?

Governor Bamberger believes it does—richly. So does Prison Warden George Storrs, but Salt Lake City is not quite sure the results of the experiment being conducted within its limits have answered these questions satisfactorily. When it learned of the adventure in Golden Rule penology to be tested within its borders, the city, at first, was aghast with apprehension and furiously indignant. The experiment is nearing the end of its third test year and today—

Governor Simon Bamberger, who risked his reputation for business sagacity and his political future upon the success of his hitherto untried prison experiment, is satisfied that results have proved his logic. He is satisfied that the Utah State Penitentiary, under the new system, is doing what it

(Continued on page 513)

*It Is a Wise Sideboard  
That Knows Its Own Cabinetmaker*

**N**OBODY goes into a bookstore and says: "Give me a book." One buys authors, not books. Nobody telephones to an art shop and says: "Send me up an oil painting." Some importance attaches to the artist. Yet thousands of people buy furniture whose origin is a secret, and expect to get fine cabinet-work and authentic designs, without the slightest inquiry as to who made it!

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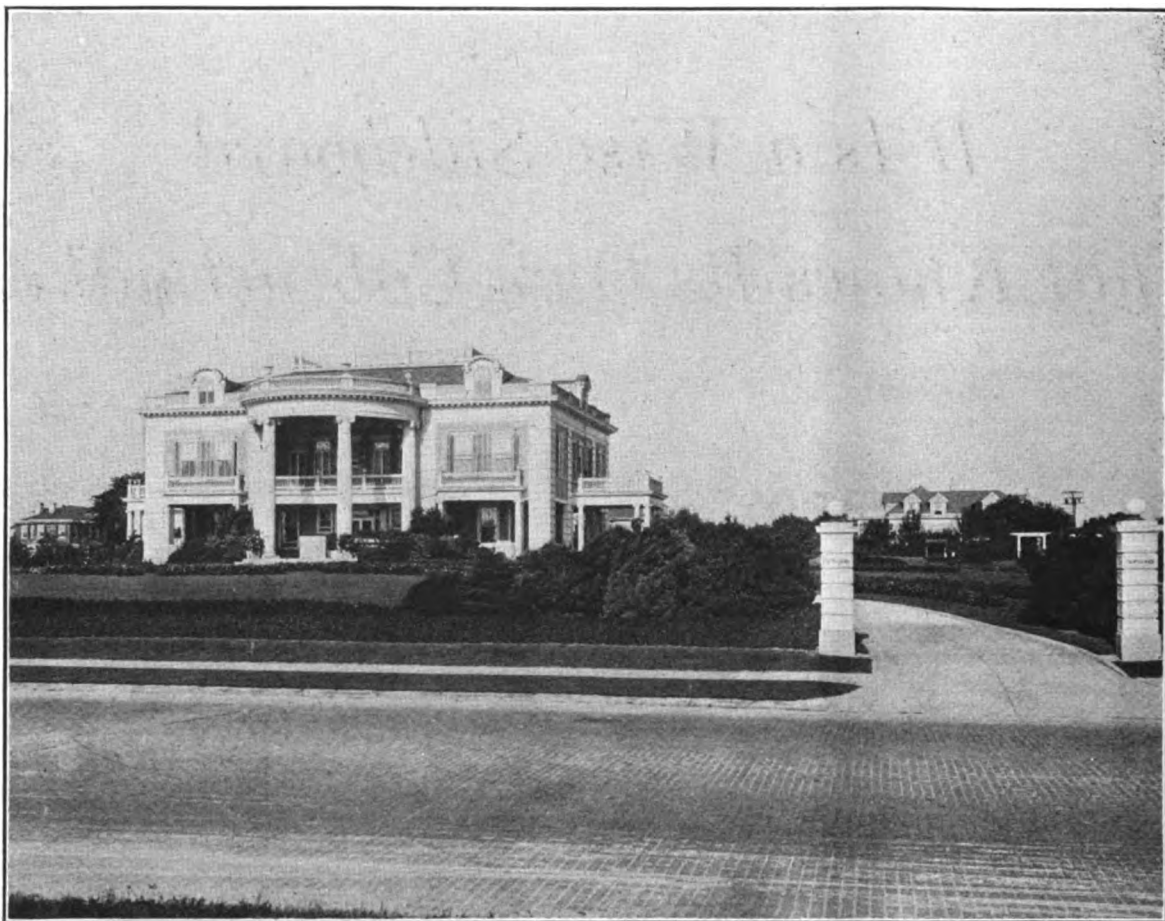
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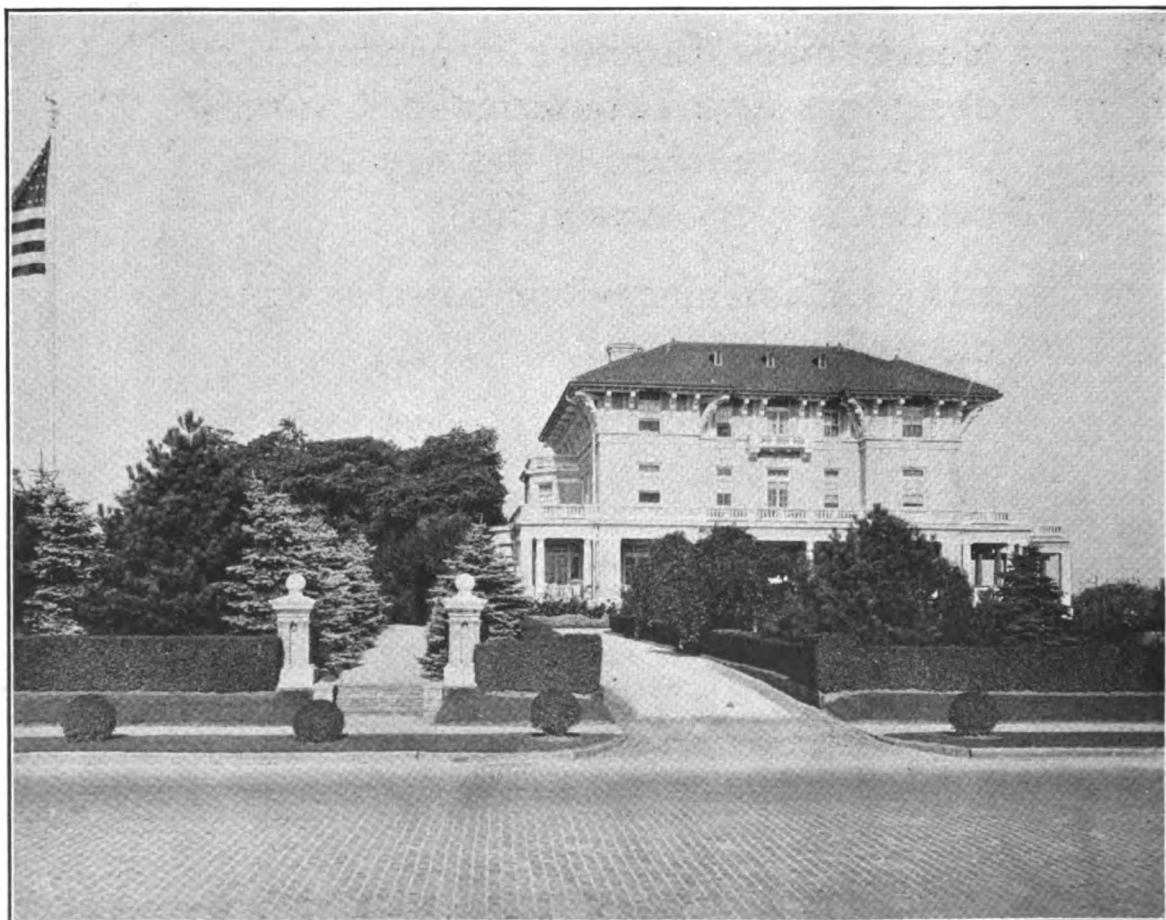
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# The Country Homes in Elberon-by-the-Sea



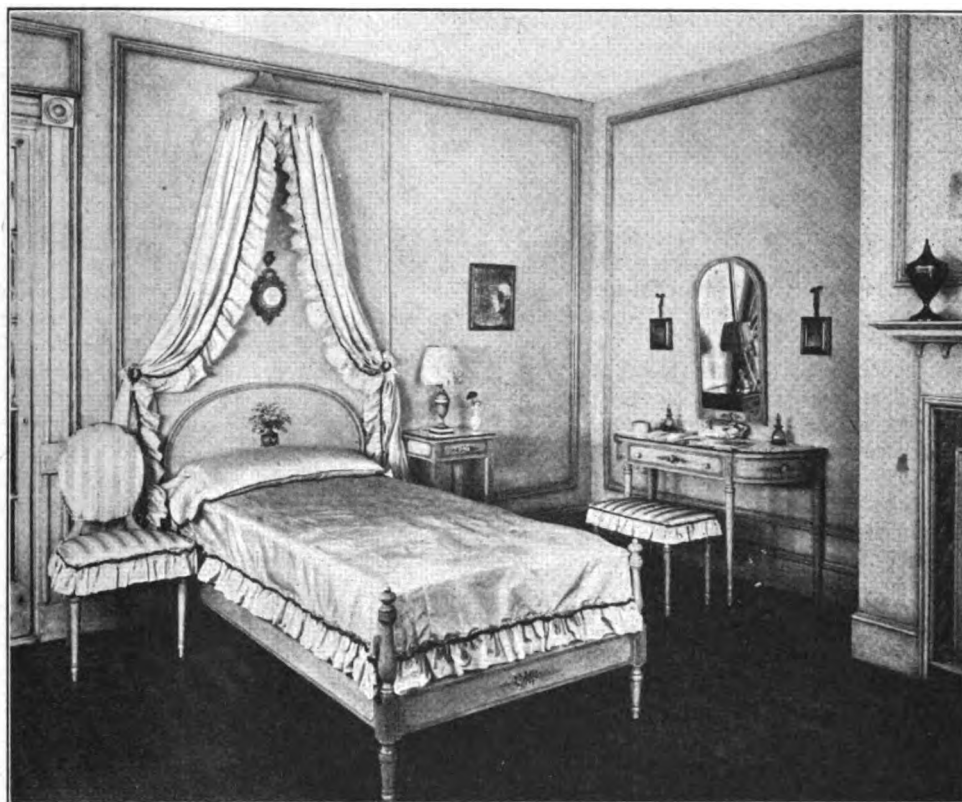
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# The Jewish Contribution to Education

By Dr. Joseph Cohen

*Principal of the Teachers' Training Academy of New York*

IT is Mr. James Huneker—Shammus Chanukah, as this versatile wit sometimes selects to call himself—who asks half-seriously whether it is not true that through the veins of the great composers of music there coursed always a strain of Jewish blood. Therein he joins a long line of distinguished Semitophiles that have at various times indulged themselves in a fantasy that is as trivial as it is fascinating. For what does it matter whether George Eliot and Lowell were right or not? If it were established beyond question that the thing to do when one comes upon a distinguished name in Germanic literature is *chercher le Juif*, the search and its reward would, considered as a racial contribution, still be of doubtful importance. For to acquire significance as a factor in the world's educational complex an influence must be the expression of a common purpose shared by an entire people.

An educational ideal is not a sporadic thing.

Extraordinary individuals may loom up as its exponents but its roots are in the multitude. The measure of its influence is the thoroughness with which it has pervaded great numbers of peoples. The trial of its appealing qualities is in the tenacity with which its adherents cling to it. The test of its value as a contribution to the world's treasure is in its survival—and perpetuity—qualities. To estimate these values in educational ideals one must travel long distances in time.

To modern civilization Greece bequeathed the love of the beautiful. The glory that was Rome left with us a body of jurisprudence and a standard of organization. But neither aesthetics nor law were able to save Athens and Rome. Alone among the nations of antiquity the Jews retained their spiritual entity in the face of the loss of temporal powers. For what good reasons?

## THE JEWS AND THE EDUCATIONAL IDEAL

The Jews were first among ancient peoples to formulate an educational ideal. The aim of education was vitalized by being merged inseparably into the religious and ethical fabric of their lives. Thus were they enabled to realize at once what Western Europe has had to learn through tedious centuries of groping experiment and through repeated failure, viz.: that there can be no education which possesses qualities enabling it to survive unless the primary objective is character-formation.

Identifying education with religion, as the Jews did, carried with it significant implications, not the least of which was the recognition of education as a birthright; a common privilege, and an obligation resting upon everyone. Education thus becomes a primary function of the family; and a portion of the Deuteronomic law, which was incorporated at an early date in the daily prayer, enjoins the father to instruct his children: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the door-posts of thy house and upon thy gates." Even in the earliest days, reading, writing, some arithmetic, history, law and singing found a place in the somewhat unsystematic training that was given in

the home and in religious assemblies in Jewish communities.

## EDUCATION AS A FUNCTION OF THE STATE

Alone among the neighboring tribes the Jews did not practice the exposure of their offspring. A reverence for childhood was very natural in a community which held that no child was so unworthy that it could not be taught the Torah. Here, then, we find the anomalous instance of a tribal people declaring for universal democratic education.

That the ancient Hebrews recognized education as a legitimate function of the state is revealed by the emphasis placed upon public instruction. The law was to be engraved very clearly on stones placed on the highways so that they might be read by all. "The men, the women, and the little ones" were assembled at stated intervals at places of worship. Here the law was read to them. In time, the word Torah, which originally meant "law," began to connote "instruction."

A people so preoccupied with ethical and religious teaching, with a body of written law and with the general dissemination of doctrine could not help but discover a pedagogic creed. One finds, accordingly, scattered throughout the Books of Wisdom and the Talmud frequent reference to the relation between master and pupil, to the efficacy of particular methods of study, to school rewards and punishments, to the position of the teacher in the community, and to matters that in our own day would be called "psychologic." The Book of Proverbs stresses the importance of habit: "Train up a child in the way he should go, and even when he is old, he will not depart from it." On the importance of discipline and the value of reproof as a mode of guidance the Book declares: "He is in the way of life that heedeth instruction; but he that forsaketh reproof erreth;" and again, "Whoso loveth knowledge loveth correction; but he that is brutish hateth reproof."

## EDUCATION COMPULSORY BEFORE CHRISTIAN ERA

In the Talmud the *Am haares*, the untutored man, is made to suffer civil disenfranchisement and social ostracism. Hence there could be no community without its school. "The world exists by the breath of the children in the school," and men were forbidden to live where there was no provision made for instruction.

In striking contrast with the Greek conception of the *pedagogue* we find the regard for teachers that recognized them as the protectors of the town. The upkeep of the school became everybody's business. As early as 70 B. C. Simon Ben Shetach established a state system of secondary education. Attendance was compulsory, though the home and private tutoring were depended upon to prepare boys for these schools. About a century later Joshua ben Gamla amended the law making it compulsory for all children to enter school at the age of six.

Upon the community was imposed the obligation of providing teachers and the provision was so generous that we may blush and envy these ancients. One teacher for every twenty-five children; an assistant when the number rose to forty; another assistant when the number reached fifty. Well might Josephus boast, "Our chief

(Continued on page 486)



MICHELANGELO'S "MOSES"

The man who first introduced the development of moral character as the supreme factor in education.

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# "Every Jewish Woman—Jewish"

## Local Sisterhoods Form Committee on Propaganda With This Slogan

**S**ISTERHOODS of New York City affiliated with the National Federation of Temple Sisterhoods have organized a Greater New York Committee on Propaganda.

Some of the purposes of the Committee are as follows:

1. To induce a more active participation by Jewish women in Jewish religious and spiritual life.

2. To devise ways and means of strengthening the bonds of religious fellowship and endeavor.

3. To awaken the consciousness of Jewish women to the opportunities offered to them in the field of progressive Judaism.

4. To unite local organizations under the banner of the National Federation of Temple Sisterhoods from which they will receive inspiration and co-operation such as a National Body alone can offer.

Through this Committee groups of women in and about New York City have been organized to do religious work not alone in connection with their own synagogues and temples, but reaching beyond these boundaries.

Through the efforts of this Committee religious in-

struction is to be given to children coming under the supervision of the Big Sisters and for whom thus far no provision had been made.

The Committee has been the instrument through which a number of Sisterhoods are for the first time contributing toward the Hebrew Union Scholarships in part and in full, while others have been influenced to increase their subscriptions to this fund.

A series of "Get Together Meetings" is being planned where Jewish subjects are to be presented and Jewish problems are to be discussed.

"Every Jewish Woman—Jewish," is the slogan of the Committee.

Following is the composition of the Committee: Chairman, (Mrs. Nathan) Sallie Kubie Glauber; vice chairmen, Mrs. Max J. Brandenberger, Mrs. Adolph Elsas, Mrs. Edmund J. Levine, Mrs. Maurice Thorner; secretary, Mrs. Edward Wessel.

Members: Mrs. William Abrahams, Mrs. Abraham Bretzfelder, Mrs. Jeanette Brill, Mrs. Solomon Foster, Mrs. Ephraim Frisch, Mrs. Isidor Kempner, Mrs. Otto Kempner, Mrs. Nathan Krass, Mrs. Max Levenson, Mrs. Isaac Meyer, Mrs. Eugene Paul.



MRS. NATHAN GLAUBER,  
Chairman



MRS. ISIDOR KEMPNER,  
An Active Working Member

## Light Born of Might

By Annette Kohn

The moon hangs low, the sky is dark,  
The winds are chill, the waters rise,  
The heart of man is faint with fear,  
His eyes are closed to promised dawn.

'Tis sunrise on the mountain peak,  
Dawn in the valley, green and cool;  
The village homes are dressed in gold,  
And man awakes to newborn joy.

The year is stark and cold and dead,  
Wrapped in its shroud of sins and wrongs,  
Swathed in its folds of blessings missed,  
And good deeds planned but left undone.

The New Year lifts its smiling eyes.  
Behold! The world's alive with hope—  
There is no goal man may not reach,  
No heaven unmirrored in his soul.

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# Theodore Roosevelt's Undiluted Americanism

*He Challenged the Power of Business and Yet He Was Its True Friend*

By Otto H. Kahn

I KNOW that if Col. Theodore Roosevelt had been called again to the leadership of the nation, as he undoubtedly would have been but for his untimely death, he would have wrought a structure of laws and administration in which hampering paternalism, visionary theories, class-serving tendencies and outlandish fallacies would have had no place; in which all constructive forces would have had free scope, and short shrift would have been given to the evil disposed, high or low; and in which the clashing interests, distracting agitations and confusing aims and claims that are now harassing the country would have found themselves under the dominance of a strong peace of even-handed and enlightened justice and undiluted Americanism.

Contrary to the opinion held at one time by many, Roosevelt was a true friend of business. He was interested in the furtherance of business as he was interested in the furtherance of every one of the callings which have a legitimate part in the makeup of the nation's activities. He fully realized the importance to national well-being of the growth and prosperity of trade and commerce. He appreciated the place of finance in the scheme of things. He had due regard for the tested lessons of sound economics.

He was no trained business man, but his unflinching intuition of what was right and sane and timely revealed to him the need and the advantage as well as the proper limits of reform in respect of business practices and conceptions which had grown up during the surging period of immense material development that set in with the close of the Civil War. He saw that business had grown to exercise excessive power, and he knew that such power, whenever, wherever, and by whomsoever exercised, breeds abuses and is a menace to the State and in the unavoidably resulting ultimate consequences, a grave danger to the class that wields it.

He determined to challenge that power, to impose reasonable restraints and regulations upon it. He was convinced that if it were left to run its course unchecked the inevitable result would be a violent reaction against it, big with the potentialities of great harm to the legitimate interests of business as well as to the people and to American institutions. He framed his program without heat or animosity, with that sure adaptation of the means to the end, with that practical common sense and that avoidance of theories and extremes, which always characterized his mental processes and his actions in office.

It took courage at that time to challenge seriously the power of business. What afterward became "business bating" and harassing bureaucratic over-regulation was an act of bold and hazardous resolution at the time and under the circumstances when Roosevelt undertook it.

He encouraged the co-operation of leading business men in framing and carrying out the measures which he believed to be called for and which he was convinced would prove ultimately for the best interest of business itself. They refused. They tried to dissuade him, failing in which they set out to antagonize and thwart him. The consequence of their attitude was that a bitter conflict was created between Colonel Roosevelt and representatives of business, and that as a result he felt himself called upon to have recourse to vigorous and incisive appeals to public opin-

*Otto H. Kahn may be termed Statesman, Financier and Patron of the Arts. His "Our Economic and Other Problems" (Doran), from which material for this article is taken, is a timely contribution on the Railroad Situation, Labor Troubles, and the Stock Market. "The soundest economic thinking in this country today is being done by Mr. Kahn," said Theodore Roosevelt, ten days before his death.*



OTTO H. KAHN

From a New Photo

ion, appeals which, at times in the heat of battle, went somewhat beyond the mark, as I think he would have been the first to acknowledge later on.

But Roosevelt never permitted himself, in the legislative measures which he advocated and promoted, to go beyond the bounds of moderation and the limits of reasonable correction. The laws for which he stood during his Presidential terms appear conservative compared to some of those enacted in subsequent years. Vindictiveness did not enter into his program.

Each one of the measures for which he became sponsor in the great reform movement that he inaugurated has stood the test of time. None of them has harmed or impeded legitimate business, however big in scope.

And just as he had the courage to tackle "big business" so he would have had the courage to tackle and bring under restraint any other element or combination which came to exercise a degree of power incompatible with the welfare and disturbing to the due balance of the community at large, and which tended to become a law unto itself.

It was a right instinct which had guided the people, under President Roosevelt's leadership, to determine, firmly and unmistakably, that the time had come to regard the pioneer period of this country's industrial and economic development as at an end, to revoke the latitude which had been tacitly accorded during this period, to

insist on strict adherence to the rules of business conduct laid down by the law, and to punish any violation of such rules, by whomsoever committed, high or low. It was salutary and timely to bring home to corporations and individuals, however powerful, the respect and fear due to the law and to use all means at the Government's disposal to visit upon dishonorable practices condign punishment.

## CAPITAL AND LABOR

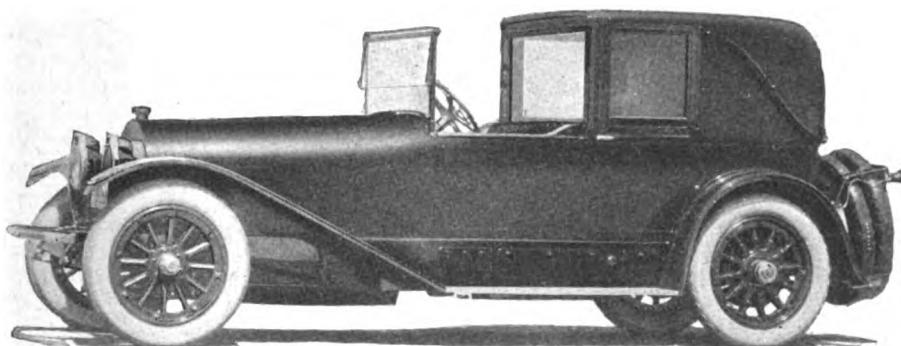
The workman is neither a machine nor a commodity. He is a collaborator with capital. He must be given an effective voice in determining jointly with the employer the conditions under which he works. Individual capacity, industry and ambition must receive encouragement and recognition. Nor must the employer look for "gratitude." No man is entitled to ask gratitude for doing that which is right. The closest possible contact must be maintained between employer and employee. Arrangements for the adjustment of grievances must be provided.

The worker's living conditions must be made dignified and attractive to himself and his family.

Nothing is of greater importance. To the extent that the employer is unable to provide such homes, it becomes the duty of the State or the community.

The worker must be relieved of the dread of sickness, unemployment and old age. The community must find ways and means of seeing to it that any man fit and honestly desirous to do an honest day's work shall have an opportunity to earn a living.

The worker must receive a wage which not only permits him to keep body and soul together, but to take proper care of his wife and children, to have for them a share of the comforts, interests and recreations of life.



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# Pandora's Theatrical Box!

*Entertainment the New Year Offers*

By Gustave Blum

Mythologists are in doubt as to whether Pandora brought to mortals a box of human ills or a box of human blessings but all agree that when the contents vanished, hope still remained!

Annually, our American theatrical managers, our collected and concerted Pandora, present an eager public with a gilded box of promising plays. Said public accepts the gift with high expectations but as each spectacle passes in panorama, they note with dismay, the monotonous, trite, routine, formulaized claptrap. But hope still remains! America may still have her art theatres.

Who is to blame? Answer: Pandora and



SAMUEL SHIPMAN

the public—both. The manager thinks he is offering "What the public wants" and the public thinks it wants what the manager offers. Already this season, we find Percival Wilde, Samuel Shipman, Charlton Andrews, to select at random, all college trained men, writing stuff they themselves loath because they are tired of writing what they like (unproduced), and have set about to write what they think A. H. Woods thinks the people want (produced).

However, beyond the horizon is a glimmering light. Each session brings us nearer to our ideals. The past season, (thanks originally to the Little Theatres) gave us St. John Ervine, John Drinkwater, Eugene O'Neill, Booth Tarkington, and James Forbes.

Looking into Pandora's box for the prospective season, we see several interesting things. Each season has its novelty or otherwise popular play. Last season it was the biographical play. Before that, we had the retroactive play. Before that the pivotal play, the Oriental play, the crook drama, and they all came in cycles and droves.

This season, we are to have the cartoon play, not entirely a new product. Stuart Walker's Portmanteau Players are to do a

play founded on Kin Hubbard's "Abe Martin" cartoons, recently published in the *New York Globe*. And "Abe Kabibble," the Herschfield cartoons in the *Evening Journal*, have been done into a play by the author and George Hobart.

The biographical play, however, is still in vogue. John Drinkwater's "Abraham Lincoln" will continue its successful run in New York while another successful play, now running in Chicago, also has been built around the life of the great emancipator by Thomas Dixon. He calls his play, "A Man of the People." "Edgar Allen Poe" is the title of two plays to be produced. One is by Samuel Shipman and Bernard Rethy and the other by B. Iden Payne. The sacred archives of history are being ransacked for dramatic material!

Then we are to have several interpretations of "The Merchant of Venice." Three Yiddish actors will vie for first honors in the part of Shylock, two in English. Mr. Moskowitz, who recently created an artistic furore in London by his unique conception and interpretation of Shylock, is in New York at present and may be prevailed upon to repeat his success here. But it has been definitely announced that J. P. Adler, the veteran Yiddish star, will play "Shylock" in Yiddish on Broadway, with a supporting company playing in English. Several years ago, Mr. Adler made the experiment with marked success. At the Jewish Art Theatre, Rudolph Schildkraut, the eminent Viennese tragedian, is to present "The Merchant of Venice" before characteristic John Wenger settings. The opening play at the Jewish Art Theatre, however, will be "Silent Powers," by a Jewish French dramatist, Jean Aicard. The play originally was presented at the Comedie Francais. At the Irving Place Theatre, where Maurice Schwartz, the director and leading actor is trying to elevate the Yiddish theatre, "The Golden Chain," by I. L. Perez, the first poetic drama (based upon Chassidish life in Poland), will be attempted.

Morris Gest will present "Mecca," an extravaganza, direct from Paris, at the Century Theatre in the fall. He has engaged Miss Hannah Toback, a Yiddish actress, to sing the leading role.

Which reminds us that the coming season will see Jacob Ben Ami, erstwhile Jewish Art Theatre star, a luminary in the Arthur Hopkins constellation. He is to do "Samson and Delilah" in English, about the middle of October at the Booth Theatre. Another interesting announcement is to the effect that Joseph Schildkraut, Rudolph's talented young son, a graduate of the American Academy of Dramatic Arts in 1913, is to be starred on Broadway in a play written for him. He acted with success recently in Berlin and Vienna.

For seasons we have looked forward to an announcement of a new play for David Warfield. It has arrived. Gene Buck,

hitherto identified as a writer of songs for musical comedy, is to write the play.

The activities of the Barrymore family are always of interest. John is to resume his engagement in "Richard III," abruptly terminated by illness, Lionel is to appear in "Blood and Sand," a dramatization of the novel by Vicente Blasco Ibanez, and Ethel is to repeat her triumphs in "De-classe" to clamoring throngs in other cities.

In doubt as to how "Beyond the Horizon" will be received on the road, Richard Bennett is to alternate between that play and "For the Defense" in which he appeared in New York.

The Theatre Guild will open the new season with Shaw's "Heartbreak House." The play will be directed by Frank Reicher. The elder Reicher, Emmanuel, has been borrowed by the Greenwich Village Theatre, which will resume activities as an art theatre with Max Halbe's "Youth." In the meantime, the Theatre Guild has offered Brock Pemberton, former critic of the *Times* and recently with Arthur Hopkins, the Garrick Theatre in which to present Gilda Varesi as a star, in a new play,



RUDOLPH SCHILDKRAUT, AS SHYLOCK

"Enter Madam." Miss Varesi will be remembered for her excellent work as the Portuguese woman in the Ames prize play, "Children of Earth."

An interesting announcement by Winthrop Ames is the proposed production of a play, (as yet unnamed) by William Archer, dean of English critics and translator of Ibsen. Archer has written a popular book on playmaking. It is expected that New York's million playwrights will stampede at the premiere for an opportunity to listen to their master's voice.

Other productions scheduled are: "San Sebastian" and "Helen of Sparta" by Gabrielle D'Annunzio, promised by Comstock and Gest. "The Splendid Sinner," by Preston Gibson, featuring Doris Keane of "Romance" fame, Jerome K. Jerome's com-

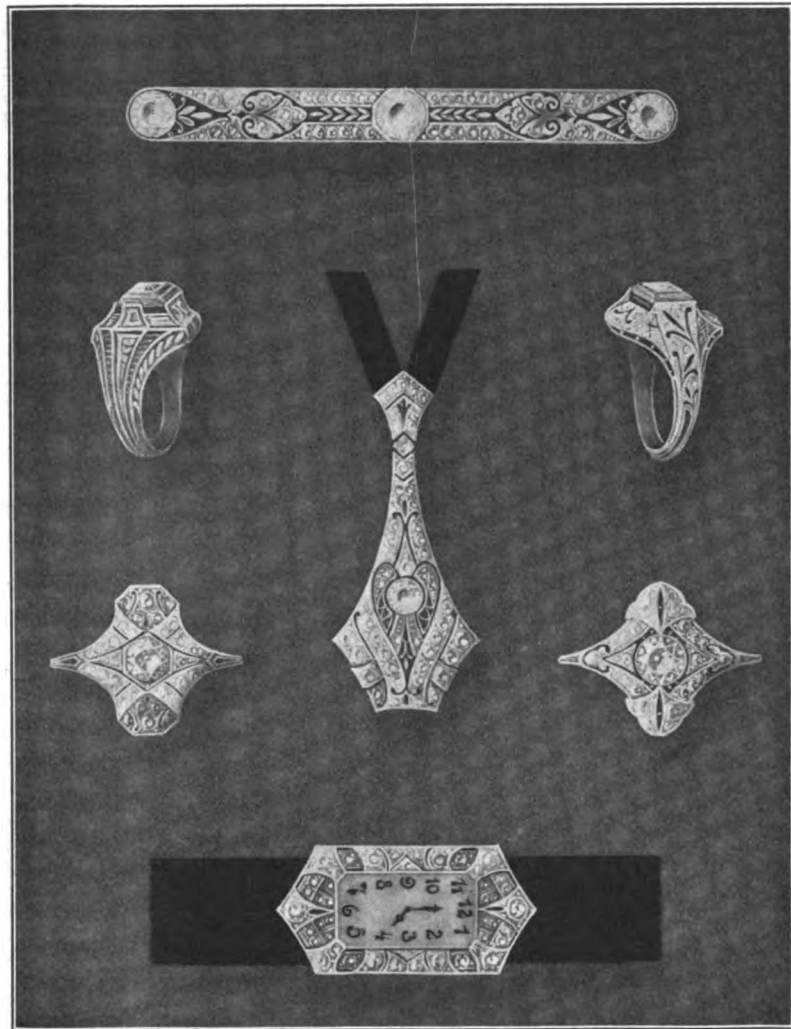
(Continued on page 527)

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### DAVID BELAIS

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# Spanish America's Most Famous Novelist

By Isaac Goldberg

A SHORT while ago—in fact, almost coincident with the first anti-Semitic blast sponsored by the flivver king—an important literary commemoration took place in the capital of Colombia. The élite of the city of Bogotá assembled in the Teatro Coló (Columbus Theatre) to honor the memory of the best known novelist yet produced by the Spanish speaking nations of America—a delicate, sensitive, poetic spirit over whose single novel countless women have wept and almost as many men, if they but had the courage to admit it, have sighed with that haunting pleasure which comes only from a romantic tale appealingly written and deeply felt. The receipts from the commemorative exercises went to the fund being raised for a statue to be erected to the writer's memory by the women of Colombia and the other Spanish-American republics. The man thus honored upon the twenty-fifth anniversary of his death was Jorge Isaacs; the novel *María*.

Isaacs was half Jew; his heredity, his career, and even the recent commemoration accorded him, seem to contain something symbolic, something that emphasizes the ultimate futility of racial hatreds and prejudices. To be sure, his father was a converted Jew, but that has little to do with our consideration of the son's importance to Spanish American letters; one may convert himself, so to speak, but he cannot convert the centuries that flow in his veins, and native as well as foreign critics (all gentiles) have recognized the markedly Hebraic strain in everything Isaacs has written.

Without exaggeration, then, it may be said that the Jews have an appreciable share in the renown that clings to the name of Jorge Isaacs, despite changes in literary fashions and a complex modernity that has undeniably rendered *María* old-fashioned in tone and theme.

Yet—and I freely confess it after having frequently read the book in the original and in the English version—there is a certain un fading charm about it that makes some of its passages linger long, not only in the memory, but in the very eye, so vividly do they transcribe the landscape of the country where Efraín and María live their tender idyl. The book indeed, is just as old-fashioned as love, romance and death—and quite as new. I should grieve to find our modern novelists writing in such a vein today; but I could easily spare more than one of the modern novels if I had otherwise to surrender *María*.

#### JORGE ISAAC'S LIFE.

The author of this short, but seemingly perennial, tale was born at Cali, State of El Cauca, United States of Colombia, in 1837, the eldest son of an English Jew. Isaacs senior had come to Colombia as a merchant, had accepted the Catholic faith and married the daughter of a Spanish naval officer. Jorge's early youth was spent in the valley of the Cauca, and at the age of eleven he was sent to a boarding school at Bogotá, where he remained until his sixteenth year. His education was finished in London.

During this time affairs began to go badly with the family, reaching a doubly tragic climax in the death of both parents shortly after the return of Jorge from the English capital. Then came the war of El Cauca to wipe out the home and the property of the Isaacses, and the members of the family were scattered.

Returning to Bogotá, Jorge attained to sudden note in 1864 with a book of poems—the almost traditional entrance of a young Spanish-American into the intellectual world. In the slender volume of *Poesías* there is that same intimate knowledge and love of the native scene that was soon to characterize *María*. The novel, issued three years later, brought genuine fame to the young man—he was but thirty when it appeared—and incidentally gave a new

*Observations Upon Jorge Isaacs (1837-1895) a Half Jew, Whose 25th Death-Anniversary Was Recently Commemorated by the Southern Continent.*

lease of life to his poetry.

Despite the Flauberts and the Maupassants, there is no such thing as complete impersonality in literature.

If, as Lewes has written, "the whole man thinks," the whole man writes, too. He may screen off some of his personality with the most rigid watchfulness, yet his very reticence is full of revelations. Isaacs, however, is not of this kidney. *María* is really a bit of spiritual autobiography; events are somewhat altered, as are motives and relationships, yet essentially the book is a cry of disappointed love. Efraín, the hero, is Jorge Isaacs himself; María is the ward of the hero's father.

#### THE STORY OF MARÍA.

Reduced to its lowest terms—a very unfair thing to do with any work of art, but a resource that is fortunately easy to mitigate by the perusal of the book in a fairly accessible English version—the plot is this: Efraín comes home after a long absence, and love is awakened within him by his father's ward, María, who has been his childhood playmate. His love is returned; nor do the youthful pair (she is but fifteen) meet with objection from Efraín's parents. For more than one reason, however, the father would wish to postpone the marriage. The boy is destined for the medical profession and must finish his studies abroad; María, too, shows signs of having inherited a tendency toward epilepsy. What is there to do with so fair a father but consent to his proposals? Efraín and María are betrothed to each other, and then the boy sails for Europe. Once he has left, however, María grows steadily worse; only the youth's return may save her. They write for him, but he arrives too late.



JORGE ISAACS.  
Though dead, he still lives

Such an outline violates the simple but beautiful tale. It gives no idea of the chaste simplicity with which the story is unfolded, of the charming pictures of home life and country diversions.

Especially felicitous are the poetic descriptions which do not degenerate, for example, into that botanical cataloguing which sometimes mars the pages of such a nature-lover as Eden Phillpotts. Isaacs' pen communicates the very aroma of the scene.

As to the lovers, they impress one at times as being of the Sunday school variety; theirs is a restrained passion—not a flame, but a glow. Among the finely written sections of the work is the hurried return of Efraín from London, after being notified of María's critical condition. This part is a masterpiece in little of narrative suspense.

Students of comparative literature have readily related *María* to the romantic tale as exemplified by the famous *Paul et Virginie* of Bernard St. Pierre, and *Atala*, by that Chateaubriand whom María in the novel reads with such pleasure. Though it shares with these two classics a certain sentimental, idyllic quality to me, at least, it seems more essentially real—perhaps because of the autobiographical genesis of it. It has its faults of construction, no doubt, but it possesses, too, a certain spontaneity that bridges these technical gaps.

#### PSYCHO-ANALYZING ISAACS

"It seems probable from one of his poems," writes one commentator, considering the relation of the book to Isaacs' own life, "that Isaacs' disappointment in love came not as the result of the death of his father's ward, but as the result of her marriage to another during his absence in England." A noted Colombian, Antonio Gómez Restrepo, in his recent *La Literatura Colombiana* (Colombian Literature) states that it is not certain whether the heroine was drawn from a real or an imaginary figure. If she was drawn from a real figure, and if the previous conjecture as

(Continued on page 501)

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# The New Commandment

By Julia Glasgow

"A new commandment I give unto you: that ye love one another."

The bass proclaimed it; and the organ's roll  
 Was like unto the opening of a scroll  
 That bore this message; then the mellow, bland,  
 Voices of tenors: "It is my command."  
 The altos crooned it, trebles brought it higher,  
 Until to Heaven the strains seemed to aspire.  
 And then the many-throated chorus wove  
 A wondrous pattern on the one word: "Love."  
 The vaulted dome re-echoed it; the nave  
 Throbbled with the message that the singers gave.  
 If, thought I, now, at last, men would give heed  
 To this commandment of great David's seed;  
 Now that the world in agony has stood,  
 Mankind has waded through a sea of blood,  
 Nor asked of one another: "What's thy creed?"  
 But men with men stood where of men was need.  
 And some who came, unscathed, from out that Hell  
 Had Apocalyptical tales to tell:  
 A rabbi who a crucifix held high  
 To meet a dying soldier's glazing eye.  
 A minister who urged a dying Jew  
 To say the Last Prayer, and his faith renew—  
 Perhaps those years of comradeship have shown  
 There is but One whom we each call our own.  
 Perhaps, I mused, the time the Seer foretold  
 When lamb and lion will rest in one fold  
 Has come, and man to man will be a brother.  
 At last will heed the words; "Love one another."  
 A voice aroused me: "Some there are we shun  
 Intruding here, this Day of Passion."  
 The answer came: "Or church, or synagogue;  
 Each to his own—lest doubt our faith befog."  
 "My dear, I think they come here but to mock."  
 The edifice around me seemed to rock.  
 A cry rose in me that I had to smother:  
 "A new commandment: 'Love ye one another!'"

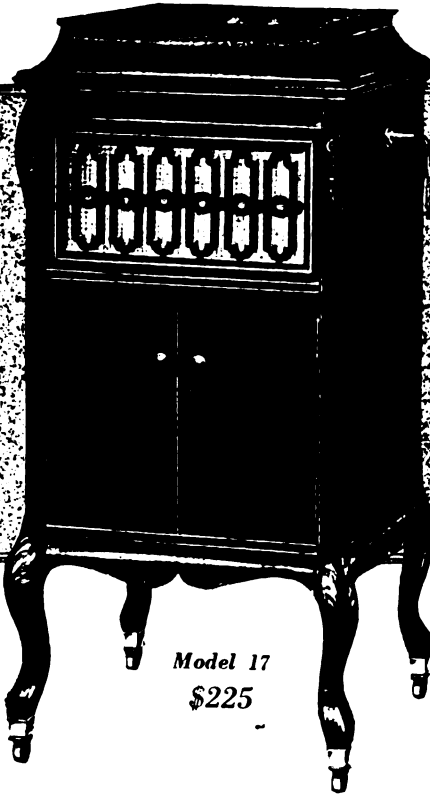
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*AUTHOR'S NOTE: During Easter week I attended the performance of a cantata based on the life of Jesus, in which his words "Love one another" were used as the theme of several numbers. Some very "Jewish looking" people were seated near me, and their presence elicited scornful remarks from some "Christians" behind them. The incongruity of this suggested the poem.*

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# Every-Jew

By Rabbi Emanuel J. Jack

I am born wonderfully rich.

I number among my renowned ancestors Abraham, the father of monotheism; Moses, the divinely inspired lawgiver and the world's first champion of liberty and advocate of human rights; Jesus, deified and worshipped by millions in all parts of the globe.

I am spiritual heir to a past surpassed by none.

I am of the chosen people who presented unto mankind its greatest spiritual treasure, the Bible, and who, through the Ages, despite persecution and prejudice, persisted and persevered and preserved the Holy Writings for this and unborn generations.

I pray to the same God to whom my co-religionist, King David, dedicated his inspiring Psalms.

I uphold the same truths that his son, Solomon, voiced in his instructive Proverbs.

I believe that I am possessed of a blood, richer and purer, because of my lineal kinship with such and similar serious-souled beings whose orisons and religious poems are chanted and uttered not only in every synagogue but in all places of prayer, be they churches, cathedrals, temples, or mosques.

I am the offspring of a stock that has unceasingly waged war against the forces of darkness.

I am of that unique religious group that holds it a duty to ally itself with every forward movement.

I am of that race which deems it a privilege to array itself with the powers of light, and to occupy the most dangerous and exposed positions in the everlasting struggles for truth and progress.

I am one of a minority with a wonderful past, a dutiful present, and a promise-full future.

I am blessed beyond measure.

I am splendidly endowed with a precious heredity.

I am the possessor and transmitter of a priceless inheritance.

I am to use it unselfishly and to guard it most carefully.

I am called to an unlimited service unto mankind.

I am sacredly bound by unnumbered duties and obligations.

I am more handicapped than helped.

I am more suppressed than supported.

I am more envied than enabled.

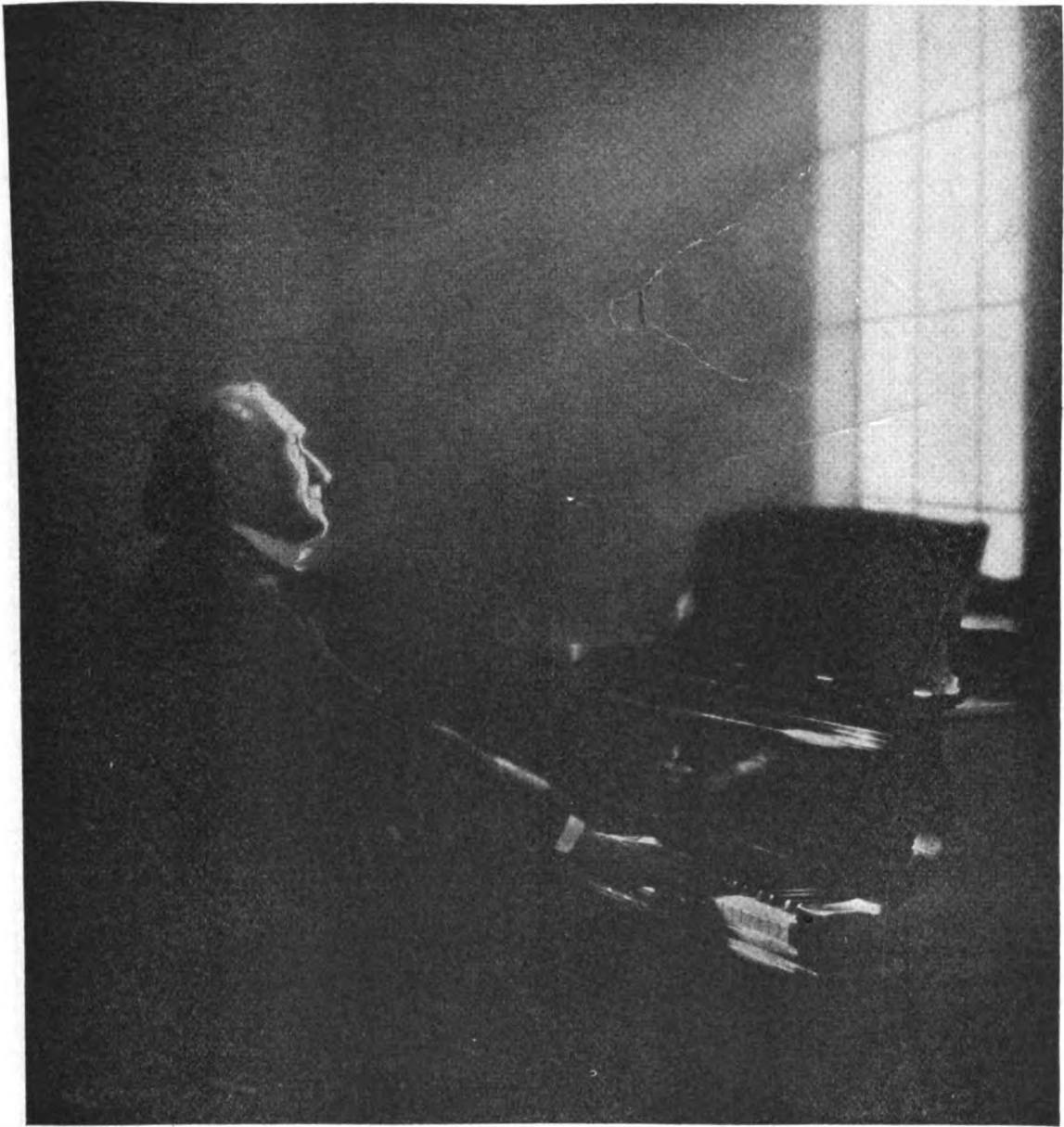
I am more damned than deared.

I am more loathed than loved.

But I am in the service of the God of my Fathers.

I am the servant of Humanity.

I am Every-Jew.



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# Epstein, the "Firebrand of Art"

By Horace Brodzky

JACOB EPSTEIN is the sensational sculptor of the year in Europe. He is coming to America—to conquer the New World as it were—but his fame has preceded him.

He began as a painter, though, not as a sculptor, and he is coming back to the New World, for he is a native of New York. What is more, he has been a sensation so long that he is a sort of sustained sensation.

Twenty years ago a writer in "The Critic," a now defunct magazine, predicted a big artistic success for Jacob Epstein, an East Side Jewish artist. It was at that time that he was making illustrations for magazines, including Harper's.

In those days sculptor Epstein was known as a painter and the medium which he afterwards employed, when he left his native New York was to him in his early days undreamed of. A volume by Hutchins Hapgood entitled "The Spirit of the Ghetto" was one of the books illustrated by Epstein before leaving America.

New York is now promised a visit by Epstein, but he will not return as a painter, but as a sculptor, and one of the foremost if not *the* foremost living sculptor. New York may well be proud of him, and Jews in particular. Epstein's visit to New York and the exhibition that he will hold will be the event of the season.

New York has seen many art furors. Those of Sorolla in 1910, and that of Zuloaga a few years later will be remembered. But while they were successful socially and financially, they fell short artistically. People since admitted that they were carried away with the well-managed publicity. Epstein's coming is quite a different affair. He is not coming here to sell Americans his left-over carvings, and it is doubtful if he will bring anything with him at all. All his best works are in New York in private collections, notably that of John Quinn of this city.

Jacob Epstein was born on the East Side and was brought up in the immediate vicinity. His first exhibition of paintings consisted of a small group shown at the Educational Alliance. As an illustrator Epstein devoted himself to East Side characters, especially the Yiddish theatre types, whose characteristics he easily caught. In those days he belonged to a group of young men, some of whom have since become well known in the arts.

At the age of about seventeen the youth Epstein left his native city and went abroad. It was to Paris, the "City of Light," and the arts, that he found himself. It was here that he abandoned painting and turned to sculptures. Epstein has since claimed George Grey Barnard of New York as his master, and this is borne out by the fact that he attended a modelling class in New York. But this could not have been for

long, for the call of the Old World was upon him.

It was in Paris that the real change took place, and Paris is but seven hours from London. One can be a resident of both without much trouble. Such was Epstein. After some time he finally went to live permanently in London, and one of the first works which he undertook was the carving of the statues on the outside of the Medical Institute in The Strand, a commission he won by competition. These became known as the "Strand Statues." It was easy to talk about them, for there was much to be said for and against them. They were declared indecent and immoral and just because the sculptor had dared to present the nude figure as it is in nature. Epstein made no concessions. After much discussion and hard words the episode closed.

Hard on its heels came another. Epstein seemed always to be in trouble. And the reason was because he dared to do as he chose. He was not guided by tradition, nor by rule, nor regulation. Neither did he in any way consider the prevailing methods of sculpture, and least of all did he consider the Royal Academy.

Epstein's second bout with the philistines was when his Oscar Wilde Tomb was erected in the Pere Lachaise cemetery in Paris. This probably caused more controversy in Paris than any work of art ever had before. It was declared offensive to public taste and the Parisian cemetery authorities would not allow it to be unveiled. Later on the so-called offensive parts of the tomb were covered over with plaster. This the sculptor removed, but the work still re-

mained unveiled. Finally one wet day some friends of the sculptor journeyed from London to Paris and without much ado or noise, unveiled it. It was exposed to the public as the sculptor had intended it, and no further objection was raised.

Since the affair of the Wilde Tomb, from time to time little flurries were created. We remember his "Rock Drill" and his "Carving in Flenite" and others, but it was not until his "Christ" was lately exhibited that Jacob Epstein started an outburst that had been long smouldering. This time he had the clergy against him. Jewish and Gentile ministers attacked him. It was declared blasphemous. It was declared degenerate—in fact, everything that was bad. Epstein's reply to his critics was the well-known French expression "To everyone his own Christ."

The phase of Epstein's work most known to the American public is his portrayal of feminine psychology. His bronze portraits of women prove him to be an extraordinary fine modeller. Although these heads are good portraits in every way, they have an additional something that other sculptors miss. Heads that we



© International

Courtesy Hebrew Standard

A STRIKING PORTRAIT OF EPSTEIN IN HIS WORKING CLOTHES COMPLETING ONE OF HIS UNCONVENTIONAL STATUES



### Danersk Decorative Furniture

WE take particular pleasure in calling to the attention of the readers of THE AMERICAN HEBREW our first advertisement in this splendid publication. Many of you are already familiar with our furniture, but we want you to know more about our ideals in furniture making, and we therefore take this means of telling you the story of DANERSK FURNITURE in a series of special messages that will appear from week to week.

Our succeeding installments will be brief and to the point and will occupy but a quarter of a page, so that you can easily read them. Now and then, when we have an announcement of special importance, we will use more space as in the present instance.

We believe that those who are building the choice homes and furnishing the beautiful apartments of today are just as interested in knowing who makes their furniture as were the people in the days when Chippendale and Sheraton and Hepplewhite made the great names that are still magic at the present time.

We also believe that the people of good taste, who have traveled and studied most, realize that they can not have homes of originality by purchasing stock things, as made for a thousand others. The DANERSK method combines the best traditions of the past with the opportunity of obtaining individuality where it counts most. Therefore we hope you will be interested in our discussion of principles of *good furniture building* and will give us the chance of advising with you about your own particular problems by calling at our exhibition rooms.

SEND FOR "THE DANERSK," C-9

Charming sets finished in harmony with our own importations of fabrics, both glazed and unglazed, on exhibition at



## DANERSK

*Means more than  
decorative furniture*

**IT MEANS IDEAS**



# ERSKINE-DANFORTH CORPORATION

2 West 47th Street (First Door West of Fifth Avenue)

NEW YORK

have seen have also a thinking quality. They are alive in every way, and technically they are so brilliantly clever that only



EPSTEIN'S CONCEPTION OF THE MAN OF NAZARETH WHICH STIRRED A WORLD

an artist can appreciate them fully.

Epstein is a slow worker, but he succeeds in investing his work with tremendous thought, and what an artist puts into his work, that will be sure to emanate from it.

They think. These heads have compelling qualities and subtle shades of feminine psychology. In his portraits students of sculpture find a resemblance to the archaic, and some of his most recent suggest Egyptian of the Fourth Dynasty. His mind works with the deliberation of a chisel driving through stone. The work is conceived in the beginning and the actual carving is merely to release his fully-fledged idea.

Epstein the man, is what his friends and others who have met him, call a fine fellow. He is modest, quiet and a hard worker. For long periods he disappears and only shows himself when he has completed his job. He doesn't believe in mixing work with joyous outbursts. They don't mix well.

Epstein is a fine type of man and artist, and if he cannot say well of a brother-artist he would rather not say anything. He certainly would not say anything against him. He is a champion of the

artist and especially the young one. And although he has led a stormy life full of troubles and reverses, yet he is in no way embittered against the public. He believes, no doubt, that they have to be educated in art affairs just like anything else.

And now he is coming here and the prophecy made twenty years ago has come true. But it is as a sculptor and not as a painter that he has succeeded. He is young (as artists' ages go), being under forty and full of energy. He has not yet arrived at the zenith of his career and we expect even bigger things to come.

Epstein, during the war, served as a private with the Jewish Battalion of the Royal Fusilliers in the British Army.

Congregation Zifereth Israel, of the Bronx, has established three places of worship for the coming High Holy Days, one in the congregation's old house, 2481 Valentine avenue; one at the corner of Creston avenue and 188th street, and one at the Republican Club, Third avenue and Fordham road. All income for seats will be used to build a beautiful structure for a Talmud Torah and Synagogue. *Selichs* will be said Saturday evening at 12 o'clock midnight.

## The Jew as a Practical Dreamer

By Dr. Francis Rolt-Wheeler

Just as I have pointed out on many occasions, that the Irish and German immigrants possessed the virtues and the vices of their racial stock and of their national history, so the Jew, arriving in this country, brought his virtues and his vices with him. And, like the former immigration groups, his virtues were the corollary of his vices, and his vices were ineradicable from his virtues.

It is a truism that the Jew is money-wise. To use a popular phrase: "He can smell a cent further than most men can smell a dollar." Place him in a position where the margin of profit needs to be adjusted with acuteness, and he will succeed where the non-Jew will fail. But business ability is a virtue, not a vice.

At the same time, the Jew has laid himself open to the charge of business trickery. He is accused of inordinate profit-taking, of adulteration of goods, of the thousand gross and petty sins of modern commerce. One is compelled to admit that the charge is well-founded. But the charge is not against the Jew, it is against the fabric of modern commerce. The animosity that prevails against the Jew in certain commercial circles is not because he cheats, but because, when he finds himself in a position where cheating has become a postulate, he cheats better than the others. There is no spite so keen as the spite of the over-reaching man who is himself over-reached.

And, while I am on this question, I should like to say that there is no man in the world with whom it is easier to do business, or who will do business more squarely than the Jew—providing you can assure him that you, yourself, are on the square. I have always found Jews meticulously honorable, providing they were put on honor.

Yet, in considering the gift of the Jew to American character, I am convinced that it is not this side of the Jew which has been of the most importance. It is rather the fine fibre of his spiritual side that has counted. The Jew is the dreamer of the world. On every page of the world's art, the names of Jews are written in letters of gold. The list is too long and too well-known to need recapitulation.

It is this gift of dreaming which has made the Jew great in American commerce. If the Jew has created vast railway systems, by his practical handling, it was vision that threw those narrow ribands of steel across the prairies. If he has capitalized the copper mines, it was Vision that opened the bowels of the Alaskan mountains; if the Jew has created vast monopolies in commerce, it was Vision which embraced a hundred million people as a single group; if the Jew has created an extraordinary banking system, it was Vision which discerned the river of gold whose basin is the whole of modern human need. When the Jew is attacked for his tentacular grasp on trade, it must not be forgotten that such trade is largely of his creation. It would scarcely be going too far to say that the Jew is the creative artist of modern commerce.

It would be a most unhappy thing to perpetuate anti-Semitism. The American workman should remember that a vast proportion of his wages are paid by Jews, the American consumer should remember that a large proportion of his necessities and luxuries are only made possible to him by Jewish commercial adventure. Is Jason's search for the Golden Fleece so much more romantic than the search for the modern golden fleece in the uttermost markets of the world?

This virtue of dreaming has also its

Considerable attention has been attracted to the lectures of Dr. Rolt-Wheeler, who, for the past dozen years, has been one of the most prominent of the staff of the Bureau of Public Lectures, Board of Education, New York City. In one of his talks, recently, dealing with the immigration question, Dr. Rolt-Wheeler outlined what he believed to be the chief resultant of the impress of Jewish immigration on American character.

vice. Combined, as it is, with the practical issue, it is given to commercializing the spiritual. It produces—especially in those who try to imitate it, without the spirit—a feeling that everything must be regarded in the terms of money value. It debases as well as elevates. It has degraded literature to the "best seller," the drama to "the t. b. m. show," art to the popular magazine "cover."

For this reason, it seems to me, it is a thousand pities that the Jew is losing his hold on orthodoxy. The potency of the Jew in practical matters is so great that he needs the balance of faith. I am, as you know, far from being a Jew, being Irish of the Irish, but no rabbinical scholar could more greatly deplore the slackening of Jewish bonds in the Jew.

The Hebraic gift to the American character, then, as I see it, is two-fold: the gift of vision, and the gift of the practical application of that vision. It is not going too far to say that America's present commercial position—which is practically her only important international position—is not due to the Anglo-Saxon spirit in the United States, nor to the German immigration, nor the Scandinavian, nor the Italian, nor the Slav, but to the Jew.

This is the main gift which the Jewish immigrant has brought as his share of the endowment of the American citizen.

# ESAU, THE SKILFUL HUNTER, HAS RETURNED

by Richard J. Beamish

**W**HEN the world war drafted men by millions from farm and factory the habits and occupations of whole communities were twisted topsy-turvy. New trades were born. Old arts and practices were revived.

Esau, the mighty hunter, was reborn and came again into the birthright surrendered so long ago to Jacob.

Into the forests went thousands of hunters and trappers after skins to keep warm the men exposed to the bitter cold and sweeping storms of Northern Europe; the aviators flying the icy upper levels of the air.

That was the beginning of the great hunt, the most determined, the costliest and the most successful fur forage this old earth has ever known.

Then women took up the demand for fur where the fighting men laid it down. Not since man emerged into civilization has there been such a hunting and trapping as that which woman inspires today.

Prices for fur have soared beyond all precedent and previous imagining.

Esau brings the furry pelts of his kill into the highest market of all time. Modistes and milliners of world-wide authority have set the fashion in furs. Dressmakers and furriers have carried the fashion into every community and stratum of civilized society.

The fur fashion has also been set for men. Custom tailors and makers of ready-to-wear have snapped up all the suitable fur they can get for fur collars and linings of over-



"Esau, the skilful hunter, has returned. He sets his snares and his price. Fair woman clamors for the choice of his kill—and you, Messieurs, must pay your share of the toll."

coats and reefers. Fur caps and gloves are in unprecedented demand.

The return of Esau has driven sky-high all fabrics into which fur enters.

Beaver, Nutria, Hare, Rabbit—soft, fine furs always in high favor with Madame, are precisely those furs on which the maker of fine hats must also rely, because of their supreme felting quality.

So your next derby or soft hat must pay a considerable tribute to Madame's love of fine furs.

\* \* \*

"Fur in my hat!" you say. "What do you mean?"

Exactly that! Every good hat worn by men is *felted fur*. Examine your Stetson under a microscope and you will see neither warp nor woof, but a fine, close-meshed material, denser, softer, more durable than any product of loom and needle.

The felting process is one of the most interesting and least known of all industrial fabrications. Every filament of fur consists of a central shaft with tiny barbs extending along it, opening toward the tip of the filament. In the making of Stetson Hats, the furs best adapted are the Beaver, Nutria, Hare, Scotch Rabbit and pelts of like fineness.

The fur is cut from the hide by knives revolving like the blades of a lawn mower.

The fur fibres are weighed, so many ounces to a hat, and the filaments are now ready for felting.

They are fed into a machine which blows them under high pressure into a chamber containing a finely perforated copper cone about three feet high.

Through the perforations comes sufficient suction to catch the filaments after they have been whirled madly around the chamber by the blast, their barbs having meanwhile meshed and locked as they whirled.

A skilled worker opens the chamber and finds adhering to the cone a film so tender that a careless touch will break it. He removes the cone with the

fur felt upon it, carefully wraps it in flannel, places a metal cover over it and plunges it into hot water to shrink and compact the felt.

Then follows the coloring with dyes of the highest quality, the shaping and trimming, the stiffening with India shellac, the finishing touches of finest leather and silk—all of which have climbed to record-breaking costs since the war.

Every Stetson is hand finished, just as every Stetson shape



has been designed by artists who have studied heads, the temperaments, the facial conformations, the callings and the preferences of mankind.

\* \* \*

Fur in a hat! Nothing but the best fur if it's a Stetson. And the quality is maintained, even though fur prices have increased to ten times the pre-war level, and Beaver and other fine furs used in a Stetson are obtained only after arduous search and high bidding.

Esau, the skilful hunter, has returned. He sets his snares and his price. Fair woman clamors for the choice of his spoils and you, Messieurs, must pay your share of the toll!

Now if you want to know more about the inside facts of Hat Quality, The John B. Stetson Company, Philadelphia, will be glad to send you the little book, "The Making of a Stetson Hat"—showing how these fine Stetsons are made of the furry pelts brought home by Esau, the hunter.



# My Father and I

(Continued from page 431)

bleeding. I reach the well behind our house at the edge of the crooked lane. The dear oozy well how cool it looks! I rush to it and lower the bucket into its refreshing depth. I want to pull up the bucket out of the darkness, but I cannot do it. I cannot even pull my hand away from the lowered pole. It is dark down there, like a silent, gloomy night, for I see nothing, I know nothing and I feel nothing.

Then across my clearing consciousness, I hear the familiar voice of my father at my side. "The carbolic acid!" Someone cries, "Quick, the carbolic acid!"

My finger had been caught in the machine. The needle went through the center and out at the side, having been deflected by the bone. My father unscrewed the needle from its place and then first was I able to pull my hand away. Then he drew out the steel and I began to feel pain. They thrust my finger into the neck of the carbolic bottle and tied it with a rag from the heap on the floor. The sewing continued as if nothing had happened but the sunshine was gone from me. There is no sun that shines with the balmy warmth and colorful brilliance as the one that hangs in memory's sky. When I think of it all now, far and long from the maddening strife of shop and machine, it all seems like a terrible nightmare to me. Sweat-shop toil. Excessive child labor? I have known the unforgettable bitterness of both.

When the season was at its zenith, the operators decided to demand an increase on the price per coat. Hymie Gross was delegated to the office to make the operators' demands. A few minutes later, Herzog, the boss, Feingold, the designer, and Katie, the forelady, came straddling in wildly excited. The excessively animated party looked into the faces of two rows of standing workers, stolidly determined in their accusing, eloquent silence. The electric strap runners had ceased their seemingly interminable revolutions and the shop was intensively, vividly holding its breath.

"What do you mean?" cried Mr. Herzog, wabbling to and fro. "I never had any strikes in my place and I won't have any now. Every man and woman of you knows that my dealings with you have been just. I'm a socialist! Do you hear? A socialist!"

The season was in full swing. Months before, the work had been contracted for and all of them stood and moved not—all, except my father.

"Why don't you stand, father. Don't we deserve a raise? Is our lot so plentiful that we don't need any?" I asked.

"What shall I do? What if they tell me to go, after? Does not Katie make it insufferable enough for me already? I am a bearded Jew and here they let me keep the Sabbath. How can I stand before the Ark and pray for a multitude if I am a striker and rub elbows with anarchists who know no God? I am glad to be left alone." And he bowed his head upon the machine.

"Oh, but they at least stand up for one another," I protested.

So I decided quickly and stood up with the rest. He looked at me with an alarmed, withering stare.

"Sit down!" he muttered under his breath. "Don't repeat what you did last year!"

The autumn before, I had taken part in a mock political party campaign in high school. Girls with soft homes and manners and voices to match, spoke on the principles of the two great political parties of the nation. I was a child of the sweat-shop and mine was the voice of the tenements. I had therefore the forum privilege to speak upon the principles of the party that promised most to exercise the ideals of social justice—its devotees at least bothered themselves enough to promise me something. So far I had received the most concrete lessons in civics from harangues delivered atop reeking herring barrels. When a curb-stone orator, seeing

my shawl-covered little body, cried out, "Is your father a cap maker? Does he make thousands of caps a year? How many caps do you own?" I felt that the premises of his syllogism justified his ironic conclusion. I had said nothing about this at home at the time, but somehow my father had learned from an acquaintance, whose daughter also attended the same school, that I had made a "sensation" speaking on Socialism. The result was a small domestic clash of sentiments.

Presently, Katie espied me. "Are you, too, standing?" she hissed. "How old are you? I'll send the inspector after you."

"My age is about as doubtful as yours," I answered, for I was seventeen and looked twelve, whereas she was thirty-two and was trying to look seventeen. Katie blushed beneath the static roses on her long and perfectly serious face upon which unfortunately sat a comical, upturned nose as if it had suddenly stopped in the act of running away.

"I know your kind," she yelled truculently. "When the inspector comes, you hide in the woman's washroom!" She was entirely mistaken, for when the inspector did come my chair and I stuck to each other like two cotyledons. Whereas, he could see a good part of me above the machine level, he was never wiser as to how much of me extended below.

During that troublous week-end, my father was sorely displeased with me and I knew that he had based all the hopes of his rough-coat-making life upon me. In my ambition to live, death alone shall stop me from aiming to achieve the blessings of life on my own account. But all my father could do was to save his soul. Years before forty, he had parted company with ambition and shoved his hopes on the shoulders of the next generation. I did not realize at the time that trying to save one's soul from sinking into the deep, when weighed down by a cultural deadweight of

(Continued on page 498)

## Autumn Lure

By Yetta Kay Stoddard

The fall is calling me to leave these stupid tasks  
 Of rubbing, scrubbing, tubbing things to keep them clean.  
 I wish that I were handmaid to the gipsy queen, Maugeen,  
 Who by the road in fat contentment basks, and asks  
 But that the cooking pot be hot  
 And cares not what  
 May soil her royal robes of faded red and green.  
 Serene upon her bed of dead leaves sleeps Maugeen,  
 And she has time to steep her soul in autumn's blue,  
 And that is what the fall is always calling me to do.

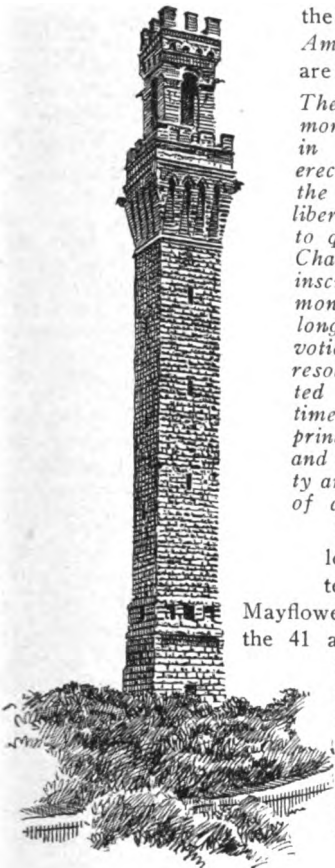
# Tercentenary of the Pilgrim Landing

## Country Will Take Advantage of Celebration to Preach Americanism

THE year 1920 marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America, one is the signing of the Mayflower Compact

and the landing of the Pilgrims; and the other is the meeting of the first American legislative assembly. Both are of great significance to the work of Americanization, and those engaged in the work are taking full advantage of them to preach the ideals for which this country stands.

On November 11, 1620, in the cabin of the Mayflower, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men from "Britannia," entered into what history has styled the Mayflower Compact. This agreement bound the 41 adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.



Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "the Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

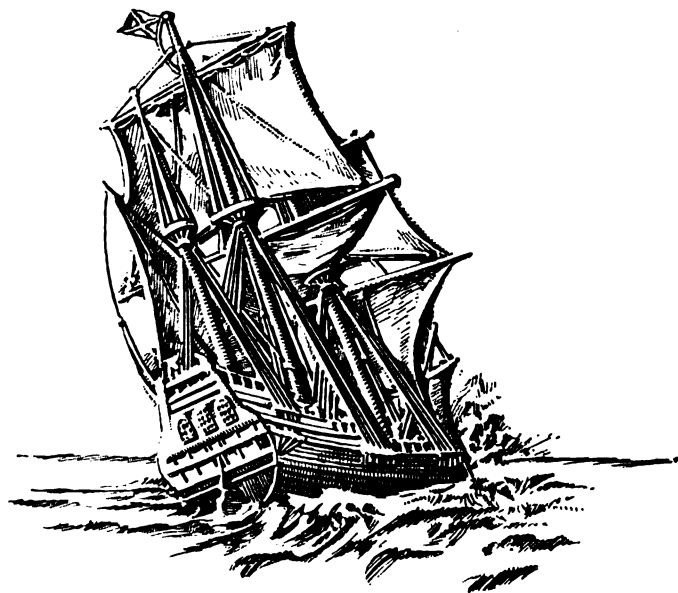
"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "James City" (Jamestown), Virginia, for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (in 1920) these events are being commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement will be celebrated

in England. And early in September, meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.



THE MAYFLOWER

In September a "second Mayflower" will set sail from Southampton, Eng., to follow to the American shore the path taken by the original,—but this second Mayflower will be modern and much more seaworthy than her smaller predecessor.

This month, September, a "second Mayflower" will set sail from Southampton, England, to follow to the American shore the path taken by the original Mayflower. (But this second Mayflower will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland and the United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

A view of the impressive bronze statue of Captain John Smith, which stands on the Jamestown Island shore, overlooking the broad expanse of the James River. The stories of the doughty Captain's adventures and his thrilling rescue from the Indians by the Princess Pocahontas have endeared him to all students of early American history.



HOW THE EVENTS WILL BE CELEBRATED

These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone. Nor solely by the New England and South Atlantic states. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests,"—and to reemphasize those principles which these ancestors established—and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago and Boston have started plans for their celebrations of the Tercentenary.

Community Service (Incorporated), One Madison Avenue, New York, has drawn up suggestions for the use of communities planning to celebrate.



# The Intellectual Pre-Eminence of Jews in Modern Europe

By Thorstein Veblen

Among all the clamorous projects of national self-determination which surround the return of peace the proposal of the Zionists is notable for sobriety, good will, and a poise of self-assurance. More confidently and perspicuously than all the others, the Zionists propose a rehabilitation of their national integrity under a régime of live and let live, "with charity for all, with malice toward none." Yet it is always a project for withdrawal upon themselves, a scheme of national demarkation between Jew and gentile; indeed, it is a scheme of territorial demarkation and national frontiers of the conventional sort, within which Jews and Jewish traits, traditions and aspirations are to find scope and breathing space for a home-bred culture and a free unfolding of all that is best and most characteristic in the endowment of the race. There runs through it all a dominant bias of isolation and inbreeding, and a confident persuasion that this isolation and inbreeding will bring great and good results for all concerned. The Zionists aspire to bring to full fruition all that massive endowment of spiritual and intellectual capacities of which their people have given evidence throughout their troubled history, and not least during these concluding centuries of their exile.

The whole project has an idyllic and engaging air. And any disinterested bystander will be greatly moved to wish them god-speed. Yet there comes in a regret that this experiment in isolation and inbreeding could not have been put to the test at an earlier date, before the new order of large-scale industry and universal intercourse had made any conclusive degree of such national isolation impracticable, before this same new order had so shaped the run of things that any nation or community drawn on this small scale would necessarily be dependent on and subsidiary to the run of things at large.

Yet much can doubtless be done by taking thought and making the most of that spirit of stubborn clannishness which has never been the least among the traits of this people. But again, to any disinterested bystander there will come the question: What is the use of it all? It is not so much a question of what is aimed at as of the chances of its working out. The logic of the Zionist project plainly runs to the effect that whereas this people have achieved great things while living under conditions of great adversity, scattered piecemeal among the Gentiles of Europe, they are due to achieve much greater things and to reach an unexampled prosperity so soon as they shall have a chance to follow their own devices untroubled within the shelter of their own frontiers. But the doubt presents itself that the conditioning circumstances are not the same or of the same kind in the occidental twentieth century A. D. as in the oriental twelfth century B. C.; nor need it follow that those things which scattered

Jews have achieved during their dispersion among the Gentiles of Europe are a safe index of what things may be expected of a nation of Jews turned in upon themselves within the insulating frontiers of the Holy Land. It is on this latter point that a question is raised here as to the nature and causes of Jewish achievement in Gentile Europe, and the contrast of the conditions offered by the projected Zion will present itself without argument.

It is a fact which must strike any dispassionate observer that the Jewish people have contributed much more than an even share to the intellectual life of modern Europe. So also it is plain that the civilization of Christendom continues today to draw heavily on the Jews for men devoted to science and scholarly pursuits. It is not only that men of Jewish extraction continue to supply more than a proportionate quota to the rank and file engaged in scientific and scholarly work, but a disproportionate number of the men to whom modern science and scholarship look for guidance and leadership are of the same derivation. Particularly is this true of the modern sciences, and it applies perhaps especially in the field of scientific theory, even beyond the extent of its application in the domain of workday detail. So much is notorious.

This notable and indeed highly creditable showing has, of course, not escaped the attention of those men of Jewish race who interest themselves in the fortunes of their own people. Not unusually it is set down as a national trait, as evidence of a peculiarly fortunate intellectual endowment, native and hereditary, in the Jewish people. There is much to be said for such a view, but it should not follow that any inquiry into the place and value of the Jewish people in western civilization should come to rest with this broad assertion of pre-eminence in point of native endowment.

It is true that the history of this Chosen People, late and early, throws them into a position of distinction among the nations with which they have been associated; and it will commonly be accepted without much argument that they have, both late and early, shown distinctive traits of temperament and aptitude, such as to mark them off more or less sharply from all the Gentiles among whom it has been their lot to be thrown. So general is the recognition of special Jewish traits, of character and of capacity, that any refusal to recognize something which may be called a Jewish type of hereditary endowment would come to nothing much better than a borrowing of trouble.

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Quite new and different are these creations, showing ingenious combinations of exquisite materials and colorings subordinated to a fluency of line that is the embodiment of grace and distinction.

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*The Only Rue de la Paix House in America*



That there should be such a tenacious spiritual and intellectual heritage transmissible within the Jewish community and marking that people off in any perceptible degree from their Gentile neighbors, is all the more notable in view of the known life-history of the children of Israel. No unbiased ethnologist will question the fact that the Jewish people are a nation of hybrids; that Gentile blood of many kinds has been infused into the people in large proportions in the course of time. Indeed, none of the peoples of Christendom has been more unremittingly exposed to hybridization, in spite of all the stiff conventional precautions that have been taken to keep the breed pure. It is not a question of surreptitious hybrid strain, such as would show itself in sporadic reversions to an alien type, but rather it is a question whether the Jewish strain itself, racially speaking, can at all reasonably be held to account for one-half of the pedigree of the Jewish nation as it stands.

The hybrid antecedents of the Children of Israel are not a mere matter of bookish record. Evidence of their hybrid descent is written all over them, wherever they are met with, so that in this respect the Jews of Europe are in the same case as the other Europeans, who are also universally cross-bred. It would perplex any anthropologist to identify a single individual among them all who could safely be set down as embodying the Jewish racial type without abatement. The variations in all the measurable traits that go to identify any individual in the schedules of the anthropologists are wide and ubiquitous as regards both their physical and their spiritual traits in respect of anthropometric measurements as well as in temperament and capacities. And yet, when all is said in abatement of it, the Jewish type, it must be admitted, asserts itself with amazing persistence through all the disguises with which it has been overlaid in the course of age-long hybridization. Whatever may be found true elsewhere, in their contact with other racial types than those of Europe, it still appears that within this European racial environment the outcome given by any infusion of Jewish blood in these cross-bred individuals is something which can be identified as Jewish. Cross-breeding commonly results in a gain to the Jewish community, rather than conversely, and the hybrid offspring is a child of Israel rather than of the Gentiles.

In effect, therefore, it is the contribution of this Jewish-hybrid people to the culture of modern Europe that is in question. The men of this Jewish extraction count for more than their proportionate share in the intellectual life of western civilization, and they count particularly among the vanguard, the pioneers, the uneasy gild of pathfinders and iconoclasts, in science, scholarship and institutional change and growth. On its face it appears as if an infusion of Jewish blood, even in some degree of hybrid attenuation, were the one decisive factor in the case, and something of that sort may well be allowed to avoid argument if for no more substantial reason. But even a casual survey of the available evidence will leave so broad a claim in doubt.

Of course, there is the fact to be allowed for at the outset, so far as need be, that these intellectuals of Jewish extraction are,

(Continued on page 514)



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# ANDREW ALEXANDER

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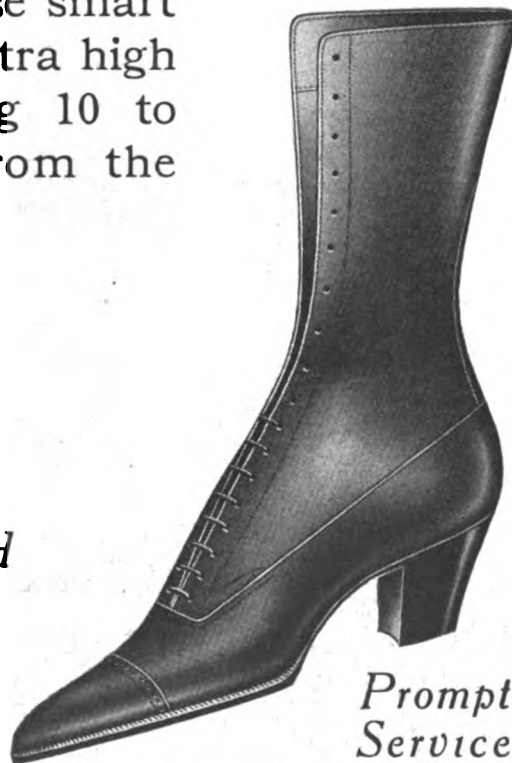
548 FIFTH AVE  
ABOVE 45<sup>TH</sup> ST

**A**FTER a long season of partiality to low shoes, the fashionable woman now turns to the high boot.

Of two exceptionally attractive Fall models, the one illustrated below, is carried out in the more serviceable brown, chestnut and black calfskin leather, with rather severe lines, but aristocratic to the last degree. Another model of more spirited design is made in colored kidskin leather—blue, brown, hazel, canvasback gray—with light soles and the veritable Parisienne heels.

Both of these smart boots are extra high cut, reaching 10 to 12 inches from the ground.

*Inquiries  
Invited*



*Prompt  
Service  
by Mail*

## Calculated Unfriendliness

(Continued from page 421)

If banished this spirit is to be, it will come to pass through those processes of education which not only enlighten the mind and clarify the will, but above all reform and ennoble the purposes of men. But if the change should not come to pass, then will it not be alone morally baleful to Christendom and perhaps even ruinous outwardly to us, but in addition, and perhaps first of all, fatally divisive of the spirit of American life. This were not the perpetuating of a hyphen, but the ruthless use of a jagged-edged cross-cut saw,—forever severing the bond of national life and the common purpose.

The processes of education, if they are to be undertaken by the leaders of Christian life and thought, must go down to the very roots of life, and aim at last and forever to eradicate the deepest-bedded causes instead, of furnishing new or refurbishing old excuses. The processes of education must end the Christ-killing lie about the Jew and affirm anew the Christ-bearing truth of the Jew in the world. Against every manner of envy and ill-will, of intolerance and unbrotherliness, must the leaders of the Christian life be prepared to do battle.

I ask for nothing less, pleading not in the accents of hopeless beggary but protesting in the spirit of invincible justice, than that in a world calling itself Christian no place be granted to formulas of hatred, of proscription, of bitterness.

The Jew, too, can do much,—from one point of view the Jew can do everything. On the one hand he must avoid giving justification of discrimination, calculated unfriendliness and the spirit of antagonism. On the other hand, and over and above all else, the life of the Jew must be an affirmation of the true, the noble, the holy.

The Jew who offends must remember the truth, however deep be the injustice that underlies, that nine hundred and ninety-nine guiltless Jews will not save the thousandth, but that one guilty Jew suffices to condemn nine hundred and ninety-nine more.

The Jew is adjudged not by the many that are worthy but condemned because of the few that are unworthy.

The Jew is appraised not on the level of his highest and best but of his lowest and meanest.

The noble Jew is hailed as exceptional; the ignoble Jew accepted as typical.

Woe unto the son of the House of Israel who by reason of misdeed adds to the burden borne by all the sons and daughters of his people.

Shall the manner and the matter of our life become the crowning proof of the world's injustice to the Jew, so that at last the self-revering dignity, the self-uplifting nobleness of the life of Israel, shall move the world not only to justice to the Jew, but to justice to all the sons of men.

Lord Milner, Secretary of State for the Colonies, and the Lord Chief Justice and Lady Reading, have accepted invitations to be present at the dinner to the Chief Rabbi of England and Mr. Albert M. Woolf, O. B. E., to be held at the Connaught Rooms on October 6, prior to their departure for the Overseas Tour.

## Humor in the Bible

Answering the question, "Is there any humor in the Bible," the Rev. George W. Englar, D. D., pastor of the Bethany Lutheran Church in Pittsburgh, Pa., writes in the Pittsburgh Dispatch:

The Bible has between its covers the finest strains of poetry, the most memorable deeds of history, the profoundest teachings of philosophy, the most impressive experiences of personal biography, the loftiest principles of morality.

And so far as I know, I never stand anywhere in my daily experience but I see where the feet of men mentioned in the Bible have stood there before me. There are coffins and cradles in the Bible. There are glories and glooms in the Bible. There are far ascents and deep descents in the Bible. And when I put my ear to it I hear universal man as he sobs and sings and sighs and swears and supplicates. It is man's Book.

There is a mystery and comedy and tragedy in that Book. There is nothing happened in your life but it is in that Book. There is nothing you ever did or thought but it is there in the Book. And it is not only a record of yesterday, but a description of today and a prophecy of tomorrow.

And there is humor in it, too. Who can read, for instance, the forty-sixth chapter of Isaiah without seeing the irony there? It is the description of the making of an idol. "The people lavish their gold and hire a goldsmith who maketh it into a god. They bear it upon their shoulders. They carry it and set it in its place and it standeth. From its place it shall not remove. They cry unto it, but it cannot answer."

Or witness that contest on Mount Carmel: "And Elijah said unto the prophets of Baal, 'Choose you one bullock for yourselves and dress it and call on the name of your god.' And they took the bullock and dressed it and called on the name of Baal from morning until noon, saying, 'Oh, Baal, hear us.' And it came to pass at noon that Elijah said, 'Cry aloud; maybe he is musing or peradventure he sleepeth.'" Think you there is no humor in these lines?

Or come to the New Testament. Two men are wending their way to the temple. The one is a Pharisee and the other a Publican. "The Pharisee stands and prays thus with himself;" "Part of him is praying and part is listening." I have an idea that God in the heavens laughs at the preposterous absurdity—"Man measuring himself against the Infinite."

The wonder is not that I find humor in the book that is intended for universal man, but the wonder, in my mind, is that so few read and know of such a wonderful book.

It charms me like the dawn, like the singing of birds in the springtime, like the blossoms of the trillium in the shady places in the woods, like the laugh of a child, like the sons of women. Above all, as Coleridge said, "It finds me, in all the moods and experiences of life."

Congregation Temple Beth Elohim  
274-278 KEAP STREET, BROOKLYN

DIVINE WORSHIP will be held on the ensuing Holidays as follows:

NEW YEAR

Sunday evening, Sept. 12th, at 8 P. M.  
Monday morning, Sept. 13th, at 10 A. M.

SABBATH OF REPENTANCE

Friday evening, Sept. 17th, at 6 P. M.  
Saturday morning, Sept. 18th, at 10 A. M.

DAY OF ATONEMENT

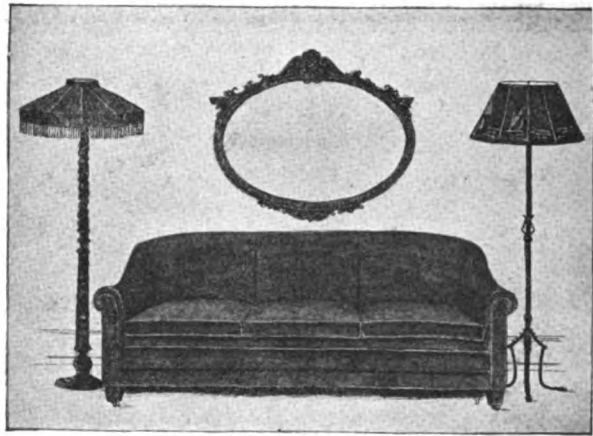
Tuesday evening, Sept. 21st, at 8 P. M.  
Wednesday morning, Sept. 22nd, at 9:30 A. M.

THE FEAST OF TABERNACLES

Sunday evening, Sept. 26th, at 6 P. M.  
Monday morning, Sept. 27th, at 10 A. M.

CLOSING DAY OF TABERNACLES

Sunday evening, Oct. 3rd, at 6 P. M.  
Monday morning, Oct. 4th, at 10 A. M.



**Old English Model of Living Room or Library Sofa — loose cushions, spring edge seat, spring back—soft and comfortable—one of the smartest we carry — covered in sateen with down cushions, Price \$197.50.**

**Polychrome Mirror, size 3 ft. x 3 ft. 6 in., Price \$95.00.**

**Oak Floor Lamp—Rose silk shade, Price \$70.00.**

**Iron Floor Lamp—Hand painted vellum shade, Price \$60.00.**

## Interior Decorations

McGibbon Creations in Decorative Interiors are the result of years of concentration and study of the subject.

A large number of the most tasteful American homes bear witness to the accomplishments of our organization of decorative experts.

# McGibbon & Co.

1 and 3 WEST 37th STREET  
ONE DOOR FROM FIFTH AVENUE

## Women Will "Sell" Philanthropy

(Continued from page 440)

the women workers expect to secure the first complete census of New York Jewry. The lists, when re-checked, will be returned to the worker, who will at some time during the twelve-month-drive call upon each of her "prospects," taking a morning, afternoon or evening to tell the family about Federation, employing for this work whatever leisure she may have, suiting her hours of work to her convenience. In addition the worker will call into play her latent powers as a saleswoman, to secure a new or increased Federation subscription from each member of the family upon whom she calls. One hundred per cent is the goal of the women workers. They have pledged themselves not to cease their efforts until New York Jewry supports Federation with the full contributing strength of every man, woman and child.

True indeed, the one-time methods of entertainment and social function will not be altogether spurned. The institutions affiliated with Federation will, throughout the year, be centers of gayety, fostered by the Women's Division for the purpose of arousing interest and raising funds. Neighborhood parties for Federation will furnish a common ground upon which the strangers who dwell next door may meet and become friends.

The spiritual bond of service and fellowship which has linked together ninety-two institutions and has brought forth the cheerful sacrifice and effort of busy men and women, will be strengthened through the efforts of the Women's Division. The contribution of these workers will be more than time and dollars. It will be a proof of women's ability in hitherto untried fields, with new working methods. It will be a gift of service and devotion that New York will long remember and strive to emulate.

Among the women who have volunteered to serve as chairmen, vice-chairmen, or members of the committees for the "sale," are the following:

Mrs. W. Alsberg  
 Mrs. M. W. Amberg  
 Mrs. H. Bodenheimer  
 Mrs. S. M. Bondy  
 Mrs. S. Borg  
 Mrs. Breakstone  
 Mrs. M. Brill  
 Mrs. A. A. Cook  
 Mrs. Jos. Cullman, Jr.  
 Mrs. M. Deiches  
 Mrs. A. Elkus  
 Mrs. B. Erstein  
 Mrs. H. C. Frauenthal  
 Mrs. B. F. Gimbel  
 Mrs. D. E. Goldfarb  
 Mrs. B. Guggenheim  
 Mrs. H. A. Guinzburg  
 Mrs. M. Hecht  
 Mrs. E. Hellman  
 Mrs. Jos. E. Hoffman  
 Mrs. C. J. Housman  
 Mrs. V. Jones  
 Mrs. Louis J. Kaempfer  
 Mrs. E. Karelson  
 Mrs. Rebecca Kohut  
 Mrs. S. Lamport  
 Mrs. I. Kubie  
 Mrs. I. Landman  
 Mrs. Anna Leffler  
 Mrs. A. Lehman  
 Mrs. H. Lehman  
 Mrs. Max L. Levinson  
 Mrs. E. Levinson  
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Hepplewhite Dining Room suite  
 in Mahogany—10 pieces - - - \$575

(Buffet 66 inches—Extension table 54 inches)

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*You are cordially invited to visit "The Twenty-five Rooms". Do so, whether or not you propose to buy, for they offer delightful suggestions for home arrangement.*

**KELLNER BROS.**  
*Twenty-nine years selling Good Furniture*  
 Southeast Corner 15th Street and 6th Avenue

- Mrs. Edgar Levy
- Mrs. Leo Levy
- Mrs. E. J. Liebovitz
- Mrs. S. Liebovitz
- Miss Frances Lilienthal
- Miss Frances Lilienthal
- Mrs. J. L. Lilienthal
- Mrs. C. Loeb
- Mrs. Louis Lowinson
- Mrs. Gustavus
- Mrs. Henry Mendes
- Mrs. M. M. Menken
- Mrs. Julius C. Morgenthau
- Mrs. M. L. Morgenthau
- Mrs. Wm. Popper
- Mrs. S. Prince
- Mrs. C. B. Ruskay
- Mrs. S. Sarnoff
- Mrs. H. Salmony
- Mrs. Scadron
- Mrs. I. Schorsch
- Mrs. Clifford Seasongood
- Mrs. Rosalie Seixas
- Miss Alice L. Seligsberg
- Mrs. Jos. W. Seidenberg
- Mrs. E. Sommerich
- Mrs. J. E. Sperling
- Mrs. I. N. Spiegelberg
- Mrs. B. Stern
- Mrs. C. Tencoorn
- Mrs. M. Toch
- Mrs. I. Unterberg
- Mrs. H. N. Vineberg
- Mrs. B. Whitlock
- Mrs. Henry Zuckerman

*BEN AMI'S FIRST ENGLISH VENTURE*

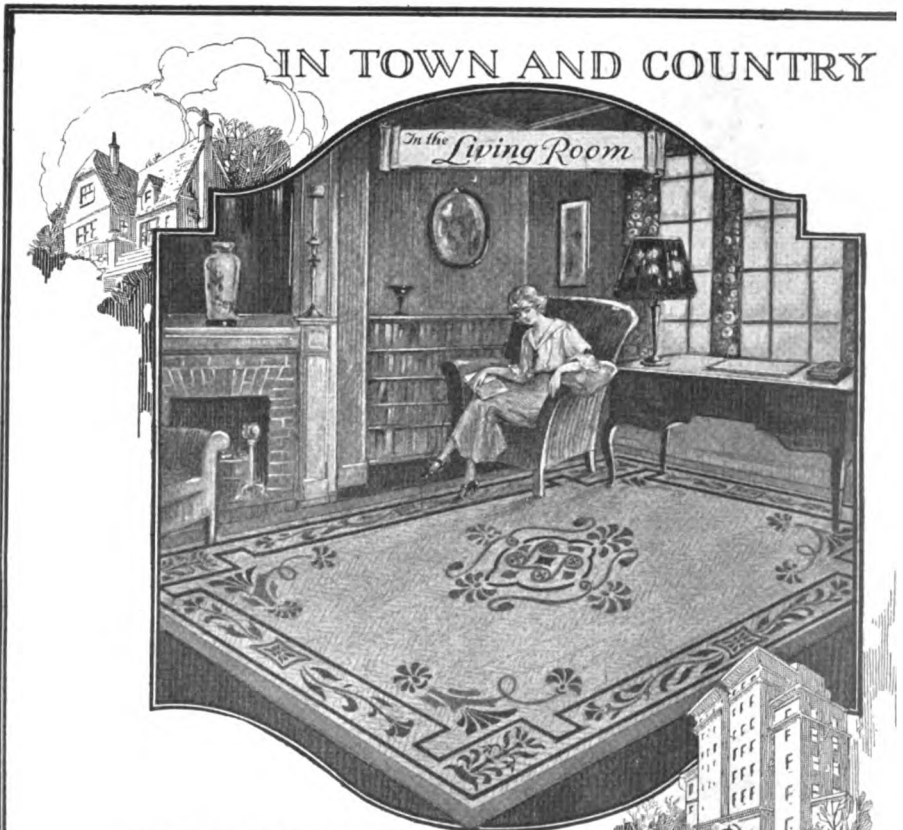
Jacob Ben Ami's first adventure with English under the guidance of Arthur Hopkins is the culmination of a long struggle in four languages. "I can play in Russian," he told Oliver Saylor in the current Vanity Fair. "I can play in Yiddish. I can play in German, too, if I want to. And now I shall have a fourth tongue in which I can appeal to a fourth civilization."

"Of all his characterizations at the Garden," says Mr. Saylor, "the one which recalls most vividly the manner and the spirit of the Russian stage were his Itzek, the swaggering lover in Ueretz Mirshbein's 'The Idle Inn,' and his Peter Crubback in Sven Lange's tragi-comedy 'Samson and Delilah.' The latter play will probably introduce Ben Ami in his first English role. It is the work of a contemporary Danish dramatist, and the actor brought it in manuscript to this country six years ago. It is an intense version of the triangle of Ibsen, but with a more picturesque and romantic treatment. Other plays are under consideration to follow 'Samson'—a late work of Leonid Andreiff, one of Mirshbein's idylls of Russian village and field, and something dramatized from Dostoievsky."—ALISON SMITH in *The Globe*.

According to the Warsaw Polish Press, Mr. Renaudel, a member of the French Socialist Mission to Poland, on his arrival in Paris, confirmed the reports of the anti-Semitic pogroms, and accused the Polish Government of breaking the clauses of the Peace Treaty relating to the Jews.

The Jewish National Fund Commission for England has received from the Rt. Hon. Sir Alfred Mond, Bt., M. P., his second yearly installment of £5,000 for the Jewish National Fund, the object of which is to purchase land in Palestine which shall remain the inalienable property of the Jewish people.

The Committee of the Federation of Women Zionists elected for Palestine consists of, president, Miss Helena Szold; vice-presidents, Miss Helena Cohn and Madame Rakowska.



ALL YEAR 'ROUND

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GRASS RUGS  
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It is just as important in buying grass rugs to insist on getting the genuine CREX. There is the same relative difference in tone and quality.

CREX rugs are sanitary and made to withstand ordinarily hard usage on any floor. Easily cleaned without beating they lighten the burden of housekeeping while their low cost makes them particularly desirable.

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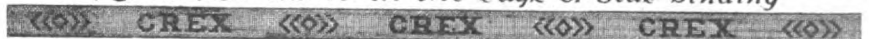
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DRY GOODS AND APPAREL  
FOURTEENTH STREET—WEST OF FIFTH AVE.

## Newest Fall Fashions

Our splendid assortments will delight you, for they are representative of every smart mode for the coming season. The prices too, will win your utmost approval for they are based on our *Cash Buying Policy*.

### SMART APPAREL

Our Suits, Coats, Frocks and Millinery for Women, Misses and Girls represent the most highly individualized style conceptions carried out by the best manufacturers in extra quality materials.

Up-to-date Styles for Boys, Men and Young Men also.

### BABIES' WEAR

Our Infants' Wear Department includes an assortment so new and comprehensive that you may feel sure of finding there what you merely search for elsewhere.

### APPAREL ACCESSORIES

that give the supreme touch to the new costume and freshen the old one.



## Communal News

### Mr. and Mrs. Nathan Hofheimer Present New Building to Louisville as a Jewish Children's Home

In the spring of 1919, when Mr. and Mrs. Nathan Hofheimer, of New York City and Warrenton, N. J., were in Louisville, Ky., on a visit to their old home, they were approached by Mr. M. S. Kohler, of that city, a man deeply interested in the welfare of the local Jewish community, concerning a gift to a Louisville institution, and incidentally reminding them of their liberality in philanthropic enterprises in the East. The Hofheimers readily and graciously consented to offer this gift and selected the Jewish Children's Home as the beneficiary. Mr. Kohler, was authorized to negotiate for the purchase of their old home located at Fifth and Garvin Place, which they desired particularly for sentimental reasons. However, it was later found that this building would be inadequate and a site in the Highlands was also considered and found unsatisfactory. Later Mr. Edward Sachs and Mr. Emil Tachau, while East, called on Mr. and Mrs. Hofheimer at Warrenton, and after formally thanking them in the name of the Jewish Welfare Federation for their kind offer, suggested the purchase of a small country place as being better suited for the purpose of a children's home. Such efforts, however, proved fruitless, as practically every place considered was found in some way to be unsatisfactory or undesirable. A deal was finally closed in June for the purchase of the old Semple home owned by Mr. Hilmer Ehrmann, at 1135 South First street, which, with the lot adjoining on the south side, gives a frontage of 110 by 200 feet. On this property there is a large three-story building and a cottage. After paying for this property, there still remains some \$20,000 for alterations and improvements—all of which is the gift of Mr. and Mrs. Nathan Hofheimer.

The Jewish Children's Home is now located on Garvin Place, and is one of the constituent organizations of the Jewish Welfare Federation. The new home will be continued under the same supervision. It will greatly help to relieve the present crowded condition of the present home, which has a capacity of thirty children. The home is used as a temporary abode for children whose parents are incapacitated by sickness, or in cases of death. Children are also taken in cases where mothers cannot take care of them or where the little ones are not receiving the proper care at home.

### Chicago Hebrew Immigrant Directors Honor Harry Fischel

A dinner in honor of Mr. and Mrs. Harry Fischel, of New York, was tendered by the board of directors of the Hebrew Sheltering & Immigrant Aid Society and Chicago Joint Relief Committee, at the Hebrew Sheltering Home, 1336 S. Morgan street, on Monday evening, August 23, 1920.

There were about forty guests present, representing both institutions.

Mr. Adolph Copeland, president of the Hebrew Sheltering & Immigrant Aid Society, was toastmaster and the following spoke: Mr. Philip Seman, superintendent Chicago Hebrew Institute; Mr. S. J. Rosenblatt, acting chairman, Chicago Joint Relief Committee; Dr. S. M. Melamed, Meyer Abrams and Dr. George Sultan.

Mr. Harry Fischel responded to the toasts and gave a short review of both organizations, the Central Committee of the Relief of Jews suffering through the war, the parent organization of the Chicago Joint Relief Committee, and the Hebrew Sheltering & Immigrant Aid Society. Mr. Fischel has served both institutions in the capacity of treasurer, the former for the past six years, since the cry for help reached the American Jewry from overseas, and the latter for the past 30 years.

## From the Four Corners

News of People and Events

### Hungary Utterly Moribund, Says Jewish Observer

Hungary is a land so utterly moribund that not even the recent boycott, imposed by the International Transport Union because of the "White Terror" and cutting it off from rail, postal and telegraphic communication with the rest of the world made the slightest impression, declared Dr. Israel Rappaport, of Budapest, President of the University Zionist Federation last week.

"It exports nothing, it imports nothing. Its inhabitants do not travel—they have neither the need nor the means; its industry, its commerce has entirely disappeared; it is a land of despair, of misery, and so dejected that no new visitation of woe matters. Its people do not live—they merely vegetate—and their only hope is the impossible one that the Entente will realize what horrors have been caused by its partition and restore its former boundaries. This is their only hope—except that same hope which is shared by all of stricken Europe—that in some miraculous manner, America will come to its relief."

### Dr. Heinrich Freidjung, Great Austrian Historian, Dies

News has come from Vienna of the death there, on July 14th, 1920, of Dr. Heinrich Freidjung. Born in 1851, Friedjung was thus in his 70th year, and his death means the loss to Austria of a great historian and an equally great stylist. Friedjung in his early days was a university lecturer; he then devoted himself to journalism; and from 1891 to 1893 he was a member of the Vienna Corporation. But his great fame rests on his historical work, which was marked by two main characteristics, one a devotion to the supremacy of German interests in Austria, and the other a strong Austrian nationalist spirit. It is a sign of the peculiar circumstances prevalent in the Central Empires that Freidjung, who was a Jew by race and religion, was so prominent in the Austrian nationalist movement.

At the funeral Rabbi Dr. Taglicht delivered an oration, and he was followed by a large number of representatives of various learned bodies who had assembled to accord the last honors to one who was universally regarded as Austria's greatest living historian.

### Col. Cutler's Funeral in Providence

PROVIDENCE, R. I., September 2.—The funeral of the late Colonel Harry Cutler, of this city, prominent Jewish citizen and jewelry manufacturer, who died in London, August 28, will be held here in Temple Beth-El, probably September 16, it was announced today. The body will leave for New York on the steamer Caronia Saturday.

An appeal to Jewish patriotism has been issued by the community in Warsaw. It runs as follows: "The enemy of the North, whose heavy hand Poland has felt for more than 100 years, again comes forward to destroy our land with blood and fire. The solemn call for all of us is "to arms." Away with offenses when there hangs over our country a threat. We do not go to defend our interior enemies, but the country which we have never ceased to love."

Sir Herbert Samuel received on the 12th of July a number of rabbis, to whom he expressed his profound attachment to the Jewish religion and traditions, and the chief rabbi of Jerusalem has issued an order that the 15th Tammuz, the day on which Sir Herbert entered upon his office, should be kept as a day of rejoicing. In all the synagogues the tachnun prayer was omitted, and at the mention of the name of Sir Herbert Samuel (Elieser ben Menachem) the blessing was pronounced.



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## Jewish Contribution to Education

(Continued from page 458)

care of all is to educate our children," and again, "From their earliest consciousness they have learned the laws so as to have them, as it were, engraven on their souls." Philo bears similar testimony, as did Theophrastus before him when he described the Jews as "a race of philosophers."

### PSYCHOLOGY AND INSTRUCTION

It would have been strange, indeed, if with all this emphasis upon education and religious training, the Jews had not discovered some psychologic truths of value to the teacher. The Talmud recognizes four types of mentality—the "sponge" which absorbs everything but retains nothing; the "funnel," which catches nothing and retains nothing; the "sieve" which catches the illustrations but permits the main substance to pass through, and the "winnow," which fans away illustrations and accidentals but retains the things worth having. All of which sounds to the modern ear strangely like the wisdom of John Locke. "Strive," says Akiba, "to make the lesson agreeable by clear reason."

The Jews of antiquity exercised every care in the selection of their teachers. To be a tutor in Israel one had to possess a mastery of his subject. He had to be married. Repeated warnings appear against selecting a teacher who is too young. Teachers were exempt from taxation—a boon that modern communities would do well to grant them. They were customarily referred to as the "princes of the people."

Of interest to modern students of education is the pedagogic wisdom that was crystallized in the Talmud. "To speak aloud what is being learned, fixes it in the memory." "The advantages of reviewing are unlimited. It is better to review 101 times than 100 times." The value of questioning seems to have been recognized from the first. "Whoso is ashamed to ask questions, learns nothing." On the proper attitude toward the pupil, the teacher is counselled: "Let the honor of the pupil be to thee as thine own, and the honor of thy colleague as much as the reverence for thy teacher, and the reverence for thy teacher as much as the reverence for God." Of the Biblical injunction "Touch not Mine anointed ones, and do My prophets no harm," the Talmud comments that the "anointed ones" are the school children, the "prophets," the teachers.

The organic bond between expression and impression was recognized even in those remote days. "Great is the study of the law, for it leads to action." Since education was to lead to conduct there was a constant endeavor to make their training *practical*. "Not theory, but action, is the chief thing," declares the Mishnah. Rearing the child always contemplated preparations for trade or calling to be followed later in life. All pupils, rich as well as poor, were obliged to receive vocational preparation: "As it is your duty to teach your son the Law, teach him a trade," and again "whosoever does not teach his son a handicraft teaches him to be a thief."

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of the Temple saw many changes in the fortunes of itinerant Jews. In their fidelity to the educational-religious ideal they remained unshaken. In Western Europe we find them amalgamating the Arabic and Hellenic culture with their own. Maimonides attempted to reconcile Aristotelian philosophy with Hebraic traditional learning. In Northern Europe books on manners (e. g. R. Elassar's "Conduct of Life") were addressed to the masses of the people—this at a time when the entire literary output of the age of chivalry was intended for the nobility.

Brought into contact with Western culture, the Jews of the Middle Ages soon became pre-eminent in the fields of medicine and astronomy. Salerno, the centre for medical studies, came very early under the influence of Jewish teachers and lectures were frequently delivered in Hebrew. It was altogether the usual thing to find a Jewish physician in an ecclesiastical or secular court, so that Charlemagne and Charles the Bold were not establishing a new precedent in their selection of Farragut and Zedekiah as court surgeons.

Illustrative of the pedagogic precepts observed by Spanish Jewish teachers during the Middle Ages are the following rules, set down for their guidance by Judah ibn Aknin of Barcelona. To be effective, the teacher should be thoroughly familiar with his subject. There should be no hiatus between his practices and his precepts. His attitude toward disciples should be that of the father toward his sons. It follows that he will exact no pay for his instruction.

He will not permit himself to become impatient, but will always meet his pupils cheerfully. He should bear in mind constantly their intellectual capabilities. The studies worthy of incorporation into the curriculum are reading, writing, Torah, Mishnah, Hebrew grammar, poetry, Talmud, philosophy of religion, logic, arithmetic, geometry, optics, astronomy, music, mechanics, medicine and metaphysics. Pupils are urged to keep their souls and bodies pure, to seek information on topics of which they know little, to consider learning as worthwhile for its own sake, to eschew the idle moment, and to show their teachers a reverence more profound than that accorded their parents.

The Reformation and the Counter-Reformation which swept over the Christian nations during the sixteenth and seventeenth centuries brought to the leaders of these movements a dawning realization of the prime importance of universal education and of the childhood period. For twenty centuries or more the Jews had been preaching and attempting to put into practice a faith in childhood and in the educative practice. Luther, Melancthon, and Reuchlin had before them a body of pedagogic doctrine and an object lesson in its efficacy. They were not slow to realize its values. Through them, as through the agency of the Catholic orders, the Christian world came into possession of a body of truth regarding education to which it has clung tenaciously.

That Jews have been distinguished in philosophy and medicine, in music and in

literature, in pure and applied science and in their generous encouragement of learning may be a just cause for racial pride. Philo, Spinoza, Mendelssohn, Meyerbeer, Heine, Disraeli, Bergson, Einstein—it does not really matter how long the list is; for their gift is, in every instance, the happy endowment of an individual. True, their contribution is an enrichment of the world's culture. But to discover why the Greek with his art and philosophy, and the Roman with his genius for law and order and organization and statesmanship have "vanished from the face of the earth," while the Jew is still here as vigorous as ever, one must look to their educational contribution.

To the world's educational wealth the Jews have contributed the civic ideals of individual worth, self-determination, and responsibility.

While recognizing conflicting claims and a hierarchy of purposes in education, Israel was first and for many centuries alone in championing the supremacy of character-formation in that hierarchy. "Democracy in education" is a new phrase, but its meaning was thoroughly understood in Mosaic times. The dwellings of Isaac and Jacob were at once home, school, state, and church. The Jewish "conceptions of God, man, righteousness, and duty are easily seen to be far nobler than any that had previously been formulated among the other people of the Orient," says Prof. Graves. "Through them a new factor, the development of moral personality, was introduced into education."

# Isaac L. Rice Memorial in New York Will Feature Stadium

The first complete description of the playground to be established in Pelham Bay Park, as the Rice Memorial, a gift to the city of New York from Mrs. Isaac L. Rice in memory of her husband, the late Isaac L. Rice, well-known financier and philanthropist of the city, was furnished last month by a member of the committee having the affair in charge. The gift has been

accepted by the Board of Estimate, and the playground as outlined has the hearty approval of the Mayor, Park Commissioner Hennessy, of the Bronx, and other city officials. The description is as follows:

The playfield alone occupies a plot of more than 140 acres—a beautifully rolling countryside, sloping gradually down to the shores of Long Island Sound. This latter

feature contributes to the enjoyable element of boating, fishing and all water sports. The entrance to the playground will be very near to the subway station at Southern Boulevard, which runs directly down to the athletic field. A cross-walk is also planned from a point on Southern Boulevard past the Mothers' House to the boathouse. In addition to this there will be various foot-paths, giving easy access to the buildings. The crowning feature of the whole splendid project will be the stadium, built of concrete, and located at the extreme end of the playfield, with a seating capacity of 5,000 people. The stadium will be capped by a Greek temple, in which there will be marble tablets with lettering, and at the front a heroic figure, twelve feet high, executed by St. Lanne, and called "The American Boy."

The temple will rest on a monumental base, the main feature of which will be a frieze in bas relief, by the sculptor Charles E. Rumsey, depicting the meeting of the athletic Olympiad of our day. Although Greek in spirit it will be in no wise a servile copying of the Pan Athenic procession in the frieze of the Parthenon, but will be the interpretation through Rumsey's art, he himself being not alone a sculptor of international fame but one of the most prominent athletes of the day. The frieze will be polychrome in treatment. The whole structure will be seventy feet high. The architecture selected on the whole, while Greek in spirit, will not be at all a copy but a free use of the elements of Greek art. The approaches to the stadium will surround a sunken garden in the center of which is a pool and a highly decorative fountain by St. Lanne, the center motif of which will be a sculptured monument. From the fountain grassy terraces rise to the wall which incloses the garden. Within the stadium itself are planned dressing rooms, baths, showers, etc., with total accommodations for 2,000 athletes at one time. There will be two separate entrances to the building, one at either end, so that one side may be taken over completely for the use of women and the opposite side for men.

In front of the stadium is the athletic field. This has the regulation quarter-mile A. A. U. track 30 feet in width with a 220-yard straightaway. Within and around the track is the portion of the field reserved for football, pole vaulting, high jumping, broad jumping, etc. On the other side of the athletic field, opposite the stadium, is the swimming pool, 65 feet wide and 330 feet (100 meters) long. In the center the depth will be 17 feet, which is the standard high dive, with an equipment for high diving which will include a three-platform diving tower. Around the swimming pool a concrete stadium with three rows of seats will accommodate about 2,000 people. The bath house built in connection with the swimming pool will accommodate 2,000 persons and displays the same flexibility of purpose in its arrangements as shown by the stadium, one-half being devoted to service rooms and the women's quarters and the other half to men. At either end of the bath house are towers with an outside staircase to each tower in order that the visitors may enjoy the view from the roof. It is intended to have the whole roof covered with awnings.

One of the most important and carefully planned playground features will be the Mothers' House, holding 2,000 persons, in which will be located assembly rooms, milk stations, physician's offices and nurses' rooms. A useful part of the equipment will be an ice machine for cooling milk. On either side of the Mothers' House will be a pavilion 40 feet wide and 100 feet long, the whole length flanking a wading pool 50 feet by 150 feet, and of two depths—one for little children—with a border of sand. Probably the most admirable part of the whole arrangement of this part of the playground as planned is that the mother will be able to keep her eye on her children while at the same time she is resting in the midst of the most ideally

(Continued on page 512)

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Genuine old English Court Cupboard from the collection of Jacobean and Tudor oak now in Lans Gallery.

### Died for America

(Continued from page 426)

ment his "jobs" were closely akin to that profession: once he worked for a pharmacist and at the time of his induction into the A. E. F. was an attendant in the Operating Room at St. Luke's hospital.

Behrman had been a member of the National Guard, however, and when the Twelfth Infantry was mustered into service on June 27, 1917, he went to the front with it. Serving his captain as orderly he was killed on September 29, 1918, during the attack on the Hindenburg line.

The vocational preferences of Jack Cleinman who, like Lieutenant Freiberg, hailed from the Madison avenue section we do not know, but at any rate he could have developed into a diamond broker or a prosperous jeweler. He was Russian born and September 22, 1897, was his birthday. He was still a boy when his parents immigrated to Manhattan and he was sent to the public schools. After schooldays were over he was apprenticed to a jeweler and worked diligently until the war clouds broke. Jack was conscripted and joined the 310th Infantry. Passing through without a scratch he got as far as the engagement at St. Amiel on August 22, 1918. There he was the victim of shell-shock. At Grand Pre on October 22, barely two months later, he was killed.

From Brownsville comes our second dentist, First Lieutenant Alexander David Baris. Lieutenant Baris was a practising dentist when he enlisted in the 317 Labor

Battalion of the Dental Corps. Less than a year later he succumbed to disease contracted while he was on duty in France.

Little is known to the writer about Abraham Simonowitz, who lived in the Bath Beach section of Brooklyn. The very fact, however, that he was a pianist of reputation in the home neighborhood and was said to have entertained aspirations toward the concert platform is enough to start one's imagination whirling. When the fingers that should have waltzed their way to fame were twisting round a rifle, Alexander Simonowitz was 26 years old. He was born in 1892 in far-off Russia, the grim cradle of so many Jewish geniuses. Simonowitz was drafted on April 23, 1918, and was a soldier for but five months.... in the midst of the Argonne offensive he met the German bullet marked for him.

The passing away of a trained engineer is something that can be considered a tragedy to the community in more ways than one. Such a man was Samuel Kaltman. Minsk, Russia, was Kaltman's birthplace and he gained a knowledge of English only by toilsome and consistent study. At last he became "Americanized" sufficiently, so that when he had grown to mature years he was made a postal clerk, taking up his high school subjects in the evening at Cooper Union. Later he enrolled in the engineering course at the "poor man's University." The call of conscription came, he was assigned to Company 1, of the 327th Infantry on October 8, 1917, and was killed in the Argonne ex-

actly one year later.... Another man who should have built the bridges of the future or plumbed the mines of tomorrow is with the Army that Sleeps.

Thus ends our story. There are your men: dream for them what you will. But remember, that as one of their number, a man of different race and faith, however, said "from falling hands they threw to us, the living, a torch." When the storm-clouds still hovered over us we seized that torch with willing hands, but now, perhaps, the flare is but a flicker. Be ours to hold it high and make our world such as they would have wished it to be.

### HOW THE JEWS LIVE UNDER BOLSHEVISM

The Hebrew newspaper *Haolam* publishes an interview with M. Sliosberg on the situation of the Jews under the Soviet régime. M. Sliosberg, who recently fled from Russia, affirms that of all the nationalities the Jews have suffered most from Bolshevism. In fact the majority of the small dealers and manufacturers have been ruined. A large number of them have died from famine or bad nutrition.

M. Sliosberg did not deny that some Jews had taken part in the Bolshevik movement, but he added that they had never been its creatures and had never imparted any semitic character to it. Their presence in no way relieved the position of the Jews. In fact, Yiddish had been declared an anti-revolutionary language, and the Jewish communities had been dissolved.

# The Jew as Athlete

(Continued from page 438)

the name of a Jew in the football or basketball lineup of some collegiate team. In the past two years, the East has found it difficult to keep up progress with the dashing, starry play of John Barsha, a Brooklyn youth attending Syracuse U. A star in his grammar school and high school days, Barsha was prevailed upon to enter Syracuse, where he made such a name for himself that few Orange men can point back to with more pride to their own school day records. At the present time, Barsha can be rated as the best Jewish athlete in the United States.

A star in virtually every sport in which he competes, Barsha has won his letter at

Syracuse in three different major sports for the past two years. At football he starred in the backfield, while as captain of the basketball and baseball teams he has ranked with the best. By many critics Barsha was picked for one of the All-American collegiate varsity basketball fives, while the same honor has been accorded him for his play with the Orange baseball nine. Not only was Barsha one of the most brilliant athletes at Syracuse, but he also ranks among the elite in his grades. John is a Phi Beta Kappa Man, the highest scholastic honor that can be won at any university.

In the Middle West, the U. of Cincin-

nati boasts of two athletes already mentioned. In Sam Seltz and Zol Deutch, the Ohioan institution has two Jewish stars, each of whom has won honors in three different sports. Seltz was a member of the football, basketball and baseball teams last year, while Deutch competed for his school on the football eleven, and was a member of the wrestling and track teams.

John Coleman of the U. of Utah represents the Far West, in the list of most prominent athletes. Like Barsha, Deutch and Seltz, Coleman starred in all three sports in which he took a hand. He made a reputation in football, basketball and baseball and the U. of Utah rates Coleman as one of the greatest athletes that every matriculated at the Far Western school. Like many of the other Jewish athletes he is combining a quality with his athletic ability that most athletes lack, and that is excellence in scholastic ability.

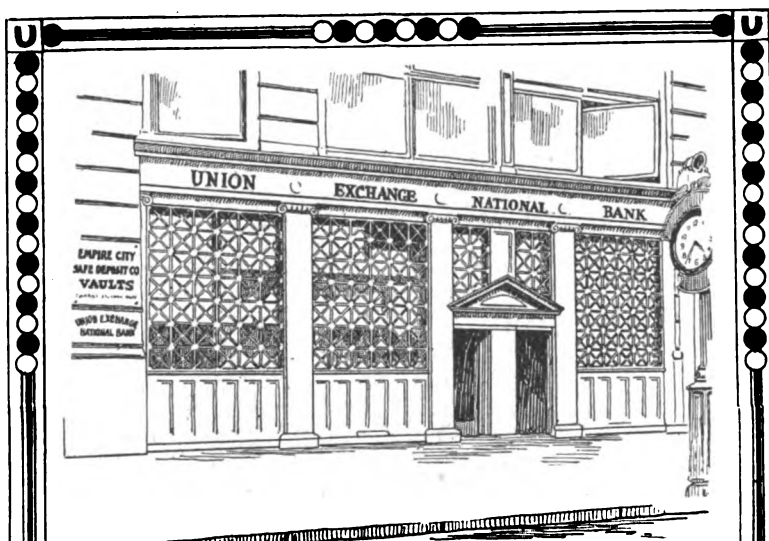
Nor are these all the Jewish athletes who have come to notice in the past year. In football, Philip Meyer of the U. of Cincinnati, which school has developed many prominent Jewish athletes, was a member of the football eleven, and in addition was selected on the mythical all-Ohio state eleven for an end position. Harry Segal at Syracuse, Al Conn at Buffalo and Sid Cohen and Morris Shipper at Washington U. are other gridiron stars to be honored last year.

In basketball the Jew has shown strength already. Besides the men already mentioned are Dan Martin of Syracuse, who, in addition, starred in football, Arthur Goldenson and Norman Levine of Buffalo U. and Morris Urich of the U. of Cincinnati. Urich made a place on the second team of the all-Ohio state basketball five. One of the greatest achievements in the basketball court last year was the victory of the Syracuse chapter of Sigma Alpha Mu fraternity, a national Jewish social organization, in the inter-fraternity basketball tourney. This Jewish five put out a team which won the fraternity championship, defeating every one of its opponents by top-heavy scores. The team scored a total of 276 points against 62 for its opponents, and at the last game, the finals, which was attended by 3,000 people, the Sigma Alpha Mu boys defeated Phi Gamma Delta by a 16-12 score. Bob, Eskin, Vic Ross, Harold Rakov, Nat Fuchs, Cy Minsk, Larry Weltman and Harry Herbert were the members of the victorious team.

No less important is the part being taken by the Jew in the minor sports. Hy Schreier at Columbia U. and Irving Goldman at Yale competed on the varsity handball team of their respective schools. William Levin starred as a boxer at Yale, while Sydney M. Strauss was a member of the wrestling team at the Massachusetts Institute of Technology. Sam Josolowitz played on the Yale water polo team, while Michael Kendall represented the U. of Pennsylvania in inter-collegiate swimming meets. In lacrosse, a sport little played in this country, Vic Ross of Syracuse showed himself a star and represented his university in competitive meets.

But all participators in athletics cannot star. The Jew is not content with having only stars, but is endeavoring to encourage and develop athletics. As a result, we have witnessed within the last few years the wonderful growth of the country club and the Y. M. H. A., each serving its own purpose, and serving it well. The Jewish business man is learning to engage in athletics as well as support it, while the Jewish youth is participating actively.

The wonderful result has been that with these two forces cooperating, the Jew as an athlete and as a supporter and developer of athletics has made a prominent showing, and it is no overburst of exuberance which leads one to predict that the position of the Jew in this branch of American life is due for still greater progress.



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## Summer Concerts at Columbia a Success

The twelve weeks' season of concerts at Columbia University, which ended on Friday evening, September 3, was in many ways the most remarkable and successful series of Summer Concerts ever given in New York. Surely, no band has ever achieved such wonderful results before, either in regard to artistic performance, or size of audiences which it attracted.

Besides the season of twelve weeks on the Green at the University, twenty-four concerts were given in the various parks of the five boroughs of Greater New York. Two concerts were given in hospitals, Bellevue and Montefiore Home. Few, if any, other musical organizations have ever been heard by such a vast amount of people during a period of twelve weeks. Only five concerts had to be given indoors on account of rain.

The programs were varied and interesting, including the music of all the great masters as well as standard music in the lighter vein. Special programs were devoted to the works of Beethoven, Wagner, Mendelssohn, Schubert, Tschai-kowsky. There were also a special Tschai-kowsky-Wagner program, Parsifal program, French program, Italian program, Grand Opera program, American program, Comic Opera program and several Special Request programs. Numerous vocal and instrumental soloists appeared.

The composers represented during the season included Bach, Beethoven, Wagner, Schubert, Mozart, Haydn, Handel, Weber, Mendelssohn, Schumann, Brahms, Goldmark, Bruch, Strauss, Raff, Liszt, Chopin, Nessler, Suppe, Nicolai, Komzak, Ziehnner, Dvorak, Grieg, Rubinstein, Flotow, Paderevski, Rachmaninoff, Sibelius, Tschai-kowsky, Scharwenka, Littoit, Lebar, Thomas, Saint-Saens, Auber, Offenbach, Gounod, Herold, Godard, Massenet, Delibes, Bizet, Meyerbeer, Berlioz, Chaminade, Ganne, Arban, Waltenfel, Planquette, Verdi, Rossini, Donizetti, Leoncavallo, Mascagni, Puccini, Mancinelli, Elgar, Balfe, Sullivan, Wallace, German, Jones, Godfrey, Grainger. *American composers* were represented by McDowell, Hadley, Herbert, Kelley, De Koven, Kramer, Woodman, Hopkinson, Nevin, Lampe, Roberts, Lake, Goldman, Manuzzi, Rollinson, and Carl Busch, who won the prize offered by Mr. Goldman for the best original work for band.

The Goldman Concert Band, which has now given three seasons of notable concerts at Columbia University, is composed of sixty star performers, all of whom are members of the various symphony and grand opera orchestras during the winter. It is an aggregation of "artist wind-instrument players" such as has never been assembled before, and their superb tonal quality and general perfection of ensemble has been the cause of remarkably favorable comment. Edwin Franko Goldman, the conductor, has in a few years established himself in the front rank of conductors, and has become a great popular favorite. He has maintained a high level of excellence during his three seasons at Columbia, and has never been absent from one concert during all this time.

The concerts have been conducted in a most dignified manner, and the discipline and attention to detail reflects great credit upon the management, as well as Columbia University, under whose auspices the concerts were given, and the generous sponsors of the undertaking. Those who through financial support and personal interest have helped to promote these concerts are Mrs. Helen Hartley Jenkins, Murry Guggenheim, Mrs. Daniel Guggenheim, Mrs. E. H. Harriman, Mrs. Elizabeth Milbank Anderson, Philip Berolzheimer, Michael Friedsam, Mrs. Simon Frankel, Thos. F. Ryan, Mrs. M. Hambur, John D. Rockefeller, Jr., Mrs. Clarence Millhiser, Felix M. Warburg.

The Goldman Concert Band will give a concert at Carnegie Hall, on Sunday evening, October 10th. This will probably be the only concert before next spring season.

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### *A BIT OF A TERROR, REALLY!*

Samuel Rzeschewski, the eight-year-old Jewish chess wonder, played simultaneous games against twenty strong amateur players at the Gambit Chess rooms, Budge Row, London, on Tuesday evening, August 10. At the end of the match he had won eighteen games and drawn two, having defeated some of the best chess players in London. His opponents in the two games which were declared draws were Mr. C. H. Lorich and Mr. H. Bundy.

"A FOURTH DIMENSIONAL FACULTY"  
Rzeschewski's skill, says a correspondent of the London Times, is uncanny. A well-known player, having been completely outmaneuvered in three minutes, said he believed the boy had a fourth-dimensional faculty. Rzeschewski rarely hesitated while playing. Apart from his precocious talent Rzeschewski is an ordinary little boy to talk

to, although his stock of English is rather limited. He is very proud of his medals, of which he wears a fine array across his chest, in a manner reminiscent of the portraits of the young Franz Liszt.

Samuel is a bit of a terror, really, observes the London Daily Herald. When he was four years of age he took a hand in a chess game which his father was playing and pointed out the only move which could save his parent from imminent defeat. He then decided to play chess instead of criticising it, and was able, within a fortnight, to give his father a queen and beat him.

Three years later he successfully played twenty simultaneous games in Warsaw, and twenty simultaneous games in Warsaw, and Europe's capitals. He is now after Capablanca's scalp, to say nothing of the great Lasker's.

# Americanization Then and Now

By Clifton Harby Levy

Thirty years ago is only yesterday to some of us, who refuse to be called old, because we are still interested in life and are eager and willing to do our share, as we were then. The early attempts at systematic Americanization of Jewish immigrants were along the lines of educational endeavor, as well as guidance in commercial pursuits. There may have been errors of method, but the purposes were very clearly defined, and consistently pursued.

The herding in the "East Side" tenements

was deplored, and many plans were suggested for distributing the immigrants "Uptown," but some wiser heads suggested that this part of the problem would solve itself gradually, as it did; witness the settlements in Harlem, the Bronx, Brownsville, and the like, of which none dreamed these three decades ago.

Under the Baron de Hirsch Fund we opened twenty-seven classes for children in the crowded section east of Centre and south of Houston street, where some hun-

dred and twelve thousand Jews lived, according to the census then made.

We had the splendid aid of fine spirited young women as teachers, and some of them remained in the work until a few years ago, when it was deemed no longer necessary, and abandoned. But it is more than possible that we shall have to begin the work all over again, with the tremendous increase in immigration which is generally expected.

We had, too, the benefit of the assistance of splendid young scholars, such as Dr. Max Margolies (now of the Dropsie College) and Professor Casper Levias, who was not long since doing excellent work at the Hebrew Union College and in other educational institutions. Dr. Adolph Radin, who was so unselfish a worker among our people, did his share, and Dr. Louis Schnabel was always in the work, to the day of his lamented death.

The attempts at Americanizing the adults were carried on, as well as could be done under the circumstances, and Dr. Ehrlich rendered more than his share of service in the evening classes for adults. After the opening of the Educational Alliance, all of this work was turned over to that great institution, and some of it is still being done, although along different lines.

Some of us, who are considering the problem broadly, still hold that this centre should be utilized even more intensively than has yet seemed possible, for the spread of the American spirit, not spasmodically and on national holidays only, but systematically and thoroughly, reaching out not only for the recent immigrant, but also for many thousands who have lived here for years, and yet have not been brought into close enough touch with American ideals.

The early experiment was wise in this respect, that it called upon the best men who could be secured to go into the homes of the newcomers, and take the children by the hand, leading them to our schools, that they might be prepared for the greater Americanizing influence of the public school.

The fact is that this purpose was accomplished directly, without any undue noise or advertising, simply reaching those who were to be reached, in the friendliest way. We did not call them "Friendly visitors," but that is what they were, and they did what they set out to do.

We have progressed many steps beyond the primitive methods of those days but are we so sure that we are accomplishing quite as much with our more complicated machinery and more elaborate system?

The problem of Americanization has taken on a new color within this time and, in the face of the enormous immigration which is looked for, is it not the part of wisdom to prepare for the work, so that it may be done effectively, and as directly as was done in those early days?

Here is the so-called "League of Nationalities," which is well organized and ready



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to befriend the incoming Jew, as well as those of other faiths.

The Jews must be on the *qui vive* if they are to avoid the dangers through which they have passed, and insure the complete Americanization of every Jewish family that comes to these shores.

The problem may be a still larger and deeper one, in the light of what the war and after-the-war have taught us. A new sense of Americanism has been stirred, or better still, we have come to see that many so-called "born Americans" are deficient in Americanism. The accident of being born on this side of the Atlantic no more insures our Americanism than being born of Jewish father and mother insures our Judaism.

The study of civics has been one of the late attempts to provide a better grasp of American methods, but this does not yet go far enough or deep enough to affect the entire personality of those who would be Americans in the finest sense.

We, who think that Americanism has been our inspiration, found no difficulty whatever in being thoroughly American, even to the point of repressing the expression of anti-American opinions. To one who has followed the development of the right of free speech, it was not difficult to comprehend where freedom ended and license began. Yet this conception is not one to be set down in so many words, or spelled out that a rapid runner may read. It is only one of those deep experiences which grows up in the American soul by

saturation with the ideals of the past two centuries of American thought.

The task then of Americanization in our day is a greater one than ever before, and must be carried to greater lengths, if it is to mean anything.

Just as little as we can expect complete sympathy with Jewish ideals and Jewish purposes from one who lacks all touch with his people, and has never mastered the history and much of the literature of the faith, so little may be expected of the one who has been either born American or adopted as American, until he or she has become thoroughly imbued with the manifoldness of Americanism.

The immigrant Jew brings to this country much which it needs. He must be taught to transform his enthusiasm, to spell his ideals in terms of American thought. He must be made to feel that he "Belongs," because he is intent upon giving all that he can, while he enjoys all of the privileges which are accorded to him.

He can learn too that there are ways in which he can make himself felt as a moral and patriotic force, but they are not along the lines of importing European ideas which have grown up under un-American conditions.

We, of the United States, are thoroughly opposed to organization along religious lines as a political force. The development of the "Group" idea was, and perhaps still is, necessary in Russia, and other lands where the government considers the Jews as a group. But that is in direct opposition

to our American ideas. The native-born or immigrant Jew aligns himself with any party, not as a Jew, but as an American, who shares the policies for which this or that American political party stands. He has a perfect right within that party to work for a purifying and elevating of the party-principles. He may write and talk as freely as he will for the improvement of American thought as a whole, but always within the limit of sanity, moral purpose, and patriotic devotion.

Had the work of Americanization been carried on as thoroughly as it should have been in our Public Schools, and in all of the educational institutions of the country, we would have faced smaller difficulties during and after the late war. It was not only some Jews, but many non-Jews born of American blood, and some from all parts of the world, who proved their lack of real sympathy with true Americanism at that time.

The lectures given in public school buildings, so wisely developed by our lamented friend, Dr. Henry Leipziger, attempted to do much of this work for the adult population, and this side of the lectures might well be underscored hereafter.

Americanization is not by any means exclusively a Jewish problem. It is a problem as wide as the land and as deep as human thought. Each and every one has to do his or her share in the work, and we wish to do our part for native and immigrant Jew alike. How shall we do it best is the question.



# French Jews in Public Life

(Continued from page 430)

ries. Ludovic Halevy, who was a member of it, was however the son of Jewish parents who had become converted. The poet Eugene Manuel resorted in vain to the suffrages of the Academicians. Henri Bergson, the renowned philosopher, who is well known in America, is the first Jew to be a member of this illustrious company, and is at the same time a member of the Academy of Moral and Political Science.

Three Jews are members of the Academy of Science—Hadamard, Lippmann and Fernand Widal; five are in the Academy of Moral and Political Science—Bergson, Brunschwig, Lévy-Bruhl, Lyon-Caen, the perpetual secretary, and Raphaël Georges Lévy. The two Reinachs, Salomon and Theodore, are members of the Academy of Inscriptions and Belles-Lettres; Baron Edmond de Rothschild is a member of the Academy of Beaux-Arts. Altogether there are eleven Jews in the Institut de France.

Besides these great organizations, the Academy of Medicine may also be mentioned, although it is not part of the Institut. In this, also, Jews are prominent. Among the members are Doctor Léon Bernard, brother of the deceased writer, Bernard Lazare; Professors Hayem and Arnold Netter; Senator Paul Strauss; and Professor Fernand Widal.

## IN UNIVERSITY FACULTIES

The premier institution of higher learning is the Collège de France where M. Bergson teaches philosophy; M. Hadamard, science; M. Nattan-Larier, medicine; M. Sylvain Levy, Sanscrit. Then follow the Universities and Superior Schools. At the University of Paris (Sorbonne) there are the following Jewish teachers: Henri Abraham,

science; Léon Bernard, hygiene; Victor Basch, esthetics; Camille and Gustave Bloch, history; Leon Brunschwig, philosophy; Eisenmann, Hungarian language; Glotz, history; Hauser, political economy; Lucien Levy-Bruhl, philosophy; Lippmann, science; May, Roman law; Wahl, maritime law and commercial legislation; Widal, medicine; René Worms, sociology.

In the School of Higher Studies, annexed to the Sorbonne, the following Jews teach: Alphandery, the history of religion in the Middle Ages; Julien Bloch, Sanscrit; Marcel Cohen, Arabic; Mayor Lambert, Hebrew; the Grand Rabbini of France, Israël Lévi, assisted by the Rabbini Maurice Liber, religious science; Isidore Lévy, history; Marcel Mauss, history of primitive religions of Europe.

In the provincial universities: Algiers, Carrus teaches science, and Oualid, law; at Bordeaux, Benzacar, law; at Caen, Weill teaches science; at Dijon, Cerf is professor of the same subject; at Lille, four of the professors are Jews: Aftalion, law; Henri Lévy-Bruhl, law; Lévy-Ullmann, law; and Isidore Lévy, history. At Lyons, Emanuel Lévy is professor of law, Lévy-Schneider of history, Léon Weill of medicine. At Nancy, Auerbach teaches geography, Grumbach science, Lambert, medical physics. At Strasbourg, Léon Blum and Mayer teach medicine, and Albert and Ernest Lévy teach German literature.

The Director of Studies at the Ecole Polytechnique, the nursery of the best engineers and most distinguished artillery officers, is a Jew, Carvallo. So is Goldschmidt, the chief engineer who directs the school of naval artillery. Colonel See, a Jew, is director of the School of Gymnas-

tics at the Joinville Military Academy. The physicians, Hirtz and Worms are teachers of medicine at the School of Military Sanitation at Val-de-Grace. Salomon Reinach is teacher of the history of art at the Ecole du Louvre. Eugène Bloch and Pontemoli occupy the chairs of geology and architecture respectively at the Ecole des Beaux-Arts. André Job and Wahl are teachers of science and of chemistry, respectively, at the School of Arts and Crafts of Paris. Among the teachers at the National Conservatory of Music are Dukas, Lederer, Loeb, Philippe, Silver, and Wormser.

## IN THE FINE ARTS AND DRAMA

It is not possible to enumerate all Jewish artists. We will cite among the painters, Jules Adler, Lévy-Dhurmer, and Caro-Delvaillie; among the sculptors, Naoum Aaronson, Léopold Bernstamm, Roger Bloche and Emmanuel Hannaux. The latter is notable as the creator of several patriotic monuments erected in Lorraine.

Among the numerous dramatic authors, we can cite Georges de Porto-Riche, Henry Bernstein, Pierre Wolff, Romain Coolus (pseudonym of René Weill), now president of the Society of Dramatic Authors; Tristan Bernard, Edmond Sée, Nozière (pseudonym of Fernand Weill).

Among actors of note, the following are the most prominent Jews: Georges Berr, Alexandre, Henri Mayer, at the Théâtre Français; de Max, Mlle. Marthe Brandes, Mlle. Revonne, Mlle. Madeleine Lély, Mlle. Lovelly (Loewy), Mlle. Grumbach, Mlle. Séphora Mosse.

Of the Jewish theatrical managers we will cite only A. Franck of the Gymnase, Pierre Wolff of the Vaudeville, Hertz of

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### IN LITERATURE

Jews are also prominent among the editors of scientific journals. Thus, M. Berr edits the *Revue de Synthèse historique*; Xavier Leon, the *Revue de Métaphysique et de Morale*; Jean Finot, the *Revue Mondiale*; Charles Nordmann, astronomer at the Observatory of Paris, is scientific collaborator in the *Revue des Deux Mondes*; M. Raphaël Georges Lévy is the expert in political economy for this *Revue*.

Three of the most prominent publishing houses are those of Calmann-Lévy, Alcan and Ollendorf.

In journalism especially it is difficult to give any definitive list. Such was not the purpose of this article, which was intended to give an idea of the diversity of the activities of Jews in various domains. We will, therefore, limit ourselves here also to a few representative names. Edgard Hement of the *Temps*; Joseph Reinach, who each day during the war contributed a critical article on the military operations which was much appreciated by readers of the *Figaro*, and which are now being gathered into volume form; Louis Forest, daily contributor of the *Echo de Paris*; Emile Berr, contributor to the *Matin*; Marcel Hutin (Hirsch), political editor of the *Echo de Paris*; Emile Berr, editor of the *Figaro*; Fernand Hauser, editor of the *Journal*; Oulmann, publisher of the *Petit-Bleu*; Schwob, editor of the *Phare de la Loire*; Mayer, editor of the *Agence Fournier*; Charles-Henry Hirsch, literary editor of the *Journal*.

### IN HIGH STATE FUNCTIONS

Eleven members of the Council of State are Jews; four are councillors—Ernest Meyer, Saint-Paul, Hendlé and Hecker; three are Masters of Requests, Georges

Cahen, Jacques Heilbronner, and René Worms; and four are auditors—Mayer, Reinach, Pierre Seligmann, and Henry-David Weill. Jews are also represented on the prefectural bodies. M. Grunebaum-Balbin is president of the council of the Prefecture of the Seine at Paris; M. Brisac is prefect of the department of the Marne; M. Marcel Bernard is the prefect of the department of the Ariège; M. Caen is vice-president of the prefecture of the Bouches de la Rhone at Marseilles; M. Aron is councillor of the prefect of La Manche; MM. Stirn and Torres are secretaries general of prefecture; M. A. Heumann is sub-prefect.

### IN THE CIVIL SERVICE

M. Berr de Turique is Inspector General of Historical Monuments; M. Besredka is assistant at the Pasteur Institute; M. Camille Bloch is Inspector General of Museums and Libraries; M. Albert Cahen is Inspector General of Education. M. Georges Cahen is director of labor and peasant matters at the Ministry of Labor; M. Dennery is Inspector General of Posts and Telegraphs; M. Sylvain Dréyfus, Inspector General of Bridges and Highways, is also director of personnel at the Central Administration of the Ministry of Public Works; M. Hendlé, ex-prefect, is director of departmental and commune administration at the Ministry of the Interior; M. Kahn is Minister Plenipotentiary of France at Bangkok, Siam.

M. Paul Léon is Director of Fine Arts; M. Paul Mantoux, who was official interpreter of the Allied and Associated Powers at the Peace Conference, is one of the French representatives in the Secretariat of the League of Nations; M. Milhaud is chief of the service of French works abroad in the Ministry of Foreign Affairs; M. Charles Nordmann is astronomer at the Observatory of Paris; Salomon Reinach

is Director of the Museum of Antiquities at St. Germain; M. Wahl is Inspector General of Merchant Marine; M. Eugene Cremieux is member of the Council of the Order of Advocates of Paris; M. Léon is president of the Chamber of Advocates of the Court of Appeals at Paris.

### AS MAGISTRATES AND JUDGES

One Jew is a member of the Supreme Court, and he is M. Justin Seligmann, Counsellor at the Court of Cassation. Among the Magistrates of the Court of Appeals at Paris are MM. Katz (president of the Chamber), Félix Durand, Counsellor to the Court, Eugène Dreyfus, advocate-general; Bloch-Laroque, deputy prosecutor general; Henri Hirsch, Counsellor to the Court. M. Sée is Counsellor to the Court of Appeals at Rouen; M. Maurice Gros is prosecutor general at the Court at Bourges; M. Francisque Greif is Counsellor to the Court at Nimes; M. Lévy at the Court at Douai.

A great many of the magistrates at Courts of First Instance are Jews; no less than fifteen in Paris, and fourteen in the provinces and the colonies. In the commerce courts also Jews are to be found; two are members of the Paris section.

### IN THE ARMY

Not long ago we described the glorious part which the Jews of France played in the World War, and it was then shown how numerous were the Jews who consecrated themselves to the career of arms and occupied some of the highest military positions. (See American Jewish Year Book, 5680.) Only to recall the most remarkable fact, there were fifteen Jews who bore the rank of general during the war; another was promoted to that rank since the cessation of hostilities. The Jewish generals who are now in active service and bear the

(Continued on page 497)

# Palestine's High Commissioner

## The Career of Sir Herbert Samuel

When Sir Herbert Louis Samuel, P. C., M. P., arrived in Jerusalem to assume his position as High Commissioner for Palestine, the country passed from military to civil rule, and the plan to make the country a homeland for those Jews who desire to go there was on its way to realization. A short "write-up" of the career of Palestine's High Commissioner follows:

Mr. Samuel is a leading British Jew, and in his new duties he grapples with one of the most difficult situations on the surface of the globe. The conflicting hopes of the Zionists and the Syrian population of Palestine present a desperate situation, which will call for the highest administrative abilities of which any human being is capable.

Mr. Samuel is 50 years old, and the story of his political career is a tale of steady progress. While still an undergraduate at Balliol, Oxford University, he was adopted as the Radical candidate for Parliament from South Oxfordshire. He contested the seat twice, in 1895, when he was 25 years of age, and again in 1900, the second time making a great impression on the Conservative majority.

Two years afterwards, at the age of 32, he wrote "Liberalism, Its Principles and Proposals," which has ever since remained a sort of text book for British Liberals. In the same year he was elected to Parliament for the Cleveland Division of Yorkshire, which he represented until 1918. He thus proved his value to British Liberals, and when Sir Henry Campbell-Bannerman formed his administration, Mr. Samuel was appointed to the Under Secretaryship of the Home Office.

After four years' work in this capacity

he joined the Cabinet as Chancellor of the Duchy of Lancaster, and in 1910 he was promoted to the office of Postmaster-General. He held this office for four years and then



SIR HERBERT SAMUEL

spent two years as president of the Local Government Board, returning to the office

of Postmaster-General for 1915 and 1916.

In 1916 he was appointed to the important post of Secretary of State for Home Affairs, and vacated it in the following year to become chairman of the Select Committee on National Expenditure in 1917 and 1919, becoming British Special Commissioner to Belgium at the end of last year.

Mr. Samuel's career has not been an exciting one, but there has not been a failure in it. He does things well, but he does them quietly. He has never been in the limelight, and has never obtruded his own personality, but he has scored continually because he has worked continually. His reputation was never made; it grew, because of Mr. Samuel's faculty of showing, not that he was a remarkable man, but that he was doing remarkable work.

The Children's Charter, as it was known at the time, which brought together a number of previous Parliamentary acts respecting child welfare, was his greatest triumph, and his introduction of it in the British House of Commons brought a chorus of approval. He was then Under-Secretary for the Home Office, and compliments were showered upon him for the extremely clear way in which the somewhat intricate bill had been drafted.

Mr. Samuel looks like the most unobtrusive of men. There has always been a touch of the studious about him. His face is never stirred by worry and seldom by laughter. He sits among British Ministers as the most placid of them all. His forehead is always serene and unwrinkled and no stab of argument sends a change of expression across his face. He is a quiet, capable member of Anglo-Jewry

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French Jews in Public Life

(Continued from page 495)

rank of generals are: Camille Lévi, military governor of Dunkirk; Mayer, commander of the military subdivision of Brest; Grumbach, commander of infantry of a division of Paris; Geismar, commander of artillery of the Twenty-first Army Corps; Henry, commander of engineers of the Fourteenth Army Corps; Lucien Lévy, commander of engineers of a corps of occupation; Alexandre, commander of artillery of a corps of occupation; and the Intendant Levy and Controller General Weill. The number of Jewish officers of other grades is also considerable.

When the history of the railroads will be written, a place of honor will be reserved for the two brothers Péreire, Emile and Isaac, who, in 1835, constructed the first railroad in France, that from Paris to St. Germain, and were subsequently the initiators of the building of all the great railroads of France and in some of the other European countries. At this very moment, one of their nephews, Gustave Péreire, is publishing the twenty-eight volumes which Emile and Isaac Péreire consecrated to the railroad question. Jews have been prominent in both the administration and the technical direction of the great rail highways ever since. Thus, Baron Edmond de Rothschild is President of the Administrative Council of the Compagnie des Chemins de fer du Nord; Richard Bloch is Chief Engineer of the Paris-Orleans Railroad Company; Bechmann is director of the underground railway of Paris. A Jew, Halfon, is president of the Administrative Council of the Compagnie Transatlantique, one of the greatest steamship lines in the world.

Jews hold honorable positions also in the industrial world. The foundries at Pompey, near Nancy, belong to the Fould family and are directed by H. Heilbronner; the

brass foundries at Commentry are directed by the engineer Léon Lévy; the electrical Edison Company is directed by Ferdinand Meyer, and the Thomson-Houston Company by M. Hecker. Engaged in the construction of airships and automobiles are the following companies in which Jews have a dominant interest: Citroen, Kapferer, Rothschild, Hutchinson (Ducas and J. Sée). Among the great refiners of petroleum, the house of Deutsch de la Meurthe is in the front rank.

Several Jewish firms are in the textile industry and are highly esteemed therein: Lantz of Mulhouse, Lang of Nancy, Schwob of Hericourt, Fraenkel of Elbeuf; the manufacture of velours includes the house of Bickert of Moirans; the flannel industry, the house of Seiligmann of Vaucouleurs. The great mills of Illkirch, near Strasbourg, belong to the Baumanns and are directed by M. Henry Levy. In watchmaking, there is the trade-mark Lip (Lippmann) of Besançon; in the manufacture of hosiery, the marks Raoul (Monteux) of Limoges, André (Jérôme Lévy), etc. In perfumery, there are Pinaud (Klotz), Bourgeois (Wertheimer), Houbigant (Javal), Violet (Rehns). Among the great stores, there is the Galeries Lafayette (Th. Bader), one of those immense modern bazaars where thousands of employees sell to customers the most varied articles. Certain branches of commercial activity are in large part in the hands of Jews—notably the diamond trade, represented especially by Jews of Dutch origin—Ascher, Citroen, etc.—also the trade in leather, cereals, etc.

Jews also occupy an honorable place in financial matters. Four of the members of the Paris Bourse are Jews, and among the banking houses are Rothschild, Lazard Frères, Heine, A. J. Stern Co., Louis Dréyfus, Cahen D'Anvers, etc.

The Jew is not only a producer—he is also the patron, the Maecenas of all that goes toward the development and the pros-

perity of the country in all lines, and to the minimizing of suffering. If one would endeavor to cast up the account of the Jewish participation in matters of public and national interest, it would be seen that it is greatly out of proportion to their number. Jews are found in the front ranks in all activities of assistance, of humanity, of progress. The name of Rothschild figures in letters of gold among the benefactors of the University of Paris, among the great patrons of the National Museums, as well as among the best philanthropies for the relief of the poor and the sick. Only recently, Baron Edmond de Rothschild presented a *Maison de France* at London for the benefit of French artists who desired to perfect themselves at the British metropolis; and Isaac de Camondo willed his art collection to the Louvre. Daniel Osiris has endowed the Pasteur Institute in a princely manner. A statue erected in a public place in Paris is consecrated to the memory of the Baroness de Hirsch and her great generosity. Raphaél Bischoffsheim has contributed generously to the progress of astronomical research. Madame Furtado-Heine has constructed several hospitals which bear her name. The rapid development of aviation is due in great part to the gifts of Henri Deutsch de la Meurthe, recently deceased.

If the Jews owe a great debt of gratitude to France, which was the first of all the nations to make them free citizens, they have testified their gratitude by busying themselves as best they could as useful citizens by working in every way for the greater good of their country. If all prejudices have not disappeared, if hatred is still being hurled at them, the impartial historian of the future will render this judgment: that with the same earnestness and with the same passion as other Frenchmen they knew how to work with indefatigable labor in order that France may be great.

# My Father and I

(Continued from page 476)

centuries, is far more difficult than to fish up a brand new one without anchorage anywhere.

## II.

During school months, in the evening, I used to teach English to new arrivals from Russia. One of the girls whom I taught was Sonia Paltov. Nature has a freakish way of endowing some of her children, giving beauty of person without a corresponding spiritual beauty, or a noble mind and loving heart encased in an ugly shell. Sonia was the recipient of the latter, having high cheek bones, a flat nose and a chin of impossible dimensions. But when she spoke of liberty for Russia, of hu-

manitarianism and Russian literature, her shoe-button eyes began to burn with a strange fire.

In Russia, Sonia had thrown bombs, been present at underground meetings—the Bolshevik preparatory schools—was once missed by the police when she had hidden in the ark among the scrolls of the Law in a synagogue. She was of the quality of Russia's valiant legion, the Battalion of Death, and she fascinated me.

Shall I say that I taught these girls because they offered me a splendid opportunity to study the lives of my Russian sisters of the hall-bedroom for whose problems I had a genuine sympathy? No! Probably if I were doing it now, that

would be my motive. In these days, we worked co-operatively, for we needed each other, Sonia and I, she contributing her mite and I the open sesame to our adopted mother-tongue.

On Friday evening, the United-Socialist-Paoli-Zionist-Territorialist Organization was holding a mass meeting at Arlington Hall. Sonia had asked me to go along. As I was ever eager for new experiences, provided there was no admission fee, I went. The hall was alive with moving figures in a heavy cloud of cigarette smoke—on a Sabbath Eve. Leavery handed, voluble workmen were planning for the millennium with serious, pudgy shop-maids; for, a Russian Jewish meeting rarely starts at a scheduled hour. Now and then, famous names high in the literary or philosophic world were uttered by those plain faces as if they had spent all their lives in lecture halls.

The speakers of the evening, Mr. Siller and Dr. Myrkin, stars in the firmament of those people, spoke in Yiddish, but when at the height of their emotion, they broke into Russian and then calmed down into plain "mamme lushon." Mr. Siller was seeking the precious black mustard seeds to cure the ills of the languishing universe. He had no faith in the old method of praying for the miraculous return of Israel to its homeland. You can't expect God to mix in your petty affairs. Hasn't he done enough when he made the world for you? Give him a rest from his job. It's up to you to go and get the land and rule it. We don't pray any more like the old woman in the synagogue. "Oi, oi, oi, Gottini, drop me an *oitzer* (fortune)!"

The derision with which this was said and the hilarity which it provoked, gave my socialistic ideal a rude shock. My dormant love for my people and my respect for their manner of life were outraged. How could mockery and the so-called tolerance of a broad internationalism dwell in the same soul?

"Sonia," I said, "I feel out of place here. I want to go home."

"But it is only one o'clock and we haven't heard the best speakers. The meeting won't close till—huh—till they put us out," she said facetiously.

"Sonia, if you go to bed so late, how can you rest before tomorrow's work?"

"Ah, it is this that keeps us going. This is the wine of our existence. Think of what our lives would be if we did not discuss plans for bettering our conditions. Oh," she drawled disappointedly, "you are like all American girls!" She had thought me a kindred spirit and I had failed her.

The intelligent Russian woman unjustly views her American sister with an aloof contempt. She has entirely missed the sweet camaraderie of the American woman. Medieval Galicia had not prepared me for Sonia's radicalism and I was the daughter of a *Chassid*.

"In Russia," she continued, "we are not afraid to go out alone at any time. We go fearlessly after our late meetings, singing in the night as we cross spooky woods and broad, miry fields. But I will take you home if you are afraid."

On the way, I shrank within me as here and there shadows flitted out from doorways behind early morning garbage cans. shadows not of men, but of boys, restless and uncontrolled. When I had gained my doorway, Sonia's little figure vanished back into the darkness and to the bread of her life, at Arlington Hall.

When my father opened the door, I could see that he had nervously sat up and waited for me. His manner portended a coming storm.

"Where have you been?" he demanded peremptorily.

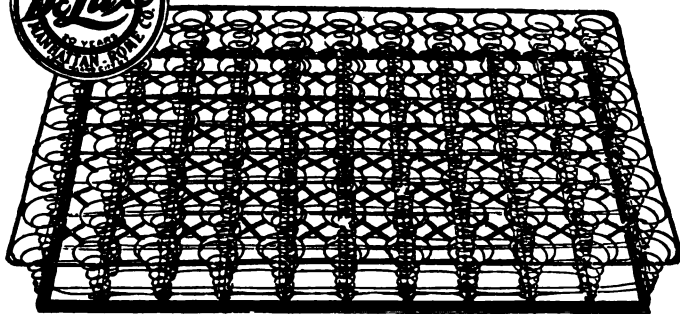
"At Arlington Hall," I answered.

"What did you do there?"

"I went to hear Dr. Myrkin and Mr. Siller."

"Socialist!"

He exclaimed the one word till the very roof of our basement home, with the six stories of sleeping occupants towering



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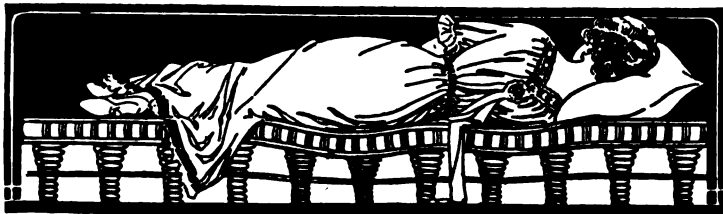
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above us, shook with the echo. That one word was the final anathema and my father had pronounced it upon me, for whose sake he was toiling bitterly at what nature did not fit him for. He felt like the slave who sees his offspring torn from him forever while he is chained. The children awoke and were half sleepily and irritably crying. My mother crept down from her bed in her wigless bekerchiefed head which made her look like an old woman at thirty-eight.

"*Sha, sha, Avrumele,*" she pleaded, "the people are sleeping all around us and it is the Sabbath. Pray, do not make a '*misha berach*' (Public scene) now."

My father's accusation stung me poignantly. I had run away from cant and irreligion, back to the Sabbath of my own home, only to be thrust back into—nowhere. If he had said more, I might have found tongue to explain; but the silence accused me and intensified my guilt.

And of wavering doubts that beset my mind in the pain-racking process of adjustment, I was not wholly guiltless. Let us search our hearts, those of us who are graduates of the Ghetto. Who of us had them not? Yet, during the school year I was daily eating bread that I was old enough to get out and hustle for and did not. Henceforth, each bite would be to me like the bread of affliction and each drink like the waters of Marah.

How easy it would have been if my father and teachers and friends had spurred me on in Americanizing and de-Judaizing me! I could have abandoned myself to the grateful emotions which our dear land evoked in me and flown upon glorious clouds above it. But I had to live the past which I could not shake off, and the future of which I dreamed in a present whose complex chaos was a constant torment to me. I too like Sonia was a type. She was the type of the thousands who had already come from radical red Russia; and I, type of the thousands who are yet to come from pogrom-swept pious Galicia.

So I lay me down on a little wire cot that was a shrouded mystery by day and a miraculous sleeper by night. The Sabbath candles had long since mingled their stuffy, dying fumes with the heavy atmosphere; but the gleaming brass of my mother's candlesticks stood witness to the day of rest and peace that were not mine.

My heart melted in stifled, throat-aching weeping and I found that I could pray. When we feel most bowed down the simplest prayers come to our lips. I could not for the life of me remember the long *Krishma* (Hebrew night prayer) that I used to rattle off every night. I prayed some infantile verse ending, "I pray Thee my soul to keep. Keep it Lord, and give it not back to me." When age prays, it calls for renewed strength to bear life's burdens; but when impetuous youth prays, it grandiloquently wants death and wants it quickly, and then let the whole world put on sackcloth and ashes. So I fell asleep and slept the calm, refreshing sleep of youth.

### III.

The Krackoviakers had been worshipping in a room in a rear building that served as a vest shop during the week and as a place of worship on the Sabbath. On Friday, at four o'clock, the machines were shoved aside and covered, chairs were placed in rows and the little pine, cupboard-like ark was brought into prominence.

For years, my father, as the reader of services, had been agitating to buy a house that should be used exclusively as a Krackoviaker school. The people of Tarnobreg had two of them, those of Raswadow had one, and those of Kolbuszowa were building a handsome brick synagogue. Why must the Krackoviakers hide their God as if they were ashamed of him?

Finally, they bought an old private house that had come to bemoan the absence of luxurious finery of a former generation which was now hugging steam radiators

uptown. They turned the basement into a ritual bathhouse. The first story was disarmed of inner walls and formed the auditorium; the top floor served as meeting rooms for the Burial Society, the Ladies' Shroud Sewing Circle and kindred organizations.

On the day of removal from shop to synagogue, there was great joy. All the people of Krackoviak were going to attend divine services.

My mother donned her black, satin *chuppah* dress that came out only on festive occasions. The duration of a Galician wedding dress is remarkable. I remember my grandmother's. Having done splendid service up in the woman's gallery for thirty years, it was promoted to the men's quarters below, where it spent its greenish-black, declining, veteran years on my grandfather's back in the shape of a *cafetan*. My mother slipped on her beautifully coiffured wig and her little pointed lace hat on top of that, and her short cape full of limp spangles and beads. It was early, so she sat down and waited for my father, who was nervously walking up and down our little bare room till it seemed he was walking round and round it. Usually, on Sabbath morning, my father drank a raw egg and practiced a little singing, just to see how his voice would ring. That morning, he did not feel like singing.

"Come," he said at last, "today we must rejoice, *Blumele*. Think of it. We have lived to see a Krackoviaker school in America!"

"How can I rejoice, *Avrumele*, how can I rejoice? Will our children be happy about it too? Our children are slowly leaving us." She bent her weeping head upon his shoulder and we all turned our guilty little faces away and pretended not to see.

"*Sha, sha, you naarele, you little fool,*" he said while trying to arrest the tears from his own eyes, for a Galician Jew can weep like a woman. "It isn't so bad. At least we can still pray as much as ever." Such common heart-aches brought them so closely together that when they felt themselves sinking beneath the onrushing tide, they were sinking together.

Later on, when I had straightened up the room and given each child a chunk of cotton-seed-oil-raisin cake, a delicacy among us, I hurried away to the new synagogue. In the hall, I heard my father's mellow baritone full of unusual strength and pathos. All week he was only a "hand" at

cloaks, and a poor one at that; but today, he was more than a whole body. He was a soul, the admired of a crowd, a superman.

Behind the curtains, the women, with heavy earrings dangling at the end of drawn-out ear holes, shook their heads and complimented my mother on how well he was doing.

That evening, the pillars of the Krackoviaker congregation, with a band of hired musicians of the Amalgamated Harmonical Union, had been carrying through the streets the remaining scrolls of the Law from the previous place of worship in the shop to their new home. It had been a triumphal march. The harmonical amalgamation played "*Hatikvah*" and "*Come, Isruulik, Come Aheim,*" and everybody sang along and marched along and two policemen kept order.

At the synagogue, my father had joined in the ceremonies of dedicatory consecration. Several speakers were there. Among them were bloated Mr. Getz, a lodge mingling lawyer who wanted to be a judge, and Dr. Wolkowitz, who was not a Krackoviaker to be sure, but employed by the congregation in a way. Each member paid seventy-five cents quarterly and Dr. Wolkowitz gave all medical treatment that the member's family might, or might not, need, exclusive of services during childbirth. I have never heard of such remarkable arrangements anywhere out of the East Side, where a congregation engages the services of a physician instead of a rabbi.

Mr. Getz gave a pompous oration on good citizenship. On opening his mouth to speak, he astonished me. From the deep recesses of his cavernous chest emanated only an effeminate falsetto. He admonished them to be law-abiding citizens in a land which permitted them to carry scrolls of the Law on the streets. As if those timid Galicians had the temerity to be anything but law abiding! He was glad that the Krackoviakers, many of whom were his lodge brothers and clients, were prosperous enough to open a new place of worship. However, if any of them ever happened to be in trouble, he would always be glad to help out.

On the East Side, the only way a physician can be distinguished from the common run of men, is the Van Dyke beard. Dr. Wolkowitz, a la mode, said he was not a speaker as his forte lay in another direction. Still, let not the previous speaker

(Continued on page 500)



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thinn that he is the only one anxious to be of assistance to them in life's struggle. There is a time in life when the physician is necessary, and although there is no profession working so against its own interests like the medical—by making people healthy—he nevertheless wished all the Krackoviakers health, wealth and prosperity.

There was no prominent man from all hodge-podge New York Jewry to deliver a real, soul-stirring message. Ten years ago the leaders of uptown looked at us, children of the rabble, as through the lorgnette, little reckoning that the time would come when we, offspring of the proletariat, would sit in judgment upon them for having failed to teach us how to account for ourselves in the American scheme of things. When Mohammed found that the mountain did not come to him, he just stood there, shouting vociferously in beatific, ineffective phrases.

Then, impulsively, I ran over to the president, a cap manufacturer who could hardly speak English. "Mr. Chamer," I announced, "I'm next on the program!" Before he had time to give me permission, I was on the platform. Shapse Straw was pounding the reader's desk, "Order, order, *sha, sha!*"

Above the merry-making bedlam, I began, "Men and women of Krackoviak. I

am a child of Krackoviak; but I am also an American. As there are tens of thousands like me in this neighborhood, I am speaking for them.

"First of all, you have bought a new school. Let me wish you '*mazel tov*' (good luck) because I know how you have toiled and planned for it these many years. Before any of you own your own homes, you have bought one for your God. In ancient times, when a people was transferred from conquered territory to foreign lands, they always adopted the gods of their new homes. But the Jew, was he in Babylon or in Persia or scattered over the entire *galuth*, has always taken his God along with him and built his sanctuaries and spread the knowledge of him so that his Word became seared upon our hearts.

"Now, good men and women of Krackoviak, you have bought this house of God. You have provided a ritual bath-house for the women in the basement; you have quarters for public worship and you have rooms upstairs where you can eat herring and pumpernickel on Saturday afternoons. Pray, what have you done for me? What have you done for all the boys and girls like me? What religious heritage are you handing down to us in this country? What classes and clubs have you provided where we can learn in a language that we understand? Do you expect the thou-

sands of us, who are running loose, to worship like you when you coldly shut the doors in our faces?"

While I was speaking, I beheld a sea of faces, some frowning and shaking their heads in disapproval and others, expressionless and openmouthed. The dim light cast by the flickering gas jets made me throw the scene in perspective so that I saw the walls and those of the surrounding tenements lifted up; and tier upon tier of Chinese-like temples full of living, throbbing beings seemed to listen to the pleading cry of the tenement youth.

At the side of me, Shapse Straw, who had been of the frowning variety, rose excitedly. Shapse was a miser and that is why they nicknamed him "straw." No matter how much the Krackoviakers squeezed him for a loan or a donation, Shapse remained like straw, for no juice came out of him. In Galicia he had been an ox-driver; and there an ox-driver is considered a ruffian. Even ox-drivers are human, and it so happened that when Shapse came to America he grew more and more pious each year. Glorious paradox! In fact, his piety became so proverbial that he was made the *shammash* (sexton) of the Krackoviaker school. He was of tremendous build. As I said, Shapse arose.

"Whom is it," he yelled as in ox-driving days, "that we put up to chide us? Do we need the daughter of Jeroboam, the son of Nabot, to coax us into a new religion? What will you have? Maybe English, too? And perhaps an *orgel* and *shickselach* to sing and a mooving piccheh?"

"Mine girl what she goes to high school, heard her spik on Socialismus!" someone called out.

"A socialistke!" came hoarsely from the rear.

"An anarchistke!" wailed an old man. With them the two terms were interchangeable and synonymous with free life, free love and free thought, a condition incompatible with Jews and Judaism.

"What?" continued Shapse, "One Emma Goldman is an affliction enough! Out upon the soap-box!"

Meanwhile, I saw only two burning eyes. They were my father's. My father's eyes are bluish-gray, and when anger kindles them they are like dead, gray ashes leaping to life again with a consuming blue flame. Then Mr. Straw lifted the ninety-four pounds of me and put me down amidst the disorderly roar of the crowd. Corpulent Mr. Getz thought the joke so huge that his hemisphere was heaving up and down with laughter.

I was so bewildered that I did not know just what had befallen me, though this I knew in my subconsciousness, that they would never again let my father get up and pray before them. What had I done? I had only meant to make him proud of me and they threw me out! Presently, I felt a hand placed roughly on my arm. It led me out upon the soothing quiet of the noisy street, for there was a welcome quietude in that noise.

Even the Ghetto had a grim beauty sometimes, in the cool evening when in the parks the tall electric lights arise high above the indistinct, shuffling multitude. From Hamilton Fish park I heard the music of the municipal band flare forth a Yiddish melody that was on every tongue on the living trottoirs. But my heart was filled with self loathing for I had disgraced my father in the eyes of Krackoviak, and the weight of my accomplishment was heavy like the load that young Isaac bore up the mountain top.

My father drew me to the full flare of the squinting, laughing arc-light. He still shook with indignation and the light made his face look ghastly pale. He drew my face toward the light and, like Isaac, I meekly submitted. I was ready for the knife and closed my eyes.

Then he did to me what he had not done in years. I felt warm, salt drops falling on my face and his rough, straggly beard brushed against my neck and, in the sight of all the world—he kissed me.

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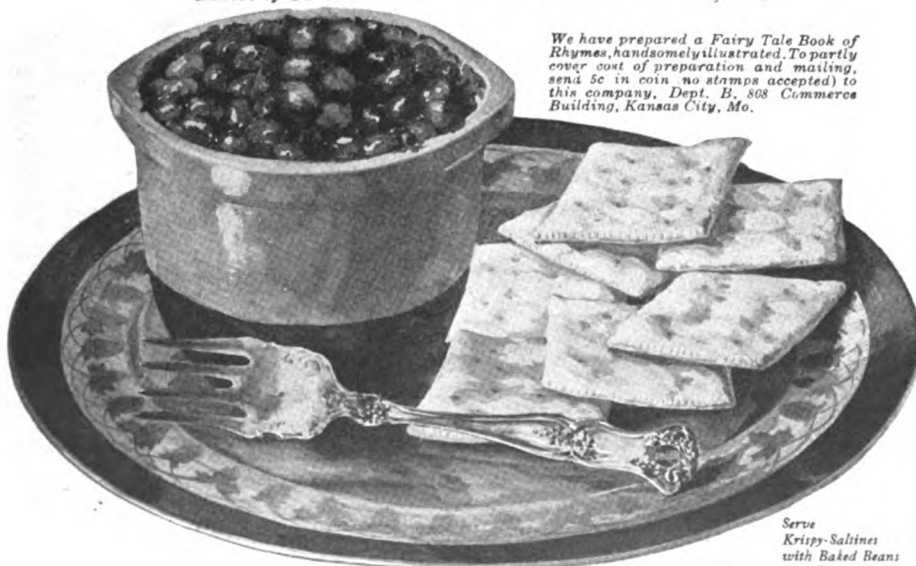
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**Spanish-American Novelist**

(Continued from page 466)

to Isaac's disappointment is correct, we have a curious literary phenomenon—as common in life, indeed, as it is in letters, an old story to the rising school of psychoanalysts. (A school, it may be remarked, in passing, which has already had an intense effect upon literary criticism, even in the United States, witness such books as Dr. I. H. Coriat's *The Hysteria of Lady Macbeth*, Mordell's *The Erotic Motive in Literature*, and Van Wyck Brook's recent *The Ordeal of Mark Twain*.)

What Isaacs would appear to have done is to have reversed the case as it really occurred; it is not he (in the book) who pines for Maria so much as it is the poor girl who really dies for love of him; his defeated "wish" thus finds sublimation and satisfaction in a world of his own making that replaces the world which unmade him. That Maria who, in real life, became dead for him when she married another, dies for him in the book. Thus may authors, at least, fulfill the tentmaker's quatrain and remould the world nearer to the heart's desire.

It was perhaps unfortunate for literature that Isaac's novel brought him the reward of a diplomatic post in Chile. His later life became a succession of minor governmental posts and minor literary productions. And as further proof of the lamentable axiom that the paths of literature lead but to the poorhouse, we find him, toward the end of his career, going into business, failing like his father, and dragging out a poverty-stricken existence until his death in Ibagué in 1895.

Isaac's poems have been found comparable to those of Heine for the varied and contrasting atavistic influences in them; his latest Colombian critic finds in these and in *Maria*, among other things, a vague Oriental perfume, "such as is exhaled by an ancient family chest: a melancholy nostalgia, such as that of the Hebrews who hung their harps upon the willow trees on the banks of the rivers of Babylon; a delicate descriptive fantasy\*\*\*" These are Hebraic, even Yiddish qualities, to which Isaacs united a vivid sense of reality that he must have inherited from his Spanish mother and imbibed from his Colombian surroundings.

I would recommend *Maria* not as a substitute for any modern novel but as a restful interlude in the pursuit of contemporary fiction. After all, the reader who feeds himself upon literary "schools" becomes a subject of that self-same intellectual slavery which the "school" pretended to have overthrown. A creative eclecticism reserves the right to be its own literary master.

**Jewish Girl Revolutionizes Rubber**

(Continued from page 442)

is very, very broad. The fundamental principle of a girl's success is in forgetting she is a girl after she enters the laboratory or her office. She must, however, keep a strong hold upon her femininity. Sheer diligence and perseverance and the development of technique go hand in hand with successful effort. She must not become a bookworm. I detest bookworms. And a girl doesn't have to be born any place outside the good old United States to do big things, either. I" (and she giggled a bit) "was born in the 'goat town of Harlem,' old Manhattanville, and I'm proud of it.

"The day when a girl may take up scientific work as a pastime until she gets married is past forever. The world is too busy and too serious. She must take it up as a lifework."

**NOT ALL WORK**

And when she speaks you feel she knows what she is talking about, and when you ask her if her life is just one long routine, with no pleasure at all, she will smile quickly and reply:

"No sir-ee! I never have missed see-

ing my favorite operas. And I have written a few stories and one or two dramatic works. They tell me I do splendid verse."

Miss Diner's exercise does not include golf or tennis, and she doesn't "waste her time in beauty parlors." It isn't necessary to do the latter, she adds, pointing to her pink cheeks.

"Golf is too expensive," she says, "and tennis—I sprained one of my ankles frightfully last summer, and I'm through with that. I walk lots. That gives me my color. I love the outdoors. I swim, too. Say, I'd like to take a dip this very afternoon."

And that was exactly what the house-party devoted the afternoon to. (Dr. Diner is no purist on English.)

**MY FATHER AND I**

(Continued from page 500)

"*Tochtershee*, my *Perele*," he said with suppressed emotion, "so long as there is strength in these arms, they shall guide miles and miles of stitches. So long as there is strength in these feet, they shall heap up pile upon pile of infants' wear. And you shall not be like them. You will go to college!"

I had received the surprise of my life. Surprised, because of the promise of a college career? No! At that moment, I could have been happy with the prospects

of a shop laborer. I was surprised because my father kissed me. In our sordid struggle for existence, we lost the inclination for endearment and the finer expressions of life. Long-drawn-out tragedy can knit us quite as closely together as quick, life-nourishing comedy.

The brass band in the park let the "Star Spangled Banner" float over our heads in a volley of sound. None but those who have drunk the gall of oppression for an undeserved shame as I have done, can truly bow in humble gratitude before those free and mighty strains. As we trudged homeward, arm in arm, I was overcome with emotion for, somewhere midway upon the path which had separated our lives, we had found each other, my father and I.

Myrtle Moses Alschuler, mezzo-soprano, for five years a member of the Chicago Opera Association, died at her home in Wilmette, Ill., on August 11. She had been ill for seven months. Mrs. Alschuler was trained by Jean de Reszke and joined the Chicago Opera after doing concert work for several years. Among her roles were Emilia in "Otello," Mercedes in "Carmen" and Suzuki in "Madame Butterfly."

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Prunes—40 to 50 to pound—lb. . . . .	.29	A Real Old Fashion New England Sugar Cookie	
Spinach—Imported French—1/2 tin . . . . .	.30	Rice—Noreca Brand—3 lbs. . . . .	.53
Brussels Sprouts—Imported—1/2 tin . . . . .	.30	A Perfect Summer Cereal—Boil and Serve Cold with Milk and Nutmeg	
Pimentos—Imported Spanish—1/2 tin . . . . .	.40	Ground Vanilla Chocolate—1/2-lb tin . . . . .	.43
Sardines—Roche Brand—1/4 tin . . . . .	.31	Maillard's—For Drinking, Instantly—1-lb. tin . . . . .	.80
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Tuna Fish—Blue Fin—1/2 tin . . . . .	.22	Castile Soap—Castile Brand—Bar . . . . .	1.33
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Clarola Peanut Oil—Pint tin . . . . .	.44	Turkish Bath Soap—A. M. & C.—cake . . . . .	.17
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## American Jews as Model Employers

(Continued from page 433)

ters. In further keeping with the ideal of democracy, any individual, no matter what position, has the right of an appeal to higher authority, in case he feels the decision of a council is not for the best interests of the business. For example, if a department buyer believes that a decision of the Buying Council is contrary to the interest of his department he can appeal the matter to the Board of Managers.

Similarly, in case the Manager of a Division believes that the action of the council of that division is contrary to desirable policies, the manager can appeal to the Board of Managers, and, if necessary, to the Board of Directors. However, in the event of such an appeal, the department or the Division Manager will clearly be responsible for carrying out the decision of the council.

Besides the councils of the several divisions there is still another,—the Co-operative Council, in which are taken up matters of general interest to all the people connected with the store. This council is composed of all the Co-operative Repre-

sentatives to the various councils, of thirteen Councillors elected to represent the thirteen vocational groups of the business and the officers of the Co-operative Society; and the President of the Employees' Co-operative Society is chairman of this Council.

So we have, in these councils, the fourth step in authority. The fifth and final step is represented by the Board of Managers, with which we began the discussion. And here we come back to the same managers of whom we spoke in connection with the various divisions of the store. Only, there, as individuals, their authority was much less than it is now, when we consider them as a board. And that board is further strengthened by another member, a person elected by direct vote, the President of the Employees' Co-operative Society. Questions which cannot be decided by any one council, questions involving the policy of the store as a whole, are taken up here,—in the Board of Managers. And this board, through the various steps of authority which we have traced, pulls together and centralizes the work of every person in the organization. Each one can find his own particular work clearly represented in the chart. If a girl holds the position of cashier, she can find herself on the chart in the functions of the Operations Division under Desks. A girl in the Statistics Office can locate her work in the Control Division under Statistics. A window trimmer

will find himself in the Selling Division, under Windows. Each one is here in the circle, and each one is somewhere, just as definitely, in the organization.

Now, in addition to these eight members, there is a ninth,—the Chairman of the Board of Managers. And, like the chairmen of the various councils who have no vote on these councils, he himself has no vote on the Board of Managers. His position, throughout the organization, is that of counsellor and mediator, and, more than any other one man, he is the guardian of the policy of the store. And another important function of this chairman is brought out when the question of the relation between the Board of Managers and the Board of Directors is considered.



SIMON J. LUBIN,  
Son of the founder

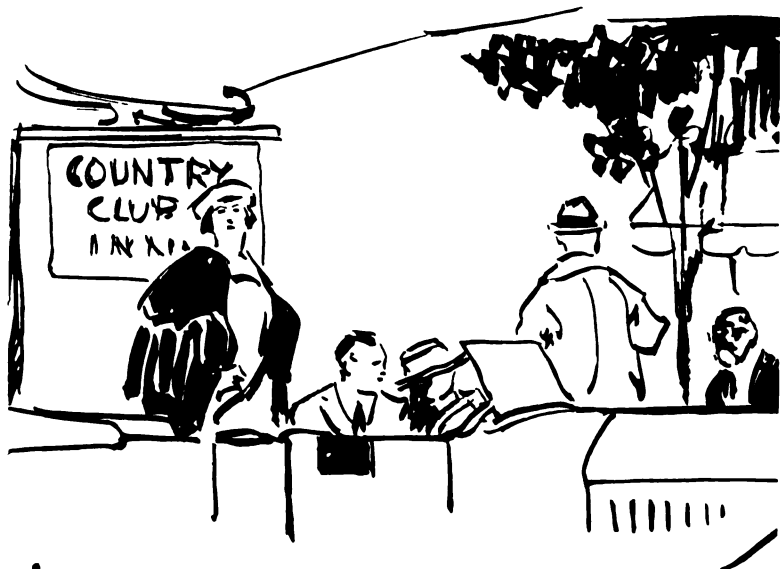
The Board of Directors is responsible to the stockholders and to the State for the conduct of the business. The Board of Directors, therefore, must know at all times what is being done in that business. The connecting link between the two boards, as will be seen from the chart, is this Chairman of the Board of Managers, and the line of communication between these two boards is through him.

This, then, is the outline of the plan. Perhaps the most noteworthy thing about the chart is that while the organization is pictured in its entirety, and while certain people will fill all the positions, not a single name appears on that chart. *The entire organization is built around positions, not around individuals.* For individuals come and go and if an organization is built around these, that organization will come and go with them; it will stand and function just as long as the individuals in question are on the job. But when an organization rests on positions and on the duties and responsibilities connected with those positions, then is it built for all time.

And everyone who fills a position under this scheme must fill it in a three-fold capacity. He must be, first of all, the man on the job. He must be, also, the student and candidate for the job just ahead of him. And he must be, in addition to these two, the teacher and trainer of his assistant for the vacancy which will occur when he himself moves on.

Thus the result of this organization is the promotion of the people within whenever vacancies occur, rather than the going outside of the house to fill those vacancies.

In conclusion, there seems but one thing to add, and that is to quote a man who has been with the store for many years. Some time ago this plan of organization was being explained to a group by Mr. S. J. Lubin. And when Mr. Lubin had finished, this man said to him, "Well, the form of organization is very new. But, as for the idea back of it,—I have heard your father talk of some of these very same things thirty years ago."



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Sketches, Impressions and Comments

CONDUCTED BY ELIAS LIEBERMAN

ROSH HASHONOH 5681

Dear Lord, so long we've harried been,  
So much of misery we've seen,  
We pray, oh God, this New Year may  
Presage for us a brighter day,  
And with the op'ning year be born  
The glorious light of freedom's dawn;  
Oppression's yoke be gone at last  
And banished the unhappy past.  
From persecution set us free,  
That we may live in harmony,  
In blessed peace and friendship true,  
With all mankind, Gentile and Jew.  
No happier *Rosh Hashonoh*, Lord,  
Couldst Thou to Israel accord;  
Yet if Thou otherwise dost will,  
We'll worship and adore Thee still.

—MIRIAM MYERS.

**BRAINS BEAT COMPTOMETER**

Miss Esther Kaplan, a Kansas school girl, only thirteen years old, recently established an international record in competition with an adding machine.

The comptometer—or whatever it was called—was operated by an expert demonstrator, while Miss Kaplan had no assistance, but she won.

She solved six problems of addition in seven seconds. The best the adding machine demonstrator could do was to complete them in one minute and two seconds. —*Boston Herald*.

**ANCIENT CORNERSTONES**

The custom of laying the cornerstone of a public building with ceremonies was practised by the ancients. At the laying of the cornerstone when the capital of Rome was rebuilt a procession of vestal virgins, robed in white, surrounded the stone and consecrated it with libations of living water. A prayer to the gods followed and then the magistrates, priests, senators and knights laid hold of the ropes and moved the mighty stone to its proper position.

With the Jews the cornerstone was considered an emblem of power, and they also performed ceremonies at its laying. In medieval times the rite was taken up by the Order of Free Masons and by them has been brought down to modern days, the Masonic ceremony of laying a cornerstone being symbolical. —*Detroit News*.

**THE QUEEN OF THE ARTS**

Literature is the most accessible and greatest of the arts. The most accessible, I said, because to come in contact with it one need not go to museums, art galleries, or the concert hall. The greatest, I said, because it can do all that the others can do, and more. The artist groups color pigments so as to portray beauty; but it is beauty without solidity or motion. The sculptor carves beauty out of marble; but his solid forms lack color and warmth. The composer weaves a wonderful web of sounds; but his art is too plastic, too fluid. Literature alone can paint and carve and sing, and, what the others can never do, it can trace the growth of character or passion. Moreover, literature can combine any or all of the effects which the other arts produce but singly. It can create songful pictures, pictorial songs, and statues that are endowed with color, warmth, and motion.

—MAXIMILIAN HURWITZ: *The Deaf and the English Language*.

**NOTE 3,882 YEARS OVERDUE**

A note drawn nearly four thousand years ago and evidently unpaid has been found among the clay tablets at the University of Pennsylvania museum by Dr. Leon Legrain, says the *Philadelphia Public Ledger*. Bearing 40 per cent interest, the note is for four shekels in silver. It has been computed that at compound interest the sum now due would pay the national debt of any country in the world, even at the end of by far the most expensive war in history.

The note was made by one Bur-Mama to II Sinnutum, and was dated in "the year in which King Rim-Sin occupied the town of Du-Damigilishu," which was 1962 B. C.

Just what the value of a shekel of silver was is impossible to compute now, as most

transactions were in the nature of barter.

There are four witnesses to the note, but as in Mesopotamia now, they are not liable; they merely certify to the character of the borrower. The note, as translated, reads:

4 shekels of silver  
Rate 2 shekels per lo  
interest due  
from II Sinnutum  
Bur-Mama  
has received.

In the month of Simanu (May)  
he will return it.

Witness: Shamash-Ellili  
Turgutum  
Sin-Magir  
Thu-mansum.

In the month of Warakh-Samna  
(October)

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# Give As Never Before!

An Appeal to the Jews of America

By Felix M. Warburg

As we look back over the past year a sad realization comes upon us. Last year we felt that the worst of the tortures of our brethren overseas were past. Relief activities were increasing; American Jewry, in full generosity, had poured forth its gifts

for the poor and the stricken and the bereaved. The wars were coming to an end; amidst the suffering and tragedy prevailing we began to feel a hope of better things to come, and we comforted ourselves with the thought that the next year would find

## A Matter of Dismissing it from Your Mind

**YOUR** selection at this time will mean added thought and workmanship so essential to a garment of the first order.

The advantage of a wide range of weaves and shades will be yours. And besides, your mind will be clear for those trying business matters. Your suit will greet you "when the leaves begin to fall".

A thought to  
charges might  
not be amiss.

**LORINCZ**

"Constructor, of Apparel for Gentlemen"

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58th STREET at 6th AVENUE

the Jews of the world, and all those others who have endured so terribly much, climbing out of the pit of misery and despair into which the war had hurled them.

I need not tell you how tragic has been our disappointment. There was no end to the war. With every backward and forward sweep of the armies over East Europe came fresh tortures; within the past few months the horrors of the existence of East Europe's Jewry have reached their height and we, who dwell in the Happy Land as our poor brothers call America, cannot help but feel at times, "How much longer can they bear it; how much longer will they resist complete annihilation?" We know what these months of suffering have meant to the civilian population of these areas; where there were thousands of poor, of starving, of shelterless, there are now hundreds of thousands. Our hopes of a happy reconstruction, of re-establishing the social and economic lives of our people over there, must be deferred; now they plead, as they pleaded four years ago, for just life, for just enough to keep them alive and to save their children from destruction.

This past year has witnessed, however, a marvelous achievement on the part of American Jewry, the sending of its first relief unit overseas. The achievements of Overseas Unit No. 1 are the bright spot in the history of the year just past, so far as Europe's Jewry and Europe's sufferers of other creeds who were victims of the war horrors, not only for what the unit has already meant to them, but for what it promises for the year to come, with the gifts of American Jewry increased and with the sending of additional personnel to attack the task anew.

This year has brought with it also a new meaning to the relief work. The cause for which men have given their lives becomes thereby sanctified and holy; by the death in service of Professor Friedlaender and Rabbi Bernard Cantor the Jewish relief work assumes, more than ever before, the aspect of a holy crusade in which we cannot falter.

Aroused by the knowledge of how terrible is the need, thrilled by the responsibility devolving upon us as the saviours of world Jewry and by the privilege granted us to assist the helpless sufferers on the war fronts, irrespective of race or creed, inspired by the supreme sacrifice that has been made in this cause, American Jewry must now summon every force at its command, must give as it has never given before, not only of its funds, not only of material things, but of its very being. With this thought in every mind, the Jews of America can approach the new year with confidence and with hope, that it shall bring to them and to the Jews of the world, a new life of happiness and of service.

### SWISS INVITE EINSTEIN

Offer Him Chair at Berne, Where He Studied, or at Zurich

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Special Cable to "The New York Times."

BERNE, September 3.—In Swiss university circles efforts are being made to induce Professor Einstein, who is determined to leave Berlin, to accept a professorial position in Berne or Zurich.

Einstein studied in Berne, where he was for a time an unsalaried professor. Moreover, he is a Swiss citizen, and his treatment by the Junker students and professors in Berlin is causing much indignation among the university men of Switzerland.

The recent attacks on Einstein are said to be due to his being of Jewish blood. At a public meeting in Berlin against Einstein one Junker professor complained that Professor Einstein by his discovery "did not think of glorifying Germany, but only himself."

Hitherto Professor Einstein has not definitely replied whether or not he will accept a chair at a Swiss university. He has received offers from numerous European and American universities, and it is believed certain now that Einstein has definitely decided to leave Germany.

1865



1920

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# Schlome the Fighter

By Georges Clemenceau

(Continued from page 424)

town of Zloczow. With the complicity of the judge he was there furnished with a false identification card; his dear side curls were cut, he was stuck into a brand new uniform, and before long he was on his way to the fields of Novare, where Charles Albert was proving the strength of his arm. Did not Candide in the same way become one of the heroes of the Bulgarian army?

The difference was only this: That handsome Cunegonde was without offspring, while Schlome's Lia had six children to bring up on the pestilential air which Providence liberally distributed among those upon whom were heaped all the evils of the world, so they would in time be better able to relish the everlasting beatitude of the elect. Providence apparently cherished Lia and her six children, for none of the trials of poverty were spared them. It was miraculous that they survived; I dare say they thrived on it. That race will never die. What can be more humiliating to our multi-millionaires who feed on all sorts of medicine with no other result than to see their precious bodies waste away in their palaces with scrofula and tuberculosis! Though they shivered with cold and were faint with lack of food, Lia and her six children persevered in the irritating habit of living. The community which had rendered them some assistance in the secret hope that "this cannot last," finally bravely took their part.

Two years later, in 1850, when the war was over, there appeared in the village a splendid soldier with braid and gilt and boots, a sabre at his side and medals on his chest. Without a word he directed his steps towards the hut of Schlome. He entered and there was an explosion of cries, a tempest of ejaculations. Men followed him with heavy baskets, which were opened at the door and from which he extracted the most extraordinary victuals. All night the hut echoed with laughter, song and kisses. There was no doubt about it. The soldier who had returned, covered with glory and braid, the sub-officer decorated with medals that meant a pension, if you please, was Schlome, the miserable little Jew whom the gendarmes had dragged forth from the village, a rope about his neck. These same men, oh miracle! to-day exchanged with him the military salute and treated him with respect.

He was surrounded, was questioned by his fellow citizens, but the only answer he had for them was to tinkle the florins in his pocket. He was a hero. A modest hero, for he did not show himself vain of his grandeur, they remarked. However, it was noticed that he loved to remain shut up in his home and that he especially delighted in the company of his latest-born, little David, who had come into the world during his absence.

The Sabbath came and Schlome took his prayer-cloak, and, as before his army experience, went to the synagogue, where he participated in the pious exercises of his brothers with customary fervor.

"Schlome is a good Jew," said they on leaving the temple. "He has remained faithful to his God. He will be rewarded for it."

One thing, however, puzzled the people. Whenever any pious man, eager to impress upon him the generosity of his act, boasted of having helped Lia and the children, Schlome would reply only with a brief exclamation of wonder. Never did a word of thanks leave his lips. This was remarked and variously commented upon. Finally it was agreed that Schlome was a good Jew, but an ingrate.

Schlome had returned in time for the feast of the New Year in September, which is ten days later, followed by that of Yom Kippur, the Great Pardon. Nobody observed the fast more rigorously than the

young soldier, for on this day it is forbidden even to drink a drop of water. At the synagogue he prayed as usual, his prayer-cloak thrown over the uniform, for he was only on leave.

After the prayers the rabbi ascended towards the tabernacle to take the sacred book and, according to prescribed forms, read the indicated chapters. But to the amazement of all, Schlome plunged forward, stepped before the officiating priest and, laying an impious hand upon his arm, barred the way to the tabernacle. A clamor of indignation, terror and rage followed this sacrilege. With a unanimous impulse the crowd rushed towards the blasphemer to punish him for his crime. He was insulted, threatened to be dismembered, to be killed outright. But Schlome dominated the crowd and with sabre drawn held back the most daring. Some coats were torn and some faces scratched before calm was restored in the sacred place. Standing on the topmost step, the point of his sabre against the floor, Schlome said with resonant voice:

"Listen to me. I want to speak."

Stupefied, terrified by his attitude, the crowd lapsed into silence and the soldier continued:

"I, Schlome Fuss, forbid you to open the tabernacle. You are not worthy to read the word of God in the sacred book. For you are wicked, you are sinful, you are an abomination in Israel. You have allowed me to be dragged away from my home at night. You have sold me even as Benjamin was sold by his brothers. You have exposed to abject misery my wife, Lia, and my children, who lived on the produce of my labor. All this you have done, cowardly, to save one of your own. You hoped that a bullet would make an end of me and remove the proof of your crime. But God has protected me and here I am. I return as avenger. I declare to you to-day, the day of the Great Pardon, that you will not perform the holy ceremony on which depend life and death of each creature, and that you will not be pardoned unless you offer me full reparation for your odious crime."

A voice rose: "Let us call the gendarmes!" and the crowd burst into cries of insulting approval and dashed out to summon armed force.

But the gendarmes were now the friends of Schlome. When they heard what had happened they found the incident rather amusing and declared that they could not enter the synagogue without a formal mandate. Who could issue it? There was no tribunal in Busk.

The outraged worshippers went to the Christian syndic, who replied that he had no authority over the synagogue. The police court was fifteen miles from the village. Even had it been nearer a Jew cannot go on horseback or in a carriage on the day of

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the Great Pardon. They had to renounce their desire to see Schlome punished at the risk of not performing the ceremony indispensable for that absolution which our weakness needs.

They returned to the temple and found Schlome, his sabre still unsheathed, standing guard before the tabernacle.

The rabbi approached in humble attitude.

"Schlome," said he with tremulous voice, "what do you want us to do?"

"You will go with me to-morrow," replied he, "and with the whole council you will on your knees beg pardon from my wife and my children."

"So be it," said the rabbi resolutely, "we shall do it."

"That is not all. You must pay me an in-

demnity. I need money to keep my family while I finish my term of service. I have still some years more. I have made my account. I demand three hundred and fifty florins and not a sou less."

"But, unfortunate man, how can we pay such an exorbitant sum? Do you want to reduce us to misery, commit against us the crime which you say we committed against you and yours?"

"I need three hundred and fifty florins to-day. Without producing them you will not celebrate the Great Pardon."

"But you know that our hands must not touch money on this day."

"That does not matter. There is my prayer-cloak at my feet. Go home, get your silver, the jewels of your wives and daughters. Heap your treasures on this cloak until I think they suffice to balance my claim. The doctor is a just man, he will guard them and to-morrow after you have prostrated yourself in the dust before Lia and my children you can redeem your valuables in coin."

They tried to postpone action, to protract the discussion.

"Do you not see the sun advancing?" said Schlome. "If you wait it will be too late for the Great Pardon."

Thus the jewelry was brought forth and heaped upon the cloak of Schlome, and when he deemed it enough, he said simply:

"That will do."

The doctor, from whose son I have the story, guarded the treasures and Schlome demanded to be called to read the first passage from the Bible.

"That honor, reserved to the most pious and most venerable, is mine by right," said Schlome, "since you have all been wicked and I was your victim."

Having said this, he put back his sabre in its sheath and left his post of combat. He took up a prayer-cloak, wrapped it about him and solemnly pronounced the formula of the benediction which precedes the reading of the book.

The sacred writings had been taken from the tabernacle. Bending over the holy text, Schlome read with loud voice the first verse, another followed and the ceremony took its course without any other incident to trouble the piety of the congregation. When the first stars appeared in the sky the Jewish community of Busk, according to their Creator's law, could peacefully, after the cruel ordeal, break the fast of the Great Pardon.

The following day the whole council came to kneel on the threshold of Schlome's hut and publicly made amends. The three hundred and fifty florins were paid. Lia, who was an industrious woman, immediately hired two assistants and reopened the tailor shop. Schlome, after settling his accounts before he returned to service, found that he had one hundred florins too much. He made a gift of this sum to the poor of all creeds. The synagogue was scandalized, but submitted to this supplementary penance.

Two years later Schlome was honorably discharged from the army and on his return to the village resumed his old business. He made his side curls grow once more and slowly returned to the wonted life of the Jewish artisan of Galicia. On seeing him pass through the village, so quiet, gentle and humble, whoever did not know his history would have been surprised to learn that his name was Schlome Sellner, which means Schlome the Fighter.

He had really fought for his right. He had come out of the fight a victor. I wish you the same courage and the same luck, my readers.

At the last meeting of the Auxiliary for the Brownsville and East New York Hospital it was announced that the initial dance formally to introduce this group of young enthusiasts would be held at the Hopkinson Mansion, Brooklyn, Wednesday, September 29. Refreshments will be served and tickets cost only thirty-five cents, including wardrobe.

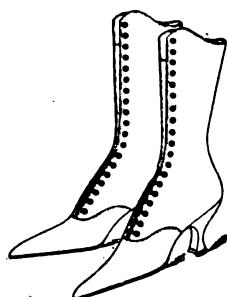


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# Jews in World Reconstruction

(Continued from page 434)

industry and of finance is well under way. Leadership is being recognized; system is taking the place of disorder; military discipline is supplanting the early excesses of the soldiers' and workmen's soviets.

The military, economic and political power which Soviet Russia is developing in the face of the united opposition of the rest of the world is a sign of the passing of the destructive phase of the Lenine-Trotsky revolution, which may also mean the passing of Lenine and Trotsky themselves.

The constructive phase of that amazing and in many respects revolting upheaval is being attained in a period of time measured by months as compared with the half-century of disorder, of reaction and of counter-revolution through which the French revolution wallowed before it achieved a debatable republic—a republic which so good a Frenchman as Emile Zola denounced as a restoration of social and economic tyranny under a nondescript bourgeoisie as the successor of the Bourbons and their retainers.

This rapid emergence of the Russian revolution from the destructive phase and its entrance into the constructive phase is a conspicuous expression of the constructive genius of Jewish discontent.

What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries. It was natural that, under the stress of the political and economic torrent that swept away a firmly entrenched institution of oppression in Russia, discontent in other parts of the world should find expression in over-emphasis of issues and overstatement of aims.

Such an overshooting of the mark is inseparable from all great aims in their white heat. But, just as in Russia the first violent impulses of destruction have been succeeded in an incredibly short time by a systematic and eminently successful campaign of reconstruction, so in every country the Jewish movement to bring about a happier and more rational state of society is being modified to the requirements of actualities.

In every country the same genius that first created Capitalism to meet a great racial and universal need and then revolted against its irresponsible excesses, is working to create a better state of society for its own benefit and the greater happiness of all other peoples.

Against the carelessly flung jibe that Jewish genius and Jewish instincts are essentially destructive, stands the irrefutable record of the race throughout history.

It has been said that every nation has the kind of Jews it deserves. It may be said with equal truth that every civilization has the kind of Jews it deserves.

To the affairs of the world the Jew brings the psychology that produced the far-seeing teacher who uttered the Sermon on the Mount. The question for every nation to answer for itself is what attitude it shall assume toward this psychological asset.

Shall America, like the Russia of the

Czars, overwhelm the Jew with the bitter and baseless reproach of being a destroyer, and thus put him in the position of an irreconcilable enemy?

Or shall America avail itself of Jewish

genius as it avails itself of the peculiar genius of every other race in its great fabric, and thus add an element of peculiar strength to its spiritual forces?

That is the question for the American people to answer.

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# The Valley of Hinnom

*A Novel of the Ukraine*

By Daniel L. Mordovtsev

Translated from the Russian by Elizabeth B. Gorin

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CONCLUSION

## CHAPTER XXVII

### RAY MEETS THE MANDORE-PLAYER AGAIN

Three whole days the massacre lasted in Uman, and thousands of defenseless people fell at the hands of the cruel beasts. The whole Jewish and Polish population was slain. But only the Jews sold their lives dearly. Twice the Haidamaks attacked the big Synagogue; both times they were repulsed, until a regular siege with guns was made upon it and three thousand men, women and children were burned to death. Among the few who escaped were Ephraim and Samson who defended the Synagogue to the last. Their brother Moses perished.

From the Synagogue the Haidamaks turned to the Monastery of the Bassilian monks and the other Catholic churches, and massacred all the people who had barricaded themselves inside of them. Among those who fell in the cloister was Costet-sky, the Rector, and Mladanowich, the Governor of Uman, who was killed by Gonta's order after he had been dragged, half naked, with a stone tied to his neck, all over the town.

After the churches came the houses of Jews and Catholics, especially those of the latter, whom Gonta had ordered to be exterminated without mercy. Very few of the Jews or Poles escaped.

Among those who succeeded in escaping from the city was Veronica Mladanowich,

the gentle daughter of the unfortunate Governor—but not so the Cohens. After the Synagogue was taken, the two sons of Cohen who had defended it to the last, succeeded in reaching their own home where the rest of the family were assembled; but they found the house surrounded by Cossacks.

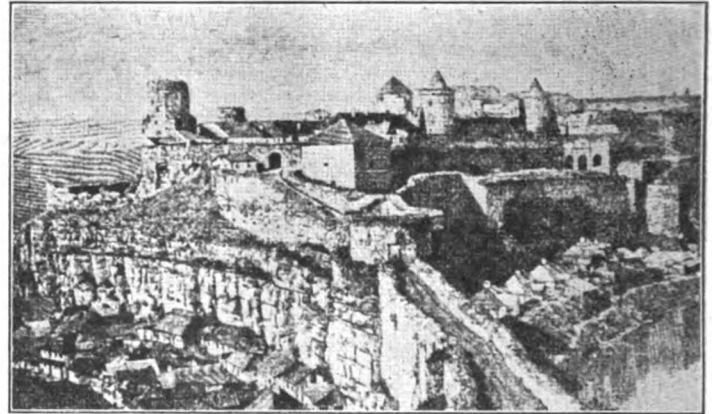
Ray, who had been watching for her brothers from the window, ran out to them, but an Haidamak barred her way. Meanwhile the boys had reached her side, and before the Haidamak had time to consider how he was to act in this case, the three had rushed into the open door, which immediately closed after them.

"What does this guarding of our house mean?" Samson asked as soon as he could catch his breath.

"First tell me where Moses is," demanded Leah.

"Moses, why? Has he not come home? He was with us in the Synagogue."

"My God! The murderers have surely slain my boy, my Moses," cried the unfortunate mother.



THE CASTLE AT UMAN

"We will go and fetch him, mother," said Samson, rushing to the door; but here their mother began to plead that they should not leave the house as they would surely be killed.

"Do not go, do not leave me,—Oh, Moses! Moses!" she wailed.

"There is no use crying, Leah," her husband said. "They cannot leave the house anyway; and besides, they would only endanger their lives for nothing."

"Why cannot we leave the house?" asked Samson.

"Because the Haidamaks were ordered by Shilo not to let anyone out."

"But why?" Samson and Ephraim demanded, thinking that probably the sharpshooters had told the Haidamaks that they were the defenders of the palisades.

"Probably because he is grateful to mother for the hospitality she showed him when he came here disguised as a blind beggar, and for curing the little boy, his leader," Ray said.

Samson smiled bitterly. He did not put much trust in the gratitude of Shilo.

"Has he been here, in the house?" asked Ephraim.

"No, he has only passed by and smiled and waved his hand to us reassuringly, like an old acquaintance."

During this whole conversation Leah sat with bent head, her eyes full of despair, and murmured: "Moses! Moses!"

The next day, at dawn, after a night of slaughter and the wildest dissipation, Shilo, accompanied by several other Haidamaks, presented themselves at the house of Isaac Cohen.

"I have not forgotten how kind you were to the blind mandore-player," he said, "and this is why I put a guard on your house. But this is not all a favor," he continued quickly. "As a favor I mean to save all your lives—and, in return, I demand your daughter Ray for wife."

"My Ray for your wife!" old Isaac groaned.

Samson sprang from his seat and would have fallen upon Shilo had not Ray interposed. She well knew that if her brother should kill the Ottoman a martyr's death awaited the family. Ray, therefore, hurriedly replied:



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"You must give us a day to consider this matter thoroughly. I like you very much, but I must bethink myself."

"Yes, my beauty, you shall have twenty-four hours to decide; and I hope that you know the advantage of having such a husband as I." And turning to Samson he added:

"I have heard of you, young fellow, you have given us a fine reception. I like such a dare-devil fellow. We would make you an Ottoman for such bravery."

And after kissing Ray's hand he and his companions departed.

Once outside he ordered the guards not to let anyone leave the house and told them that he would soon send others to relieve them.

"What did you mean by asking for a day to bethink yourself?" asked Ray's father.

"Do not fear, father. I well know that I am a daughter of Israel and would gladly die for our faith. But do not interfere with me, let me act as I think right."

Leah took her in her arms and pressing her to her breast, she covered her face and neck with kisses and tears. Her mother-heart felt that a new and more terrible misfortune awaited them.

## CHAPTER XXVIII

### THE HAIDAMAK OUTWITTED

During the whole of the following day the Cohens, especially Samson, tried to find out what Ray intended to do, but to all pleadings and expostulations she had only one reply:

"I know what I am about. Let me act. I am not a child."

At last the time set for Shilo's return arrived and Shilo called for his answer.

"Well, and what does my beauty say to my proposal now?" he asked.

"That I am ready to become your wife and to change my religion; but under one condition."

"And what is that, lovely one?" he asked.

"That you will spare my father, mother, brothers and sister, and see to it that no harm shall befall them."

"I swear!"

"And you will keep your oath? You must know that I am going to pain them greatly by deserting our religion, and must therefore be sure that at least no harm will come to them."

"No, no, I swear that they shall go unharmed!"

"And no one will try to force them to change their religion?"

"No one."

"Well, then, come tomorrow and I will be ready."

(Continued on page 511)

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# Build Homes for Immigrants

By Jack Nadel

There are throughout the world a great many courses in Bible study for the purpose of impressing on our minds the idea that its wondrous passages must not be taken too literally and that each sentence

expresses definite and fundamental thought. America and American mean something different to each individual. The dictionary defines the former geographically only, and the latter as an inhabitant of the for-

mer. Each person must ferret a definition of his own, as in the case of the Bible, and usually, although unconsciously, he finds that his thoughts on the subject are controlled by his standard of living. The man of wealth who attends religious services in an automobile feels that he enjoys full religious liberty, while the man whose shabby clothes do not permit him to attend such services feels that economic conditions do not permit him religious liberty. The man who is free to go everywhere and stay anywhere without hindrance, thinks himself a subject of absolute freedom, while the man who is barred from clubs and hotels because of his religious beliefs thinks differently. And so on in every sphere of human endeavor. We see, therefore, that to answer "What America Means To Me" is to express a thought that is controlled by one's economic circumstances.


To Americanize the immigrant, however, is a broad question. Be it for good or for evil, every immigrant can be Americanized. America, while it should suggest the best thoughts and actions, does not necessarily do so. What can we do to make our immigrants feel that they have a share in and are a part of our great American home?

Some citizens must pass an educational qualification in order to be permitted to vote for the officers of their town (as is the case in some of our States), which condition helps to create an interest in politics and a desire for education. If a man receives a piece of land and is told to develop it and improve it with the promise that his reward will be the land itself, he will certainly improve it. If further, as a landowner he realizes what it means to be governed by legislation affecting him and his land, and that he is part of the machine which controls legislation, he will be more interested in the work of his public officers and will become conscious of the power he wields as an individual. To be desirous of good government will make him a good citizen, and many good citizens make a good nation.

To revert to immigrants, then, what can we do to make them part of us—Americans at home?

First, we must make the immigrant comfortable in his home, and second, he must have some interest in the development of his home. If he resides in a congested district of some large city, he has no other thought than that of shelter. He cares not what befalls the property itself providing he is comfortable. If he be given the home in which he lives, the comfort and perfection of the structure will be his comfort. Which means, though he live comfortably in the United States, he need not be necessarily interested in its welfare; but give him something tangible, and the interest will follow the comfort.


According to the last report of the Department of the Interior, there are approximately 300,000,000 acres of land in the United States and 360,000,000 in Alaska which are available for homesteads. Using the United States property only, we can place our 13,000,000 immigrants on it without difficulty. It means that every one of the 13,000,000 immigrants now in our country, could be given ten acres (a large tract) of land, and at that, use but less than half of our present reserve space.



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The only qualification necessary is his declaration of intention to become a citizen of our country and to live upon his land and improve it.

Will this help them to become Americans? It will because they will have an interest in a definite part of our America. Will they feel at home—feel that their interests and their affections are deeply rooted in America? Yes, as deeply rooted as the seeds they will plant in the development of their land, because one always cherishes what is his own, and this country will be his, to be improved, just as his strip of soil.

Immigrants must feel that they have a share in American institutions because the development of land and the creation of villages and settlements are institutions in themselves. What greater means is there of giving them national consciousness than to permit them to help build up a great nation?

Give the immigrant his home, tell him to keep it in good condition and you develop a character for our America. It means life, liberty and the pursuit of happiness to the immigrant. It means life to the nation.

## The Valley of Hinnom

(Continued from page 509)

On the morrow Ray left the house of her parents and went with Shilo to the Orthodox Church where she had to be baptized before she could marry the Ottoman.

On the way to the church she told Shilo that she had a great secret to tell him, a secret that must be told before she had changed her religion. This secret consisted of a "word" which she knew and which might lose its power after she became a Christian. That word had the power of making its possessor bullet-proof and she, Ray, did not fear to be shot, as no bullet could harm her.

The superstitious Haidamak was greatly astonished at this revelation. He began to ply her with questions to which she found a ready reply, and at last she made him the proposition to try the power of the "word" on her.

At first the robber did not believe it, and hesitated; but when the girl assured him over and over again that no bullet could harm her, he at last gave in. Not able to withstand the great temptation to become invulnerable, he consented to try the experiment on her.

They arrived at the market-place where Shilo's friends and comrades were waiting to lead his bride to the church and witness her baptism.

Shilo explained the whole matter to them, and the astonished Haidamaks prepared for an unprecedented spectacle.

Shilo stood at Ray's side. The girl was pale, but seemed to be very calm.

Shilo loaded his rifle with a bullet such as he generally used for the killing of wild boars in the tall reeds which grew on the banks of the Dnieper, and retreated from Ray a certain distance.

"Stand closer," said Ray, "you may miss."  
"No, no, I will not miss. I have not missed my boar since I can remember."


"Aim straight at the heart," the girl said in a low voice.

"Very well!"  
He lifted his rifle, took aim, fired. Ray fell like a mown-down flower. She had been instantly killed.

THE END.

Rabbi Moses Baroway, of Baltimore, was recently elected rabbi of the Anshei Emeth Synagogue, Akron, Ohio. Rabbi Baroway, after graduating from Baltimore City College, attended for a while Johns Hopkins University, but later went to New York, where he studied at the Jewish Theological Seminary and Columbia University.

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## Isaac L. Rice Memorial

(Continued from page 488)

beautiful environment. One section to the left of the Mothers' House will be given over to children's games and playgrounds. Opposite the Mothers' House will be found a pavilion and restaurant for the use of the general public, containing a circulating library.

The boathouse, another admirable ad-

junct to the playground, will consist of two towers connected with a large pavilion overlooking the bay. One wing will contain a service room for lunches and women's room, while in the other will be the headquarters for the life-saving crew, business offices and the pump room. The pump room is designed to take salt water direct from the bay, filter it, and finally pump it to the swimming pool. There will be two pumps, each having a capacity of

3,000 gallons per minute, a necessary provision, since the swimming pool will require 1,600,000 gallons of water, and even at the above rate will take eight hours' time to fill. Adjacent to the boathouse is the big esplanade with parking space for autos. On the water front will be a dock 15 feet wide and 50 feet long extending out into the bay, and moored to the dock a wooden float 30 feet wide and about 50 feet long will be fitted to rise and fall with the tide. There will be a large space provided for boats. The whole system will be brilliantly lighted so that there will be ample light for any evening event.

### MUSICAL VIGNETTES

#### G Minor Prelude (Rachmaninoff)

Here are the soldiers marching away on a long trip. Hear the blare of trumpets, hear the martial tread of feet. Off they go, off they go. Hour after hour they march, always in time; hour after hour they hold high their heads,—hear the sound of feet, feet, feet.

But now is the hour for midday come; and as they are passing through a pleasant road in the woods, the captains order them to rest. The men throw themselves gratefully on the grassy earth, and lean back and enjoy the sweet fragrance of the quiet and shade. Many tell stories of the homeland. Many make conjectures concerning the folks, friends, relatives, sweet-hearts. It is very pleasant, very comfortable.

But there comes the order,—up again, men! On to the march, again march. We cannot follow you, soldiers, any more,—we will just stand here and follow you with our eyes until you are almost out of sight. There they are, disappearing down the road, mixing with the shadows of the trees.—Charles D. Isaacson, in "The Globe" (N. Y.)

#### Arabs Ask Pardon of Jabotinsky

Simultaneously with the release of the Jewish prisoners at Acre, two Arabs, who were reported to have been associated with the disturbances in Jerusalem, were also set free. Before leaving Acre they went to Jabotinsky, and begged him and the Jews to forgive them. They said that they had been incited to violence, being led to believe that the Arabs were obliged to use force in their own behalf. Now that they had read Sir Herbert Samuel's proclamation, they understood that in working in co-operation with the Zionists there would be in every respect full equality between all races. There are, however, still some who are unconvinced of this, as is proved by an inflammatory article published in the Jerusalem paper *Alkudsch* of July 8th, in which it is declared uncompromisingly that the Arabs will never submit to Palestine coming under the rule of the Jews.

#### New Year's Greetings

ELFENBEIN.—Dr. Israel Elfenbein, Rabbi of West Ninety-fifth Street Congregation, and Supervisor W. S. Community House, kindly reciprocates the many kind New Year's greetings of his members and friends.

LAVINE.—Mr. and Mrs. Charles Lavine, of 1800 Seventh Avenue, wish their relatives and friends a happy and prosperous New Year.

MR. AND MRS. NAT GILBERT, of 935 St. Nicholas Avenue, take this means of wishing their relatives and friends a happy New Year.

SPECTOR.—Mr. and Mrs. Joseph Spector, of 37 Hamilton Terrace, extend greetings to their friends and relatives wishing them a happy New Year.

To the members, patrons, donors and friends of the JEWISH MATERNITY HOSPITAL, 270 East Broadway. We wish to express herewith our best wishes and congratulations for the New Year. Sam Finkelstein, President; Rev. Philip Jacques, Hon. President.

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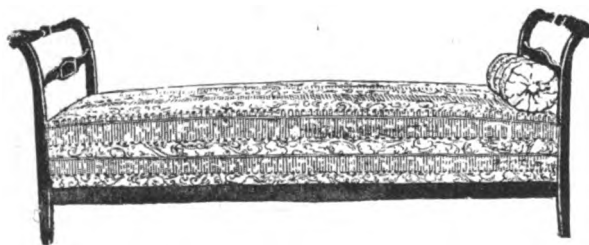
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### Jewish Support for Non-Jewish Activities

(Continued from page 454)

should do—netting its stockholders, the taxpayers, a real profit on their investment. When he took office, he was convinced that prisons of the old type breed the sort of men who must be kept inside them. He believed a rightly conducted institution could be made to lessen crime and cure criminals. His first step was the appointment of George A. Storrs as warden, with instructions to test the idea that a penal institution may be made a hospital for moral invalids.

"Undoubtedly you encountered public opposition at first?" I suggested as Governor Bamberger outlined the unprecedented plan adopted. The governor's eyes twinkled reminiscently.

"Rather," he admitted. "I remember one really good friend of mine—a banker—who came to me perturbed and protesting, after a man escaped from one of our road-camps.

"Governor, I am for you, as you know," my friend said, "but you are far too liberal. You're going too far. If you continue this policy, half the men in the prison will walk off. Your losses—"

"Jim, you know Charlie So-and-So," I interrupted, naming one of our Utah bankers of the old-line type who is noted in our state for his extreme conservatism. "I asked him today what his percentage of loss was during the past year."

"Half of one per cent.," he answered.

"Fine! And your profits?"

"Nine per cent.," he replied. The same afternoon, I met another banker—one noted for his progressive, liberal business methods. I asked him the same questions.

"My losses were two per cent. this year," he replied.

"Two per cent. That's pretty high, Frank. What were your profits?" I inquired.

"Sixteen per cent.," was his answer.

"Well, Jim," I said to my friend, "I'm running the Utah Penitentiary on the same principle as our liberal-minded friend runs his bank. We'll show a bigger percentage of loss than under the old system, but we'll show a bigger percentage of profits in good citizens."

"My banker friend caught my point of view at once. He went out to the prison and saw for himself the work that George Storrs is doing. Now he is one of the strongest advocates of the new system in the state."

#### Even to the Beach of Waki Haki!

Beyond the American boundaries the Department of Synagogue and School Extension has gone in its work even as far as the balmy shores of Hawaii. The department is helping to instill a religious element into the Jewish community of Honolulu by providing sermons for holidays and prayer-books and hymnals, for use at services in that city. Press notices of holidays for publication in Honolulu newspapers have also been finished.

The call for aid in arousing the dormant spiritual life of the Jew in the Hawaiian capital came from Mr. Victor Harris, who resides there. In previously published newspaper accounts Mr. Harris contradicted reports that there is a thriving congregation in Honolulu composed of sixty Jewish families, that this congregation possesses a Torah presented by a former Hawaiian Queen, and that a Jewish cemetery is maintained. There is no sign of a congregation, the Torah was merely loaned on an occasion when services were held, and is now in the possession of the former royal family, and the cemetery has been abandoned, Mr. Harris explains. With the assistance of several other religiously inclined men, Mr. Harris hopes to revive services. The paraphernalia of the defunct congregation is available. It is believed that the Torah may again be borrowed from the former rulers of Hawaii.



**PHYSICAL RECREATION**—in some form of sport—is now generally recognized as a necessity of American life. Whether in the violent contests of youth or the less strenuous, though equally invigorating, activities of more advanced years, enjoyment is always enhanced by a knowledge that one is using the best.

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# The Intellectual Pre-eminence of the Jew in Modern Europe

(Continued from page 479)

after all, of hybrid extraction as well; but this feature of the case need be given no undue weight. It is of consequence in its bearing on the case of the Jews only in the same manner and degree as it is of consequence for any other hybrid people. Cross-breeding gives a wider range of variation and a greater diversity of individual endowment than can be had in any passably pure-bred population, from which results a greater effectual flexibility of aptitudes and capacities in such a people when exposed to conditions that make for change. In this respect the Jews are neither more nor less fortunate than their Gentile compatriots.

It may be more to the purpose to note that this intellectual pre-eminence of the Jews has come into bearing within the Gentile community of peoples, not from the outside; that the men who have been its bearers have been men immersed in this

Gentile culture in which they have played their part of guidance and incitement, not bearers of a compelling message from afar or proselyters of enlightenment conjuring with a ready formula worked out in the ghetto and carried over into the Gentile community for its mental regeneration. In point of fact, neither these nor other Jews have done effectual missionary work, in any ordinary sense of that term, in this or any other connection; nor have they entertained a design to do so. Indeed, the Chosen People have quite characteristically never been addicted to missionary enterprise; nor does the Jewish scheme of right and honest living comprise anything of the kind. This, too, is notorious fact; so much so that this allusion to it may well strike any Jew as foolish insistence on a commonplace matter of course. In their character of a Chosen People it is not for them to take

thought of their unblest neighbors and seek to dispel the darkness that overlies the soul of the Gentiles.

THE CULTURAL HERITAGE OF THE JEW  
The cultural heritage of the Jewish people is large and rich, and it is of ancient and honorable lineage. And from time immemorial this people has shown aptitude for such work as will tax the powers of thought and imagination. Their home-bred achievements of the ancient time, before the Diaspora, are among the secure cultural monuments of mankind; but these achievements of the Jewish ancients neither touch the frontiers of modern science nor do they fall in the lines of modern scholarship. So also the later achievements of the Jewish scholars and savants, in so far as their intellectual enterprise has gone forward on what may be called distinctively Jewish lines, within the confines of their own community and by the leading of their own home-bred interest, untouched by that peculiar drift of inquiry that characterizes the speculations of the modern Gentile world—this learning of the later generations of home-bred Jewish scholars is also reputed to have run into lucubrations that have no significance for contemporary science or scholarship at large.

It appears to be only when the gifted Jew escapes from the cultural environment created and fed by the particular genius of his own people, only when he falls into the alien lines of Gentile inquiry and becomes a naturalized, though hyphenate, citizen in the Gentile republic of learning, that he comes into his own as a creative leader in the world's intellectual enterprise. It is by loss of allegiance, or at the best by force of a divided allegiance to the people of his origin, that he finds himself in the vanguard of modern inquiry.

It will not do to say that none but renegade Jews count effectually in the modern sciences. Such a statement would be too broad, but, for all its excessive breadth, it exceeds the fact only by a margin. The margin may seem wide, so wide as to vitiate the general statement, perhaps, or at least wide enough materially to reduce its cogency. But it would be wider of the mark to claim that the renegades are to be counted only as sporadic exceptions among a body of unmitigated Jews who make up the virtual total of that muster of creative men of science which the Jewish people have thrown into the intellectual advance of Christendom.

The first requisite for constructive work in modern science, and indeed for any work of inquiry that shall bring enduring results, is a skeptical frame of mind. The enterprising skeptic alone can be counted on to further the increase of knowledge in any substantial fashion. This will be found true both in modern science and in the field of scholarship at large. Much good and serviceable workmanship of a workday character goes into the grand total of modern scientific achievement; but this pioneering and engineering work of guidance, design and theoretical correlation, without which the most painstaking collection and canvass of information is irrelevant, incompetent and impertinent this intellectual enterprise that goes forward presupposes a degree of exemption from hard-and-fast preconceptions, a skeptical animus, *Unbefangenheit*, release from the dead hand of conventional finality.

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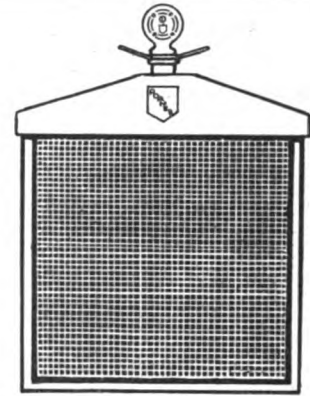
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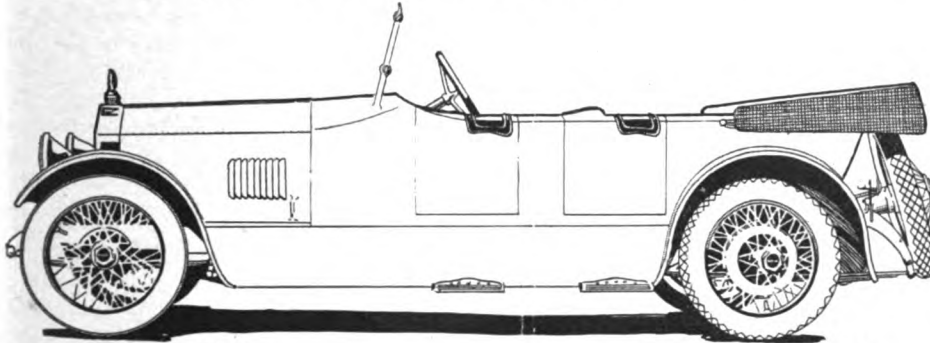
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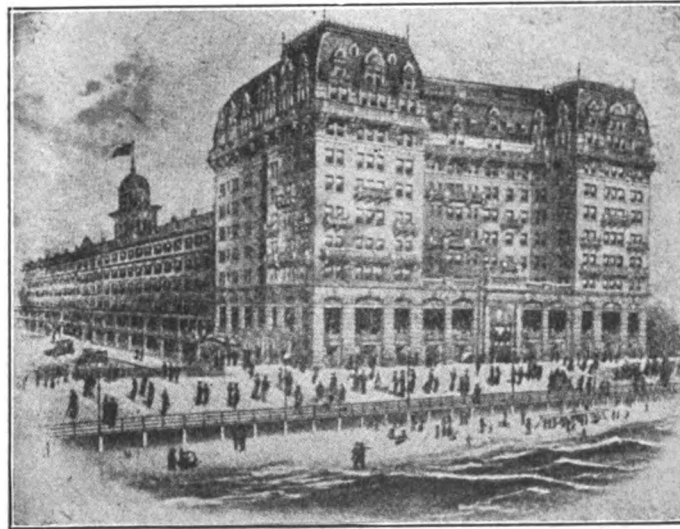
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The intellectually gifted Jew is in a peculiarly fortunate position in respect of this requisite immunity from the inhibitions of intellectual quietism. But he can come in for such immunity only at the cost of losing his secure place in the scheme of conventions into which he has been born, and at the cost also of finding no similarly secure place in that scheme of Gentile conventions into which he is thrown. For him as for other men in the like case, the skepticism that goes to make him an effectual factor in the increase and diffusion of knowledge among men involves a loss of that peace of mind that is the birthright of the safe and sane quietist. He becomes a disturber of the intellectual peace, but only at the cost of becoming an intellectual wayfaring man, a wanderer in the intellectual no-man's-land, seeking another place to rest, farther along the road, somewhere over the horizon. They are neither a complaisant nor a contented lot, these aliens of the uneasy feet; but that is, after all, not the point in question.

The young Jew who is at all gifted with a taste for knowledge will unavoidably go afield into that domain of learning where the Gentile interests dominate and the Gentile orientation gives the outcome. There is nowhere else to go on this quest. He comes forthwith to realize that the scheme of traditions and conventional verities handed down within the pale of his own people are matters of habit handed down by tradition, that they have only such force as belongs to matters of habit and convention, and that they lose their binding force so soon as the habitually accepted outlook is given up or seriously deranged. These nationally bind-

ing convictions of what is true, good and beautiful in the world of the human spirit are forthwith seen to be only contingently good and true; to be binding only so far as the habitual will to believe in them and to seek the truth along their lines remains intact. That is to say, only so long as no scheme of habituation alien to the man's traditional outlook has broken in on him, and has forced him to see that those convictions and verities which hold their place as fundamentally and eternally good and right within the balanced scheme of received traditions prove to be, after all, only an ephemeral web of habits of thought; so soon as his current habits of life no longer continue to fall in those traditional lines that keep these habits of thought in countenance.

Now it happens that the home-bred Jewish scheme of things, human and divine, and the ways and means of knowledge that go without such a scheme, are of an archaic fashion, good and true, perhaps, beyond all praise, for the time and conditions that gave rise to it all, that wove that web of habituation and bound its close-knit tissue of traditional verities and conventions. But it all bears the date-mark, "B. C." It is of a divine complexion, monotheistic eyes, and perhaps intrinsically thearchic; it is ritualistic, with an exceedingly and beautifully magical efficacy of ritual necessity. It is imperiously self-balanced and self-sufficient to the point of sanctity, and as is always true of such schemes of sanctity and magical sufficiency it runs on a logic of personal and spiritual traits, qualities and relations, a class of imponderables which are no longer of the substance of those things that are inquired into by men to whom the



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ever increasingly mechanistic orientation of the modern time becomes habitual.

When the gifted young Jew, still flexible in respect of his mental habits, is set loose among the iron pots of this mechanistic orientation, the clay vessel of Jewish archaism suffers that fortune which is due and coming to clay vessels among the iron pots. His beautifully rounded heirloom, trade-marked "B. C.," goes to pieces between his hands, and they are left empty. He is divested of those archaic conventional preconceptions which will not comport with the intellectual environment in which he finds himself. But he is not thereby invested with the Gentile's peculiar heritage of conventional preconceptions which have stood over, by inertia of habit, out of the Gentile past, which go, on the one hand, to make the safe and sane Gentile, conservative and complacent, and which conduce also, on the other hand, to blur the safe and sane Gentile's intellectual vision, and to leave him intellectually sessile.

The young Jew finds his own heritage of usage and outlook untenable; but this does not mean that he therefore will take over and inwardly assimilate the traditions of usage and outlook which the Gentile world has to offer; or at the most he does not uncritically take over all the intellectual prepossessions that are always standing over among the substantial citizens of the republic of learning. The idols of his own tribe have crumbled in decay and no longer cumber the ground, but that release does not induce him to set up a new line of idols borrowed from an alien tribe to do the same disservice. By consequence he is in a peculiar degree exposed to the unmediated facts of the current situation; and in a peculiar degree, therefore, he takes his orientation from the run of facts as he finds them, rather than from the traditional interpretation of analogous facts in the past. In short, he is a skeptic by force of circumstances over which he has no control. Which comes to saying that he is in line to become a guide and leader of men in that intellectual enterprise out of which comes

(Continued on page 526)



*GUESTS are quick  
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good taste in  
table and bed  
linen ~ especially  
if they are patrons  
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LINENS**  
MOSSE, INC  
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**A**LL hail the season "When the leaves begin to fall."

Socially speaking, the season at the fashionable resorts, such as Bar Harbor, Poland Springs, Rangeley Lakes and other points in Maine, the Adirondacks, White Mountains, Thousand Islands and vicinity, the Berkshires, etc., has ended.

Many persons socially prominent will of course remain at the above mentioned places for several weeks to come, but since time immemorial there has been an unwritten law in New York society to the effect that the passing of the Labor Day festivities marks the opening of the season in town, as well as the country-club season on Long Island, up the Hudson, and over on the hills of northern New Jersey.

Within the next few weeks, great country estates which were abandoned several months ago for villas at the seaside and mountain will again come into favor, and the various clubs, such as the Ocean Grove, Quaker Ridge, Woodmere, Fairview, Inwood, are looking forward to a gala season. Most of the country clubs having rooms and apartments for members are experiencing such a tremendous demand for quarters for the early fall season, that the respective House Committees are finding themselves in frequent conference to solve the problem. In fact, some of the Boards of Directors are taking under consideration the matter of increasing the permanent quarters at the clubs, including garage space for automobilists.

There are, also, the vacationists who are at present in Europe, enjoying the season at the many delightful resorts. They, too, will wend their way across the Atlantic before another month has rolled around.

Mr. Mortimer L. Schiff is soon expected to return to this country from Europe, where he has been for the past few weeks in the interests of the Boy Scouts.

Dr. and Mrs. Joseph Silverman are now occupying their home at 45 East Seventy-fifth street after spending the summer in the White Mountains of New Hampshire.

Mrs. Joseph M. Asher has returned to her home at 1155 Park Avenue.

Mr. and Mrs. Jacob H. Schiff, who have been at Dixville Notch in the White Mountains for several weeks, are now at their Rumson home, where they will spend the early autumn.

Rabbi Harry Levi, who has been spending the summer at Kennebunkport, Maine, is at his home in Brookline, Mass.



Courtesy Campbell Studio.  
MISS MARY BLOCH

One of the many prominent young women in the cast of the pageant, "The Dream Lady," recently given at "Beacon Hill," Dobbs Ferry, N. Y., the summer home of Mrs. Irma B. Levy, and then again at "Elkridge," Red Bank, N. J., the estate of Mrs. Abram I. Elkus, wife of Judge Elkus, ex-Ambassador to Turkey. Thus the summer colonies of Westchester County and the New Jersey coast joined hands through the efforts of the Junior League of the Cardiac Committee of the Public Education Association, in the interests of the Cardiac Children's Fund, which enabled five hundred school children with weak hearts to have the advantage of a vacation in the country.

The wedding of Miss Leonore B. Weil, daughter of Mr. and Mrs. Jules Weil, of 25 Claremont Avenue, and Mr. Leonard Levy, son of Mr. and Mrs. Benjamin Levy of this city, took place at the Hotel St. Regis on Wednesday evening, September first. The Rev. Dr. Rudolph Grossman performed the ceremony in the Louis XVI suite, under a bower decorated with palms and roses, in the presence of a large gathering of relatives and friends. The bride, who walked with her father, wore a gown of cloth of silver, trimmed with rose point lace and long tulle veil, caught up with sprays of orange blossoms. She carried a

shower bouquet of lilies-of-the-valley and white orchids. Miss Lucile E. Weil, a cousin of the bride, was maid of honor, and the Misses Miriam Berg and Mildred Goodman were the bridesmaids. Sybil F. Weil and Irene R. Levy acted as flower girls. Mr. Lawrence D. Epstein was best man, and the ushers were Messrs. Chester B. Korn and G. M. Minton, Jr. After a trip to the Thousand Islands and Canada, Mr. and Mrs. Levy will make their home in this city.

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IS IMMEDIATELY  
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**Society and Its Doings**

The many friends of Mrs. Harriett Mooney Levy, of 605 West One Hundred and Twelfth Street, will be pleased to hear that she is recuperating very satisfactorily from her recent illness. She is at present at the Hotel Nassau, Long Beach, where she will remain for a few weeks.

Mr. and Mrs. Maurice N. Hyman and daughter, Helen, of 2405 Carnaga Avenue, Far Rockaway, have returned from a two-week tour of Saratoga, Thousand Islands, Inlet, N. Y., and other places of interest.

Added to the host of sojourners who arrived within the last fortnight in this city are: From Cleveland, Ohio: Miss Jeanette Yasinow, Mr. and Mrs. B. Lymon, Mr. D. Copeland, Mr. and Mrs. B. Forstein, the Misses Mildred and Hilva Stern, Mr. Sol. Guggenheim, Mr. Louis Stearn, Mrs. Sidney Elsner, Mr. David Feinberg, Mr. and Mrs. Sol Baer and their daughter, Bertine. From Chicago: Mr. and Mrs. Sol. Rubin and Mrs. Charles Kaplan.

Mr. and Mrs. Henry S. Herman are now at their home at 2 West Eighty-sixth. They spent the summer months at Deal Beach, New Jersey.

Rabbi and Mrs. Joseph Stolz have returned from Buena Vista, Colorado, to their home in Chicago.

Mrs. Julius Beer, of 38 West Seventy-seventh street, is at her city home now after spending the summer at Hot Springs, West Virginia.

Mr. S. L. Holzman has arrived at the Hotel Belleclaire, Seventy-seventh street and Broadway, from Bar Harbor, Maine.

Congressman and Mrs. Isaac Siegel, who were at Talmadge Hill, New Canaan, Conn., have returned to their home at 104 East One Hundred and Sixteenth street.

Col. and Mrs. H. A. Guinzburg and family, who have been touring the country, are now occupying their home on West Eighty-sixth street.


Rabbi and Mrs. Elias L. Solomon are at their home at 1326 Madison Avenue. They were at Old Orchard, Maine, during the summer months.

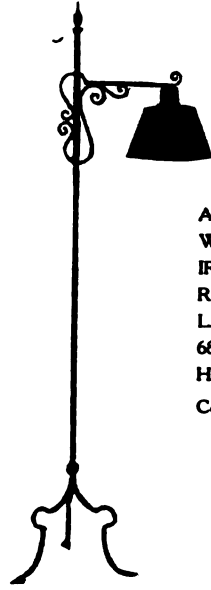
Mr. and Mrs. Manny Strauss, who were at the Forest Hill House, in Kennebunkport, Maine, have returned to the Hotel Wellington, Fifty-fifth street and Seventh Avenue.

Mrs. Arthur Levy, of 312 West Ninety-ninth street, has returned from Asbury Park, where she stopped at the Metropolitan Hotel.

Rabbi and Mrs. Max Reichler and their mother, Mrs. K. Maisner, will be at home, on the afternoon and evening of Monday, the first day of Rosh Hashonah, to all the members, seat holders and friends of Sinai Temple of the Bronx.

A tremendous surprise was sprung on the Women's Championship Golf Tourney at the Inwood Country Club when a young girl of fifteen carried off the honors. After a hard struggle, but with brilliant playing, Miss Babette Kohn, daughter of Mr. and Mrs. Maurice Kohn, of Lawrence, Long Island, was the winner of the championship, played on the splendid links of this course.

  
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### Society and Its Doings

Mr. and Mrs. Nathan Straus, Jr., have returned from their Canadian trip.

Rabbi and Mrs. Rudolph Grossman, who spent the summer in the Adirondacks, are in their home on Lexington Avenue.

Dr. and Mrs. Elias Lieberman are at their home in Brooklyn after a pleasant summer at Halcott Center, in the Catskills.

Mr. and Mrs. Nathan Rosenbaum and their family have returned from their summer stay in Maine and are occupying their winter home in Woodmere, Long Island.

Mr. and Mrs. Paul Frankfurter are now at their Cedarhurst home.

Rabbi Abraham E. Halpern has returned to his home in St. Louis, Missouri.



MISS ELEANOR JOSEPHTHAL  
Who also participated in the pageant, "The Dream Lady."

Mr. and Mrs. Meyer Goodfriend, who have been spending the summer at Pleasantville, New York, have returned to their residence at 274 West One Hundred and Thirteenth street.

Rabbi and Mrs. Bernard Drachman are at their city home after summering at Sharon Springs, New York.

Mr. and Mrs. Harry Fischel have arrived at their home at 118 East Ninety-third street, from Long Branch, New Jersey.

Rabbi Julius Silberfeld is now at his home in Newark, New Jersey. He has been spending the summer at Stockbridge, Mass.

Mr. and Mrs. Nathan J. Miller will spend the major part of the fall at their place in Hewlett Bay, Long Island.

Mrs. Alexander Kohut is back from her camp in Maine, where she was for the summer.

Mrs. Isaac Landman and sons have returned from their camp on Lake Mamphremagog, in Vermont. The Landmans will occupy their new home in Lawrence, Long Island.



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**Society and Its Doings**

**T**HE road that led to Peekskill-on-the-Hudson last Friday and Saturday was indeed a busy one. Not only were there holiday week-enders en route to the many spots along the "American Rhine" and the hills of the lower Catskills, but there were many young men and young women on their way to attend the annual conference of Madison House at the new camp at Tompkins Corners, near Peekskill. The trustees, club directors and the numerous other workers of this settlement reviewed the work of the past year and received renewed inspiration for the activities of the coming year. In addition to the regular conference of the three days and the round-table



Courtesy Campbell Studio.  
MISS NATALIE SCHAFER

Another one of the players in the performance given for the benefit of the cardiac children.

discussions—out in the open—there were all the sports in which Madisonites know how and love to indulge. A most important feature, however, was the dedication of the camp, known as Camp Rossbach. The old place at Mountainville, New York, is now a thing of the past. The new summer home covers about 140 acres and is built on the bungalow plan, with a central administration building. The outdoor tennis court and swimming pool will be completed by next summer.

Among those in attendance at the conference were Mr. and Mrs. Moritz Kirschberger, Mr. and Mrs. Emanuel Moses, Mrs. Leopold Rossbach, Mr. and Mrs. Abram Stein, Dr. and Mrs. Henry Moskowitz, Dr. and Mrs. Henry Neuman, Mr. and Mrs. Carl Bomeisler, Dr. Max Bressler, Miss Caroline Seelman, Dr. and Mrs. Arthur Cone, Mrs. Isaac H. Klein, Mr. and Mrs. Leo M. Klein, Mr. Herman Wolf, Mr. and Mrs. Harold Riegelman and Mr. and Mrs. I. Ben Scheiber.

Mr. and Mrs. Harold Menken are making an automobile trip to the Coast.

Mrs. Wm. Hirschl and Mrs. A. S. Nilus of the Colonial Hotel have returned from Camp Cobbossee, where they spent the summer.



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### New Year Greetings

THE AMERICAN HEBREW extends to all of its readers everywhere its greetings for the New Year.

FEDERATION.—The Board of Trustees of Federation extend New Year greetings to the affiliated societies of Federation and to its contributors.

THE JOINT DISTRIBUTION COMMITTEE, in behalf of the Jews in the afflicted portions of the world whom it has been its duty to serve in the interest of American Jewry, extends greetings for a happy New Year to all American Jews who have contributed to our supremely humanitarian cause.

BERKNER.—Mr. and Mrs. Isidor L. Berkner extend their best wishes to all their relatives and friends for a happy and prosperous New Year.

BERNSTEIN.—Mr. and Mrs. M. J. Bernstein and son, of 40 Morningside avenue, wish their friends and relatives a happy and joyous New Year.

BLUESTEIN.—Mr. and Mrs. Jacob Bluestein, of 725 Riverside Drive extend sincerest wishes for a joyous and prosperous New Year to their friends and relatives.

BRESSLER.—To our friends in love land, great lands, on and over seas, to thee we wish a New Year and many years and years of happiness and appreciation. Simon A. and Regina Neillinger Bressler, 102 Lexington Avenue.

BURGER.—To all our relatives and friends, God's blessing, and health and good-cheer. Mrs. Julia Burger and family, 59 West 183rd street.

COHEN.—Mr. and Mrs. Jacob D. Cohen and family, of 1261 Madison avenue, wish to all a very happy and prosperous New Year.

COHEN.—Mr. and Mrs. Sol Cohen, of 730 Riverside Drive and Edgemere, wish their friends and relatives a happy and joyous New Year.

DAVIDSON.—Greeting of peace to those who are far off and to those who are near. Rabbi and Mrs. David Davidson.

DRIESEN.—Mr. and Mrs. David Driesen, of 640 Riverside Drive, extend to their relatives and friends a happy and prosperous New Year.

FAIRMOUNT.—The Fairmount Hotel, Tannersville, N. Y., extends to all its friends sincerest greetings for a joyous New Year.

FISHEL.—Mr. and Mrs. Harry Fishel, of 118 East Ninety-third street, take this means of wishing their friends and relatives everywhere, a year of happiness and prosperity.

GLOVITCH.—Rev. and Mrs. Joseph Glovitch wish the Congregation Derech Emunch, of Arverne, Long Island, its Officers and Members and all friends, including the Cantors' Association of America, a happy and prosperous New Year.

GOTTSCHALL.—Mrs. Solomon Gottschall, Mr. and Mrs. Bernhard Schafran, and Mr. and Mrs. Louis Gottschall, of 175 Beach, 67th Street, Arverne, L. I., wish their relatives and friends a happy New Year.

GREENBERG.—Mr. and Mrs. Louis H. Greenberg, of Morristown, New Jersey, wish their relatives and friends a happy and prosperous New Year.

GREENBLATT.—Mr. and Mrs. Wm. Greenblatt and family extend best wishes to all their relatives and friends for a happy and prosperous New Year.

HERSKOVITS.—Mr. and Mrs. Albert Herskovits, of 590 West End Avenue, extend their very best wishes to their relatives and friends for a very happy New Year.

HERSKOVITS.—Mr. and Mrs. Max Herskovits, of 315 Central Park West, extend their greetings to their relatives and friends for a very happy New Year.



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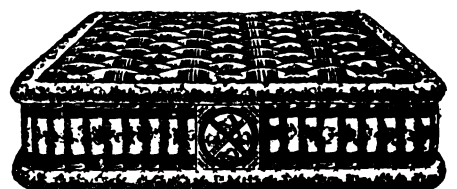
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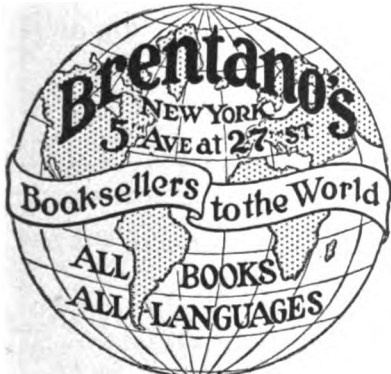
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## New Year Greetings

**HOTCHNER.**—Mr. and Mrs. Saul Hotchner, at present at Whitestone, Long Island, extend to their relatives and friends, a happy and prosperous New Year.

**KATCHER.**—Mr. and Mrs. Arthur D. Katcher, of 575 West End avenue, extend to their relatives and friends wishes for a happy and prosperous New Year.

**KLINGHOFFER.**—Mr. and Mrs. Isaac Klinghoffer and family, of Jersey City, N. J., wish their relatives and friends a happy New Year.

**KOMMEL.**—Mr. and Mrs. Aaron and family, of 71 East Ninety-sixth street, and Bradley Beach, N. J., wish to extend to their friends and relatives a happy New Year.

**LADIN.**—Mr. and Mrs. Morris Ladin, 46 Jerome street, Brooklyn, N. Y., wish all their friends a happy and prosperous New Year.

**KOMMEL.**—Mr. and Mrs. Aaron Kommel and family, of 71 East 96th street, extend to their relatives and friends sincere wishes for a healthful and prosperous year.

**LANDAU.**—Rev. Dr. and Mrs. S. Landau, of 1042 Southern Boulevard, Bronx, wish all their friends, patrons, Rabbis, and members of the Congregation Khilas Ishurun a happy and prosperous New Year.

**LAZARUS.**—Greetings for the New Year from Mr. and Mrs. H. E. Lazarus, 777 West End avenue.

**LESSER.**—Mr. and Mrs. Albert D. Lesser, of 600 West 113th street, extend their sincerest New Year greetings to their friends and relatives.

**LEVINSON.**—Mr. and Mrs. Morris Levinson and family extend to their relatives and friends a happy and prosperous New Year.

**LEVY.**—Mr. Paul Levy, of 121 East Forty-seventh street, wishes his friends and relatives a very happy and prosperous New Year.

**LIEBERMAN.**—Dr. and Mrs. Elias Lieberman wish to extend their kindest New Year greetings to all their friends and relatives.

**MANNE.**—Mr. and Mrs. S. J. Manne and family, of 202 Riverside Drive, take this means of wishing their relatives and friends a happy New Year.

**MARKEL.**—Mr. and Mrs. Max Markel, of 1326 Madison avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**MOSKOWITZ.**—Mr. and Mrs. S. N. Moskowitz, of Lawrence, L. I., extend to their friends happy and prosperous New Year wishes.

**NEWMAN.**—Mr. and Mrs. A. Newman wish their relatives and friends a happy New Year.

**OBERLEDER.**—Mr. and Mrs. M. H. Oberleder and family, of 574 West End avenue, extend their best wishes for a happy and prosperous New Year to all their relatives and friends.

**PEARSTEIN.**—Many wishes for a happy and prosperous New Year to relatives and friends.

**RATHOWSKY.**—Mr. and Mrs. Bernard Rathowsky and family, of 35 Mount Morris Park West, wish their relatives and friends a happy and prosperous New Year.

**REIT.**—Mr. and Mrs. Hyman J. Reit and family, of 3671 Broadway, wish their relatives and friends a happy and prosperous New Year.

**REIT.**—Mr. and Mrs. Lazarus Reit and family, of 725 Riverside Drive, wish all their relatives and friends a happy, prosperous and successful New Year.

**ROSE.**—Mr. and Mrs. Joseph Rose and family, of 412 East Seventy-ninth street, wish to extend New Year greetings to all their friends and relatives.

(Continued on page 524)

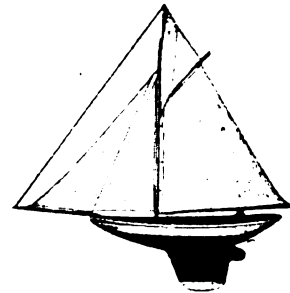
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**Curiosities of Jewish History**  
**Twenty Questions and Answers**

By ISIDOR SINGER, PH. D.

(1) Q—Which is the earliest record of anti-Semitism?

A—The Book of Esther, a romance which embodies an actual stage in the relationship of Persian Jews and the Persian State.

(2) Q—Which is the most important utterance, so far, of President Wilson on the Debt of Civilization to the Jew?

A—The following passage (section 220) of his Treatise on the State: "It would be a mistake, however, to ascribe to Roman legal conceptions an individual sway over the development of law and institutions during the Middle Ages. The Teuton came under the influence not of Rome only, but also of Christianity; and through the Church there entered into Europe a potent leaven of Judaic thought. The laws of Moses as well as the laws of Rome contributed suggestion and impulse to the men and institutions which were to prepare the modern world; and if we could have the eyes to see the subtle elements of thought which constitute the gross substance of present habit, both as regards the sphere of private life, and as regards the action of the state, we should easily discover how very much beside religion we owe to the Jew."

(3) Q—Who is the author of the dictum that the Hebrew Prophets were the first Socialists?

A—Ernest Renan (1823-1892), the great French Orientalist and author of the well-known *History of the Jewish People*.

(4) Q—What is the origin of the Mass, the central function of the Catholic Church of England?

A—The home service of the Passover, with its wine and unleavened bread, and so on (s. Bickwell, "The Lord's Supper and the Passover Ritual," London, 1892).

(5) Q—What is the origin of the vestments of the Catholic priests and the Episcopalian Bishops?

A—The dress of the Israelite priests in the sanctuary of Jerusalem.

(6) Q—What is the origin of the font of baptism?

A—The *Mikveh*, i. e., the ritual Jewish bath.

(7) Q—What is the real meaning of the word *Gehenna*, the reputed abode of the ghosts of the dead?

A—It was a place in Jerusalem where the garbage of the city was burned.

(8) Q—Whereupon is almost the whole

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## The Packing Industry

Fundamentally, conditions in the packing industry are upon an unusually sound basis, as the large meat packers such as Armour & Company, Swift & Company and others of this class were among the first to realize the necessity of readjusting inventories, making it probable that last year's earnings stand as representing the low ebb in general packing affairs of the so-called reconstruction period.

The growth of the packing industry has been of exceptional proportions, with commercial and economic conditions favorable to its continued advancement, and the recent government action requiring segregation of the by-product companies has stimulated the interest of holders of these securities.

The current number of our Market Review contains a brief but comprehensive resume of conditions in the packing trade and general affairs of four of the leading packing companies—Armour & Company, Swift & Company, Swift International, Libby, McNeill & Libby.

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religious and ethical system of Christ based?

A—As he himself confesses, upon the *Shema*, and the command to love one's neighbor as one's self, taken from Leviticus, 19:18.

(9) Q—When did Theodore Herzl, founder of modern Zionism, die?

A—In 1904, at the age of 41.

(10) Q—When and where did the first International Zionist Congress take place?

A—In 1897, at Basle, Switzerland.

(11) Q—Which was the first remarkable literary landmark of early Zionism?

A—Moses Hess' "Rome and Jerusalem," which was published in 1840, the year of the famous Damascus affair, when a number of Jews in Damascus were falsely accused of killing a Franciscan monk in order to use his blood for religious purposes.

(12) Q—When did the Dreyfus affair in France start?

A—In 1894.

(13) Q—Who was Edgar Mortara?

A—A six-year-old Jewish boy of Bologna, who was, in 1858, forcibly taken from his parents by papal guards on the ground of

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**SALOMON.**—Mr. and Mrs. Sig. Salomon, of 1229 Park avenue, extend to their friends and relatives greetings for a happy and joyous New Year.

**SCHENBERG.**—Mr. and Mrs. Joseph R. Scheinberg, of New McNeill Avenue, Far Rockaway, take this means of extending their sincerest wishes to their relatives and friends for a happy and prosperous New Year.

**SCHENCK.**—Mr. and Mrs. Mack Schenck wish their relatives and friends a happy New Year.

**SCHWARTZ.**—Mr. and Mrs. Max Schwartz and Mr. Julius Schwartz extend to their friends and relatives best wishes for the coming year.

**SHEVELL.**—We wish our relatives and friends a happy and prosperous New Year.

Mr. and Mrs. Jacob Shevell, 720 Riverside Drive.

**SHIVITZ.**—Mr. and Mrs. Hyman Shivitz, of 220 West Ninety-eighth street, extend to all their friends and relatives the very best wishes of the season.

**SIEGEL.**—Congressman and Mrs. Isaac Siegel, of 104 East 116th street, wish their many friends, relatives and voters of the Twentieth Congressional District a happy and prosperous New Year.

**SOLOWEY.**—Messrs. Soloway Brothers, of 41 West Thirty-fifth street, extend to all their friends wishes for a happy and prosperous New Year.

**STERN.**—Mr. and Mrs. Morris Stern, of 730 Riverside Drive and Edgemere, wish their friends and relatives a happy and joyous New Year.

**SUGARMAN.**—Mr. and Mrs. William Sugarman and family, of 5511 Fifteenth Avenue, Brooklyn, take this means of greeting their relatives and friends a happy and prosperous New Year.

**TURKELTAUB.**—Mr. and Mrs. Abraham M. Turkeltaub and family, of 740 West End Avenue, and 83 Seneca street, Far Rockaway, extend New Year greetings to their relatives and friends.

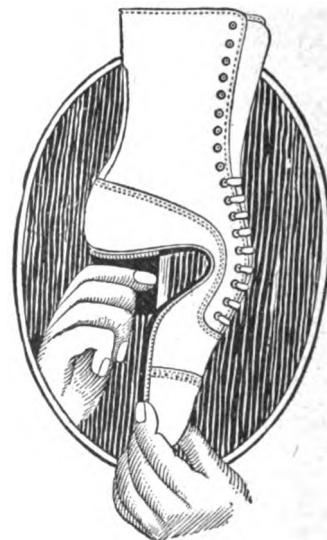
**WEINBERGER.**—Mr. and Mrs. Alex S. Weinberger, of 233 East Twelfth street, wish their friends and relatives a very happy and joyous New Year.

**HORVITZ.**—Mr. and Mrs. Alex. Horvitz and family, now at Kensington Gardens Hotel, Far Rockaway, extend to their relatives and friends their best wishes for the New Year.

## Triennial Convention of C. J. W.

The Triennial convention of the National Council of Jewish Women, composed of delegates from 125 sections, is to be held at Denver, Col., on November 7th to 12th. There will be an election of national officers. All affairs that occurred in the various sections will be discussed and reports on matters of Jewish interest taken up at Convention.

Delegates from New York section: Mrs. William D. Sporborg, Miss Sara X. Schottenels, Mrs. May V. Fisher, Mrs. Joseph M. Asher. Alternates are Mrs. Charles E. Seligman, Mrs. Henry J. Bernheim, Mrs. William Singer and Mrs. Robert Weil.



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**Turning the Other Cheek**

(Continued from page 448)

"Within a month we shall be out," said Mr. Kent. "You were first on these premises—you moved in seven years ago, I believe—you enjoy a most excellent reputation and are a very desirable tenant. As far as possible the Lincoln Realty Company will see that you are made comfortable."

"But your own lease with the Lincoln Realty Company?" urged Mr. Wilmerding. He was beginning to regret the whole incident. Mr. Kent's English was as good as his own. Somewhere in back of his mind the picture "Jew" was a junk dealer, the only Jew he had known in Findlay, Ohio, where he came from. He had not expected Mr. Kent to be the polished, courteous person that he found him to be.

"The Lincoln Realty Company will oblige me," said Mr. Kent with a smile, "in fact, I am offered the choice of a few apartments now being done over. Please do not feel that you are inconveniencing me in the least. Let us consider the incident closed and part in as friendly a manner as we can, under the circumstances."

A great light suddenly broke in on Mr. Wilmerding. The thought almost made him reel.

"If I am not mistaken, you are the Lincoln Realty Company," he gasped.

"I did not intend you to know it," said Mr. Kent. "I would not willingly cause you the slightest embarrassment."

"It comes back to me now. I remember your name—president and treasurer. Why you can get rid of me next October. Our lease has not yet been arranged for."

"You are entirely safe. Your lease will be renewed and at the same rental. And I shall keep my promise about going."

"Mr. Kent, that is out of the question," urged the thoroughly chastened Wilmerding. "I'm not a hog and I know when I've been taught a thing or two. If the way you've acted is characteristic of real Jews, I want as many about me as possible. Come to think of it, you've been a better Christian than I have. You've turned the other cheek."

"I have tried to do unto my neighbor—"

"As he was too darned cussed to do unto you," concluded Mr. Wilmerding. "Mr. Kent, will you accept a humble apology in behalf of myself and my entire family, except Amelia? She saw truly from the very beginning. I should feel highly honored, sir, if a man of your type will consent to remain our neighbor. I know we don't deserve it."

There was nothing perfunctory about the handshake Mr. Wilmerding gave Mr. Kent when the two men parted.

As Mr. Wilmerding related the substance of the interview to his family, grouped about his easy chair, Mrs. Wilmerding sighed contritely and John went through a pantomime of giving himself a knockout blow under the chin. Amelia's eyes sparkled triumphantly, for her judgment had been vindicated.

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"Say," John informed the group, when the father had ceased talking, "I've got another surprise up my sleeve. Mr. Kent has nothing on Barney Kent for Christian charity. You remember the little scrap I had with him on the landing?"—he turned to Amelia for verification—"well, it was a good thing he exercised some restraint or you might have been thinking at this time of a suitable inscription for the monument of a beloved son, brother and damfool." John took a few steps each way just as he saw the villain in the melodrama do when he unfolded to the girl the secret of her parentage. "Hist! Do you all want

to know the secret I've discovered?" "Yes, my child," said Amelia with a mock dramatic gesture. "This same Barney Kent is the lightweight champion of the university, and is likely to be the American representative for that weight in the Olympic games. And, oh, boy, what a wallop!"

Mr. Sydney Blackman (London Hospital), son of the Rev. and Mrs. S. Blackman, of South Hackney, has passed the final examination for the diploma, M. R. C. S. (England), L. R. C. P. (London).

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### Intellectual Pre-eminence of Jews in Modern Europe

(Continued from page 516)

the increase and diffusion of knowledge among men, provided always that he is by native gift endowed with that net modicum of intelligence which takes effect in the play of the idle curiosity.

Intellectually he is likely to become an alien; spiritually he is more than likely to remain a Jew, for the heart-strings of affection and consuetude are tied early, and they are not readily retired in after life. Nor does the animus with which the community of safe and sane Gentiles is wont to meet him conduce at all to his personal incorpo-

ration in that community; whatever may befall the intellectual assets which he brings. Their people need not become his people nor their gods his gods, and indeed the provocation is forever and irritably present all over the place to turn back from following after them. The most amiable share in the Gentile community's life that is likely to fall to his lot is that of being interned. One who goes away from home will come to see many unfamiliar things, and to take note of them, but it does not follow that he will swear by all the strange gods whom he meets along the road.

As bearing on the Zionist's enterprise in isolation and nationality, this fable appears to teach a two-fold moral: If the adven-

ture is carried to that consummate outcome which seems to be aimed at it, should apparently be due to be crowned with a large national complacency, and, possibly, a profound and self-sufficient content on the part of the Chosen People domiciled once more in the Chosen Land; and when and in so far as the Jewish people in this way turn on themselves, their prospective contribution to the world's intellectual output should, in the light of the historical evidence, fairly be expected to take on the complexion of Talmudic lore, rather than that character of free-swung skeptical initiative which their renegades have habitually infused into the pursuit of the modern sciences abroad among the nations. Doubtless, even so the supply of Jewish renegades would not altogether cease, though it should presumably fall off to a relatively inconsiderable residue. And not all renegades are fit guides and leaders of men in the quest of knowledge, nor is their dominant incentive always or ordinarily the quest of the idle curiosity.

There should be some loss to Christendom at large, and there might be some gain to the repatriated Children of Israel. It is a sufficiently difficult choice between a life of complacent futility at home and a thankless quest of unprofitable knowledge abroad. It is, after all, a matter of the drift of circumstance; and behind that lies a question of taste about which there is no disputing. —From *Political Science Quarterly*, March, 1919.

### RANKS OF JEWISH WAR AND POGROM SUFFERERS INCREASES BY 1,500,000

The occupation by the Soviet troops of the Ukraine, White Russia, and parts of Lithuania and Galicia has suddenly expanded the field of the relief committee recently organized in Moscow by Messrs. Fisher and Pine. The ranks of Jewish war and pogrom sufferers, it is estimated, have been increased by one million and a half as a result of recent events. An idea of the colossal task confronting the Moscow committee may be obtained from the budget which one of its representatives submitted to Dr. Frank Rosenblatt, the J. D. C.'s Regional Director for Soviet Russia. According to this budget, the Moscow committee needs ONE THOUSAND MILLION RUBLES A MONTH! With all due allowance for the depreciation of the ruble, this sum is simply staggering. Dr. Rosenblatt is now in Reval en route to Moscow.

## The Hebrew Sheltering and Immigrant Aid Society of America

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## Pulpit Topics

**SINAI TEMPLE**, Stebbins Avenue and East 163rd Street. Max Reichler, Rabbi, Rosh Hoshonah morning, "The Spirit of Israel's Slain."

**BNAI ISRAEL**, Fourth Avenue and Fifty-fourth Street, Brooklyn, N. Y. Jacob Katz will preach. Rosh Hoshonah, both days, Shabbos Shurah, Yom Kippur Eve and morning.

**ADATH ISRAEL**, 551 East 169th Street, Bronx. Rev. Dr. Norman Salit will preach during the High Holy Days.

**THE FLATBUSH TEMPLE**, Church Avenue and Marlboro Road. Samuel J. Levinson, Rabbi. Rosh Hoshonah eve, at 8 p. m., Rosh Hoshonah morning, at 10 a. m., Shabbos Shurah, at 10 a. m.

**WEST END SYNAGOGUE**, West Eighty-second Street. F. de Sola Mendes, Rabbi. Sept. 12, "Life Enduring." Saturday, Sept. 18th, "Annual Regeneration."

**MONTEFIORE CONGREGATION**, Hewitt Place, Bronx. Nathan Blechman, Rabbi. First day Rosh Hoshonah, "The Shofar's Call to Our Day." Second day, "God's Way with Man."

**EIGHTH AVENUE TEMPLE**, Brooklyn. Alexander Lyons, Rabbi. Rosh Hoshonah eve, "Unrealized Hopes." Rosh Hoshonah morning, "God Provides."

**Mt. NEBOH CONGREGATION**, 150th Street and Broadway. Aaron Eiseman, Rabbi. Rosh Hoshonah eve, "The Book of Life." Rosh Hoshonah, "To-morrow."

**HEBREW TABERNACLE**, Broadway and 158th Street. I. Mortimer Bloom, Rabbi. New Year services: Sept. 12 and 13, 6 p. m. Sept. 13 and 14, 8 a. m. Subjects: Sunday evening, "A Lamp and a Mirror." Monday morning, "5680—Blackest of Years." Monday evening, "Man, the Master." Tuesday morning, "Unto the High Places Together."

**CONGREGATION ETHEREH ISRAEL**, 323 East Eighty-second Street. David Davidson, Rabbi. On Saturday, Sept. 11, "The Essential Elements of a Congregation's Enduring Life." New Year Day, Monday, Sept. 13, "The Tribunal—Seat of Justice." Tuesday, Sept. 14, "The Survival of the Morally Fit." Saturday, Sept. 18, "Right and Wrong Visionists." Day of Atonement, Tuesday, Sept. 21, "Finding Ourselves." Wednesday, Sept. 22, evening, "Light at Evening Time"; morning, "Slave or Sovereign."

### Pandora's Theatrical Box!

(Continued from page 464)

edy, "Cook," Frances Starr in "One" by Edward Knoblock, "The Love Woman" with Florence Reed opening the new Selwyn "Times Square Theatre" and Lew Fields in "The Dreamer" by Jules Eckert Goodman.

Of course, to the Little Art Theatre we must look for our exaltation in the theatre. The Celtic Players are improving financially and artistically at the Bramhall Playhouse, where they promise an interesting season. They hope to obtain a playhouse on Broadway. The Provincetown Players promise to play even more regularly than they did last year, and a serious attempt is being made to organize a professional one-act play house on Broadway, the only one with general popular appeal in America. The Neighborhood Playhouse on Grand street, under the personal direction and with the active participation of the Misses Lewisohn, will continue on the high plane set five seasons ago—the presentation of art plays by its amateur players, and week-end productions of visiting companies.

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## FREEDBERGER & KOSCH

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A significant move in the photoplay world with respect to the domination of future stage material is the recent deal made by the Famous-Players-Lasky Corporation, who have been seeking material from which motion pictures eventually may be made. They have obtained options on practically all the plays and musical comedies which will be written by the foremost German and Austrian dramatists within the next ten years. Some of the playwrights with whom contracts have been made are Hauptmann, Sudermann, Schnitzler, Fulda, Bahr, Engel and Halbe. They have also contracted for the services of Max Reinhardt, the famous Jewish German director, to produce plays for this firm next year.

Pandora's theatrical box! Theatrical vexations or dramatic blessings? We shall see.

his having been surreptitiously baptized by a servant four years previously. In spite of the personal intervention of Pope Pius IX, of Francis Joseph of Austria, of Napoleon III, and Sir Moses Montefiore's trip to Rome, the boy was afterward brought up as a Catholic priest.

(14) Q—When and where was the Alliance Israelite Universelle founded?

A—In 1860, in Paris, as a direct consequence of the Mortara Affair.

(15) Q—After whom was the Montefiore Home in New York called?

A—After the great English philanthropist, Sir Moses Montefiore, who died in 1885, at the age of 101.

(16) Q—How many Jews were in America at the time of the War of Independence?

A—Four thousand.

(17) Q—Who is the author of the oft-quoted saying, "Every country has the Jews it deserves"?

A—The famous Austrian novelist, Karl Emil Franzos (1848-1904).

(18) Q—When did Palestine fall into the possession of Alexander the Great?

A—332 B. C.

(19) Q—How many Jewish soldiers were there at the time of the Ptolemies (Third century B. C.) distributed in Egyptian garrisons?

A—Thirty thousand according to Josephus "Antiquities" XII, 1.

(20) Q—How many American Jews were in the Army, Navy and Marines of the United States during the World War?

A—The records compiled to date by the War Record Bureau of the American Jewish Committee show that the total in all branches of the service will reach over 200,000.

Mrs. Annie J. Moses, of 1157 Lexington Avenue, celebrated her eightieth birthday on September 4th. Mrs. Moses has been, and is, actively affiliated with the Religious Schools of the New York Section, C. J. W., since the school was started. She has made for herself an enviable record.

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5681  
New Year, First Day.....Mon., Sept. 13  
New Year, Second Day.....Tues., Sept. 14  
Yom Kippur—Tishri 10.....Wed., Sept. 22  
Tabernacles—Tishri 15.....Mon., Sept. 27  
Eighth Day of Feast—Tishri 22, Mon., Oct. 4  
New Moon—Kislev.....Fri., Nov. 12  
Hanukah—Kislev 25.....Mon., Dec. 6  
New Moon—Tebet.....Sun., Dec. 12  
Fast of Tebet—Tebet 10.....Tues., Dec. 21  
1921  
New Moon—Shebat.....Mon., Jan. 10  
First New Moon Day—Adar, Tues., Feb. 8  
First New Moon Day—Adar Shenit, Thurs., Mar. 10  
Fast of Esther—Adar Shenit 13, Wed., Mar. 23  
New Moon Day—Nisan.....Sat., Apr. 9  
Passover—Nisar 15.....Sat., April 23  
First New Moon Day—Iyar Sun., May 8



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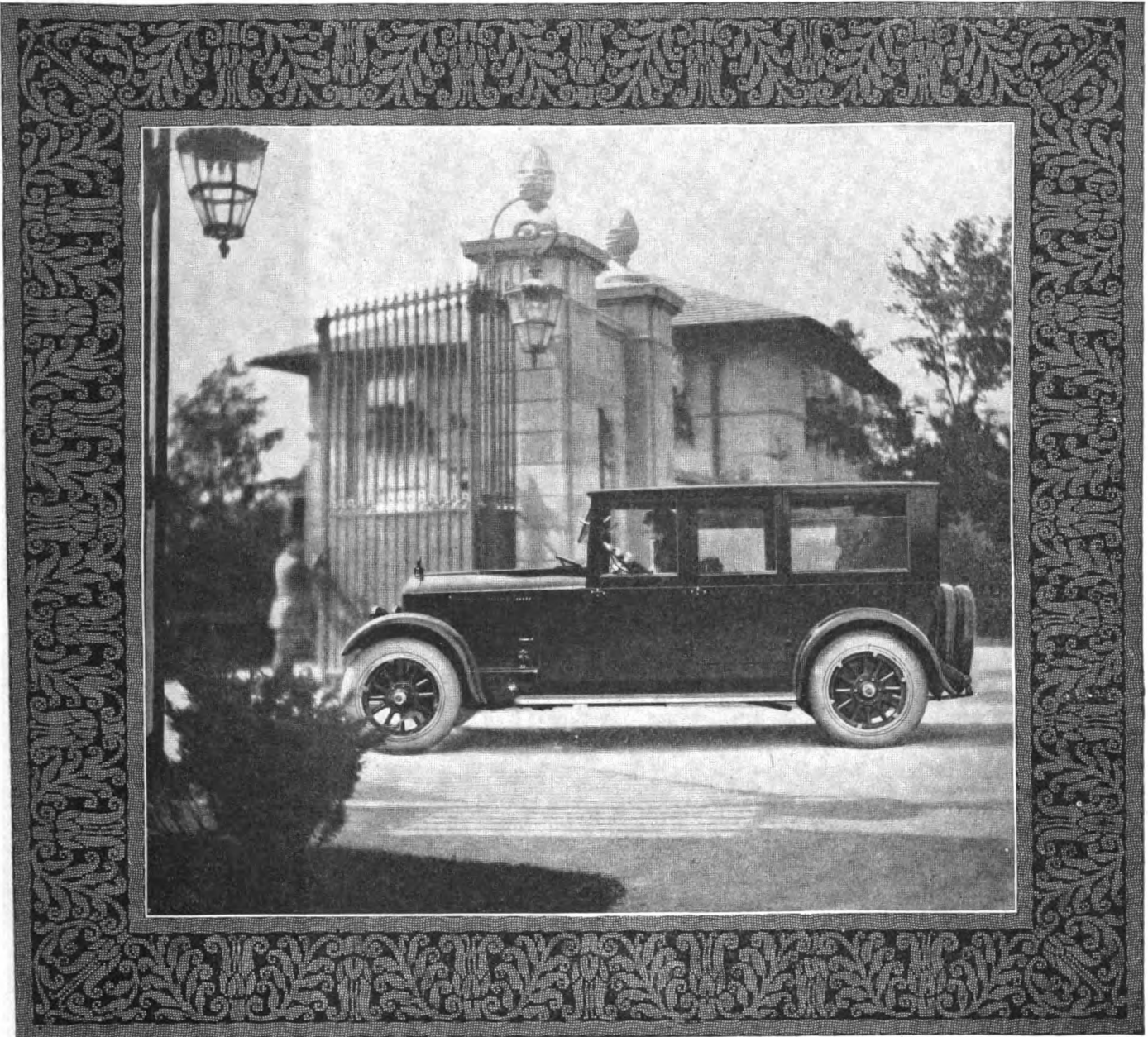
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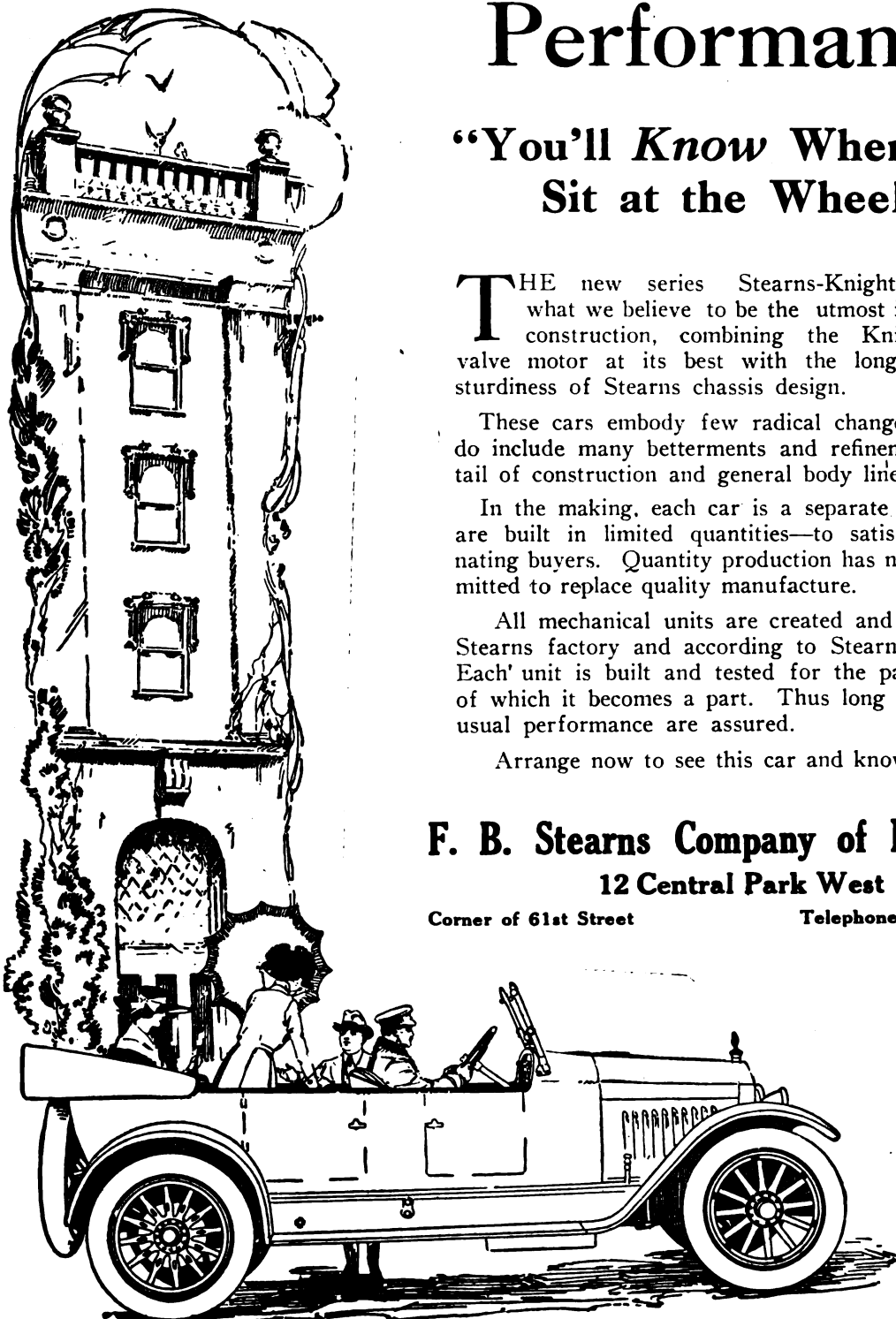
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# The American Hebrew

and Jewish Messenger

## THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

SEPTEMBER 17, 1920

A Yom Kippur  
Story: Fault  
and Expiation



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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 18

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Friday, September 17, 1920—Tishri 5, 5681

## The Week in Review

### Mr. Ford, Ireland, and the Jews

MR. HENRY FORD, and all the little satellite Fords, who are pursuing their happy anti-Semitic way, are constantly protesting that they are not Jew-haters, that they do not seek to create animosity against the Jews, that they simply desire to expose the terrible Jewish conspiracy which holds this poor, helpless world of ours in its iron clutch. Mr. Ford, himself, visited Toronto recently and gave an interview to the *Evening Telegram* of that city. Mr. Ford informed the populace that his factories in Ireland were doing splendidly, and were turning out from 200 to 300 tractors a week in Cork.

Then he continued, "The only trouble in Ireland is caused by the politicians and the Jews." A Toronto subscriber, a Christian clergyman, who calls our attention to this interview, comments, "It is only a deranged mind that could accuse the Jewish people of the trouble in Ireland." We can picture Mr. Ford's nightmare concerning conditions in Ireland. There is, for instance, the Jew, Sinn Fein (original name Solomon Feinberg), who is attempting to destroy the British Empire by wresting Ireland from the British Isles. There is the Jew, Lloyd George (original name Loeba Grosman), who, having learned the lesson from Sir Roger Casement, insists that Ireland cannot be independent if the British Isles are to be safe from their political enemies. There is the Jew, Terrence MacSwiney (original name Tasha Michelson), who insists upon starving himself to death in order to arouse the Irish throughout the world against England. And there is the Jew, Herbert Samuel, the High Commissioner of Palestine, who cunningly stands in the background, fomenting all the Irish trouble. We commend these revelations to the International Jitney Sleuth.

### Let's All Root for a Happy New Year

A NEWS item from Berlin reads: "For a number of evenings past visitors and soldiers at Swinemunde, a popular German seaside resort, gathered on the beach jeering at the Jewish guests and otherwise annoying them in all sorts of ways." Another from Vienna informs us: "The mob marched through the city (Budapest) and

its ill-treatment of all Jewish passers-by resulted in a large number of wounded." Still another from Warsaw states: "The Town Council of Needzin, Poland, placarded the place with a poster demonstrating that Jews are Bolsheviks." It is about time for a little plain decency on the part of those with whom we live. One wonders occasionally whether certain "Christians" have ever heard of Christianity.

### A Most Valuable Departure

CONGRATULATIONS are due to the Jewish Publication Society of America on the new phase of activity upon which it enters with the beginning of this New

Year. We have at hand the first of what is to be a series of small pamphlets to be entitled "Little Studies in Judaism." This one explains Rosh Ha-Shanah and Yom Kippur. It is one of those popularized presentations of the two important spiritual festivals of Judaism which will enlighten both Jews and non-Jews, and which are so much needed precisely in the form in which the Publication Society presents them, neither too deeply philosophic nor too wordy, but just plainly illuminative. We hope the Publication Society will continue this series and follow it up with other little studies on different phases of Judaism; and we hope that the Publication Society will so prosper during the coming year and years that it will be able to distribute these "Little Studies" by the tens of thousands among Jews and non-Jews.

### Judaism in the Suburbs

A MANHATTANER wandered into a suburban Synagogue last Rosh Ha-Shanah, and was terribly shocked. He has written us about it. He states that he did not like to see men attend services dressed in flannels and white shoes, and women in airy summer attire. He feels that it was disgraceful, at the close of the service, to see the streets in the vicinity of the Temple literally blocked with automobiles, policemen being necessary to direct the traffic. He admits that the sermon was inspiring, but it was not Jewish enough in that the Rabbi had nothing to say about Palestine. He also thinks that the Rabbi was quite frivolous in that one of his illustrations on the in-

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ability of the congregation to "possess God" caused the congregation to laugh, and in that he referred to certain Jews in summer resorts as making up "a rocking chair fleet and poker chip army." If we had not had a pleasant New Year's Day ourselves we might write quite a controversial essay in commenting on this letter. We cannot understand, however, why a congregation cannot be devotional and prayerful in comfortable summer garb as well as in a black prince albert and stove pipe hats, or why automobiles may not drive up to the Temple instead of being left a square or two from the Synagogue, or why a Rabbi cannot deliver a message with good humor as effectively as he can with scolding. Finally we must admit that we rather like the characterization of those who spend their days gossiping and card playing as "a rocking chair fleet and a poker chip army."

#### For Isolated Jewish Communities

**B**RINGING Judaism to the small town community where the number of Jews is too small to be organized in a Congregation or where, being organized, too poor to have a Rabbi, is one of the great things being achieved by the Union of the American Hebrew Congregations and the Central Committee of American Rabbis through their Joint Tract Commission. The splendid set of holiday sermons, just issued in pamphlet form and distributed free to such communities, makes it possible for the isolated Jew in the most sparsely populated parts of the country to receive the message of the Holy Days. Indeed, the publication and distribution of this pamphlet has greatly encouraged Jews in towns where there are only a few of them to conduct holy day services in the homes of one of them, at which laymen read the services and deliver these printed sermons. The pamphlet at hand contains sermons all of which are of uniform excellence and possessed of a deep spirit of Religion and the Festivals.

#### A Public-Spirited Citizen Passes Away

**J**OSEPH YESKA, a member of the Board of Education, of the City of New York, was another of those immigrant Jewish boys who leaves behind him a career notable for devotion to public interest. After his appointment by Mayor Hylan as a member of the reorganized Board of Education for a term of seven years he set about devising ways and means to lower the staggering load of expenditures for education, wherever such reduction would not impair efficiency. He succeeded in concentrating three bureaus of supervision over school buildings into one bureau that functions not only more economically but more efficiently. The campaign to secure a new building for Julia Richman High School found in him a staunch supporter. But these services were not all. In spite of the fact that he was one of the largest manufacturers of men's clothing specialties in the city, and a very busy man, he found plenty of time to aid the cause of the suffering and the oppressed. He was a very easy person to meet and, unlike the type that is affable on the surface only, his geniality became converted into dynamic helpfulness when he found the objective and the person worthy. There are altogether too few men who, like Joseph Yeska, carry out consistently an ideal of service to the city, state and nation. In contrast with the egocentric lives of so many well-to-do citizens, the life of Joseph Yeska is a model of altruistic achievement. When it is recalled that he came here at the age of ten, his business success and his career of unselfish devotion to others becomes representative of our hope for the many thousands who annually pass through our gates.

#### Religion No Bar to Immigration

**R.** B. MAHANY, Acting Secretary of the Department of Justice, has handed down a decision recently, according to dispatches from Washington dated September 3, which reiterates the fundamental principle of both civil and religious liberty on which the American Government was founded. This decision takes the firm traditional stand that the United States Government will make no discrimination whatsoever on account of religious belief against any alien attempting to enter the country. The Department of Justice makes this ruling in the case of a man who belonged to the "standfast" section of the International Bible Students Association which came into conflict with our Government during the war on account of its pacifism. Mr. Mahany ruled well when he stated that the "mere fact of membership in any religious organization cannot prejudice the right of aliens to admission to the United States." The value of an immigrant to this country is to be judged not by what he believes or what he disbelieves in the matter of religion, but by his eagerness to believe in American institutions and to Americanize himself in accordance with their spirit.

#### Place the Blame Where it Belongs

**W**ILLIAM M. WOOD, President of the American Woolen Company, recently issued a statement to the effect that "clothing, but not cloth," would be cheaper next spring. Eli Strouse, President of the National Association of Clothiers, takes spirited exception to the statement of the President of the American Woolen Company. He characterizes Mr. Wood's announcement as a "most unwarranted statement, which can only add to an already much aggravated condition in our industry." Mr. Strouse maintains that, by inference, the unknowing public may draw the conclusion that the clothing manufacturers and the retailers generally have profited in the clothing industry, while the cloth manufacturers have no responsibility for the high price of clothing. It is true that a Federal Judge recently handed down an opinion that profiteering in the manufacture of cloth has nothing to do with profiteering in the manufacture of clothing. The average citizen who has to pay high prices for his clothing is not interested in legal hair splitting. He wants to see the blame placed where it belongs. Now, the American Woolen Company, seemingly, puts the blame on the manufacturers and retailers. The National Association of Clothiers seemingly puts the blame on the textile industry. We hope that the Chamber of Commerce of the United States will institute a vigorous and searching investigation, so that the blame can be placed where it belongs.

## The American Hebrew and Jewish Messenger

Published by The American Hebrew Publishing Co.  
AMERICAN HEBREW, Established 1879  
JEWISH MESSENGER, Established 1859

Isaac Landman, President; Adolph Lewisohn, Vice-President. Issued every Friday at 31 East Twenty-seventh Street, New York.

Entered as second-class matter, January 9, 1903, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Subscription Rates: In United States, \$4.00 per year; Canada and Foreign Countries, \$5.00.

Vol. 107 Edited by Isaac Landman No. 18  
September 17, 1920

# Business Success to Carry Out Ideal

## Mr. Henry A. Dix's Generosity Provides Magnificent Country Home for Y. W. H. A.

*How a Jewish merchant with ideals planned to bequeath his magnificent country estate to a Jewish women's organization, and then changed his mind and made a gift of the property while he lived; how he contributed \$100,000 for its maintenance on condition that an extra \$50,000 be raised from other sources, and changed his mind, giving the \$50,000 himself, to obviate the*

*necessity for a public appeal—that is the story told in a series of letters which have passed between Henry A. Dix, donor of his estate at Mt. Kisco, and the Young Women's Hebrew Association, beneficiary of his magnanimous gift, which is to be used for a Summer Home. The actual achievement of the plans for the Home is at hand. The latest correspondence follows:*

September 1, 1920.

Mrs. Israel Unterberg,  
President, Young Women's Hebrew Association,  
31 West 110th street,  
New York City.

Dear Mrs. Unterberg:

On April 1, 1920, I wrote to you in connection with my proposed gift to the Young Women's Hebrew Association of the property owned by me at Mt. Kisco, and also in connection with a certain trust fund that I was to establish for maintaining the property to be conveyed by me.

Since that time the Board of Directors and myself have talked the matter over, and I have decided to deed the property and establish the trust fund under different terms and conditions than that outlined in my letter. I, therefore, desire to advise you that what I propose to do now is as follows:

I shall deed all the property owned by me at Mt. Kisco to the Young Women's Hebrew Association. The property will be deeded free and clear of any mortgages, and is to be deeded upon the following terms and conditions:

(a) During my lifetime the said property so to be conveyed by me shall be used exclusively for social, educational, religious and welfare work conducted by the Young Women's Hebrew Association, and such other activities as are at present being conducted by the said Association.

(b) The Young Women's Hebrew Association is to cause to be erected on said property a building to be known as the "Rachel Dix Recreation Hall," the plans for which have been drawn by Leon Schwartz, architect, and approved by the Building Committee of the said Association. I agree to contribute toward the cost of said building the sum of \$50,000, providing a contract for the erection of said building has been given out and signed on or before October 1, 1920.

The corporation of Henry A. Dix & Sons Company will create a trust fund and will deposit with the Bankers' Trust Company

of New York Liberty bonds with a total par value of \$100,000, the income thereof to be paid over to your Association for the purpose of maintaining or helping to maintain the Mt. Kisco property to be deeded by me to your Association. The terms of the trust agreement with the Bankers' Trust Company will provide, among the usual conditions, that if at the end of three years the Association maintains the said properties and uses same for its social, educational, religious and welfare work, the Bankers' Trust Company shall transfer and turn over to the Young Women's Hebrew Association the said \$100,000 in Liberty bonds, and your Association shall thereafter continue to use the income thereof for the purposes of its social, educational, religious and welfare work. The principal of said trust fund shall always be kept intact, except, however, the trustee or trustees, other than the Bankers' Trust Company, shall have the right to sell the said Liberty bonds and reinvest the proceeds in other securities providing, however, that said securities are such as the laws of the State of New York permit trustees to invest in. The said fund shall at all times be known as the "Henry A. Dix and Rachel Dix Fund."

Please call the matters set forth in this letter to the attention of your Board of Directors and advise me of their action thereon, as I am prepared, as soon as these matters have been acted upon by your Board of Directors, to deed the property at once.

I am also sending herewith a draft copy of the deed to the property at Mt. Kisco, and would also thank you to advise me whether the form of the deed meets with the approval of the Board of Directors.

Should the property to be deeded by me to your Association at any time be sold by your Association or should its use, for any reason, be found to be impractical or impossible as a recreation or welfare home for your Association, and the property sold for reason, thereof, then it is my desire and intention that the proceeds realized from the sale of the said property shall be used for the purchase of other property, which shall be devoted to the same purpose and



HENRY A. DIX

the same activities as those herein enumerated for the property to be deeded by me at Mt. Kisco.

If, for any reason, your Association cannot purchase or procure other property to be used for said purposes, then it is my desire and intention that the said proceeds shall be added to the trust fund of \$100,000 hereinbefore mentioned, and the said trust fund shall thereupon be known as the "Henry A. Dix and Rachel Dix fund," the entire income of which is to be used for social, educational, religious and welfare work, conducted by your Association and such other similar activities as you, from time to time, engage in.

Upon the acceptance of these conditions, I am prepared to deed the property and carry out the terms of this letter to you. I am enclosing herewith the deed which I am prepared to sign.

Sincerely yours,  
HENRY A. DIX.  
September 7, 1920.

Mr. Henry A. Dix,  
Mt. Kisco, N. Y.

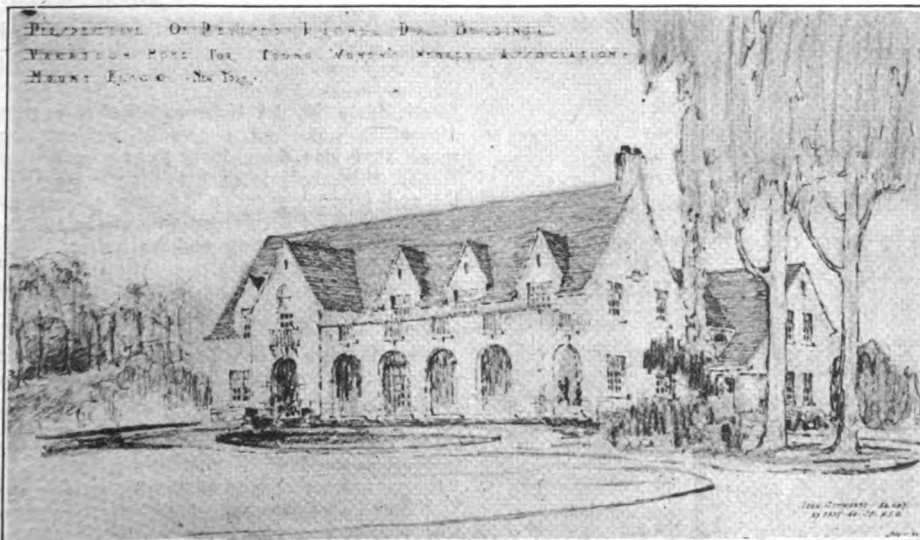
Dear Mr. Dix:

I desire to acknowledge receipt of your letter dated September 1, addressed to me in behalf of the Young Women's Hebrew Association. The terms and conditions mentioned in your letter have been accepted by our Association and meet with our entire approval.

We have previously expressed to you our sincere gratitude and appreciation of your most generous gifts, the value of which will be realized by generations to come, and I only want at this time to repeat the sincere thanks and appreciation that have heretofore been expressed and tendered to you.

Faithfully yours,  
(MRS. ISRAEL) BELLA UNTERBERG,  
President.

The first letter of Mr. Dix, announcing  
(Continued on page 541)



PLAN OF THE RACHEL DIX BUILDING FOR THE Y. W. H. A. AT MT. KISCO

# Disraeli and Jewish Emancipation

At the Congress of Berlin

By Max J. Kohler

The two concluding volumes, just published, of the Monypenny-Buckle biography of Benjamin Disraeli, throw interesting though negative light on the share taken by the great "half-converted" Jewish statesman in securing the Balkan religious rights clauses of the Berlin treaty of 1878, which avowedly was just followed at Versailles in the Polish and other treaties, protecting Jewish rights. Four years ago, Mr. Simon Wolf and myself, in our "Jewish Disabilities in the Balkan States—American Contributions toward their Removal, with Particular Reference to the Congress of Berlin," wrote (pp. 56-7): "While no doubt Beaconsfield lent this phase of the cause of religious liberty at the Congress his loyal and hearty support, as did also his associates, particularly the Marquis of Salisbury, he cannot be held primarily responsible for the insertion of these clauses in the treaty. England was compelled to concentrate at the Congress upon other matters, more vital to her, in view of the impending danger of war. When Beaconsfield's correspondence is made available, much light will doubtless be thrown on this and related questions."

Vol. VI of this new and authoritative

biography of Disraeli, which deals with the period of the Congress of Berlin, contains excerpts from interesting contemporary Disraeli journals, and letters from Beaconsfield to Queen Victoria, Lady Bradford, Baron Lionel de Rothschild and Northcote concerning the Congress, but it does not contain the slightest reference to the question of Jewish rights there. On the contrary, they tend to negative active personal participation by Beaconsfield in this struggle, despite what I called (Id. p. 56) a mistaken disposition on the part of "the man in the street. . . . to attribute the provisions of the treaty regarding Jewish emancipation to Beaconsfield, because of his knowledge of Beaconsfield's Jewish birth and a comment of Gladstone's."

Mr. Gladstone's remark was contained in a letter to the London "Jewish Chronicle," published August 16, 1878, in which he expanded a reference to these Jewish rights clauses in his Parliamentary attack on the treaty as follows: "My words described Lord Beaconsfield's conduct about Jewish disabilities as honorable to him, as I think it, and I was glad of an opportunity of so describing it." Mr. Buckle now writes (VI 332-3): "It is evident, not

only from this narrative (contemporary letters by Beaconsfield to the Queen), but from Beaconsfield's whole attitude in the negotiations, both before and during the Congress, that he concentrated his personal attention on what he considered the two vital issues: first and foremost, that of Bulgaria, and secondarily, that of Batoum and Armenia; and that he treated all the other points as of minor importance. It is also clear that, while he kept the general direction in his own hands, he left the 'spade-work' of the Congress, even in regard to



GEORGE ARLISS AS DISRAELI

the major issues almost entirely to Salisbury, whose 'consummate mastery' of detail he greatly admired, and whose assistance at Berlin he always treated as invaluable."

Accordingly, it is not surprising to find in the protocols of the Congress, quoted by Mr. Wolf and myself in the above-cited work, that the views of England in favor of religious liberty guarantees were invariably voiced at the Congress by Lord Salisbury, rather than his chief.

In fact, probably the best analysis by the authors of this monumental biography themselves, is Mr. Buckle's admirable justification of the Treaty of Berlin (VI 362-8) as a great piece of British constructive statesmanship, and he frankly describes this "peace with honor" as Disraeli's "main international work; by which his reputation as an European statesman must stand or fall." Particularly in the light of the fact that Versailles has just avowedly undone so much that was done forty years before at Berlin, this analysis of the Treaty of Berlin and Disraeli's entire Eastern policy, as a great piece of permanent European statesmanship is interesting and valuable; it is remarkable that even the London "Times" accepts this verdict in an interesting review of the work, reprinted in the July 17th issue of "Living Age."

Mr. Buckle's reference to the fact that Arthur Balfour attended the Congress as Salisbury's private secretary, suggests the thought that in these early days already, that "philosopher-statesman" acquired the interest in the Jewish question which nearly 40 years later found expression in the "Balfour Declaration" regarding Palestine.

[The official attitude of France will be discussed in an article next week.]

(Continued on page 542)

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## Fault and Expiation

By Major Friedrich Stiebe, Ph.D.

*The Berlin Jewish Review, "Im Deutschen Reich," publishes from the pen of an Evangelical minister an article on a Jewish book treating the day of Yom Kippur, that well deserves being republished, particularly in Jewish circles. A translation follows:*

In the knapsack of a Jewish fellow-soldier, who fell in the battlefield, we found it, the little book. We evangelical theologians were particularly interested in the spirituality of our Jewish comrades. With respect to religiousness there was plenty of occasion for their individual life to freely emerge and to reveal itself in its full biblical and evangelical originality, in hours of suffering and bearing, hoping, fearing and longing in hours of exultation and death.

Many of us gained from these observations and confidential talks with Jewish comrades quite a new conception, an important understanding of the psychology and history of religion, even of the exegesis of the Holy Scriptures; for the Jews are the people of religion. With those who seemingly have shaken off all religious feeling and seem entirely to be absorbed in the modern culture, it bursts forth like a retained stream, representing itself as an immediate effect, sometimes however as an ultimate one, of strong and violent emotions.

We got out of the fallen Jewish soldier's knapsack the little book entitled: "On the Day of Judgment." A war book? Unpleasant! Perhaps a pious tract of Doomsday? No, nothing but a novel. Author: *Benjamin Segel*. We soon are in another world. The Day of Judgment, that is, the Jewish Day of Atonement.

The Jews call this day the "Holy Day" par excellence. The emotions and sentiments of the day are described in the little book with a quite singular descriptive gift that reminds us of Dostoevski. Simon Berg, strong, simple and honest, receives a bundle of bank-notes of ten pieces of a thousand florins each from a man to whom he had granted an accommodation loan of ten pieces of a hundred florins each. But the man is drunk, and Simon, examining the money some days later, becomes aware of the mistake. He takes the money, in order to restore it to the owner. In the last moment, however, the evil spirit overcomes him. He hears very clearly a low voice whispering in his ears: "Fool, that you are, the money is yours!" At the same time the hand of a stranger gets hold of him by the neck and turns him backwards. "He begins to step out very quickly, and after some time arrives in his house all of a sweat."

Now a great restlessness seizes him. He deadens it by indefatigable work, and it is not before three months later, the Day of Atonement, that remorse awakes freshly. For twenty-four hours the fight between the "good and the bad instinct" in Simon Berg's mind goes on. Simon is no world-contempting man, but an active, pleasure-enjoying one, and with the great sum, which so discreetly came into his hands, he for the first time gets possession of the key to riches and to an active life, freed from the depressing dependency of an employe.

Very remarkable from the point of view

## The Forward Fur Sale Ends Tomorrow, Saturday

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of art is the conflict, being in this novel a purely inner one, taking place in the hermetically sealed inmost part of the soul, into which not the least sound of the outer world penetrates. The suggestive power of the holy day is shown. The divine service is described with an unparalleled splendor; the sublime prayers are imbued with a cosmic spirit; and the old, touching old songs, are depicted in so wonderful a manner, that you imagine you can hear them. In this divine service there is not to be found confession, not even a sermon. The devout man is entirely dependent on himself, fully autonomous. He is his own redeemer. Only the tradition which he inherits, grants him the means of grace to make use of in order to save himself out of the slings of sin.

How Simon Berg struggles with the evil and finally delivers himself from it, carrying, before the Day of Atonement ends, the money back to its owner, humiliating

himself before him and begging his pardon, are the contents of the little story. The problem is put with an inexorable rigor and harshness. The robbed man by no means an agreeable person; quite the contrary, a debauchee, enormously rich, the money being derived from very great winnings in card-playing. Thrice tempter seeks to seduce Simon, firstly the form of a superior, well-bred *monfrèi* man of the world; then as a sympathizing friend, and finally as "the incarnation of piety and erudition."

In order to fetch forth the bank-note Simon has to break open a door with driving chisel. That would be a profanation of the "Sabbath of the Sabbaths," very heavy sin for the orthodox Jew, who all his life-time observed with the greatest care, as a sanctum, all the ritual prescriptions of his faith. Conflict of conscience. The "incarnation of piety and erudition"

(Continued on page 541)

# Americanizing On Foreign Soil

## Mrs. Alexander Kohut Returns from Abroad with Plans for Co-operative Relationship Among Women's Organizations

"The most urgent need of the Jews in Europe is to be helped to come to America as quickly as possible. The greatest responsibility that confronts America now is to prepare as speedily as possible to Americanize the millions of newcomers."

This declaration was made by Mrs. Alexander Kohut, former member of the Council of National Defense and leader of Jewish Women of America, who has just returned from a tour of Europe. Mrs. Kohut was chairman of the campaign recently conducted by the National Council of Jewish Women for funds to carry on Americanization and Immigrant Aid Activities and is chairman of its Committee on Reconstruction Work. Her trip was undertaken chiefly in the interest of this work, to endeavor to re-establish the co-operative relationships between the Council and committees that existed in Europe before the war, and to make a general survey of conditions among Jewish women in middle Europe. Her travels included Poland, Germany, Austria, Hungary, France, Belgium and Holland, and resulted in the organization of a unified plan of work on behalf of hundreds of thousands of Jewish refugees in various parts of Europe.

Mrs. Kohut found in Antwerp, Rotterdam, Berlin, Vienna, Warsaw, Danzig and other cities that hundreds of thousands of Jews among other refugees, a large pro-

portion women and children, were living in utter destitution, while awaiting the opportunity to come to America, and join their relatives here. She found that thousands of others had fled from Russia to Austria and Hungary and to Germany from Poland and were equally destitute and eager to come here.

"Their suffering is indescribable," Mrs. Kohut declared. "They have come to the large seaport towns with the little money that relatives in America sent them for passage to this country. They expect to embark immediately and they find that American consulates can only give a small number of passports each day. Steamer accommodations are lacking. Their papers must be carefully investigated. They must wait for months in strange towns. Their money is used up. They are without shelter, and often without food, and inaction and uncertainty drive many to insanity and dependency. They have no one to understand and assist them. In Berlin 150 refugees apply for temporary employment every day. A large percentage of these are women, unskilled workers, knowing no trade, not even housework. They present a critical problem. They have turned their eyes toward America, as their only source of help. They have been buffeted about by the storms of five years of war, homeless driven creatures, separated from their

In connection with the recent \$100,000 Americanization campaign of the National Council of Jewish Women, an interview with Mrs. Kohut on substantially the same subject appeared in our columns. Now that Mrs. Kohut has been on the scene of the Council's new activities, she is more than ever convinced of the need for "Americanization on Foreign Soil."

American relatives by the war. 'If we can only get to America,' they say, and it sounds as if they were trying to say: 'If we could only get to heaven.'"

"This is the most tragic problem confronting agencies endeavoring to do relief work abroad at present," Mrs. Kohut continued. "As far as America is concerned, these immigrants present a very serious situation. They are coming here sooner or later by the thousands. We must be prepared for them. They already love America. And they must now be taught the American customs, language and ideals, so that they will come here well on their way toward loyal Americanism."

Mrs. Kohut explained that the best beginning of this Americanization problem would be detention camps and refugee settlements, where the prospective Americans were forced to remain for months, and she outlined plans which the National Council of Jewish Women through its Immigrant Aid Department, was preparing to carry out. She also announced a conference of representatives of the Joint Distribution Committee for American Jewish Relief Funds Abroad, and the Hebrew Sheltering and Immigrant Aid Society, with representatives of the Council of Jewish Women at which, it is expected, plans will be formulated for the extension of Americanization and Immigrant Aid work.

Mrs. Kohut announced that a beginning had been made in the Council's plan to "Americanize the Immigrant before he reaches America." She stated that placards, in seven foreign languages, giving vital information about American institutions and customs, and tending to inspire loyalty and respect for this country, had been placed by the Council on steamships leaving Europe. Arrangements have been made for the placing of a "primer," containing important, simply worded facts about America, in the hands of the refugees in fourteen port towns. Committees to aid the refugees materially, on the way to America, have been established at Rotterdam, Amsterdam, the Hague, Havre, Bremen, Hamburg, Trieste and Danzig, and committees are being organized to care for the refugees passing from city to city.

"The Council of Jewish Women," Mrs. Kohut stated, "hopes to enlist the co-operation of other organizations in this work and plans to send in the immediate future trained women workers to aid the women refugees, for women can only understand women," Mrs. Kohut declared. "These workers will be the vanguard of a larger corps of nurses, physicians, and vocational workers. They will undertake to teach the women refugees trades, give them information about America, teach them the rudiments of the American language, give them comfort and assistance, teach them sanitation and personal hygiene.

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## Justice to the Jews— Wilson's Plea

Expressing sympathy for the suffering Jews in Eastern Europe, President Wilson, in a letter to Rabbi Stephen S. Wise, Executive Chairman of the Committee on Jewish Status in East Europe, declared that this Government earnestly desires that Jewish persecutions cease in all lands.

The President's letter follows:

"The White House, Washington.

"My Dear Rabbi Wise: I am deeply moved by the reports which you send me of the trials and sufferings endured by your fellow Jews throughout Eastern Europe. No American, whatever his racial origin or religious creed, can fail to feel the deepest sympathy with the Jews of Eastern Europe who continue to bear not only the burden of the war, but also the sufferings incident to unenlightened and unjust treatment at the hands of Governments and peoples.

"I am of the hope that those nations with which our own land holds political commerce may do everything in their power to end not only the legal disabilities of their Jewish populations as provided for by the minority clauses of the Peace Treaty, but all the injustices and wrongs which are laid upon them.

"We know in this country, wherein Jews of right enjoy entire equality, how loyally they serve and how faithfully they support the purposes and ideals of our own nation.

"I should greatly rejoice to learn through you that there has come about an amelioration of the status of the Jews in Eastern European lands. This Government most earnestly desires that Jewish persecutions be ended in all lands and for all time.

"Cordially and sincerely yours,

"WOODROW WILSON."

The letter was made public on September 11 by the American Jewish Conference Committee, which said:

"The Provisional organization for the formation of the American Jewish Congress received on September 8 a cablegram from Morris Rothenberg of the New York Bar and Chairman of its Executive Committee, who has been abroad on business of the Congress and on Jewish Relief work.

"Upon receipt of this cablegram by Bernard G. Richards, Executive Secretary of the Congress Committee of which Nathan Straus is Chairman, Rabbi Stephen S. Wise wrote to the President, giving him the information contained in the cablegram and other material."

### DR. WISE RESIGNS FROM ZIONIST ORGANIZATION

Dr. Stephen S. Wise, vice-president of the Zionist Organization of America, and leader of the Zionist Movement in America from its inception, has resigned his office.

Dr. Wise wrote a very strong letter to the Organization. He believed himself very much slighted at being omitted from membership in the Actions Committee of the World Zionist Organization.

The services which Dr. Wise has rendered the Zionist Movement during more than a score of years, and particularly his great work in the last few years, entitled him to the highest honors, Dr. Wise felt. Instead of that the American delegation to the London Conference selected as its representatives upon the governing body of the World Zionist Organization, young and untried men.

The Executive Committee of the Zionist

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Organization of America has not accepted the resignation of Dr. Wise.

#### WITHDRAWS RESIGNATION, MACK SAYS

With reference to the reported resignation of Dr. Stephen S. Wise, a Vice-President and member of the National Executive of the Zionist Organization of America, Judge Julian W. Mack, President of the organization, said:

"I believe it to be true that Dr. Wise had thought of resigning from his office of Vice-President of the organization. But I understand that instead of insisting upon the immediate acceptance of his resignation Dr. Wise has consented to withdraw the same with the understanding that he is not to be re-elected to or renominated for office in the organization at the annual convention."

#### JOSEPH YESKA DEAD

Member of New York Board of Education Had Long Been Ill

Joseph Yeska, wealthy clothing manufacturer and member of the Board of Education, died on September 2 at his country home at Neponsit, L. I., after a long illness. Funeral services were held at the Temple Israel, of Harlem, Lenox avenue and One Hundred and Twentieth street on September 5.

Mr. Yeska was born in Germany sixty years ago and came to this country at the age of ten years. He was one of the largest

manufacturers of men's clothing specialties in the city. His establishment is at No. 725 Broadway and his residence at No. 270 West End avenue.

Mr. Yeska was appointed on January 1, 1918, by Mayor Hylan as a member of the reorganized Board of Education, to serve for a term of seven years. During the last campaign for the Mayoralty he was organizer and chairman of the Business Men's League, which selected Judge Hylan as its candidate for Mayor before a choice had been made by the Democratic Fusion-Committee of One Hundred.

He is survived by his widow, Mrs. Elizabeth N. Yeska, and a daughter, Rosalin Kasanir.

DR. JOSEPH H. HERTZ, the spiritual head of the United Synagogue of London, will include New York at the close of his tour among the Jewish communities of the British Empire. He leaves London at the beginning of next October, and expects to spend two weeks here at midsummer, from July 21 to the fifth of August, 1921. Before going to London Dr. Hertz was minister of the orthodox synagogue, Orach Chaim, the present minister of which is Dr. Moses Hyamson, his unsuccessful rival for the British chief rabbinate.

"Welcome Stranger," the play by Aaron Hoffmann, which has been running in Chicago, opened in New York last Monday.



# \$40,000,000 Relief Not Enough

## Dr. Krass Returns from Visit to Joint Distribution Committee Centers With Report

Dr. Nathan Krass, Rabbi of the Central Synagogue of New York, returned from Europe on September 5 after a two months' visit at the various distributing centers established abroad by the American Jewish Relief and Joint Distribution Committees. Dr. Krass, who is a member of both committees, said, in a statement:

"Although the American Jews have raised about forty millions of dollars in the last four years, many non-Jews contributing quite liberally, for the suffering Jews of Eastern Europe, this amount was inadequate to do constructive relief work. We kept millions of children and adults alive in the hopes that the coming peace would so alter living conditions as to enable the Jews to care for themselves. Our hopes were vain. Conditions everywhere are practically worse than in 1914.

"On account of the awful instability in Poland conditions generally are very bad there and the greatest sufferers are the Jews. Pogroms are very frequent. The

Jews are accused of being sympathetic toward the Bolsheviki and more than that, they are accused of being Bolsheviki.

"The Polish Jews are loyal to Poland. Shortly before I left several thousand Jewish soldiers who had volunteered in the Polish army were incarcerated and stripped of their uniforms, with no charges against them. As the Bolsheviki advanced upon various towns the Poles evacuated, but before leaving would loot and attack the Jews. I know that the moral rebuke or warning on the part of the United States and England would have a sobering effect and would safeguard the Jews from further outrages.

"As a result of these outrages thousands of Jews have fled to Czechoslovakia, where they are fugitives without any means of earning a livelihood. In Prague, for example, I saw in the mortuary room at the Jewish cemetery a number of such fugitive families.

"In Vienna alone there are about eighty

thousand fugitives, and more are entering daily. While I was in Vienna I heard rumblings of anti-semitism, and would not at all be surprised if an outbreak should occur during the elections in October.

"In Hungary the Red terror fomented by the Bolsheviki has been supplanted by the White terror carried on by the counter-revolutionists. Because a few Jews were associated with the Bolsheviki movement in Hungary—the vast bulk of the rank and file as well as 88 per cent of the immediate leaders were non-Jews—there have been unbelievable pogroms in Hungary, particularly in Budapest.

"Thousands of Jews driven to despair have been baptized in the hope that this would wash the mark of condemnation from their trembling souls."

## National Memorial Meeting to Prof. Friedlaender and Dr. Cantor

Carnegie Hall was filled on Thursday evening, September 9, with representative Jews from more than one hundred national organizations who came to pay tribute to Professor Israel Friedlaender and Rabbi Bernard Cantor, who, on July 5, were murdered in the Ukraine while carrying relief to the people of that country in behalf of the Joint Distribution Committee of the American Funds for Jewish War Sufferers. It was under the auspices of this organization the meeting was held. There was not an empty seat and many stood at the sides.

There was a canopy of black draped back of the platform and the American and Jewish flags intertwined in the center. The lectern from which the speakers talked also was enveloped in black.

Dr. Cyrus Adler was Chairman, and the speakers were Louis Marshall, Julian W. Mack, Abram I. Elkus, Dr. Judah L. Magnes and the Rev. H. Masliansky. All but the rabbi spoke in English. Dr. Elias L. Solomon repeated the Michtam Le David, which is a prayer, and the Hazkarah was chanted at the close by Rev. Josef Rosenblatt.

Dr. Adler said that as far as he could recall American Jewry has for the first time in its existence of over 265 years "had the mournful duty of assembling in memory of Americans who have fallen in the field as martyrs to the cause of the Jewish people." He declared such was the fate of Israel Friedlaender and Bernard Cantor.

Louis Marshall said he had enjoyed an intimate acquaintance with Professor Friedlaender for the seventeen years that scholar had labored in New York.


"He never spared himself; he knew not what an idle moment was," said Mr. Marshall. "He did not shrink from death when he believed that by laying down his life he could help to preserve his people. Shall we be unwilling to devote our lives to the preservation for posterity of our spiritual treasures, or shall we open eyed permit them to be lost because of our unwillingness to make sacrifices which are trivial compared to that laid down by him upon the altar of our faith?"

Judge Mack, who spoke as the president of the Zionist Organization of America, said that both martyred Jews had looked forward to spending the rest of their lives in Palestine. He said he had a letter from the widow of Professor Friedlaender stating that she hoped to rear his children "to carry on the work of their father in his spirit and in the land of our fathers."

It was stated to press representatives by the Chairman of the Publicity Committee that \$150,000 had been raised toward an endowment fund for the relatives of the two murdered men.

A letter was read from Felix M. Warburg, Chairman of the Distribution Committee, who is now in Europe, suggesting the fund.

Many letters and telegrams eulogizing the martyrs, were read. The father of Dr. Friedlaender, who was present, tried to speak, but became hysterical with grief.



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## Fault and Expiation

(Continued from page 537)

tion" proves to him with sharp dialectics that the mortal sin of desecration of the Sabbath can never be repaired, while there was still plenty of time for restituting the money. This argument is the more so of great weight, as the man, to whom has been done wrong, is a Gentile, with whom no religious connection exists, and the violation of the most holy ritual prescriptions for the sake of such a person, would be doubly an offence. And here's the point where the "incarnation of pioussness and erudition" begins his work of prevailing upon Simon, that the moral offence against a Gentile, who still more, is personally a vicious man, has to be judged very mildly up to such a degree, that it runs the risk of dwindling away to nothing.

This battle between two religious convictions, the purely formal and ritual one on the one side, the ethical one on the other, forms the culminating point of the narration. All the argumentation, the pros and cons, have been converted with great ability into personal experience and inner feelings. It is a wrestling between two powers, which we follow with breathless suspense. It is a very subtle thing, that the "incarnation of pioussness and erudition" is made by the author the advocate of religious formalism and narrow-mindedness. At all times formalism and intolerance draped themselves with the garment of pioussness and erudition.

The ethical, humane spirit of the religion remains victorious. Here we find a psychology of the Jewish lawfulness, given from within, on the base of personal, inner experience, about the nature and value of which so many famous historians and philosophers worried their brains. Do we see, at the beginning of the narration, like a gloomy overture, the gruesome nocturnal roundabouts of an agitated soul through lonely fields, the more so effectual in its contrast is its final home return, expiated and reconciled, which deadens away like a mild and softening light of a sunset glow. It is the victorious, triumphant man the little story tells us of. He overcomes the dark powers in the depth of his heart after ardent and passionate struggle with himself. He triumphs silently and internally. From his chant of victory no sound penetrates into the outer world, but still, for a good long while, we hear it.

The program at the Capital Theatre this week includes the singing of "Kol Nidrei" by a mixed chorus.

## Henry A. Dix Himself

"No union, and no strikes," said Henry A. Dix, of Henry A. Dix & Sons Company, in talking with a representative of THE AMERICAN HEBREW.

The septuagenarian—for he celebrated his seventieth birthday anniversary last January—has had very simple rules to guide his business during the twenty-five years of its existence. He treats his employees—three hundred and more of them—as if they were his family. They work five days a week, receive vacations with pay, and regular bonus payments.

On the occasion of Mr. Dix's seventieth birthday, his employees joined Jews and non-Jews in honoring him. There were few gifts or flowers; a friendly message was much more appreciated.

Mr. Dix leads as simple a life as are his business methods. Up at 6 o'clock every morning, he can be found at his country home whenever he is not in the office. He would rather spend his free time on the farm than sitting about in city clubs with gentlemen of leisure. He does not smoke.

## Max Abelman to Direct Mayor's Co-operative Conference

Mayor John F. Hylan, through Commissioner Bird S. Coler, Department of Public Welfare, appointed and designated Mr. Max Abelman, Executive Director of the Brooklyn Federation of Jewish Charities, to assume the Directorship of a contemplated Co-operative Conference to be held on behalf of the Department of Public Welfare.

Mr. Max Abelman is known for his participation in the many activities of Jewish War Work, Jewish Federation Drives, recent Liberty Loan Drives and also was responsible for directing the famous Victory Liberty Loan meeting held at the Brooklyn Academy of Music.

Young Israel Synagogue has procured the auditorium of the Yeshiva at 9-11 Montgomery street for the High Holiday services. Max Oxenhandler, one of its own members, will be the officiating cantor. The services conducted are rendered both inspiring and attractive to the American Jewish youth by observing proper decorum, eliminating commercialism and instituting congregational singing.

## Business and Ideals

(Continued from page 535)

the gift, was written on January 20, 1920, in commemoration of his seventieth birthday. We published the letter together with Mrs. Unterberg's reply, at that time. Incidentally, Mr. Dix also made a birthday present of \$100,000 to the Federation for the Support of Jewish Philanthropic Societies.

The building of the Y. W. H. A. Summer Home at Mt. Kisco, to be known as the Rachel Dix Homestead, is to be situated on the crest of the property, against a background of young trees. A covered porch will command a most beautiful view of the surrounding Westchester Hills.

It is intended to use the building not only as an administration center for a vacation home during the summer, but it is so planned that it will be a complete unit in itself for use the remainder of the year; a haven for such girls as require a necessary rest, or whose vacations, due to seasonal work, come outside of the summer months.

The ground floor is to contain an entrance stair hall, with a vista through to the woods beyond. On one side of this hall there is to be the administration office; and beyond a reading room. On the other side of the hall will be the large dining room, capable of accommodating ninety girls, with all the necessary appointments for a well equipped kitchen.

The second floor is to have a living room, a covered loggia, which is to be used as a sleeping porch, and bedrooms. The living room is to be used in the winter as a dormitory, and the porch downstairs to be converted into a living room by enclosing it in glass.

Thus, while serving as an administration center for a large group during the summer, it will be a complete unit for a smaller group during the remainder of the year.

Provision is to be made for the girls to sleep during the summer months in airy bungalows, which will be almost screened porches. A large, well-equipped bungalow, which Mr. Dix has erected for his own use, is also to be used for this purpose.

Mr. Leon Schwartz, to whom was entrusted the creation of this summer home, is fitted by years of experience in planning recreational and communal buildings to carry out the spirit of the Committee, whose aim was to avoid a building which would be institutional in character. He has accomplished this by designing an attractive structure in stucco on a base of rough stone, with examples of Norman architecture as a prototype, with a low roof line broken up by picturesque dormers, setting the building close to the ground and blending it with the surrounding landscape.

The building Committee, consisting of Mr. Henry A. Dix, Mrs. Jerome J. Hanauer (Chairman), Mrs. Samuel I. Hyman, Mrs. Irving Shrier, Mrs. Albert Stern, Mrs. Felix M. Warburg, have worked unceasingly with the architect.

# Disraeli and Jewish Emancipation

(Continued from page 536)

Right after the Berlin Congress had been definitely decided upon, Lionel de Rothschild, under date of May 31, 1878, addressed an earnest letter to Lord Beaconsfield, urging action in favor of the removal of Jewish disabilities there; Mr. Buckle quotes from a letter directed by Beaconsfield to Rothschild with respect to proceedings at the Congress, and it is not unlikely that the Rothschild files contain specific statements from Disraeli on this subject, too. So also, a brief joint memorial was addressed to the English representatives the day the Congress opened by J. M. Montefiore as President of the London Committee of Deputies of British Jews and Henry de Worms as President of the Anglo-Jewish Association. Three days later, on June 16, Baron de Worms publicly stated that Beaconsfield had taken the liveliest interest in this subject, as also that Prince Bismarck had indirectly informed the Jewish gentlemen who had drawn his attention to the subject, (evidently through Baron Bleichroeder) that he did not consider any settlement of the Eastern Question satisfactory, which did not place the Jews of Roumania upon a footing of perfect equality with their fellow citizens.

The delegates of the *Alliance Israelite Universelle* advised, under date of June 19, that Andrassy's secretary reported that it had been decided to take action in the Jewish cause, and that Beaconsfield would offer the resolutions, (a determination subsequently changed), and that, in any event, Andrassy would support him. They also reported three days earlier that they had conferred with Lord Odo Russell, who recalled what Lord John Russell had done for the Israelites, and that he himself would support the Jewish cause; on the 12th already they had learnt that Beaconsfield was

favorably disposed. Mr. Buckle mentions the fact (VI 345 that among those who welcomed Beaconsfield home, on his return from the Congress of Berlin, was "Sir Moses Montefiore, the most respected member in England of that great race from which Beaconsfield sprang," but as he is wholly silent about the action taken at the Congress on behalf of Jewish emancipation, he ignores the significance of this expression of gratitude on the part of the venerable Jewish philanthropist and champion of Balkan Jewish rights.

From contemporary sources, we know that Baron Bleichroeder, already on July 2, 1878, had advised Moses Montefiore of the then unpublished religious liberty articles for Roumania adopted by the Congress the day before. Mr. Buckle, in another connection, however, says of Beaconsfield (VI 9-10): "His belief in race as a principle was in its essence a belief in his own race; and the aims of the Jews, whatever they may have been before and since, were, in his day, largely divorced from the assertion of political nationality in any form. Though some leading Jews, such as Sir Moses Montefiore, were already promoting Jewish colonies in Palestine, the modern Zionist movement for the restoration of Jewish population and power in their ancient land had not yet begun; and Jewish aspirations were still mainly directed to the attainment first of equality of status, and next of a leading position in business, art and politics among the several nations where they were settled. . . . Convinced as he was of the benefits derived from the blending of diverse elements into strong centralized Powers like France and Great Britain, he distrusted movements which would break up existing Empires with no likelihood of anything but chaos to take their place."

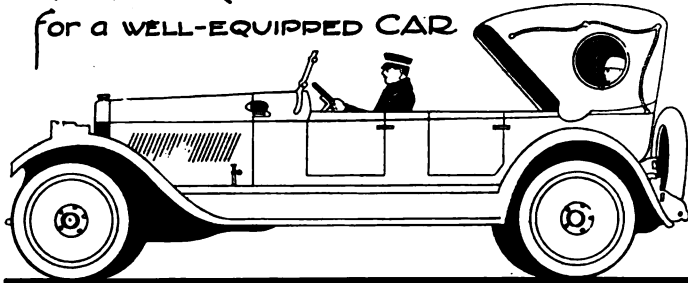
With respect to the attitude of Germany and her chief envoy, Bismarck, the president of the Congress, towards the Jewish cause at the gathering, reference has already been made herein to their expressions of sympathy, in advance of France's introduction of the religious-liberty clauses. The break of Bismarck with the great German Jewish liberals, Lasker and Bamberg, had not yet taken place, when the Congress met. Netter wrote on June 13, 1878: "Yesterday Bleichroeder saw Bismarck; he hopes that everything is in favor of the Israelites"; again, on June 21, he reported: "Baron von Bleichroeder saw Prince Bismarck yesterday, and was assured by him that he would bring the (Jewish) question before the Congress, and Baron von Bleichroeder, having insisted that that would be Bulgaria's opportunity, he received the answer that they had not yet reached that question, but he gave his word, and said they could be reassured." Netter reported similar favorable assurances as having been received from Bulow on June 16 and from Prince Hohenlohe on the 18th.

But particularly significant and just are contemporary statements made by Baron Bleichroeder, whose influence in the matter was very potent, to an undisclosed British co-religionist on July 5, 1878: "The task performed by the Congress, notwithstanding the justice of the cause, has not been an easy one. It required the co-operation of all the Powers, and I must here repeat that Prince Bismarck was foremost in the work of humanity, and he has the greatest merit in its accomplishment." In fact, the official protocol shows that Bismarck selected this subject as one of the very few, which he personally vigorously espoused, characterizing them as "propositions which have in view an advance in civilization, and against which doubtless no Cabinet will have objections in principle"; and he was the one to answer Gortschakoff's anti-Semitic diatribe, and pointed out that the Russian's attempt to differentiate the case of the Jews in Russia, Roumania and Serbia, whom he characterized as a "veritable scourge to the native peoples"—from those of Berlin, Paris, London or Vienna,—to whom he admitted there would be no question of refusing any civil and political rights—failed "to attribute this regrettable condition of the (East-European) Israelites to the restrictions placed upon their civil and political rights."

Elsewhere I pointed out that Emperor William I, later on, in 1879, personally went on record in writing as saying: "With regard to Roumania, I have, as you know, from the outset most strongly disapproved of the resolution of the Congress concerning the Jewish question, though only after the blow had fallen, since I was not then at the helm." In view of this changed German attitude, little significance can be given to Bismarck's supposed statement to the Roumanian envoy Sturdza, in 1879, that France and Italy had initiated these Jewish provisions at the Congress, and that Germany could not withhold her support from such fundamentals of civilization. Nor was there design in the fact that Bismarck, as presiding officer, unfortunately, just before adjournment, declined to permit a very desirable change to be made in the wording of the Roumanian Jewish clause, at the instance of Desprez, a French representative, and a dissenting member of the committee on style; Bismarck merely sought, in this as in other cases, to prevent eleventh hour modifications of resolutions already adopted, which would have extended the deliberations of the Congress very much. Curiously enough, Prince Hohenlohe's diary contains a contemporary prophetic entry, stating that Europe will have occasion to repent at her leisure, the haste pursued in treating details at the Congress, due largely to ill-health on Bismarck's part.

This analysis of the credit respectively  
(Continued on page 544)

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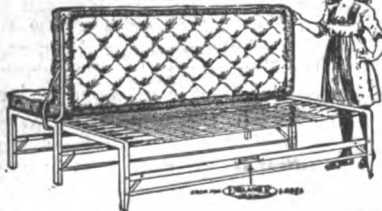
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CONDUCTED BY ELIAS LIEBERMAN

*ATMOSPHERE*

A poet sat on a rock by the sea  
And watched its riotous rage,  
While the salt wind played havoc with his hair  
And the spray with his thoughts.  
There was atmosphere for a pirate tale.

Another mortal of the same calling  
(Only the width of a rose petal more eccentric)

Sat on the crown of a robust oak  
And watched the moon glide over a sky  
Whose blushes from the sun's caresses had not yet paled.

"Atmosphere for the last chapter of my novel," quoth he.

And a brother of both these men, yet less fortunate,

Was thrown into a Broadway subway train,  
And was nigh crushed and ground to grains;

But, withal, he felt for his fountain pen and notebook;

In vain he tried to write.  
The man could not breathe; there was no air in the train.

Where there is no air, there is no atmosphere.  
MARGARET KRENZLER.

*THE VALUE OF TRAINED HANDS*

The world could greatly profit by the wisdom of the ancient Hebrews in requiring every man-child to learn some constructive work. Thus, for example, Jesus was a carpenter, and Paul a tentmaker. Had their respective callings failed to support them, they could have fallen back easily on their handicraft for support.

But possible support is not the chief good in the universal education of the hand. We do the child's character grave injustice when we fail to give his hand as well as his head a training to the point of skill. The child or man who cannot use efficiently both hands and brain constructively, is not more than half educated. Paul was a more powerful preacher and a more capable leader of men, because he could make a first-class tent, and knew that he could do it.

**Basic Strength of Railroad Securities**

The railroads represent the economic arteries of the country and upon their prosperity depends, to a great extent, the welfare of our industrial and commercial enterprises. Operating under the new Transportation Act, the railroads are rapidly being restored to that efficiency, and consequent revival of earning power, which marked their activities prior to the war.

Many of the roads are already displaying the benefits derived from the increased passenger and freight rates and, with conditions throughout the country assuming a normal basis, the resultant earnings to the carriers, from increased business, should be large.

Only a few years ago more than sixty per cent. of trading in stocks was in railroad securities and the revival of interest in such shares is now of a broad character.

For the information of those interested in the railroad situation we have had prepared a comprehensive graphic giving the composite range of prices and volume of trading in twenty representative rails over a period of twenty years.

This chart will be sent on request for HA-560

**HUGHES & DIER**

Stocks—Bonds—Grain

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Pitts. Stock Exchange  
Chicago Board of Trade  
N. Y. Produce Exchange

42 New St., New York

This fact has its proofs in the power of many a leader of laboring men at this day. Their mastery of men comes in great measure from their mastery of their trade. The man who can drive a locomotive or make one, the man who can place a steel girder or shape one, is a man to speak with authority in his line. His trained hands have made him mighty.

Our schools, are schooling a considerable population of young men who go into their life work, with perhaps a good general knowledge of things, but with no well grounded faith in their two hands. The larger part of these young people could have had this same general knowledge, and a pair of skilled hands to boot, had the powers that educated them so willed.

It is coming to be thought worth while to give even candidates for the ministry a real shop or farm training; not only for the purpose of bettering the relations between them and their prospective parishioners, but to develop their own full manhood, to give them a physical grip on life, to make them master of things, to enable them to "speak with authority and not as the scribe"—the men who think only do not manufacture as well.

There is an infinite psychological relation between the hands and the brain that parents and educators do well to treat with deep respect.—*Minneapolis Journal.*

*THE HOPE INDOMITABLE*

King Hassan, well beloved, was wont to say,

When aught went wrong or any labor failed:

"Tomorrow, friends, will be another day!"  
And in that faith he slept, and so prevailed.

Long live this proverb! While the world shall roll

Tomorrow fresh shall rise from out the night

And re-endow the indomitable soul  
With courage for its never ending fight.  
No one, I say, is conquered till he yields,  
And yield he need not, while like mist from glass,

God wipes the stain of life's old battlefield,  
From every morning that he brings to pass

New day, new hope, new courage; let this be,

O soul, thy cheerful creed: what's yesterday?

Forget it, then—here lies the victor's way.  
—*South African Jewish Chronicle.*

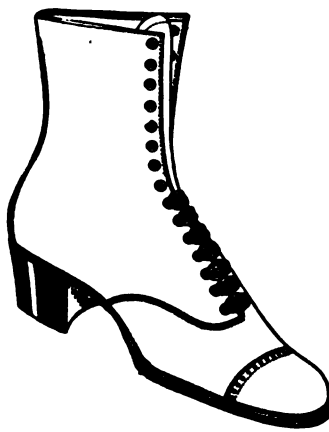
*HIS PROPERTY PROPERLY DESCRIBED*

The last will and testament of the late Eyra Jeshua Swek, Jewish merchant of London, is a novelty in the English courts, in more senses than one. It is not only written in Hebrew, but is worded in a truly Biblical phraseology.

Eyra Jeshua Swek left a large estate; he had commercial establishments in many parts of the world, as well as a good deal of real property in England. One of the bequests to his two daughters devises to them his property "with their entrances, and their exits, and everything that touches the said property, either on the ground or under the ground, with the woods, stones, walls, windows, the glass of the windows, and the doors, the keys, the rights to the fresh water, the chimneys, the gutters, and all that incloses the said property and themselves, the depth, the height, the length, the breadth, from the innermost reaches of the earth to the uttermost ends of the sky."

Will the daughters of Eyra Jeshua Swek post "No Trespassing" signs in the clouds, as a warning to passing airplanes?

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### "Humanizing" Ellis Island Proves Real Herculean Task

**Red Tape Methods Keep Mothers From Sick Children—New Commissioner Seeks Reform**


By I. K. RUSSELL, in *The Evening Mail*  
From all parts of Europe, men, women and children are rushing to America in a volume that breaks all pre-war immigration records.

Sometimes the count gets up to 10,000 a day. Often it hovers around 5,000, and it is not at all unusual for Immigration Commissioner Wallace to have an 8,000 day to exhaust his force of willing workers.

Because of this condition the immigration commissioner called to Ellis Island last week Secretary of Labor Wilson, the cabinet officer charged with responsibility for policies at the island.

Secretary Wilson and Mr. Wallace walked through all the rooms used in welcoming and examining candidates for admission to America.

An immediate result followed. It was a blanket order authorizing the immigration commissioner to increase this force by many workers, in all departments.



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### DISRAELI AND EMANCIPATION

(Continued from page 542)

due to the great Powers for the adoption of the Jewish clauses at the Congress, results therefore, in a mere substantial reiteration of Bleichroeder's contemporary statement that "it required the co-operation of all the Powers" (other than Russia). The numerous references to the services of Bleichroeder justify reprinting an interesting characterization of him, extracted by Mr. Buckle (VI 330) from a diary kept by Beaconsfield for Queen Victoria's eye during the Congress:

"July 3. The great banker of Berlin is Mr. Bleichroeder. He was originally Rothschild's agent, but the Prussian wars offered him so great opportunities, that he now almost seems to rival his former master. He has built himself a real palace, and his magnificent banquetting hall permitted him to invite the whole Plenipotentiaries and Secretaries of Embassy and the chief Ministers of the Empire. All these were present, except P. Bismarck, who never appears, except occasionally at a Royal table. Mr. Bleichroeder, however, is P. Bismarck's intimate, and according to his own account is the only individual who dares to speak the truth to His Highness. The banquetting hall, very vast and very lofty, and indeed the whole of the mansion, is built of every species of rare marble, and where it is not marble, it is gold. There was a gallery for the musicians, who played Wagner, and Wagner only, which I was very glad of, as I have rarely had an opportunity of hearing that master. After dinner, we were promenaded through the splendid saloons and picture galleries, and a ballroom fit for a fairy tale, and sitting alone on a sofa was a very mean looking little woman, covered with pearls and diamonds, who was Madame Bleichroeder and whom he had married very early in life, when he was penniless. She was unlike her husband, and by no means equal to her wondrous fortune."

In conclusion, it is well to call attention to an interesting characterization of Beaconsfield by Monypenny, inserted by Mr. Buckle in the concluding chapter of the work, which contains the following interesting passage (VI 640):

"A recent work insists that will is the distinctive characteristic of the Jewish race, and rightly points out that highly developed will-power tends to dwarf imagination. The will that swoops on its object and makes for success usually goes with a choice of material objects and success of the worldly kind. On the other hand, the brooding temperament that is essential to high imagination makes for ineffectiveness and dispersion of will-power. Where the two are combined, we

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get a man of genius. Disraeli had the will of his race in its highest expression; but he had also in a high degree the quality which Houston Chamberlain denies them, imagination."

**New York City**

**Director of Emanu-El Brotherhood Accepts Rochester Post**

Mr. Tobias Roth, who has been associated with the Emanu-El Brotherhood for the past fifteen years, will shortly sever his official connections to assume the office of executive secretary of the Jewish Young Men's Association of Rochester, N. Y.

Mr. Roth associated himself with the Brotherhood when it originally started, back in 1903, with no other activity but the conducting of religious services on Friday evenings. It was on November 30, 1905, that Mr. Roth was called to undertake the



TOBIAS ROTH

work in a small building situated at 316 East Fifth street. The rapid growth of the Social House caused the removal, in 1910, of the Brotherhood to its present quarters at 309-311 East Sixth street. In its new home, the Institution, under the guidance of Mr. Roth, increased both the quality and the diversity of its interests.

Mathias, Karbos and Isidore Rezba, three Christian boys, respectively eighteen, fifteen and ten years old, have been saved from deportation by being taken in charge by the Hebrew Sheltering and Immigrant Aid Society of America.

Mortimer L. Schiff, banker, who went abroad on a business trip to England, France and Belgium, and as chairman of the American delegation to the International Boy Scout Conference, returned on September 5 from Havre on the French liner France, convinced that the people of Europe have no faith in the League of Nations.

Definite announcement of the transfer to the New York American League Baseball Club of the property at 135th street and Amsterdam avenue, now occupied by the Hebrew Orphan Asylum, is likely within a short time. The grounds will not be laid out, however, until the new building of the Hebrew Orphan Asylum is completed.

Every Sunday night will be club night for a public entertainment of some kind under the auspices of various clubs of the Ninety-second Street Y. M. H. A.. Every holiday, either Jewish or American, will be celebrated as a Y. M. H. A. affair. The first big occasion of the kind will come on Thanksgiving Day.

The Atonement Day services of the Free Synagogue will be held Tuesday evening and Wednesday, September 21 and 22. Dr. Wise will preach on Tuesday evening on "Escaping from Ourselves: Cause and Consequence." Dr. Goldstein will preach on Wednesday morning on "What Is Israel's Greatest Sin?" and Dr. Wise's Memorial Service theme will be "The Homecoming." All these services, as well as the Children's service on the afternoon of the Atonement Day at 2 o'clock, will be held at Carnegie Hall.

Nathan Straus, Jr., Democratic nominee for State Senator in the Fifteenth Senatorial District, this week opened his father's

house at 27 West Seventy-second street, as campaign headquarters.

The Goldman Concert Band, which recently concluded its most successful series of Summer concerts at Columbia University, will give its first and only concert at Carnegie Hall on Sunday evening. October 10.

The Israel Cantor Family Society will run a dance on January 15, 1921, at Westminster Hall, for the benefit of the war sufferers. Tickets may be purchased from A. Cohen, at the committee's headquarters, 1522 Webster avenue, Bronx.

Rev. Dr. Kaufmann Kohler, President of the Union Hebrew College, and Mrs. Kohler quietly celebrated their golden wedding at the Catskill Mountain House on August 28.

**Lines Upon the Golden Wedding of Rev. Dr. and Mrs. Kaufmann Kohler**

By LEON HUHNER

Full half a century has gone  
 Since you were fondly wed.  
 "For better or for worse" it was,  
 As the old service read;  
 But both resolved life's song must be  
 A sweet and glorious symphony,  
 By the Great Master led.  
 You started then, with spirits bold,  
 Two hearts that rang as true as gold.

At times, when Care's discordant note  
 The tuneful song depressed,

It then was harmonized at once  
 By her who knew it best;  
 Until life's music flowed again  
 Far richer than its course had been,  
 By her sweet effort blessed.  
 Though tempests roared, and thunders  
 rolled,  
 She made life's song a song of gold.

Untiring, firm, with dauntless faith,  
 To noble impulse true,  
 The scholar battled till he won  
 Life's priceless laurels, too;  
 While she, the wife and mother, stood  
 Beside him, like an angel good,  
 To counsel and to do.  
 The years that all these struggles hold,  
 They now are memories of gold.

And every year your wedding day  
 Returned with richer glow;  
 It grew more precious till it turned  
 To silver long ago.  
 Love is the key to happiness  
 Which came to you that day, to bless  
 Your journey here below;  
 And Time, the alchemist of old,  
 Has turned your wedding day to gold.

Your children and your many friends  
 Greet you with ecstasy,  
 Were every wish of theirs a rose,  
 A bower this would be.  
 May many happy years prolong  
 The mellow music of your song,  
 In sweetest melody,  
 And may for you the future hold  
 The joys that scintillate like gold.



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And yet the raw wood is but the smallest part. Labor, design and artistry of finish are ninety per cent. of the value.

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## From the Four Corners

*News of People and Events*

The Associated Y. M. and Y. W. H. A.'s of New England held their tenth annual convention at Portland, Maine, September 3, 4, 5 and 6.

The B'nai Abram Congregation of Minneapolis last week dedicated its new synagogue at Thirteenth avenue, south, and Ninth street.

Rabbi Harry Cohen, of the West Side Congregation B'nai Israel, Cleveland, has accepted a call to the rabbinate of the Congregation B'rith Sholom of Bethlehem, Pa.

An appropriation of \$250,000 for reconstruction work in Palestine has been recommended to the Reconstruction Committee of the J. D. C. in charge of the J. D. C.'s \$5,000,000 Reconstruction and Rehabilitation fund.

The Department of Labor on appeal by Ellis Island Commissioner Wallis, decided to reduce the railroad rates of immigrants who bought steamship tickets before the new rates went into effect.

The name of Philip H. Lustig, president of Keep Street Temple, Brooklyn, is prominently mentioned as a member of the executive board of the Union of American Hebrew Congregations.

Upon their return to Detroit from Point Pleasant, N. J., where they spent their vacation, Rabbi and Mrs. Leo M. Franklin found awaiting them at their door a Paige Sedan, the gift of friends and members of Temple Beth-El.

The conventions of the Zionist Organization of America and the Mizrahi Organization of America will take place respectively in November and October this year.

A number of new clubhouses and golf links have been added to the beautiful recreation spots of Chicago Jewry and the latest acquisition is the beautiful home of the new Bryn Mawr County Club at the city limits, Crawford and Devon avenues.

Fusion of two Jewish charitable organizations—the Federated and the United Charities of Baltimore, Md.—is forecast in the thirteenth joint report of the Federated Charities and constituent societies, which gives a summary of the work accomplished by the organizations in the past year.

Another novel of Spanish life by V. Blasco Ibanez is promised for fall publication by E. P. Dutton & Co. Its English title is "Enemies of Women," and its theme is the agreement entered into by a group of men to forswear the society of women and what happened afterward when certain attractive women appeared upon the scene.

The Federal census has revealed that there are 382,039 residents of New York State between the ages of 21 and 50 who are either illiterate or cannot speak English. The State Education Department now has the names and addresses of these persons and every effort will be made to reach them and start them on the way to learn the language.

The Jewish situation in Poland, according to the Jewish Correspondence Bureau, is still growing more critical. The entire Jewish press is under the strict supervision of the censor and all excesses remain unreported. The club of the Jewish Journalists was again raided but nothing was found and no arrests were made.

## Persons Talked About

Dr. Albert S. Hyman, former assistant superintendent of Long Island Hospital, Boston, has been elected superintendent of Mount Sinai Hospital, Philadelphia.

Cantor Joseph Rabinowitz, the dean of Pacific Coast cantors, celebrated his thirtieth anniversary with Temple Beth Israel of San Francisco.

Rabbi Samuel S. Mayerberg, for the last three years assistant to Dr. Leo M. Franklin at Temple Beth-El, Detroit, has accepted a call to the pulpit of Congregation B'nai Yeshurun at Dayton, Ohio.

Marc Klaw, the theatrical producer, returned from abroad on the Adriatic on September 11, after an absence of fifteen weeks, bringing with him English and Continental successes for production in the United States this season.

Mischa Elman, the violinist, has been decorated by the King of the Belgians, according to a cable dispatch received from Eugene Ysaye, who conducted a musical festival in honor of the Vieuxtemps centenary at Verviers, Belgium, where Elman appeared.

Dr. Louis S. Rubinsohn, Grand Master of the Independent Order B'rith Sholom, died in the Jewish Hospital, Philadelphia, August 19, from a serious operation. Dr. Rubinsohn, who was fifty-nine years of age, originally came to this country some thirty years back from Lithuania. He headed the B'rith Sholom Order for the past six years and was a member of the executive of the American Jewish Congress.

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**W**ITH the return of vacationists to town there come several interesting announcements of marriages and betrothals.

The Waldorf-Astoria was the scene of the wedding of Miss Ruth Heiman, daughter of Mr. and Mrs. Henry Heiman, of 64 West Eighty-fifth street, and Dr. Daniel Poll, of 103 East Eighty-fourth street, son of Mr. and Mrs. William Poll, on Wednesday evening, September eighth, at six-thirty o'clock. The Rev. Dr. Joseph Silverman officiated. The bride wore a gown of white satin with pearls and crystals, and point lace sleeves. Her veil was of the old family rose point lace. She carried a shower bouquet of orchids and lilies-of-the-valley. Mrs. Simon Saks was the matron of honor. The bridesmaids were the Misses Miriam Bachrach, Marcella Franken, Alma Levy, Stella Rosenbloom, Dorothy Mass and Mildred Morris. Arthur Poll, a brother of the bridegroom, was best man, and the ushers were Dr. Geist, Dr. Edelman, Dr. Emsheiner, Arthur Heiman, Sol and Lou Goldsmith. The ceremony was followed by a reception, dinner and dance for 150 guests.

Miss Helen Livingston, daughter of Mr. Benjamin Livingston, of 136 East Eightieth street, and Mr. Sidney James Weinberg, of Brooklyn, were married on the afternoon of September 2, at the home of the bride's father, in Far Rockaway, L. I. The ceremony was performed by the Rev. Dr. I. Goldfarb, of Brooklyn, in the presence of only the immediate relatives of the couple, owing to the recent death of the bride's mother. The bride was unattended. Mr. and Mrs. Weinberg left by motor for a trip through the New England States. Upon their return, they will reside at Woodmere, L. I., where they have taken a cottage. Mr. Weinberg is a graduate of Columbia University and is a banker. He is a member of the City Athletic, Woodmere Country,

Moriches Yacht, Union League and Bankers Clubs.

Mr. and Mrs. Max Wiesen, of 640 Riverside Drive, have announced the engagement of their daughter, Miss Lillian Wiesen, to Mr. Philip Leff, son of Mr. and Mrs. Max Leff, of Brooklyn. Mr. Leff is a member of the firm of the National Spinning Company of Brooklyn.

The marriage of Miss Frances Heine- man, daughter of Mr. and Mrs. I. Heine- man, to Mr. Arthur Cane, took place on Thursday, September 2. Dr. Stephen S. Wise performed the ceremony.

Mr. and Mrs. Max Kashowitz, of 210 Riverside Drive, have announced the engagement of their daughter, Miss Sylvia Kashowitz, to Mr. Jack Herzog, son of Mr. and Mrs. Philip Herzog, of 676 River- side Drive.

Mr. and Mrs. I. Stern, of 650 West End avenue, have announced the engage- ment of their daughter, Miss Amy L. Stern, to Mr. Irving Bookman, son of Mr. and Mrs. Ralph Bookman.

The marriage of Miss Molly Schaffer, daughter of Rev. Dr. and Mrs. S. Schaf- fer, of Baltimore, Md., and Mr. Phillip Barish, of New York, took place on Sun- day, September 5.

Mr. and Mrs. Stanley Isaacs are at their Park avenue home, having just returned from Maine.

Mrs. B. Lerburger, who has been spend- ing the Summer at the Royal Palace Hotel, Atlantic City, is at her city home.

The Drucker family have arrived at their home at 808 West End avenue, after sum- mering at the Rangeley Lakes, in Maine.

Mr. and Mrs. Arnold Belais and their baby daughter are at Stony Creek, Conn.

After a visit to New York, Atlantic City and other points in the East, Dr. and Mrs. Solon Wilson and their daughter, Miss Muriel Wilson, have arrived at their home in New Orleans, La.

Among those arriving in this city from Pittsburgh were Mr. Leo Ferber, Mrs. G. Oestreicher, Miss Isador Rothstein, Mr. Hyman Abramovitz, Mr. and Mrs. Her- man Leibowitz.

Mr. and Mrs. Michael Hirsch, of Mon- treal, Canada, are at present at Hartford, Conn., from where they expect to proceed to New York and Atlantic City.

Mrs. M. Seigler and Miss Ida Seigler have returned to their home in Montreal after a trip to New York and Asbury Park, N. J.

Mrs. Charles H. Miller and daughter, Miss Irma Miller, of Lawrence, L. I., have gone to Old Forge, in The Adirondacks.

Visitors from New Orleans include Mr. and Mrs. Joseph Kronacher and their twin daughters, Mr. and Mrs. William Lengs- field, Mr. and Mrs. Henry C. Lazard, Miss Coralie Aschaffenburg and her brother, Mr. Eugene Aschaffenburg, Mr. Simon Klein and Miss Charlotte Klein, Mr. and Mrs. George M. Stern, Mrs. Gus D. Levy and Miss Nathalie Levy, Mr. and Mrs. Eldon Lazarus, Mr. and Mrs. Jacques Hey- man.

Dr. and Mrs. Maurice H. Harris have returned to their home at 254 West 103rd street.

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**Society and Its Doings**

Mr. and Mrs. Alex. Cahn are the guests of the latter's sister, Mrs. M. de Costa, at their cottage at Long Beach, L. I.

Mr. and Mrs. William Levy, who have been summering at Twin Mountain House, N. H., are now at Stony Creek, Conn.

The Misses Naomi and A. Ruth Ranson are spending a brief vacation in Atlantic City.

On Thursday, September ninth, Mr. and Mrs. S. Aronstein, Mr. Morris Firstenberg, Mr. and Mrs. Ignatz Kann, Miss Matilda Klein and Mr. G. Levey sailed for Europe on the S. S. France, of the French Company.

Mr. and Mrs. Emil Goodkind, who have been at the Twin Mountain House, are now at the Hotel Peter Stuyvesant, Central Park West and Eighty-sixth street.

Dr. Julian H. Miller has returned to his home in St. Louis. Mrs. Miller and children will remain for another month at Long Beach, L. I., before returning home.

Mr. and Mrs. Samuel Hirsch, of 1610 Montgomery avenue, Philadelphia, have recently announced the engagement of their daughter, Miss Ida R. Hirsch, to Mr. Raymond S. Lederer, of New York City.

Mr. and Mrs. Leon Cohen, after passing several weeks in New York and Atlantic City, have returned to their home in St. Louis, Missouri.

Mr. and Mrs. Abe Lang, and their son, Carl, of 19 West Sixty-ninth street, have returned to their apartment from a summer spent at the Hotel Nassau, Long Beach.

Col. and Mrs. Samuel D. Lit, of Philadelphia, who have been spending the summer at Barker, Maine, have left for Yellowstone Park, Lake Louise and Banff, Canada, to be gone until the end of the month.

Dr. Max Ghertler, of the Department of Health of this city, was recently the guest of his cousins, Mr. and Mrs. Meier I. Borell, at their home, 151 Floral avenue, Portland, Oregon, from where he went to San Francisco, to attend the Health Association.

Mr. and Mrs. Benjamin Schloss and their daughter, Mrs. Marjorie Steindler, have returned from their trip abroad.

Mr. and Mrs. Alvin Mayer have returned to Sonneborn's, at Far Rockaway, from a delightful trip through Canada, Saratoga and Lake George.

Mr. and Mrs. Ephraim Lederer, who have been spending the month at Squirrel Island, Maine, returned to their apartments at the Powelton, in Philadelphia.

An informal dance was held on Saturday evening, at the Woodmere Country Club, Long Island.

Mr. J. M. Winter, of South St. Clair street, Pittsburg, has returned from a visit to New York City.

Miss Regina Wolf, of Hobart street, Pittsburg, is visiting friends in New York City.


Mr. and Mrs. L. J. Goldstein, of Homestead, Pa., are visiting in Atlantic City and New York.

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## Society and Its Doings

Mr. William C. Popper, who spent the Summer at Long Beach, is at his home at 8 West Ninety-first street.

Mrs. Ira Leo Bamberger, after spending the summer at The Greenbrier, White Sulphur Springs, W. Va., has returned to her home at 2 West Fifty-sixth Street.

Judge and Mrs. Irving Lehman have arrived from a trip to the Pacific Coast.

Mr. and Mrs. N. Taylor Philips, who have been spending the summer at Bay of Naples, N. Y., are touring the Adirondacks and White Mountains, and are soon expected to arrive in the city.

Mr. and Mrs. William D. Sporborg and family, and Miss Eda Amberg, after summing at Cobbossee Colony, Me., are making an extensive automobile trip and will be at their home in Portchester, N. Y., shortly.

Judge and Mrs. Julian W. Mack, and Mr. and Mrs. Fred A. Mack, and family, have just returned from a month's stay at The Greenbrier, White Sulphur Springs.

Mr. and Mrs. Max Wiesen, of 640 Riverside Drive, New York, have announced the engagement of their daughter, Miss Lillian Wiesen, to Mr. Philip Leff, son of Mr. and Mrs. Max Leff of Brooklyn. Mr. Leff is a member of the firm of the National Spinning Company of Brooklyn, and is very well known in business circles.

Mr. and Mrs. Richard I. N. Weingart will spend the winter in Atlantic City.

Mr. and Mrs. Dan Stern, of 525 West End Avenue, spent a few weeks at the Colonial Club in Albany, taking part in a golf tournament.

Mr. and Mrs. Henry Hofheimer, of 306 West Ninety-fourth Street, are to be congratulated on the birth of a daughter, Babette.

The marriage of Miss Alma Leve, daughter of Mr. and Mrs. J. Frank Leve, of 306 West Ninety-fourth street, and William Saqui, son of Mr. and Mrs. Samuel Saqui, of Far Rockaway, L. I., will take place on the afternoon of September 23, at the country home of the bride's parents in Far Rockaway.

## Additional New Year Greetings

ARONSON—Mr. and Mrs. Max Aronson and family, of 21 East Eighty-second street, wish their friends a very happy New Year.

FISHEL—Mr. and Mrs. Max Fishel, of Far Rockaway, N. Y., wish their relatives and friends a happy and prosperous New Year.

HAMBERGER—Mr. and Mrs. Moses Hamburger and their daughter Gertrude, of 271 East Broadway, wish all their relatives and friends a happy and prosperous New Year.

HOCH—Leshono Tovo Tikusevi Vesechusmi Lealtar Lechaim are the sincerest wishes of Mr. and Mrs. Philip L. Hoch, 1025 Bryant avenue, Bronx, N. Y., to all their relatives and friends.

LURIE—Mr. and Mrs. Leib Lurie, of 1451 Union street, Brooklyn, extend sincerest greetings for the New Year, to their friends and relatives.

SHIDLOVSKY—Mr. and Mrs. Morris Shidlovsky, of 1455 Lexington avenue, wish their relatives and friends a very happy New Year.

## New Year Greetings

AMDUR—Mr. and Mrs. Louis Amdur and family, of Edgemere, L. I., wish their friends and relatives a happy and prosperous New Year.

COLEMAN—Mr. and Mrs. Moe Coleman, of 205 Bay 32nd Street, Bensonhurst, extend their best wishes to all friends for a happy and prosperous New Year.

EDELHERTZ—Mr. and Mrs. Bernard Edelhertz and family, of 400 West One Hundred and Fiftieth street, take this means of extending sincerest New Year greetings to their friends and relatives.

FOLGEMAN—Mr. and Mrs. Morris Folgeman extend to their relatives and friends best wishes for a happy and prosperous New Year.

GERSTEL—Mr. and Mrs. Emil Gerstel, of Gerstels Lelande Hotel, Atlantic City, N. J., wish to extend to their friends and patrons, their very best wishes for a happy and prosperous New Year.

GOLDBERG—Mr. and Mrs. Meyer Goldberg of Central Avenue, Lawrence, L. I., extend sincerest New Year greetings to their friends and relatives.

GREENBERG—Mr. and Mrs. A. Greenberg, of 644 Riverside Drive, extend their best wishes for the New Year to all their relatives and friends.

HERRNSTADT—Mrs. George H. Herrnstadt and family, of 260 Riverside Drive, wish their relatives and friends a happy and prosperous New Year.

HIRSCH—Mr. and Mrs. Max Hirsh, wish to extend to their relatives and friends their best wishes for the New Year.

JACHES—Rev. Philip Jaches desires to extend to his friends his best wishes for a happy and prosperous New Year.

KEIDAN—Mr. W. H. Keidan, of Detroit and New York, wishes his relatives and friends a happy New Year.

KELLER—Dr. Henry Keller, of 143 West Eighty-sixth street, New York City, wishes all his friends and relatives a very happy and prosperous New Year.

LACK—Mr. and Mrs. Nathan Lack, of 1864 Seventh Avenue, now residing at Edgemere, wish their friends a happy and prosperous New Year.

LICHTENTHAL—Mr. and Mrs. Joseph Lichtenthal, of 156 Second Avenue, wish a happy and prosperous New Year to all their relatives and friends.

LIDZ—Mr. and Mrs. Israel Lidz, of 1076 Gipson Place, Far Rockaway, wish their relatives and friends a happy New Year.

MANDEL—Mr. and Mrs. Max Mandel, of 574 West End Avenue, extend their sincerest greetings for the New Year to their friends and relatives.

MELZER—Mr. and Mrs. A. Melzer, of 372 Brooklyn Avenue, Brooklyn, N. Y., wish all their friends and relatives a happy and prosperous New Year.

NEWMARK—The Rev. and Mrs. Hyman Newmark, of 567 West One Hundred and Forty-ninth street, extend New Year's greetings to members and seat holders of Temple Israel and to relatives and friends everywhere.

PIKE—Mr. and Mrs. I. Pike and family extend to their relatives and friends best wishes for a happy and prosperous New Year.

SHAPIRO—Mr. and Mrs. Sol. Shapiro, of 35 Mount Morris Park West, and of the firm of Levinson & Shapiro, Inc., wish all their relatives, friends and patrons a happy and prosperous New Year.

SILVERSTEIN—Mr. and Mrs. Elias Silverstein and family, of 350 West Eighty-eighth street, wish to extend to their relatives and friends a happy and prosperous New Year.

WACHMAN—Mr. J. M. Wachman and family, of 889 St. Nicholas avenue, extend their best wishes for a happy New Year to all their friends and relatives.

WILLIAMS—Mr. and Mrs. Max Williams, of 878 Macy Place, extend their sincere greetings for the New Year to all their friends and relatives.

## No Excuse for Prejudice, Says Southern Paper

The following editorial article appeared in *The Birmingham (Ala.) News*, under date of September 4.

## AN UNWORTHY ATTACK ON THE JEWS: DESERVED TRIBUTE IS PAID TO RACE

*The News* reprints today a tribute to the Jewish people written by Arthur Brisbane and published recently in *The New York American*. It is a masterly answer to those who endeavor to foster anti-Semitic prejudice, and particularly to the propaganda that has recently been distributed through Henry Ford's magazine, *The Dearborn Independent*. *The News* commends it to all of its readers. It is worth more than a casual reading, and it is particularly fitting that Gentiles should study it.

There is very little anti-Semitic prejudice in Birmingham, but whatever there is of such feeling is just that much more than should be permitted to exist. There are several factors involved in Birmingham's friendly feeling toward its Jewish citizens and toward Jewish people in general. One lies in the fact that Birmingham is a new town, where men stand upon their merits, their own achievements, rather than where they came from, how they were born, or what is their religion.

But the chief factor probably lies in the quality and character of the Jewish citizenship of this community. Birmingham has a large number of Jewish citizens of the very highest type. Not only have they proven successful in merchandising and trade, but they are leaders of civic thought and community welfare. The most nearly typical example that comes to mind is that a team captained by a Jew raised the largest amount for a handsome home for the Young Men's Christian Association a few years ago. Men of that type would break down any barriers of prejudice.

During the war Birmingham had no more actively patriotic class of citizens than the Jews. During the period of reconstruction they have been constantly at work for the good of the whole community.

The Jew should have no special privileges, nor does he ask any. He seeks merely to be placed upon an equal footing with his Gentile neighbors. In his pride of race, tracing his ancestry back to the days of David and Solomon, he glories in the history and traditions of his people. He traces the story of his race through the darkness of mediaeval dungeons, where only the indomitable courage and ability of a mighty strain could have survived. He sorrows over the persecutions, the massacres, the tortures that have been his lot. He looks with indignation upon the pogroms of Russia and of newly liberated Poland. He gazes into the future and sees his people, slowly but surely, building back to their ancient glories when they were the kings and princes of the earth and his persecutors, as Disraeli said, were wild barbarians roving the woods, eating roots and tearing the raw flesh from the carcass of the slain animal. He bears no malice toward those who, in the name of a lowly, meek Jew, who preached love toward all, malice toward none, have cast his people into prison, beaten him with stripes, seized their lands and gold and even nailed them to the cross of prejudice and burned them at the stake of ignorance and superstition. He looks only for the day when the Jew shall return to his own, not only of power and riches—for he has won those by right of his own might in all ages and all climes—but of respect, admiration, brotherly love. Speed the day when these shall be his in the minds of all, when the Jew's contribution to civilization and progress shall be emblazoned on the shield of the world's mind unmarked by the bar sinister of prejudice and ignorance.

**M. H. Associations Laud Friedlaender and Cantor**

Executives directing the Young Men's Hebrew and Kindred Associations in the Metropolitan District, adopted the following resolutions in honor of the memory of Prof. Israel Friedlaender and Dr. Bernard Cantor, who were killed by bandits in the Ukraine on July 7:

We have been shocked and dismayed to learn of the tragic deaths that befell Professor Israel Friedlaender and Rabbi Bernard Cantor, while on a mission of mercy in carrying aid and assistance to our suffering brethren of the Ukraine. Alike our grief at their fate and our admiration of their heroism prompts us to add these words to the tributes made to their sainted memory by the Jewry of the whole world.

No soldier ever went more bravely to the battlefield than did these men venture forth, regardless of all peril, to relieve the distress of our people. They held their high purpose to be a sacred duty, and died in its performance. They have joined the heroes and martyrs who, in every generation, have risen from our midst, and have given their lives for the perpetuation of our race and our faith.

Their supreme sacrifice has not been made in vain. Their names will always be an inspiration to all those who labor for the

good of mankind; and the welfare of humanity, calling as with a stirring trumpet-peak, for renewed efforts, for greater labor, for more complete self-subordination, and for indomitable and unconquerable will in the face of the greatest difficulties and dangers.

We are stirred with the deepest sympathy for the bereaved families, who have all Israel for their fellow-mourners. May by the thought of the noble cause in which their sorrow in some measure be tempered their dear ones were taken away, and by the knowledge that the names of Professor Friedlaender and Rabbi Cantor will never pass away from the chronicles nor from the hearts of the Jewish people.

(Signed) H. W. BERGOFFEN,  
President Association of Executives of  
Y. M. H. & K. A., Metropolitan District.

**Memorial Meeting to Rabbi Cantor in Buffalo**

One of the most impressive meetings ever held by the Jewish community of Buffalo took place in the Temple Centre of Temple Beth Zion, Delaware avenue, on Tuesday evening, September 7, by way of a memorial to Rabbi Bernard Cantor, who was born and went to school in Buffalo. All the elements of the community participated.

The outstanding feature of the evening was a most inspiring address by Miss Irma Abramowicz May of Lemberg, Poland, betrothed of Rabbi Cantor. She spoke a perfect English with the most delightful accent, having learned the language in childhood from her governess and in foreign schools. This was the first public address which Miss May has given since coming to America shortly after the death of Rabbi Cantor to be with the young rabbi's mother and to offer her services to the Joint Distribution Committee.

Other speakers were Rabbi Louis J. Koppald, of Temple Beth Zion, Rabbi N. H. Ebin of the Buffalo Kehillah, Mr. Herman Wile, president of Temple Beth Zion, and a life-long friend of Rabbi Cantor, and Mr. Charles Blumenthal, of the Talmud Torah of Buffalo and a former teacher of the young rabbi. The "Male Rachamim" and the "Eli, Eli" were rendered by Rev. B. Schachtel, the cantor of the conservative synagogue of Buffalo.

The father and mother of Rabbi Cantor, as well as the other members of his family, were present.

**Inter-Organization Events to Feature Y. M. H. A. Season**

An important program of Inter-Y. M. H. A. activities is planned for the coming season. A recent meeting of the executives of the Y. M. H. A.'s and Y. W. H. A.'s adopted a detailed schedule of events, both athletic and cultural, in which the Y. M. H. A. will compete and co-operate.

Athletic competition will include soccer, basketball, indoor track meet, gymnasium, boxing and wrestling meet, baseball, tennis and swimming. Competition will take place also in debating, declamation and oratorical contests, chess and checkers and glee club activities.

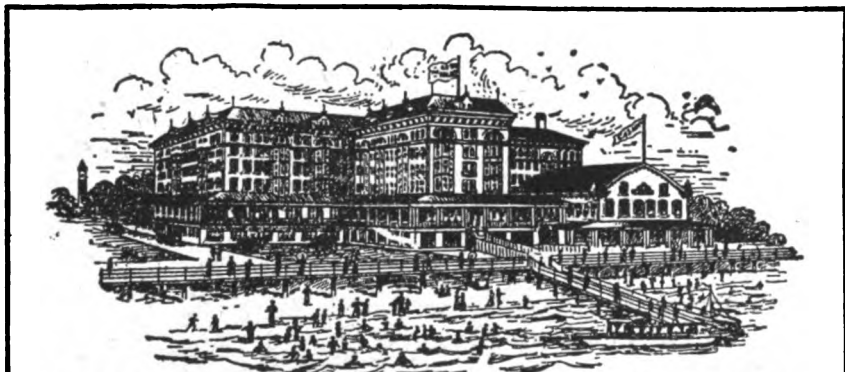
Successful dramatic and musical events which were held in one Association will be repeated as often as possible in others.

The New Rochelle Y. M. H. A. had a successful tennis team this summer.

**Army Educational Centers for Young Foreigners**

Orders have been sent out by Major General P. C. Harris, the Adjutant General of the United States Army in charge of recruiting, concerning the enlistment of young foreigners who do not speak English and illiterates who desire education. Classes in elementary English and other grammar school subjects are now organized. The new schools are at Camp Jackson, S. C.; Camp Pike, Ark.; Camp Grant, Ill.; Camp Travis, Tex., and Camp Lewis, Wash. These are recruit educational centres modeled after the one which has been so successful at Camp Upton, N. Y., now transferred to Camp Dix, N. J.

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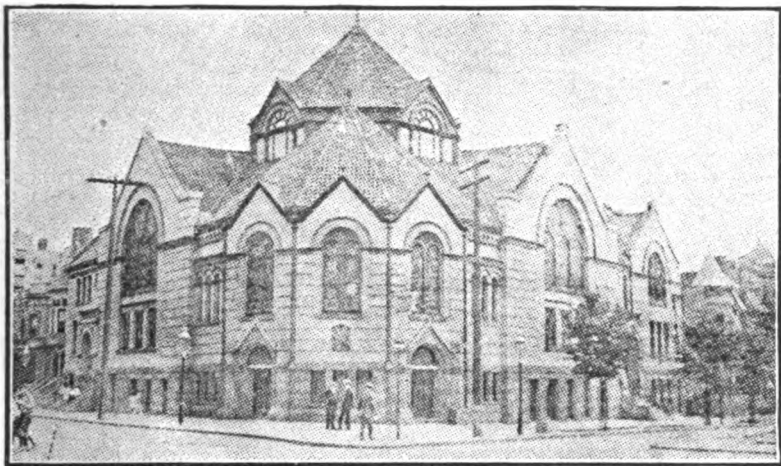
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**Bronx Free Synagogue  
to Conduct Community  
Center Fund Campaign**

**Rabbi Louis I. Newman, Associate of  
Dr. Stephen S. Wise, Tells of Plans  
for a "Synagogue for the  
Jewish Masses"**

The Bronx Free Synagogue, of which Rabbi Louis I. Newman, associated with Dr. Stephen S. Wise, is leader, is holding its High Holiday Services in the Prospect Avenue-Macy Place Methodist Church (one block from the Prospect Avenue subway station) on New Year and Day of Atonement this year. During the Holyday Period,



PROPOSED BRONX FREE SYNAGOGUE COMMUNITY CENTER

policy of the 'Open Door' for young and old will afford. We will create a true 'Synagogue of the Jewish Masses' which will carry the principles of modern Judaism to the great throngs in the congested districts of the city."

Rabbi Newman enters into the fourth year of his service in the Bronx Free Synagogue, which is a constituent division of the Free Synagogue movement of New York. Rabbi Newman has won increasing recognition as an organizer, a communal leader, and a speaker of unusual distinction and eloquence. He has recently returned from a transcontinental trip on behalf of the Palestine Restoration Fund for which he spoke in cities of California, Ohio, Indiana and Kentucky. He is a graduate of Brown, California and Columbia universi-

a campaign will be launched for \$125,000 for the purchase of the church as the Bronx Free Synagogue Community Center.

During the campaign and the period of the High Holydays, several large meetings will be held at the church, including assemblies on Friday evenings, September 17 and 24, at 8:30 o'clock. Rabbi Wise, Justice Abram I. Elkus and Joseph M. Levine, President of the Bronx Free Synagogue, will deliver addresses. The public will be welcome.

In speaking of the coming campaign, Rabbi Louis I. Newman said: "We plan to make the Bronx Free Synagogue in the new and beautiful headquarters we hope to secure through the purchase of the church, a Community Center for young and old, with accommodations for religious, cultural, social service, and recreational activities. Our platform as a Free Synagogue will be: 'Liberal Judaism, the free pulpit, the unassigned seat, the voluntary membership contribution, the social service program, and the Synagogue as a civic center.'

"Our Religious and Hebrew School, with 35 classrooms, will accommodate 1,000 children; we will organize the unaffiliated high school and college young people of the Bronx into clubs and classes; we will furnish meeting rooms for Young Judea and Boy Scout groups; we will develop our Synagogue League for young adults, our Parents' Association for fathers and mothers of our school children. We will conduct educational work through our Community Open Forum, our Teachers' Association, our class on 'The Jew in Modern Literature,' our work in the church annex in business courses and the teaching of English literature and language. Dramatic activities will be fostered; the gymnasium will afford facilities for recreational groups; sociable affairs will be held regularly.

"One of our foremost tasks will be in the field of social service, through the training of volunteer neighborhood visitors, ward and desk workers in connection with Lebanon and other Bronx hospitals. In short, we will make the Bronx Free Synagogue a Community Rallying Center for those of the 300,000 Jews in the borough and for the public at large, who desire to avail themselves of the opportunities our

ties, is the author of several works in the field of Jewish and general scholarship, is a member of several national academic societies, was President of the Intercollegiate Menorah Association, is connected with many Bronx Jewish and civic groups, and is a Vice-President of the Bronx Children's Society.

**Letters to the Editor**

**Politics and Judaism Must Not Be Partners**

Dear Sir: Please accept the thanks of a reader for your timely editorial comment on Judge Hartman's activities relative to Primary Day.

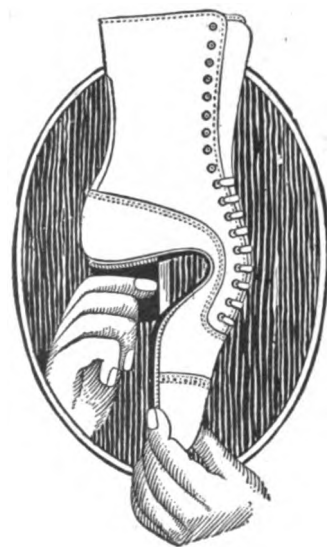
There is altogether too much of this sort of thing going on in certain quarters where politics and "Judaism" are being worked as partners, *ad nauseam*.

It is difficult to find a good reason for continually asking for this or that exception or privilege or courtesy just because we happen to be Jews and our rites happen to coincide with legalized governmental activities. Let us not stand out as a people apart from the rest of the community. Let us avoid seeking exemptions and exceptions because of our religious views and scruples. Let us remember that we are Americans, no different from other American citizens, and that our Holy Days are peculiarly sacred to ourselves alone and are not to be made the excuse for political or social aggrandizement of any individual or association of men. It is to be hoped Governor Smith will pay no attention to the appeal.

A. L. WOLBARST.

New York, September 5, 1920.

WALTER DAMROSCH, conductor of the New York Symphony Orchestra, sailed from Europe for home September 11 on the *Lafayette*. After the tour of Europe of the New York Symphony Orchestra, the conductor has been spending his time on the beach at Etretat, France. Mr. Damrosch is an enthusiast for water sports; however, he writes that the remaining days of his vacation are lying heavy on his hands and that he is anxious to get back into harness.



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**Funeral Services of Harry Cutler**

PROVIDENCE, R. I., Sept. 2.—The funeral of the late Colonel Harry Cutler, of this city, prominent Jewish citizen and jewelry manufacturer, who died in London, August 28, will be held here in Temple Beth-El probably September 16, it was announced today. The body will leave for New York on the steamer Caronia Saturday.

[The funeral was held yesterday as scheduled. A representative of THE AMERICAN HEBREW attended the services. His report reached us too late for insertion in this week's issue.]

The dedication celebration of the Orthodox Old Home on East Grand and Blair avenues, St. Louis, was held on August 29.

## Pulpit Topics

**SINAI TEMPLE**—Stebbins ave. and East 163rd st. On Sabbath morning Rabbi Max Reichler will speak on "Repentance." Yom Kippur evening on "An Attuned Soul." Yom Kippur morning, "Invisible Realities."

**TEMPLE ISRAEL**—120th st. at Lenox ave. Dr. Harris will speak on Yom Kippur evening on "Slander," and Yom Kippur on "The Temple" and "Life's Immortalities."

**CONGREGATION MONTEFIORE**—Hewitt ave. and Macy place. Rabbi Nathan Blichman will speak on Sabbath evening on "Man's Two Natures." Yom Kippur morning, "Why We Fast." Kol Nidre, "Our Spiritual Reawakening."

**WEST END SYNAGOGUE**—160 West 82nd St. Rabbi Nathan Stern will speak on Kol Nidre on "Arresting a Catastrophe." Yom Kippur day, morning service, Dr. Mendes will preach. Children's service, "A Child's Prayer." Memorial service, "Love's Resurrection."

**B'NAI ISRAEL**—257 West 88th st. Rabbi Isaac Goldstein will speak on Saturday morning on "New Starts in Life," and on Yom Kippur, "Quality vs. Quantity."

**AGUDATH JESHURUN**—113 East 86th st.—Rev. Dr. G. Schulman will speak Kol Nidre evening on "The Olive Branch." Yom Kippur morning, "The Jewish Problem." Yom Kippur evening, "Zionism—Its Facts and Fallacies."

**CONGREGATION MT. SINAI ANSHE EMETH**—600 West 181st st. Rabbi L. Zinsler will speak on Sabbath morning on "The Value of Life."

**MR. NEBOH**—155th st. and Broadway. Rabbi Aaron Eiseman will preach Sabbath morning on "What Is True Repentance?" "A New Jew's Motto." Kol Nidre, "Messengers at the Gate of Man's Soul." Yom Kippur, "Vital Questions." Memorial service at 3 o'clock.

**HEBREW TABERNACLE**—Broadway and 158th st. Rabbi I. Mortimer Bloom, Friday at 8 p. m., "Judgment and Forgiveness." Saturday at 9.30, "The Step Between"; at 11 a. m., "Repenting and Repeating." Atonement services, Tuesday, 6.30 p. m.; Wednesday at 8.30 a. m. (Memorial at 11.30 a. m.). Sermon subjects, Tuesday, "The Song of the Jew's Soul"; Wednesday, "He Prayeth Best"; Memorial, "The Beautiful Adventure"; Neilah, "The Light That Lives."

**TIFFERETH ISRAEL OF BEDFORD AND FORDHAM, BRONX**—2481 Valentine ave. Rabbi Mayer Kopfschein will speak Kol Nidre on "The Call from the Cradle," and Yom Kippur on "The Call from the Grave."

**Y. W. H. A.**—31 West 110th st. Rabbi L. Schwefel will speak on Kol Nidre on "The Broken Heart," and Yom Kippur on "Can the Dead Live."

**TEMPLE RODEPH SHOLOM**—63rd st. and Lexington ave. Rabbi Rudolph Grossman will speak on Saturday, September 18, on "The Psalmists Prayer." Kol Nidre, 9 p. m., "Impure Waters Purified." Yom Kippur morning, "Jew—Know

Thyself." Yom Kippur afternoon, "The Balm of Healing."

**TEMPLE ISRAEL OF BROOKLYN**—Bedford and Lafayette aves., Brooklyn. Rabbi Louis D. Gross will speak Saturday morning at 10 o'clock on "Saints and Sinners." Tuesday evening, 8 o'clock, on "Fine Feathers," and Wednesday morning at 10 o'clock on "Social Salvation."

**B'NAI ISRAEL OF BAY RIDGE**—4th ave. and 54th st., Brooklyn. Rabbi Jacob Katz will preach at each service.

**NINTH STREET TEMPLE**—Brooklyn, N. Y. Rabbi M. Friedlander will speak Friday evening on "Introspection." Yom Kippur eve on "Peace." Yom Kippur, "Standard of Jewishness."

**TEMPLE PETACH TIKVAH**—Lincoln place and Rochester, Brooklyn. Rev. Dr. H. Melamed will speak Sabbath morning on "Charity, Prayer and Repentance." Kol Nidre on "Forgiveness." Yom Kippur on "Confession."

**THE CONSTRUCTIVE SYNAGOGUE**—Brooklyn, N. Y. Rev. David Levine will speak Kol Nidre at 6.30 on "The Power of a Purpose." Wednesday morning, "Yom Kippur Message of Constructive Judaism." Memorial service on "Enshrined in Our Hearts," at 3 o'clock.

**WANTED**—Matron in Jewish Orphanage. Must be good housekeeper and refined. Apply "Supt.," AMERICAN HEBREW.

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**POSITION** as resident worker is open to a Jewish woman who has had experience in social work, and knows the problems in the supervision of housing young women. Box 70, AMERICAN HEBREW.

**YOUNG LADY** seeks room and board with refined family in East or West Harlem. Box 71, AMERICAN HEBREW.

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**GIRLS' Supervisor.** State everything in first letter, including salary expected. Apply Dr. J. Ludwig Stern, Superintendent, Hebrew Orphans Home, 12th St. and Green Lane, Philadelphia, Pa.

**RABBI** desired for Temple Beth Emeth, Albany, N. Y. Graduate of Hebrew Union College preferred. Pulpit now vacant. All communications will be regarded as strictly confidential. Samuel Hessberg, President, 24 James Street, Albany, N. Y.

**YOUNG LADY**, college graduate, looking for part time position. Settlement or social work preferred. Special field domestic art and sciences. Address Box 45, Sharpe, 206 Broadway, New York.

**CULTURED Southern Jewess**, now in New York, has accommodation for four young women, who are coming to New York to study or socially. References exchanged. Box 65, AMERICAN HEBREW.

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**GRADUATE nurse**, well-recommended social worker, experienced in institutional management, will assume responsibilities of superintendent of small home for children, or assistant superintendent of a large institution. Opportunity for creative work most desirable. Box 68, AMERICAN HEBREW.

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**THE MISSES FIRETAG**, of 315 West 97th Street, wish to announce the opening of their outdoor kindergarten class about September 15th. For particulars address as above.

### ANNOUNCEMENT

Mr. and Mrs. Max Wiesen announce the engagement of their daughter, Lillian, to Mr. Philip Leff.

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THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

SEPTEMBER 24, 1920

Ford's Jewish Pogrom



THIS ISSUE 15c; \$4.00 A YEAR

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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 19

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Friday, September 24, 1920—Tishri 12, 5681

## The Week in Review

### To Prevent Mass Immigration

**D**ESPATCHES from Paris announce that in the course of his visit to Europe on Joint Distribution Committee work, Mr. Felix M. Warburg is endeavoring to impress the Jewish leaders in Europe with the necessity of keeping Jewish emigration into the United States within reasonable limits. This announcement indicates that the leaders of Jewish philanthropy in America are preparing to handle the problems looming up with the renewed immigration into this country before the mass of immigration overwhelms the resources and the machinery of our Jewish philanthropies. While we are not informed on the subject at this time, yet we are quite confident that while Mr. Warburg is dealing with the question abroad, it is not being neglected at home. Far-sightedness and energetic application at this time will prevent many of the agonies which seem to be an inherent part of mass immigration.

### Beyond Hallowed Routine

**P**ROVOST JOSIAH H. PENNIMAN, of the University of Pennsylvania, is evidently one of the American educators whose concept of education goes beyond hallowed routine which must not be altered on a university schedule from year to year. Provost Penniman was informed that the entrance examinations to Pennsylvania were set for September 13th and 14th, which were Jewish Holy Days. Provost Penniman, believing that to foster loyalty to the beliefs and practices of their different religions constitutes an educational element that will foster loyalty to ideals, to one's university and to one's country among the students of the university, immediately arranged that Jewish students might come up for their entrance examinations on September 15th and 16th. Presidents of other universities of equal standing with Pennsylvania, however, stand pat on the tradition that their entrance examinations, having taken place on the first or second or third Monday in September for a generation past, must not be changed lest the routine of their institutions be shocked out of its regularity. Provost Penniman, however, has set a worthy example in the liberalizing influence

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of a university. We are of the opinion that if a representative of the Union of American Hebrew Congregations would set out purposely to visit the Presidents of a dozen of the great universities in the country, personally to place before them the calendar of the Jewish Holy Days for five years in advance, quote Dr. Penniman's action, and discuss from the point of view of the values in education the question of loyalty to one's religion, it would not be long before the leading educational institutions will act in the premises in accordance with that spirit expressed by the Provost of the University of Pennsylvania.

### If the League Were in Session—

**G**EORGE SYLVESTER VIERECK, well-known German propagandist during the war, has broken out again. He and his "Committee of Ninety-six" are claiming that the six million Americans of German descent will stand up solidly against the League of Nations during the coming Presidential election. Mr. Viereck, of course, is wrong this time as he was during the war. It will be recalled that one of the forces upon which the Kaiser counted during the war was the Americans of German descent in this country. The Kaiser told our Ambassador in Berlin that five million Germans in America would rise up and smite the American people should we go into the war against Germany; to which Mr. Gerard replied that we have in America five million lamp posts. Mr. Viereck, like the Kaiser, is doomed to disappointment. No one carries the votes of Americans of German descent in his pocket any more than he carries the votes of Americans of Jewish descent. The people on whom Mr. Viereck figures will vote for or against the League of Nations as they visualize the problem of our international relationships. A vast majority of Americans believe that if an American representative had sat at the League of Nations meetings many of the present little wars going on in Europe might never have started. At any rate, a tremendous number of American Jews are convinced that if the League of Nations, with an American representative, had been in operation since the Peace Treaties were signed, a great number of the recent pogroms and



hardships under which the Jews have labored in Eastern Europe could have been effectively avoided.

### The Irony of Fate

ONE of the very first men to volunteer for the defense of Warsaw was Deputy Hartglass, one of the leading Jews of Poland. Unlike George Washington, however, a Jew, if he happens to be Polish, may be first in war and first in peace, but he is ever *last* in the hearts of his countrymen.

### The Fraternity Split at Cornell

CORNELL has sixty-two fraternities, exclusive of the thirteen women's organizations. For the past ten years "rushing"—entertaining desirable students with a view to membership—had been conducted according to some system. The two years noted as exceptions by the *Cornell Alumni News* are 1917 and 1918. "In 1917," we learn from our informant, "the rushing was open in the widest sense; but the competition was between the fraternities and the landladies of Ithaca, to see which should fill their houses best with the available material; in a sense there was little competition between the fraternities." The present college term, it seems, is to be inaugurated with some open rushing because the numerous fraternities cannot agree upon a system. Be that as it may, the paragraph we quoted from our collegiate contemporary holds out for home-starved New Yorkers an agreeable dream prospect. What if our beloved landlords took to "rushing" tenants! There would be no need of tramping the streets and appealing to agencies. The janitor with the itching palm would be bereft of his bonus. A tenant prospect would merely wait for a congenial landlord to roll up in his limousine and take him to a first-class hostelry where, during a course dinner, they would both discuss possible arrangements. Even the Havanas would be on the landlord, as he pleaded most eloquently the advantages of the Nu Nu Apartment Houses. Cut this out and give it to your fraternity brother as he holds you up for the regular October raise and bites the check to see whether your money is good.

### Shall the Public Schools Encourage Religious Instruction?

IN an eloquent advertisement which appeared in The New York Times, Judge Thomas C. T. Crain pleads for some form of religious instruction through the agency or with the cooperation of the public schools. He argues most convincingly that it was not the intention of our State Constitution to encourage atheism and agnosticism; rather was it the purpose to allow all shades of religious opinion free and unhampered expression. That a great many children today do not get the benefit of any systematic religious instruction, few persons, acquainted with the problems of our economic and social life, will deny. That this failure, furthermore, to teach revealed truth and the ethical and moral codes interwoven in it results disastrously in many cases, is also an unfortunate fact. Of course, there are dangers—some of them very grave—in making children conscious of division lines in race and religion while they are all under the common sheltering roof of an American public school. Judge Crain undoubtedly recognizes this. It is very far from his purpose to foment interdenominational trouble, for there are many ways of worshipping Him and no sane man will hold that his doxy has a monopoly of the truth. What Judge Crain desires is something very reasonable: merely that repre-

sentative men and women, of all shades of religious opinion, get together in conference, to determine whether the public schools can and should cooperate in furthering religious instruction. We are heartily in accord with him on this point. Such a conference should be called at once and Judge Crain, in our opinion, is the man to do it.

### Congressman Siegel Answers a Slander

EVERY now and then someone takes "his pen in hand" to write an anti-Semitic letter to the daily press. Two men who wrote letters to the *Globe* (they deserve and shall be nameless) contended that the Jew is by nature ultra-radical and disloyal and that the bulk of those deported from the United States were Jews. Sounds like an echo of flivver foolosophy. It is a waste of time to convince these ready letter writers (only death may be relied upon to do that by forcing an attitude of silence), but there are well meaning people who are sometimes misled by just such misstatements, hence Congressman Siegel, a man who has done much to promote sound Americanism in Americans, has taken the trouble to reply. As ranking Republican member of a committee appointed by the House of Representatives last November to investigate immigration and naturalization problems in the United States he is in an excellent position to do so. He states authoritatively that of the 249 persons deported on the *Buford* there were only thirteen who claimed to have been either Jews by religion or race or of Jewish descent. The balance were real Russians and Poles. Mr. Siegel also nails the lie that the Bolshevik leaders are Jews. This has been disproved so many times that we need not again take up the attention of our readers. The rebuttal is made all the more convincing by some other interesting facts which the Congressman adduces. Over four per cent. of the personnel of the army and navy during the recent war consisted of Jews, although Jewish population is estimated at only three per cent. of our total. Our deaths during the war amounted to five per cent. of our entire enrollment, whereas the average for the country was only three and one-half per cent. The last paragraph of the Congressman's able reply deserves quotation in full because it crystallizes a sentiment that should be generally understood and accepted:

Let them also be reminded that 213,000 aliens who could have claimed exemption waived that exemption and entered the army of the United States and fought most gallantly. Those who are speaking constantly about Americanism must learn first to be real Americans in the fullest sense of the term, which means to recognize the best that is in the individual regardless of his place of birth, race, color, or creed or religion. The true American patriot does this. The man who refuses to do it is not and never can be a real American citizen.

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Vol. 107 Edited by Isaac Landman No. 19  
September 24, 1920

# Laymen on Pilgrimage to Explain Judaism

*Will Speak for Union of American Hebrew Congregations*

By Joseph Leiser

**I**N this changing world many attitudes have been reversed. The pomp of priestly power, for instance, that was once upon a time valued most highly, has now proved to be a gaud, a tinsel, and a toy to beguile the whims of children. In a world of change it has come to pass that the attitude towards the rabbi has changed, particularly in this country. Men as well as the women (for the women have always been more sensitive to the preachment of the pulpit) are now firmly resolved that the message announced from the pulpit has not been spoken in vain, that the intent of Judaism which the rabbis have so earnestly striven to voice has not fallen on deaf ears. To conform and verify this fact the members of congregations have consented to undertake a tour, a missionary pilgrimage, this autumn to the various communities of Jews of this country and there declare what Judaism denotes and proclaims.

The banner of the Jews is to be borne by a flying squadron which is not sailing under sealed orders. These knights of the modern world bring a message of peace, the immortal message of Israel: truth, justice, righteousness; the love of man for man, the recognition of man's humanity and the inalienable right of each to live in freedom and self-respect, enslaved by no man nor held in duress by circumstances.

Naturally these men motivate through organized agencies and for definite purposes. They are business and professional men who have at times shown impatience at the rhetoric of the pulpit and importuned the rabbi to cling to reality. These men do not indulge in vague appeals or in vain imaginings. They are realists, and, being close to men and affairs, deal with the raw materials of actuality.

The prominent business and professional men who are to engage in this tour are advance agents and representatives of the Union of American Hebrew Congregations. They are touring in behalf of this league of congregations, representing as it does the substantial and representative elements of American Jews, those men and women whose construction of Judaism has been liberal, spiritual, prophetic and historical, who feel that Judaism and Americanism are in closest harmony and complement one another.

Often indeed it happens that in important civic and national affairs a prominent Jewish business or professional man is the spokesman for the Jew. Often indeed Louis Marshall, Daniel P. Hays, Jacob H. Schiff, Judge Leventritt and Julius Rosenwald, to mention only a few among many, have been summoned by the pressure of events to speak forth for the Jew and proclaim to the world his undying allegiance to his country.

What these men have done on singular and momentous occasions they are to do again, in a prepared tour, in an organized manner with a schedule arranged to permit them to "make" certain towns like traveling salesmen.

It is a novel scheme at first sight, but then it is simply doing in a large and formal way what is being done frequently by other organizations and by these very men under other auspices.

Often one or another prominent Jew of this country or of a certain community, is selected to represent his lodge, his fraternity, or his business organization at some national gathering. What our prominent laymen are called upon to do in behalf of their

business, their profession, their lodge, or their fraternity, the Union of American Hebrew Congregations now asks them to do in behalf of the Jews of America, that American Jews may form an adequate and significant comprehension of the tasks that confront them in this country and the essential need for everyone of the Jewish family doing his or her part to bolster up and stand back of the synagogue.

The rabbis have been saying this for a quarter of a century, to confine their remarks within the memory of men who are alive today. And still so peculiar are we that we have seldom

taken our rabbis seriously. We felt they spoke because "they had to," which means, they sermonized because it was in the nature of their profession, as preparing briefs is a professional requirement of the lawyer and diagnosing sickness, that of the physician.

At last there has come a change in this estimation of the rabbi's function. Certain events in America show us that the rabbis were not merely talking because they "had to," but because they were telling us the truth. They told us that spiritual illiteracy exists among the Jews; that a break-up of the morale of Judaism must not come, for the time requires each of us to have backbone and courage to resist the enemy who is even now at our door, denouncing us with the same falsehoods with which our fathers were assailed in ancient days.

But things have changed, my brethren. What need to remind you now of what has happened in this country within recent months, particularly in the attempt to revive in America the slumbering dragon of race prejudice and Jew-baiting?

Now our Jewish laymen are going to set forth on their tour or pilgrimage and tell American Jewry in behalf of the Union of American Hebrew Congregations, which is the fostering mother of American rabbis, what these teachers whom it has sent forth, have been saying. They are to tell it in their own way. They are to present Judaism as they see it and explain

the value of the Jewish institutions as they appraise it from the view-point of the business and professional man, who estimates the spiritual qualities and assets of movements and measures in the scale of their practical benefit.

The audiences these men are to address are composed of men and women who make up the membership in our Jewish congregations, the unsynagogued, those Jews who have not yet pledged their affiliation; and the general public, those interested fellow-citizens who wish to learn the message of American Judaism.

The tour starts in October and will continue during November. More than 200 American cities will be visited by this committee of prominent laymen, the vast majority of whom are well-known in their own localities and some throughout the nation.

The details of the tour may not be interesting but it will consist in the main of a mass meeting, the date of which has already been set. The place of meeting will be the temple in all probability, or in some instances a hall or theatre. Committees attending to the details of the meeting are making the necessary publicity arrangements, and local committees are preparing the program, the main feature of which will be the address of the visiting layman.



"RELIGIOUS LIBERTY," by Moses Ezekiel  
(From a photograph)  
This statue was made by Moses Jacob Ezekiel, an American sculptor, born in Virginia in 1844.  
It was presented by the B'nai B'rith to the centennial celebration of American Independence  
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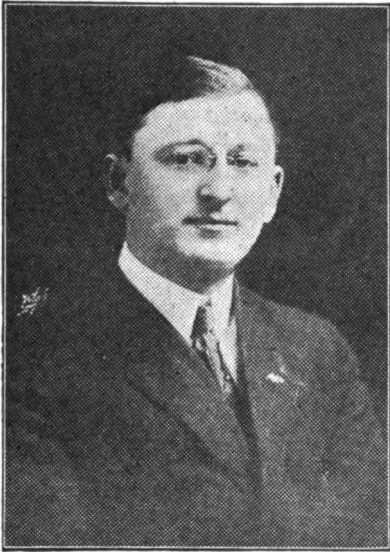
# "Welcome Stranger" Welcomed

## Aaron Hoffman Belabors Prejudice, without Preaching

Written for THE AMERICAN HEBREW

When Aaron Hoffman set out to write "Welcome Stranger," the play that is scoring a sensational success at the Cohan and Harris Theatre, he had a very definite purpose in mind.

First of all he wanted to make his play entertaining. He had a theme that has grasped the minds of thinking men and women for centuries—the theme of racial prejudice—but he was determined to drive home his points not by preaching at the



AARON HOFFMAN,  
Author of "Welcome Stranger."

audience but by the suggestive method. He would tell his story simply, employing every legitimate theatrical effect to make it entertain, and the audience could do the rest. In other words, Mr. Hoffman decided to adopt a course that would make the spectator laugh, but which would also send the spectator away from the theatre saying:

"There's a lot of truth in that play."

The basic theme of "Welcome Stranger" centers in the prejudice shown in some quarters against the Jew—because of fear or dislike of the Jew's strong rivalry in business, because of his religion and sometimes because of his social aggressiveness. Of these factors in the play, religion plays the least important part.

The locale of the play is a narrow-minded New England town. To this place on a cold New Year's Eve comes Isidor Solomon, an energetic, kind-hearted, philosophical little Jew who is always affable and smiling—unless he is goaded too much.

Isidor has come from Boston, where he was not happy because, as he says, Jews were not overly popular there. He expresses his intention of settling down in the little town and opening a general store. It is soon made evident that he is not wanted. The New England prejudice against the Jew would send him on his way. The clerk at the town's one hotel refuses to give him a room, but finally compromises by overcharging him for the

privilege of sleeping in one of the lobby chairs.

From Clem Beemis, an old inventor who is looked upon as mentally deranged, Isidor receives the one word of welcome in the entire town. Clem explains how he has spent his lifetime working on a machine that will enable the power of a nearby waterfall to be harnessed and turned into the magic currents of electricity. Isidor listens patiently to the old man and gradually he is impressed with the inventor's genius. He agrees to help him and they become partners.

But the powers-that-be in the town, including the mayor, the man who is the town boss because he has the most money of any man in town, the man who has the only large general store, and one or two others, unite in an effort to make the place so uncomfortable for Isidor that he will seek another place of residence. A goodly portion of the action of Mr. Hoffman's play is concerned with the efforts of these men to accomplish their purpose, efforts that lead them to commit arson and attempt blackmail.

Isidor puts his every dollar into Clem's invention. The power of the waterfall is harnessed and prosperity begins to smile upon the old inventor and his benefactor. So active is the opposition of Ichabod Whitson, who is the mayor of the town, and some of his henchmen that they go to the length of setting a barn on fire to burn all of Isidor's stock and thus drive him out of business. But Clem, unknown to Isidor, has been able to raise sufficient payment of insure the stock and with the payment of the insurance policy the partners are in possession of the funds necessary to carry out the old inventor's plans.

This is the main plot, the main theme, of "Welcome Stranger," but embroidered into the story are many highly amusing situations and a sub-plot in which Isidor befriends a homeless and persecuted girl and vanquishes the opposition that would keep her separated from the young man who wants to marry her.

One of the scenes of Mr. Hoffman's play that never fails to evoke applause is where Isidor faces his enemies and tells them he will remain in the town, fully protected by the Constitution of the United States, quoting to them the words of that document which declare that no American citizen shall be prosecuted, persecuted or discriminated against because of his race or creed.

A highly dramatic scene occurs when Isidor reveals the fact that Ichabod Whitson, the mayor, is a Jew who has been masquerading as a Gentile. The mayor denies the accusation, but is forced to admit the charge when Isidor confronts him with his photograph, taken when a young man, and with his real name written on the back in his own handwriting.

Still another interesting situation in the play, and one that brings no end of laughter, occurs at the finale of the first act.

Isidor has been told by the hotel clerk that he cannot have a room, but that he can spend the night in the lobby of the hotel. The kindly little Jew tries to make himself comfortable on a bed improvised from two chairs. But the wind blowing through a broken window pane makes it necessary for him to forage for bed clothing. There is nothing in the lobby with which he can



GEORGE SIDNEY,  
the famous comedian, who is playing  
the leading part in "Welcome  
Stranger."

cover himself except the door mat. He takes this from the floor and crawls under it. He is shifting about in an effort to get into a comfortable position and just as the curtain falls the audience reads on the door mat the word "Welcome."

At no time during the play does Isidor attempt to unduly glorify the Jew. He knows and points out the human frailties of his race, but he gives the Jew full credit for all of his good qualities. At one time during the play he is greeted with shouts of laughter when he confronts a Gentile enemy with the remark: "For some particular reason God wants us Jews to prosper and what the hell are you going to do about it?" It is only when he is goaded to anger that he speaks thus, for Mr. Hoffman's hero is a mild, soft-spoken man, beneficent and philanthropic.

Isidor's enemies capitulate in the end. As a matter of fact he brings so much prosperity to the town that he becomes its leading citizen and the final curtain falls after he has been presented with a loving cup.

In casting "Welcome Stranger," Mr. Sam H. Harris, the producer, has provided a company of well-known Broadway players. The role of Isidor is in the hands of George Sidney, and other parts are played by David Higgins, Edmund Breese, Ben Johnson, John Adair, Jr., David Adler, Edward I. Snader, Charles I. Schofield, Frank Herbert, Percival Lennon, Jules J. Bennett, Isadora Martin, Valerie Hickerson, Mary Brandon and Margaret Mower.



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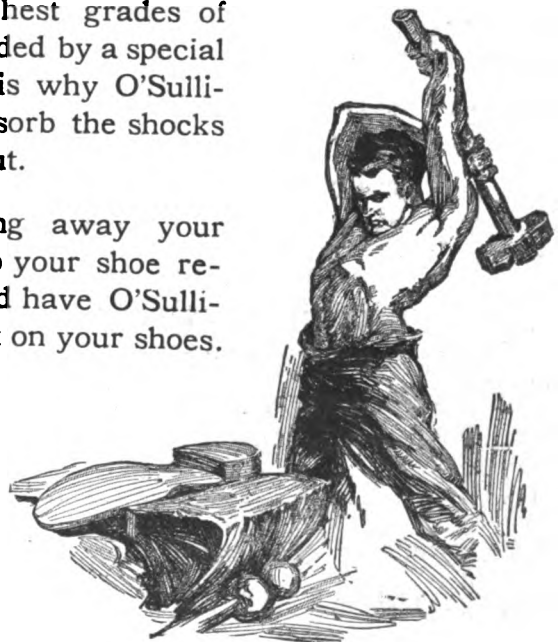
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*With every step on hard heels you are pounding away your energy*



**O'Sullivan's Heels**

*Absorb the shocks that tire you out*

# Memories of Erev Yom Kippur

By Joseph Parvin

Charming scenes of peace, harmony and affection, charity and generosity, witnessed and participated in by myself in my early childhood, bloom forth on the plains of my memory. How awe-inspiring are these mental pictures of another age! How soul-stirring this retrospective vision! Voices long since hushed creep into the heart, caressing it with the tenderness of good old friends. Welcome ye blessed memories of my happier days! I knew you when you were real facts of a fuller life—a life pregnant with a spirituality wholly unknown to

us moderns of today. Even now I can feel the warm breath of your exalting influence. Welcome ye invisible visitors of my soul, coming from the good old past and a far off land, and bringing me delights lost long ago. Shades of time gone, I knew you in flesh and form, and alive with spirit. Even now I can feel the atmosphere of that particular *Erev-Yom-Kippur* day—an atmosphere of holiness that seemed to penetrate every recess of Jewish life. Yea, I today, so far removed by time and space, feel the thrill of that soul-sooth-

ing, soul-exalting life which was nurtured on the bread of faith, and refreshed by the living waters from the sparkling springs of the holy Torah.

Would I could summon all my power and force of the art of letters in my endeavor to portray the scenes of my vision, so real to me, on the mental horizon of the readers, with such life-like vividness that they may see them as I do.

The town of Bershed, in the southwestern Russia of over fifty years ago, is before my mind's eye. The entire population, which makes up this God-fearing community, consists of pious children of Israel who live in strict accord with their traditions, zealously keeping the faith, teachings, and customs of their forefathers in purity. It is the day of *Erev-Yom-Kippur*, and all, young and old, rich and poor, alike, are in their holiday attire.

There is an unusual solemnity on the countenance of every man and woman. Everybody seems to be in an attitude of expectation. Something of great moment to all Israel in general, and to every soul in the camp, in particular, is to take place within the next twenty-four hours. The fate of all the people as a whole, the fate of each and every Jewish family, and of each member of every family, is to be sealed on that day—the Day of Judgment. Yet, all-foreboding fear is suppressed as an unholly feeling, and trust in God, the Father in Heaven, that he will deal mercifully with His faithful children, fills every Jewish heart; for though a day of judgment, it is also a day of atonement and forgiveness.

Quietly, with calm air, rather assumed, and with stirred emotion, betrayed in voice, the good people move about, meeting each other with the warmest greetings—“*Good Yom-tov! L'shonoh tovoh techusamu,*” (“Good holiday! To a good year may you be sealed!”) a hearty handshaking emphasizing the sincerity of the greeting.

Men and women are returning from the morning prayer in the old *shul*—the synagogue, and in the *Beth-hamedrash* (the house of study) of the *chasidim*, and on their way home, men exchange calls with each other, calling on relatives, friends, and neighbors. Those of higher station because of greater learning, greater piety, or older age, are being visited by the foremost *baley-battim*—householders of the town.

These calls are hurried and short, but are permeated with the spirit of good fellowship. An exchange of greetings, a cordial invitation to a seat at the table, a cup of wine, a piece of home-made honey cake, an egg-biscuit and some *gefillte* fish—this is the usual order of the call. Taking hold of the cups, both host and visitor most devoutly pronounce the prescribed blessing, take a sip from their respective cups, and, clasping each other's hand, they pour out their heartfelt well-wishings in the following dialogue:

“*L'chayyim!*” (To life.)

“*L'chayyim!*”

“May God grant that we, with our wives and children, live to the next year.”

“Amen, Lord of the Universe!”

“May the Name, blessed be it, send us the *geulah*—the delivery of all Israel in all haste, even in our own days.”

“Amen!”

Host and visitor drink the wine with the

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solemnity of a religious rite, taste with a certain decorum of the good things placed on the table by the hospitable hostess, and after a final outpouring of mutual well-wishings and another handshaking, the visitor hurries away to greet his own family, and take his turn as host, ready to show his hospitality, in emulation of "Abraham, our father," to anyone, friend, neighbor, or stranger, who may step across the threshold of his abode to "bid him good *Yom-tov*."

Now these morning calls of *Erev-Yom-Kippur*, made right after the morning prayers, before the first meal of the day, though attended by social features, such as serving refreshments, etc., bore the stamp of a religious custom. It was considered a *mitzvah*—an act pleasing in the eyes of God for the good of man, to cultivate the heart, "a Jewish heart"; to show devotion of Jew to Jew on the principle—"All Israelites are brothers."

And good brothers they were, indeed. Huddled together within the pale where the "Jews were allowed to live," they were, by force of circumstances and the unifying power of religion, cemented into a strong brotherhood—a brotherhood on principle and in fact, though not actually organized as such—and lived within themselves, Jew upholding Jew in matters material as well as spiritual. They were in *gules*—in exile, but the *Shekhinah*—the Presence (of God) rested in their midst. Politically they were subjects of a foreign and cruel potentate, but their real sovereign was the "King of kings who reigned over other kings, the Holy-One, blessed be He"—*Melekh malkhei hamlokhim, hakodish, borukh hu*.

Together they sat shoeless, in their socks, on the bare floor in the synagogue, mournfully reciting the Lamentations on the Ninth (day) of (the month) *Ab-Tishe B'av*, weeping over the downfall of Judea, the destruction of Jerusalem—the fairest queen among all the cities in the East, and shedding hot tears of grief over the ruins of the Holy Temple, with as much vehemence as though the great calamity had happened only recently.

Together they rejoiced on the day of *Simchas Torah*, holding carnival in the House of God, which was illuminated by hundreds of candles held in heavy brass chandeliers, marching in procession with the holy scrolls in their arms, affectionately squeezing them to their hearts, singing joyful hymns and even dancing, intoxicated with ecstasy, women and children pressing forward to kiss the Torah, and the *Shekhinah* smiling at the happy scene from Its hovering place between the wings of the cherubim, above the holy ark.

And so, too, together they stood trial before the "Throne of Honor," at the Court of on High—*Beth din shel malleh*, on that most fearful of all the "fearful days"—the day of *Yom Kippur*. And so deep was their faith, so powerful the influence of that day, that to say that they felt like men facing a tribunal with a possible verdict of guilty and a death sentence as the penalty would be to put it mildly. Nay, the analogy would even be sacrilegious; for what is a trial by mortal men compared with the account one is called upon to render before the Lord of the universe, when He sitteth in judgment over the whole world!

But the fear that struck the heart of the



## Paris Millinery

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Each of the great modistes has interpreted the mode in a vastly different way, and yet simplicity—that exquisite simplicity of which Paris is the master—is the keynote of every hat.

### *The blues of the Orient and the blues of France.*

It is quite a coincidence that practically all of the modistes have favored the various beautiful shades of blue for trimmings—a wing, a ruching, a *cocarde*, a pin; just a bit of blue to give that indescribable touch.

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Jew on that day was not the debasing feeling of the transgressor of man-made laws facing the prosecutor. It was a feeling of an elevating nature—a fear of being found wanting in the duties of man to man, and man to God. Out of such fear grew the zeal to correct oneself, to make up for the shortcomings, to subdue every unholy passion, or ill-feeling against a fellowman. Hence the custom of these religious visits with the purpose of cheering each other, sustaining each other spiritually.

The many long-phrased good wishes, picturesque though they be, and expressing beliefs we men of cold reason today cannot share, were not mere conventional forms of etiquette; nay, they were words coming from the heart and entering the heart with the sincerity and fervor of prayer. And the effect was such as to create an optimistic state of mind, strengthening the trust in the All-Merciful God of Israel, and brightening the hope for the coming year.

### Memorials to Dr. Cantor at Free Synagogue

At a recent meeting of the Executive Council of the Free Synagogue, arrangements were made for a Memorial Service in memory of Rabbi Bernard Cantor of the Flushing Division and of the ministry of the Free Synagogue of New York, to be held Sunday morning, September 26, at 10:30, addresses to be made by the Hon. Abram I. Elkus, LL.D., President of the Synagogue; Dr. Wise, Captain Elkan Voozinger, of the Joint Distribution Committee, and Miss Irma May, fiancée of Rabbi Cantor.

The Executive Council further resolve that the Religious School of the Downtown Branch should hereafter be known as the Bernard Cantor School of the Free Synagogue.

At the same time, a Bernard Cantor Fellowshipship was created and the late Rabbi Cantor's brother, Nathaniel Cantor, up to this time a student of the Hebrew Union College of Cincinnati, was chosen as the first holder thereof.

# Ford's Jewish Pogrom

An Editorial From the Akron (O.) Beacon Journal,  
C. L. Knight Publisher; J. H. Barry, Business Manager

On the witness stand Henry Ford said he was not sure, but he thought Benedict Arnold was one of the signers of the Declaration of Independence. Therefore, while one must admit that Uncle Henry knows something about making tin Lizzies,

he is nevertheless a little shy on history. But Uncle Henry must have been burning copious quantities of midnight oil since then. We say this because of an incident which we must relate. Uncle Henry is the owner and editor of a newspaper which is called the *Dearborn Independent*. It is a paper which purports to have the mission on earth of helping humanity.

Now the *Dearborn Independent* for quite a while has been running a series of most remarkable articles. They are singularly well written for a man who did not know about Benedict Arnold. But their conclusions are just about what one would expect from such a source. In brief, these articles are expressly designed to demonstrate that the Jews are a most dangerous people. It is true credit is given them for plenty of mental capacity, but they are denounced as mercenary, altogether commercial, unpatriotic and a menace to any country.

This is, indeed, an unexpected angle to find outside of Russia or Poland. Perhaps one should dismiss it as one of those irresponsible outbursts which one pining for the limelight sometimes indulges in. But whether he deserves it or not, Ford has a certain standing and influence in this country which has potentiality of good or evil. And when we consider that no amount of barbarism persists so long as religious prejudice it will be seen that these amazing articles are capable of doing incalculable harm.

We hold no brief for Jew or Gentile, but we do for common honesty and decency. We are a member of no church, but we are altogether American, and we therefore have no hesitancy in saying that these articles are not only a disgrace to Ford and his paper, but to the country he pretends to exalt.

A challenge of the Jews' patriotism comes with bad grace from a man who says that the American flag means nothing to him and demonstrated that he believed in that philosophy by having his son exempted from serving his country. Of course such a statement can only arouse amusement in one who knows a little more about the world than Ford under oath swore that he knew. In fact if Ford had known enough of history to place Benedict Arnold correctly he might have also known that the Jew reddened the fields of the Revolution with his blood, fought to preserve the Union, and went in countless thousands across seas in that iridescent dream of making the world safe for democracy, and they died gloriously just as other Americans died.

If because of his love of money the Jew has been a promoter of war, as Ford says, we should like to see the proof that he is any greater offender in this behalf than any other nationality. If a Rothschild has played the war game for money, how about our own Morgan, and how about Mr. Ford himself, who is reported to have come out of the late war by no means penniless?

But such reasoning, if one may so dignify it, is upon its face absurd. Doubtless there are Jews who play the war game for profits, just as there are Americans, Englishmen, in fact peoples of all nations. But to assign to the Jew a peculiar monopoly on this vice is as ridiculous as it would be to say that only men with white skins could be honest, or because a member of the Baptist church once robbed a bank all Baptists are predisposed to grand larceny. The Jew is and has always been very much like all the rest of us. His religion has not uprooted rascality any more than has our own, and if a black sheep now and then flecks the flock of Israel let us not forget that some of our own pastures would make Jacob's breeding trick look rather tame and innocuous.

Humanity is pretty nearly the same wherever we find it, and since the serpent came to corrupt the progeny of Adam great virtues and great rascality have always been found in every race and religion. But because this is so we cannot conclude that rascality is the common feature of all races,

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unless we wish to follow Mr. Ford and assume that a part is equal to the whole.

However, apart from all this, Mr. Ford's course seems to be peculiarly vicious if not positively dangerous from another angle. The Americans are a composite race. Our ancestors came from everywhere. The ancestors of future generations are coming. It is our task and our pride to amalgamate all these races into good Americans who shall embrace and carry forward our ideals. Believing this, one must preach and strive incessantly against racial and religious prejudice if the good work is not to be carted off to the junk heap of faded visions.

Most of us are as yet very ignorant, and so long as we are ignorant there is nothing so easy to arouse and so dangerous when it is aroused as our prejudices. In religion this is peculiarly true. In certain places even in the Old Western Reserve there are men who will not vote for other men if they happen to belong to certain churches which they do not approve, while there is a perhaps subconscious tendency for all hands to turn upon the fellow who is honest enough to say that all religions look alike to him. Certainly anyone who would accentuate this tendency, who would seek to arouse prejudice and passion, racial or religious, is by those acts ceasing to be a good American, and thereby is holding back the progress of civilization.

Mr. Ford's screeds are in reality as strange to Americanism as its history is to him and while, no doubt, they would be eminently popular in Russia or Poland, they are most woefully out of place in the United States of America.

**BAR REDS FROM HOLY LAND**

**British Adopt Strict Immigration Rules in Palestine**

LONDON, September 19.—The conditions which will govern the entry of immigrants into Palestine are contained in dispatches from Jerusalem today. Each immigrant must possess a passport vised by the British consul of his city, showing he is not an undesirable.

All ports of entry into Palestine will be supervised by immigration officials already appointed, and every immigrant will have to register with the local police within fifteen days from the date of landing. Tourists and pilgrims will not be required to register.

Sir Herbert L. Samuel, the British High Commissioner, is vested with the right to expel any immigrant within five years from the date of his arrival.



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Photo by Harry Levey Service Corp.

"When the war is over, people will forget," was the bitter thought uppermost in the minds of those boys who came back wounded and crippled from over the sea. But they were wrong. At the hospital at Fox Hills, N. Y., hundreds of them are being nursed back to health and usefulness. This picture shows Rev. Dr. B. A. Tintner, the only rabbi left in the Army. Dr. Tintner conducts services and classes for the Jewish boys of the hospital. This scene has been made part of a motion picture record of war and post-war activities of the Jewish Welfare Board, filed away in the archives of the Army and Navy Departments.

**Nation-Wide Campaign for Hebrew Immigrant Aid Society On**

The nation-wide campaign for the Building Fund of the Hebrew Sheltering and Immigrant Aid Society of America is now in full progress. Mr. Albert Rosenblatt, the chairman of the building fund committee, has designated the society's representatives to visit the Jewish communities in the territories as follows:

Mr. Wolf Lazarus—Maine, New Hampshire, Vermont, Connecticut, Rhode Island; Rev. I. Ginsberg—Massachusetts; Rabbi I. Weintraub—New York; Mr. H. Rabiner—New Jersey, Delaware, Maryland, Washington, D. C.; Rev. E. Finkel—Pennsylvania; Dr. R. Kornblith—Illinois; Mr. W. Hershenson—Virginia, West Virginia, North Carolina, Kentucky, Tennessee; Mr. B. Bortin—Georgia, Florida, Alabama, Mississippi; Rev. J. Siegel—Louisiana, Arkansas, Oklahoma, Texas, Kansas, Missouri; Mr. B. Brown—Wisconsin, Minnesota, North Dakota, South Dakota, Iowa, Nebraska; Rev. J. Levenson—Montana, Wyoming, Idaho, Utah, Arizona, Nevada, Colorado.

The campaign began Erev Rosh-ha-Shonah and is expected to last one month.

Thousands of Jewish refugees are now in Danzig. Rosh-ha-Shonah and Yom Kippur services were held in Troyl, where the refugees' camp is located, and special festival meals were served.



## Disraeli and Jewish Emancipation—II.

By Max J. Kohler

*Last week, Mr. Kohler, in discussing Benjamin Disraeli's attitude toward Jewish Emancipation, commented upon the facts brought to light by publication of the two concluding volumes of the Monypenny-Buckle biography of the British statesman. The following, containing the official French attitude, should be read in conjunction with the previous article.*

In "Jewish Disabilities in the Balkan States—American Contributions Toward Their Removal, With Particular Reference to the Congress of Berlin," Mr. Wolf and myself pointed out (p. 53) that it is only superficially true that the credit for securing the adoption of these religious rights clauses in the treaty of Berlin belongs to France, by reason of the fact that France offered them at the Congress, and that they are often described in the protocol as the French propositions, and we contended, that, in fact, it is difficult to justify a conclusion which gives more credit therefor to France than to England, Germany and even Italy. The subject was, in fact, not included in the agenda of the Congress, but there is evidence that some days before the sessions began, on June 13, 1878, various persons were authoritatively advised that the subject would be officially considered there. John A. Kasson, U. S. Minister to Austria, was the first diplomatic representative to officially recommend action at this Congress on the subject of removal of Jewish disabilities, as he did under date of June 5, 1878, and Bayard Taylor, U. S. Minister to Germany, soon after officially characterized these clauses as "the chief interest which the Government and people of the United States have in the treaty" and added that "this is the only point which I felt at liberty to present unofficially to several members of the Congress," our Government not participating officially.

William Henry Waddington introduced these provisions at the Congress on behalf of France, and eloquently supported them throughout Hanotaux's history of Contemporary France follows the official protocol in describing them as French propositions, and such is also the attitude of the Alliance Israelite Universelle, which vigorously supported them at the Congress, both through an able petition signed by Cremieux and his associates and through a special delegation which went to Berlin in the matter. Of St. Vallier, the second French delegate, Netter, one of these representatives of the Alliance wrote, under date of June 11, that he was thoroughly posted on the subject and most favorably disposed. M. de Blowitz in his Memoirs, suggests that Bismarck supported these resolutions to oblige France, but there is evidence that he had expressed his approval even before it had been decided that France was to offer them, it having been understood at one time that Beaconsfield would offer them, and at another, that Bismarck himself would.

The circumstance that France's interests were not directly involved at the Congress, doubtless made it particularly appropriate that she should become the exponent of these principles there, and Waddington himself belonged to a minority sect in France, had written on religious liberty in France twenty-two years before, and as early as June 7, 1878, he had announced to the French Chamber of Deputies that France would advocate religious liberty clauses at the Congress, at least with respect to Christians in the Orient. In fact, Baron Henry de Worms, subsequently Lord Pirbright, as president of the Anglo-Jewish Association, had made the ingenious suggestion two years before, at the International Jewish Conference at Paris, that the

(Continued on page 563)



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## 3,000 Immigrants Welcomed to America With Music

French, Czechs, Italians, Spaniards, Jews, men, women and children from all the parts of the world—3,000 of them gathered at America's gateway, Ellis Island—listened last Sunday afternoon to the open air concert of the National Symphony Orchestra, their welcome to the new land.

A flag-draped speakers' stand had been erected at the rear of the receiving station overlooking the bay. There sat the orchestra of 100 pieces, the singer, Marguerite Namara; Commissioner Frederick A. Wallis; Acting Secretary of Labor, Roland B. Mahaney, Senator Calder, Dr. W. I. Sirovitch, Admiral Glennon, Dr. John A. Harriess, Deputy Police Commissioner, and a few other guests of honor.

The immigrants in sections, guarded by women police reserves, under Major Anna Loudon of Manhattan and Capt. Christine Levin of Brooklyn, stood or sat in the grass around the stand. To the far right were those awaiting further inspection before they can know whether they will be permitted to enter the land of Promise. Next to them came the temporary detention section, some with friends in New York, with whom they must communicate, some with children sick in the hospital, some with no money, but most of them practically assured of entrance within ten days.

The deferred women and children stood next. These were less likely of admission because of the danger that they might become public charges. And the furthest group of all, toward the left, was made up of 110 stowaways.

Senator Calder made an address on the responsibility of American citizenship, which was translated by interpreters into Yiddish and Italian.

"America is a nation of immigrants," he

said. "We could never have attained our headship of the nations if it had not been for immigration. Most of those who have come here have understood that with the opportunities of liberty there come also responsibilities. The first is obedience to the law. The second is respect for the rights of others.

"The people of America—and I include in this category the good citizenship among those of foreign birth, as well as those whose families have been here for generations—intend to see to it that the laws shall be obeyed; that liberty under the law shall be maintained; that this splendid Government, created and maintained through all these generations, shall continue, and that those who would destroy it shall be dealt with as the dictates of justice demand."

## BAN ON ZIONIST IMMIGRANTS

### Executive Body Wants Only Self-Supporting Colonists in Palestine

LONDON, Sept. 13.—The Zionist executive offices have confirmed the report that orders have been issued to all Jewish organizations in Eastern Europe not to pass without restriction emigrants who are trying to make their way to Palestine. Only those who show that they are in a position to support themselves for at least twelve months will be permitted to enter the future home of the Jews, the officials assert.

The "Hapoal Hazoir," the Zionist labor element in Palestine, has informed the leaders of the Zionist organization that unless this order is immediately withdrawn it will begin an open conflict in the organization.

Professor Chaim Weizmann, head of the Zionist World Movement, will start for Palestine at an early date.

## M. SAMUEL STERN APPOINTED MEMBER OF EDUCATION BOARD

Mayor Hylan last Saturday appointed M. Samuel Stern a member of the Board of Education to serve until 1924. The term of office of Dr. John A. Ferguson will continue until 1927. These changes were caused by the recent death of Joseph Yeska.

Mr. Stern was a member of the old Board of Education and had served from 1904 until 1917. He was originally appointed by Mayor McClellan to fill a vacancy and was twice reappointed to office. While a member of the Board he was a member of the committee on elementary schools and the committee on care of public buildings. For a short time he was chairman of this last named committee. In Mr. Stern's day the Board of Education consisted of forty-six members.

## Disraeli and Jewish Emancipation

(Continued from page 562)

demands for protection and equal rights for all non-Mohammedans in the Ottoman Empire, should be coupled with demands for Jewish emancipation in the Balkans; these demands were formulated in connection with the abortive Conference of Constantinople of 1876-7, and then already, the leading powers had pledged themselves to take up the cause of the Jews in the Balkans. Still more recently, in May, 1878, largely through the efforts of Edward Lasker in the German Reichstag, Germany had refused to ratify a treaty with Roumania because of clauses contained in it, discriminatory against the Jews, and Andrassy, on behalf of Austria, Bulow on behalf of Germany and the Italian premier had given assurances of their desire, if opportunely offered, to work for Balkan Jewish emancipation at the approaching Congress.

Col. Milton J. Foreman is being prominently mentioned for the office of national commander of the American Legion. The national convention of the American Legion will take place in Cleveland, September 27, 28 and 29.



© International

Polish refugees, mostly Jews from towns on the outskirts of Warsaw, waiting at the quarantine station at Danzig for transportation to America. There are ten thousand refugees at the station, it is said, and all are anxious to emigrate to this country. The photo—one of the first to reach this country from Danzig since the "Red" drive—shows a group of the refugee-immigrants outside a steamship booking agency at the Station Bureaus.

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# America Mourns Col. Cutler

## Large Gathering at Impressive Funeral in Providence

(By a Staff Correspondent)

In the whole history of New England, no Jew has been so deeply mourned and highly honored as was the late Col. Harry Cutler, who died in London on August 27, and who was buried from Temple Beth-El in Providence on Thursday, September 16. The State of Rhode Island and the City of Providence were represented at the service in the temple by special committees appointed by the governor and by the mayor, and by delegations which were sent to Providence by the constituent societies in which Col. Cutler was so active.

Col. Cutler's body lay in state in Temple Beth-El all day Wednesday and all of Thursday morning, and thousands passed through the temple, paying their respects to the man and the flag that wrapped his coffin lying in front of the altar. A special military guard of ex-militia men from the

regiment of which Mr. Cutler was colonel, and of ex-service men, was present during Wednesday and Thursday morning. On Wednesday afternoon this guard was replaced by another guard of honor composed of men who served under Col. Cutler in the work of the Jewish Welfare Board overseas.

The streets in front of the temple were packed with people both during the service and when the body was taken from the house of the congregation of which Col. Cutler has been president for many years, to the cemetery. The service was simple and dignified. Prof. Henry Englander of the Hebrew Union College of Cincinnati, who is rabbi of Temple Beth-El and a personal friend of Col. Cutler, and Rabbi Samuel M. Gup, the present incumbent of the pulpit, spoke at the services. Dr.

Englander, in his tribute, spoke of Col. Cutler as follows:

"Col. Cutler passed to the great beyond while on a mission of love and mercy, in the performance of a sacred duty to the soldier dead. He died as many believed he would die, namely, in the service of his fellow men. An unquenchable zeal to serve causes larger than his own completely possessed him. The spirit to do and to serve irresistibly drove him to assume one responsibility after another regardless of the requirements of his own health. He died a martyr to his conviction that he must give of himself as long as he had the power to give.

### POSSESSED THE QUALITY OF QUICK SYMPATHY

"By reason of his experiences he came to know intimately and sympathetically the heart of the stranger and the struggler. The quality of quick sympathy compounded in the crucible of his own experiences remained with him in the years of ease and affluence. His chief interest and activities as a member of the Rhode Island Assembly were in the direction of social legislation which he believed would do away with certain injustices and inequalities and which he thought would ameliorate certain existing conditions that worked hardships on the poor.

"Even as his early experience made him a man of broad sympathies transcending the bounds of creed and race, even so his early experience memories of the tyranny and oppression in benighted Russia made him a passionate lover of his adopted land, dedicated as it was to the ideal of the right of each individual to life, liberty and the pursuit of happiness, an ideal that was made impossible for him and his in the land of his birth. His life of devotion to his adopted land should be an inspiration to the American youth. His life is an outstanding example of what this country can do for the immigrant and what the immigrant in turn can do for the land of his adoption. The moral power and potentiality of our democratic institutions shone resplendently in his splendid career."

Rabbi Gup spoke in part as follows:

"Harry Cutler was a great man, a proven ambassador of the Most High. Born and brought up in the shadows of the Russian Ghetto, he was still a lad of tender years when his brave mother, in order to save her dear ones from the violence of the raging pogroms, led her family to these blessed shores. Subsequently the recollections of those trying days gathered into a summons. For 'He was not for obscurity designed.' By dint of an indomitable will and indefatigable energy, he gradually surmounted the numerous difficulties which stood in his path, until, catching wing upon heavenly thought, he was borne to an ever-higher eminence of leadership and responsibility. To serve the twofold cause of Israel and America, he committed his life. Israel and America were glorious words to him, and his deeds have shed luster upon their name and grandeur.

### COL. CUTLER'S MANY-SIDEDNESS

"Harry Cutler was a many-sided man, possessed of rare sincerity and ability. Throughout his public activity, he regarded himself as an agent for the promotion of good-will and understanding among men. From time to time he graced offices in various social, philanthropic, commercial, military, fraternal, governmental and religious organizations, in all of which he exhibited exceptional talent and enterprising zeal. The summit of his career was reached in recent years. During the great war he reflected distinction and honor upon our country, as chairman of the Jewish Welfare Board, in the vital matter of keeping clean the lives and of reinforcing the morale of our men in arms. A member of the delegation representing the American-Jewish Congress to the peace conference, he helped to insure guarantees of human rights to our persecuted co-religionists dwelling in eastern Europe. From the former he received the



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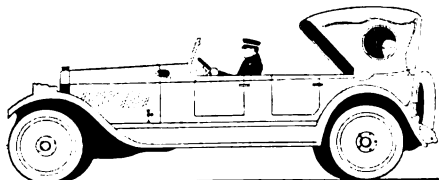
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mark of our nation's approval for especially meritorious and conspicuous services; from the latter an unbounded measure of gratitude and esteem. He passed to his eternal reward while under the charge of his country to attend to the registration of our martyred heroes who nestle in the bosom of mother earth, and who, like him, had previously sacrificed their lives in behalf of peace and humanity."

Rabbi S. Rubenstein delivered the eulogy at the grave.

The pallbearers were: C. J. Fox, M. J. Karpeles, J. E. Edelstein, M. L. Grant, A. Boyman, Saul Elias, Paul Paris, M. W. Epstein, Berrick Schloss and Archibald Silverman. The honorary bearers were: Mayor Joseph H. Gainer, Judge J. Jerome Hahn, Col. Joseph Samuels, Dr. William F. Flanagan, Arthur Henius, Charles E. Hancock, William Schloss, all of this city; S. M. Einstein, Attleboro; Judge A. K. Cohen, Boston; Arthur Darman, Woonsocket; Henry Lasker, Charles Hartmann, H. L. Glucksman, Max Radt, all of New York.

The delegation representing the Jewish Welfare Board was composed of the following: S. Charles Lamport, Bernard Semel, Isaac Landman, A. Schomer and B. Hartman of New York and Jacob Ginsberg of Philadelphia. The Independent Order of B'rith Abraham of this city was represented by Philip V. Marcus.

The Union of American Hebrew Congregations, of which he was one of the vice-presidents, was represented by Dr. George Zepin of Cincinnati; the State of Rhode Island by Senator Daniel E. Geary and Representatives Philip C. Joslin and John B. Mitchell; the City of Providence by the following: Mayor Gainer, E. Merle Bixby, president of the Board of Aldermen, and William A. Schofield, president of the Common Council.

The American Jewish Congress, of which Col. Cutler was vice-president, was also represented.

### They Like the New Year Number— We Thank Them

#### Faith Plus Work

Dear Sir:—I cannot refrain from complimenting you upon the fine Holiday number you issued. It reflects credit upon you and is a distinct contribution to Jewish literary effort. But, "Faith without works," means nothing, so I hand you herewith a list of six names I secured as subscribers to your weekly. Please send THE AMERICAN HEBREW to them with a bill for the subscription.

RICHARD SENTNER.

New York, September 17, 1920.

Dear Sir: Permit me to tell you how much of a joy I have found the New Year number of THE AMERICAN HEBREW to be. In my humble judgment it contains some very timely articles, a reading of which would prove of great benefit to Jews and non-Jews alike, and is by far the best answer to the *Dearborn Independent* that has yet appeared.

F. K. HIRSCH.

Sumter, S. C., September 16, 1920.

Dear Sir: As an old subscriber, I feel that I would be thoroughly remiss if I withheld my word of sincere congratulation upon the splendid character in appearance, style and quality of reading matter of the New Year's issue. I feel that I am but echoing the sentiment of your readers as a whole. I wish you the success which your standards merit.

BENJAMIN F. FEINER.

New York, September 15, 1920.

Dear Sir: The holiday number of THE AMERICAN HEBREW is so far above anything of its kind that has come to me in years no longer few, that I want not only to compliment you on this accomplishment,

but I want to thank you for the great treat which it affords. It revives and extends the best traditions of the paper, and is a great credit to you.

BENNO LEWINSON.

New York, September 10, 1920.

Dear Sir: I have never found THE AMERICAN HEBREW as interesting as it has been since you took hold of it—and I say this with all respect for the memory of my old friend Dr. Joseph Jacobs (former editor) and without flattery to you.

GEORGE BENEDICT.

Tampa, Fla., September 17, 1920.

Dear Sir: I wish to compliment you on your New Year number of THE AMERICAN HEBREW. I hope the succeeding issues will be equally interesting. I have heard the most favorable comment on this number.

BENJAMIN FRIEDMAN.

Syracuse, N. Y., September 18, 1920.

#### Loan for Palestine

LONDON, September 15 (Jewish Telegraphic Agency).—Plans are being formulated for the raising of a state loan of £2,500,000 for Palestine, according to authoritative sources here. The purpose of the loan is to guarantee an income for Palestine, and the entire amount is first to be absorbed by Jewish bankers here and in New York, who in turn will offer it for public subscription.

It is not made clear whether the loan will be raised through the British Government or direct by the Palestine administration.

The King of the Belgians has conferred the "Medaille du Roi Albert avec rayure" on Dr. Bernard Morris, of London, in recognition of his services to Belgian refugees during the war. Dr. Morris is medical officer to the Jewish Shelter, and had charge of the health of the refugees who were housed there.

## New York City

Rev. Dr. Gustav N. Hausmann, 25 W. 120th street, formerly Rabbi of Providence, R. I., attended the funeral of Col. Harry Cutler, his former member and his personal friend. The doctor returned Friday.

The thirty-fifth annual report of the Montefiore Home and Hospital for Chronic Diseases, just made public, shows that 1,975 patients were provided for in the City Institution and at the Country Sanitarium during 1919.

Alfred Wolmark's painting, "The Wandering Jew," which was reproduced in our issue of May 21, was purchased by Mr. Joseph San, a Jewish New York lawyer, of 160 Broadway. Mr. San read the article on Mr. Wolmark's paintings, and was inspired by the description.

The establishment of a personal service bureau at Ellis Island is being planned by the League of Foreign Born Citizens, Nathaniel Phillips, its president announced, to aid immigrants in getting those first impressions of America which will encourage them to look forward to becoming American citizens. Headquarters are to be maintained at Ellis Island.

Acting Police Inspector Isaac Frank, in charge of the Sixteenth Inspection District in Brooklyn, has been retired at his own request. He has been connected with the department for thirty-two years and has been a captain twelve years, during which time he was in Brownsville, a section almost exclusively populated by Jews. His pension will be \$2,000 a year.

Plans for the Evening school at the Ninety-second Street Y. M. H. A. have been completed and the new circular will be at the desk in a few days. Registration began September 20 and classes open on Tuesday, October 5. Mr. Henry Levy will be principal of the school as in the past. Courses will be given in Public Speaking, Bookkeeping and Accounting, Stenography and Typewriting, Americanization and English for Foreigners, Radio, Foreign Trade, Business Preparation and Spanish.

The North American Bank, of 54-56 Canal street, corner Orchard street, will open its doors on September 30. Arnold Kohn, president, was for a number of years one of the dominating figures in the State Bank. The bank will give full assistance to immigrants and will give legal advice pertaining to passports and visas.

Eugene Meyer, Jr., former managing director of the War Finance Corporation, was appointed last week a special assistant of the United States Senate Committee on Reconstruction, in connection with the Government Postal Savings System, and other financial matters. Mr. Meyer, in his acceptance, submitted a program for expanding the system.

The Temple Israel of Harlem Religious School has rented the building at 306 West Eighty-eighth street, where it will reopen its Sunday school on September 26. The last services to be conducted in the 120th street building will be those of the Feast of Tabernacles. Temple Israel has made arrangements with the Presbyterian Church, southwest corner of Ninety-sixth street and Central Park West, for the holding of its Friday evening and Saturday morning services, until such time as the new Temple will be erected.

### PULPIT TOPICS

CONG. MR. NESOH, 150th street and Broadway. Rabbi Aaron Eiseman. Friday evening, "What the American Jew Needs Most," first in a series of three sermons, Sabbath morning, "A New Year Suggestion." Sunday evening, at 8:15, "Jewish Joyfulness." Monday morning, at 10, "Lessons from Nature."


CONG. B'NAI ISRAEL, Fourth avenue and Fifty-fourth street, Brooklyn. Rabbi Jacob Katz will preach this Sabbath morning, and during the Feast of Tabernacles.

CONG. PETACH TIKVAH, Rochester avenue and Lincoln place, Brooklyn. Dr. Raphael Melamed. Sabbath morning, "Gathering Our Harvest."

CONG. MONTEFIORE, Hewitt place. Rabbi Nathan Blechman. Sabbath morning, "Moses' Farewell Song;" first day of Succoth, "The Lulab;" second day, "Providence."

THE NEW SYNAGOGUE, Broadway and Seventy-sixth street. Rabbi Ephraim Frisch. Succoth services Monday morning, September 27, at 10:30.

HEBREW TABERNACLE, Broadway at 158th street. Edward Lissman and I. Mortimer Bloom, Rabbis. Dr. Bloom's subjects will be: Friday evening at 8:00, "What Shall It Profit a Jew?"; Saturday morning at 9:30, "Another Shall Enter the Promised Land;" Succoth, Sunday evening, at 8:00, "For To-morrow We Live;" Monday morning at 9:30, "Bringing in the Sheaves;" Monday evening at 8:00, "Let in the Light;" Tuesday morning at 9:30, "The Four Symbols."




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The entire Socialist delegation, which was ousted from the last session of the New York State Assembly by Speaker Thaddeus C. Sweet, was re-elected at the special elections held on September 16. Three of the socialists are Jews: Samuel Orr, Louis Waldman, and Charles Solomon.

**Adopt Program to Mitigate Propaganda**

**Jewish Organizations Will Publish Articles Answering Attacks**

An all-day meeting attended by representatives of the Central Conference of American Rabbis, the Council of Jewish Women, the Executive Committee of the B'nai B'rith and the Governing Board of the Anti-Defamation League was held in Chicago, Sunday, September 5.

A complete report showing the present status of the anti-Semitism in European countries and in the United States was presented by the Secretary of the League, together with a statement in detail of the various steps already taken to counteract the effect of the vicious anti-Jewish propaganda now being carried on in this country.

A program designed to mitigate so far as possible the efforts of those who are endeavoring to stir up racial animosity was adopted and the various steps already taken by the executives of the league were approved. The committee had before it for examination the *Dearborn Independent* articles, as well as articles from other magazines and newspapers of a similar nature, and several anti-Semitic books recently published.

Professor Gotthard Deutsch of the Hebrew Union College was authorized to select a committee, of which he shall be chairman, composed of men of recognized authority regardless of religious creed, to answer the false charges emanating from the anti-Semitic clique and to publish the same from time to time in pamphlet form. Professor Deutsch thereupon on behalf of the Anti-Defamation League presented an article prepared by him exposing the hoax which is being foisted on the American public in a book known as "The Protocols." It was ordered that the article be published and distributed at once. It was also decided that when the series of articles is complete they be published in book form.

The Central Conference of American Rabbis was represented by Drs. Leo N. Franklin, Felix A. Levy, and Jos. H. Stolz. Mrs. M. L. Purvin represented the Council of Jewish Women. The following members of the Executive Committee of the B'nai B'rith and of the Governing Board of the Anti-Defamation League were in attendance: Adolf Kraus, Judge Samuel Rosenfeld, Professor Gotthard Deutsch, Rabbi Eugene Mannheimer, Sigmund Livingston, Judge Philip Stein, Julius H. Meyer, Dr. Gerson B. Levi, Dr. A. D. Weiner, A. B. Seelenfreund, Leon L. Lewis, Dr. Harry A. Kraus, Henry Monsky, Gustavus Loevinger and Hiram D. Frankel.

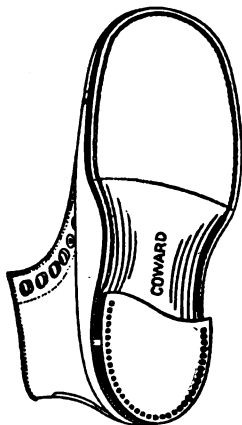
**Hungarian Jews Send New Year's Greeting to America**

The first message received from the Jews of Hungary since the ending of the war, and addressed to the Jews of America, has been brought to this country by Morris Engelman, who has just arrived back in the United States after a visit to Hungary, in the interests of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, of which Felix M. Warburg is the chairman.

The message is in reality a plea for sympathy and understanding on the part of the American people and expresses the thanks of the Hungarian Jews for the aid which has been extended to them through the Joint Distribution Committee. It is especially intended as a holiday greeting to the American public at the beginning of the Jewish New Year.

Forwarded by Walter Damrosch before he left France and arriving here almost at the same time as the conductor himself are the preliminary outlines of this season's activities of the New York Symphony Orchestra. For the sixteen Sunday afternoon concerts at Aeolian, commencing October 31, Mr. Damrosch has prepared exceptionally brilliant programs, including besides the masterpieces of the past, a number of new works, many of which have been given to Mr. Damrosch by the composers themselves for first performance in America.

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Coward Shoes for Children, made over the famous Coward Good Sense last, preserve the symmetry of the natural foot and allow it to grow as nature intended.

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**The Copper Metal Market**  
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Decrease in surplus stocks of copper, and the drawback that adverse labor conditions have imposed upon copper production, are attracting the attention of investors to the high class copper issues, among which Greene-Cananea, the premier Mexican producer, is noteworthy because of its indicated longevity.

The recent election of General Obregon to the presidency of the Mexican Republic also is construed hopefully as presaging an era of progress and tranquility that should make it possible for Greene-Cananea and other Mexican properties controlled by American capital, to operate without the interruptions that have been prevalent in the past.

A brief resume of Greene-Cananea's history and position as to production, earnings, financial condition and dividend record is contained in this week's issue of our Market Review.

Sent on request for H.A.-562

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SUNDAY CONCERTS AT 3 AND 8  
Smoking Permitted in Balcony

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CONDUCTED BY ELIAS LIEBERMAN

*FAITH*  
By LEAH RACHEL YOFFIE

What is my faith? A memory  
Of Sabbath lights and hallowed bread,  
And two old hands astir with prayer,  
Laid on a curly head.

What is my faith? A fragrance  
Of willow boughs and myrtle leaves,  
And airy Sukkahs hung about  
With dried and yellow sheaves.

What is my faith? A melody  
Of Hebrew chants and strange, weird prayers,  
All dying in a wordless wail  
Of old despairs.

What is my faith? A sorrow  
Of one vast grave on a Russian plain  
Heaped stark against a naked sky,  
Where huddle my poor slain.  
—Contemporary Verse for September, 1920.

*HE JOINED KESSLER*

The passing of an actor is not always as theatrical as was this one, recorded in a recent news item which we reprint from *The New York Evening Globe*:

It was the great ambition of his life to play with David Kessler, the great Jewish actor. Then just as he had reached the great man's notice and been promised a part in a forthcoming play, one of those little ironies of life intervened. David Kessler died.

So last night Isadore Giltman wrote a note to his idol:

"Dear David Kessler: You promised to engage me next season. Now I shall play together with you."

Then he lay down on the bed of his East Side apartment. An escaping odor of gas brought the police, who called it suicide.

*ARABS ARTFUL IN THIEVERY*

Brigandage is ingrained in Arabs almost as much as their religion. For centuries it has been a recognized form of revenue to them, providing the maximum of profit and a measure of agreeable excitement along with the minimum of labor.

"There was a man the other day sleeping out in the desert not far from here with two or three servants," said an American archæologist in the hotel at Basra. "He went to bed one coolish night with a tent above his head, good warm blankets over him, his clothes hanging across a box and his false teeth set in a glass on top of his clothes. A sense of chill waked him. He found over him nothing but heaven and about him nothing but the desert. Even his teeth were gone."

The Arabs are the most agile and most noiseless thieves in the world. It is a pity the allies could not have had them in the war to string up the barbed wire in France and to cut the German wire. We would have saved many a man.—Maude Radford Warren in the *Saturday Evening Post*.

*LITERARY NOTE*

The well-known authority on the American Short Story, Edward J. O'Brien, is returning to this country after an extended sojourn in England. He will be available for lectures on the American Short Story from the middle of February until early in April. Mr. O'Brien will be under the management of Lee Keedick, 437 Fifth avenue, New York City. All inquiries with regard to dates and terms should be addressed to Mr. Keedick.

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*The Sporting Goods Store Where You Never Pay More*

## From the Four Corners

*News of People and Events*

Rabbi Max J. Merritt, of Evansville, Ind., was installed this month as spiritual leader of Temple Emanuel, Montreal, Can.

Hartford, Conn., is to be the next convention city of the Associated Y. M. and Y. W. H. A.'s of New York.

The manufacture of chalk has been begun in Palestine by three Jewish pioneers from Russia.

The annual state convention of the New Jersey Federation of Young Men's and Young Women's Hebrew Associations was held at Newark on September 5 and 6.

Three representatives of Canadian Jewry are proceeding to the Ukraine with 532 cases of clothing containing more than 107,000 articles and \$28,000 for medical supplies.

Reports carried in the Polish press of Warsaw state that in Semiatitz, Poland, the Bolsheviki in the course of their occupation shot fifteen persons, mostly Jews.

Credit and co-operative societies for construction relief are being planned under the auspices of the Jewish World Relief Conference.

The twenty constituent organizations of the New York State Young Men's and Young Women's Hebrew Associations held their annual convention at Buffalo, on September 4, 5 and 6.

The cornerstone of the new building of the Orthodox Jewish Home for the Aged on Maple avenue, Cincinnati, was laid on September 5. The walls of the chapel building and the dining hall are already up.

The Polish Government has appointed Prof. S. Ashkenazi to be its second representative on the League of Nations. The former premier, Mr. Paderewski, is the first representative.

The Polish Government has postponed the conferences of Polish and Jewish leaders with reference to the efforts for creating a Polish-Jewish understanding. The decision was made in view of the critical situation at the front.

The Central Jewish Aid Society of Denver, Colo., acted as host at a luncheon at which the guest of honor was Dr. Edward T. Devine, head of the School of Civics and Philanthropy of New York.

The Cleveland, O., B'nai Brith are to be hosts to Sgt. Sydney Gumpertz and Benjamin Kaufman, the only two living Jewish Medal of Honor men, on September 28, while the American Legion of Honor is in session in the city.

After a two years' agitation of the subject by physicians in charge of the Baltimore, Md., Hebrew Hospital, a dental clinic has been established there. The new clinic was made possible by a gift of \$10,000 from Dr. Harry Adler, as a memorial to his parents, the late Charles and Caroline Adler.

Judge Louis W. Marcus of the Supreme Court of the State of New York was highly honored in the primary election on September 14 by receiving the high vote, leading candidates both Protestant and Catholic. Judge Marcus enjoys an unusual reputation after twenty-five years of service on the bench. The victory was particularly remarkable in view of the handicap under which the Judge labored, first in that as such he was unable to conduct a personal campaign and second in that primary day fell on the second day of the New Year.

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## A FRANK STATEMENT BY KNOX



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THE FIFTH AVENUE

IT is reasonable to suppose that in the great city of New York, there must be a multitude of men who would prefer to wear a hat of real reputation.

We believe that for some reason, entirely unwarranted, a percentage of these very men hesitate to step into a Knox Shop. To be perfectly plain—they apparently do not feel that a Knox Shop is their shop. They labor under the impression that a Knox Hat is only for the so-called exclusive type of person.

Let us state, emphatically, that Knox shops are organized and operated to capably serve any man who feels inclined to come in. Simply because Knox is one of the oldest and most reputable establishments in the world, one should not deny one-self the advantages of purchasing a Knox at a time when it is more necessary to secure a warrant of service than ever before, and when the prices of all hats are practically on a par.

It is a well established fact that the bigger the man, the more approachable he is; and the clearer his grasp of service and all it means to his fellow men.

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**A**NOTHER month remains of the smart autumn season at the numerous spots in the hills of Westchester, on Long Island and New Jersey, and as yet the countryside is as green as in July, with here and there a sight of foliage beginning to turn. Many golfers are playing over the links of the country clubs and October promises to be a busy one for the followers of this sport, as well as tennis, with the continuation of the crisp weather.

In Atlantic City boardwalk folk are interested in the coming Rolling Chair Pageant scheduled to take place on September 25, when thousands of rolling chairs will be in line. Prizes are to be awarded to the most pleasant exhibits in the parades.

Mr. and Mrs. Daniel P. Hays, who have been all summer at Schoneck, Lake Lucerne, Switzerland, are returning on the "Olympia," which sails from England on September 29. Friends of Mr. and Mrs. Hays will be pleased to learn that the quiet summer has restored them both to their usual good health.

Mr. and Mrs. Edgar Troutfelt and Mr. and Mrs. Herbert Loeb, who spent the Summer at the Sans Souci, Seagate, N. Y., will return to their New York homes on October 1.

The many friends of Mrs. Eva Zachariah, of 348 West Seventy-first street, will be glad to learn of her convalescence.

Mrs. Eva Epstein, accompanied by her son, Edward, will return on the S. S. Olympic, October 7, from a Summer spent in Paris, London and Scotland. Mrs. Epstein will spend the Winter in New York.

Mr. and Mrs. Joe Kern (Miss Ilma Feist), who have summered abroad, spent last week

in this city visiting relatives and friends while en route to their Louisville home.

A men's singles tennis tournament took place on last Saturday and Sunday at the Fairview Country Club, Fairview, N. Y.

The engagement has been announced of Miss Jennie Ortlieb, of 2100 Fifth avenue, a niece of Joseph Hildesheimer, to Mr. Harry Pollak. Mr. Pollak is a member of the firm of Pollak, Behrens & Co. of this city.

The marriage of Miss Sadie Ginsberg, daughter of Mr. and Mrs. S. Ginsberg, of 1361 Madison avenue, and Dr. Louis Steinbach, took place at the Congregation B'nai Jeshurun, 257 West Eighty-seventh street, on September 19.

A reception will be held on Sunday afternoon at the Hotel McAlpin to announce the engagement of Miss Martha Frankel, daughter of Mr. and Mrs. George Frankel, to Mr. Herman Bartelstone, son of Mr. and Mrs. Oscar Bartelstone.

Mrs. Addie Uri, of Louisville, Ky., accompanied by her granddaughter, Miss Louise Thalheimer, will be at the Hotel Claridge this coming week. Miss Thalheimer has come to New York to enter the Benjamin School on Riverside Drive.

Mr. and Mrs. Edmund Kohn, of 542 West 112th street, have announced the engagement of their daughter, Miss Estelle Kohn, to Mr. Herbert D. Weill, son of Mrs. K. Weill, of 319 West Ninety-fourth street. A reception in honor of the occasion will be held on Sunday evening at the Hotel Astor.

On Sunday, September 5, the marriage of Miss Belle Heyman, daughter of Mr. and Mrs. Samuel Heyman, of 1887 Madison avenue, and Mr. Samuel D. Hoffman, took place. The bridal pair have left for an extended trip through the Orient.

The marriage of Miss Ricca Friedman, daughter of Mr. and Mrs. Isaac Friedman, and Mr. Gabriel R. Mason took place on Thursday, September 2.

Announcement has been made of the engagement of Miss Liela T. Zeeman, daughter of Mr. and Mrs. I. I. Zeeman, of 860 Riverside Drive, and Mr. Samuel Bernstein, son of Mrs. B. A. and the late Abraham Bernstein, of 95 West 119th street.

Invitations have been issued for the marriage of Miss Theresa Bruckner, daughter of Mr. and Mrs. Max Bruckner, of 310 West Eighty-sixth street, and Mr. Stanley Lee Weil. The ceremony will take place at the Hotel St. Regis on Wednesday, October 6, at 6 o'clock.

Announcement has been made of the engagement of Miss Marie Jacobson, daughter of Mr. and Mrs. Max Jacobson, of 590 West End avenue, to Mr. Hugo Reinach.

Visitors from Cleveland, Ohio, in this city and other Eastern points include Mr. and Mrs. Siegmund Joseph, Mr. and Mrs. Abrams, Mr. Nathan Fryer, Mr. Albert Plinheimer, Mr. and Mrs. Dan S. Wertheimer, Mrs. James I. Kraus, Mrs. A. G. Miller, Mr. and Mrs. Walter Goldsmith, Mr. and Mrs. M. J. Lindner and their daughter, Mr. and Mrs. Charles Miller, Miss Beulah Seidenfeld, Miss Eva Sill, Mr. and Mrs. E. J. Rothman, Mrs. Morris Englander and daughter, Miss Helen Buchman, Mr. and Mrs. S. D. Wise, Mrs. D. Levine, Mr. Gus Goldsmith, Mr. and Mrs. J. E. Cone.



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Society and Its Doings

Mr. and Mrs. Harry R. Mooney, their baby son and maid, have left Cobbossee Colony, Maine, and are now at their home at Larchmont, N. Y. The many friends of Mrs. Mooney will be glad to know of her complete recovery from her serious illness this Summer.

Mr. and Mrs. Edward Sachs are in their city home at 60 West Eightieth street. They spent the summer at Cedarhurst, L. I.

Mr. and Mrs. Herman N. Liberman have returned to the Wellsmore from an extended trip to the West and the Canadian Rockies.

Mr. and Mrs. Louis S. Posner are at present residing at the St. Hubert Hotel, 120 West Fifty-seventh street.

Miss Stella Drucker, of 808 West End avenue, is home after an extended trip to the West with some friends.

Dr. and Mrs. Harry G. Friedman, who were at Hartsdale during the summer months, have returned to their city home, 509 West 122nd street.

Mr. and Mrs. William C. Popper, after spending the summer in the White Mountains, are now at their residence, 106 Central Park West.

Mr. Bernard Edelhertz and Mr. Leo Silver were the guests of Mrs. David Lyndeman, at the Hotel Nassau, Long Beach, last week.

Mr. and Mrs. H. N. Baruch, of 790 Riverside Drive, have announced the engagement of their daughter, Miss Sophie Baruch, to Dr. Harold I. Freeman of this city.

Mr. and Mrs. I. W. Kronenberger, who have been summering at Dessau's Villa, Far Rockaway, will again be at the Hotel Hargrave.

Another announcement is that of the daughter of Mr. and Mrs. Kalmen Rothberg, Miss Peggy Rothberg, who is betrothed to Mr. Leonard H. Gidding, son of Mr. and Mrs. Louis Gidding, of New York City.

Mrs. Anna Saller has announced the engagement of her daughter, Miss Leonora Saller, to Mr. Jerome Krauskopf, son of Rev. Dr. and Mrs. M. Krauskopf.


Mr. and Mrs. Nat Levy, children and maid, have returned from the Hotel Nassau, Long Beach, L. I., and are now at the Hotel Peter Stuyvesant for the Winter.

Mrs. Helen Lewin has returned to the city after spending the Summer at St. Mary's, Ohio, and is at the Hotel Breslin, Twenty-ninth street and Broadway.

Mrs. Eva Epstein, formerly of this city and now of Louisville, Ky., with her young son, are now in Paris. They expect to return to this city on October 7, where they will spend the Winter.

Mrs. Alexander Kohut, who has returned from her trip to Europe, is now in her city home.

Mrs. Emanuel Neuman and daughter, Miss Sylvia Newman, have returned to their home at 904 West End avenue, after spending the Summer at West End, N. J.



55 — Pyrex pie plate with Sheffield holder \$5.00

**T**HE success of Ovington's — "The Gift Shop of Fifth Avenue" — lies only partly in the hundreds of distinctive gifts they display. Much of the success lies in the refusal of thousands of other suggestions which are not quite the thing.

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is the only common sense cover made—it slips on like a glove—no nails, tacks, lacing or buttons.

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Made in all sizes, from 3 feet to 6 feet.

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Sunshine Oyster Crackerettes with Clam Broth  
Wash clams; put in a saucepan on the stove. When shells open, pour off the broth and strain it. Season and serve in cups with Sunshine Oyster Crackerettes.

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51 Wall Street, New York



On Saturday afternoon, October 2, a reception will be held at the home of Mr. and Mrs. Herman Johl to celebrate the engagement of their daughter, Miss Sadie Johl, to Mr. F. S. Stern.

Judge and Mrs. Benjamin N. Cardoza are in their city residence at 16 West Seventy-fifth street, after passing the summer at Allenhurst, N. J.

Mr. and Mrs. B. J. Greenhut have returned to their home on West Seventy-second street from Lake Placid, N. Y.

Mrs. David L. Nelke has returned to her Brooklyn home after a pleasant summer at Halcott Center, N. Y.

Dr. and Mrs. Julius H. Greenstone have returned to their home in Philadelphia from Wildwood, N. J.

**Additional New Year Greetings**

**ADLER.**—Mr. and Mrs. Louis Adler, of 270 West End avenue, extend warmest New Year greetings to their friends and relatives.

**ELFENBEIN.**—Dr. Israel Elfenbein, rabbi, West Ninety-fifth Street Congregation and Supervisor W. S. Community House, kindly reciprocates the many kind New Year's greetings of his members and friends.

**LAMPORT.**—Mr. and Mrs. Joseph M. Lamport, of 41 West Eighty-third street, extend to their relatives and friends sincere wishes for a healthful and prosperous year.

**LAVINE.**—Mr. and Mrs. Charles Lavine, of 1800 Seventh avenue, wish their relatives and friends a happy and prosperous New Year.

**PEARLSTEIN.**—A. I. Pearlstein and daughter, of 43 West One Hundred and Tenth street, extend many wishes to their friends and relatives for a happy and prosperous New Year.

**SPECTOR.**—Mr. and Mrs. Joseph Spector, of 37 Hamilton Terrace, extend greetings to their friends and relatives, wishing them a Happy New Year.

Mr. and Mrs. Henry Kayser have returned to Lawrence, L. I., after spending the summer at Belgrade Lakes, in Maine.

Recent visitors in this city from St. Louis, Mo., include Mr. and Mrs. Sigmund Lang, Mr. and Mrs. Joseph Golluber, Mr. and Mrs. Milton Miller and Mr. and Mrs. Abe Manheimer.

Dr. and Mrs. Joseph M. Asher and Miss Margaret Louise Asher, have returned to their Philadelphia home from a month's camping trip in Maine. Miss Asher is spending the month of September with her grandparents, Mr. and Mrs. Abe Schlesinger, in Atlantic City.

Mrs. Lesser R. Samuels, who has been spending part of the summer with her parents, Mr. and Mrs. Alex S. Strouse, at Atlantic City, has returned to her home in this city.

On Friday last, an extra golf tournament, eighteen holes medal play, was held at the Inwood Country Club, at which prizes were presented by the Women's Sports Committee.

Mr. Sol B. Solomon, of the Manhattan Square Hotel, has returned from the Twin Mountain House, New Hampshire.

Mr. and Mrs. Joseph L. Bittenweiser and their family, who have been sojourning at Poland Spring, Maine, are in their city home at 135 Central Park West.

Mr. and Mrs. William G. Rosenbaum, of Woodmere, L. I., are home after spending the summer at Cherokee Lodge, Upper Saranac, N. Y.

Mr. and Mrs. Arthur J. Goldsmith are soon expected to return to their home on 829 Park avenue.

Mrs. C. M. Fisher, who has been at Long Branch for the summer, has returned to the Hotel Majestic, Seventy-seventh street and Central Park West.

Mrs. Edgar Hendricks is now at the Belnord, on West Eighty-sixth street, after summering at Larchmont, N. Y.

Mr. and Mrs. J. J. Hanauer, of 5 East Seventy-fourth street, have returned from Lake Placid.

Mr. and Mrs. A. W. Ast, who have been in White Plains, N. Y., are in their home at 808 West End avenue.

The E. van Raalte's have returned from their summer home on Long Island to their winter residence, 10 West Eighty-seventh street.

Mr. and Mrs. Simon Lyndeman, Mr. and Mrs. Dave Lyndeman and daughter are now at the Ostend, Far Rockaway, L. I.

Mrs. Murray Weingarten, who spent the Summer at Sacandaga, accompanied by her mother and brother, are motoring through the Adirondacks.



**Fall Fashion Trends in Dresses**

Lord & Taylor in their new dress assemblage lay special emphasis on the slim, trim lines of the tailored silhouette. This showing varies progressively with each new advance of Autumn styles.

The jaunty little model illustrated, quaintly embellished with scroll work, naively suggests the practical needs of a coat dress and at the same time has the dapper smartness of a dress for street or afternoon wear.

Store Closes at 5 P.M.

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**Dobbs Hats**  
The Cavanagh Edge Process by which many of the Dobbs Hats are made gives permanence to the exquisite style of the exclusive Dobbs design. The character is felt into the hat by hand in hot water.

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130 West 116th Street

**United Synagogue Prepares Texts on Biblical History**

The United Synagogue of America is now engaged in a number of important educational undertakings. Rabbi David C. Matt has begun to prepare under the direction of the educational committee the second part of the Manual for Teaching Biblical History. This part is to cover from the death of Moses to the fall of the First Temple. Practically all textbooks of Biblical history are either non-pedagogically conceived or present material from a non-traditional standpoint. The Manual for Teaching Biblical History is intended to aid the teachers in presenting the Biblical material with the traditional interpretation. It is replete with pedagogical suggestions and has been found of value not only to teachers but also to adult study circles.

The manuscript of a Primary Biblical History has already been completed. Before publication it will be gone over very carefully by a number of educational authorities. This book, well written, presents the Biblical stories with their rabbinical interpretation. Rabbi Solomon Goldman, of Cleveland, Ohio, is preparing a textbook of Biblical history for children between the ages of thirteen and fifteen.

For the Hebrew Schools the United Synagogue is preparing a curriculum. This will be a detailed work outlining clearly the aims and purposes in each course and will contain a number of important pedagogical directions. The melodies for the various chants that are used in synagogal and home service have been arranged by Mr. Samuel Goldfarb and will be incorporated in the volume.

The educational committee of the United

Synagogue has issued a standard of requirements for graduation from Hebrew Schools. These include:

The ability to translate the most important week-day and Sabbath prayers.

Familiarity with the order of prayers and the structure of the Prayer Book.

Ability to translate passages of simple prose narrative from the Pentateuch and the Book of Joshua.

A general knowledge of the Bible in English, the character of each book and its place in the three grand divisions.

A knowledge of the rudiments of Hebrew grammar, including the declension of simple nouns and the conjugation of the regular verb.

Familiarity with the religious observances in the home and in the synagogue.

A general knowledge of the Jewish calendar.


A knowledge of the most important events and characters in Biblical and Post-Biblical History.

These are the minimum requirements for graduation. It is expected, however, that as the Hebrew Schools develop these standards will be raised. At the end of the school year, an examination will be given based on questions prepared by the national educational committee. The students passing the examinations will receive a United Synagogue diploma and will be eligible in the Junior League of the United Synagogue of America. Mr. Meyer Goodfriend has offered a prize of \$50 yearly to the student passing these examinations with the highest mark.



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**INSTITUTE OF MUSICAL ART OF THE CITY OF NEW YORK**  
120 CLAREMONT AVENUE     Frank Damrosch, Director

**Danzig Jewry Honors American Jewish Workers**

John L. Bernstein, president of the Hebrew Sheltering and Immigrant Aid Society of America, who, together with Mrs. Bernstein, has been in Danzig for over two months in order to study the situation in connection with the Jewish refugees there, was tendered a welfare dinner on September 14 prior to his departure for the United States.

Mr. and Mrs. Bernstein rendered signal services during the time the refugees crowded in Danzig, and the dinner was tendered them in recognition of their work there.

Among those who attended and spoke at the dinner, which took place in the Hotel Continental, were the American consul, Rabbi Dr. Kalter, the spiritual leader of Danzig, representatives of the joint distribution committee and other American organizations.

The hall was decorated with American flags and flowers and signs reading "We Love America," "We Love Mr. and Mrs. Bernstein" and "We Love Hias."

Mr. and Mrs. Bernstein are returning on the S. S. Mauretania.

**Grossman's Hotel**     New Jersey Ave. near Beach, Atlantic City, New Jersey.  
STRICTLY KOSHER  
Atlantic City's oldest established and most popular hotel catering to Jewish clientele. Bus meets patrons at station. ALWAYS OPEN. SEA WATER supplied to all bathrooms. Booklet. Special Fall and Winter rates. For terms communicate with JOSEF GROSSMAN.

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## THE NATIONAL CITY BANK OF NEW YORK AND BRANCHES

Condensed Statement of Condition as of September 8, 1920

### ASSETS

CASH on Hand, in Federal Reserve Bank, due from Banks, Bankers and U. S. Treasurer . . . . .	\$231,089,076.57	
Acceptances of Other Banks . . . . .	10,662,822.71	
United States Treasury Certificates . . . . .	19,454,000.00	\$261,205,899.28
<hr/>		
Loans and Discounts . . . . .	594,808,049.62	
United States Bonds, other Bonds and Securities . . . . .	38,047,965.13	
Stock in Federal Reserve Bank . . . . .	1,800,000.00	634,656,014.75
<hr/>		
Banking House . . . . .		5,000,000.00
Due from Branches . . . . .		8,425,402.57
Customers' Liability Account of Acceptances . . . . .		70,341,181.74
Other Assets . . . . .		3,226,076.37
		<b>\$982,854,574.71</b>

### LIABILITIES

Capital, Surplus and Undivided Profits . . . . .		\$86,405,999.86
Deposits . . . . .		652,560,689.24
Reserved for Taxes and Interest Accrued . . . . .		4,028,781.30
Unearned Discount . . . . .		3,425,234.54
Circulation . . . . .		1,394,432.50
Due to Federal Reserve Bank . . . . .		133,057,807.02
Other Bank Acceptances and Foreign Bills sold with our Endorsement . . . . .		21,851,006.60
Acceptances, Cash Letters of Credit and Travelers' Checks . . . . .		74,339,959.13
Bonds Borrowed . . . . .		2,333,200.00
Other Liabilities . . . . .		3,457,464.52
		<b>\$982,854,574.71</b>

Head Office  
55 Wall Street  
New York

### RELIGIOUS SERVICES AT SUMMER RESORTS FOR FIRST TIME

Religious services under the auspices of the Department of Synagog and School Extension of the Union of American Hebrew Congregations have been conducted in a number of resorts for the first time this summer. These are Port Kent, N. Y.; Fabyan, N. H.; Long Beach, N. Y., and Camp Roosevelt, Mich. Five other localities were noted in a previous report.

The summer congregation of Dr. Abram Simon, of Washington, D. C., at Lake Hopatcong, N. J., consisted of 300 persons. He held three services on Saturday, July 31, August 7 and 14, at each of which he delivered a sermon.

During the summer eleven services were held at Camp Remington, Madisonville, Ohio, under the leadership of Abraham Freed, a student at the Hebrew Union College. A short service closing with the recital of Kaddish was held Friday evenings and a longer one on Saturday mornings, when there were Haftarah readings and a sermonette. A religious spirit was maintained at the camp throughout the week by the rendering of prayers before meals. Mr. Freed found the young campers eager to learn about Jewish life, customs and traditions.

The last of a series of seven services at Oden, Mich., was conducted Friday evening, August 27, by Dr. William Rosenau, of Baltimore, Md.

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 W. 42d St. Evng. 8.20 Mats. Wed. & Sat.  
 SAM H. HARRIS Presents  
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**BERTH OF A NATION**

## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
  - (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.
- We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

#### LAYMEN ON PILGRIMAGE TO EXPLAIN JUDAISM

Explain the nature of the tour to be undertaken by the laymen, and the success you think they will have.

What is the Union of American Hebrew Congregations? When was it founded, and by whom?

"It is a novel scheme at first sight," this tour, "but it is simply doing in a large and formal way what is being done frequently by other organizations and by these very men under other circumstances."

Write an essay of your own on the subject.

#### DISRAELI AND JEWISH EMANCIPATION

Together with the material in this issue, Mr. Kohler's article on "Disraeli and Jewish Emancipation" constitutes a supplement to the volume on "Jewish Disabilities in the Balkan States—American Contributions Toward Their Removal, with Particular Reference to the Congress of Berlin," published by Simon Wolf and Mr. Kohler.

"When Beaconsfield's correspondence is made available," the author wrote, "much light will doubtless be thrown on this and related questions." The correspondence has been made available by the two concluding volumes of the Monypenny-Buckle biography, and Mr. Kohler's article is the result.

Write down your estimate of Benjamin Disraeli, both in his private and public life. In a paragraph summarize Disraeli's attitude toward Jews.

#### FORD'S JEWISH POGROM

Why are we continuing our attacks on the articles which are appearing in the *Dearborn Independent*, when the attitude of most Americans is clearly different from that of Mr. Ford?

"We hold no brief for Jew or Gentile, but we do for common decency and honesty," the journal we quote says. "We have no hesitancy in saying that these articles are not only a disgrace to Ford and his paper, but to the country he pretends to exalt."

Make a list of the arguments used by this non-Jewish editor in condemning the spirit of "The International Jew" articles.

**WANTED** — Beth - Shalom - Peoples Temple of Brooklyn desires several teachers to instruct in Hebrew and History on Sundays. Also experienced man to act as principal. Apply at once to Rabbi Harry K. Jacobs. Phone, 1838 Bensonhurst. Residence, 8422 19th Ave., Bklyn.

**HEBREW** Teacher, college graduate, able and experienced, seeks position in or around city. Well recommended. Will also accept position as Sunday school principal or teacher. Box 74, American Hebrew.

**COLLEGE** graduate will tutor in Hebrew or academic subjects. Would also accept part-time position in social or literary work. Box 75, American Hebrew.

## Miscellaneous Wants

Rate: Minimum charge, \$1.00 for 35 words. Each additional line 10c. Count seven words to a line.

Phone, Madison Sq. 9758

**RABBI** desired for Temple Beth Emeth, Albany, N. Y. Graduate of Hebrew Union College preferred. Pulpit now vacant. All communications will be regarded as strictly confidential. Samuel Hessberg, president, 24 James street, Albany, N. Y.

**YOUNG LADY**, college graduate, looking for part time position. Settlement or social work preferred. Special field, domestic art and sciences. Address Box 54, Sharpe, 206 Broadway, New York.

**CULTURED** Southern Jewess, now in New York, has accommodation for four young women who are coming to New York to study or socially. References exchanged. Box 65, AMERICAN HEBREW.

**SOPRANO** for Jewish choir. A Jewish young woman—exceptionally gifted soprano—desires position for the holidays or for all year round in a temple in New York or vicinity. Box 66, AMERICAN HEBREW.

**GRADUATE** nurse, well recommended social worker, experienced in institutional management, will assume responsibilities of superintendent of small home for children, or assistant superintendent of a large institution. Opportunity for creative work most desirable. Box 68, AMERICAN HEBREW.

**A GENTLEMAN**, 16 years superintendent of one of the leading Jewish hospitals and home for the aged, seeks similar position in or outside of New York. H. R.. Post Office Box 72, Times Square, New York.

**THE MISSES FIRETAG**, of 315 West 97th street, wish to announce the opening of their outdoor kindergarten class about September 15th. For particulars address as above.

**WANTED**—Matron in Jewish Orphanage. Must be good housekeeper and refined. Apply "Supt.," AMERICAN HEBREW.

**FURNISHED** room to rent with private family. Desirable location—easy access to subway and elevated. Call evenings between 7 and 9 o'clock. Sklar, 512 West 158th street.

**A YOUNG MAN**, unmarried, desires position in an institution with boys. Experienced teacher, both in grade and commercial subjects. Has had experience as assistant superintendent. Can furnish best of references. Box 72, AMERICAN HEBREW.

**LARGE**, airy room, all improvements, for gentlemen or young couple. References. 1888 Crotona Parkway, Apt. 41; between 176th and 177th streets.

**SUPERVISORS**—Young men of education and refinement to reside in Jewish Orphanage and assist in care and training of boys. Write fully stating age, experience, education and references. Brooklyn Hebrew Orphan Asylum, Ralph avenue and Dean street, Brooklyn, N. Y.

**ANNOUNCEMENT**  
LEFF-WIESEN—Mr. and Mrs. Max Wiesen, of 640 Riverside Drive, announce the engagement of their daughter, Lillian, to Mr. Philip Leff, of Brooklyn.

**CHAS. ROSENTHAL, Funeral Director**  
Secton West End Synagogue, 228 Lenox Ave.  
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A52  
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# The American Hebrew

and Jewish Messenger

## THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

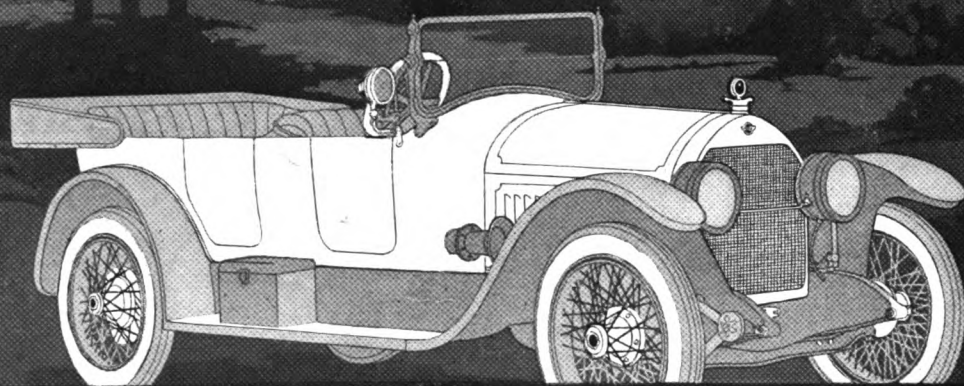
OCTOBER 1, 1920



15c A COPY; \$4.00 A YEAR

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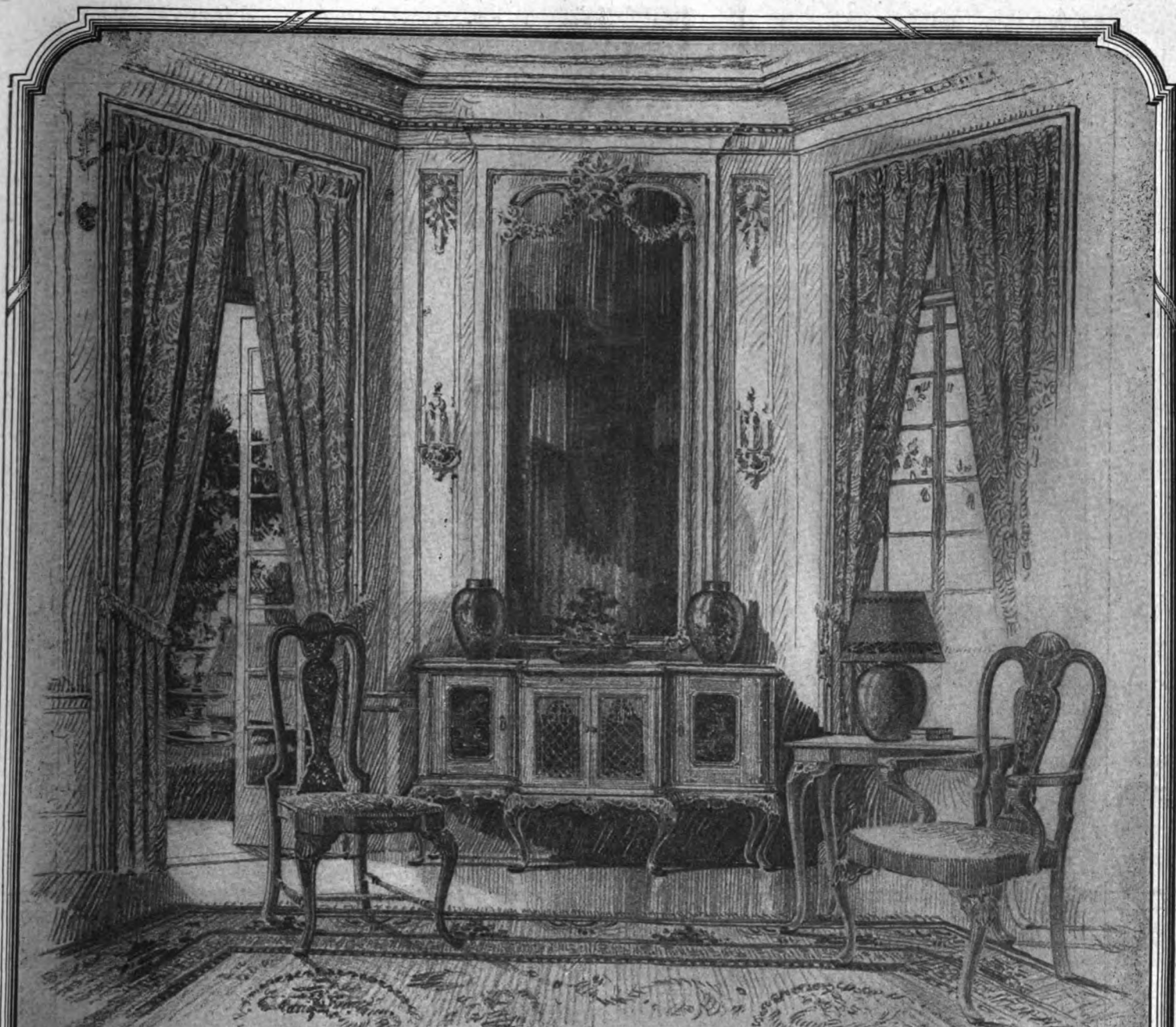




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## A Console Cabinet Which Possesses a Dual Character

**I**N those charming houses of Eighteenth Century England the console cabinet became an important feature of the furnishings of the drawing-room.

Today, in the living-rooms of our present-day houses and apartments, the spirit of those earlier days is recalled by the modern adaptation of the console of olden times. A beautiful Queen Anne cabinet may well take the place of the console of by-gone days — thus providing an exquisite piece of furniture which not only affords a cabinet for The New Edison, but which adds a note of distinction to the room in which it finds harmonious setting.

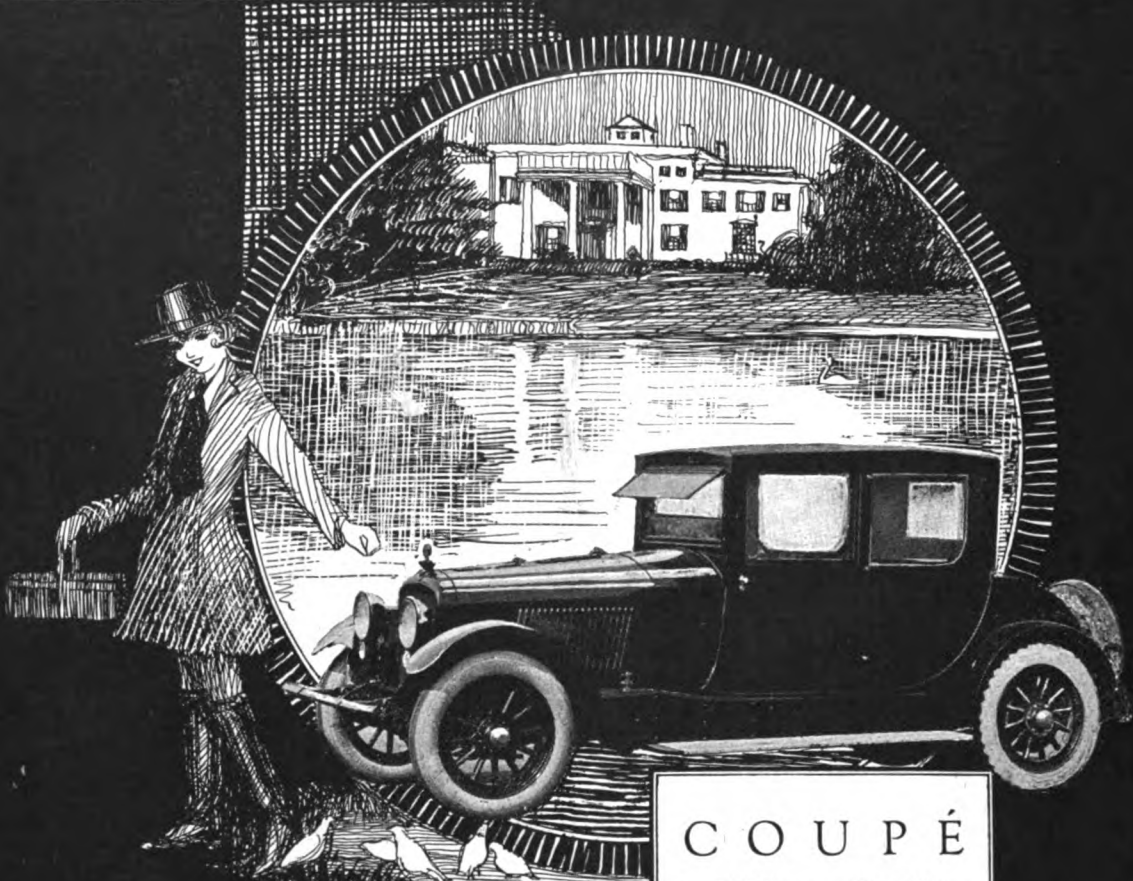
May we suggest that you view the collection of beautiful period cabinets of The New Edison to which Miss Elsie de Wolfe, America's most famous Interior Decorator, has given her approval and endorsement?

*The New Edison Phonograph pictured in the illustration above is one of our special hand-made cabinets developed in the spirit of the Queen Anne - Early Georgian period. It is equipped with the Official Laboratory Model Motor.*

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MOTHER: "Heavens! Ethel, just look at that stocking—and the horrid man at the store said they were such good hose!"

ETHEL (bored): "Better run upstairs and put on a pair of mine, Mother. Mine are 'ONYX'."

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The new EDWARD I. FARMER, INC. GALLERIES are spacious and artistic, containing an infinite variety of really choice and carefully chosen modern and antique porcelains, objects of jade and other semi-precious stones, lacquers, potteries, bronzes, velvets, brocades, and a thousand and one useful niceties so necessary in the modern home.

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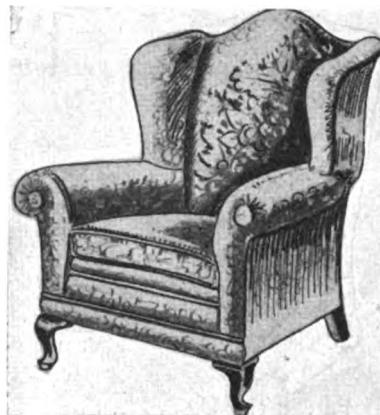
Thirty years of experience enable me to offer you many suggestions for the furnishing of your home with furniture of the better kind at prices no higher than those demanded for furniture crudely designed and cheaply made.

It is a common occurrence for me to receive letters from my clients thanking me for my suggestions and personal service, which have meant a distinct money saving to them.

The same attention and service is extended to you.



Famous Coxwell Chair, covered in velour and damasks. Some costing up to \$30 per yd. Solid mahogany frame, spring cushion seat. Reg. \$150. **Special \$87.50**

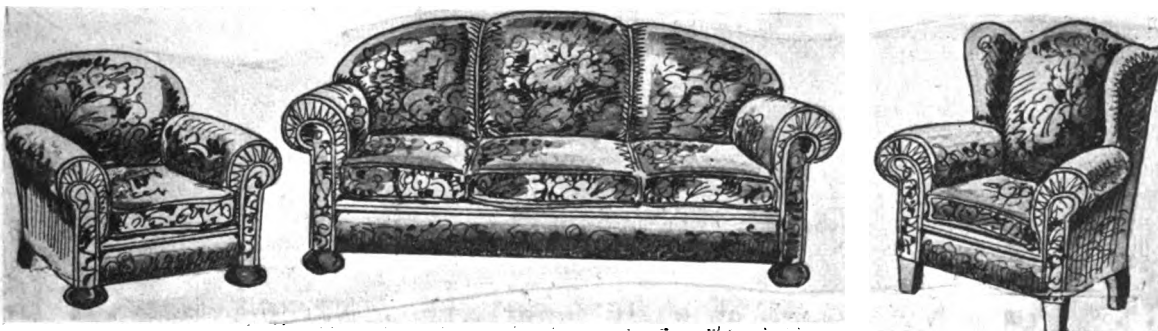


100 Sleepy Hollow "Stratford" Arm Chairs. Separate loose cushions, spring seats, spring edge; large, luxurious, comfortable; upholstered in tapestry velour and damask; many costing up to \$15 yard. Reg. \$110. **Special \$54.75**



10-piece Dining Room Suite in rich brown mahogany; 78-in. buffet, 54-in. extension table, high back, comfortable chairs, seats covered in any material desired. Sold regularly at \$1000.

**Special \$752.50**



Three-piece Living Room Suite, covered in fine tapestry or damask. Regularly priced at \$475.00.

**Special \$325.00**

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## Beautiful Silks and Wools for the Wardrobe of Personality

**W**OMEN who are most fastidious and who make it their pleasure to express themselves in their clothes will be interested in our new materials, which have been woven by the best looms of this country and of Europe, to lay the foundation for charming Autumn and Winter wardrobes.

*At no season have we had a more beautiful collection of Silks for Evening Wraps, Evening Gowns and Dance Frocks.*

### Silks from France

Silver and gold threads are as much in favor now as they were in the palmy days of Egypt and Babylon. Rich, gorgeous, or delicate colorings have been combined with metal threads in glittering designs. From India must have come the inspiration for a creation of gold, red, and a deep yellow, or of blue and silver, or entirely of silver.

For evening gowns are chiffon velvet brocades on French ninon or crepe in conventional and floral designs. The colors are French blue, jade, green, coral, wistaria, black, navy blue, or brown. Geranium red or robin's egg blue are the colors used in a metal broche, whose design is a conventional modern flower pattern.

A peach color crepe meteor is sprinkled with silver medallions, or a rose meteor with medallions of gold.

A design suggestive of Italy is worked in antique gold on a ninon ground of sapphire or robin's egg blue or of victory red.

Very dainty and youthful for a debutante's dance frock is a small silver or gold design, which is woven on crepe de chine in such shades as pink, sky blue, orchid, white, or black.

From France has come every yard of these luxurious and beautiful textiles, to be made into wraps or dance frocks to express the personality and love of beauty of the American matron or debutante. Prices range from \$14.50 to \$67.50 a yard.

### American Silks

For suit or wrap linings or kimonos are silks from American looms, such as soft, easily draped silks, decorative of design and colorings. Birds, peacock tails, autumn leaves and colorings, formal Oriental designs, and flowers have been adapted for designs; 40 inches wide, \$3.50 and \$4.50.

Silk voile with a satin stripe and a printed pattern in conventional or flower design, too, is a charming lining for a wrap of duvetyn, soft velours, or heavy silk textures; 40 inches wide, \$4. Crepe de chine in all colors and of a fine quality is \$2 to \$3.85. Balkan crepe is \$7.50. Canton crepe is \$5.50.

These prices represent those which should prevail, secured on silks after the break in the silk market.

For the dinner, afternoon, and restaurant gown are plain or brocaded black satin, crepe meteors, and charmeuse; 40 inches wide, from \$1.95 to \$16.50 a yard.

### Twill Materials

seem to be favored by Paris this season. In the special section devoted to navy blue it is very easy to compare the various twills. French and domestic textiles, in the finest of weaves and truest shades, are here. Poiret twill, serge, tricotine are fashion's favorites; 48 to 54 inches wide, \$4.75 to \$9 a yard. Other colors are brown, black, gray, green or beaver.

### Wool Velours

are used this season for skirts as well as for frocks. Its soft surface is most becoming, especially in the warm shades which Autumn brings; browns, henna, mouse-gray, green, blue. The suede finish of some velours is particularly adaptable for the trim frock. \$4.75 to \$7.25.

*All on the Main Floor, Old Building.*

# JOHN WANAMAKER

## NEW YORK

# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107

THE NATIONAL JEWISH WEEKLY

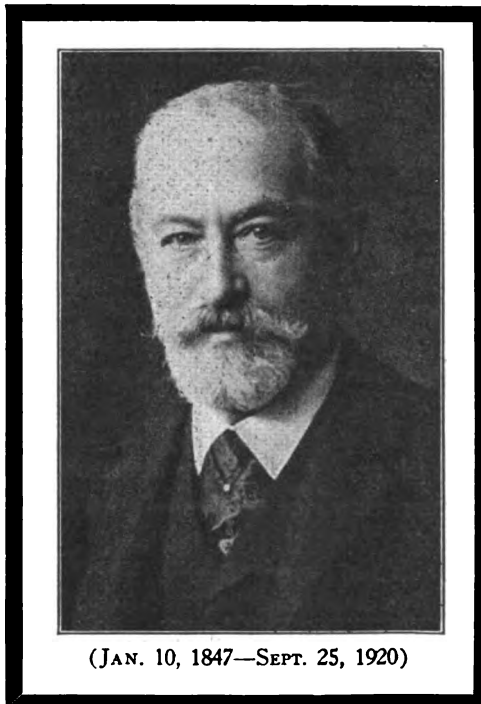
No. 20

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Friday, October 1, 1920—Tishri 19, 5681

## Jacob Henry Schiff Dies

*A Prince of Israel passes away in the death of Jacob H. Schiff and humanity joins the House of Israel in mourning.*



Jacob H. Schiff, financier and philanthropist, American patriot and humanitarian idealist, who lived to the full the high principles of Judaism, died at his home, 965 Fifth Avenue, Saturday evening, September 25, 1920, at the age of seventy-three.

Funeral services were held at Temple Emanu El on Tuesday morning, September 28, at ten o'clock. Interment took place at Salem Fields.

### **Schiff Memorial Issue**

Our issue of October 8 will be devoted to various phases of Mr. Schiff's life and activities.

# The Week in Review

Jacob H. Schiff

**A** PRINCE died in Israel when Jacob Henry Schiff passed away at his home last Saturday evening. Many eulogies of the great financier and philanthropist have been written and spoken. The great New York dailies reproduced tributes dealing with Mr. Schiff's many-sided career last Sunday morning from the special Schiff number of THE AMERICAN HEBREW, issued on the occasion of Mr. Schiff's seventieth birthday, January 10, 1917. Our issue of October 8 is to be devoted to a Schiff Memorial Number. At this writing, we are too deeply moved by the loss of this great soul to analyze coldly the imprint his life has

made upon the Jews of America and upon this country. We therefore call attention to one phase of Mr. Schiff's character which is probably known only to a few.

The newspapers are telling us of Mr. Schiff's faith in the enthusiasm of the late Mr. Harriman which resulted in great fortunes both for Mr. Harriman and Mr. Schiff. Let it be known that Mr. Schiff displayed the same faith in the enthusiasm which young men brought to altruistic causes, and which many times resulted in failure.

The writer of these lines once wrote to Mr. Schiff of a colonization scheme for Jews in a western State. Mr. Schiff had no confidence in this scheme on account of the experiences of the Baron de Hirsch Fund in this and other countries. Mr. Schiff, however, had the plan investigated, and turned it down. When the author of the plan asked for a personal interview, Mr. Schiff granted it. Following a thirty-five minute conversation Mr. Schiff said to the young man, "I don't believe in your plan but I believe in your enthusiasm and will support you," and, being a man of deeds as well as faith, he also gained support for this scheme from others.

When the experiment failed and the money was lost, and the father of the scheme wrote to Mr. Schiff informing him, the character of the man was shown in his reply in which he stated, "I invested in your enthusiasm, not in your scheme. If the money is lost, don't lose your enthusiasm."

**Attention, Mr. Ford!**

**F**ROM Far Japan comes the story, by way of Tokyo, that there has been founded in the Kingdom of the Rising Sun a strange and mysterious religious sect called "Omo Tokyo." This sect, according to the dispatches, "is an extreme form of Socialism aimed at the destruction of the existing social order." The headquarters of the sect is in the Village of Avade. The leading adherents to the cult are reported to be retired and discontented military men. We call the attention of the International Jitney Sleuth to the "Omo Tokyo," offering the information that this sect is only a mask behind which is hidden the Machievallian

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hand of the International Jewish Conspiracy.

### More School Buildings for New York

**T**HANKS to Governor Smith of New York, who sent an emergency message to the extraordinary session of the Legislature, both houses passed an amendment to the pay-as-you-go law to permit the issue of corporate stock for the building of new school houses and for the purchase of sites and buildings. This action on the part of the Legislature will make it possible for the Board of Estimate to finance the Board of Education's extensive school building program entirely out of corporate stock. It is an open

secret that the Board of Estimate would not otherwise have voted the full \$46,000,000 required to carry out the building program. Part time during the last four or five years has increased greatly, depriving many children of school age of the educational privileges to which they are entitled. Almost no new buildings have been recently made available for school purposes. The congestion in those that have to carry the burden is almost intolerable. This condition will not be remedied immediately, but within a year there should be decided relief. Judging from present immigration figures we shall be called upon to house and educate many newcomers from Europe. The Legislature acted none too soon. Our country must have an enlightened electorate and should not shirk its task of educating for democracy.

### Palestinian Jews to Convene

**P**ALESTINE Jews are evidently preparing to take things Palestinian, from the point of view of Jewish interests, into their own hands. According to Associated Press dispatches from Jerusalem, the Jewish Assembly in Palestine is to convene on October 7. The purpose of this convention "will be the election of an independent executive composed of Palestinian Jews to replace the present Zionist Commission." One of the reasons why the Palestinian Jews seem to be anxious to replace the Zionist Commission may be found in a letter to the Editor in this issue.

### The Near-Riot at Ellis Island

**S**OME there are that might call the near-riot at Ellis Island last week a scandal. But the picture of hundreds of anxious relatives being quieted by a word from Commissioner Wallis that the law had to be enforced, is, to our mind, a most eloquent argument that the homes where recent arrivals will be lodged are homes of men and women who have learned the fundamental principles of Americanism. Most of the immigrants held at the island for further examination are not Jews, as has been the common opinion. Jewish immigrants, as a rule, can pass the inexorable literary test.

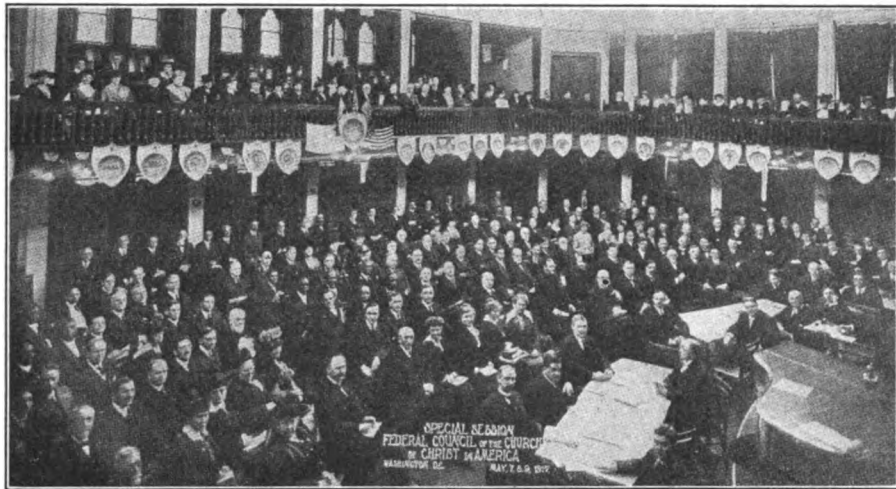
# Israel's Peril and Christendom's Shame

By Rabbi Stephen S. Wise

of the Free Synagogue, New York

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THERE is a putative "Jewish peril," the peril of a vile forgery entitled "The Protocols and World Revolution," published, one regrets to note, by a hitherto reputable publishing house of Boston, a forgery which is not only an indictment of but a crime against a whole people. The very phrase "Jewish peril" sounds like some mad Nietzschean cry that the Jews have empoisoned the world with Christianity. Wherein lies the "Jewish peril"? Is it in the Jewish Bible, Old and New? Is it in the God of the Jewish Bible? Is it in the Sabbath of the Jew? Is it in the Prophets or the Apostles, or in Jesus the Jew? Is it in the spectacle of the unimpaired and miraculous loyalty of the Jew? And yet certain perils are bound up with the so-called "Jewish peril"—perils that are real and not fictitious. The "Jewish peril" is the cry of every group in Europe today which desires the restoration of the old pre-war order, whether



HERE IS A BODY THAT MIGHT TAKE UP THE WORK DESCRIBED IN DR. WISE'S ARTICLE  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA IN SESSION  
WASHINGTON, D. C., MAY 7, 8, 9, 1917

in militarist Germany or in Czarist Russia. It is a brazen attempt to find some scapegoat, an excuse for a return to the order that was. While mobs may be diverted for an hour from pursuing their purposes, the cry of the "Jewish peril" is no solution of the problems which have re-created world-wide unrest. Polish mobs may forget about the crimes of Polish imperialism whilst committing unspeakable crimes against Jewish men, women and children, but this solves no problem.

After the Jews shall have been crushed, if crushed they are to be, what is to become of their blood-whetted destroyers? Instead of seeking a true and abiding solution of the problems of the world, the anodyne of the "Jewish peril" is offered to a world largely under arms by those either responsible for the social and moral disorder of the world or ready to capitalize it to the end that the old order of imperialism and militarism may be re-established.

Yes, there is a "Jewish peril," real and undeniable—the peril occasioned not by the Jew but to the Jew. If it be willed by the world, so shall it be! Physical pain and suffering can be borne for centuries without collective hurt. Not so spiritual hurt which, after a time, leaves its ineffaceable mark upon its victims!

Consider what is happening in East European lands. Can these things be and be done without the doers being terribly and even curelessly hurt? If war leave its marks for evil upon them that wage it, what shall be said of them that wage war against such as answer not? War is

redeemed in some part by the risks taken by the warriors. What of the morale of such as war upon the unweaponed, that make a business, as does Eastern Europe, of slaying the defenceless because they are Jews?

And this is happening in Europe today with results bound to be terrible if not fatal to East European nations. Can Europe hope to be spared the ruinous hurt done in its lands to every finer moral sentiment? Europe cannot remain unhurt by the treatment of the Jew in which European lands indulge today—by the virtual exile of the

world's greatest physicist, Einstein, from the academic halls of Germany; by Hungary's barbarous treatment of its Jewish citizenry; by Poland's ghastly excesses against its Jewish men, women and children; by the Ukraine's hellish dealing with its Jewish victims. Our Bernard Cantor, my beloved young friend and colleague, was only one of tens of thousands of the

victims of Ukrainian butchery—Cantor differing from the others only, but, oh, what a difference, in that they could not escape and he chose to go to his brothers to share their life and to die as many of them needs must die.

No, Europe that is Christendom cannot remain unhurt and unbowed by this savage, godless treatment of its Jewish people. The Jewish people will survive as survived they have. They are brought low for an hour but they will rise again. But their persecutors are perhaps forever fallen. Let Poland slay its Jews, yet will Israel live. But will Poland live, and, though it live, will it not be morally maimed and spiritually broken for all time?

Consider the character of the charges included in the general indictment the "Jewish peril." The Jew is said to confuse the mind of the world through processes of disintegration and corruption of public opinion. The seriousness and credibility of the charges is shown by the accusation that the capitalist Jew is in league with the workingman Jew to upset the world, the Jewish millionaire and the proletariat Jew conspiring to bring about the overthrow of civilization.

It is the special shame of Christendom in America today that that tissue of lies and forgeries known as the "Protocols" or the "Jewish Peril" is being given circulation by a confessedly nearly illiterate multi-millionaire, who has taken upon himself the onus of filing the gravest charges that have ever been uttered against Jews in this or any

(Continued on page 614)

# The Tzarina's Jew

By Emanuel Aronsberg

THE late Empress of Russia wrote a number of letters to her husband, Nicholas the Second, while he was at the front of the Russian Army as Commander-in-Chief in the last war against Germany. One of these letters, written, like all the rest, in English, and dated "Tzarskoye Selo, April 8, 1916," reads as follows:

"I sent you the petition of one of Aunt Olga's wounded men. He is a Jew who has lived ten years in America. He was wounded and lost his left arm on the Carpathians. The wound has healed well, but he suffers fearfully morally as in August he must leave and loses the right of living in either of the capitals or other big towns. He is living in town only on the strength of a special permit which a previous Minister of the Interior gave him for a year. And he could find work in a big town. His English is wonderfully good. I read a letter of his to little Vera's English governess, and Aunt Olga says he is a man with a good education, so to speak. Ten years ago he left for the United States to find the opportunity to become a useful member of human society to the fullest extent of his capabilities, as here it is difficult for a Jew who is always hampered by legislative restrictions.

"Though in America, he never forgot Russia and suffered much from homesickness, and the moment war broke out he flew here to enlist as soldier to defend his country. Now that he has lost his arm serving in our army and got the St. George's medal, he longs to remain here and have the right to live wherever he pleases in Russia, a right the Jews don't possess. As soon as discharged from the army as a cripple, he finds things have remained the same as before, and his headlong rush home to fight, and the loss of his arm, has brought him no gain.

"One sees the bitterness and I fully grasp it. Surely such a man ought to be treated the same as any other soldier who received such a wound. He was not obliged to fly over here at once. Though he is a Jew one would like him to be justly treated, and not different from the others with similar losses of a limb. With his knowledge of English and learning he could easier gain his bread in a big town, of course. And one ought not to let him become more bitter and feel the cruelty of his old country. To me it seems one ought always to choose between the good and bad Jews and not be equally hard upon all; it's so cruel, to my mind. The bad ones can be severely punished. Can you tell me what decision you write on the petition, as Aunt Olga wanted to know?"

This letter appeared two months ago in the Chicago *Daily News* and the New York *Globe*, as one of the collection of letters found last year in

*Isaac Don Levine, war correspondent in Russia of a syndicate headed by the New York "Globe" and the Chicago "Daily News," recently printed a series of letters which the Czarina wrote to the Czar during the war. Among these was one letter in which the Czarina appealed to the Emperor in behalf of a Jew who had been wounded and who was in a hospital in Petrograd. THE AMERICAN HEBREW is very proud herewith to present the story of the Czarina's Jew—the first Jew who, by special order of the Czar, was permitted to travel anywhere he pleased in Russia—written by himself.*

the archives at Moscow and brought to this country by Isaac Don Levine, staff correspondent for those papers. No sooner had I read the first two lines than I realized that the letter referred to none but myself. I realized that it had been my sad distinction to cause the late Empress of all the Russias some serious reflection on the unenviable lot of her Jewish subjects. And although I myself happened to be the hero of that drama in 1916, I never suspected that

such a letter had been written by the Empress on my behalf. It was again that play of sheer accident which seems to be following me like a shadow all through my life. All my life has been practically an interminable chain of accidents, and it was nothing but accident once more which led me to become, as it were, the spokesman of my persecuted brothers and sisters in Imperial Russia. Let me tell the story from the beginning.

In 1904 I came to this country, hoping to find here the opportunities denied me on account of my religion in the land of my birth, Russia. A year later I decided that Russia might perhaps not be so bad, after all, and I returned to that country. The first revolution was in progress, and the first news the police official at the Russian port volunteered to give me when I landed was that my brother, a lad of eighteen, was in the prison hospital, awaiting the healing of an ugly wound caused by a policeman's sword. My brother had been a member of the revolutionary organization and resisted arrest when surprised in the act of posting revolutionary proclamations, until wounded. After the healing of the wound he was placed on trial before a court-martial and received the usual sentence in those days: condemned to be hanged, but in consideration of defendant's youth, the sentence to be commuted to execution by the bullets of a regular firing squad. As an additional favor, his body was not to be concealed, as so often happened in those days, but the execution was to take place in front of a regular grave on the local Jewish cemetery. Really, now, was that not wonderfully decent?

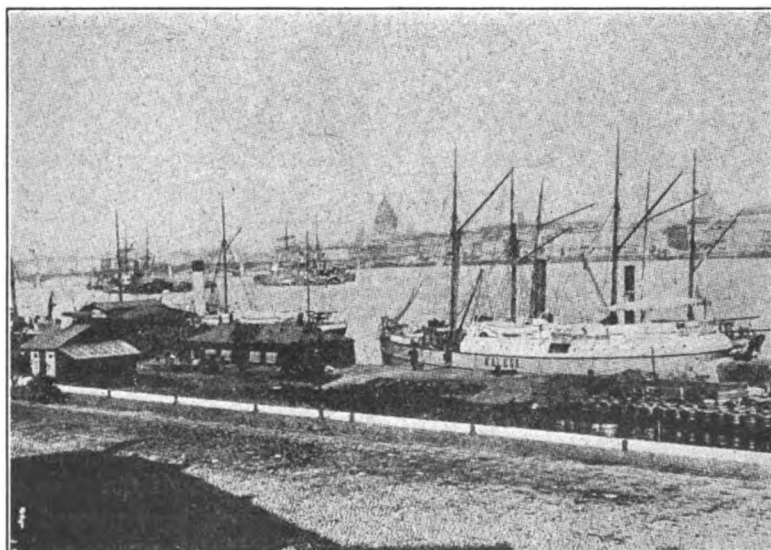
A few days later my brother paid in full the penalty for wishing to see Russia free and happy, and I am glad to know that he died a firm believer in the coming of Freedom to Russia. He, at least, was spared disillusionments and heartaches which are infinitely harder to bear than execution.

On that same day I was told that it might be best for me to leave Russia as soon as possible, the police evidently doubting my ability to resist the call of the Revolution, even though the grief of my mother had made me determined to go on living and working peaceably for her sake. A short struggle with conflicting emotions, and my mind

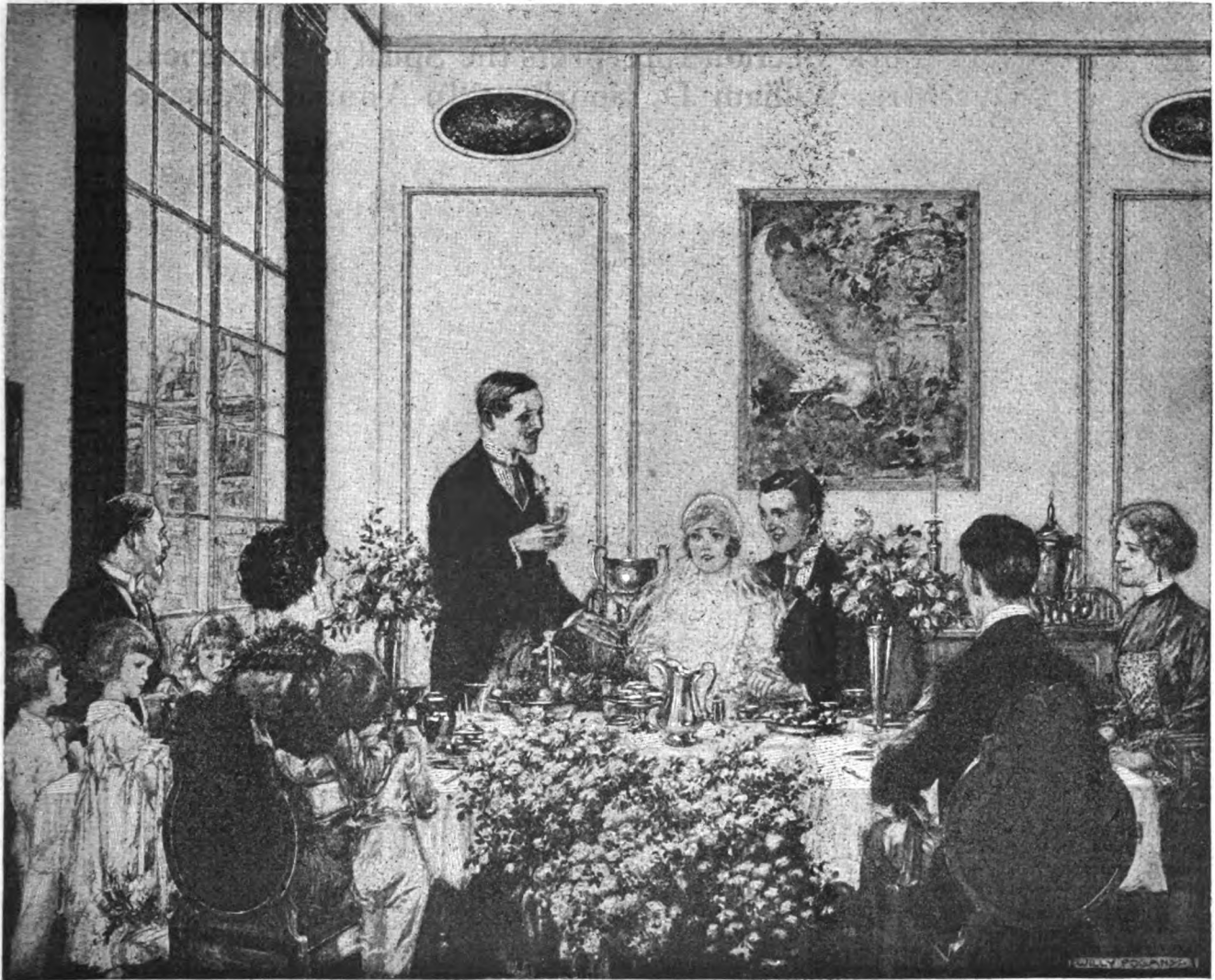
(Continued on page 610)



EMANUEL ARONSBURG



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# Proper Guidance—Women Council's Aim

## New York Section Interprets the Spirit of America, Says Mrs. William D. Sporborg In Annual Message

Following are extracts from the Annual Message of Mrs. William D. Sporborg as President of the New York Section, National Council of Jewish Women. The Year Book of the organization, from which Mrs. Sporborg's remarks are taken, is now in press.

May 3, 1920! Our ship draws into port for just one day, to allow crew and passengers a temporary relaxation, an opportunity to sum up and exchange experiences of the year's voyage, to expedite any needed repairs, to load up with new fuel, and in every way to make ready for the fresh start on the morrow! In the brief time that we are anchored, together let us hurriedly run through the ship's log and see what is therein chronicled!

We note with interest and pride that 1,780 new passengers have been added to our lists during the past year, making a total of 5,075 members aboard—a count indicative of real power when propelled by a common concern and a unity of purpose.

Each passenger adding her individual interest in real companionship and willingness to help in the general spirit should create a combined influence that would vitalize the Council cause wherever its course may lie.

To afford the membership an opportunity of becoming more familiar with the work appertaining to the section's departments, a half hour forum on major activities was this year introduced. This forum precedes the regular monthly program. Questions from those members interested in the respective committees here find their place. Through these forums we hope the relevancy of the various activities will be better comprehended and a closer bond be stimulated between chairmen and members.

A sub-committee under the chairmanship of the chairman of the Committee on Religion, working co-operatively with a chaplaincy committee from the Board of Jewish Ministers, has just completed a survey of all the Jewish chaplaincy work in public institutions in and around Greater New York. As a result of this survey a Joint Committee of the Council and the Board of Ministers has just been organized to standardize the chaplaincy work and to try to equalize the remuneration of Jewish chaplains with that of chaplains of other denominations subsidized by the city and to try to secure services of Jewish chaplains in those institutions where there is an appreciable percentage of Jewish inmates but no Jewish ministrations of any kind.

### INDIVIDUAL CONTACT WITH GROUPS

Our religious classes have continued their policy of intimate individual contact with the groups; always more effective in interest and results than formal conventional school methods. Attesting to this is the aggregate attendance at all sessions in the past three months of 3,437 girls. At the last regular school session 110 children were present, a tribute to leader and teachers as well as to the conduct and policy of the school; 108 children were present at their own Pesach services at Council House.

The co-operation and interest of the parents has been demonstrated by their large responsive attendance at all celebrations and has strengthened family ties in those types of homes where the children today are only too prone to scoff at the traditions of those homes in a growing desire for radical adjustment to environment. Our Christian neighbors have become alive to the fact that religious teachings and religious practices are paramount in the development of character and citizenship.

One hears much these days of "Christian Americanization." Through our religious classes at Council House we are constantly trying to demonstrate to children and parents our firm conviction that to become a good American one need not abjure the faith of one's forefathers but that being a good Jew and being a good American are compatible.

The result of our year's experiment with the Girls' Home Club at our house at 418 East Fiftieth street has been very encouraging. You will remember that it was decided last year to devote 418 East Fiftieth



MRS. WILLIAM D. SPORBORG, CHAIRMAN OF  
THE NEW YORK SECTION, COUNCIL OF  
JEWISH WOMEN

Mrs. William D. Sporborg, President of the New York Section of the Council of Jewish Women, was born in Cincinnati. She has been a resident of New York State for many years and now resides in Port Chester. She has done much to gain recognition for Jewish Women in all walks of life. She is very proud of her heritage. She is vice-president of the City Federation of Women's Clubs of New York, an organization with a membership of more than ten thousand.

As president of the New York Section she has been an inspiration, gathering into harmonious union all wings of Judaism. She is a director of the National Council and is popular in its 125 Sections. She is being importuned to accept a prominent National office.

street to the adolescent girl who as a result of improper environment or improper guardianship was in danger of becoming delinquent. She was to be given shelter in our Home where she would live pending observation and adjustment.

Our Home accommodated eighteen girls and has been practically filled all the year. The girls have been referred to it by fourteen different agencies, a fact significant of a widespread need for just such a shelter. During the year just ended sixty-six girls have been admitted, fifty-two discharged (thirty-eight of these because their problems were satisfactorily solved; nine because they were unfit for the Home) and the remainder are still living in the Home. The average length of stay has been three months. Most of the girls return to visit the club, indicating that they look upon it as

their social center. Our girls learn cooking, sewing, and all home-making arts as well as personal cleanliness and hygiene, and receive regular religious instruction, so that morally and physically they are better equipped to go out into the world after weeks spent at the Home Club.

There are many thousands of foreign-born women in this state whose recent right to the ballot has come through their husband's citizenship. If the foreign-born woman is not going to vote with intelligence and loyalty; if she is lacking in understanding as to what it is all about, it will be an indictment against us, her American-born sisters. Too long have we failed to recognize our responsibility in this matter. The alien woman's vote will be, to a large extent, what we ourselves make it. If we leave her political education to party machine methods she will unquestionably become a victim of the political boss. If, on the other hand, the American woman will help the foreign-born woman to a better understanding and knowledge of the institutions upon which our government is based, we can make a good constructive citizen of her.

But we can not do this by precept alone. Preaching will help a little and teaching will do much, but our greatest influence lies in the power of our own example. If we American-born women line up with the sinister forces of the state; if we vote with our eyes deliberately or negligently shut—if we vote on lines of party instead of principle; if we fail to acquaint ourselves with conditions and issues; if we do not take our conscience into the voting booth with us—can we expect the alien woman to do better?

We have found the Jewish woman, without regard to the country from which she comes, eager, when properly guided, to become a loyal, conscientious American citizen. We must see to it that she is properly guided and not left to the influence of the dangerously radical element.

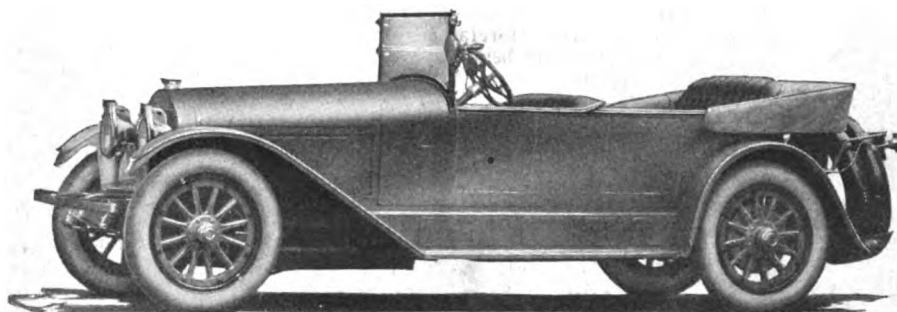
We are convinced that a real Americanization process is not and never can be a mechanical one. The study of the English language; the learning of the WORDS of the Constitution of the United States—important factors that they are—will never in themselves make a real American citizen. Real Americanization is a thing of the spirit, it is not mechanical! That man or woman who waves an American flag in his or her hands, but in whose heart there is hypocrisy for American institutions and American standards, is a menace to America. It is with an earnest desire of bringing real fellowship and sympathetic understanding to her foreign born sister that the New York Section has devoted years of service to its Immigrant Aid and Americanization work. At our new headquarters many hundreds of foreign-born women and children are monthly brought in contact with American born women who interpret American customs, American institutions and above all the SPIRIT OF AMERICA.

—IN HEBREW—

BY LOUIS I. NEWMAN

They say, little son of mine,  
That in far-off Palestine,  
The tots in the gardens play  
In Hebrew!  
The birds in the treetops sing  
In Hebrew!  
And even  
The fuzzy dogs bark  
As they romp away for a lark—  
In Hebrew!

—Jewish Daily News.



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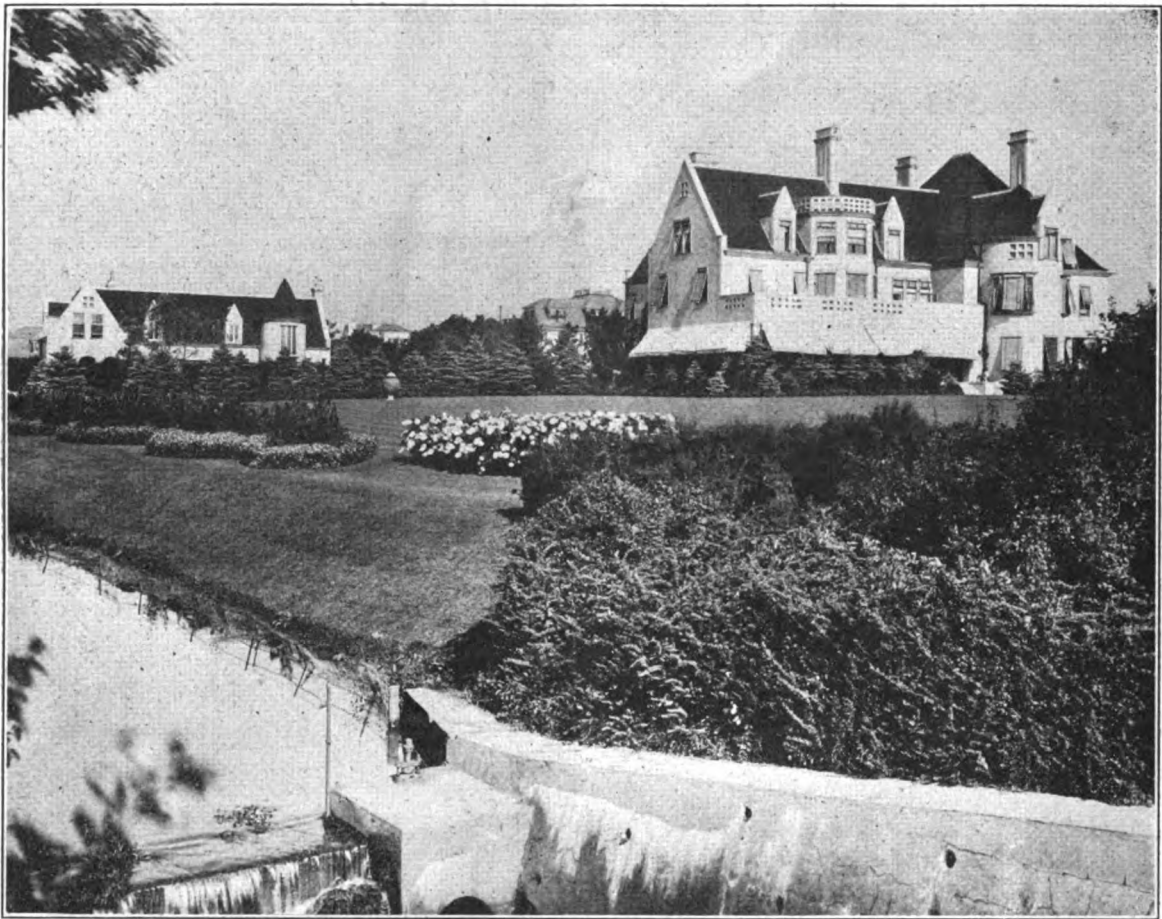
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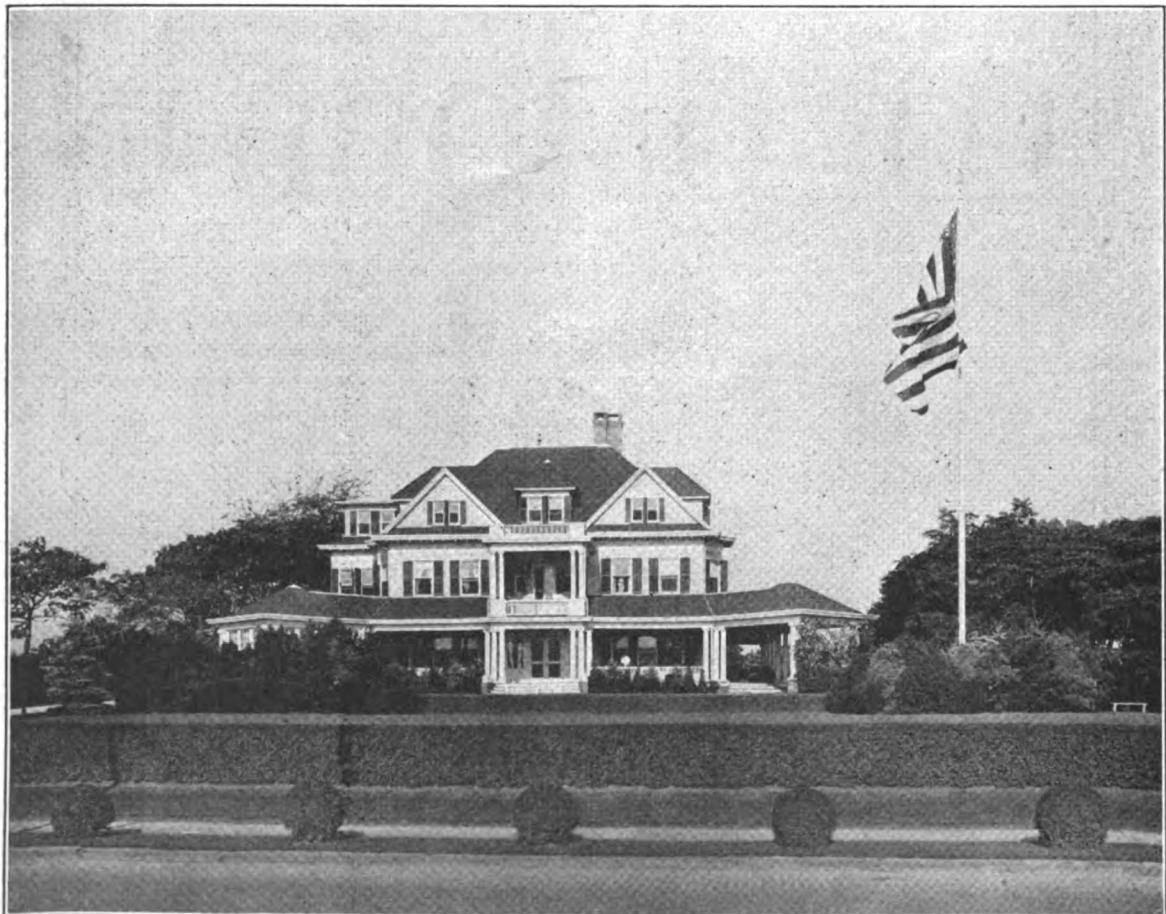
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# Jewish Homes in Elberon by-the-Sea



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# STEINWAY

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# Judaism and Social Justice

## Program of the Central Conference of American Rabbis

### LABOR AND CAPITAL

1. The Conference holds that the question of industrial peace and progress, which overshadows all other domestic problems, ought to receive immediate attention and can be solved only on the basis of justice to all, and in the light of the welfare of the State.

Therefore, the Conference recognizes the right of Labor to organize and to bargain collectively through representatives of its own choosing as an instrument by which to secure its rights at the hands of employers. It further recognizes the right of labor to share more equitably in determining the conditions of labor as well as in the reward.

At the same time the Conference declares it to be the obligation of Labor to perform faithfully and energetically the work for which it is justly paid, and that, as hours are reduced and wages increased in keeping with the modern standards of life and happiness, Labor should not relax but intensify its efforts both as a return to the employer and out of regard for the public welfare. The Conference condemns all slacking and sabotage, and denounces as subversive of the safety of Society and of the well-being of the Republic the use of violence in industrial disputes. It calls upon Labor as well as upon Capital to exhaust all the resources of peaceable settlement before resorting to the strike or the lockout. It maintains the welfare of the Public to be supreme above the interests of any class or classes.

### EXPLOITATION AND SABOTAGE

2. The inequalities of living and earning conditions, intolerable even before the war and rendered still more flagrant as a result of the world upheaval, demand immediate adjustment. The Conference commends heartily the exercise of initiative and the reward of application and talent on the part of Capital and, at the same time, emphatically denounces the widespread exploitation of the people in the matter of the necessities of life. The Central Conference of American Rabbis calls upon the constituted authorities to restrain and discipline all profiteers and manipulators who make the lot of the people hard and bitter with want and privation. It strongly disapproves of the substitution of secret agreements in place of open competition as a result of which prices are raised artificially and unnecessarily. It condemns officials, both in high and in low places, for failure to enforce the laws designed to curb extortion; more so, it denounces such officials and semi-official agencies as deceive the public with pretended activity against malefactors. It likewise condemns those labor groups which take advantage of abnormal conditions to diminish their output deliberately thereby seriously affecting public welfare.

### FREEDOM OF SPEECH

3. The Conference calls upon all citizens to honor and to cherish the historic ideals and institutions which have guided the builders of America since its foundation and which have rendered it distinguished among nations. It admonishes all to reverence and to obey the Constitution of the United States as the bulwark of

**T**EACHERS and Sages in Jewish ranks have stressed in every age the need of applying the religious principles of Judaism to the problems of life. Therefore a statement by the Central Conference of American Rabbis setting forth its views on the perplexing social problems of our times is in complete accord with historic tradition, for, long ago, the great prophets of Israel gave voice to those ideals of Social Righteousness which today are recognized as the goal toward which humanity should strive.

Constitutional rights. It declares its abhorrence of all interference, whether by private citizens or by officials, with the exercise of freedom of speech, oral or written, and of freedom of assemblage, both of which are guaranteed by the Constitution. And it further condemns the use of private police under the guise of and in the capacity of public administrators of the law as tyrannical and conducive to injustice and violence.

### IMMIGRATION AND AMERICANIZATION

4. The Conference urges the Nation to keep the gates of our beloved Republic open, under reasonable restrictions, to the oppressed and distressed of all mankind in conformity with its historic role as a haven of refuge for all men and women who pledge allegiance to its laws. It favors systematic and comprehensive measures for the distribution of immigrants and for their speedy assimilation to American ideals and modes of life. It demands of immigrants a full measure of work and loyalty to its institutions as a proper return for the opportunities, protection and liberty they enjoy here. It advocates the deportation by proper judicial procedure of aliens, who advocate or use violence in an attempt to overthrow the Government, but without severing them from their domestic ties, and only after public trial and conviction by courts of law.

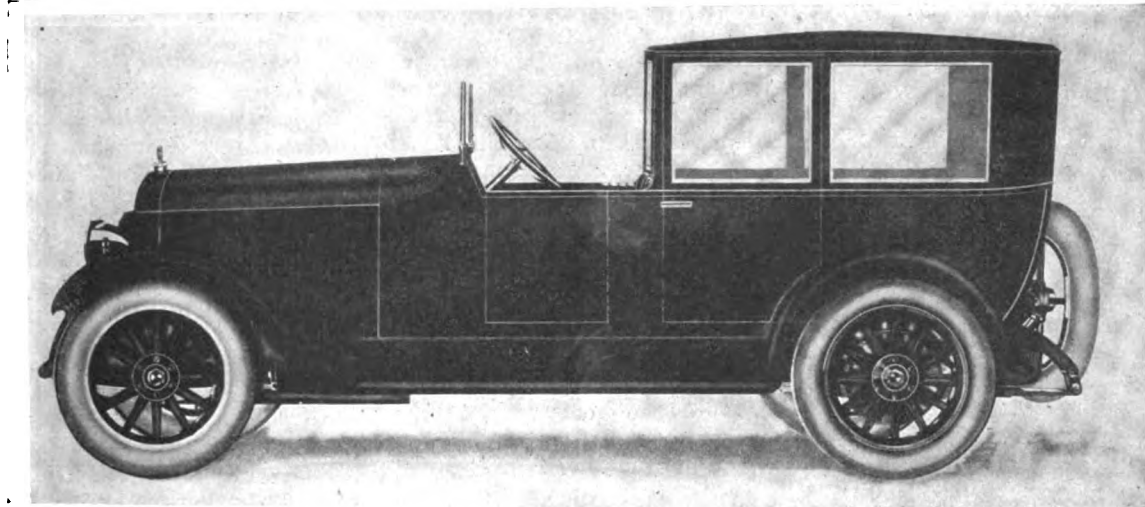
### LYNCHING—A FEDERAL OFFENCE

5. The Conference declares its abhorrence of lynching and denounces all who share in or abet this brutal practice. It advocates the enactment of legislation which shall make lynching a Federal offence.

### AXIOMATIC INDUSTRIAL NORMS

6. The Conference urges as axiomatic the following industrial norms, which have been stressed in previous declarations of this Conference, viz., the legal enactment of an eight-hour day as a maximum for all industrial workers; a compulsory one-day-of-rest-in-seven for all workers to whom shall be assured the right of observing their Sabbath in accordance with their religious convictions; the regulation of industrial conditions to secure for all workers a safe and sanitary working environment with particular attention to the special needs of women; the abolition of child labor and the raising of the standards of age wherever the legal age limit is lower than is consistent with moral and physical health; adequate workingmen's compensation for industrial accidents and occupational diseases and provision for the contingencies of unemployment and old age.

This program has been put into leaflet form, and may be obtained in quantities by writing to Rabbi Horace J. Wolf, Chairman Social Justice Commission, C. C. A. R., Rochester, N. Y.



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# The Little Gold Fish

*An Old Fairy Tale in a New Dress*

By Bernard Gorin

Once there was a man by the name of Pan Fliaka Polsky. He was grievously poor and lived in a broken-down, dilapidated little shanty, half sunk in the earth; the walls were kept from tumbling in by wooden props, the roof leaked through the moss-grown holes; the windows were broken and stuffed with rags.

His whole fortune consisted of his long, blond mustache that hung over the corners of his mouth like the boughs of a weeping willow.

One lovely Spring morn he went to the sea to fish. The sea lay dreaming before him and the foamy little wavelets playfully murmured and gurgled by the shore.

Pan Fliaka sat there all day without catching a single fish and each time he pulled

in his fish-line he found a bunch of sea weed tangled around his hook.

It was getting quite dark when he at last met with his first success—he pulled at his line with the despair of one who has entirely lost all hope, when the darkness was cut by a ray of golden light.

He had caught a gold fish.

"Let me go!" Pan Fliaka suddenly heard a prayerful human voice. It was the gold fish who had spoken.

"Let me go and I will give you anything you wish for."

Pan Fliaka thoughtfully scratched the nape of his neck, twirled first one end of his mustache, then the other, and replied:

"Very well, I shall return you to the water and for that I demand a nice new

house with a clay bench running on one side and a brightly painted piazza on the other. I also want a tripe dinner every day in the week and delicious sweet pastry on Sundays."

"Go home, your wish shall be fulfilled," the fish replied and vanished in the sea.

Even before Pan Fliaka reached his miserable hovel everything was changed. In its place stood a well-built house with a nice, brightly painted piazza and a broad, comfortable clay bench running on either side, and on entering, the savory smell of boiled tripe, which filled the whole house, pleasantly tickled Pan Fliaka's nostrils.

The tripe was delicious; nevertheless, Pan Fliaka's face clouded over more and more with every succeeding bite. It surely was not the fault of his beloved delicacy but, with each mouthful, the thought that he had been bested sank deeper and deeper into his consciousness—such an unspeakable ass as he had been—when he had his choice of wishing for anything in the world and get it, he had been satisfied with so little!

That night Pan Fliaka did not get a wink of sleep in his nice, soft, new bed and at dawn he took his fish line and rushed to the shore.

The sea was no longer as calm and peaceful as the day before and the white crested waves hurled themselves angrily against the shore, leaving behind them untold billions of white bubbles and foam trembling and noisy. . . .

Pan Fliaka called the gold fish and it appeared and asked what he wished.

He replied that he was no longer satisfied with his nice new house with the brightly painted piazza and long bench of clay nor with tripe for his daily fare—not even with pastry for Sundays. What he wished was a mighty castle with many rich fields and richly stocked forests, a multitude of menials and servants to do his least bidding, a richly set table groaning beneath the foods and delicacies upon dishes of silver and gold, and cellars stocked with rare old wines.

"So be it, go in peace. Your wish shall be fulfilled," the gold fish replied in a less friendly voice and vanished in the sea.

Pan Fliaka turned his steps homeward. Even from a distance he saw the transformation that had taken place. In the place where only the day before stood his miserable hovel and afterwards his new house with its painted piazza rose an imposing, large castle surrounded by fertile fields and rich forests. And in the fields worked many peasants who met him bowing to the ground. Over the castle waved the White Eagle. The gates were thrown wide open and on both sides stood many liveried servants who bowed low to their lord and master. In the splendidly appointed dining-room the table was already set with the greatest imaginable luxury and the costliest dishes and rarest wines already waited for him.

And Pan Fliaka twirled his long blond mustache with his left hand, first one end, then the other, and his face clouded. The thought bored deeply into his mind that he had once more been fooled by his all too modest wish. If the question was only one of wishing, why not wish for something really great? . . .

And the longer he thought the greater

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grew his anger at himself and the whole world. And his rage was soon felt by the domestics of the castle and the workmen of the fields. He strutted about storming and raging and venting his ire upon everyone with whom he came in contact, throwing all his neighbors, the Jew and the White Russian, the Lithuanian and the Ukranian, into a panicky fear.

Several days passed. At last Pan Fliaka could no longer contain himself and snatching his fish-line he rushed to the seashore.

The sea was now black and stormy; the white-crested waves rose mountain-high and the sea boiled where they broke far in shore.

Pan Fliaka called the golden little fish and it soon appeared in the boiling foam. He told the fish that he was no longer content with the mighty castle, the fields, meadows and forests, the multitude of servants and workmen,—what he wanted was a mighty kingdom and that all the other kings of the earth should pay homage to him, and the golden fish itself should serve him.

The golden fish lashed the water with its tail and vanished into the deeps without a word. A great wave angrily broke at his feet and filled his shoes with water.

Pan Fliaka returned home and even from afar he saw that not a sign remained of the mighty castle. The broken-down hovel occupied its old place, the walls were as before propped up with a log or two, the roof was still mossgrown where it leaked and the broken window-panes were stuffed with rags.

Pan Fliaka pulled at one end of his mustache with his left hand, then with the other and angrily muttered:

"The ungrateful, treacherous fish!"

### Polish Jews Face Most Severe Winter

**American Jewish Relief Committee Works Energetically to Preserve Child Life in Eastern Europe**

With reports from relief workers and first-hand observers emphasizing that conditions in Poland and adjacent countries are practically worse than at any time during the past six years, the American Jewish Relief Committee is preparing its 1920-21 appeals in which it hopes to raise adequate funds so that the work of the Joint Distribution Committee in saving Eastern European Jewry from annihilation may be continued.

"The Bolshevik advance and subsequent retreat have disorganized the American Jewish relief work in Poland to such an extent that the work will virtually have to be started all over again," said Henry H. Rosenfelt, Director of the American Jewish Relief Committee, in commenting on the imperative need, in connection with the appeals of the Committee.

"Reports from Dr. Goldman, Dr. Harry Plotz and other authorities indicate the coming Winter will be the most severe that the Jews of Poland have ever experienced. Typhus, it is feared, will return in even worse form than the terrible epidemic of last year.

"To carry the Jewish population, particularly the hundreds of thousands of homeless children, over the Winter and not to let the work accomplished so far be in vain, large funds are vitally necessary, particularly if we are to preserve the Jewish child life in Eastern Europe."

The first of the Fall appeals of the Committee is now taking place in Northern California and Wisconsin. Western Canada is also organizing an appeal, the first non-sectarian campaign it has ever held. To add further funds, Mr. Rosenfelt plans extending the intensive campaigns to Cuba and Porto Rico this Fall.

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# Jewish Medal of Honor Men

## Sergeants Gumpertz and Kaufman Only Two Living

A recent issue of the American Legion Weekly presents a most interesting article dealing with the American men of the A. E. F. who have won the Congressional Medal of Honor who are now doing things as civilians in their various home localities.

The Congressional Medal of Honor is the highest decoration that America bestows on its war heroes. In the World War 78 men earned this medal by their acts of such superlative courage that, as can be readily seen, were performed by so very minute a percentage of the millions of men who carried the American flag to victory. Of the 78 men so honored 24 died while performing the heroic deed which won them this honor. Fifty-four returned from

France with this decoration, and, naturally, their civilian homes are scattered throughout the country.

Of the men concerning whom the writer in the American Legion Weekly discourses, two are Jews, namely, Sgt. Sidney G. Gumpertz, of the 132nd Infantry, Thirty-third Division, now living in New York, and Sgt. Benjamin Kaufman, of the 308th Infantry, Seventy-seventh Division, now living in New York. These are the only Jewish Medal of Honor men living. Private William Sawelson, of Harrison, N. J., the third and only other Jewish winner of the Congressional Medal of Honor, was killed in action.

We reproduce the story of these three superheroes of the A. E. F. from the

American Legion Weekly as follows:

Sydney G. Gumpertz, of the S. Rankin Drew Post, won his medal of honor in the Bois de Forges on September 26, 1917. He was first sergeant of Company E, 132nd Infantry, Thirty-third Division. When the



Sgt. Sydney G. Gumpertz



Sgt. Benjamin Kaufman

Courtesy Jewish Independent

advancing line was held up by machine-gun fire, Sergeant Gumpertz left the platoon he commanded and started with two other soldiers through a heavy barrage toward the machine-gun nest. His two comrades soon became casualties from bursting shell, but Gumpertz kept on alone in the face of direct fire from the machine-gun, jumped into the nest, and silenced the gun, capturing nine of the crew.

Gumpertz is now engaged in the real estate business. He is also one of the founders of the Jewish Legion of Valor.

The world probably would not recognize the name of Benjamin Kaufman, the traveling cigar salesman, as that of one of America's greatest heroes. And yet, Sergeant Kaufman, of Company K, 308th Infantry, Seventy-seventh Division, wrote a lively little chapter in the war all by himself on October 4 on the edge of the Argonne Forest.

His exploit was similar to that of Sergeant Gregory. When an enemy machine-gun held up the advance, Kaufman led a patrol which set out to silence it. He became separated from his patrol, and a machine-gun bullet shattered his right arm. He did not stop, but began tossing grenades with his left arm. Then he charged the enemy position with an empty pistol, scattered the crew, and brought the gun and one prisoner back to a dressing-station.

Sergeant Kaufman's first after-the-war job was managing a Wall Street messenger service. Then, with his brother, he opened a cigar store in Brooklyn, and now he divides his time between this store and traveling through Eastern States with his sample case. Now and again he is hailed by a war veteran who does know what his lapel rosette stands for, but over most of his route he is still a hero incognito. For a hero, unlike a good cigar, is not recognizable by the wrapper and the band.

### Corporal Harry Weiner Buried

The remains of the late Corporal Harry Weiner, formerly of 185 Rivington street, New York City, who served with Company M, 26th Infantry, United States Army, were laid to rest Friday morning, September 17, with military honors, at the Mount Lebanon Cemetery, Myrtle avenue, Brooklyn, Rabbi H. Veld officiating.

Though born in Russia, Corporal Harry Weiner was imbued with the spirit of patriotism for his adopted country. Immediately after his graduation from Public School 160 in 1914, he joined the Boy Scouts, and as soon as he became of age, in July, 1916, he enlisted in the Regular Army. He was promoted to the rank of Corporal on August 24, 1917, and served with the American Expeditionary Forces fourteen months. He was wounded in action and died on July 28, 1918, at a Base Hospital in France, being only 20 years of age.

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**NEW YORK WHILE JEWS ARE AT PRAYER**

**Impressions of New York During Yom Kippur**

By A NON-JEW

*Carpe diem, fugit hora.*

If ever the old proverb is very good advice it certainly is such for him who would like to be a "connoisseur of peoples," a purist of national types. For such last Tuesday night, eve of the most solemn of the Jewish High Holy Days, was a golden opportunity—a chance that comes only once a year for the sympathetic non-Jew to look upon the face of Jewry, unshadowed by the cares and conditions that make us all externally alike for a few hours a day in New York, the most cosmopolitan of cities.

Similarly, Wednesday, the Day of Atonement itself, was a sterling proof (should any be necessary) of how important a factor the Jew of New York is in its commercial and industrial life.

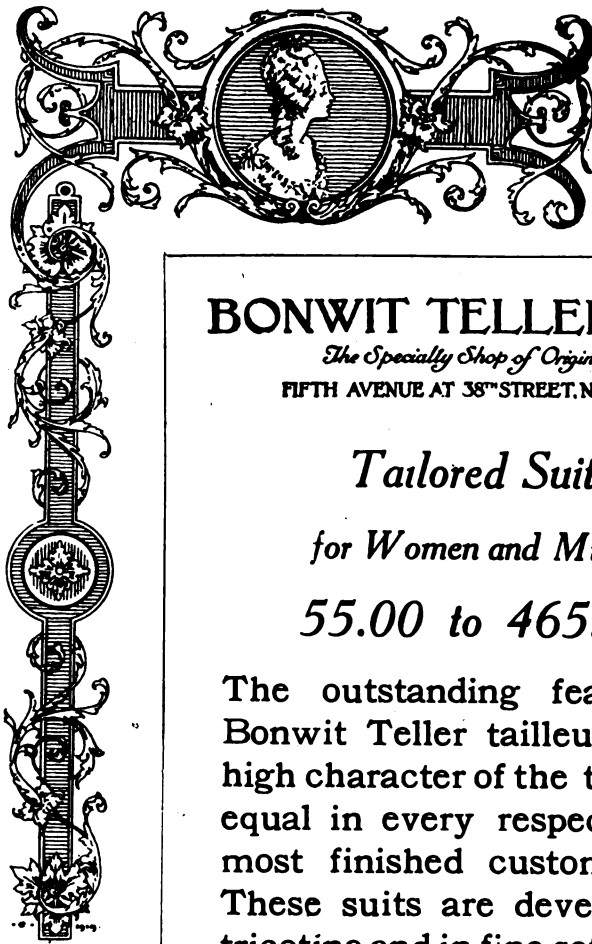
A glimpse of that sombre glory which makes the difference between Jew and Gentile greater than the diversity between an Irishman and a Swede was apparent Tuesday night to him who looked discerningly. In other words, one might then see the Jew as a Jew, in the way one sees religious non-Jews really as Christians on Good Friday or Easter Sunday. But this living portrait did not come as the result of a cursory or superficial inspection.

The writer of this article started his tour of inspection from Brooklyn. Shortly before sundown he boarded an "L" train crowded with Jews, most of whom appeared to be young married people bound for the homes of the acknowledged heads of families—for when the train reached the Essex street station a goodly portion of the passengers got out; and as the train left the Bowery, all of the cars were practically deserted.

To "cut back," as movie directors say, one could hardly have helped noticing that the date was important for Jews as the train passed Williamsburg Bridge plaza. Usually this place is, on warm evenings, a buzzing hive of semi-social activity, but at the hour when twilight merged into darkness last Tuesday scarcely a person was to be seen on the plaza or the long, dark streets, visible for several blocks, that lead into it. The first actually religious sign of the holiday came, however, when the tiny yellow flames of tapers in candlesticks were viewed through the windows of tenements lining both sides of the Manhattan approach to the bridge.

To "The Gay White Way," the writer went first in the hope of finding out just how much the approaching holiday affected the city. At first it seemed as if Yom Kippur eve had made little impression upon restless Manhattan, if Broadway were to be accepted as a criterion. Times Square, to be sure, was the same old mass of pushing, straining pedestrians and honking taxis; Columbus Circle was the same bewildering swirl of automobiles. The display of electric advertisements was as garish as ever and the ticket speculators emitted their familiar noises.

As usual, crowds of men and boys clustered about the business offices of the New York Times, reading the baseball scores, and the usual crowd of carefully dressed men loitered in front of the Hotel Astor. A due quota of "out-of-towners," "rounders," "T. B. M." and "jest folks" streamed into the theatres. The ever-present army of nattily-tailored, freshly massaged youths who might be idle chorus-men or clerks, obviously anxious to be mistaken for a matinee idol, paraded "the Rialto."



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The only indication that this might have been an "off-night" was the absence of great numbers before the box-offices of the several motion picture palaces. Otherwise Broadway was its careless, sophisticated, likable self: "*Thespi's mart*," as Elias Lieberman has said, "*whose genius jingles the lilt of the times and the time, perhaps too crass for art, demands nepenthe of mummies and mimes.*"

The writer had observed a number of young people who appeared to be Jewish and who were evidently pleasure-bent upon this night when he knew the letter of the law required Jews to attend prayer-services. Consequently it was with a slight feeling of disappointment that he turned into a side street of the upper thirties. Were the younger branches of this old faith going the way of their fellows in other creeds: drifting indifferently toward agnosticism, he wondered. At the same time he noticed that a well-known, if small, restaurant was closed although it was only nine o'clock. Then he noticed that several other eating-places on the same block were closed, and tables piled on chairs showed closed, and chairs piled on tables showed plainly that there was no probability of their being opened up to cater to the needs of after-theatre patronage.

Retracing his steps, the writer found that the same condition prevailed to a certain extent all throughout the whole theatre dis-

trict. Of course, the world-famous hostleries were open: they are every night and day of the year. But many of the less pretentious places, that are the epicure's delight, were dark, as were countless numbers of the bakery-restaurants.

A trip through one section of what the gentlemen who "orate" from a vantage point of a head seat in one of those big white tourists' autos call "the ghetto" revealed the spirit of Yom Kippur as far as it could be revealed to a non-Jew beholding only externals.

The writer found a walk down Second avenue rather solitary until he reached the neighborhood of Twenty-eighth street. By that time, it would seem, the local synagogues had concluded their evening services and the streets teemed with men, women and children. There were dark-haired girls, many of them beautiful, the touch of exoticism in their good looks spiritualized by the solemnity of the occasion, bent old women in wigs, bearded grandfathers, brave in shabby frock coats, quiet middle-aged folk and children who for once were not gaily racing about at play in the streets. At Twenty-third and Fourteenth streets the pedestrian traffic amounted to a crush.

One could not have called the attitude of these people sad, but there was in their demeanor certainly the consciousness that this was indeed the eve of a High Holy



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Day, and it was easy to prophesy that they would take the morrow and all it implied with the utmost seriousness. Somehow a half-hour spent among them, a cursory glance at the countless prayer-books in evidence and the praying-shawl bags of red velvet embroidered with the six-pointed Star of David, made the stranger feel that instinctively somehow their gravity and earnestness was being duplicated in every Jewish home, no matter where it was: from Delancey street to West End avenue and back.

If the uptown theatrical district was wide open, certainly the most orthodox Jew could have had no complaint to register about the local theatres. At Kessler's theatre there was no performance, even if the lobby was lighted and posters on view. Thomashefsky's was utterly dark, with not even the electric sign to proclaim its existence.

People's Theatre, on the Bowery, roused a moment's curiosity in the writer: for the house was brightly lighted, the lobby was crowded and posters in Yiddish advertised Jennie Thomashefsky in "Jennie for Mayor." Inquiry, however, developed that an Italian opera was being presented by some Italian-American musical association.

Wednesday, as far as the writer is concerned, demonstrated how important a factor Jews are in the workaday life of the city. It is safe to say that every large business centre in the five boroughs felt the effect of the holiday. Even Wall street was rather "slow" and the length of lower Broadway, from the Battery to Park Row, impelled one to wonder what would happen if all the Jewish clerks and stenographers in the city were inclined to go on strike.

Of course, it is needless almost even to mention the complete cessation of activity in the "silk belt" along Fifth and Madison avenues, in the cotton belt lower down, along Canal street, and in the industrial section along Lafayette street.

**Business Council of Federation Holds Initial Meeting October 14**

The first regular meeting of members of the Business Men's Council, recently formed as a permanent fund-raising auxiliary to the Federation for Support of Jewish Philanthropic Societies, will be held Thursday evening, October 14, at the home of Adolph Lewisohn, 881 Fifth avenue. More than three hundred prominent business men, leaders in nearly one hundred industries, in this city, will be present, according to information available today.

Reports will be tendered at this meeting of the work that has already been accomplished in many industries on behalf of Federation by industrial divisions of the Business Men's Council. Plans will also be outlined for the future work of the Council, which has undertaken to eliminate drives for support of philanthropic work by substituting all-year-round propaganda work and industrial canvass for short intensive and expensive campaigns.

Arthur Lehman, of Lehman Brothers, is chairman of the Business Men's Council; Percy S. Straus, of R. H. Macy & Co., is associate chairman; Manny Strauss and William Goldman, vice-chairmen, and Henry F. Samstag, of Samstag & Hilder Brothers, chairman of Trades Organization.

The British administration of Palestine has let the contract for the construction of a public highway running close to Lake Kinereth (Sea of Galilee) from Semach to Tiberias, to the Jewish Agricultural Laborers' Organization, which assumes all financial responsibility. If the experiment proves satisfactory it may lead to other contracts with the Jewish Agricultural Laborers' Organization, including the construction of the great irrigation works planned for the Jordan Valley.

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**WOMEN'S SUIT SHOP—First Floor**

# Jacob H. Schiff, Jewish Leader, Dies

Financier and Philanthropist Succumbs to Heart Failure—His Benefactions

JACOB H. SCHIFF, internationally known banker and philanthropist and senior member of the firm of Kuhn, Loeb & Co., bankers with offices at 52 William street, New York, died at 6:30 o'clock on Saturday evening, September 25, at his home, 965 Fifth avenue. Mr. Schiff's death was caused by heart disease, from which he had suffered for the last six months.

Although he had been under treatment throughout the Summer, he remained active in business until last Thursday, when upon the advice of his physicians, Dr. Leo Kessel, of 11 West Fifty-fifth street, and Dr. Charles C. Taylor, he returned to the city and was confined to his bed until his death.

At Mr. Schiff's bedside when he died were his wife, his daughter, Mrs. Felix M. Warburg, and his son, Mortimer L. Schiff. Besides his wife and two children he is survived by two brothers, Ludwig and Philip Schiff, who live in Frankfort-on-the-Main, Germany, and a nephew, who is in the banking business in Europe. A sister, who lived in Germany, died several years ago.

#### MOST HEARTFELT GRIEF AT FUNERAL

Thousands of men and women from all walks of life stood with bowed heads on Fifth avenue last Tuesday morning to pay their last tribute to Mr. Schiff as the body of the international financier and philanthropist was borne from Temple Emanu-El, where the funeral services were held, to its resting place in Salem Fields Cemetery, Cypress Hills, Brooklyn.

Seldom has New York seen so many mourners gathered as those who came from every section of the city and nearby states.

Certainly never has the grief been more heartfelt and never has it been more sin-

cerely shared by so cosmopolitan a throng.

An hour before 10 o'clock, the time set for the services, the temple was filled. It was estimated that 60 per cent of those present were Jews from the East Side, who, above all others, had cause to love the great philanthropist.

The temple's capacity of 2,000 was soon exhausted and late comers had difficulty in getting anywhere near the curb along the avenue, from Forty-second to Forty-fifth streets. Among the earliest arrivals were Governor Smith and an escort.

#### TRAFFIC DIVERTED

Official recognition was given by suspension of traffic on Fifth avenue, beginning shortly before 10 o'clock, when all buses and other vehicles were shunted into Sixth avenue.

Long before the funeral services began, the sidewalk opposite the temple was packed, and by 10 o'clock, Fifth avenue, from Forty-second to Forty-seventh streets, as well as many of the side streets, was lined thick with mourners.

Four hundred policemen, including members of the traffic, motorcycle and mounted squads, were needed to keep the crowds behind the ropes stretched along Fifth and Madison avenues from Forty-second to Forty-fifth streets.

Following the services which, in conformity with the last wishes of Mr. Schiff, consisted of the simple ritual of the dead of Orthodox Jewry, read by Rabbi Joseph Silverman, assisted by Rabbis H. Enelow and Samuel Schulman, the body was carried out and the cortege started, followed by thousands of silent marchers.

The procession passed from the synagogue

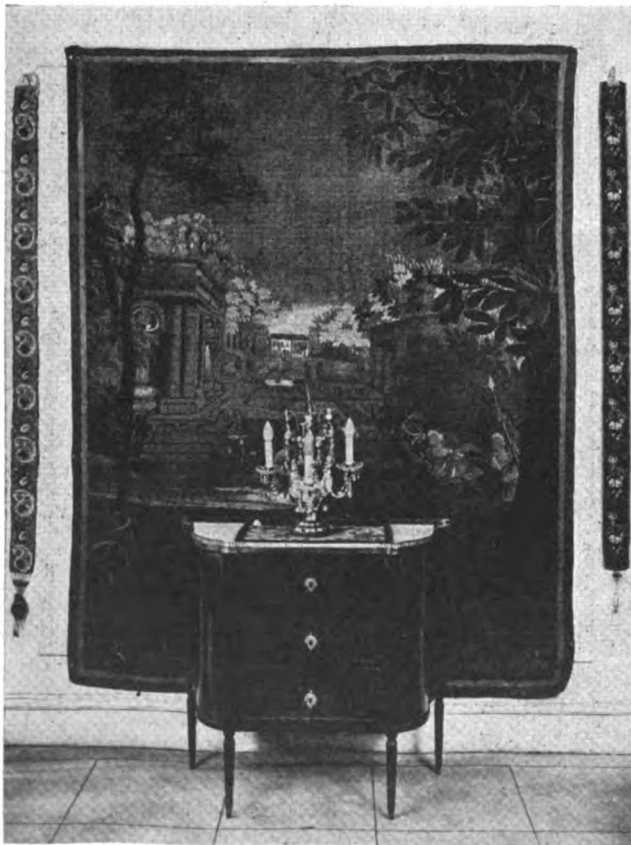
to Forty-seventh street, thence to Park avenue, to Fifty-seventh street, to Second avenue, across the Queensboro bridge to Queens boulevard, and finally to Cooper lane and the cemetery.

Prominent men of all walks of life attended the services. The honorary pallbearers were: Dr. Cyrus Adler, Martin Beckhard, Paul D. Cravath, Abram I. Elkus, Daniel Guggenheim, Jerome J. Hanauer, James N. Jarvie, Otto H. Kahn, R. S. Lovett, Louis Marshall, Adolph S. Ochs, Charles A. Peabody, George A. Plimpton, Samuel Rea, S. G. Rosenbaum, Julius Rosenwald, S. F. Rothschild, E. R. A. Seligman, Henry Solomon, Leopold Stern, Jesse J. Strauss, Henry Tatnall, Gen. James H. Wilson.

#### CAME TO U. S. WHEN EIGHTEEN

Like many other prominent financiers, of the Jewish race, he was a native of the city which was long the fiscal capital of Europe and therefore of the world. He was born in Frankfort-on-Main January 10, 1847, the son of a prosperous banker, and received in local schools a characteristically thorough German education. At the age of eighteen he came to the United States to engage in banking in New York. For three years he was employed as a bank clerk, and then, on attaining his majority, became the junior partner of the firm of Budge, Schiff & Co., bankers and brokers.

He took at the flood the tide which was to lead him on to fortune when, in 1875, he married Miss Therese Loeb, daughter of Solomon Loeb, senior partner of the firm of Kuhn, Loeb & Co., and was made a partner in that banking house, which already was rising to a foremost place in the financial district of New York.



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Ten years later Mr. Loeb retired and Mr. Schiff succeeded him as the head of the firm. Under his direction Kuhn, Loeb & Co. for many years participated in some of the largest financial operations in this and other lands, such as the reorganization of the Union Pacific Railroad by the late E. H. Harriman, in 1897, the transfer of control of the Southern Pacific and other railroad systems, and the floating of the Japanese loan in this country during the Russo-Japanese war.

He was a director of the National City Bank until the passage of a law which forbade private bankers to be officers of national banks. But he remained a director of the Central Trust Co., the Western Union Telegraph Co., the Wells-Fargo Co. and many other financial corporations.

From his primary interest in the Montefiore Home for Incurables, which he helped grow from small beginnings to one of the most modern of institutions in the city, Mr. Schiff gradually expanded his support to institutions and schools so that his subscriptions and contributions each year ran into the millions. On his seventieth birthday he sent out many checks—only he himself knew how many—some of them being for \$100,000 each. Within a few days after this day of quiet giving, at least \$500,000 was counted up by his friends, although Mr. Schiff would give them no aid whatever in forming an estimate of his contributions. He was always reluctant to tell of his own aid to charities or education and most of his gifts were made anonymously.

**\$1,000,000 TO BARNARD COLLEGE**

One of Mr. Schiff's first interests in education was Barnard College, and his gifts to that institution are said to have run far over the \$1,000,000 mark. One of his most recent gifts was the great hall there, said to have cost more than \$375,000, all of it paid for by Mr. Schiff. When the college was seeking its \$1,000,000 endowment fund recently an anonymous donor had promised to give a large sum so that the campaign would not fail. This anonymous donor, it may now be told, was Mr. Schiff.

Another of his educational interests was the Semitic Museum at Harvard University, which he founded and financed, and which developed much valuable information about Semitic literature. He also was one of the officers and contributors of the Jewish Theological Seminary in New York. He was also trustee of the Baron de Hirsch Fund, director of the New York Foundation and a vice-president of the New York Chamber of Commerce.

In the years since the beginning of the European war Mr. Schiff poured his fortune into the coffers of nearly every worthy fund for the relief of war victims and war sufferers, and these benefactions have run into millions. He gave lavishly to the American Red Cross and to all organizations for the aid of American soldiers serving in France.

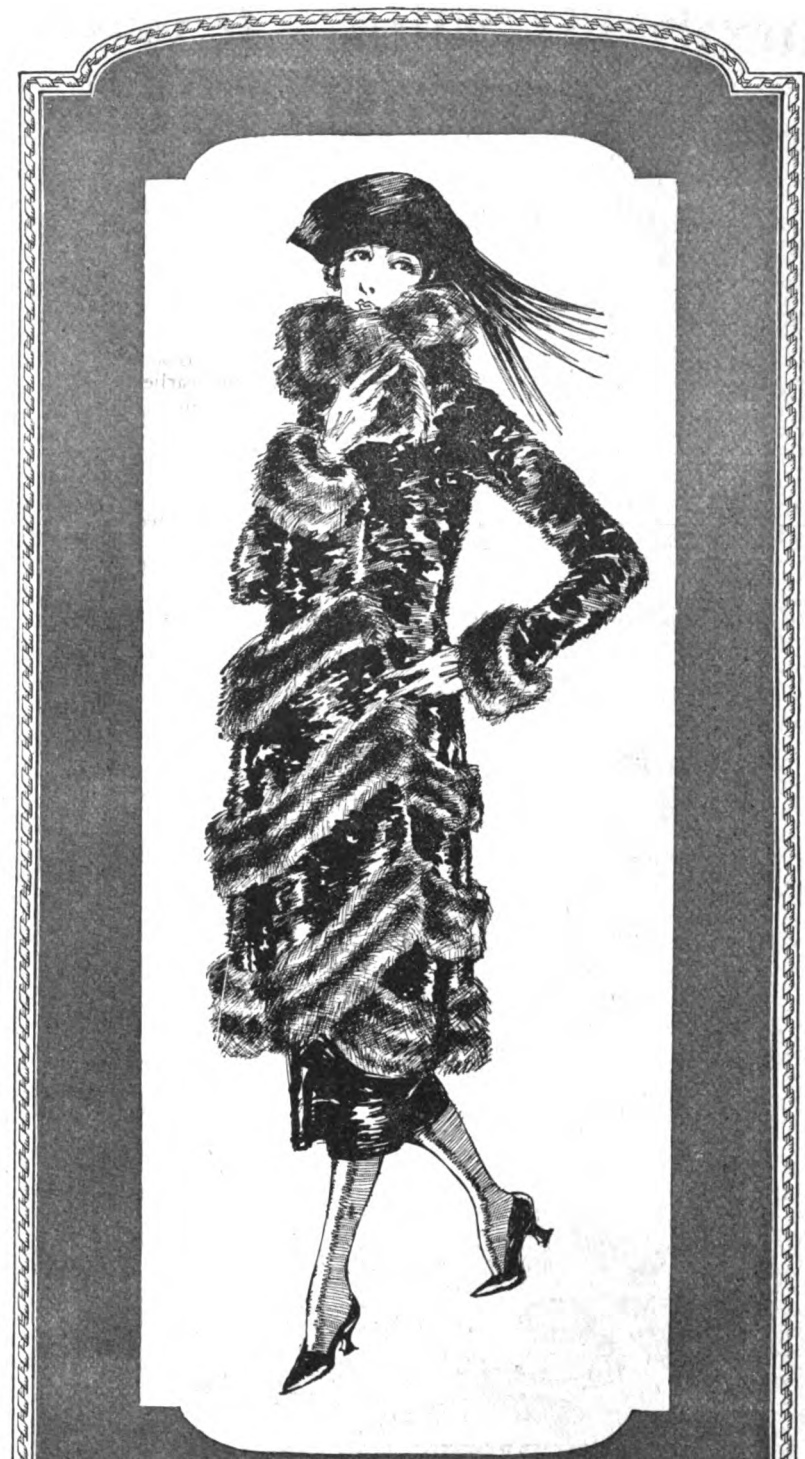
As chairman of a committee Mr. Schiff aided in the direction of the campaign to raise \$5,000,000 in 1917 for the Jewish War Relief Committee and the Jewish Welfare Board, and at a dinner given in the Hotel Astor Mr. Schiff started the fund with an outright contribution of \$200,000. He begged other wealthy men to match his gifts to this fund and to others for war sufferers. In later campaigns for the relief of war sufferers he also took an active part with his son-in-law, Felix M. Warburg, as chairman of the committees, and whenever a campaign seemed to lag or it was apparent that its goal might not be reached an "anonymous donor" would make up the fund. The anonymous donor was Mr. Schiff, who always stipulated that his name should not be used.

**Resolutions**

The officers and directors of Beth Israel Hospital have assembled today to take action upon the death of a humanitarian leader of the world. Mr. Jacob H. Schiff has gone to his eternal reward.

There is not in the history of our times a figure that impressed itself so deeply on the Jewish mind as that of Mr. Jacob H. Schiff.

Mr. Schiff was found wherever there was work to do for the poor, the suffering and dependent. While all matters of interest to the Jews occupied



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his devoted and loyal consideration and attention, his activities in behalf of humanity had no limitations and transcend the power of speech to describe.

His life bounded a universe of uses. Mr. Schiff applied to the service of his fellowman the keen acumen, sound judgment, foresight, loyalty and devotion that marked his individual eminently successful business life.

We, the directors of Beth Israel Hospital, are assembled to record our deep sense of personal loss at the departure from this life of the leader and fountain-source of inspiration and guidance, not only to the directors of our institution, but to each and every worker in the cause of humanity throughout the world.

He not only preached the doctrine of but practiced personal service, and we are grateful to Mr. Jacob H. Schiff for the spirit of genuine personal service he inculcated in this community. His exemplary influence will have a lasting benefit for the good of Jewry throughout the world and his everlasting memorial will be the life and growth of the seeds of the spirit of personal service he planted.

We express our sincere sympathy and condolence to the family of Mr. Jacob H. Schiff in their great affliction.

It is directed that the flag of the hospital be

placed at half-mast for thirty days; that this minute be published in the daily press; that a copy of this minute be transmitted to the bereaved family.

The directors of the Beth Israel Hospital are requested to attend the funeral services in a body.

JOSEPH H. COHEN, President.  
MELVILLE J. SCHOLLE, Honorary Secretary.  
September 26th, 1920.

SCHIFF, JACOB H.—A Prince of the House of Israel has passed away. The record of his life stands before the world. It is rich in deeds of charity and benevolence, in philanthropic activity, and in world leadership.

No man of his time could point to a life of greater or more beneficent usefulness, not alone to his own people but to the poor and oppressed of the whole universe.

In the business and financial world he was a born leader. Great enterprises were successfully promoted by him with strictest integrity, and he was a most important factor in the economic greatness of our beloved country.

A generous patron of Art and Culture, he gave munificently of his wealth to our great institutions of learning supplemented by active personal interest and service in the cause of a higher life and higher ideals.

### Schiff Memorial Issue

#### Next Week's Issue of The American Hebrew Will Be a Jacob H. Schiff Memorial Issue

The Board of Trustees of the Hebrew Benevolent Society of the City of Newark, N. J., desiring to express their appreciation of the life of

JACOB H. SCHIFF

has ordered that this memorial be spread upon the records of the Society and that a copy thereof be sent to his bereaved family with the expression of their profound sympathy.

PHILIP LOWY,  
DR. H. B. EPSTEIN,  
MARTIN GOLDSMITH,  
Committee.

Attest:

ABRAHAM ROTHSCHILD, President; DAVID LONGFELDER, Secretary.

Newark, N. J., September 25th, 1920.

SCHIFF, JACOB H.—The Trustees of the Baron de Hirsch Fund have learned with profound grief of the passing away of their revered Vice-President, Jacob H. Schiff. Designated over thirty years ago as one of the original stewards of his endowment by the philanthropic founder of this trust, Jacob H. Schiff continued to render to it as trustee and vice-president down to his death, his untiring devotion and invaluable service. The cause of the persecuted Jewish immigrants was always close to his heart. Instruction for them in handicrafts and agriculture and education in the vernacular and in good citizenship were always strongly emphasized by him. In order to make them most useful citizens of our beloved country, he evolved new and beneficent methods of distribution and instruction in self helpfulness. In their behalf he pleaded in trying times with prophetic fire, earnestness and fearlessness. In helping the unfortunate in their new land of promise, he found his greatest joy. His example has been an inspiration to thousands, and his precepts will ever be cherished in our midst. May his bereaved family find solace in the consciousness of the good he wrought.

MAX J. KOHLER, Honorary Secretary.  
EUGENE S. BENJAMIN, President.

SCHIFF—The Directors of the Young Women's Hebrew Association join with profound sorrow in the expression of their bereavement in the death of their beloved and revered friend, Mr. Jacob H. Schiff. Humbly we bow before the will of the Almighty, who has taken unto him this leader of men, leaving the world spiritually richer and better for having had him. Words cannot express our deep grief at the loss which we and our community sustain. From the inception of our work we have been privileged to have his wise counsel, guidance and inspiration, which has been a blessing. His memory will be everlasting in our hearts, and we shall try to ever emulate his life of service dedicated to mankind, Judaism and Americanism. Our prayers go forth that eternal peace be his. Mrs. Israel Unterberg, President. Mrs. Samuel I. Hyman, Hon. Secretary.

At a special meeting of the Board of Directors of the Young Men's Hebrew Association, Ninety-second street and Lexington avenue, held Sunday, September 26, 1920, the following minute was adopted:

The Young Men's Hebrew Association notes with profound sorrow the death of Jacob H. Schiff, the great American philanthropist, leader in finance, and patriot, and the distinguished son of Israel, whose self-sacrificing loyalty to Judaism and whose great service to humanity have made his name immortal. We share the mourning of Jews all over the world.

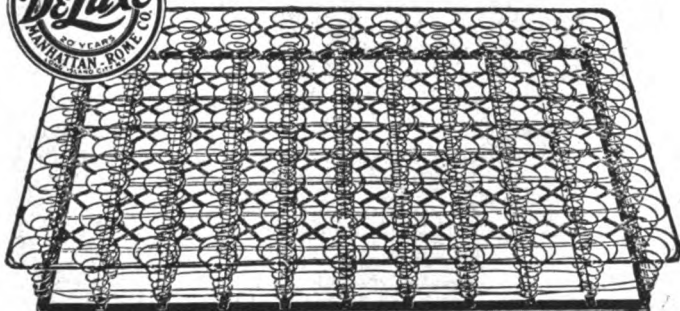
Our Association herewith expresses its own poignant grief at the loss of its unforgettable friend and benefactor. His munificent generosity made possible the growth of our work, whose spirit and influence have spread over the land. By his gift of our building to house the many activities of the Association, he assured permanent success in this city for the efforts on behalf of the moral and spiritual welfare of Jewish young men. By his splendid virtues of Jewish piety, of a charity and social service that knew no distinctions of race or creed, of love of learning, education and culture, by his fine idealism and public spirit which made him the crown and glory of American Jewry, he has left an imperishable heritage which will be an inspiration to young men in all lands.

We extend our heartfelt sympathy and condolence to his bereaved family and pray that the God of the fathers whom he so faithfully served may give them comfort and strength.

BE IT RESOLVED: That this expression of sentiment be entered upon the records of the Association and that an engrossed copy be presented to his loved ones and that in honor of his memory the building of the Association be draped in mourning for thirty days.

IRVING LEHMAN, President.  
EUGENE H. PAUL, Secretary.

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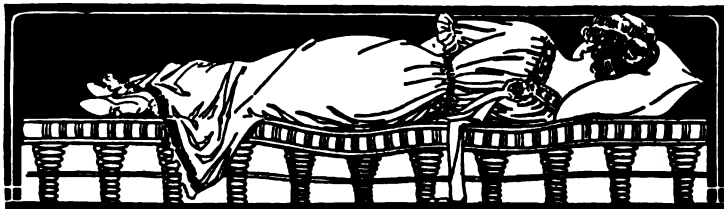
is made first of all to give you rest. Great, deep coil-springs fastened together by cross-springs, instead of being rigidly tied with twine. It adjusts itself silently and instantly to each change of position. Conforming to every curve of your body, it gives you that perfect support which means relaxation, rest, sleep.

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### Local Committee of Union of American Hebrew Congregations Condoles With Mrs. Schiff

The following telegram was sent to Mrs. Jacob H. Schiff by the New York Executive Committee of the Union of American Hebrew Congregations:

"We mourn with you in your sorrow. The memory of the righteous is a blessing."  
(Signed)

DANIEL P. HAYS, PHILIP J. GOODHARDT, BEN ALTHEIMER, MORRIS S. ROTHSCHILD, LUDWIG VOGELSTEIN, ISAAC LANDMAN.  
Mr. Jacob H. Schiff was treasurer of the committee.

SCHIFF, JACOB H.—At a special meeting of the Board of Directors of the Institutional Synagogue, 112 West 116th street, the following resolution was unanimously adopted:

Whereas, He who governs the destinies of men and nations, has in His wisdom called unto Him our beloved member, Jacob Henry Schiff, of an illustrious Jewish ancestry, who during his entire life devoted himself towards instilling love of God and love of men towards each other and in every way exemplified the highest ideals of the true American citizen and patriot,

Be it Resolved, That the Institutional Synagogue joins with the country in mourning the loss of its great philanthropist and citizen and that our flags be displayed at half mast for thirty days.

ISAAC SIEGEL, President.  
SAMUEL HOFSTADTER, Secretary.

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# Census—Zionist Cure for Unrest

A Letter to the Editor from Legionaire

Dear Sir:—Had it not been for their natural modesty and contempt for fame, I am sure the members of the Zionist Commission to Palestine, as you were, I mean the "JEWISH GOVERNMENT," would not have kept their discovery—this new cure for social unrest—for eighteen months in complete secrecy, leaving the rest of humanity in such a dreadful state of social unrest and economic warfare.

But since these gentlemen detest every form of . . . publicity and particularly because they were too busy raising all kinds of restoration and Geulah funds, not to mention a special fund for the ex-legionaries . . . this discovery has been made public only lately, but without any copyrights or patents attached to it, thus demonstrating that after all some of the Zionists are in reality Cosmopolites rather than Nationalists.

A simple discovery it is; nevertheless it tends to cure the world from every form of social disease, such as strikes, Anarchism, Socialism, Sindicalism and Bolshevism at the small cost of a long printed sheet of paper called "Census Return."

The first experiment with this antidote was made by the members of the Zionist

Commission in February, 1919, with a success that excelled all expectations. At that time 1,800 of American-Jewish lads, who were serving in the various Jewish battalions in Palestine, forwarded a formal ultimatum to the Zionist Commission to the effect that they would all settle in Palestine when demobilized, and furthermore that they would expect to be provided with jobs.

Then this census scheme was put into effect. Thousands of census forms were printed in English and Hebrew, and the well paid officials of the Zionist Commission got busy supplying each soldier with more than his fair share of these lists.

"We cannot do anything for you until we get all the information required," was the assertion of the commission. And while the boys were sweating in filling in the census returns, all the wire pulling of the commission was put into force to discourage the boys from settling in Palestine, with the great result that out of the 1,800 pioneers only 200 have signed up for local demobilization, the great majority having wisely declined to await Zionist charity.

Thus, by the time the handful of Jewish-American lads were demobilized in this

country, the census had been completely forgotten, and the tons of paper used up for fuel during last year's heavy snowfall in Jerusalem.

Shall I tell you again HOW the American lads have been treated by the Zionist Commission, how they have been guaranteed work, and later on informed that the commission was no employment bureau?

One cannot ignore the Tel-Chai adventure. It was the Zionist Commission that had sent the demobilized soldiers to that colony, and it was there that two (Tocker and Sharf) fell in battle with the Beduin aggressors. And when the survivors came back to Haifa, they were left to their fate, without work or assistance.

One American lad, G—berg, of the 38th Battalion Royal Fusiliers, 1st Judeans, was deadly wounded at that colony, and when he came out of the hospital, still convalescent, he was given £1, a sum not enough in this country to buy a rope.

But while the American lads could go back to the United States, the Palestine legionaire had only one alternative: to be demobbed in this country and starve.

But one straw broke the camel's back. An ex-legionaire (an American) was found unconscious on the street in Jerusalem and when taken to the hospital he admitted that he had not tasted any food for seventy-two hours.

The news of this "incident" spread like wildfire among the ex-legionaries, who began to organize themselves into a national organization.

The first demand of this organization was EQUAL RIGHTS in Palestine.

For, as yet, the Jewish boys, whether Palestinian, American or English are classified by the Government authorities as NATIVES and treated and paid as such.

Thus, if a demobilized Englishman gets a position with the Government or railways, he receives from £20 to £35 a month as clerk, whereas a Jew is offered native's pay, which amounts to about £13 per month, with a chance for advancement to £15.

In spite of the new administration these two scales ARE STILL PREVALENT everywhere in Palestine, and the numerous protests from the Jewish ex-soldiers have failed to change this system.

Naturally the boys commenced to remind the Zionist Commission about some promises made by them regarding grants of land, colonization, etc., suggesting that ex-soldier colonies, NOT of the Balfouria type, be established.

With their backs to the wall, the Zionist officials have turned over this matter to the "Waad Hasmani," a typical Palestinian organization, whose field of activity and budget, of course, are as mysterious, as are several other "benevolent" organizations in this country. The first step of this "Waad Hasmani" was to declare a new census. Thousands of these lists will again be printed and distributed among the boys, for our learned members of the commission must do everything scientifically, according to statistics.

Never mind that scores of ex-soldiers are walking along the streets of the cities in vain search for work until they are taken to a hospital with malaria or "indigestion," never mind that the much advertised Balfouria, that was destined to become a colony of ex-soldiers, and the magnetic point for private donations is the laughing stock of entire Palestine, for its legendary expenditures and mismanagement.

A new census is on! And meanwhile months will pass until these census blanks are filled in, until the storm of public indignation will quiet down, and the census forgotten.

And should trouble arise again, well, then a third census will be declared and so on until eternity.

But at any rate this census scheme is an excellent cure for social unrest, and let us hope that humanity will greatly benefit by it.

AN AMERICAN-JEWISH LEGIONAIRE.  
Haifa, Palestine, August 10, 1920.

*Art finds as definite expression in perfume as in painting, poetry or music. In Fleurs d'Amour you will find the highest art of the parfumeur translated into a fragrance of exquisite delicacy.*

There is no other perfume which has the elusive, yet persistent loveliness of Fleurs d'Amour—none which distinguishes a woman with such charm and subtlety. It may be had in Extrait, Eau de Toilette, Savon, Poudre, Sachet, Talc, Brilliantine.

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### Pulpit Topics

**FREE SYNAGOGUE.** On next Sunday morning at Carnegie Hall, at 10:45 o'clock, Dr. Wise will preach, his subject being: "Why Died the Inter-Church World Movement?"

**ADATH ISRAEL,** 551 East 169th street, Bronx. Friday evening, "The Pulpit: Should It Be Bromide or Stimulant?" Sabbath morning, "Portion of the Week."

**SINAI TEMPLE,** Stebbins avenue and East 163rd street. Sabbath morning Rabbi Max Reichler will speak on "Progress and Reaction;" Shemini Atzereth morning, "Autumn—A Spring of Inspiration." Sinai Religious School will open on Sunday morning, October 10.

**CONGREGATION PETACH TIKVAH,** Rochester avenue and Lincoln place. Rev. Dr. Raphael H. Melamed. Eighth Day Sukkoth, "The Memory of Our Departed."

**CONG. KEHILATH JESHURUN,** 117 East Eighty-fifth street. Dr. E. L. Solomon. Sabbath morning, "The Golden Mean." Monday (Shemini Atzereth), "Precious Memories."

**HEBREW TABERNACLE,** Broadway at 158th street. Edward Lissman, I. Mortimer Bloom, Rabbis. Friday evening at 8, "Who Are the Lady and the Gentleman?" preceded by tribute to Jacob H. Schiff. Saturday morning at 9:30, "The Final Chapter." Concluding services for Sukkoth, Sunday and Monday evenings at 8; Monday and Tuesday mornings at 9:30; Memorial Service, Monday morning at 10:30; special children's celebration Monday evening. Dr. Bloom's sermon subjects will be: Sunday evening, "The Ancient Wells;" Monday morning, "Beyond the Stars;" Monday evening, "Full Circle;" Tuesday morning, "Rejoice with Trembling."

**CONGREGATION B'NAI JESHURUN,** Eighty-eighth street and West End avenue. Services Friday evening at 6 p. m., Sabbath morning at 9:30 a. m. Rabbi Israel Goldstein preaches at 10:30 a. m. on "The Portion of the Week." On Shemini Atzereth a Memorial Service will take place at 10:30 a. m.

**TEMPLE ISRAEL OF HARLEM.** The address for the closing day of the Festival Shemini Atzereth will be "The Feast of Conclusion." This will be the last service in the Temple at 120th street and Lenox avenue. All subsequent services will be held in the Presbyterian Church, Ninety-sixth street and Central Park West.

**CONGREGATION MONTEFIORE,** Hewitt place, Bronx. Rabbi Nathan Blechman. Sabbath morning, "Ecclesiasts' View of Life." Shemini Atzereth, "Feast of Conclusion."

**Y. M. H. A.,** 148 East Ninety-second street. Rev. Dr. Samuel Schulman will preach this Friday evening.

### Music Notes

Benno Moiseiwitsch, pianist, who spent the summer giving recitals in Australia, will leave the Antipodes in a few days for San Francisco, Cal., returning to the United States to play as soloist with the National Symphony Orchestra and make a concert tour. Arriving on the Pacific Coast early next month, he will play his way eastward and be in New York in November. He will be accompanied by his wife.

Announcement has just been made by the board of directors of the National Symphony Orchestra that a committee of women has been formed to assume certain details of the operation of the organization for the coming season. Mrs. Charles S. Guggenheimer and Mrs. Samuel Untermyer are on the committee.

The coming concert season marks the seventy-ninth year of uninterrupted activity in the life of the Philharmonic Society, and the tenth year of Josef Stransky's association with the society as its orchestral conductor. In these years but one Philharmonic concert has been postponed, and that was on the occasion of the assassination of Abraham Lincoln. Mr. Stansky, now in Europe, will return soon.

A successful pupil of Auer's, Josef Waldman, makes his New York debut at Aeolian Hall, Sunday afternoon, October 7. On Mr.

### Next Week's Issue "GREAT MINDS AND LITTLE PREJUDICES"

An Analysis of the anti-Semitic Bias of G. K. Chesterton and Hilaire Belloc  
BY ELIAS LIEBERMAN



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**STEPHEN F. WHITMAN & SON, Inc., Philadelphia, U. S. A.**  
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Waldman's program will be Vieuxtemps' Concerto No. 4 D minor, an andante and prelude of Bach's, the Paganini Concerto in D major and other compositions.

Last Sunday afternoon Mme. Schumann-Heink sang before an audience of immigrants on Ellis Island. Frederick A. Wallis, Deputy Commissioner of Immigration, arranged for a visit on this date to the "portal of the nation" by the world-renowned contralto and her accompanist, Katherine Hoffman. The object of the visit was to make the immigrants feel welcome to their new home and to hasten their Americanization.

An aria from Halevy's unfamiliar opera, "Charles VI," and others better known from "The Prophet" and "Semiramide" will be on the program which Winifred Parker, contralto, will give at her first Aeolian Hall recital on the afternoon of Wednesday, October 6.

Mr. S. H. Bernstein, of Pittsburgh, was elected State President of the United Young Men's Hebrew Associations and Ladies' Auxiliaries of the State of Pennsylvania, at the recent convention in Bethlehem, Pa. Mr. Bernstein announced that Pittsburgh will launch a movement for one million dollars for a "Y" to house all the Jewish activities of the city.

### Representatives of Provisional American Jewish Congress at Col. Cutler's Funeral

To the Editor of THE AMERICAN HEBREW:  
In your report of the funeral of Colonel Harry Cutler held in Providence last week, an error has crept in with regard to the names of representatives of Jewish organizations who were present and some of the members of the Provisional American Jewish Congress are mentioned as having represented another organization.

Please note that the Provisional American Jewish Congress, of which Colonel Cutler was the first vice-chairman, was represented by Abraham S. Schomer, Jacob Ginsberg and Bernard G. Richards, executive secretary.

GEORGE KESSNER,  
Asst. Sec'y, Provisional American Jewish Congress.  
New York, Sept. 26, 1920.

Rabbi J. I. Myrowitz, of Leavenworth, Kan., has accepted a call to Gary, Ind., succeeding Rabbi J. Max Weis, who comes to New York as an associate rabbi of the Free Synagogue.

A Young Men's Hebrew Association has been established on the northwest side of Chicago. Temporary headquarters are in the Jewish Educational Alliance, 1243 North Wood street.



## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
- (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.

We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school.

We shall be pleased to reply to readers' questions, either by mail or in this column.

#### THE TZARINA'S JEW, p. 588

Analyze Emanuel Aronsberg's sentiments toward Russia as a nation, and try to explain them.

In which respects are Aronsberg's feelings typical of those of other Russian Jewish young men?

Explain the writer's antagonism toward socialism and Bolshevism.

#### WHILE JEWS ARE AT PRAYER, p. 599

Do you agree with the writer in his comments on the scenes he witnessed on *Yom Kippur* eve?

Compare the comments with the descriptions you have read of New York on Christmas eve.

#### ISRAEL'S PERIL, p. 587

What does Dr. Wise mean by saying that Europe cannot remain unhurt by the treatment of the Jew?

Please remember this sentence: "It is a brazen attempt to find some scapegoat, an excuse for a return to the order that was."

What qualifies Dr. Wise to speak in "words that burn"?

Next week a complete outline study of Jacob H. Schiff's career will be published.

Rabbi Jacob Turner, of Chicago, was appointed by the Baltimore, Md., Hebrew Congregation, to assist.

### Book Reviews

WOMAN. BY MAGDELEINE MARX. Translated from the French by Adele Szold Seltzer. Pp. 228. Thomas Seltzer, Inc.

Photoplay directors have a trick of enlarging a white spot gradually on the screen until it grows into the full picture. Some such feeling one experiences reading "Woman," the soul revelations of a French poet-human. Little by little, the inner life of this woman unfolds itself, not smoothly and gradually as with the motion camera, but rather by related snapshots. The riddle: woman, if not solved here, at least becomes more perspicuous. Writing in the first person, Miss Marx employs the impressionistic method with a vengeance. In fact, those readers who prefer the mid-Victorian leisurely, rambling, logical style, may find difficulty leaping mentally to keep pace.

No matter how skillfully done, a translation always arouses doubt as to the ultimate ability of the translator to reproduce the mood, the spirit, the entity of the original. Miss Marx's woman is dynamic, capricious, vibratory. She is an animated, impatient creature. She is waiting for her lover. These are her vivid impressions. "Five minutes to two. Three little raps, three moments of insensibility, three echoes."

The "woman" freely, frankly, reveals the slightest mental action. Every emotion is analyzed. Every thought is dissected and exhibited. We are taken, in confidence, right into her heart and mind, as it were, to watch the wheels go round, so intimately that this prying into another's existence arouses a feeling of sacrilege.

We are introduced to her first in her father's home. She is a rebellious child, with a great desire to live her own life unhampered by parental direction. She is largely a creature of instinct. She hates convention. Her father drives her out and she moves to a boarding house. Soon she marries and settles (?) in her own home.

Through the book, the most sensitive phases of woman's existence are magnified and marvelously depicted. Her simple, honest, personal revelations of great moments, moments of love, motherhood, loss of beloved ones, child rearing, etc., are profound and searching. Miss Marx is most vivid in her account of the scene in the free baby hospital. "From my bench, my heart frightfully wrung, I saw each showing me what I might make my child . . . a baby with its neck seamed with a reddish crack . . . a baby with tiny, tiny limbs beneath an abdomen swelling like a bagpipe . . . a baby whose ribs striped its body like a zebra's hide . . . a baby with a back all covered with boils. . . ." Speaking of her baby, "I love him as I love no one, because he is the sole human being for whom I am responsible."

Here and there one finds a nugget of original thought and expression. "I knew perfectly that in loving a child one gives without ever receiving. . . . Friendship between two women used to seem almost impossible to me. . . . We love each other better than ever; we no longer talk to each other. . . . What are you to do when you are a mere humble human being and have no power to retain the superhuman moments? . . . Waiting is a death died over and over again. . . . Where were you, my sisters from everywhere, women of Europe? Were you weeping? Why was not your voice heard in denunciation of the universal slaughter? . . . What they (women) ask of love and look for in love is 'someone to care about them' . . . The only feeling truly like woman, the only feeling essentially woman, is the immense desire to be beautiful. . . . I had raised the tumble of ringlets from my forehead and saw a gleam—my first white hair!"

Despite the sincere, exalted mood, the average reader may find the book uninter-

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esting and in cases actually unpleasant. Moreover, it tells no story, other than the universal story of woman, the real, essential woman, unveiled with startling truth and subtlety. This particular woman, unrepressed, absolutely free, intensely emotional, self-analytic and introspective, must obviously talk in a heightened, impressionistic vibratory manner. To the large body of conservative readers, she will in many cases appear "abnormal" and "eccentric." This woman possessing instincts common to all women, is, nevertheless, an unusual woman.

The introduction of the war scenes to produce a climactic effect is a non-inevitable situation, since ALL women do not live through a war period and for that reason, the denouement in this case is particular, not typical. G. B.

THE LETTERS OF HENRY JAMES.  
SELECTED AND EDITED BY PERCY LUBBOCK.  
Scribner's.

One must be indeed committed heart and soul to admiration for Henry James to conscientiously read well-nigh a thousand pages of his letters. Percy Lubbock has reverently set himself the task of collecting and presenting them to the reading public, the limited public who admire Henry James' writings. For, after all, the letters are of the same quality as his other writings, and concerned chiefly with things of interest to a literary group.

However, it is astonishing and rare to get this peep at all the friendships and contacts with distinguished folk—chiefly literateurs—and a privilege to get so many intimate bits of literary criticism. There are discussions of technique and hints of how the novelist skillfully manipulates his material that are a revelation to the casual reader of novels. Henry James' fastidiousness of expression is more and more borne in on the reader, in fact to the point of exasperation with the arabesque mazes of qualifying phrases, and pesky little adverbs, on which he admits he dotes. Midway of his career, he seems to discover the word "so," and to the end that poor little word goes insinuating itself into the forefront of his phrases, sentences and paragraphs like an obsession.

But one cannot fail to be impressed by his dedication to literature as an art, and if he took himself and his work seriously, it was never with any sense of complete accomplishment, but always of sterner demands of himself for more and more perfect tributes to lay at the shrine of art.

It is a little difficult for a warm-blooded American not to wince at his intolerance of American "vulgarity"—not to be a little impatient with this man who had not troubled himself to become acquainted with Abraham Lincoln's United States. Perhaps America was "vulgar" compared with Europe's mellow charm, and no doubt the unrooted and romantic wanderings of his youth estranged him from what might have been his home land. His letters make clear and quite natural his deepening attachment to the land of his adoption, and amply illuminate his heroic motives for finally renouncing his American citizenship.

One would hardly say that these letters serve to endear him to the public, but they do prove how capable he was of devoted friendship with rare and inaccessible souls, and worthy of all honor for his high consecration to belief "in the sanctity and sufficiency of the life of art."

PETER KINDRED. BY ROBERT NATHAN.  
Duffield.

Novel-making demands so much art and so much wisdom that the imperfections of a first novel are inevitable. But it is good to note the points that "Peter Kindred" has in its favor. There is simplicity of style, no apparent striving for effect, and in his quiet way Robert Nathan makes real and vivid the impression that Exeter and Harvard made on the boy Peter, and subtly reproduces the ensemble of sights, sounds,

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friendship, personalities that go to make up college life.

It is interesting to see the struggle of this boy and some of his companions to get at some working theory of life, to wrest from all the teaching something solid and affirmative on which to go, and however imperfect "Carverism," to which Peter's group commit the souls—maybe, it is what they want. It is something in the way of an ideal measuring stick with which to evaluate life and things.

Very refreshingly humorous and natural are Peter's clashes with his family, as the raw and intolerant notions of youth contend with the conventional ideas of the home folks.

All of the book is interesting, but the part dealing with college days seems more natural than the latter part dealing with love and a queer experiment in "Platonic" marriage. What would the Freudians say to that! Yet what a pair of earnest young folks Peter and his Joan were,—so young and so conscientious.

We are sorry that the Jewish character, David, who meant so much in Peter's earlier school days, gets lost in the middle of the book, never to reappear, for we did want to know how he worked out his destiny. The book ends rather awkwardly and abruptly, but let it be said to the credit of the author that there is no straining for a conventional happy ending. When it is all summed up Robert Nathan's characters were pleasant to meet and we welcome further efforts of his pen.

### Hopp to Ask Co-operation of Former Associates in Garden Concerts

Julius Hopp, manager of Madison Square Garden concerts, held a conference at the Garden on Saturday afternoon, September 25, with men and women who have worked with him within the last ten years, at which the manager outlined plans for a permanent project to give music festivals and concerts at popular prices. The first concert will be given on Sunday evening, October 31.

# The Tzarina's Jew

(Continued from page 588)

was made up; mother first, revolution second! Crossing the border with the assistance of a smuggler and a corrupt customs official, I left Russia some more, and in December, 1906, I was back in New York, ready to start life all over again.

## II.

My second stay in America was to last until 1914. If I did not find here the opportunities I had originally come to look for, the fault is by no means America's, but exclusively and unquestionably my own. I am always, and in this article in particular, trying to be honest with myself, and I feel compelled to admit that opportunities know-

ing practically no bounds were mine more than once, and yet I failed to grasp any of them! What seemed to be the trouble? In the first place, lack of persistence, or will-power. Having inherited from my father, who was a schoolmaster, an unquenchable thirst for booklore, I failed to inherit that strong will which gave him the strength to defy his father at the age of thirteen, when he flung the shoemaker's last, to which his father had apprenticed him, down upon the floor and went out into the world to shift for himself until he returned seven years later with a splendid education to his credit. The first half of my father's character found itself coup-

led within me with a total absence of will-power, and it is not hard to imagine what happened to me in the ensuing years in America.

Devouring book after book, I lost sight of the fact that America was pre-eminently the land of specialized knowledge, and that if I ever hoped to amount to anything, all that was required of me would be that I pursue steadfastly and unswervingly a definite course of studies. This, however, required a certain amount of persistence, the very thing I had forgotten to inherit from my father. The result was that I became a smatterer, a Jack-of-all-trades, without, however, learning anything in particular well enough to assure me of a station in life that would raise me above the level of the so-called *Lumpenproletariat*. To enumerate all the trades and occupations I have been engaged in at one time or another would be too long for the scope of this article. Suffice it to say that while I was busy gratifying the cravings of my sweet tooth for booklore, my employers were busy "firing" me, to make room for men who knew something more useful than the History of the World or Literature.

At that time I felt very bad over their lack of "appreciation," and every soapbox orator of the Socialist party was certain of my vociferous applause at every hit he made at that convenient scape-goat of the shiftless and improvident—Capitalism. Oh, how I roared with delight whenever my friend on the soapbox showed his audience the utter hopelessness of all our efforts at self-improvement, as long as this monster, Capitalism, was allowed to thwart us without pity. And thus it came to pass that the opium of one-sided propaganda (at that time I did not realize yet that it has more than one side) contributed its share to my already conspicuous lack of a definite plan in life, until, at the end of ten years, I awoke to the realization that I had made a terrible "mess" of my life in America. I had delved in dozens of various trades. I had worked in stuffy sweatshops and out on the free plains of the farming country. I had fished oysters in the Chesapeake Bay in the bitter cold of October, and I had worked in mills and factories among roaring machinery. I knew the taste of a park-bench for a bed, and of a free lunchcounter for a meal. All this I had tasted over and over again. At that time I was prone to blame America for it. Today I know better. The fault was entirely, absolutely my own. Had I understood things better, there would hardly have been a limit to my opportunities in this country, I feel certain now.

On the other hand, however, if I want to be absolutely fair towards myself, perhaps I ought to mention another influence which may have contributed to the failure I made of my life in this country. That was my undying hope and desire to return some day to a free Russian fatherland. That was the dream I cherished always, unceasingly, and it seems to have made me look at



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my struggles and trials in America as at something temporary, something not worth while to push to any definite success. It gave me the mental attitude of the real exile, always casting a wistful glance behind him, and my heart evidently was mostly in Russia. Under such conditions, life in America was not calculated to make me feel very happy, and the outbreak of the war in August, 1914, became that acid test which decided whether I was a Russian or American. (I have never taken out citizenship papers.) The poor economic conditions of my life had also prevented me from marrying here, otherwise the past few years of my life would most probably have turned out altogether differently.

III.

August, 1914, became what Thomas Paine would have called one of the "times that tried men's souls." That month could not fail to put my own soul on trial, and it did not take me very long to decide that I was a Russian first, last, and all the time. To be sure, I was a Russian Jew, which meant that Russia regarded me as a step-child. But war, I figured, ought to be a great leveller, and somehow I hypnotized myself into the belief that a new era had dawned through the war for the Jews of Russia. I remembered that after the Japanese war Jewish soldiers of the Russian army had been granted certain privileges, and being a believer in progress, I wanted to believe that the serious war against Germany would positively be followed by the complete emancipation of all Jewish soldiers, if not the other classes, in Russia. You see, I was too confident of the inherent justice in human nature which I believed to be found among the masters of Russia's destinies at that period. Alas, I was greatly mistaken, and my American friends have a perfect right to look at me with that "I told you so" expression which they do not take the trouble to conceal from me.

I have never been a coward, let me hope, and I had arrived at a stage of reasoning where I was most thoroughly prepared to do or die for Russia. I could not live any longer away from Russia, and I was ready to stake my life for it, either to live or die for its salvation. I suppose that is what some people call patriotism, while others again call it the hankering of the ancient Israelites for the fleshpots of Egypt. Whatever one may call it, the fact remains that I was too deeply in love with my cruel but beautiful stepmother called Russia, and whether it was necessary or not, August, 1914, saw me bound for that country, prepared to join the Russian army and to do my share in the fight which seemed the more just to me since England and France, two of the freest countries in the world, had thrown down the gauntlet to William of Prussia. That fight for Democracy, alas!

On the 14th of September, 1914, I landed at the Russian port of Archangel. Once more I stood on the soil upon which I was born and where sorrow as well as joy had been the companions of childhood. Whatever my experiences in Russia, it was still my own, my native land, and, hoping for a brighter day to dawn sooner or later, I stood there ready to play my part in the great drama of my country as my heart, if not cold reason, dictated to me.

Two months of intensive training on the ice of the Volga river prepared me for the bitter colds which I found in the Carpathian mountains. I arrived there in the beginning of January, 1915, a private in the 310th Infantry regiment of the Russian army. Although no amount of heroism could ever have gained me a commission in this army under the rule of the Tzars, as long as I was classified as a believer in the God of Abraham, Isaac and Jacob, I was determined to play this grim and ugly game of war like a real soldier, so that if my hour should strike I might be certain that my Russian Gentile brothers-in-arms would take off their hats and cross themselves over my dead body instead of spitting on it as on the carcass of a coward. (You, wise folks from the Bolshevik camp, pardon my backwardness, but I just could not bring

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myself to see the wisdom of shooting my own comrades in the back when they were charging the enemy, as was the case on the Russian front more than once under the influence of your propaganda!)

My military career was brief. On the 24th of January, 1915, an explosive (Dum Dum) bullet struck my left upper arm, smashing bones and all to a raw steak. The arm was amputated and the weary round of hospitals began. While at the military hospital in the south Russian city of Yehaterinoslav, news of the rapid advance of the Germans in my native province became very disquieting. I was afraid to be cut off from my home, and obtained a discharge before complete recovery, anxious to rush to my mother and relations before the Germans occupied the place. But the Government of the Tzar, or rather the Russian Commander-in-Chief, himself, was very accommodating to me, it seems, for he banished my folks, together with every one of the seventy-odd thousand Jewish men, women and children of my native province, within twenty-four to seventy-two hours. Was it because he feared for the safety of these Jewish subjects of the Tzar under the rule of the advancing Germans? No, not at all! The trouble was that the Russian army had been flung upon the German military colossus almost entirely unarmed, and had

been badly beaten, in spite of the superhuman heroism of the average Russian soldier and younger officers. People were beginning to grow restless at this senseless slaughter and the High Command seemed to be on the lookout for a scape-goat. So it found that well-established and unfailing goat, the Jew. The Jewish population whose sons were bleeding to death on Russia's battlefields at that time was accused of treason, wholesale treason, and the innocent men, women and children living in the provinces along the front were driven inland with a brutal cruelty which will never be forgotten by those who saw and felt that great expulsion of 1915.

The first wave of this exodus reached me when I had gotten on my way home as far as the city of Riga. And one of the very first trainloads to pull into the station contained the entire Jewish population of my native village, my mother and all other relations included. This trainload had only been allowed one day to prepare for the expulsion, and as nothing could be drawn from the banks on such short notice, it was one of the most thoroughly ruined transports of exiles that ever was sent rolling along those weary thousands of miles to some temporary haven of refuge. My folks were no exception to this rule. Completely ruined, broken in health, no longer young in years,

such was the state of affairs in which they met the homecoming "hero" without a home, after all his fighting!

My wound was in bad shape by this time and I had to bid my exiled people a sad and anxious farewell, as they were driven further, while I was compelled to go to the army hospital at Riga for further treatment. As the Germans were advancing in spite of the fact that those terrible Jews had been removed from the path of "efficiency" as displayed by our High Command, the disabled soldiers were evacuated from Riga to interior Russia. And here destiny, or sheer accident, saw fit to put me aboard the sanitary train of Her Majesty, the Empress of Russia, and to deposit me at Tzarskoye Selo itself, the Imperial residence! From that place I was transferred to the neighboring town of Pavlovsk, and this was the luckiest accident of all my life so far, it seems.

I was placed in the convalescent home for disabled soldiers under the patronage of the Grand Duchess Olga Constantinovna, who was the widowed Queen of Greece. She had been living in Pavlovsk since the outbreak of the war and was engaged in Red Cross work at her hospital, besides our convalescent home. In this manner I became one of "Aunt Olga's wounded men," as the Empress has it in her letter.

It did not take me long to convince myself that "Aunt" Olga was a worthy sister to that splendid scholar, gentleman and poet whose works rank among the best in modern Russian literature, and who wrote under the initials K. R., which stand for Konstantine Romanov. This was the most sympathetic branch of the Romanov family, and Queen Olga may rest assured that those of us who had the good fortune to enjoy her truly motherly solicitude, will always be ready to salute her with all our heart.

When I was finally discharged as cured and had to take up the battle for my daily bread in Petrograd, I found, as the letter of the Empress has it, that "things have remained the same as before" and that I was still only a poor Jew from the pale of settlement, back to which I was supposed to go or be sent forcibly. This was the time for me to appeal to the Queen and to see this thing through. What followed, has already been told in the letter of the Empress to Nicholas the Last.

It remains for me only to add that the happiest moment of all my life came when, a few weeks later, the Assistant Minister of the Interior had to receive me, to break to me the news that His Majesty, the Emperor of all the Russias, had ordered him to issue to me a passport entitling me to settle wherever I pleased within the realms of Imperial Russia! He showed me the Tzar's own signature across my petition (written in English, by the way) and he congratulated me with a very unpleasant, sour smile. I was happy to see his perplexity, for he was a notorious anti-Semite.

Thus was won my own, individual battle for Russian citizenship. The rest of Russia's Jews won it when the short-lived Revolution of March, 1917, gave them the right to life, liberty and the pursuit of happiness. Then came the rule of the Red Terror, and my dreams of happiness in a truly democratic, free Russia were cut short. Again I had to seek asylum in the land of the free.

#### "Supreme Sacrifice" for National Home Is Appeal of World Zionist Organization

LONDON, Sept. 24.—An appeal to all Jews to "prove themselves worthy of their historic duty" and help establish the Jewish National Home in Palestine is made in a manifesto to the Jewish people of the world, just published by the executive office of the Zionist organization.

Explaining that the Supreme Council of the great powers has recognized the claims of the Jewish people to the Holy Land, the appeal points out that the Zionist organization is prepared to accept the co-operation of every other Jewish body, and says that only a supreme sacrifice on the part of all Jews will insure the realization of the hope deferred so many centuries.

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## From the Four Corners

*News of People and Events*

For the first time in 315 years a Hebrew printing press has been opened in Damascus, smaller presses existing in Aleppo and Beirut.

Rabbi Herbert Straus, of the Canton Hebrew Congregation, Canton, O., has accepted a call from Children of Israel Congregation, Augusta, Ga.

Seattle, Wash., is to have a \$60,000 Y. M. H. A. clubhouse to be ready for occupancy by January 1, 1921. The new building is to serve as a community center for all Jewish people of the city.

After almost a year of preparation, the Sacred Films Incorporated announce the completion of the first episode of the Wonder Work of the world—the motion picture version of the Holy Bible.

The High Commissioner for South Africa and Mrs. Blankenberg have accepted invitations to be present at the dinner to Dr. Hartz, Chief Rabbi of England, and Mr. Albert M. Woolf, on October 6.

The initial issue of *The Jewish Business World*, an illustrated, modern business magazine, printed in Yiddish, will appear on or about October first. The publication office is in Chicago.

Concerning the resignation of Dr. Stephen S. Wise from the Zionist Organization of America, the statement is made that Dr. Wise will retain his office of vice-president in the organization until the convention in November, but that he will not accept a renomination or a re-election.

The Jewish Relief Campaign in San Francisco took place from September 27 to September 30 inclusive. The quota has been set at \$350,000. There are no definite reports of the success of the drive as yet. Col. Harris Weinstock is director-general.

A monument to the memory of Chief Rabbi Abraham Bloch, of Lyons, has been unveiled in the Cemetery of St. Dié. Rabbi Bloch was the heroic Jewish chaplain—the first at the front and the first to be killed—who died in the act of holding up a crucifix before the eyes of a dying French soldier. The Chief Rabbi of France was present at the ceremony, and the Catholic Church was officially represented by Monsignor Chichy.

The Jewish Assembly in Palestine will be opened on October 7, it was officially announced. The main object of this first gathering of Jewish representatives from all parts of Palestine will be the election of an independent executive composed of Palestine Jews to replace the present Zionist Commission.

The cornerstone for the Orthodox Jewish Home for the Aged in Cleveland was laid on Sunday, September 17, with appropriate ceremonies at the site, 736 Lakeview Road. The home, which when completed will cost more than \$300,000, will be one of the finest and best equipped in the country.



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## Israel's Peril and Christendom's Shame

By Rabbi Stephen S. Wise

(Continued from page 587)

land. In America it is not enough for Christians to say that they have no part therein, that they place no credence in the charge. It is their business and above all in their Christian churches it is their duty to cry out against these hideous falsehoods uttered against a whole people.

This is the time to protest, before it be too late, before the disease shall have taken root throughout the land, and become endemic and fateful to our moral well-being. The world long smiled at the symptoms of national disease in Germany, and neither within nor from without Germany was there an attempt made for more than a generation to cure the disease. Suddenly the plague broke loose; it was too late. This is the time for the voice of Christianity to make itself heard in the land against a most godless and anti-Christian conspiracy against the security of the Jew and the honor of Christendom.

I have said that Israel will live, and that, grievously unjust though the charge of the "Jewish peril" be, Israel will recover from every wound inflicted. And yet in another sense this is not true. The gravamen of the "Jewish peril" lies in the fact that the Jew may succumb to his fears rather than remain sustained by his pride and resolution. And, be it confessed, Jews do succumb in all lands. Austria has during the past months witnessed a very frenzy of Jewish baptisms—the baptism, not conversion, of poor, cowardly, broken Jews, who flee to the baptismal font as to a refuge from their Christian persecutors. These flee not to Christianity but from Christians. This is alike Israel's peril and Christendom's shame.

A cure must be found for both—the peril of the one and the shame of the other. It is Christendom that must end both—not for Israel's sake alone or chiefly, but for its own. Though a Jew, I am gravely concerned about the self-debasement of the Christian world, which is turning the life of Israel of Eastern Europe into a tale of shambles. And the lead in bringing this awful chapter to an end must not and cannot be taken by Jews but by Christians. It is the body of the Jew that is hurt; it is the soul of Christendom that may doom itself.

And if it should come to pass that Christendom forbear not, then though we walk in the valley of the shadow of death, we must not fear evil done to us but only such evil as we may be tempted to do. We must keep our heads unbowed though bloody. The one thing we may not, dare not, do is to justify the baseness of our oppressors—so to live as to give substance to the lies of them that defame us. It is we who now more than ever in the centuries of our tragic story have reason to turn and to pray: "Father, forgive them, though they know what they do." The world we must learn to forgive; though ourselves we shall never be able to forgive, if we forget the injunction laid upon our fathers: "Be a blessing;" "Bless them that curse thee."

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**New York City**

The evening school of the Ninety-second Street Y. M. H. A. will open the night of October 5. The club season begins with the Junior Rally on October 3. Regular classes in the gymnasium have just been resumed.

TEMPLE EMANU-EL, Fifth avenue and Forty-third street. Saturday, 10:30 a. m., Dr. Enelow on "Lessons from the Life of Jacob H. Schiff." Daily noon service at 12:30.

Harry Schlacht, executive director of the Downtown Chamber of Commerce, an East Side merchants' organization, has been chosen assistant to Immigration Commissioner Wallis, in charge of social and educational work at Ellis Island.

Memorial services for Dr. Bernard Cantor were held at Carnegie Hall on Sunday morning, September 26. Miss Irma Abramowicz May, the young woman who was to have married Dr. Cantor within a few days of his passing, delivered an impressive address.

Keap Street Temple, one of the oldest Jewish congregations in Brooklyn, and which includes among its membership many prominent residents of the borough, will hold an immense Bazaar and Fair on October 12, 13 and 14, at the Twenty-third Regiment Armory.

The first production of the third Theatre Guild season, beginning October 4 at the Garrick Theatre, will be "The Treasure," by David Pinski. Although "The Treasure" was staged by Reinhardt in 1910, this will be the first opportunity given the dramatist upon the American stage. "The Treasure" is a comedy concerning a Jewish community.

What will probably constitute the most unique event of its kind ever held in the garment trades will take place on the Century Roof, atop the Century Theatre, on Monday evening, October 11, when the United Waist League of America will hold a gala festival for its members from all parts of the country. It is expected that more than 1,000 men and women representing the blouse industry will be present.

The Jewish Court of Arbitration reconvened for the first time this season on Wednesday, September 29. The session was held at the Criminal Courts Building, Centre and Franklin streets, in the small Grand Jury room. The trials of the cases are conducted by three judges: a rabbi, a judge of one of the courts of this city, and a business man. Hon. Louis D. Gibbs, County Judge of Bronx County, was presiding justice.

In an attempt to bring about a closer relationship and to develop a sense of communal responsibility in young men and women of this city, a meeting in memory of Dr. Israel Friedlaender, who was murdered in the Ukraine on July 5 while on a mission of relief to the starving Jews there, has been called for October 24 in the Great Hall of City College. Names and addresses of the members and especially the secretaries of the clubs who are interested in attending should be sent to the committee at 114 Fifth avenue.

Rabbi Maxwell Silver, formerly of the Putnam Ave. Temple, Brooklyn, and of Lafayette, Ind., has been unanimously elected Rabbi of the Flushing Division of the Free Synagogue. Rabbi Silver, who is a graduate of the Hebrew Union College,

has rendered excellent service in the Middle West congregation and in the Brooklyn pulpit, where he made a stand for pulpit freedom. The Installation Exercises, at which it is expected Judge Elkus and Dr. Wise will speak, will take place on Friday evening, October 8.

A former assistant district attorney, Isidor Wasservogel, Republican nominee for justice of the Supreme Court, has filed with the Board of Elections a declination of the nomination of the Prohibition party for that office. Without Mr. Wasservogel's knowledge a number of persons wrote his name as their choice for justice of the Supreme Court on the Prohibition ticket, making him their nominee. When he

learned of this Mr. Wasservogel caused his declination to be filed.

New quarters for the religious school which Congregation B'nai Jeshurum has purchased are ready for immediate use. The quarters adjoin the Temple at the northeast corner of Eighty-eighth street and West End avenue. The house was purchased during the summer, and is now equipped for immediate occupancy. For next year alterations will be made and an extension will be built, in order to accommodate the growing needs of the community, both as a religious school and as a community center. Registration will close Sunday morning, October 3. Rabbi Israel Goldstein is in charge.

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**M**ORE than at any time since the closing of the Summer resorts, New York last week showed signs of a renewal of social activities, and all the fashionable hotels, restaurants, clubs and theatres were filled with persons back to town for the season. It will only be a short time—a matter of six or seven weeks—before the New York season of 1920-1921 is ushered in, and from present indications it is going to be an extremely brilliant one.

A marriage of wide interest is that of Miss Elfrida D. Cowen, daughter of Mr. and Mrs. Philip Cowen, to Mr. Leon M. Solis-Cohen, son of Mrs. Lucy Ritterband Solis-Cohen, of New Rochelle, N. Y., on Thursday morning, September 23. The ceremony took place at the home of the bride at 520 West 122nd street, the Rev. Dr. De Sola Mendes officiating. After a motor trip through the Adirondacks, Mr. and Mrs. Solis-Cohen will make their home in Sycamore Park, New Rochelle.

On Sunday afternoon, the tenth, a reception will be held at the Hotel St. George, Brooklyn, in honor of the engagement of Miss Lucille M. Strauss, daughter of Mr. and Mrs. William Strauss, of 719 Eighth avenue, Brooklyn, to Mr. F. W. Newman.

At a reception which was held at the Hotel Astor on Sunday, September 26, Mr. and Mrs. Edmund Kohn, of 542 West One Hundred and Twelfth street, announced the engagement of their daughter, Miss Estelle Kohn, to Mr. Herbert D. Weil, son of Mrs. K. Weil, of 319 West Ninety-fourth street.

Mr. Frederick Stettenheim, son of Mr. and Mrs. W. Stettenheim of 127 West Eighty-sixth street, returned home last week from an extensive trip through the West.

Dr. Henry Adler, of Dallas, Texas, is spending a few months in this city.

Mr. and Mrs. Edward L. Stern are occupying their new home at 141 East Forty-fourth street.

Mr. and Mrs. Paul M. Warburg and daughter arrived on the *S. S. Rotterdam* on Sunday last.

Dr. Louis Fischer and family have returned from Europe and are opening their new house at 33 West Seventy-third street.

Rabbi and Mrs. Isaac Landman, who formerly resided at Far Rockaway, are now occupying their new home at Lawrence L. I.



Courtesy Campbell Studios.


MRS. LEONARD LEVY, WHO WAS MISS LEONORE B. WEIL BEFORE HER MARRIAGE ON SEPTEMBER 1 AT THE HOTEL ST. REGIS. SHE IS THE DAUGHTER OF MR. AND MRS. JULES WEIL OF THIS CITY

Amongst the passengers on the French steamship *Rochambeau*, which left this port for Havre on Thursday, September 23, were Mrs. F. Baumgarten and Miss Renée Baumgarten, Mrs. N. Brandenberger, Mr. and Mrs. I. Benjamin, Mr. A. Emanuel, Dr. J. M. Fishel, Miss L. Grumbach, Miss I. Haas, Miss Ida Hershovitz, Mr. and Mrs. Charles Kuhn, Dr. R. Schwarzmann, Mr. M. Valenstein, Miss E. Weisz, and Mrs. A. Weisenburg.

On board the *Lafayette*, which left the French Line Pier 57 on Friday, the twenty-fourth, were Mr. Alexander Eisemann, Miss Ethel Lucas, Mr. H. T. Siegel, Mr. Henry Reichsfeld, Mr. and Mrs. H. G. Scholtz, and Mr. and Mrs. Marc Weill.

Mr. and Mrs. Mark Monash and family have just moved into their new home near New Rochelle, N. Y.


The engagement of Miss Gertrude Singer, to George Elisberg, has been announced by Mr. and Mrs. Herman Singer, of 838 West End avenue. Dr. Elisberg is the son of Mrs. E. Elisberg.



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**Society and Its Doings**

Mr. and Mrs. Charles J. Feis, of 910 Riverside Drive, have announced the betrothal of their daughter, Miss Constance Feis, to Mr. Arthur A. Brody of this city.

Another engagement is that of Miss Regina Weiss, niece of Mr. and Mrs. Charles M. Fergess, of 615 West 144th street, to Mr. William Frierber.

Mr. and Mrs. Cecil B. Ruskay, of Far Rockaway, have returned to their home on Neilson avenue, after a three months' stay in the White Mountains.

Miss Anna Morris, of this city, was the guest of Miss Fanny Levine, of Detroit, for several days, en route to Mt. Clemens.

Mr. and Mrs. Simon Lyndeman, Mr. and Mrs. Dave Lyndeman and daughter, Doris, and Miss Fannie Schelt will leave tomorrow for an extensive motor trip through the White Mountains, returning to Atlantic City, where they will remain until leaving for their home in Miami, Fla., for the winter.

The marriage of Miss Bertha Stein, daughter of Mr. and Mrs. Samuel Stein, of Schenectady, N. Y., and Mr. Chester Lichtenberg, was solemnized in this city on Thursday, September 23. The Rev. Dr. Joseph Silverman officiated.

Mr. and Mrs. Louis Shapero are soon expected here from Detroit, Mich. They will make New York their future home.

Mr. and Mrs. Jacob H. Davis, of East Boston boulevard, Detroit, have left for their home in Detroit after spending several weeks in New York City.

Mr. and Mrs. Henry Kayser and family have returned from their Summer home at Belgrade Lakes, Me., and will spend the Winter at the Hotel Embassy in Manhattan.

Mr. and Mrs. Arthur Behal, of Far Rockaway, are now in Vancouver, British Columbia, on their return trip from the Philippine Islands.

Dr. Max Weinberg, of Beechview, Pittsburgh, is spending a few weeks in this city.

Mr. Alexander Wurzberger, of Detroit, is at present in New York. Other recent visitors from Detroit were Mr. H. Lipman, Dr. I. Z. Taub, Mr. and Mrs. L. Z. Weitzman and Mr. E. E. Summers.

Mrs. Martin Lehman, who has been visiting in New York, has returned to her Kansas City home.

Mr. and Mrs. I. D. Rothschild have closed their apartment at Far Rockaway and are now living at the Monterey Hotel, Ninety-fourth street and Broadway.

Mr. Aaron Charapp, who spent several days in New York, has returned to his home in Braddock, Pa.

Mr. and Mrs. Albert Mayer and daughter, Sophie, have rented an apartment at West End avenue and 101st street for their winter residence. Mr. and Mrs. Mayer have been summering at Sonneborn's, Far Rockaway.

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**Society and Its Doings**

Mrs. Bertha Epstein, of Louisville, Ky., who spent the summer months at the Royal Palace Hotel, Atlantic City, and the month of September with her son and daughter-in-law, Mr. and Mrs. Charles Epstein, at Wilkes-Barre, Pa., will be in this city in October for a brief stay.

Mr. and Mrs. Clarence Waldman, of 215 West Eighty-eighth street, have gone to Cincinnati to visit Mrs. Waldman's mother, Mrs. Henrietta Liebman, at the Alms Hotel.

Mr. and Mrs. David Carity, who have been residing in this city for the past three years, are returning to Philadelphia, where they will temporarily be with Mr. and Mrs. Morris Carity of West Philadelphia.

A house party was given last week by Miss Esther Schwartz at her home in West End, N. J. Amongst those invited were Mr. and Mrs. Harold Menken, Misses Dot Simon, Bertha Victorius, Julia Ulman, S. Lemon and Mr. and Mrs. Ed. L. Stern.

Mr. and Mrs. Harry Fried and family have returned to their home in Lawrence after a Summer spent at Lake George.

Dr. and Mrs. William Olean are at present visiting here. They expect to return shortly to their home in Pittsburgh, Pa.

Mr. and Mrs. Rudolph Recht, of Oak street, Far Rockaway, soon expect to occupy their new home on Merrall Road.

On Sunday, September 26, the marriage of Miss Virginia A. Rice, daughter of Mr. and Mrs. Samuel A. Rice, of Baltimore, and Mr. Walter S. Rossbach took place at the Rossbach home in Elberon, N. J. The Rev. Dr. Morris Lazon, of Baltimore, performed the ceremony.

Miss Florence B. Frocks, daughter of Mr. and Mrs. Thomas B. Brooks, of 260 Riverside Drive, and Mr. Arthur H. Adler, of this city, were married on Tuesday evening, at 6.30 o'clock at the Ritz-Carlton Hotel. The bride, during the war, was very active in the Liberty Loan drives and the Red Cross.

Among the summerers at Lawrence, L. I., who have returned to their city homes are Mr. B. N. Schwartz and family, Mr. Isaac Ascher and family, Mr. F. I. Seligman and family, and Mr. M. Kahn.

On Saturday afternoon, October 16, a reception will be held at the home of Mr. and Mrs. Sol Bashewitz, 210 Riverside Drive, to celebrate the engagement of their daughter, Miss Hattie Bashewitz, to Mr. Fred Finkelstein.

Mr. and Mrs. S. J. Manne, of 202 Riverside Drive, have announced the engagement of their daughter, Miss Helen Manne, to Mr. George Schustek, son of Mr. and Mrs. Rudolph Schustek, of 2365 Broadway, this city.

Mr. and Mrs. A. Riegelmann and family have returned from Pittsfield, Mass., where they spent the summer, and have re-opened their home in Woodmere, L. I.

Mr. L. Schloman, of Montreal, was recently a visitor in New York.

Mr. and Mrs. A. Bacharach and family have returned from Wildwood, N. J., to their home in Philadelphia.



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The current number of our Market Review contains, as a supplement, a complete analytical outline of the business and financial progress of this company and its various issued securities, showing the derivation of the so-called "Bankers Shares," by means of which a wider distribution of stockholdings among investors is attained.

This issue of the Market Review will be sent on request for H.A.-564.

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### The Feast of Tabernacles

During a period of eight days, beginning on the eve of the 26th day of September and ending on October 5, the Jews celebrate the Feast of Tabernacles.

Once a year Israel revives its love of the soil, and makes public avowal of the fact that even an industrial civilization, such as ours, depends primarily upon the elements of nature. This restatement of love for and confidence in Mother Earth is indeed a fact of Jewish religiousness. We know and we reassure ourselves that God is at the centre of life through all the seasons and that the prosperity and the satisfaction we seek come or do not come according to His Law.

Judaism is a religion in the very midst of the passions, aspirations and complications of life. Nowhere are these more insistent than in the economic interests of men. Here religion has a duty as well as an opportunity. Judaism endeavors not merely to fortify men in their difficulties as to their daily bread, but also to keep them moral, large-hearted and just.

The Sukkoth Festival is meant not as a season of self-congratulation on having garnered in the product of the farm or the gains of business, but as time for thought

on the larger-scope social interests of men in the national and international life. The Jews are the first to have recognized political economy as the field where religion and morality must operate for the good of men.

In its modern form the suggestiveness of this truth of the Sukkoth Festival is made more effective by the fact that it occurs at the beginning of the Autumn, coincident with the increased activities of the economic agencies. It is, as it were, a timely lesson for each one to interpret his life as of larger scope, related to the national life and made possible in fulness only within it.

The "dwelling in booths" as characteristic of the Biblical phase of the Festival and observed as an archaic symbolism nowadays is a suggestive domestic ritual which reaffirms the lessons of "the simple life" and the democracy of the Jewish household. The five symbolic plants hint that, as the gifts of God in nature vary and in their totality make human life sweet and satisfactory, so the difference among men, as to service and character, may serve to make "society" an organization in which each one of us has a place and can make a helpful contribution. Some more effective, some less; some noble, and some commonplace; some for the day and some for all time, according to what they do and what they are.

The Sukkoth Festival is the culminating lesson of the series of holidays of the month. It addresses itself to the facts of life which we might, otherwise, leave sordid. It widens the horizon of our individual interests. It approves our vocations and labors not when they bring private satisfactions but when they vitalize our common humanity and make us more efficient in the work upon which depend the weal, the peace and the joy of the community.

### Fugitive Jews in Temple Burned to Death by Troops

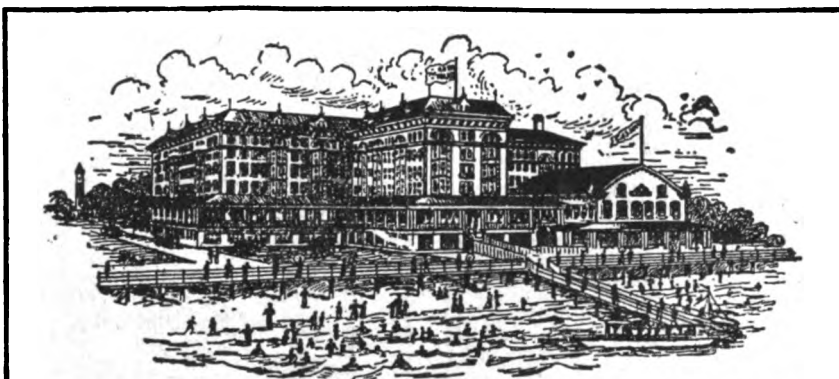
VIENNA, Sept. 20.—Jewish refugees arriving in Vienna declare that the troops of General Petlura, the Ukrainian leader, are committing wide-spread anti-Semitic outrages in East Galicia. The refugees give a list of towns and the number of alleged victims in the districts between the Russian frontier and Tarnow, and say the whole region is terrorized.

They assert the Jews in Gliniaka sought refuge in a temple, whereupon the soldiers set fire to the building, burning fifteen of the Jews to death. Then the soldiers shot thirty-six more in the square, according to the refugees.

Miss Rose Phillips, of Los Angeles, who for the past four years has held the office of Deputy City Prosecutor, has been appointed Deputy City Attorney.

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Hotels



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Schools

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**Coolidge Pledges Help to Jews All  
Over World**

Boston, Sept. 23.—Governor Coolidge's views on the future of the Jewish people, asked of him as the Republican candidate for vice-president by Representative Elihu D. Stone, of this city, were contained in a letter of reply which Mr. Stone made public today as follows:

"Should the opportunity present itself I should be pleased to support Senator Harding in such efforts as he might make for the bettering of the condition of the Jewish people, wherever they may be, in undertaking to assist them in the support of organized government everywhere, which is the only means of protecting and advancing their liberties.

"Our great concern is to make of America such an example of righteous laws and of implicit obedience to those laws on the part of all citizens that the material prosperity and spiritual blessings which flow therefrom may demonstrate to all the world the soundness of such actions. In this great enterprise the Jewish people of America ought to take a most prominent part. Obedience to law has marked their course with approved success for more than a hundred generations."

**Will of Max J. Breitenbach Gives \$100,000 to Charity**

Under the will of Max J. Breitenbach of 1136 Madison avenue, New York, filed for probate in the Surrogate's Court on September 26, charitable and educational institutions benefit to the extent of \$100,000. The estate is estimated to be in excess of \$500,000, and after payment of the charitable bequests and small legacies to relatives the residue is divided equally among the decedent's widow, son and daughter.

The New York College of Pharmacy receives \$25,000; legacies of \$5,000 each are left to the Sanitarium for Hebrew Children of the City of New York, Montefiore Home, Hebrew Infant Asylum, Home for Aged and Infirm Hebrews, Hebrew Benevolent and Orphan Asylum, Beth Israel Hospital, Hebrew Sheltering Guardian Society, Widowed Mothers' Fund, Lebanon Hospital, Jewish Maternity Hospital, United Hebrew Charities and the Crippled Children's East Side Free School.

**How About This Jew?**

Sam Lyons, a prominent Jewish citizen, of Danville, Ky., who died on July 25, left a will wherein he remembered practically every Jewish, PROTESTANT and CATHOLIC charity in the neighborhood with substantial sums!

This type of Jew is not as rare as one imagines. The Jew of our day and country, America, does not discriminate against suffering because the victim has a different faith.

If he is a genuinely upright Jew, he readily sees the human tie between himself and others, especially those who are in distress or ill.

Education and benevolence are the pillars of fire in the Jewish philosophy and faith.

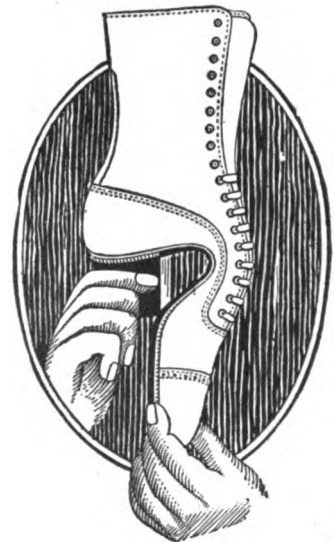
Mr. Sam Lyons evidenced it in practice and his example should be followed by many other JEWS AND CHRISTIANS!—*The Modern View.*

**Funeral of Mrs. Regina Rose**

The funeral of Mrs. Regina Rose, wife of Counsellor Alexander Rose, took place on Monday of last week from her late residence, 237 West 113th street. The deceased resided there together with her husband and their son, William J. and his wife, their other son, Sydney M., and also with her parents, Rev. Bernhard Hast and his wife.

The services were conducted both at the home and at the place of interment in Washington Cemetery by Rev. Bernhard Drachman and the father of the deceased. The funeral was attended by a large gathering of mourners.

Mrs. Rose was popular and was noted



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**WANTED**—Matron in Jewish Orphanage. Must be good housekeeper and refined. Apply "Supt.," AMERICAN HEBREW.

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**SUPERVISORS**—Young men of education and refinement, to reside in Jewish Orphanage and assist in care and training of boys. Write fully stating age, experience, education and references. Brooklyn Hebrew Orphan Asylum, Ralph avenue and Dean street, Brooklyn, N. Y.

**WANTED**—Cottage mother in small Jewish orphanage. Good home and congenial surroundings. State experience and salary expected. Apply "Supt.," Box 76, AMERICAN HEBREW.

**RABBI WANTED**—A conservative reform congregation desires a graduate of an American Rabbinical school. A young man of good delivery and one personally interested in traditional Judaism and community work preferred. Salary \$3,000. Address with full recommendations, B. F. Levy, Realty Bldg., Elmira, N. Y.

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**WANTED**—Religious Secretary, to take charge of and teach a Hebrew school; capable of organizing and leading Jewish Clubs. Good salary to the right man. Reply to I. Abelson, General Secretary, Y. M. H. A., Wilkes-Barre, Pa.

### ANNOUNCEMENT

**BLAU**—The Bar Mitzvah of Clarence Isaac (Yishak Hillel), oldest son of Rabbi and Mrs. Joel Blau, will be celebrated on the Sabbath, October 9, at 10 a. m., at the Temple Peni-El, 527 West 147th street, near Broadway. Reception Sunday, October 10, 3-6 p. m. at the Peni-El Social House, 531 West 147th street. No cards.

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Hebrew Union College Begins 38th Year's Sessions, October 6

The thirty-eighth academic year of the Hebrew Union College, sessions of 1920-1921, will commence on October 6, 1920.

The formal opening of the college will be held in the chapel and will be marked by special exercises. Addresses will be delivered by Dr. Kaufmann Kohler, president of the Hebrew Union College, and by Mr. Alfred M. Cohen, president of the Board of Governors. Nine classes will be in session regularly during the academic year.





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# The American Hebrew

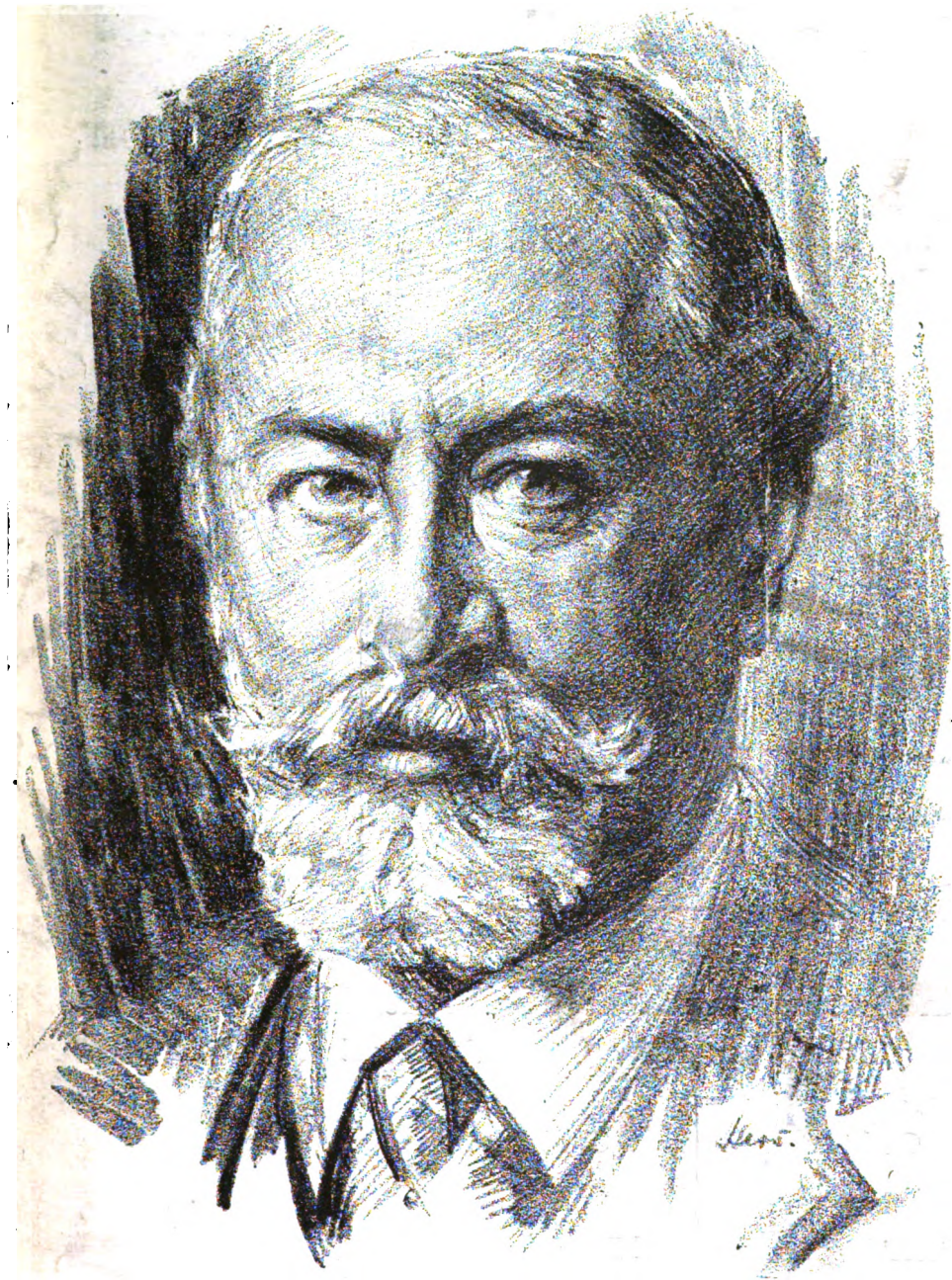
and Jewish Messenger

## THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

OCTOBER 8, 1920



Jacob H. Schiff

A Drawing for The American Hebrew by Julian Hess, on the Occasion of Mr. Schiff's Seventieth Birthday

### JACOB H. SCHIFF

By ELIAS LIEBERMAN

Israel rose from the cinders of sorrow,

Proud in her grief; her voice was mild;

"Men like you shape the new tomorrow,"

She thought of her favorite son—and smiled.

"Men like you are the world's salvation;

They bless the spot wherever they be;

For them a paeon of all creation  
Sounds high praise on land or sea.

"Giant soul! In the world's mad blindness

You saw to heal its pangs and smarts;

You sowed the seeds of human kindness,

You reaped the harvest of thankful hearts."

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Fifth Avenue at 35th Street  
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Lovely*

Old Blue with Crystal Beads

Misses' Department—2nd Floor

*You Never Pay More at Best's*

# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 21

Copyright, 1920, by THE AMERICAN HEBREW PUBLISHING COMPANY

Friday, October 8, 1920—Tishri 26, 5681

## Jacob H. Schiff—American Jew

THERE is a Rabbinical saying that our great men require no memorials; their good deeds keep their memories fresh. *We*, however, require their lives and their deeds as continuous reminders for our inspiration and guidance. This thought was in our mind in organizing the modest collective tribute by Jew and non-Jew in honor of Jacob H. Schiff. We are purposely not writing "*the late Mr. Schiff*," because to paraphrase another Rabbinical saying, the constructive geniuses of mankind possess a more intensive vitality "dead" than during the short period their great souls are embodied in visible form.

Could Mr. Schiff himself comment on the tributes contained in this issue of our publication, we feel that he would appreciate most of all the emphasis laid upon his intense Americanism as it resulted from his intense Judaism. We are of the opinion that Messrs. B. C. Forbes and George Gordon Battle struck the keynote of Mr. Schiff's life and deeds, and his heritage to his own family and to American Jews, in the following statements:

"Jacob H. Schiff's fetich," says Mr. Forbes, "was not, as popularly supposed, Judaism, but citizenship. It was his creed that a man must first, last and always be a good, loyal citizen, intensely zealous in discharging all the responsibilities of citizenship. With him citizenship ranked above sect. He held that unless a man was a worthy citizen he could not be either a worthy Jew or a worthy Gentile. Everything was secondary to citizenship. All his public service, all his givings to education, his continuous donations to charities, his endeavors for the promotion of the best literature of his race—all have been prompted by his sense of what citizenship demands."

"He was a great Jew," says Mr. Battle, "but there was nothing narrow or bigoted in

### A Tribute from the Premier of Japan

By Cablegram to THE AMERICAN HEBREW

"In the death of Mr. Jacob H. Schiff Japan has lost a friend and sympathizer whose valuable service rendered in time of need is always remembered by her with gratitude.

"In behalf of the Japanese people I beg to tender through 'The American Hebrew,' deep sympathy to the bereaved family and to the American people in the loss of this eminent citizen of America."

TAKASHI HARA,  
Premier of Japan.

In a letter enclosing the cablegram, K. K. Kumasaki, the Consul-General of Japan in New York, states:

"A cablegram from Mr. Hara, the Premier of Japan, has just come to me for transmission to your office. This cablegram is enclosed.

Mr. Hara voices the sentiment of the entire Japanese nation.

Sincerely yours,  
K. KUMASAKI,  
Consul-General.

his Judaism. Rather he was the great American because of his love for his ancient creed. He will be remembered, as was Disraeli, not only because he was sprung from the great stock that kept alive through the centuries the faith in the one God, because he was a great American, proud of his country, always loyal to her interests, and working out his destiny under the protection of her flag."

No man has yet earned the appellation "American Jew" with such distinction as did Jacob H. Schiff. An American Jew is he whose faith is grounded in the ideals of Americanism and of Judaism, and who practices both in his life. Jew and non-Jew alike, during the past week, have testified to the Americanism and Judaism of Jacob H.

Schiff to a degree which has set the man, and has consecrated his memory, above that of any other American of the Jewish faith.

How Jacob H. Schiff discharged the obligations of his deeply-rooted Americanism and Judaism is detailed in the following pages. How diversified his activities and philanthropies, and yet how unified an expression of the ideals of the American Jew!

Not a single American Jew, during the entire history of the nation, without any exception, has viewed the needs of the nation with so wide and prophetic a vision.

It is delicate for us to intrude ourselves among these tributes. Yet we feel that in the story of Jacob H. Schiff there is the inspiration for us to continue to function in the light of his virile American Judaism—to have faith in our God, to be loyal to our country, proud of its institutions, and true to the ideals of Judaism under the protection of America's flag.

### A Sonnet Threnody

IN MEMORIAM—JACOB H. SCHIFF

Deep be thy sleep, great Champion of God!  
No longer shall thy people's world-wide woe  
Fall like a blight upon thy tender heart.  
The master-voice which millions overawed  
No more shall fling a challenge to the foe.  
A lesser one than thou shall play the part  
Which Providence designed for thy right hand.  
Another Moses shall now take command—  
But yet, O Chieftain, tender, bold and true,  
We falter by the wayside and lament;  
Thy loss is greater Israel can bear:  
From thy strong soul our sustenance we drew  
Thy will for us was law and sacrament,  
And by thy sacred spirit still we swear!

GEORGE ALEXANDER KOHUT.

September 26, 1920.

# Jacob H. Schiff's Americanism

## He Appreciated His Responsibilities

By WILLIAM G. MCADOO,  
Formerly Secretary of the Treasury

Jacob H. Schiff was an extraordinary combination of the idealist and the practical financier. He had vision, understanding and sympathy, and these were reflected not alone in the views he expressed, but in the practical and benevolent work he performed. His philanthropy was broad and wisely extended, and his readiness to help every good cause was spontaneous. He had a fine and discriminating sense of right and justice, and the courage to follow his conscience and convictions.

I first met him in 1911, when I became Chairman of a National Citizens' Committee which was organized to secure the abrogation of the treaty between United States and Russia because of the refusal of Russia to respect the rights of our citizens of Jewish extraction who visited that country. Mr. Schiff threw himself into that fight with great energy and enthusiasm, because he felt not only that a wrong was being done to his own people, but also that Russia, by disregarding her treaty obligations and discriminating against citizens of the United States on racial and religious grounds, was offending every principle of genuine democracy.

In this association, I was constantly impressed by Mr. Schiff's sagacity, his fine sense of justice, his intolerance of wrong and his sympathy with oppressed and struggling people everywhere. The contest for the abrogation of the Russian treaty was successful, and it is safe to say that our Government will never make a treaty with any power which does not recognize the equal rights of all American citizens, native and naturalized, regardless of race or religion.

Mr. Schiff, in spite of his great wealth, was essentially democratic. He was not a strict partisan. Although a Republican, he stood constantly for principle and was one of the strongest supporters of President Wilson in 1912 and 1916 because he believed in the ideals and the things for which Woodrow Wilson stood. He had the courage of his convictions, and he brought to bear upon every problem a fine intelligence based upon a fundamental patriotism. He loved his country and was always ready to serve it without regard to personal consequences. His life was an example of the best citizenship in the Republic, of good deeds to his fellowmen, and of acute appreciation of the higher responsibilities which wealth and position impose upon those who are fortunate enough to obtain them. He has left a fine heritage to his family and to his country.

## Broad-minded and Exemplary

By GEORGE W. WICKERSHAM,  
Formerly Attorney-General of  
the United States

Jacob H. Schiff was a striking example of business efficiency and broad humanitarian interests. He was always ready to respond to calls for humane aid and was broad-minded in his citizenship and exemplary in character.

## Patriotism—the Supreme Duty

By GEORGE GORDON BATTLE  
Formerly District Attorney,  
New York County  
Although Mr. Schiff was

devoted to the race and faith of his forefathers, he was always insistent that every American, whether by birth or adoption, owed the supreme duty of patriotism to his country. He was himself most ardently national and patriotic in his spirit. He had no faith in the effort to substitute a pale and ineffectual internationalism for the natural love of country. And in this, as in every phase of his life, he proved his faith by his work. He took an intense and practical interest in national, state and

## Mr. Schiff's Fetich—Citizenship

By B. C. FORBES,  
of *Forbes' Weekly*

Jacob H. Schiff's fetich was not, as popularly supposed, Judaism, but citizenship. It was his creed that a man must first, last and always, be a good, loyal citizen, intensely zealous in discharging all the responsibilities of citizenship. With him citizenship ranked above sect. He held that unless a man was a worthy citizen he could not be either a worthy Jew or a worthy gentile. Everything was secondary to citizenship. All his public service, all his givings to education, his continuous donations to charities, his endeavors for the promotion of the best literature of his race—all have been prompted by his sense of what citizenship demands.

municipal politics. His voice was always raised on the right side of every public question which appealed to his intellect and inner conscience. He supported with his great personal energy and by his vast influence as well as by his wealth every cause of which he approved, though it bore no relation to Judaism. For instance, he was one of the warmest and most effective friends and supporters of the work of the Salvation Army during the great war.

He was a great Jew, but there was nothing narrow or bigoted in his Judaism. Rather

he was the great American because of his love for his ancient creed. He will be remembered, as was Disraeli, not only because he was sprung from the great stock that kept alive through the centuries the faith in the one God, but because he was a great American, proud of his country, always loyal to her interests, and working out his destiny under the protection of her flag.

## Helped to Better America's Boyhood

The executive board of the National Council of the Boy Scouts of America, of which movement the late Jacob H. Schiff had for years been one of the most liberal supporters, on September 28 passed and forwarded to his family a resolution expressing profound sympathy and referring to the life of the philanthropist as "an inspiration to those seeking to serve their fellowmen."

The resolution was sent to Mr. Schiff's son, Mortimer L. Schiff, who since 1910, when the Boy Scouts of America was incorporated, has been one of its vice-presidents and member of the National Council, and one of the most earnest and valued workers for the development of the great movement for the betterment of America's boyhood.

## His Achievements Typified American Opportunity

By NATHANIEL PHILLIPS,  
President, League of Foreign-Born  
Citizens

The League of Foreign Born Citizens expresses its sorrow at the passing of Jacob H. Schiff, one of America's foremost citizens. He was at all times a friend and supporter of our organization. He knew no race, no creed, in his devotion to fields of human betterment. In his passing the cause of Americanism has lost one of its most devoted champions. His achievements typified America as a land of opportunity. His years of private benevolence and public service exemplified his earnest feeling that America has the right to expect reciprocal obligations from those who had adopted it as their permanent home.

## Highest Type of Americanism—Adherence to the Faith of Israel

By MANNY STRAUSS, Chairman  
Advisory Committee,  
Union of American Hebrew  
Congregations.

Jacob H. Schiff firmly believed that America stood to gain much from the ideals of the Hebrew faith,—and he urged upon the Jews of this country repeatedly that the highest type of Americanism was best to be attained through adherence to the faith of Israel. He was himself a living example of this Americanism—a citizen of unswerving loyalty and devotion to the best interests of his adopted land and of his people.

The life and achievements of this immigrant boy of the nineteenth century are a convincing reply to those who would keep the immigrant from our shores. The work of the Union of American Hebrew Congregations, in fostering and extending worship of the Jewish faith and knowledge of its traditions and ideals had Mr. Schiff's ardent support. On his seventieth birthday he gave us \$100,000 to form the nucleus of a rabbi's pension fund.

## IN MEMORIAM—JACOB H. SCHIFF

Put out the lamp—the dawn is here—  
I've journeyed far, I've journeyed long,  
I walked upon the lighted way,  
Put out the lamp, I'm summoned home.

All helpless, naked, I came here  
But grace of God shone on my path,  
So of His mercy I did pray,  
"Give naked, helpless ones to me,

"That I may clothe and feed them all,  
That I may comfort their distress,  
And to their minds and spirit be,  
A lamp to light them to the heights."

Thy goodness gave my soul's desire;  
With oil my lamp Thou didst keep full;  
I sought its flame should honor Thee,  
The oil is spent, put out the lamp.

The Lamp is out! All Israel mourns—  
But through the dark its light still shines  
Upon the altar of our hearts,  
And will unto the end of days.

ANNETTE KOHN.

Dobbs Ferry, N. Y.  
September 26, 1920.

# Mr. Schiff and American Judaism

By Rev. Dr. Samuel Schulman

American Israel is in mourning for its greatest son. It feels that its crown has fallen. For a generation, Jacob H. Schiff stood out as the most distinguished representative of American Judaism. By his personality and by his munificent and varied benefactions, he embodied what is best in the aspirations of American Jewry.

Our religion lost, in him, its most illustrious champion. A great power in the world, because of his leadership in finance, his enthusiastic Americanism, his public spirit, his identification with every noble civic endeavor, his promotion of education and culture and his princely philanthropy, that knew no distinction of race or creed, he gloried the name of the Jew, and sanctified the name of the God of the fathers by his deep Jewish religiosity, by his uncompromising loyalty to Judaism, by his love of his people, and by his fearless advocacy of the Jewish cause. He made the name of Jew honored, because he upheld it in the world-wide realm of his influence.

## STOOD ABOVE PARTIES

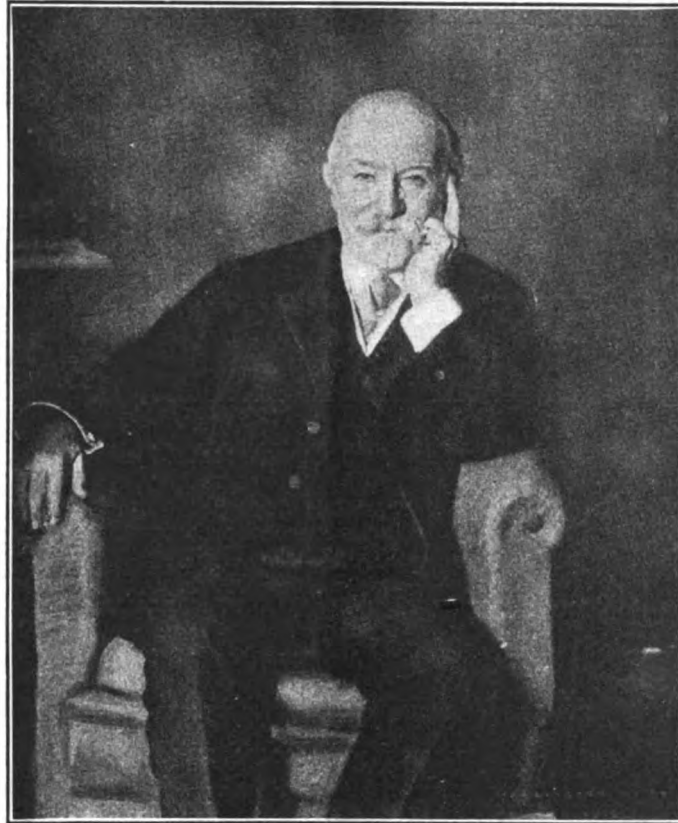
He was a unique figure. He was literally the acknowledged leader of Judaism in this country. His Judaism, as a religion, was the dominant influence in his life. Although in his congregational affiliations, he belonged to the Reform wing of American Judaism, he also had the deepest sympathy with and appreciation of what is beautiful and valuable and lasting in the ancient heritage of our faith, which is common to all Israel. He indeed, stood above all parties. He envisaged Judaism, as a great religion of the world. And the thought of his mind and the love of his heart, were given to what a great master in Israel delighted to call, Catholic Israel. Therefore, nothing Jewish was alien to his heart. He supported every noble and fruitful manifestation of the Jewish spirit. His sympathy and imagination embraced the Jewry of the world. And he was a tower of strength, support and inspiration to Jews all over the world.

American Judaism lived in him as a personal faith. He was a fine exemplar of its teachings in his own spiritual life. He was a truly God-fearing man. His greatness, as a man of powerful mentality, was matched by the simplicity of his faith. He prayed daily. He rejoiced in visiting the sanctuary. Every Sabbath found him in attendance at the public service. All his philanthropies were permeated by the spirit of personal service and unstinted devotion of himself. He loved to visit the sick and to pray with them. Feeling keenly the suffering of his fellowmen, doing all in his power to relieve them, he expressed his Jewish brotherhood, above all, in the fervor of his Jewish faith and in the reverence with which he professed his allegiance to the religion of Israel. The *Mezzuzah*, on the door of his home, was a real symbol and proclamation to the world, of the Jewish faithfulness that dwelt in it.

## PROMOTER OF EVERY FORM OF JEWISH CULTURE

This personal faith was made eloquent and productive in the great works of

Jacob H. Schiff, on behalf of American Judaism. He was always planning and building for the increase of its influence and for its growth and development as a power in the world. By his gift of a building to the Young Men's Hebrew Association of this city, he placed on a permanent basis of success, the efforts made on behalf of the moral and spiritual education of Jewish young men in this city. Through him, the Young Men's Hebrew Association became so influential that its spirit eventually extended all over the land. He



Gentle of manner, guided by tact,  
Forceful and useful in every act;  
Man in God's image in word and deed,  
All men are brothers, humanity's creed!

BEN ALTHEIMER.

was a promoter of every form of Jewish learning and culture. He was a generous supporter of the Hebrew Union College in Cincinnati, of whose venerable president, Kaufmann Kohler, he was a lifelong friend. He made possible the reorganization of the Jewish Theological Seminary of America, in New York City, the call to its presidency, of the unforgettable Solomon Schechter, and placed it in the position of influence which it today wields.

Both these institutions of learning were dear to his heart. Were it not for his munificent gift we would not have today the new English version of our Scriptures, prepared by the Jewish Publication Society and the Central Conference of American Rabbis. And another magnificent gift of his made possible the enterprise of the publication of the Jewish Classics of Post Biblical literature, which is now in hand. He laid the foundation for the Pension Fund for Rabbis. He was always the friend of Rabbis, scholars, social workers and all who sincerely served the Jewish community. More than any other man in this country, he combined with his philanthropies that aimed to relieve suffering, a comprehensive concern for the perpetuation of the Jewish spiritual heritage. He knew very well that the Jew cannot live by

bread alone, that if he is to survive in the world, he must perpetuate the Word of God given to his fathers. Schiff's Judaism was pre-eminently religious. To the end of his life, he refused to interpret Judaism in terms of Nationalism. But the broadness of his sympathies and his Catholic interests in everything Jewish, led him to look with hope to the possibilities for Israel, from the establishment of a spiritual center in Palestine.

He bore the sorrows of his people as a personal burden. His heart ached because of their sufferings. And I know, from many conversations with him, how filled his soul was with anxiety for Israel's future. He, therefore, left nothing undone which promised some relief to Jews anywhere. He was the spokesman of American Judaism to the Jewish heart in all lands.

Schiff takes his place in Jewish history with the great princes of the Jewish community in all lands and in all times, who served faithfully the God of the fathers, Israel His Priest-people, and mankind. On the basis of American Judaism, he became a great leader in the diaspora. His name is immortal. It will be a household word wherever Jewish hearts will beat in loyalty to Israel and to Judaism. Not so soon will we see a man like him, who embodied in himself the best impulses and tendencies of a generation in Israel.

The crown of our head has fallen. Israel mourns the loss of its great leader. His personal friends, to whom he was splendidly loyal, to whom he meant much by his affection and faithful service, loved him as a man, and feel their personal bereavement. The memory of the righteous, the memory of Jacob H. Schiff, will be a fountain of blessing, not only for American Judaism, but for Israel in the world.

## Jacob H. Schiff and Temple Emanu-El

By JOSEPH SILVERMAN, D.D.

The outstanding characteristic trait of Mr. Schiff's life was his deep and fervent religious spirit. His religion was not an inheritance; it was a conviction. He was intelligently, not mechanically, devout. Mr. Schiff believed in God and understood what God meant to the Universe, to Israel and to the individual—in fact, and, above all, what God meant to him. It may be said of this great and good Jew, that "he walked with God."

For over fifty years Mr. Schiff was a member of Temple Emanu-El, and took a keen interest in its welfare. Though consistently declining to accept election to the Board of Trustees, he was ever ready to serve on important committees on special occasions, and to take part in deliberations for the advancement of the congregation's position in the field of progressive Judaism.

Not only did Mr. Schiff concern himself with Emanu-El's attitude on religious questions, but he encouraged and supported its various activities, its religious school, its

(Continued on page 645)

# Mr. Schiff and the Philanthropies

## Organization Directors Recall His Liberality

### A Tribute From the Joint Distribution Committee

By HERBERT H. LEHMAN, Acting Chairman

The Joint Distribution Committee has suffered an incalculable loss in the sad death of Jacob H. Schiff. From its inception in 1914, no one has been more interested in its work or of greater assistance in its counsels than he. During all these years the sufferings of our brethren abroad have invariably met a sympathetic response from him. His generosity and financial support have been noteworthy, but his counsel, his help, his unselfish and self-sacrificing effort have been of even greater value. He acted with broad vision and unceasing energy and with devoted sympathy. All his thoughts were directed to furthering our work of relief among the suffering millions abroad, and he allowed no other considerations but that of broad philanthropy to influence his judgment or action.

There is no one in the community who can fill the place of Jacob H. Schiff in the counsels of the Committee. We mourn his loss deeply and sincerely, but we are thankful to have had his strength and support during the critical years through which the Committee has passed.

### Federation Jewish Philanthropic Society

By ARTHUR LEHMAN, Vice President

Mr. Schiff's long experience and sound judgment was such as to make him an important figure in the councils or board of any institution, charitable or financial. His personality was at all times a dominating one, and it is because of this personality that he was of particular value in the creation of the Federation of Jewish Philanthropic Societies. He was never on the Board of Trustees of Federation, but no man was more potent than he in the conferences which led up to its actual formation.

The Jewish population of New York is an extremely heterogeneous one, composed of all classes and of all sects. There is, naturally, a great divergence of opinion, and it is difficult to obtain agreement or co-operation on any matter of importance. The entire Jewish population, however, looked up to Mr. Schiff as a leader, and where he raised the standard, others flocked. He was among the first to realize the benefits to accrue to the Jewish poor of this city from a co-ordination of all efforts for their relief and improvement. He realized that one central body, in which the various Jewish Philanthropic Agencies might co-operate would best meet the needs of the growing Jewish population of New York. Only in this way could the full strength of the community be concentrated in an endeavor to aid the unfortunate, the orphan, the aged and the sick. Although he was himself the head

of one of our great local philanthropic societies, his vision was not restricted by any institutional bias, and he saw the community need as one large problem. The institution over which he presided has always been one of those that has been most loyal to Federation and to the community problem.

The Federation has lost a friend and one who could be counted upon to hold together the various factions comprising Federation at times when things seemed to clash and opinions differ. Federation is fortunate in having as its present leader Mr. Warburg,

already failing and he doubted whether he could undertake so arduous a task. When we further discussed the matter he saw how much the campaign would gain from his participation and agreed to accept not only that chairmanship, but that of the Bankers' Committee as well.

That "grand old man" whom physicians had advised to rest and spare himself threw himself into the campaign with all his heart and soul and inspired the whole committee. His advice and assistance were at all times at the disposal of the members of the Executive Committee, who

frequently came to him for a solution of their problems. Much of the success of the campaign was due to his untiring work and, had his health permitted, I feel certain that more money would have been collected.

What impressed me often in my conversations with Jacob H. Schiff was the intimate knowledge he had of the suffering of the poor and helpless and the great sympathy he felt for them. He liked to help, he said, because he knew how such help was needed. "I cannot understand," he remarked on several occasions, "why those who have cannot appreciate the situation of the unfortunate who have not. If they could only see for themselves the misery, they would be much more generous with their gifts." He seemed considerably worried at times be-

cause many of the wealthy did not respond properly to the appeals of urgent and necessary movements, blaming mostly their ignorance of the extent of the urgency.

A bigger-hearted man than Jacob H. Schiff never lived, and the Jews of New York and the whole world have just cause to mourn his death. The institutions for which he has done much during his life remain as monuments of his greatness. The love he bore his fellowmen will make his name ever loved.

### The Hebrew Orphan Asylum

By JOSEPH E. NEWBURGER, President

So broad and universal was the philanthropy of Jacob H. Schiff that one hesitates to assume that his interest in the Hebrew Orphan Asylum was second only to that which he manifested for the Montefiore Home, that beneficent organization chiefly of his own creation; but as we recall his presence at nearly every meeting, his heartfelt recognition of the work of the Asylum, his intelligent advice, his thorough knowledge of the wants of the Asylum, his ready helpfulness to aid in meeting them, these substantial evidences of his constant interest, even more than his financial aid and his establishment of a fund for the higher education of our wards, justify us in the assertion that we venture to make that for us there existed in him a unique interest in the welfare of the Asylum, and so believing we regard his loss as truly irreparable.

"Max Viena"  
Eden Street  
Bar Harbor, Maine

*to help to assuage the suffering, the misery of those who, of my own flesh and blood, are being plundered, tortured and murdered for no other cause, than that they are Jews?*

*You wish to have your own prayers on these our holy days, <sup>heard</sup> on High, hear you first the cry that comes to you from across the waters and heed it!*

*Tishri 5680*

*Jacob H. Schiff*

WHEN MR. SCHIFF WAS ASKED LAST YEAR TO HELP THE APPEAL OF THE CENTRAL RELIEF COMMITTEE, HE WAS ON HIS VACATION, BUT HE RESPONDED IN LONGHAND.

who possesses many qualities of Mr. Schiff, and who, as did Mr. Schiff, has the full confidence of our large Jewish population.

Federation, however, will always miss Mr. Schiff's mature advice and large experience, and above all, it will miss his ability to fuse public opinion, and his influence to solidify into one group the various factions of our large Jewish population.

### Charity Had Precedence With Mr. Schiff

By COL. H. A. GUINZBURG, Chairman, United Building Fund, and Chairman Administration and Finance Committee, Greater New York Fund.

In the past few years I had occasion to see a great deal of Jacob H. Schiff in connection with philanthropic matters. Busy as he might be with things requiring his immediate attention, yet he always put aside for the time all his work and gave consideration to the problems of charity. Matters pertaining to charity, especially Jewish charity, had precedence over everything else, and the time which could not be spared for the consideration of matters involving perhaps millions, was given freely for the discussion of ways and means to lessen somewhat the misery of the unfortunate Jews. To help his fellowmen, it seemed to me, was the main use of time with him; all other things were incidental.

When I called in reference to his taking the chairmanship of the Directors' Campaign for the United Building Fund, his health was

# Miles of stone and steel

*A constant menace to the human  
mechanism*

**I**N New York City alone there are today 11,007 miles of paved streets and sidewalks; in Chicago 7,338 miles; in Cleveland 1,806; in Louisville 717. Even in Grinnell, Iowa, a town of less than 6000 inhabitants, there are 13 miles of paved streets.

According to an estimate based on actual reports of city engineers of 185 typical municipalities, there is now a total of 156,792 miles of paved streets and sidewalks in the cities and towns of the United States.

Yet hardly more than a generation ago in these same cities and towns we walked upon soft dirt paths and roadways. Then the delicately adjusted arch of the foot absorbed the jolts and jars of walking.

Today, wherever your daily tasks take you, you walk on hard streets, sidewalks and floors. If you wear old-fashioned leather heels or ordinary "dead" rubber heels, every step you take acts as a hammer blow to the delicate nervous system. These jolts and jars are a constant drain on your energy—one of the greatest causes of fatigue.

You cannot change the hard floors and pavements but you can change your heels. O'Sullivan's Heels absorb the shocks that tire you out.

Stop pounding away your energy. Go to your shoe repairer today and have O'Sullivan's Heels put on your shoes.

*With every step on hard heels you  
are pounding away your energy*



## O'Sullivan's Heels

*Absorb the shocks that tire you out*



*156,792 miles of paved streets and sidewalks in the United States, according to the best estimates—11,007 miles in New York City alone.*



## Personal Memories of Mr. Schiff

By Herman Bernstein,

World Traveler, Famous Correspondent,  
and Formerly Editor of THE  
AMERICAN HEBREW.

Wherever I traveled across the Atlantic and the Pacific I found two names of American Jews not only widely known, but beloved and held in highest reverence. One of them was Jacob H. Schiff, the other Nathan Straus. Schiff was regarded as the defender of our downtrodden, oppressed, persecuted people everywhere. He was admired not so much for his wealth as for his power and his devotion to Israel's cause, to Israel's aspirations to be free and equal.

He was a legendary figure. They believed him capable of almost any achievement in behalf of the Jewish people.

I recall several incidents which testify to his greatness as a fighting statesman for Jewish rights.

The Tsar's government feared and hated him perhaps more than any of the revolutionists. Mr. Schiff fought the Tsar's government, which was responsible for the pogroms, with the zeal of a revolutionist and the calm deliberation of a great statesman. In 1909 Count Sergius Witte, the late Premier of Russia, speaking to me of his visit to America as peace envoy at the

Portsmouth, and of his interview with Jewish leaders, said:

"I have never before met just such a Jew as Schiff. Proud, dignified, conscious of his power, he declared to me solemnly that so long as the Tsar's government would continue its anti-Jewish policy he would exert every effort to make it impossible for Russia to get a coepek in the United States. He banged the table with his fist and declared that a government which indulged in massacres and inhuman persecution on religious grounds was not to be trusted, that such a government was a blot upon civilization and could not last long, for it carried within itself the seeds of destruction."

In 1911 I interviewed another Russian statesman, Count Kokovtseff, then Minister of Finance. When our conversation turned to the passport question, he said:

"Our government will never forgive or forget what that Jew, Schiff, did to us. He dealt us a terrible blow by helping our enemy, Japan, at the most critical moment of our war against Japan. He alone made possible for Japan to secure a loan in America. He was one of the most dangerous men we had against us abroad."

Another interesting incident comes to my mind at this moment. It was at the beginning of the world war. Mr. Schiff was regarded at that time an opponent of Zionism. A cable from the American ambassador to Turkey, addressed to the American Jewish Committee, stated that the Jews of Palestine were in dire distress and that the sum of \$50,000 was necessary for food and medicines. As secretary of the American Jewish Committee at the time I saw in what manner Mr. Schiff responded to that call. The meeting was called by Mr. Louis Marshall immediately after the receipt of the cable. Mr. Schiff was the first to arrive. As soon as the meeting was opened, Mr. Schiff said that the matter was urgent and must not be delayed another day. He added that he was willing to give \$25,000 to be cabled to Palestine, if the Zionists would contribute the other \$25,000. The Zionist organization agreed to this and the money was forwarded to Palestine. After the meeting Mr. Schiff remarked to me:

"I have made \$25,000 just now, for if the Zionists had failed to respond at once, I would have sent the entire sum myself."

On the occasion of his seventieth anniversary I devoted an issue of THE AMERICAN HEBREW, of which I was the editor at the time, to Jacob H. Schiff. He was deeply moved by the tributes paid him by the foremost Americans and Jewish leaders who praised enthusiastically his achievements, his services to America, and his boundless devotion to the Jewish people. On the day after the publication of that issue of THE AMERICAN HEBREW Mr. Schiff wrote to me as follows:

"Saturday Evening,  
January 6, 1917.

"Dear Mr. Bernstein:

"I am deeply touched and warmly grateful because of what you have done to honor me on my seventieth birthday anniversary. I could have wished expressions of esteem from no finer galaxy of men than those you have invited to write in THE AMERICAN HEBREW, and the copy of the paper you have sent me, personally inscribed by you, has been laid away already with many similar possessions which I value, to go down to my children and perhaps my children's children.

"Thank you greatly for your good will and friendship!

"Faithfully yours,  
"JACOB H. SCHIFF."

Shortly after the Russian Revolution, on March 26, 1917, Mr. Schiff wrote me, among other things, as follows:

"What wonderful times, which must be most gratifying to you in particular, who has labored these many years to bring about better things in Russia. But who could have expected so sudden, so thorough and so creditable a change; my head still whirls, though human nature is so constructed as to accept even miracles after they have once happened, as if they had to come. . . ."

### Mr. Schiff—A Source of Inspiration

In Jacob H. Schiff the world has lost one of the greatest sources of inspirations for helping suffering humanity.

History will accord to Jacob H. Schiff a unique place in the realm of philanthropy, but the world will cherish his memory for the nobility of his character and the depth of sincere and earnest sympathy which he so lavishly bestowed in his manifold and varied activities.

Jacob H. Schiff was a great philanthropist, a faithful Jew and a loyal citizen, but above all, he was a noble man.

BERNARD EDELHERTZ.

The Store is closed daily at 5 P. M.

## B. Altman & Co.

The Department for  
Imported Lingerie

has recently received, from France and the Philippines, large and highly interesting importations of fine, newly-made undergarments, which are now displayed on the Second Floor.

Indescribably appealing are these dainty confections, fashioned of the sheerest linens and nainsooks, the softest silks, the most ethereal crepes; and embellished—most of them—with exquisite embroidery or lace. Every woman who can appreciate the charm of beautiful under-things will admire the beauty of design, of material, and of workmanship embodied in the Nightrobes, Chemises, Pantalons, Petticoats and other exclusively feminine intimacies comprising this collection.

The prices are attractive.

Madison Avenue - Fifth Avenue  
34th and 35th Streets New York

**A PRINCELY, GOD-LIKE JEWISH SOUL**

By Minnie D. Louis

In the deep, full-voiced threnody that is resounding through the boundless ether for the passing away of a great, good man—Jacob H. Schiff—my voice resistlessly joins it, entoning the little grace-notes that so adorned that grand life—melody.

In May, 1882, the "Down Town Sabbath School"—then an infant of a little over a year—was brought up from 105 East Broadway to "Fernando Hall," corner of Fifty-fifth street and Third avenue, to lisp its closing exercises of that year. A stranger was noted in the audience, quietly interested in all the proceedings. He seemed to be totally unacquainted, and passed out without special observation—though the inquiry went around—"Who was it?" The next day a check for one hundred dollars—a bonanza to the school—signed Jacob H. Schiff, with nothing further to locate him, was received by the president of the school. Wonderment went still further guessing; but repeated similar deeds soon forced open the cover of concealment.

Later, when the "Down Town Sabbath School" developed into the "Daily Technical School" (now "The Hebrew Technical School for Girls"), Mr. Schiff, having learned that its youthful equipment was insufficient for its advancement, presented it with its first typewriting machines, two Remingtons, *without solicitation*. It is this feature of his character that I like to emphasize. His brain and heart were always on the *qui vive* not only to aid, but to initiate a needed benefit, though if solicited for something he did not approve, a firm, just, negative was his response.

In his countenance, so benignant, so calm, one might have pictured the face of "Abou Ben Adhem." On New York's historical page Mr. Schiff's name will be inscribed not only with an account of his material benefactions, but with the undying radiance of his princely, God-like, Jewish soul.

**Reminiscences from an Old Friend**

By GENERAL JAMES H. WILSON

I had an unbroken friendship with Mr. Jacob H. Schiff extending over fifty years. I was one of the first citizens of this country to make his acquaintance, and that of his first firm, Budge, Schiff & Co., after their establishment in the City of New York. I made many visits to Europe with him from 1871 to 1892, and came to have the profoundest respect for the breadth of his intellect, the soundness of his judgment, and the unflinching rectitude of his character.

It gives me great pleasure to add that however great the opportunity, his humanity, his love of race and his sense of duty as an American citizen, always guided him rightly no matter how great the temptation was to undertake the business. This was notably exemplified by the opportunity which was offered him by me, to finance the building of the Trans-Siberian Railroad, which was offered to me through Mr. Vishnegradsky, the Russian Prime Minister, and

**FOR THE TOWN HOUSE**

*Curtains—the Softening Touch to the Well-Planned Room*

**Scrim Curtains**

and those curtain materials which we have chosen this season are of unusual beauty and charm.

**SCRIM** is that material which is so simple and dainty that it is often favored throughout the house; cross bar checks with a wide and simple border; scattered fleur de lis; hand drawn block patterns are particularly lovely. 36 in. wide, 85c to \$4.

**NETS** are always in use for the more formal rooms; all-over patterns in novelty nets; stripes, dots and stripes combined; a wide filet mesh either plain or edged with a filet lace pattern. A fine bobbinette, too, is very dignified because of its simple cathedral pattern. 36 to 52 in. wide, 65c to \$3.65.

**THE** choicest and more elaborate panels use hand-made lace. Insertions, medallions and edges of filet, Cluny are beautifully combined. Hand drawn work and cut-out motifs are also used. The panels are 40, 48 and 60 inches wide. \$21.50 to \$100 each.

**FROM** Switzerland come curtains of Point de Jean, Duchesse, Brussels, Tambour and Irish point lace. They are in a

variety of lengths, some of them very long out of consideration for the southern type of home with high ceilings and long windows. 2½, 3 and 3½ and 4 yards are the lengths. \$8.50 to \$62.50 a pair.

300 styles of curtains have been made up, with every consideration for types of homes and length of windows.

**Portiers**

ready made to lighten the task of the decorator are of velvet, fibre silk or chenille in a great variety of colors. French edge and open bottom are necessary to insure correct hanging. Many color combinations are ready. Any that you may wish will be made to order. *A special velvet portiere is \$47.50; others are \$52.50 to \$65.*

**Couch Covers, Runners, Pillows**

Couch covers all ready made up to drape on the couch are many of them made in repetitions of the tapestry patterns found in those tapestries by the yard. \$10 to \$27.75.

Moquette couch covers which are copies of silk Persian and Chinese rugs are a decorative note and maintain the illusion of being a true rug. \$32.

*Fourth Gallery, New Building.*

**JOHN WANAMAKER  
NEW YORK**

Mr. Witte, the Vice-Minister of Finance, in 1892. A full and most interesting conference on the subject was held at Frankfurt

am Main between myself, Mr. Schiff and his friend, Sir Ernest Cassel of London, in which they said it was the greatest business proposition ever offered an American by a European Government, and that under ordinary circumstances they would be glad to co-operate in it, but without hesitation they declared that so long as the Russian people and Government were engaged in their pogroms against their Jewish co-religionists, not one dollar of Russian bonds would they or any other respectable Jewish banker agree to negotiate.

This I communicated at once to my friend in Petersburg and it, of course, put an end to the negotiations. It is needless to add that this put an end to the matter for the Americans at once and forced the Russian Government, as I advised, to build the road themselves. This they did at double the expense and twice as long a time as would have been required by us.

Mr. Schiff, I need not add, was a most exemplary man in all the relations of life and his death deprives the country and the business world of a very great public character.

Wilmington, Del., Sept. 30, 1920.



FUNERAL OF THE LATE JACOB H. SCHIFF. CROWD GATHERED BEFORE TEMPLE EMANU-EL TO PAY RESPECT TO THE MEMORY OF THE DEPARTED PHILANTHROPIST.

# Resolutions in Memory of Mr. Schiff

New York Executive Committee, Union of American Hebrew Congregations

SCHIFF—Jacob H. From the busy marts of life and the scenes of a beneficent activity, Jacob H. Schiff was called to his last reward. Imbued with the true spirit of his religion, he practised in daily life the lessons taught in the Holy Book, and by his example proved that the divine message "Thou shalt love thy neighbor as thyself," is not mere words, but a sacred mission.

Loyal to the best traditions of his faith, he was keenly alive to the needs of the present. The commandments given on Mount Sinai were to him the laws of humanity. And with fervor and firmness he lived and fought for Israel's honor and recognition, his aim ever to inspire his brethren in the faith to be fit members of the temple of a higher and nobler Judaism.

America, his adopted country, was to him the promised land; to serve it—his loftiest aspiration. Gentle of manner, kindly of spirit, generous

of disposition, forceful of character, he stood "four-square"—one of the noble brotherhood of souls that seek the highest good for the world, a man true and unafraid.

We deplore his loss. We will miss his counsel and guidance. We cherish his memory. We extend our sympathy to the bereaved family.

The Lord hath given; the Lord hath taken away; blessed be the name of the Lord!

New York City, Sept. 28, 1920.

BEN ALTHIMER.

DANIEL P. HAYS.

PHILIP J. GOODHART.

LUDWIG VOGELSTEIN.

MORRIS H. ROTHSCHILD.

ISAAC LANDMAN.

## Temple Beth-El

COPY OF TELEGRAM SENT SEPTEMBER 26:

Mrs. Jacob H. Schiff,  
965 Fifth Avenue,  
New York City.

The death of Mr. Schiff, a seatholder and staunch friend of Temple Beth-El, a true and devoted Israelite, ever ready to make sacrifices for his religion and his brethren, a great leader, adviser and helper in every worthy cause in Jewry, will be felt as an irreparable loss by the Jews all over the world and especially in America. Temple Beth-El stands as a mourner at the bier of this great man and the Board of Trustees on behalf of the congregation herewith tenders its sincerest sympathy to you and the bereaved family.

LUDWIG VOGELSTEIN,  
President Temple Beth-El.

## Educational Alliance

SCHIFF—Jacob H. In the death of Mr. Jacob H. Schiff the Educational Alliance has sustained a severe loss. A founder of the institution, a Trustee for many years, at all times he took a deep interest in its work, more particularly in its efforts to interpret America to the immigrant, to aid him to understand and appreciate the land of his refuge and adoption and to foster a loyal and intelligent citizenship. Mr. Schiff gave generously to the Educational Alliance, both in wise counsel and in personal activity, as well as in bountiful donations. Under the shadow of the great loss the Trustees of the institution feel themselves unable to do justice to the memory of the devoted friend who has passed away, but have appointed a special committee to consider plans for an appropriate memorial. By order of the Board of Trustees:

SAMUEL GREENBAUM, President.  
BERNARD ERNST, Secretary.

## Emanu-El Brotherhood

SCHIFF—The Emanu-El Brotherhood, through its Board of Directors, expresses its profound sorrow at the passing of Jacob H. Schiff, the man, citizen, patriot, philanthropist and Jew, the like of whom is rare to find. Mr. Schiff was more than a doer of good and great deeds; he was a source of inspiration to others. He often said, "To give or to work is not enough; one must induce others to give and to work." Like many other institutions, the Emanu-El Brotherhood owes Mr. Schiff an everlasting debt of gratitude for the sympathy, encouragement and support he accorded the organization from the day of its inception. Individuals, institutions, the city, the nation, Jewry everywhere will miss him and mourn his loss. He was universally beloved and esteemed for his sterling virtues. "Verily a great man has fallen in Israel." The memory of this righteous one will be a perennial blessing.

JOSEPH SILVERMAN, President.  
B. H. STERN, Secretary.

## Temple Emanu-El

SCHIFF—At a meeting of the Board of Trustees of the Emanu-El Congregation of the City of New York the following minute was adopted:

For more than half a century our departed brother, Jacob Henry Schiff, was affiliated with this congregation and a devout worshiper at its shrine. His presence on the Sabbath and on holy days was as a benediction. The well-being of Israel was to him at all times of the deepest concern. By precept and example he strove untiringly to stimulate and to develop the sense of loyalty to the faith of our fathers and to instill the spirit of the Prophets and of the Maccabees. The education of the Jewish soul and heart was his shining goal. The preservation of our grand traditions and the ennoblement of the individual were his passionate hope. To him Judaism meant not a mere cult, but a map of life, a chart by which the wayfarer might guide his step. He was indeed a leader and teacher in Israel whom it was happiness to follow and a privilege to greet as friend. Modestly, unselfishly, humbly he walked with God; earnestly, unceasingly and lovingly he wrought for his fellow man. Goodness and mercy followed him all the days of his life, and he shall, in truth, dwell in the house of the Lord forever.

LOUIS MARSHALL, President.  
WILLIAM I. SPIGELBERG, Secretary.

## Federation of Sisterhoods and Jewish Women's Organizations

SCHIFF—Jacob H. The officers and members of the Federation of Sisterhoods and Jewish Women's Organizations record with profound sorrow the passing of Jacob H. Schiff. Through his attachment to Jewish ideals he inspired all who labored to establish a firm presentation of Jewish life in America. The Federation of Sisterhoods and Jewish Women's Organizations recalls with thankfulness the message which his life leaves and, in appreciation of the services he rendered, renews allegiance and loyalty to the cause of American Judaism.

MRS. MAX L. LEVENSON, President.  
MRS. SAMUEL LEWIN, Secretary.

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**Federation for the Support of Jewish Philanthropic Societies**

SCHIFF—At a special meeting of the Board of Trustees of the Federation for the Support of Jewish Philanthropic Societies, held on September 26, the death of Mr. Jacob H. Schiff was reported and the following resolution was unanimously adopted and ordered entered upon the minutes of the society and to be transmitted to the family of Mr. Schiff.

The Board of Trustees of the Federation for the Support of Jewish Philanthropic Societies desires to record its sense of profound grief and its realization of irreparable loss in the death of Jacob H. Schiff. He was a true lover of his fellowmen, irrespective of creed, color or race, an American of profound conviction and a noble man. His benefactions knew no narrow limitation. He was, however, always particularly mindful of his obligations to his co-religionists and was eager to enlist in every movement that made for their welfare and for any improvement in their living conditions. He showed, by his own example, that a good Jew makes the best American. He was among the first to realize the benefits to accrue to the Jewish poor of this city from a co-ordination of all efforts for their relief and improvement. He realized that one central body in which all Jewish philanthropic agencies might co-operate would best meet the needs of the growing Jewish population of New York. He felt that in this way the full strength of the community might be concentrated in the endeavor to aid the orphaned, the aged, the sick, the ignorant and the needy. Though himself the head of one of our great local philanthropic societies, his vision was not restricted by any institutional bias. He saw the community need as one large problem and gave without stint of his ability and of his means to bring about its solution. It was his example of wholehearted participation which contributed to the success that federation has thus far achieved. From the beginning he was one of the staunchest supporters and most generous contributors to the federation. At all times his mature advice and his large experience was at the service of its officers. This was but one of his manifold good works. Not only the city but the nation itself suffers by his death. To the members of his family the Board of Trustees of the federation desires to express its deepest sympathy in their great sorrow.

ARTHUR LEHMAN, Acting President.  
FRED M. STEIN, Acting Secretary.

**Joint Distribution Committee**

SCHIFF—Jacob H. Schiff. At a special meeting of the Joint Distribution Committee, held on Sunday, September 26, the sad announcement was made of the death of our greatly beloved, highly respected friend and colleague, Jacob H. Schiff. His passing away has filled the heart of the entire community with great sorrow and true sense of great loss. For many years his efforts were directed constantly with unswerving loyalty and unflinching devotion to relieving the sufferings of humanity. His love for his fellowman knew no geographical bound and was confined to no sect or creed. To him all unfortunates in the human family were deserving of his consideration and sympathy. The example of his noble and unselfish life must inspire us all to renewed and increased effort in behalf of those who, without the help we can give them, will die of starvation, privation and disease. The members of the committee will assemble in the vestry room of Temple Emanu-El at 9:15 a. m. and proceed to the funeral in a body.

HERBERT H. LEHMAN, Acting Chairman.  
ALBERT LUCAS, Secretary.

**One Whose Benefactions Knew No Creed**

By Evangeline Booth

COMMANDER-IN-CHIEF OF THE SALVATION ARMY IN THE UNITED STATES

In the bigness of his heart, the catholicity of his philanthropy, the breadth of his vision and the supremely fine altruism that actuated his entire life, are found the factors in his career which, generations hence, will mark Jacob H. Schiff as one of the outstanding figures of his century. To me the inspiring thing about this remarkable man is the fact that he never let slip an opportunity of doing a good turn for his fellowmen. Causes and charities of many diverse kinds knew the quickening and inspiration of his interest and support. All America—which means all the nations of the earth—were his beneficiaries. More than this, his benefactions knew no creed. In the length and breadth and height of his generosity and loving kindness is found a mighty example of true greatness, not for those of his own faith alone, but also for mankind in general. In the death of Mr. Schiff, the Salvation Army mourns the passing of one whom it was proud to count among its warmest and most loyal friends.



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**Emanu-El Sisterhood of Personal Service**

SCHIFF—It is with profound sorrow and deep sympathy that the Board of Trustees of the Emanu-El Sisterhood of Personal Service has learned of the passing away of Jacob H. Schiff, a member of the Advisory Committee of the Sisterhood for more than twenty-five years, and dearly beloved husband of our Vice-President, Mrs. Jacob H. Schiff. Emanu-El Sisterhood of Personal Service owes much not only to his benefactions but to his wise counsel of which he gave generously at all times. His great moral support to the officers of our institution, and his concern in the welfare of our neighbors, and especially the children and young men and women, are but another instance of the universality of his love of mankind. By his death Israel has lost its most devout champion, America a great and loyal citizen, Humanity a brother.

REEBEKAH KOHUT, President.  
CARRIE WISE, Recording Secretary.

**Federation Settlement**

SCHIFF—Jacob H. The Federation Settlement mourns the passing of one of the earliest and most devoted of its benefactors. The death of this great humanitarian is a loss to Israel and a loss to the world. May the example of his rare life of service be an inspiration to coming generations.

MAURICE H. HARRIS, President.

**Hebrew Orphan Asylum**

SCHIFF—At a special meeting of the Board of Trustees of the Hebrew Orphan Asylum the following resolution was unanimously adopted:

In common with the peoples of the whole world we express our regret at the loss of this great man, distinguished in every avenue of life, but especially for his philanthropy, which, while extended without discrimination to those of other religious denominations, was in the case of Jewish charitable organizations distinguished by unending personal service as well as by his extraordinary gifts. Our especial gratitude is due to him for his keen interest in all matters pertaining to the asylum, as evidenced by his creation of the Schiff Fund, established for the higher education of our wards. To his bereaved family we extend our sincerest sympathy.

JOSEPH E. NEWBURGER, President.  
WILLIAM I. SPIEGELBERG, Honorary Secretary.

**Mount Sinai Hospital**

SCHIFF—At a meeting of the Board of Trustees the following minute was adopted:

We have heard, with the deepest sorrow, of the death of Jacob H. Schiff, who served our institution for many years as Trustee. His extraordinary keenness of perception, his broadminded view of the present and of the future and his sound judgment were of incalculable value during his many years of service. As founder and President of our sister institution, the Montefiore Home, he displayed his creative genius in the direction of charitable endeavor, and his intense and intelligent interest in every field of charity made him a commanding and unique figure in Jewish communal life. His munificent gifts have been an inspiration to thousands to help their fellowmen and his shining example will be sorely missed in our community. His name became world-famed in the field of finance and business and as a citizen of our city and of his adopted country his spoken word and his facile pen were ever wielded in behalf of the betterment of political and social conditions. To his bereaved family we extend our heartfelt sympathy in their great loss. It was further resolved that the members of the Board attend the funeral service in a body, that the flag of the hospital be placed at half-mast until the funeral, and that an engrossed copy of these resolutions be sent to the family of the deceased.

LEO ARNSTEIN, Acting President.  
WALTER E. SACHS, Secretary.

**Hebrew Technical School for Girls**

SCHIFF—The Trustees of the Hebrew Technical School for Girls have learned with deepest sorrow of the death of its benefactor, Jacob H. Schiff. His many fine personal attributes placed him in a distinguished class and were so universally known and recognized as almost to seem to supersede any occasion for specific mention. We must, however, emphasize the fact that, while his commanding position in the philanthropic and financial world imposed upon him special duties toward mankind which judging by the careers of many others would appear to be difficult of performance, yet Mr. Schiff always measured up perfectly to every duty and thus made himself an inspiring exemplar.

NATHANIEL MYERS, President.  
ADOLPH LEWISOHN, Honorary President.  
ABRAM I. ELKUS, Vice-President.  
Mrs. J. N. BLOOM, Secretary.

# Mr. Schiff and Immigration

The Baron de Hirsch Fund  
Activities

By Max J. Kohler

HONORARY SECRETARY, BARON DE HIRSCH  
FUND

Jacob H. Schiff was one of the nine original trustees selected by Baron de Hirsch himself over thirty years ago to administer his American foundation, and continuously since then, down to his death, he rendered to it untiring devotion and invaluable service, as Trustee and Vice-President. Generally the duties of a Vice-President are apt to be nominal, but in Mr. Schiff's case they certainly were not so; he not only served, in addition, as chairman of the Fund's finance committee, but arranged to have nearly all meetings held at his office or home, in order to be able to attend regularly, despite so many other claims upon him. His associates on the board were surprised, especially at annual meetings, at his manifestations of thorough familiarity with all the details of the Fund's affairs; he went to much personal inconvenience by making periodical visits to Woodbine, New Jersey, and he devoted much of his best time and though between, as well as at meetings to its activities.

Even before Mr. Schiff was formally appointed a Trustee by Baron de Hirsch he served as one of his advisers with respect to the scope and limitations of the proposed deed of trust, and manifested particular care that rumors as to this large endowment should not serve as a will-of-the-wisp to attract undesirable emigrants from Russia, unable to support themselves in new and untried American surroundings, under the delusion that they would be supported out of Baron de Hirsch's millions. Similarly, he was always emphatic in his ex-

pression of preference for constructive charitable work, as opposed to demoralizing cash relief.

It was Mr. Schiff who first interested President Roosevelt in the importance of sending an official letter to Roumania—since prevention is better than cure—demanding that she stop her Jewish persecutions, because of our Government's right to insist that such enforced wholesale migration to our shores should not take place. The result was that, with the active co-operation of Oscar S. Straus, Lucius N. Littauer and Simon Wolf, he secured Secretary Hay's famous Roumanian note of 1902, which dispatch marked a new principle of international law, as shown in Kohler and Wolf's "Jewish Disabilities in the Balkan States." Similarly, he was an influential factor in securing the transmission by President Roosevelt's direction of the famous Kishineff Massacre Petition, as is shown in Simon Wolf's "Presidents I Have Known." Possibly his first important Jewish communal activity was his service as treasurer in 1878 of a committee which collected \$7,000 for the benefit of Jews in the East who suffered from the consequences of the Balkan war which had just ended.

It is difficult to outline Mr. Schiff's services to the Fund without enumerating all its activities, so completely was he identified and in accord throughout with all its policies and work. From the start, constructive pioneer work along educational lines, particularly in our vernacular and civics, in trades and agriculture, were undertaken. It is seldom realized that the Baron de Hirsch Fund, with Mr. Schiff's hearty approval and co-operation, over thirty years ago, really started intelligent, systematic Americanization work for immigrants in this country, through special immigration classes in English, particularly to enable

pupils who had acquired some education abroad to qualify quickly for the regular classes in our public day schools and night schools, those great bulwarks of our democracy.

Nor was anyone more emphatic than he as to the duty of the State to take over such classes for Jew and Gentile alike, when private or denominational charities had demonstrated their utility and value in practice. He was also deeply imbued with the importance of having the Jews, both in the country's interest, and their own, participate largely in agriculture and the various handicrafts, and not be merely middlemen and traders in our largest cities, and hence the Fund has always devoted much of its energies and funds to its Trade School and its Agricultural School, and the system of mortgage loans and advice to qualified Jewish farmers, developed so successfully for years by the Jewish Agricultural and Industrial Aid Society as one of its agents. His face beamed with delight almost every time our Trade School was mentioned, so proud was he of the splendid results achieved right along under Prof. Yalden's able guidance and initiative.

Comparatively recently, on September 18, 1916, he showed his great interest anew in Jewish agricultural instruction by donating \$150,000 towards the expense of a new agricultural school site and building near Peekskill for our school, our co-trustee, Mr. Julius Rosenwald, contributing an equal sum. No public announcement was ever made of this gift until now. Unfortunately, one of the consequences of the war and resulting increased demands upon an allied organization have forced us to abandon the school project and devote the corresponding portion of our income instead to scholarships for Jews in a New York State agricultural school and to a subsidy for the National Farm School, at Farm School, Pa.

The foregoing, and an article on the Industrial Removal Office, published elsewhere, shows how strongly Mr. Schiff

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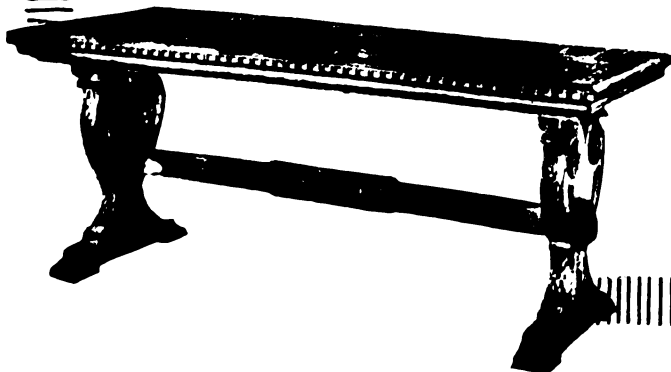
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recognized the duty of maintaining agencies for rendering the immigrant a useful, self-supporting American citizen, as a necessary corollary to demands that the door should remain open as a national asylum for such of the persecuted and oppressed of Europe as were in fact qualified to enter. Even few of those specially active in immigrant aid work know how vigorously and courageously Mr. Schiff fought for this open door to the land of opportunity, which had afforded to him as a lad its golden opportunities. When about thirty years ago there was danger that narrow and erroneous principles, insidiously promulgated by high immigration officials, would close these doors and cause the deportation of thousands of unfortunates, his vigorous and courageous protests, primarily, kept this door of hope open and led to the removal of the highly-stationed culprits who sought to deny to the immigrant the due process of law which is their due in our beloved land. Similarly, twenty years later, like a Hebrew prophet of old, on behalf of the victims of European despotism, he hurled his thunder in the face of narrow and unwise officials occupying high rank, engaged anew in a program of Know-Nothingism. But he never urged the admission of the unworthy, of those physically, mentally or orally incapable of becoming useful Americans, or of those likely to become public charges, while, on the other hand, he always emphasized our reciprocal duties to the aliens here, to aid them in making themselves good and happy citizens of our country.

#### The Hebrew Sheltering and Immigrant Aid Society

By JOHN L. BERNSTEIN, President

Jacob H. Schiff was not merely a friend of the immigrant, but gave a great deal of his time to the study of the question of immigration.

This most important question interested him, not only from the standpoint of the

immigrant, but from the standpoint of its effect upon his adopted land, which he loved so dearly, and whose interests were to him of paramount importance. When he became identified with the Hebrew Sheltering and Immigrant Aid Society, and gave that Society the advantage of his wide experience and of his tremendous influence, it was not only because he was anxious to help the immigrant, but because he was convinced that immigration was highly beneficial to the United States.

About twelve years ago the Society, then in its infancy, was in financial distress; the mortgage of \$40,000 upon its building was due, and the mortgagee pressed for payment; it turned to Mr. Schiff for assistance. Mr. Schiff took over the mortgage, extended it for ten years without interest. The ten years expired on July 3, 1918. At noon of that day Mr. Schiff's messenger appeared at my office and delivered a sealed package. I opened it. It contained a letter from Mr. Schiff praising the work of the Society, the bond and mortgage, insurance policy and a satisfaction of the mortgage. This came entirely unsolicited and without previous talks on the subject.

He always contributed liberally to the Society, and his check for \$10,000 was the first and largest contribution towards the purchase of the Astor Library.

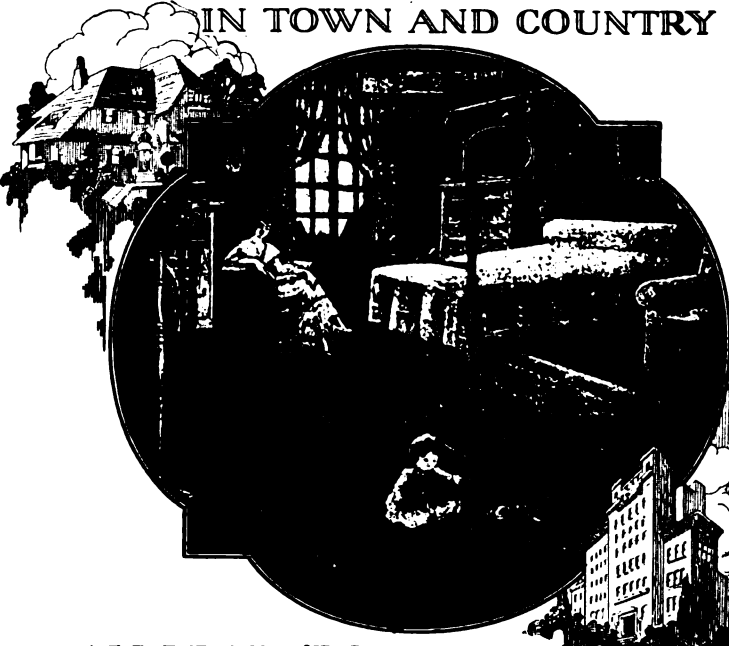
### New Arrivals in America



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A GROUP OF JEWISH IMMIGRANTS ARRIVING IN NEW YORK ON THE "FINLAND" LAST WEEK. THEY CELEBRATED YOM-KIPPUR ON THE HIGH SEAS, AND CAME TO AMERICA JUST IN TIME TO HEAR OF THE DEATH OF JACOB H. SCHIFF—THE FRIEND OF THE IMMIGRANT.

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## Institutional Tributes

### Mount Sinai Hospital

By LEO ARNSTEIN, Acting President

It is over forty years ago that Mr. Schiff, then in his early thirties, first joined the Board of Directors of Mount Sinai Hospital, and it is a source of satisfaction to know that he was associated with this institution in the very early phases of his communal work, which later won for him so enviable a position among his fellowmen. From 1879 to 1885 he served the Hospital faithfully and well as a member of its Board, and when he resigned it was not because he found his duties too onerous, but because he was attracted by the promise of greater service in another direction.

Recognizing the lack of provision for sufferers of chronic diseases, he entered upon the task of building up an institution that would care for this class of patients, and how well he succeeded in his purpose is evidenced by the magnificent group of buildings which today houses the Montefiore Home.

Although no longer connected with the Mount Sinai Hospital, he never ceased to take an active interest in its progress, and during all the years that he presided over the destinies of the Montefiore Home he never failed to attend, with his own Board of Directors, the Annual Meeting of the Hospital, and on these occasions to encourage the Directors of the Hospital by words of praise and good will.

No institution which is working for the common good can help but feel that in the passing away of Jacob H. Schiff it has lost a true and loyal friend.

### Montefiore Home and Hospital

By S. G. ROSENBAUM, President

Mr. Schiff was Montefiore Home. He was one of its founders, and its President for thirty-five consecutive years. During that time I have every reason to believe that next to his family, it was his chief interest in life. One of my colleagues who has served on the Board for twenty-five years, tells me that Mr. Schiff said to him some years ago that if he had to make a choice between giving up his business and giving up his work at Montefiore Home he would give up his business. I have never known of a meeting of the Board of Directors or of the Executive Committee which he failed to attend provided he was in the city. No detail was too trivial to claim his attention. His wonderful mind reached into every activity of the Institution and he was ready to give his time and thought to it at any hour, day or night.

It was our custom during the Summer months to have our Board meetings at Mr. Schiff's office. At one of these meetings some years ago an attendant brought a card to Mr. Schiff. He looked at the card and said to the attendant, "Tell the gentleman that I am engaged in a very important meeting and that I cannot see him until the meeting is over." The name on the card was Samuel Rea, President of the Pennsylvania Railroad Company—and Mr. Schiff was busy passing upon the applications of poor invalids who had applied for admission to Montefiore Home.

Mr. Schiff had a most magnetic personality and wonderful qualities of leadership. His Directors would do anything for him, and he in turn looked upon them almost as his children. In fact, I heard him speak of them as such on the occasion of a dinner which he gave him to celebrate his seventieth birthday. We all loved him. He was the gentlest and kindest and most considerate of men. Not one of us ever had a joy or a grief without his finding it out in some way and making appropriate reference to it.

Mr. Schiff had the courage of his convictions, and he never compromised with his conscience. Many years ago Austin Corbin, at that time President of the Long Island Railroad Company, was supposed, and doubtless with reason, to be responsible for the exclusion of the Jews from Manhattan Beach. In the Winter of 1889 or 1890, a Fair was given for the purpose of raising

**Mr. Schiff's Wholesome Viewpoint of Life**

No word tribute could adequately express the value of Jacob H. Schiff's services to the business world. In a particular sense these services were invaluable to the American Jew in business. The clarity of judgment and wisdom, which he at all times combined with a wholesome and humanitarian viewpoint of life, brought him such an overflowing measure of respect, that the American Jews in general shared in the overflow.

Mr. Schiff practiced the virtues of charity, wisdom, sincerity and courage, and demonstrated that it is possible to retain these qualities and succeed in business. The whole world appreciates his services, and the American Jew is inestimably benefited by his having lived.

MICHAEL FRIEDSAM.

money for Montefiore Home and Mr. Corbin sent his check to Mr. Schiff for a very large sum—the figure which I have heard mentioned was \$10,000. Mr. Schiff promptly returned the check with a letter saying that Montefiore would accept no money from anyone who was unfriendly to the Jewish people, but in order that the Hospital should not suffer by his rejection of Mr. Corbin's gift, he had replaced Mr. Corbin's check with his own. I cannot vouch for the truth of this story, but whether true or not, it is thoroughly characteristic.

I shall not here refer to Mr. Schiff's many gifts to this Institution, except to say that they were frequent and princely. But he gave more than money—he gave himself in full and overflowing measure to Montefiore Home. Mr. Schiff was Montefiore Home. "An Institution is the lengthened shadow of one man."

**Hebrew Free Loan Society**

By JULIUS J. DUKAS, President.

The Hebrew Free Loan Society, but one of the very many beneficiaries of the numberless philanthropic agencies supported and patronized by Jacob H. Schiff, has sustained a loss by his demise, not only of the largest and most liberal contributor, but also the one wise and great counsellor, who was always ready and did give of his time and person for its welfare and growth.

Mr. Schiff was among the first to recognize the great usefulness and possibilities of this institution, attended and addressed every one of its annual meetings and because of his friendship and patronage thousands of contributors were attracted to this institution.

The love and affection of the officers of the Hebrew Free Loan Society for Mr. Schiff were so great that no act of importance was ever taken without his counsel, which was always in the direction of greater usefulness and service to mankind.

The Hebrew Free Loan Society has lost its greatest friend and benefactor, but his memory will live forever and be cherished by all who knew him and these are legion the world over.

**An Irreparable Loss to the Women of America**

By MRS. WILLIAM D. SPORBORG,  
President New York Section, Council of Jewish Women

Mr. Jacob Schiff's personal interest and counsel gave impetus to the present administration of the New York Section, Council Jewish Women, when at its beginning it was beset with many grave problems. To this same personal encouragement the Jewish womanhood of New York is indebted for many achievements.

Jacob Schiff's great beneficence of material gifts was always accompanied by his great beneficence of thoughtful sympathy and helpful understanding. His democratic spirit, his simple approach, his high sentiments, bear mark of his real greatness. In his death the Jewish women of the community in company with their sisters of other faiths sustain an irreparable loss.



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**Our Andrew Carnegie**

By Simon Wolf

The passing of the Great Divide by Jacob H. Schiff, marks a distinct phase of national and Jewish history. For forty years and more his name has been a synonym for all those elements of character that constitute manhood, high courage, dauntless energy, devoted sympathy for suffering humanity. Never sectarian in his gifts of heart and brain, always generous to the call that spelt "Abou, Ben Adhem," Love of His Fellowmen. He recognized Church and State not as a political factor, but as co-ordinate for the recognition of all creeds.

A loyal Jew, he was not only such by faith, but by creed. His bounty was boundless. Nationality, race, color, creed challenged him to action, and his voice, like a

trumpet blast, was responsive with his means. To the Union of Congregations, Tuskegee College, the Red Cross, colleges and hundreds of benefactions at home and abroad, he gave with a clear judgment and lofty conception of duty. He helped all of us, Jew and Christian. *He was the type*, and left us an example for future generations. No doubt American Jewry will in due time erect a memorial which will be worthy of *our* Andrew Carnegie. Mr. Schiff has paid the debt of Nature, but the sublime teachings which he illuminated by deeds will ever live as an inspiration.

Great American, noble Jew, loyal friend, generous philanthropist, devoted husband and father, chief but not least, patriotic, fearless citizen.

SIMON WOLF, at 84.  
Washington, D. C., September 26, 1920.

**The Passing of a Great and Wise and Good Man**

By WILLIAM SPROULE,

*President, Southern Pacific R. R.*

The death of Mr. Schiff means the passing of a great and wise and good man to whom many are indebted for kindly encouragement and guidance and who like myself feel the loss of a friend whose memory we cherish.

**Current Affairs****of Business and the Market**

"GETTING BACK TO NORMAL," the leading article in the current issue of our Market Review, discusses the necessity of returning to a normal state of affairs in our commercial and industrial life. It deals with prospective benefits that should accrue from price readjustments in progress, the need for national economy and thrift and other important phases of the present economic situation.

"UNDERLYING STRENGTH OF OILS" is an interesting study of the oil situation, outlining the world struggle for supremacy now in progress, together with some informative facts relative to the industry as they affect the substantial producing oil companies such as Texas Company, Mexican Petroleum and the various Standard Oil issues.

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**Bureau of Jewish Social Research**

SCHIFF—With the deepest sorrow the Board of Directors of the Bureau of Jewish Social Research have learned of the death of Jacob H. Schiff. Time alone can reveal the real force of this blow to Israel. Mr. Schiff's good works are legion—his name for the past quarter century has been uttered with veneration in Jewish households in every land—his benefactions, dispensed with the utmost generosity and wisdom, have established his supreme place in philanthropy.

He has indeed been a staunch and fearless supporter of justice and humanity, a pillar of strength to his oppressed and persecuted brethren, the leader and statesman of Jewry.

Vast as were his interests, he nevertheless found time to give attention to the hundreds of personal appeals incessantly made upon him. It has been the great privilege of this bureau on many occasions to report to him of such matters. His noble life will be an imperishable inspiration to the men and women of this and coming generations.

The Board of Directors express their profound sympathy to the bereaved family, and pray that they find consolation in the knowledge that Jewry throughout the world mourns their loss with them.

The Bureau of Jewish Social Research.

ADOLPH LEWISOHN, President.

MORRIS D. WALDMAN, Secretary.

**Hebrew Sheltering Guardian Society**

SCHIFF—The death of Jacob H. Schiff marks the ending of the career of one of our most illustrious and public-spirited citizens. His dignified and delightful personality, his kindness of heart, his wide, ever-continuing and unbounded philanthropy, his bigness of soul, his unostentatious and gentle demeanor, his broad vision, his unswerving integrity and sage judgment all combined to make him the dominant personality in the financial and philanthropic activities of our city, State and nation. A man of the loftiest ideals, an exemplary citizen, by nature a leader of men, he made his influence felt in every movement that tended to the amelioration and uplift of his people on both sides of the Atlantic. His broad sympathies, however, knew no bounds of race or creed. In life he radiated sunshine and happiness and in death he bequeathed to his fellowmen the priceless legacy of a resplendent example of the true and loyal stewardship of wealth and of rare, God-given powers.

The Directors of the Hebrew Sheltering Guardian Society (Orphan Asylum), in special meeting assembled, do herewith express their profound sense of loss at the demise of their dear friend and generous benefactor, Jacob H. Schiff, and beg to express to his family their sincere and heartfelt condolence.

Resolved—That the flag on the institutional buildings at Pleasantville be placed at half-mast for a period of thirty days.

Resolved—That the Directors attend in a body the funeral of Mr. Schiff.

Resolved—That a copy of these resolutions be spread upon the minutes of the Orphan Asylum and an engrossed copy tendered to the bereaved family.

ADOLPH LEWISOHN, President.

SAMUEL D. LEVY, Vice-President.

**Hebrew Sheltering and Immigrant Aid Society of America**

SCHIFF—The Hebrew Sheltering and Immigrant Aid Society of America, in common with all the peoples of the whole world, feels the great loss humanity has sustained in the passing away of Jacob H. Schiff. The great heart which spoke so warmly for the oppressed, the needy and the suffering, alas, is now stilled. We grieve for the great leader of Israel, whose voice no longer will be heard in espousal of Israel's cause. We recall with heartfelt gratitude his many benefactions, his sage counsel, his ever readiness to help and his especial desire to befriend the immigrant. The memory of Jacob H. Schiff will be forever enshrined in the hearts of his people. The Board of Directors of the Hebrew Sheltering and Immigrant Aid Society of America extends to the bereaved family its deepest sympathy and expresses its sorrow and regret upon the passing away of Jacob H. Schiff.

JOHN L. BERNSTEIN, President.

LEON S. MOISSEIFF, Honorary Secretary.

**Victory Hall Association**

SCHIFF—Resolutions adopted by Victory Hall Association, 4 East Forty-third street, New York City.

Whereas, Jacob H. Schiff, a member of the General Committee of the Victory Hall Association and who has displayed a keen and sympathetic interest in the affairs of the association since its inception, has been removed from us while in the fullest enjoyment of those marked talents and high qualities which have made him so prominent and caused him to be so universally esteemed as a citizen, a humanitarian, a philanthropist and a true and loyal friend.

Resolved, That the Board of Directors and the Executive Committee of the Victory Hall Association do hereby record this expression of their deep, lasting and sincere grief at the great loss which has been sustained by this association, the city, the State and the nation in his demise;

Further Resolved, That these resolutions be spread upon the minutes and that a copy of the same be signed personally by the several members of the Board of Directors of this association and be presented to his family as an expression of most earnest sympathy.

David A. Boody, Alice Campbell Good, Madeline Borg, R. A. C. Smith, Leon C. Weinstein, Geo. Gordon Battle, Morgan J. O'Brien, Oliver B. Bridgman, Laurence McGuire, Geo. W. Wingate, Wm. H. Page, Haley Fiske, Gage E. Tarbell, J. Gardner Smith, Edward P. V. Ritter, George F. Kunz, Geo. Haven Putnam, James S. Cushman.

**Bronx Y. M. H. A.**

SCHIFF—Jacob H. The Directors of the Young Men's Hebrew Association of the Bronx, in common with the citizenship of our country and with Jewry and stricken humanity the world over, keenly appreciate the great loss sustained in the death of Jacob H. Schiff. The Bronx Young Men's Hebrew Association has lost a great friend and benefactor. Our sympathies go out to the bereaved family. We sustain with them a loss too deep for expression.

M. MALDWIN FERTIG, President.

LOUIS WEINSTEIN, Secretary.

**Brooklyn Hebrew Orphan Asylum**

SCHIFF—Jacob H. The Board of Trustees of the Brooklyn Hebrew Orphan Asylum express their profound sorrow on the passing away of Jacob H. Schiff. His broad sympathy and humanitarianism have left their everlasting impress wherever the cause of charity is advanced. We mourn his loss in common with all mankind as a sincere friend and supporter of this home. The officers, trustees, members and children of the home tender to the bereaved widow and family their deepest sympathy.

LOUIS L. FIRUSKI, President.

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In a recently published newspaper article, Thomas A. Edison spoke of the difficulties he had encountered in trying to purchase a pair of "broad toe" shoes. A pair of shoes, built upon the principle, that still recognized that great mother-of-all, Nature.

It was just like this great "wizard", who had "chummed" around so much with Nature, and had taken from her so many principles that have given us our greatest inventions, to come back to her, even for his footwear. To him shoes, like science should closely adhere to her laws. His judgment is correct.

Fifty years ago, the Coward "Good Sense" shoe was created. In it's construction Nature had her own way. From the last upon which the shoe was built unto its very completion, Nature had dictated. It has just enough roominess to be comfortable, enough of nature to permit the natural growth of the foot, and enough of everything good in leathers and workmanship, to make it the desirable shoe, for thousands of Men, Women and Children of all America.

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### Jacob H. Schiff's Life—Is the Definition of a Great Man

By J. NEWTON GUNN,  
President, United States Tire Co.

He who builds a great business that is constructively useful to his community; in whose life is found expression of the best in his religion and his race; who has been so guided by high ideals and kept touch with his fellowmen in low and high places; who sets a high standard of citizenship in faith and works for his country is a great man. Such a man was Jacob H. Schiff.

### MR. SCHIFF—THE GREAT PIONEER

By Rebekah Kohut

PRESIDENT OF THE EMANU-EL SISTERHOOD  
OF PERSONAL SERVICE

In the death of Jacob H. Schiff the Emanu-El Sisterhood of Personal Service has lost its best friend and wisest counselor. For more than twenty-five years, as a member of the Advisory Committee, there was no detail in the management of the Sisterhood that did not seem to interest him and within our memory no call was ever made upon him in vain. In the heat of the summer when asked he would bring our Advisory Committee together, and only last year in the dead of the winter he attended a Purim play given by the children of the religious school. Thus he was not only our counselor but our friend and as such we shall revere his memory. His name shall be linked forever with that of the Emanu-El Sisterhood of Personal Service and not only in the recollection of this generation but in the minds of the generations to come shall his influence continue to be felt.

The magic of his name worked like a spell not only with the Board of Trustees but with our neighbors. I remember with joy the beaming countenances of the parents and the children when we celebrated his seventieth birthday. I remember with what spontaneity the children and their parents applauded when his name was mentioned and with what solemnity and fervor we prayed together on that occasion for his well-being and continuation of his life.

Mr. Schiff was particularly interested in two phases of the work of the Emanu-El Sisterhood of Personal Service. He was anxious always that the children of the Sisterhood should grow up as good Jews to be proud of their religion and be willing to bring sacrifices for it. He was most anxious that the young men especially should be mindful of their American citizenship. I remember discussing the problem of Americanization with him when our country was at war and he told me that he was not afraid that the young men who were good Jews would be slackers but was a little worried about those who had no religion at all. To him the two, religion and loyalty to our country, were inseparable.

His interest in the poor of the neighborhood was never a superficial one. If he referred a case to our Relief Section he always expected a detailed report and after studying the situation carefully and if he deemed necessary he would request further information as to the well-being of the family. He set so high a standard in his philanthropic efforts that he not only became the great benefactor of the poor but unconsciously perhaps, through the example that he set us, created within us all a standard of efficiency in our work. Thus he was our guide and teacher.

We look upon Jacob H. Schiff as the great pioneer, not only in Jewish philanthropy but in world philanthropy. We shall never see his like again. Let us pray that we shall not need his like again but that our people may live in a happier time and under happier conditions. If such be the case it will be because he blazed the trail for new standards and new conditions for all people.

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He is not dead, tho' mid the solemn music  
 We saw him through the synagogue  
 upborne.  
 He has not passed away, despite the sob-  
 bing  
 Of many thousands who in sorrow mourn.  
 His wealth was not alone in gold and  
 silver,  
 In plans colossal for the growth of trade.  
 The heart and mind, the vision broad and  
 splendid,  
 Have always more endearing riches made.  
 And these were his! In fullest, ripest  
 measure.  
 He felt for all, for all an open hand.  
 He lived his older creed in truest fashion—  
 A faith and life that all may understand.  
 —A. S. I., in *The New York Times*.  
 New York University, Sept. 29, 1920.

**His Influence Constructive**

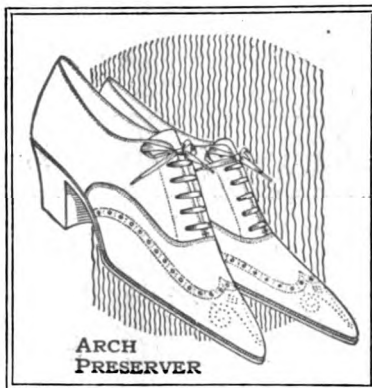
By SAMUEL REA,  
*President, Pennsylvania Railroad*

The sudden death of Mr. Jacob H. Schiff was a shock to everybody. To me it is a great personal loss, for we have been close friends since our first meeting many years ago. The country has lost one of its ablest conservative financiers, a broad and liberal philanthropist and a most useful citizen whose life should be an inspiration to all business men in the railroad world. His influence was not only conservative but decidedly constructive and his advice and experience were of the greatest advantage to many companies in formulating sound financial policies. His sympathies were world wide and very many persons and institutions will miss greatly his deep personal interest in their affairs and the substantial help he rendered to assist meeting or avoiding misfortunes and add to the joy and comfort of living.

**Possessed Wisdom—Always Wisdom**

By HON. ROBERT S. LOVETT,  
*Chairman, Union Pacific R.R.*

I have been intimately associated with Jacob H. Schiff for seventeen years and regard as his outstanding characteristics—kindliness, courtesy, sympathy for the unfortunate, generosity, broad-mindedness and breadth of vision, great foresight, high integrity, great knowledge of and insight into financial matters, and wisdom, always wisdom. Nothing can be said in praise of Jacob H. Schiff in every relation of life that I will not cheerfully subscribe to.



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### A Tribute from the Head of America's Banking System

In the death of Mr. Schiff America lost not only an international financier of great ability and highest character, but a philosopher and philanthropist, whose benefactions were world-wide in their scope. Mani-

festations of grief at his death throughout the East Side in New York extended to similar communities in other countries, and are evidence of the gratitude of those who were uplifted by his teachings and whose necessities were so often relieved by his donations. His opinions were eagerly

sought by men of every creed and in every station of life, and his position as the leader of his co-religionists was unquestioned. The world is better for his having lived, and has sustained a loss in his passing beyond.

WILLIAM P. HARDING,  
Governor, Federal Reserve Board.



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# Mr. Schiff and Higher Education

## Mr. Schiff and the Jewish Theological Seminary

By Louis Marshall

Chairman of the Board of Trustees

There is no chapter in the history of Mr. Schiff's munificent and statesmanlike philanthropy that is more inspiring than that which deals with his participation in Jewish education. Of the many institutions in which he interested himself there was none to which he devoted himself with greater love than the Jewish Theological Seminary and the Teachers' Institute. He was largely responsible for the reorganization of the seminary in 1902. It was through his influence that Dr. Schechter came to America. He not only gave to the institution its building, but his contributions to its endowment fund at least equaled the sum total of all other funds that came to it. He attended all meetings of the board of directors and of the executive committee. He was frequently at the seminary. He rarely missed the house dinners given to the student body.\* He followed every detail of its scholastic work as well as of its finances. In his later years it became a matter of the utmost concern to him that it should be adequately endowed and that it should secure for itself a body of supporting contributors, so that its work might be perpetuated. I never knew him to be more happy than when he learned a few months ago that the latter of these objects had been attained. He recognized, probably more than any Jew in America, how important it was to adopt a broad policy with respect to Jewish education, which would include the seminaries and the teachers' institutes as well as primary and religious schools. No memorial that could possibly be erected for this great and good man would be so much in keeping with his ideals as that of perpetuating this phase of his life work.

## The Schiff Foundation at Cornell

By ALBERT W. SMITH,  
Acting President

Cornell University owns an imperishable monument to Mr. Schiff's public spirit in the Jacob H. Schiff Foundation for the Promotion of Studies in Human Civilization. When Mr. Schiff, on his own initiative, gave Cornell \$100,000 for this endowment in 1912, he desired that it be used for the promotion of studies in German culture. The wish was an expression of his affection for the land of his birth. When his native and his adoptive country became involved in war with each other, he suggested to the president of the university the broader purpose to which he thought the fund ought thenceforward to be devoted.



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## Union of American Hebrew Congregations

Prepared at the Office of the Union for  
THE AMERICAN HEBREW

To stimulate the work of Jewish education, Jacob H. Schiff contributed \$100,000 towards a foundation, the interest of which is used for the maintenance of two teachers' institutes, one in connection with the Jewish Theological Seminary and one in connection with the Hebrew Union College in Cincinnati.

In addition to this, the Synagogue and School Extension Department of the Union received annually from him \$5,000 and the Hebrew Union College \$1,000.

When the proposition was advanced to erect new buildings and quarters representative of American Israel to replace the inadequate and antiquated structure which housed the Hebrew Union College, Mr. Schiff, while favoring at first the removal of the college to New York City, contributed \$25,000 to the building fund.

But this sum was reinforced by donations to the library, to which he was constantly contributing. It is due to his munificence that the college library owes many valuable accessions.

Conscious of the need of stimulating education among the Jewish people of this country, Mr. Schiff was not unmindful of the Jewish teacher grown old in service. It was he more than any other person who has made possible the pension fund for superannuated rabbis and teachers.

The twenty-third council of the Union held in Cincinnati January 21, 1913, had appointed a commission to consider the problem then arising in the case of rabbis too old to serve congregations professionally, and who in some instances had been thrown upon the world with little or no chance of securing professional employment or otherwise earning a living. The tragedy of such a situation had appealed to the Council but funds were not available, nor could a concerted effort be put forth to create such a fund until Mr. Schiff vitalized the undertaking by establishing a rabbi's pension fund toward which he contributed \$100,000.

This gift as well as the other contributions to the Union was a testimonial of his faith in the cause and purpose for which the measures were undertaken.

## Hebrew Technical School for Girls

By MRS. NATHANIEL MYERS

In the death of Mr. Jacob H. Schiff the Hebrew Technical School for Girls has lost a good friend. He was its friend, not merely nor chiefly because it converted thousands of poor and helpless girls into happy and large and progressive earners, and made them the main supporters and the uplifters of their poor families, so that the latter ceased to be dependents. What appealed most to Mr. Schiff and what interested him most was that the school develops the spirituelle of its pupils.

## Mr. Schiff and the Y. M. H. A.

By HON. IRVING LEHMAN, PRESIDENT.

Twenty years ago when the Y. M. H. A. was a small and struggling institution housed in unsuitable and inadequate quarters, which limited its activities and usefulness, Mr. Percival Menken, its president, called upon Mr. Schiff and asked him to help the Association to obtain the means to carry on its work properly. With ready sympathy and characteristic generosity Mr. Schiff answered this appeal and erected a building for the Y. M. H. A. at Lexington avenue and Ninety-second street and gave it to the Association as its home.

The Y. M. H. A., both local and national, owes much to Mr. Schiff's wisdom and generosity and yet I prefer to remember Mr. Schiff not merely as the wise and generous patron of the Y. M. H. A., but rather as the sympathetic friend and counsellor of young men.

## \$1,350,000 For Charities in Mr. Schiff Will

The will of Jacob H. Schiff, philanthropist and banker, was filed in the Surrogate office on October 4. A memorandum made public by his lawyers revealed that Mr. Schiff had bequeathed an additional \$1,350,000 to charities and organizations which he had aided lavishly during his life.

Following are the charitable bequests:

To the Federation for the Support of Jewish Philanthropic Societies of New York City	\$500.00
To the Montefiore Home and Hospital for Chronic Diseases	300.00
To the Jewish Theological Seminary of America	150.00
To the Hebrew Union College at Cincinnati	100.00
To the New York University for its School of Commerce and Accounting	50.00
To the Henry Street Nurses Settlement	50.00
To the Solomon and Betty Loeb Memorial Home for Convalescents	25.00
To the Metropolitan Museum of Art	25.00
To the New York Public Library	25.00
To the Zoological Society of the City of New York	25.00
To Harvard University	25.00
To the Jewish Orphan Asylum of Frankfurt-on-Main, Germany, to be added to the Moses and Clara Schiff Fund, created many years ago by Mr. Schiff in memory of his parents	25.00
To the Charity Organization Society	10.00
To the New York Association for the Blind	10.00
To Tuskegee Normal and Industrial Institute	10.00
To Hampton Normal and Agricultural Institute	10.00



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**Barnard College Mourns**

By Virginia C. Gildersleeve

DEAN OF BARNARD COLLEGE

Mr. Schiff was one of the original trustees of Barnard College and its treasurer during the first four years of its existence, after which he resigned and handed over the duties of this office to his friend, Mr. George A. Plimpton, who has ever since then served as treasurer. Though not officially connected with the college, Mr. Schiff has preserved his interest in it during all these years.

In 1915, realizing the great need for additional building space, particularly for the use of meetings, assemblies and other social purposes, he presented to the college Students' Hall, which was finished and put in use in 1917. This splendid building includes a gymnasium, a swimming pool and other rooms for physical education purposes, a restaurant, a large reading room, rooms for religious, literary and other student organizations, and other rooms for social purposes. In offering this gift Mr. Schiff stipulated that no discrimination should ever be made against any particular creed or class of students, and he suggested that on the Committee on Administration it would be well to have, whenever practicable, a Jew and a Catholic. It was his earnest desire that besides serving the immediate needs of Barnard College, the building should be as far as possible available for the women students of Teachers' College and of the other parts of Columbia University, and he accordingly asked that a representative from Teachers' College and one from Columbia should sit on the Administrative Committee. Mr. Schiff's ideas were entirely acceptable to the Board of Trustees of Barnard, and they have since endeavored to carry out his wishes in every possible way.

I understand that the gift of the building was made as a sort of commemorative offering by Mr. Schiff on the occasion of the fiftieth anniversary of his coming to this country. His being willing to give over \$500,000 for this particular purpose showed his far-sighted vision and realization of the importance of social intercourse among the students and free exchange of ideas in informal meetings. By such mingling of different races, creeds and social classes we should be able to bring about a better understanding and sympathy between the various kinds of women in New York City, so that they can work together effectively for the good of the community.

Mr. Schiff visited the college occasionally, and seemed to enjoy greatly meeting the young people and watching them enjoying life in his fine building. I shall never forget his speech in our little theatre, when the cornerstone was laid. He made us all see the vision which he saw of our possibilities for future usefulness, and the charm and strength of his extraordinary personality deeply impressed all the students. We feel that we have lost one of our best and closest friends.

**Jewish Encyclopedia Owes Its Existence to Mr. Schiff**

BY ISIDOR SINGER, Ph.D.

Originator and Managing Editor of the Jewish Encyclopedia.

One of the first men to give me practical support when I was upbuilding the Jewish Encyclopedia was Jacob H. Schiff. I never will forget my, now historic, conversation in his office in Pine street in the autumn of 1897. It was again he to whom the Jewish Encyclopedia, after the temporary crisis of 1901, owed the possibility of continuation and completion.


It was in Mr. Schiff's office and under his guidance and at his inspiration that the Guarantors' Committee had been founded, and it goes without saying that he started the Guarantee Fund with a considerable amount. Thus, the greatest Jewish literary undertaking since the completion of the Talmud, to quote the words of Judge Sulzberger, practically owes its existence in its initial and final stages, to a great extent to Jacob H. Schiff.

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**Industrial Removal and the Galveston Movement**

By David M. Bressler

It was a serious-minded and experienced group of men prominent in philanthropic affairs who met in the office of Mr. Jacob H. Schiff late in the fall of 1906 to consider and formulate, at his invitation, plans in furtherance and extension of the work begun by the Industrial Removal Office some twenty odd years ago for the distribution of Jewish immigration in America. Getting his inspiration from the remarkable achievements of that society, Mr. Schiff conceived the idea of attacking the problem of congestion of population in the large cities of the Atlantic seaboard at the sources of immigration. He purposed to educate the migratory elements of Jewish population in eastern Europe to the superior opportunities and better living conditions existing in that relatively still undeveloped section known as the Far West. To dissuade them from following the beaten path of their predecessors who had had to accommodate themselves to the facilities of existing transatlantic passenger service—facilities which had for their most alluring bait, the City of New York, as the port of entry, a new route with a different port of entry, had to be established. And this was accomplished in July of 1907, when the port of Galveston became the landing place of the first band of Jewish immigrants who had elected to blaze the trail to that hitherto comparatively unknown section.

Many articles have been written of the beginnings and achievements of the Galveston movement, of the timidity and apprehension of the earlier immigrants, of the obstacles encountered because of inferior steamship facilities, of suspicions and misunderstandings on all sides, as to the purpose and object of the movement. Suffice it to say, that the project gained in momentum and prestige, as the news traveled here and abroad, of the success achieved by the early pioneers who had come to Galveston, and who from there were directed and aided to establish themselves in towns of the Far West, through the instrumentality of the thoroughly organized and equipped agency of the movement, namely, "The Jewish Immigrants Information Bureau."

More than ten thousand immigrants were thus directly added for the upbuilding of the towns in which they settled, and in this upbuilding is recorded the story of their own progress and advancement. The great world war, with its cessation of immigration to the United States, necessarily halted as courageous and unique an experiment in practical constructive philanthropy as ever engaged enlightened effort in behalf of humanity.

**Mr. Schiff and Temple Emanu-El**

(Continued from page 627)

Sisterhood and Brotherhood. He saw in the school the means of saving the youth of Israel from that ignorance of our ancestral faith that has been the source of much alienation from Judaism. He early realized that the Emanu-El Sisterhood and Brotherhood served the purpose of translating religious teachings into action. Both of these institutions owe to Mr. Schiff deep gratitude for his constant support and encouragement without which much of their work would have been impossible.

Congregation Emanu-El and its subsidiary societies join with the community at large in expressing intense sorrow, not only at the passing of Jacob H. Schiff, the man, but especially at the loss of this genuine friend and benefactor, this whole-souled and loyal Jew, this patriotic American, and lover of his fellowmen.

There is one consolation: that his example will serve as an inspiration to others, "that the work of his hands," as the Psalmist indicates, "will be firmly established." Temple Emanu-El, while experiencing a void by this sad bereavement, takes comfort in the thought that Mr. Mortimer L. Schiff, a trustee of the congregation, will aid in perpetuating the name and fame of his father of blessed memory.

**Hebrew Technical Institute**

SCHIFF—At a special meeting of the Board of Directors of the Hebrew Technical Institute, called upon hearing the sad tidings of the death of Mr. Jacob H. Schiff, the following minute was unanimously adopted:

Not since the passing away of Sir Moses Montefiore has Jewry the world over suffered so irreparable a loss in the death of one man. The mantle of Moses Montefiore fittingly fell upon Jacob H. Schiff. Heaven decreed that it should all too soon fall from the shoulders of our loved one, who wore it for a full generation with dignity, tact and a high sense of unselfish and unending service. Legend hath it that a star never sets but another rises in its stead. God grant that another prince in Israel may arise as a worthy successor to him who, by reason of his imperishable achievements for his race and for mankind, has not died but like Jacob of old has been gathered unto his people. "Not many Platos; only one to whom a thousand lesser minds look up and learn to think. Not many Raphaels; one and no second, but a thousand lesser artists looking up to him are lifted to his level." Not many Jacob H. Schiffs; one, but no human eye can measure how far reaching and perpetual will be the influence for good of such a life as his. For countless years to come the name of Jacob H. Schiff will inspire others to emulate his noble example of success, measured not by material standards but by the divine test of right living, pure thinking and unselfish service to his fellow man. We, the Directors, extend our deepest sympathy to the bereaved family in its great loss, a loss likewise great to the Hebrew Technical Institute and the entire community.

EUGENE E. SPERRY, President.  
JOSEPH L. BUTTENWIESER, Vice-President.

**United Building Fund Campaign**

SCHIFF—The United Building Fund Campaign, recognizing the loss it has suffered through the death of Jacob H. Schiff, desires to express its sincere sorrow to his family at the terrible affliction which has befallen it. In the death of Jacob H. Schiff the community has lost one of its most valuable citizens. New York never had a more liberal, more honorable and better man. In spite of the many financial enterprises for which he was principally responsible, in spite of his time being necessary for the many important matters which he had to attend to, he nevertheless gave to every worthy charitable and communal undertaking the full measure of his support. His help meant more than the giving of money; he gave the benefit of his wonderful executive ability; he gave of his heart and of his brain. Jacob H. Schiff considered no work too arduous when it would bring relief to humanity, and did not heed his physician's exhortations that he rest and spare himself. In his death the community, the Jewish community in particular, suffered a loss which it will be impossible to replace. When the United Building Fund Campaign for \$10,000,000 was organized Jacob H. Schiff was the logical man to head the movement which was to give building relief to the various Jewish organizations of the city. He was compelled to refuse, as his health was failing. However, he spared no effort to help, and often during the campaign he had occasion to drop his private matters and consult with the members of the Executive Committee on the best means to insure the success of the campaign. Even while failing in health he served humanity. At a special meeting of the Executive Committee it was resolved that this resolution be unanimously adopted and that a copy of same be sent to Mrs. Jacob H. Schiff and be inscribed in the minutes.

H. A. GUINZBURG, Chairman.  
SAM A. LEWISOHN, Treasurer.  
M. FRIEDSAM, Hon. Secretary.



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J. D. C. RESUMES WORK IN POLAND  
 THE AMERICAN HEBREW has received special reports from Poland concerning the resumption of the work of the Joint Distri-

bution Committee. With the return of Dr. Boris D. Bogen, Director General of the Joint Distribution Committee in Poland, all the J. D. C. workers who evacuated

Dantzig when the Bolsheviki invaded Poland and threatened Warsaw, have returned to their posts and are beginning to resume their work. Offices have again been opened in Warsaw, Bialostok, Lemberg and Congress, Poland.

Tomorrow, October 9, a replacement unit of twenty men will sail on the "Olympic" under the direction of Captain Elkan C. Voorsanger, who was in charge of the original unit when it crossed last January. These new workers, selected with special care to the particular work which they are to undertake in the program for increasing and intensifying the J. D. C. activities in Poland and Lithuania, will, with the men still on the job, comprise a working force of nearly fifty men who will be in charge of the distribution and control of money and funds which have been sent from America.

**Board of American Rabbis to Combat Anti-Semitic Legislation**

The semi-annual meeting of the Executive Board of the Central Conference of American Rabbis is to be held at the Hebrew Union College, Cincinnati, October 12th and 13th.

At this meeting the program for the next Conference will be arranged, the place of meeting selected, and much business relegated to the Board by the last Conference held in Rochester will be taken up.

Among other matters which will engage the interest of the Board will be the perfecting of the methods for combating anti-Semitic agitation in conjunction with other national bodies, and various questions of moment.

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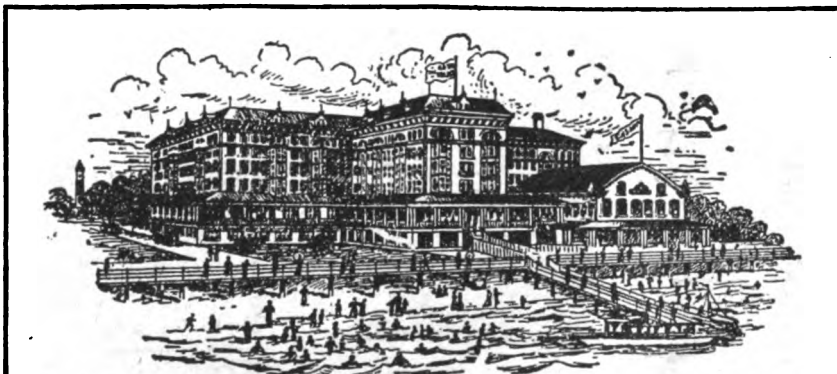
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# Municipal Institutions Aided

## Mr. Schiff as a Patron of the Public Library

By A. S. FREIDUS,  
Chief of the Jewish Division

A quarter of a century ago, the libraries of New York were consolidated in order to serve adequately the scholarly interests of the metropolis and to emulate the work of the world's great libraries. It was then felt that the world position of the new institution imposed upon it the obligation of filling many gaps in the world's literature on its shelves, a task hitherto beyond the scope of the libraries as individual institutions. In their examination of the resources of the combined libraries, the Trustees, becoming aware of the lack of a collection of Jewish literature, turned to Jacob H. Schiff, the foremost Jewish citizen of New York, among whose vast and varied interests Jewish learning and education were by no means the least. He responded generously to the end that Jewish literature may take its honorable place in the library among the literatures of the world.

Mainly through his beneficence, the library is the possessor of a comprehensive collection of books, pamphlets, and periodicals in some thirty languages, to the number of 26,000, in all branches of Jewish literature and bearing upon all aspects of Jews and Judaism. This collection, started in 1897, has gradually grown to be the library of the Jewish community, the resort of various classes of readers, students and scholars, and the bureau of information for inquirers. Jews of all sorts and conditions use it extensively; natives and immigrants, school children and university men, readers for pastime as well as students of the ancient Jewish past and investigators of present conditions. Among these are found nearly all Jewish scholars, rabbis, preachers and lecturers, editors and journalists, and many social workers, teachers and students of this city. To the community at large, and particularly to the non-Jewish majority, the chief significance of the Jewish collection and its outstanding value lie in the fact that it comprises the bulk of Jewish writings of all ages relating to the Old Testament.

The sums expended by Mr. Schiff on his gifts to the library, including the Tissot collection of 371 original color illustrations of the Old Testament, approximate \$100,000. As a slight token of appreciation the library dedicated to him in 1914 the catalogue of a portion of the collection entitled "List of Works Relating to the History and Condition of the Jews in Various Countries."

## An Outline Study of this Issue

Discuss Mr. Schiff's life as a model for Americans.

Read the will as it appeared in *The New York Times* of October 6, and comment upon its provisions for charity.

Make a list of the institutions represented in this issue, and opposite each name list one phase of its activities in which Mr. Schiff was interested, other than that of helping to finance it.

In how many respects could Mr. Schiff be characterized, other than those listed in this issue?

Read some of the resolutions in this issue, and compare them for brevity and form.

Why is the Premier of Japan particularly interested in Mr. Schiff?

It has been impossible to obtain a complete list of Mr. Schiff's gifts. Write down some of the more important.

## Schiff Anecdotes

Some of the contributors to this issue have favored us with anecdotes of and by Mr. Jacob H. Schiff. The editors are desirous of obtaining more of these, while they are fresh in the minds of our readers, for early publication. May be have yours soon?

## Mr. Schiff as a Benefactor of Nature-Lovers

By W. T. HORNEDAY  
Director of the New York Zoological Society

The broad intelligence and far-reaching liberality of Mr. Jacob H. Schiff quickly grasped and made a part of himself the idea of bringing, by one grand effort, a mighty gathering of wild beasts and birds and creeping things, from all over the world, to the very doors of the millions of New York's city dwellers who can go no farther than the Bronx to meet them.

From its inception, he was one of the strong pillars of the Zoological Society, and one of the most prompt and liberal of the supporters of its various enterprises. The first \$25,000 subscription for its endowment fund came from him. He bought and presented the entire collection of pheasants of the Old World with which the great Pheasant Aviary was filled.

## Metropolitan Museum of Art

By ROBERT W. DEFOREST, President

Mr. Jacob H. Schiff's interests were as broad as his humanity. They included art for the people, as well as every other form of philanthropy.

He became a patron of the museum as far back as 1883 and his gifts were quite constant, beginning with 1884, and included paintings and sculptures. The beautiful bas-relief of his children, made by Augustus Saint Gaudens and which is one of the chief treasures of the museum in American art, was given by him in 1905.

## American Museum of Natural History

By HENRY FAIRFIELD OSBORN, President

I take great pleasure in reporting on behalf of the Trustees upon the contributions which our honored friend, the late Jacob H. Schiff, made from time to time to the American Museum of Natural History.

You will observe that his gifts all together amounted to \$19,350 and that in 1910 he presented to the Senckenberg Museum the so-called Whitfield Mastodon, which had previously been in the possession of the Museum.

We valued highly the sympathy and interest of Mr. Schiff in our East Asiatic research.

## Mr. Schiff and the Henry Street Settlement

By LILLIAN D. WALD, HEADWORKER.

Mr. Schiff's genius for understanding people and social needs enabled him to grasp almost instantaneously the significance of the Settlement. More than a quarter of a century has passed since he helped to establish the house on Henry street. He deemed it essential to our complex life that there should be a place of interpretation in an industrial neighborhood and in all the years that have followed Mr. Schiff gave his fellowship and friendship readily and without conditions.

He gave the prestige of his presence and the fruit of his wisdom at many meetings where conflicting interests required the balance of one who, like Mr. Schiff, possessed the unquestioning confidence of all.

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**MAN OR WOMAN** wanted to take charge of the Steward's and Matron's Department. Must have hospital or hotel experience. Apply Superintendent, Beth Israel Hospital, 70 Jefferson street, City.

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107  
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# The American Hebrew

and Jewish Messenger

THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

OCTOBER 15, 1920

## Attention Mr. Ford!!

### DID YOU KNOW

That the so-called Protocols were peddled about in Paris in an effort to blackmail the Jews into purchasing them on the threat that, otherwise, they would be published?

### DID YOU KNOW

That the word "Jewish" preceding the word "Freemasons," on page 3 of the English edition, which you are constantly quoting, does not occur in the original Russian, that it was inserted in the English version by those who foisted this pamphlet upon the English-reading public from anti-Semitic motives?

### DID YOU KNOW

That the reference to England as having "contributed to the destruction and transformation of every country in Europe" and to "orthodox and autocratic Russia as represented in the Russian autocrat, as the only surviving defense against the triumph of the anti-Christ," were purposely omitted by the same anti-Semites from the English version?

### DID YOU KNOW

That upon the publication of these facts the English publishers stopped the sale of their pamphlet and that even such anti-Semitic papers as the "Morning Post" and G. K. Chesterton's "Witness" dropped their allegations as to the origin of the Protocols?

—From an open letter to Mr. Ford in this week's issue

## ***The Finest Furs Nature Produces Are To Be Found at McCreery's***

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**NEW YORK CITY**

# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 22

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Friday, October 15, 1920—Hesvan 3, 5681

## An Open Letter to Henry Ford

October 11, 1920.

Dear Sir:

We may disagree on the question of the authenticity of the so-called Protocols. You from your knowledge believe them to be Jewish; we from our knowledge know them to be a stupid, clumsy forgery. You will agree with us, however, that there exists in American journalism a code of ethics which may not be overstepped with impunity.

Will you be good enough to explain, therefore, why your unidentified author of the anti-Jewish articles in your publication deliberately garbled Mr. Tonjoroff's contribution in our issue of September 10; why he refers to Mr. Tonjoroff as a Jew when, in his text, Mr. Tonjoroff clearly states that he is a non-Jew; why he quotes a signed article as an editorial opinion of THE AMERICAN HEBREW, when, as you know, you would not tolerate his quoting Harding's opinion on the League of Nations printed in the *New York Times*, for instance, as if it were an editorial opinion of *The Times* itself?

The author of your anti-Semitic articles, for which you and your son stand full sponsors, complains petulantly that the Jews have not disproved your contention that there exists an international Jewish conspiracy to control the world. How can the Jews disprove the alleged existence of an organization which they know does not exist? On the contrary, it would seem logical and reasonable and fair and in the spirit of Americanism for you, who have put forward this claim, to prove it.

A number of times have we asked you a number of questions which you have entirely ignored:

1. Who are the important men in the world who, you aver, possess knowledge of this conspiracy?
2. Who are the Jews behind this conspiracy?
3. What are some of their acts that prove them to be involved in this conspiracy?
4. Who are the international Jews who, you state, could disprove the existence of the conspiracy?

You maintain your anti-Jewish position on the veracity of the so-called Protocols, and on the proposition that they are of Jewish authorship. May we ask you:

1. Did you know that these so-called Protocols was peddled about in Paris in an effort to blackmail the Jews into purchasing them for the sum of ten thousand

pounds on the threat that, otherwise, they would be published?

2. Did you know that the word "Jewish," preceding the word "Freemasons" on page 3 of the English edition, which you are constantly quoting, does not occur in the original Russian; that it was inserted in the English version by those who foisted this pamphlet upon the English-reading public from anti-Semitic motives?

3. Did you know that the reference to England as having "contributed to the destruction and transformation of every country in Europe" and to "orthodox and autocratic Russia" as represented in the Russian autocrat "as the only surviving defense against the triumph of the anti-Christ," were purposely omitted by the same anti-Semites from the English version?

4. If you were aware that the word "Jewish" referred to above was not in the original Russian version, why do you abuse the Jews only as the alleged authors of the Protocols and not the Freemasons?

5. Did you know that upon the publication of these facts, the English publishers stopped the sale of their pamphlet and that even such anti-Semitic papers as the "Morning Post" and G. K. Chesterton's "Witness" dropped their allegations as to the origin of the Protocols?

From time to time we have called your attention editorially to deliberate lies contained in the articles appearing in your publication, such as:

- "Kerensky is a Jew";
- "The very land of the city (New York) is practically holdings of the Jew";
- "EVERY commissar in Russia today is a Jew";
- "It is impossible for the Jew to be a patriot";
- "The Jews own Alaska";
- "The Jews control the sugar supply of the United States";
- "The Jews are responsible for the troubles in Ireland."

If, as you claim you are seeking after the truth, why did you permit these lies to be retained in the republication of the articles from your journal under your imprint?

We are hoping for an early reply,

ISAAC LANDMAN,  
Editor of THE AMERICAN HEBREW.

Mr. Henry Ford, President,  
*Dearborn Independent*,  
Dearborn, Michigan.

# The Week in Review

## Provincial-Minded Altruism

**R**EALLY good people—and there are plenty left in what still seems a somewhat mad world—must feel a bit chagrined at the narrowness of sympathy on the part of that vague person, the average citizen. This limitation can best be illustrated by a few examples that readily occur to the newspaper reader. Who are the ones that write letters to the editor about the sufferings of Armenians? Armenians. Who indite violent epistles about the wrongs of Ireland? The Irish. Who take pen in hand to protest against the outrages inflicted upon the Jews in Poland and Hungary? Principally Jews. It is conceded at the outset that a small proportion of the protestants are not directly involved but register their moral indignation as humanitarians. Upon this small but, let us hope, ever-growing group the future of the world depends. The reason is obvious. The clamor of the aggrieved about themselves is always discounted. The testimony is colored by too much passion. The conclusions are, in the nature of the case, strongly biased. It is a sound legal principle that no man should be a judge in a case in which he himself is involved. But how can we establish a tribunal in the heart of our neighbor when it is shut to everything except its own cases? As Jews, many of us have set an example of cosmopolitan sympathy. Let us, in this sense remain internationally minded; let us never forget that the wrongs done to our neighbor are wrongs done to us. After all Adam was our common progenitor, and Eve our common mother of trouble.

## Who Puts Up the Money?

**R**EMEMBERING that the alleged "Jewish Protocols" were used as a handle for blackmailing, that they were offered in Paris for a certain sum of money with the threat that if this money was not paid they would be printed, and that finally they were printed in English, the question is what forces are behind this blackmailing scheme and who is putting up the money for the propaganda against the Jews built upon this fraudulent document? An edition of The Protocols has recently appeared in the United States under the imprint of an heretofore reputable publishing house. Another edition in Danish has been published abroad. And we hear that before long these Protocols will be published in every European language. Who is providing the funds for this anti-Semitic propaganda?

## Holy Day Observance Encouraged by the Board of Education

**U**PON the motion of M. S. Stern, Commissioner of Education appointed by Mayor Hylan to take the

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place of the late Joseph Yeska, the New York Board of Education excused with pay the absence of Jewish teachers on September 13, Rosh Hashanah, and September 22, the Day of Atonement. This sets a new precedent and brings the Department of Education into line with other city departments. Although Jewish teachers desiring to observe the Holy Days in the past did not hesitate to do so, even at considerable financial sacrifice, this action on the part of the Board will undoubtedly encourage such observance on the part of those who, as far as Judaism is concerned, are still on the fence. It may not turn them into good

Jews, but it will stimulate an experimental frame of mind insofar as visiting places of worship is concerned. There are among teachers, just as among other professional men and women, many who have not found themselves in matters of religion. In a vague sort of way they are devout and ready to come back into the fold at the first propitious moment. They can and should be reached. The Board of Education, by setting its stamp of approval on the observance of our principal Holy Days, is helping in this work.

## High Tide of Jewish Emigration from Poland

**E**LLIS ISLAND is now housing 3,319 detained immigrants who are jammed in quarters designed to accommodate a maximum of 1,500 persons. Many of the men and women are forced to spend the night standing up. It is hardly a matter for wonder that the island was recently the scene of a mob riot during which an attempt was made by relatives and friends of immigrants to rescue them from further confinement in detention quarters. Commissioner Frederick A. Wallis contends that something must be done at once to halt immigration, for the task of passing the newcomers in orderly fashion through the gates of liberty is greater than he can handle. The exodus of Jews from Poland amounts to a stampede, he maintains. These poor refugees tell pitiful tales of being robbed at Danzig and Warsaw by the official police and government authorities. While we agree with Commissioner Wallis that immigrants from Poland are coming to this country too fast for their own good, we see no possibility of relief in sight until the direct cause is removed. *Poland must stop its official and unofficial persecution of its Jewish population.* Requesting the State Department to hold up passports is merely a makeshift unless at the same time pressure is brought to bear upon benighted Poland to mend its ways. Where should these victims of oppression flee? The horrors visited upon Belgium by Germany are more than matched by the gruesome tortures which the Poles inflict upon their Jews. The emigration from Poland can be retarded only by forcing Poland to be humane.

# The Folly of the Protocols

Plain Forgery—Says Dr. Salomon Reinach

In "The Jewish Tribune", Paris

St. Paul, who had not friends alone, did not spare his adversaries in telling them the truth. He called them liars, dogs, minions of the devil and forgers. He declares that his enemies, in order to discredit him, caused to be circulated over his forged signature apocryphal letters. This is the most ancient Christian evidence about a kind or rascally deed which has never ceased to find imitators, so much so that nowadays Parliamentary candidates in France have to sign their electoral posters with the words: "Approved by the candidate." But for this precaution some people, writing in the candidate's name, would make it say that it were well to murder one's father and mother, or that France should have remained resigned and consented to become German.

It might be instructive to follow this kind of forgery through history, but I will content myself with some examples very distant from one another. About 450 A. D. certain monks pretended that there was only one nature in Christ and not two.

Various methods were applied to silence them. One means consisted of fabricating a letter of Mani, who was in favor of the condemned thesis. But the knavish theologians of Byzantium had an absence of mind: their Mani called the Christians Galileans. Mani, who died in 275, could not have used a disdainful expression invented by the Emperor Julian about 350. This fact, however, was noticed only quite recently.

A Pole named Zahorovsky, a former Jesuit, fabricated about 1610, under the title of "Secret Counsels" (*Monita Secreta*) a series of very immoral instructions attributed by him to the disciples of St. Ignatius. Badly informed people still make use of these "Monita Secreta" to discredit the Jesuits.

## HUMBUGS GIVE RISE TO HUMBUGS

After the Roman Church declared war upon the Freemasons in the eighteenth century quite a number of the "Monita Secreta" were attributed to them by some people with an uncharitable purpose. The most horrible of these sham "Monita," coming, it was pretended, from the Palladists sect (which never existed), were published by Leo Taxil, pupil and protege of the Jesuits, and gave food for the curiosity of devotees from 1886 to 1897. At this latter date Taxil admitted that he had been a humbug and that he had invented all the libidinous rituals he had pretended to disclose. I still, however, found a mention of Palladism in the *Mercure* of March 1, 1920. Palladism, it is said, is "an international organization directed by a secret oligarchy of which the great masters are the Jews." Thus humbugs, even confessed, give rise to other humbugs.

The police of Czarist Russia had a splendid example to follow. It proceeded in compliance with the rules of that kind of forgery of which the most constant rule

is as follows: the origin of the fabricated document must be mysterious, must escape from any possibility of verification. It is no longer possible to say as in the Middle Ages, when a letter purporting to be from Jesus himself was translated into every tongue, that the fabricated document had fallen from the sky. But the authors ar-

### Loyalty—the True Test of Americanism, Says Governor Cox

STATE OF OHIO  
EXECUTIVE DEPARTMENT  
COLUMBUS.

Mr Dear Mr. Landman:—

Your letter of September 23 comes to my attention upon my return from an extended campaign tour of the West. I have read your editorial in *The American Hebrew* of September 10 and from it I judge that you are somewhat of the same opinion as myself in that I consider loyalty to the American ideals and the American flag, and not descent, is the true test of Americanism.

With every good wish, I am,

Very truly yours,

(Signed) JAMES M. COX,  
Governor.

range things so that it is difficult, if not impossible, to ascertain its earthly origin.

### A MONK WHO DUBBED HIMSELF ST. NILUS

The man named Nilus was not a noble dignitary or a chamberlain of the Emperor. It appears that he was an insignificant monk who dubbed himself by the name of St. Nilus and who was for some time employed in a police bureau in Moscow, which bureau busied itself with "foreign religions." In 1903, at the end of an apocalyptic book dedicated to the notorious Father John of Cronstadt he pretended to have discovered the "protocol of the elders of Zion" in the very form in which it had been drawn up in 1897 after a secret session of the Zionist Congress at Basle. This protocol is signed by the "representatives of Zion of the 33rd degree," which is idiotic but which has something of a Freemasonic aspect.

Here is the alleged origin of this document: "The manuscript has been given to me by a personal friend (unnamed) who is now dead (it is all in the same strain) with the formal assurance that it was a faithful translation of the original documents which had been stolen by a woman (unnamed) from one of the most active and highly initiated members of the sect (unnamed.) The theft was accomplished at the close of a secret sitting of the initiated members in France, the nest of the Jewish Masonic conspiracy."

For a pedigree worthy of credence it is a beautiful specimen!

In 1905, after the first Russian revolution, the Russian police tried to persuade the world that this unsuccessful revolution had been carried out by the Jews. The police caused to be reprinted the rubbish of Nilus, but nobody paid attention, and even the *Novoye Vremya* ("The New Times," a Russian reactionary paper before the revolution) remained cold. A Russian monastery tried again in 1917 to propagate this book, and copies of a new edition were distributed to foreign army and naval officers, but the fraud did not yield any fruit. It was only in 1919 that the first number of "Sunshine" (a Czarist paper published in Berlin) readily translated and propagated an article attributing the Russian revolution, as well as the German one, to the great secret Jewish-Masonic organization whose soul was the Alliance Israelite in Paris. The supreme purpose of this society was alleged to be the destruction of Christian society and the establishment of a Jewish world empire. In support of his theory the author quoted Nilus. Following this a German version of the protocol was published. It was followed at the end of 1919 by an English edition, which, however, was purposely incomplete as Nilus had said many evil things about the English.

### POISONING THE PUBLIC MIND WITH ANONYMOUS CORRESPONDENCE

Next *The Times* of May 8, 1920, published a letter from an anonymous correspondent which is a model of elegant guile. This correspondent certainly had been brought up in the school of Basil (of "Le Mariage de Figaro"). Most certainly he did not wish to affirm anything; he doubted; he had scruples; but after all, the universal upheaval announced by the protocol, is it not Bolshevism foretold? Has the world escaped from the German grasp only to fall into the hands of a more secret and more redoubtable power? An inquiry is indispensable.

Directly after this another correspondent, who signed his letter and even gave his address, asked *The Times* how it came to publish a letter which pretended to consider seriously an obvious fraud. Other English and American papers also protested. All this noise has not been without use—first of all for the publisher who sold many copies of the book; then because of historical truth as quite a number of competent people who went to look at the Russian original in the British Museum threw light upon Nilus and the police origin of his inventions.

The prophetic character attributed to this factum does not exist. Nilus drew very much upon Marxist literature, and it was natural that when the Marxists attained power they should apply the doctrine of violence which he described. But what the forger did not foresee was the fact that of

(Continued on page 670)



# The Bogus Documents—Unmitigated Falsehoods

## Lucien Wolf Criticizes "Protocols" in Letter to London "Spectator"

The solemn wagging of heads in certain eminent newspaper offices over the anonymous pamphlet which calls itself *The Jewish Peril* would be intensely comical were it not a very disturbing symptom of the haunted and unwholesome condition in which the war has left the public mind. The pamphlet is a translation of a clumsy Russian forgery intended to pander to the superstitions of the 'Hidden Hand.' There is, indeed, reason to believe that it has itself been engineered by a more substantial hand reaching out stealthily from the arcanum of German Militarist Reaction.

### HISTORY OF THE PAMPHLET

The literary and political history of the pamphlet is quite easy to trace, though it has been a little obscured by its author's infirmities of memory. Fundamentally it belongs to a type of forgery which was common enough in the 17th and 18th centuries when party passions ran high and the reckless scurrilities of political warfare could not be made effective without the concoction of bogus documents. In our own time this fraudulent traffic has become relatively rare, though the notorious Pigott and Dreyfus forgeries are there to show how easily it may be tempted into life when malicious controversialists venture on accusations which they cannot otherwise substantiate. This is precisely the case of 'Professor Sergyei Nilus,' the alleged author of the Russian original of *The Jewish Peril*.

His documented 'discovery' that the Jews, in conspiracy with certain secret brotherhoods, are at the bottom of all the political and religious convulsions and all the social instabilities throughout the world has been devised to bolster up a theory which has long failed to convince. The theory itself is at least three centuries old. It was the staple of the pseudo-Apocalyptic literature of Antichrist and the Wandering Jew which assailed the early years of the Reformation and filled the literary armory of the League

in minute detail with their supposed activities as authors of the Revolution were published by such writers as Father Baruel (1797, etc.), the Chevalier de Malet (1817), Eckert (1854), Gougenot des Mousseaux (1860), Créteineau-Joly (1863), Saint André (1880) and Chabauty (1883). These books all fell flat. The blood of the public



EDSALL FORD, SON  
OF HENRY FORD

refused to be curdled, and today they are only found in second-hand bookshops or in the libraries of collectors of Masonic and

### AN EARLIER FORGERY

In 1868 an ingenious German named Hermann Goedsche, who had been dismissed from the Prussian Postal service for forgery, conceived the idea of galvanizing the agitation into effective life by fabricating a document which would prove all its theoretical extravagances. For the purposes of this delectable enterprise he pretended to be an Englishman named Sir John Ratcliffe. His document took the form of a Jewish avowal of all the designs and machinations attributed to the Jews by the writers mentioned above. It introduced the public to a secret assembly of the 'Elect of Israel' held once in every century round the tomb of a mythical 'Grand Master Caleb, the Holy Rabbi Simeon ben Jehudah.' The particular meeting of which Goedsche's document is a sort of Protocol is addressed by a Chief Rabbi who expounds the plan of Simeon, handed down from generation to generation, by which the Jews may secure their domination over all the nations of the earth. This plan is in close agreement with the hypotheses of Gougenot des Mousseaux and similar writers. The Jews are to work with gold and the Press for the subversion of Monarchy and Christianity. They are to act as a universal disturbing and demoralizing instrument and in particular they are to seduce and stir up the proletariat to political revolution, so that eventually they may establish the Jewish Universal Monarchy on the ruins of Christian society. This document, which passed unnoticed at the time, was seized upon in the early 'eighties by the more irresponsible elements of the anti-Semitic movement then in process of formation by Treitschke and Stöcker, and widely circulated as a broadsheet. It was reprinted in France as recently as 1911 by M. Kalixt de Wolski in a *rechauffé* of the notorious forgeries of Braafman. It proved, however, a little too exigent for the mentality of those relatively sober pre-war days, and it is significant that even M. Drumont, while appropriating the theories of Gougenot des Mousseaux—without acknowledgment by the way—takes not notice of Goedsche.

### SOURCE OF THE "PROTOCOLS"

Now it needs but a very cursory glance at Goedsche's forgery and at its raw material in the treatises of the literary scare-mongers, notably Gougenot des Mousseaux, Saint-André and the Abbé Chaubauty, to perceive at once the fraud which has been practiced on the public by Professor Nilus's book. But before we press this point home let us see whether Nilus himself has any reasonable explanation to offer of the *provenance* of his documents. It should be mentioned that these documents consist of a number of so-called 'Protocols of the Learned Elders at Zion' in which, as in the Goedsche forgery, certain Jewish teachers are made to avow to their disciples the dark designs of Jewry for the corruption and subjugation of Christendom.

Nilus does not refuse to say how he came by these Protocols. On the contrary he gives us no fewer than three explanations. Unfortunately for him, they are not only elusive and incredibly melodramatic, but they are also hopelessly contradictory. Two of them will be found in the English edition. According to one the Protocols came from a deceased friend unnamed who received them from a woman also unnamed who stole them from 'one of the most influential and most highly initiated leaders of Freemasonry . . . at the close of a secret meeting of the initiated in France.' According to the other there was no woman intermediary and no despoiled French Freemason, but the whole business was done by the deceased friend himself who rifled the safes of the Headquarter Offices of the Society of Zion in France.

The inconsistency of these two stories may conceivably be explained, but it is not so easy to account for the third story which Nilus relates in a third and enlarged edition of his work published in 1911. Here he tells us that the documents came not from France but from Switzerland, that they were not Judeo-Masonic but Zionist, and that they were the secret Protocols of the Zionist Congress held in Basle in 1897. From these conflicting statements it is perfectly clear that Nilus is not a witness of truth and

### The Typical American

The typical American is he who, whether rich or poor, whether dwelling in the North, South, East or West, whether scholar, professional man, merchant, manufacturer, farmer, or skilled worker for wages, lives the life of a good citizen and a good neighbor; who believes loyally and with all his heart in his country's institutions, and in the underlying principles on which these institutions are built; who directs both his private and his public life by sound principles; who cherishes high ideals; and who aims to train his children for a useful life and for their country's service.

NICHOLAS MURRAY BUTLER.

during the Thirty Years' War. It took more definite political shape in the tracts and broadsheets, afterwards collected by the German Clericals under the title of *Anabaptisticum et Enthusiasticum Pantheon*, which explained the Puritan Revolution in England—the Bolshevism of its day—as a plot against Christianity and Monarchy contrived by the *Quacker, Frey-Geister und Heil- und Gottlosen Juden*. After the French Revolution and the upheavals of 1830 and 1848 a fresh impulse was given to the agitation. Meanwhile, the *Illuminati* had come into existence and Freemasonry had become known and they were promptly annexed by the scare-mongers and substituted for the Quakers and Freethinkers in their new reduction of the 'Hidden Hand.' A number of blood-curdling works dealing

### Anti-Semitism Is Anti-Christianity

Henry Van Dyke, former U. S. Minister to the Netherlands, writing to the Editor and commenting on the New Year's issue of "The American Hebrew," says: "On many aspects of the subjects on which you have written it would be audacious for me to attempt to express an opinion. But one thing I can say with candor and conviction:

*Anti-Semitism is a form of anti-Christianity.*

the damaging conclusion suggested by a comparison of his Protocol with the Goedsche forgery becomes irresistible.

The Protocols are, in short, an amplified imitation of Goedsche's handiwork adapted to the circumstances of the Russian Revolution of 1905. They are undoubtedly cleverer than Goedsche, and, indeed, far cleverer than Nilus himself, as judged by the crudeness and clumsiness of his comments upon them. The forgery was, perhaps, not his, but a forgery it unquestionably is. In its main lines it follows Goedsche very closely but borrows much additional matter from Gougenot des Mousseaux and also from modern Russian reactionary writers who have dealt with the evils of democracy. It would occupy too much space to quote all the parallel passages from the two forgeries,

(Continued on page 660)

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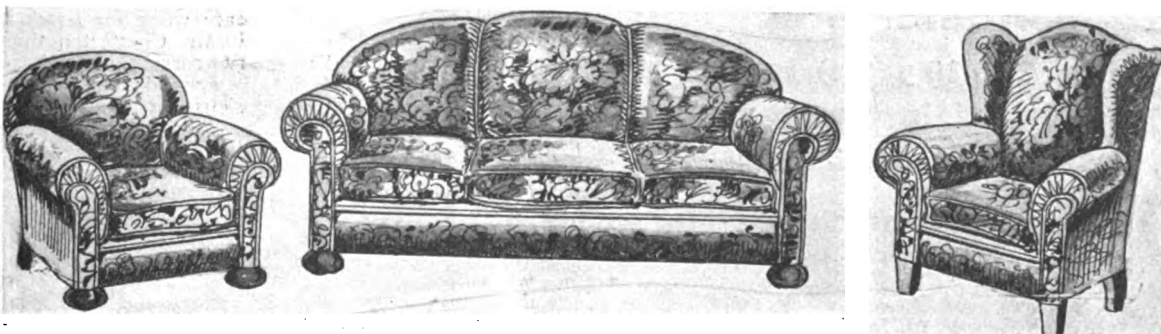


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# Great Minds and Little Prejudices

By Elias Lieberman

When Henry Ford made the memorable statement that Benedict Arnold was one of the signers of the Declaration of Independence he gave a clear indication of how most anti-Semitic minds work. Ignorance, mother of filth mental and physical, is responsible for prejudice. But sometimes the ignorance is spiritual rather than mental.

It is due to a blind spot in the soul rather than to misinformation or lack of adequate knowledge.

In the latter instance, we have the remarkable phenomenon of men, otherwise entirely rational, cherishing delusions that the world cannot account for. Samuel Johnson's violent hatred of the Scotch is

E. T. Raymond, in an interesting book called "All and Sundry," analyzes the anti-Semitic bias of both G. B. Chesterton and Hilaire Belloc in relation to their value as leaders of public opinion.

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a case in point. His famous definition of "oats" as food for horses in England and for men in Scotland shows how far a really powerful mind may become a distorted lens through which simple things appear to be weird, repulsive or horrible.

G. K. Chesterton and Hilaire Belloc both dislike Jews. Ours not to reason why. We merely record the fact with a characteristic shrug of the shoulder. It is interesting, however, to note what an altogether unprejudiced critic, one who regards their emotional and mental reactions dispassionately, has to say about the status of these men as leaders.

After paying a deserved tribute to the keen perceptions of G. K. Chesterton, Mr. Raymond examines the softer side of this writer's mentality. To get the full force of what the critic says it may be well to show first in what high esteem he holds Mr. Chesterton:

"Mr. Chesterton can provide us material for much thought even in a detective story, and a sheaf of his newspaper articles, if you can take the trouble to thrash them, will provide much corn. He is wittier than Swift, and has more than Swift's wisdom. For his wisdom is of the heart as well as of the head; he feels even more strongly and truly than he thinks."

But Chesterton is far from infallible. We shall let Mr. Raymond continue:

"There is, of course, another and weaker side to Mr. Chesterton. His proper business is to give us great truths if possible, and, failing that, what the schoolboy would call 'whopping great lies,' lies so vast and provocative as to make the defense of truth a necessity. We want to know from him the rude and thorny path to one considerable place, and the broad road to another. But we do not look to him for a directory of Houndsditch or a plan of the underground palaces of Westminster. He is just as likely to be wrong in very small things as he is to be right in very large things. Not that the small things are unimportant, but they are work for lesser men. By all means let Mr. Chesterton thunder at parliamentary corruption and parliamentary futility in general; but the special case of the notorious Mr. Snide, M. P., is better left to another. It may be for the public good as well as for the comfort of Mr. Chesterton's own soul that he should rail at Israel, or, as he would himself put it, rescue the Jew from the unfair position he occupies in the modern State. But Mr. Chesterton is too big a man to spit upon a single Jewish gabardine. It may be possible to respect and even sympathize with Torquemada. But nobody of fine sense would like to think of him as taking a turn at the rack with his own hand.

"It is this local lack of balance, much more than fear of the omnipresent and omnipotent Israelite, that prevents timid souls from adopting Mr. Chesterton as a leader. They are afraid that, if there happens to be no crusade, they may get mixed up in a pogrom."

Mr. Hilaire Belloc, the brilliant publicist and poet is dealt with just as frankly. At first Mr. Raymond proceeds to show the influence on this writer of his various hereditary strains—French, English and Irish. On the whole, Mr. Raymond contends that Belloc "habitually indulges in an over-emphasis unjust to himself as well as the men and institutions he attacks." Let us see how this "over-emphasis" affects Belloc's judgment of the Jew.

This is Mr. Raymond's opinion:

"It is this 'little more,' giving earnestness the aspect of fanaticism and strong individuality the savor of crankiness, that diminishes the authority to which Mr. Belloc's great parts really entitle him. Thus he argues, very reasonably, that the Jew occupies a special position in the modern State, that he is always a problem, and sometimes a danger. The point has been put epigrammatically by Mr. Chesterton. A nation, he says, consists of families, but there are some Jewish families which consist of several nations. Jewish idealism, like Jewish finance, cannot have it both ways. It cannot expect to exert a specific influence without meeting a specific criticism. It cannot claim a special position for the Jew as a Jew, without raising the question of the Jew as a citizen. But Mr. Belloc seems to go much farther. He takes rather the line of the orthodox seventeenth-century Englishman to the Roman Catholic. A sincere Roman Catholic must be a bad subject, an insincere Roman Catholic must be a bad man; *ergo*, place all Roman Catholics under the ban. Mr. Belloc and his followers appear to argue that a Jew whose sympathies extend to his co-religionists in other countries must be bad, or at least, an undependable citizen on that special ground: while a Jew so base as to care nothing for Jewry will be a bad citizen because he is a mean and bad sort of man. Hence all Jews are suspect; and, as in the case of game, the higher the Jew the nearer he is to corruption. To many people the indictment would be more convincing if there were something less of it."

No one would put Mr. Raymond among Jewish apologists for the remarks quoted. He is not especially interested in Jews as such but he takes pleasure in noting the wide margin of error in both Mr. Chesterton's and Mr. Belloc's thinking. One comes to the regretful conclusion—after reading these thought-stimulating analyses—that hatred of the Jew has its seat in the spinal column rather than in the cerebrum, that it is, in short, a reflex action beyond the control, because out of the province, of reason.

ALL AND SUNDRY. By E. T. Raymond.  
Henry Holt & Co. 1920.

#### Sukkah Services Under Auspices of Council of Jewish Women

Impressive services were held in one of the prettiest Sukkahs in the city during the recent holidays, in the yard at the Council House of the New York Section, Council of Jewish Women, 74 St. Marks place, the downtown headquarters of the New York Section of the Council of Jewish Women. Mr. Harry Fromberg, president of Young Israel, addressed the large gathering of over 100 on the first night, while a chazan from Young Israel chanted the service. Mrs. J. M. Asher, chairman of the Committee on Religion, supervised the building, etc., and arranged the program for the service. She was ably assisted by Miss Marie Drucker, a member of the committee. Mr. Joseph L. Andrews, with true religious fervor, stimulated all in their labor of love. Very effective assistance was rendered by the Junior Auxiliary, of which Miss Edith Levy is president. The neighbors felt quite at home, and visited the Sukkah daily.

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# London "Church Times" Ridicules "Peril"

## An Editorial Voicing Sentiments of British Religious Press

The following editorial article, which appeared in the London Church Times of July 30, 1920, is an attack on the anti-Semitic attitude of the London Morning Post, the newspaper that published "The Jewish Peril."

In the Middle Ages, when a plague, usually the result of bad sanitation, decimated the countryside the cry arose that the Jews had poisoned the wells, and a massacre followed. It is probable that the persons who made these charges were subjectively honest, but fanaticism had robbed them of their reasoning powers. We have no doubt that the author of the strange articles which have lately appeared in the Morning Post on the cause of world unrest is perfectly honest. He has only, we believe, sought the explanation of our troubles in a wrong quarter. The cause lies, we think, rather in the unchristian spirit that has governed the world for the last three centuries than in any Jewish or Masonic plots. However, he has thought differently, and has given to the world a strange and fantastic history. It begins with the Knights Templar. Somehow, he thinks, they got mixed up with the Jews

and were rightly condemned. Their survivors and certain Jews have since that date been mixed up with certain Masonic lodges, particularly one of the Scottish Rite, and after remaining quiet for many centuries began their policy of vengeance by arranging the French Revolution. Since this great achievement they have been struggling to destroy kings and nobles and to bring the world to anarchy, and have lately brought off a big coup in Russia. In preparation for further horrors they are at present starting strikes in England and organizing Sinn Fein murders in Ireland. Later on they will be setting up a King of the House of David. Meanwhile there are a vast number of good Jews who hold such tricks in abhorrence, and, we may add, subscribe to the funds of the Unionist party, and also a vast number of good Masons in whose lodges nothing worse is arranged than perhaps a Curragh camp mutiny.

The picture is fantastic, and we feel sure that if the mob took our contemporary seriously it would not draw much distinction between the good and the bad Jew and the good and the bad Mason; but as some of our readers may have been disturbed by

### What Roosevelt Thought of Henry Ford

In a recently published book entitled "Talks With T. R.," in a chapter headed "Henry Ford and Mark Hanna," the author gives the late ex-President Theodore Roosevelt's opinion of Mr. Ford as follows:

"Ford," said Colonel Roosevelt, "is a pretty good man for making cheap automobiles. He makes a good car for the money, and in his sphere has done a very good work. But he won't stick to his sphere. He would instruct Cosmos.

"It would not be bad if he knew anything about the matters outside of automobiles that he attempts to manage and direct. He does not seem to have the faintest idea of that matter. He knows nothing of world politics, yet he sets himself up, with the aid of an army of press agents, as the man who must teach everybody. He has no conception of what we mean by Americanism."

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the gruesome picture, we shall try and show him or her that there is little foundation for our contemporary's wild history.

To reply to the history of our contemporary would require a volume. The few facts which we shall mention may, however, suffice to show our readers how very doubtful is the history on the subject which this newspaper's authority presents.

1. As to the Templars. It is extremely probable that they were innocent of the charges brought against them by Philip, the Fair. If guilty, they were guilty not of apostasy to Judaism, but of idolatry. They can, therefore, have had no connection with the Jews.

2. Whatever may have been the origin of the Scottish Masonic Rite, the Scottish Masons were in the early eighteenth century warm supporters of the Jacobite cause. Scottish Masonry cannot therefore represent an ancient conspiracy against throne and altar.

3. The Jews played hardly any part in the French Revolution.

(a) The "Illuminati," of whom the Morning Post says so much, were not connected with the Jews. Their founder, Weishaupt, of Ingolstadt in Bavaria, a pupil and enemy of the Jesuits and a man of loose character, founded an order to spread revolutionary ideas. His order was modeled in point of organization on the Jesuit system, and he assumed the name of Spartacus. His teaching was a kind of philosophic anarchy, but had nothing in common with Socialism or Bolshevism. Every head of a family was to be a domestic king and priest. The foundation of the idea can be traced to Rousseau's theory of nature, and its ideal would seem to be a life like that described in St. Pierre's "Paul and Virginia." Weishaupt admitted to his friend, Knill, that the higher grades of his order only existed in his imagination. On Knill's advice he connected it with Masonry. In 1785 it was suppressed by the Elector of Bavaria. The order was eagerly run after for a time by fashionable people, but was unconnected either with Judaism or Socialism.

(b) The Morning Post's writer dwells on Mirabeau's visits to Berlin, and his attitude to the Jews. If any connection between the French Revolution and the Jews can be made out it must be through the tribune of the people, Mirabeau. Berlin before the Revolution was one of the few places where Jews were really in society. A Jewess, Henriette Herz, kept a salon there, which Mirabeau visited. We learn,

however, from Henriette Herz's Memoirs that, while she and her circle were Liberal, they turned against the French Revolution after the arrest of Louis XVI at Varennes, and that they would never have supported the French Democrats if they had foreseen the consequences. Here is proof positive that the one group of really influential Jews on the Continent had no enmity to the Bourbons, no sympathy with the Jacobins.

(c) *The Morning Post's* writer lays great stress on a book called "Memoirs Illustrating the History of Jacobinism," of which an English translation appeared in 1798. The Abbe says nothing about the Jews, and traces the origin of the Revolution to Voltaire, Weishaupt, the Masons and the Illuminati. His prejudice was such that he attributes Polish resistance to Russian aggression to Masonic influence. If we accept his view that Voltaire was the real author of the French Revolution we entirely acquit the Jews. No man has held up the Jews to greater ridicule than the author of "Saul," who in some measure was the true founder of anti-Semitism. The *Morning Post's* authority tells us that some years after the book was published the Abbe received a letter from Italy, which he handed to his superior, telling him that the Jews were behind the Masons in the Revolution. He, however, never altered his book.

There is, in fact, no evidence that the Jews had any serious connection with the French Revolution, and with this view, it may be added, Mr. Hilaire Belloc, who cannot be regarded as an enemy of anti-Semitism, substantially agrees. (See Belloc's French Revolution, Home University Library, p. 231.)

4. It is true that the Jews since the general emancipation have generally identified themselves with Liberalism, as they hold that it is to Liberalism they owe their emancipation. Some Jews did take part in the 1848 Revolutions, but they did not originate them. It is true that many Jews sympathized with the Carbonari and the Young Italy movement in Italy; so did most Englishmen.

5. It is incorrect to attribute the work of Karl Marx, the Socialistic writer, to Jewish inspiration. Marx came of a Jewish stock, but his father was a nominal Christian. Marx lived for many years in London in great penury, and was not supported by the Jewish community.

Enough, we trust, has been written to show that the Jews cannot be fairly accused of being the instigators of the Revolutions of the eighteenth and nineteenth centuries. The one piece of our contemporary's evidence which strikes us as impressive is the wild statement of Disraeli in "Coningsby." One need not, however, take the wild statements there on the Jews more seriously than Disraeli's affected admiration for the High Church party in the same book. The chapters in question were doubtless written to convince English aristocrats that Rothschild, who appears under the name of Sidonia, was a gentleman born. If, however, the statements be accepted as true, they do not help the *Morning Post's* contributor's contention, for we are informed that the "Jews are ever anxious to see the religious systems of the countries in which they live flourish."

It is true that in modern times cosmopolitan Hebrew finance has become an anxiety, and that the influence of the Jews in the press and in politics and Masonry has often been used in favor of anti-Catholic movements. It is true also that many Jews, like Disraeli in the last generation and Mr. Montagu in our own, have shown a sympathy with Mohammedanism, which has had disastrous consequences in Turkey. However, as the *Morning Post* supported Disraeli and never attempted to restore St. Sophia to Christendom, it must share the responsibility. Jews would do well, in such questions as Poland and St. Sophia, to pay more regard than they do to genuine Christian and Catholic sentiment. To put it on no higher ground, they would find it good business. Generally, we



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must add that on most political questions in this country Jews vote and think much like Englishmen, and in war time are not less patriotic.

It is true, however, that in the countries along the Russian marches a different feeling exists. Here Jewish bigotry, stimulated, perhaps, by the oppression of the past, is far deeper than in Western lands. Education seems to have made it worse, and in this fact we may find an explanation not only of some of the horrors of the Russian Revolution, but of the extraordinary pamphlet of "Sergius Nilus," of which the *Morning Post* makes so much, assuming, of course, that the pamphlet was not the concoction of the Tsarist police. This Russian Hebraism needs watching, though probably its worst features will vanish with liberty and education. They are, however, only a fraction of Judaism.

Our conclusion, therefore, on the recent revelations is that they do not prove much which was not known before, and that much in them is absurd. In any case, it is the duty of the Christian, while not shutting his eyes to a possible Jewish peril, to protect the Jew from unjust and unfair charges.

### 50,000 Jews to Visit Wilson in Pogrom Protest

Fifty thousand prominent Jewish rabbis and business men, headed by a delegation of 10,000 from New York City, will soon make a pilgrimage to Washington to persuade President Wilson to take effective steps to stop Polish pogroms. Relatives of American Jews were among the victims.

Arrangements are being made by the Executive Board of the Jewish Ministers' Association of America, of which the Rev. Dr. Samuel Buchler, of 74 East 118th street, New York, is chairman. Care will be taken to prevent persons of extreme tendencies from becoming associated with the pilgrimage.

The prominence in Liberty Loan and other war work of the rabbis interested in arranging the pilgrimage and the substantial, conservative character of the business men who are associated with them, it is hoped, will convince the President that he should appeal to the Poles, upon whom the present administration has many claims for gratitude, to adopt a more humane attitude toward the Jewish population within the boundaries of the new Polish state.

# J. H. Schiff Memorials Planned

## Suggests Selling Mr. Schiff's Photograph for Charity

Dear Sir:—The Jews of America could help the Jews of Europe by creating a fund in memory of Jacob H. Schiff and put this fund at the disposal of Mr. Felix M. Warburg as head of a committee.

The money can be raised by publishing a very fine picture (steel engraved photo-gravure) of Mr. Schiff, suitable for framing and good enough to be acceptable to even the wealthiest.

I believe that a million copies could be sold for one dollar each.

This would create a fund and also help to bring into many homes the photograph of our great inspirer, Jacob H. Schiff.

JOHN N. JACOBSON.

Brooklyn, N. Y., October 8, 1920.

## National Schiff Memorial—Directing the Stream of Immigration

Dear Sir:

Instead of scattered services with no other object in view than the expressions in words of our affection for the man whose life career was one continuous chain of benevolent deeds, a call should be issued to representatives of every Jewish community for the purpose of deciding upon the continuance and extension of some of Jacob H. Schiff's major activities affecting the welfare of the entire Jewish people who are here and who are to come, thereby erecting a monument that will make delight of that glorious life a real "Nair Hatomid."

To mould the life of his weary people so that they can find in this our beloved country a happy and permanent home and by their achievements and self-respect be counted among the neighbors for what they are worth—was Mr. Schiff's life task.

A representative and duly appointed board, national in scope, should devise and decide upon the best means of continuing and perpetuating Mr. Schiff's work.

A board thus suggested, composed of representatives of all Jewish communities and all classes should be called together as the great assembly—measuring up with the greatness of the man whose memory we want to honor—and there take up the important questions of directing the stream of immigration from the cities to the country, and other ideas visualized in the great mind of the departed leader and benefactor.

B. A. PALITZ.

## For a Schiff Parkway

The Downtown Chamber of Commerce on October 4 presented to the Board of Estimate a petition requesting that the unnamed strip of parkway on Delancey street, extending from the Bowery to the Williamsburg Bridge, be called "Schiff Parkway," in honor of the late Jacob H. Schiff. The petition reads in part as follows:

"In loving remembrance of the late Jacob H. Schiff the East Side respectfully petitions your honorable body to approve our application for a 'Schiff Parkway.' Mr. Schiff has been the great beacon light that has emblazoned the Ghetto, shedding forth its illuminating rays as an inspiration to all men and women."

Aldermen Louis Zeltner and Moritz Graubard, representing lower East Side districts, introduced an ordinance at a meeting of the Board of Aldermen to name the Manhattan approach to the Williamsburg Bridge Schiff Parkway, in honor of the late Jacob H. Schiff.

The approach, which begins at the Bowery and Delancey street, extends for about half a mile to the bridge plaza and is already parked.

Albert S. Gottlieb, member of the American Institute of Architects, recently published a booklet on "Synagogue and School Architecture." One of the two articles included is reprinted, together with cuts, from THE AMERICAN HEBREW.

## Jacob H. Schiff Anecdotes

By and of Him

I.

I cannot refrain from telling of a personal experience with Mr. Jacob H. Schiff, characteristic of his remarkable, never-failing courtesy to others. I had occasion once, some fifteen years ago, to show him a letter received by me as honorary secretary of a committee of which he was then chairman, that on the Celebration of the 250th Anniversary of the Settlement of the Jews in the United States, whose purpose was to show how Jews had, for centuries, participated in building up our beloved country, and to emphasize, conversely, our duties and responsibilities as American citizens of the Jewish faith.

He happened to ask me if I had answered this particular letter, and I answered in the negative, saying it was really a mere formal communication. He thereupon stated that he made it an invariable rule to answer all letters, and asked me if I didn't know an apt story about Abraham Lincoln.

According to this unfamiliar anecdote, the President, while walking with a friend along a Washington street one day, courteously returned the bow of a passing negro. His friend expressed surprise to the President that he should bow to a "nigger," whereupon Lincoln said to him: "Should I permit a negro to surpass me in ordinary politeness?"

Whether the incident occurred in Lincoln's day or not, it was characteristic of Jacob H. Schiff, who gave not merely so much of his large means, but the best that was in him in the way of constant thought and personal service, for many decades, to his fellowmen, in true courteous, American democratic fashion, with a continuous recognition of Jewish traditions as dictating such course as a duty!

MAX J. KOHLER,

Honorary Secretary of the Baron de Hirsch Fund.

## Schiff Exercises in Public Schools

School districts 4 and 5 in Manhattan held special exercises in connection with assemblies on Wednesday, September 29, in honor of the late Jacob H. Schiff. District Superintendent Edward W. Stitt, under whose auspices the exercises were held, wrote the following letter to Dr. Stephen S. Wise:

October 4, 1920.

I read with great interest the account of your inspiring address on the life and public services of the late Mr. Jacob H. Schiff as delivered by you in the Free Synagogue yesterday. Your words of eulogy are indeed timely, and I am sure the Jewish faith has lost one of its great leaders.

I regret that Mr. Schiff's funeral took place on the day of the Feast of Tabernacles, when so many of our children were away from school. On Wednesday, however, at my suggestion, Principals in connection with the Assembly exercises explained to the children the greatness of Mr. Schiff's career. You may be interested in the enclosed letter, which I sent to them.

With congratulations upon your excellent sermon,

Very truly yours,

Edw. W. STITT,  
District Supt. of Schools.

Dr. Stitt, in his letter to the principals, said that if the funeral had not taken place on a Jewish holyday, he would have recommended a special assembly at the hour of the funeral, or the cessation of all work for about two minutes, "as a silent tribute of our respect and admiration for this great leader of the Jewish people."

## Dr. Finley at Friedlaender Memorial Meeting

Dr. John H. Finley, State Commissioner of Education, and Dr. Judah L. Magnez, of the New York Kehillah, have consented to speak at the Friedlaender Memorial Meeting of the Jewish Youth of New York. Professor Baldwin of City College will play the organ. A choir of 150 will sing.

The meeting will be held on October 24 in the Great Hall of City College as a memorial to Dr. Israel Friedlaender, who was killed in the Ukraine on July 4 while on a mission of relief. George Hyman will be chairman of the meeting.

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# Sympathy Not Antipathy Wanted

Samuel H. Wilkinson in "The Christian", London

The appearance of a pamphlet, entitled "The Jewish Peril," will have doubtless come under your notice, and you will have observed that it has given rise to a considerable stir in public opinion. The reflection of this (and the stimulus to it also) in the public press, constitutes in some respects a new feature in this country. In certain quarters evidence and argument are carefully employed to support the view that a group of Jews has been predominant in secret schemes to produce the collapse of Christianity and of the present order of things, by the fomenting of war and revolution; in other quarters this view is confirmed by prophetic teachers on the ground that it corresponds with certain predictions of the close of this age. In the Jewish press again, and in certain secular journals, the idea that Jews should be so diabolical as to plot in this manner is scouted as a nightmare, a new policy of anti-Semitism, an instrument by which, intentionally or otherwise, a general attack on Jews and their property will ultimately be produced.

I regard the inception of this new phase of the Jewish question as very grave and ominous. It has not been entirely unexpected, and though still in its early stages, it is likely, for many reasons, to persist and mature. It bears the character of those threatening rumblings and darkening skies which herald the outbreak of a storm. It is to be observed that the persecution of Jews, sometimes social or political, sometimes popular and brutal, which was practiced in Germany, Austria and Russia, and for which, among other reasons, the judgments of God have fallen so heavily on those empires, were inspired at the commencement in the same way. It was the public discussion of the demerits of certain groups of Jews, which awakened latent prejudices, made Jew-hatred popular, and ripened into insult, brutality and spoliation. The fact that Jews bitterly resented the criticisms levelled against them and generally retorted in such a manner as to excite rather than allay public sentiment, only accelerated the process. It had the effect also of bringing the whole Jewish community under the odium which but a small section of Jews, if at all, deserved. The modicum of truth in the charges against a fraction of the Jewish population, gave ballast to bitter and brutal vengeance on countless innocents.

As to the genuineness or unguineness of "The Jewish Peril," which purports to give the minutes of a secret conclave of Freemason Jews in Paris—as to the multitude of data which has since been collected and published to indicate that from the French Revolution onward, and specially at present, sinister forces, predominantly Jewish, have been and are at work to foment strife, political, industrial and social, in order to cause such chaos as that a new form of world-government, Antichristian and Autocratic, may be established—there seems to be no means of conclusive proof or disproof. Like many others, I hold definite opinions; unlike others, I can base them on an experience almost if not quite unique, in opportunities of study of the causes and effects of anti-Semitism in Europe. But opinions will not decide the matter.

The great outstanding fact is that the incipient stages of a new Jewish persecution are in progress; that even if the grave charges against certain Jewish conspirators be true, the ventilation of them in public is calculated to excite already existing prejudices into the blind and positive penalizing of a whole race; that it is calculated to infect Great Britain and America with the virus of vindictive anti-Semitism and its baneful effects; and to bring in time the same curse on the Anglo-Saxon race as has fallen upon the Teuton and the Slav.

Whether this fulfills prophecy or not, it is to be resisted by every available means

and by everything and everybody that is truly Christian. For it is no creation of the imagination.

I have tried to save your space by the omission of much that demands utterance; and now that excision and compression have been exercised to the full, I submit that the matter is of such gravity, to the country, to the Jews, to the cause of God, as to justify the publication of this letter in the columns of your valued journal, in the hope that some definite steps may forthwith be taken by means of which Christian sympathy with, instead of antipathy to, the Chosen Race, may be demonstrated.

(From the issue of August 19, 1920.)

## Committee Chairman of Triennial Convention of Council of Jewish Women Announced

The Triennial Convention of the Council of Jewish Women will be held in Denver, Col., November 7 to 12 at the Brown Palace Hotel. A large attendance is expected. Mrs. David Benjamin, of Kansas City, Mo., is the chairman of the Program Committee; Mrs. Max Margolis, of Germantown, Pa., is the chairman of the Committee of Revision of the By-Laws; Mrs. Alex. Wolf, of Washington, D. C., is the chairman of the Committee on Resolutions; Mrs. D. Kempner, of Little Rock, Ark., is the chairman of the Committee on Credentials, and Mrs. J. E. Sommerfield, of Atlanta, Ga., is the chairman of the Committee on Rules.

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# The Bogus Documents

(Continued from page 652)

but it will perhaps suffice if I show how closely they follow one another in the central idea, common to both, that the Jews hope to accomplish their fell purpose by simulating sympathy with the proletariat and leading it into destructive and eventually suicidal political revolutions. Here are the main passages on this head:—

## GOEDSCHE.

'Our people are conservative, faithful to the religious ceremonies and customs, which have been bequeathed to us by our ancestors, but our interest exacts that we should simulate a zeal for the social questions which are the order of the day, especially those which deal with the amelioration of the condition of workmen. In reality our efforts should be directed to capturing this movement of public opinion. The blindness of the masses, their propensity to yield themselves to oratory as empty as it is sonorous makes of them an easy prey and a docile instrument of popularity and credit. We shall find without difficulty among our own people the expression of such factitious sentiments and as much eloquence as sincere Christians find in their enthusiasm. We must as much as possible sustain the proletariat and bring it within the reach of those who have money at their disposal. By this means we shall be able to raise the masses whenever we please, to lead them into upheavals and revolutions. Each of these catastrophes will advance by a long stride our own racial interests and will rapidly bring us nearer to our one great end—that of reigning over all the earth as it has been promised to us by our Father Abraham.'

## NILUS.

'We intend to appear as though we were the liberators of the laboring man come to free him from his oppression, when we shall suggest to him to join the ranks of our armies of socialists, anarchists, and communists. . . . We govern the masses by making use of feelings of jealousy and hatred kindled by oppression and need. . . . When the time comes for our Worldly Ruler to be crowned we will see to it that by the same means—that is to say, by making use of the mob—we will destroy everything that may prove to be an obstacle in our way. . . . The populace in its ignorance blindly believes in printed words and in erroneous delusions which have been duly inspired by us. . . . The mob is used to listen to us who pay it for its attention and obedience. By these means we shall create such a blind force that it will never be capable of taking any decision without the guidance of our agents placed by us for the purpose of leading them.'

So much for the literary history of the Protocols. Their political history is scarcely

less discreditable. They were not published because they were discovered—whether in the pages of Goedsche or elsewhere—but they were discovered because they were wanted for the ignoble purpose of a pogrom-weapon. In the first edition of his book, published in 1901, Nilus knew nothing of them, but was absorbed by the more abstract aspects of the problem of Antichrist. In 1905 occurred the Russian Revolution, and this was followed by the incendiary conspiracy of the Okhrana to stir up pogroms all over Russia and drown the new Constitution in a welter of Jewish blood. Nilus appears to have been employed by the Okhrana in this wicked campaign. At any rate, the Protocol first appeared at this date in the shape of small pamphlets or broadsheets, and they were only afterwards collected and incorporated in a second edition of Nilus's work as a *dénouement* of his theory of the Judeo-Masonic nature of Antichrist.

Nor has their rôle as a pogrom-weapon been confined to the year 1905. Quite recently abstracts of them were widely circulated in Denikin's and Koltchak's armies. They were printed in the Eparchial Library of Kostoff and were distributed by the remnants of the organization of Black Hundreds known as the Union of the Russian People. How effective they were for their murderous purpose we know from the horrible massacres of inoffensive Jews and Jewesses, which dogged the footsteps of Denikin's armies throughout South Russia.

But this was not the only sinister movement with which the Protocols seem to have been associated. The year in which they were first published in Russia was also the year of a very serious Russo-German intrigue against the formation of the Triple Entente; and here again these Protocols—or rather their argument—appear as one of the main weapons of the plotters.

It will be remembered that in July, 1905, the basis of an anti-British Alliance was secretly agreed upon by the Tsar and the Kaiser at Bjoerkoek. A few months later, while the Treaty was still incomplete, Count Lamsdorf proposed to the Tsar that advantage should be taken of 'the new friendly relations' with Germany to conclude an agreement between the two countries for combating the alleged Jewish and Masonic

peril. Now, the secret Memorandum in which this precious scheme was set forth and which the Tsar formally approved in January, 1906, is virtually a reproduction of the anti-Semitic argument which the alleged 'Protocols of the Elders of Zion' are designed to prove.

It is true that the Protocols themselves are not mentioned, but Count Lamsdorf is none the less positive, with the fabricators of those documents, that the Jews are the soul of the Revolutionary movement in Europe, that their 'principal aim is the all-around triumph of anti-Christian and anti-Monarchist Jewry,' that their millionaires subvention this movement with 'gigantic pecuniary means,' and that they are abetted in this enterprise by the Freemasons. The Protocols are indeed little more than a dramatic version of Count Lamsdorf's memorandum. It is difficult to resist the conclusion that in some occult way—perhaps not so very occult—Nilus's book was intended to serve the sinister ends of the pro-German foreign policy of Count Lamsdorf in the same way as it served the bloody purposes of the pogrom-mongers.

And now a few words about the English edition. Its history and aims are not quite as clear as those of the Russian original, owing partly to the circumspect anonymity in which its sponsors have veiled themselves. It is inconceivable that it is intended to stir up pogroms in this country, though the suggestion is not obscurely made in recent articles in the *Times* and the *Spectator*. More probably—as has already been hinted—it is part of a German intrigue to prejudice the German general elections in favor of the Militarist Reactionaries and perhaps even to justify the forcible upsetting of the present German Government by means of another Kapp *Putsch*.

Here is the evidence for this startling conjecture. The German Reactionaries have lately been putting all their money on anti-Semitism. Their publicity agencies in Charlottenburg and Munich have flooded the country with pamphlets denouncing the present Government as a Judaized Junta, the instrument of a far-reaching Judeo-Masonic conspiracy to ruin Germany and to involve the whole of Christian and Monarchical Europe in her fate.

This campaign has lately become official, and a paragraph has been inserted in the Electoral Manifesto of the German Nationalists—the party of Kapp and Lützow—formally adopting anti-Semitism as a plank in their platform. One of the aims of the party is to secure foreign sympathy and help, and they hope to do this by finding a common ground in anti-Semitism. In these circumstances the publication of 'The Jewish Peril' in England wears a disturbing significance, but it becomes much more disturbing when we find that simultaneously with it a German edition was published by the Charlottenburg Agency under the title, *Die Geheimnisse der Weisen von Zion*, with a dedication appealing not only to the German people but also to 'The Princes of Europe.' The object was clearly to get English support, and unfortunately the response was not long in coming.

On May 8th the *Times* was inveigled into publishing an article expressing alarm at the revelations of the Protocols and calling for an investigation. The delight of the German Reactionaries knows no bounds. It was voiced by Count Reventlow in a long article in the *Deutsche Tageszeitung* of May 17th welcoming the *Times*'s acceptance of the Jewish peril as an indication that English public opinion was beginning to recognize the righteousness of Kapp & Co. in their resistance to the Ebert régime and what the Court called the 'pax Judaica.' Whether the translators and editors of 'The Jewish Peril' have consciously lent themselves to this intrigue, which is part of the German Reactionary plot to upset the Treaty of Versailles and perhaps plunge Europe into another war, cannot be said. But assuredly the worst suspicions are permissible so long as these gentlemen elect to skulk in the *coulisses* and shrink from responsibility for their scrubby handiwork. Even Titus Oates had the courage of his forgeries. London, June 12, 1920.



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## LAYMEN WHO WILL CAMPAIGN FOR JUDAISM ANNOUNCED

### "Flying Squadron" Will Begin Forty-Day Tour November 4

A "flying squadron" of one hundred prominent Jews, business men, bankers, educators, and philanthropists, headed by Julius Rosenwald, Mortimer L. Schiff, Congressman Julius Kahn, and others of international note, will start on November 4 on a forty-day tour of the principal cities of this country to bring the message of rejuvenated Judaism to the Jews of America, and to talk of the aims of the Union of Hebrew Union Congregations, to revive the spirit of Judaism. The "flying squadron" is the first gun in a \$3,500,000 campaign which is being launched by the Union for the support of the Hebrew Union College at Cincinnati, for the extension of synagogue activity and Jewish education throughout the country, and for the protection of the Jew's civil rights throughout the land.

Among the members of the "flying squadron" of laymen who will carry the banner of Judaism are: D. Ellis, L. Kerstein and F. Vorenberg, of Boston; Judge J. Brenner, M. B. Schmidt, M. Steinbrink, of Brooklyn; T. Hofeller and H. Wile, of Buffalo; M. Friest and A. V. Williams, of Charleston, S. C.; I. Cohen, N. Herzog, B. M. Engelhard, J. Rosenwald, J. Schnadig and C. Weinfeld, of Chicago; Morris Westheimer, A. M. Cohen, O. Berman, R. Mack, A. Mack, Wm. Ornstein, E. Pollak, M. Seasongood, S. S. Strauss and L. Wise, of Cincinnati; Fred E. Bruml, A. Leventhal, B. Lowenstein and B. Mahler, of Cleveland; S. Lazarus and Max H. Rieser, of Columbus, O.; I. Hirsch, of Cumberland, Md.; J. K. Nexter and A. L. Kramer, of Dallas; Harry Lehman, of Dayton; M. Samish, of Des Moines; Milton M. Alexander and I. Goldberg, of Detroit; L. D. Freiberg, H. D. Fuerst and M. Krohngold, of Akron; C. M. Stern and S. Rosendale, of Albany; I. Schoen, of Atlanta; M. Schwartz and G. Zork, of El Paso; M. Schaffner and I. Sobel, of Erie, Pa.; S. Ichenhauser and I. Salm, of Evansville, Ind.

H. Gernsbacher, of Ft. Worth; E. Sternberger, of Greensboro; Felix Kahn, of Hamilton, O.; M. Friedlander and J. Hyman, of Hazleton, Pa.; G. G. Altman, of Helena, Ark.; Maurice Hirsch and Maurice Epstein, of Houston; M. Broh, of Huntington, W. Va.; G. A. Efroymsen and S. Kiser, of Indianapolis; D. Benjamin, of Jacksonville; J. L. Lorie, Al C. Wormser and T. Lyons, of Kansas City, Mo.; Chas. Mayer and R. P. Pepperberg, of Lincoln, Neb.; M. Newmark, of Los Angeles; I. W. Bernheim and B. S. Washer, of Louisville; M. Michael, of Macon, Ga.; E. Gates, of Memphis; A. L. Salzstein and C. L. Aarons, of Milwaukee; J. Weil and I. H. Ruben, of Minneapolis; L. Schwartz, of Mobile; Maxwell Goldstein of Montreal; Nathan Cohn, of Nashville; Herman L. Karpeles, of Newark; Harry W. Asher, of New Haven, Conn.

Daniel P. Hays, N. H. Levi, F. L. Guggenheimer, M. L. Schiff, M. L. Schallek, Ludwig Vogelstein, Benj. Altheimer and Max J. Kohler, of New York City; Moe Levy, of Norfolk; Leon Levy and G. A. Paul, of Oklahoma City; M. Simon, of Paducah, Ky.; A. Wolf, of Philadelphia; Sam L. Levine and B. B. Weil, of Pine Bluff, Ark.; M. Rauh, A. J. Sunstein and A. Leo Weil, of Pittsburgh; Wm. Newcorn and H. Schwed, of Plainfield, N. J.; B. Feinberg, H. Schneider and Dr. Leo F. Schiff, of Plattsburgh, N. Y.; Mrs. Cæser Misch, of Providence; Wm. Perlstein, of Raleigh; E. I. Kaufman and L. J. Sondheim, of Reading, Pa.; S. Hassenbush and H. Block, of St. Joseph, Mo.; S. J. Russack and E. Mayer, of St. Louis; Hon. J. Kahn, H. L. Mayer, J. C. Altman, Judge I. M. Golden and Col. Harris Weinstock, of San Francisco; N. Eckstein and Emanuel Rosenberg, of Seattle, Wash.; G. M. Salzer, of Springfield, O.; F. A. Levy, of Syracuse; H. A. Kaufman, of Tacoma, Wash.; J. Hirsch, of Vicksburg, Miss.; J. I. Peyser and M. D. Rosenberg, of Washington; M. Sonneborn, of Wheeling, W. Va.; M. Jacobi, of Wilmington, N. C.



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# From the Four Corners

*News of People and Events*

The third triennial convention of the Council of Y. M. H. and Kindred Associations will be held at the New York Y. M. H. A., Ninety-second street and Lexington avenue, on October 23 and 24.

The Jewish congregation at El Paso, Tex., recently celebrated the twentieth anniversary of its existence, as well as Rabbi Martin Zielonka's twentieth anniversary as their rabbi. There was no formal celebration to mark the event.

Edward A. Filene, Boston businessman and member of the Chamber of Commerce of the United States, on October 4 returned from Europe, where he helped to plan an International Chamber of Commerce.

To meet the rush of work at Ellis Island caused by the influx of immigrants, Assistant Secretary Post of the Labor Department directed that 133 additional employes be added to the force. The increase was ordered as a result of a visit to Ellis Island by Mr. Post, who said the situation there was one which would take many months to overcome.

Mr. James Speyer, the well-known New York banker, presented to the University of Frankfurt-am-Main one million marks in memory of his sister, the late Mrs. Beit von Speyer. Mr. Vogt, *Oberbuergermeister* of Frankfurt, in expressing thanks to Mr. and Mrs. Speyer for their many generous gifts to the city, presented to Mrs.

Speyer, in behalf of the city council, an artistic etching of the Frankfurt City Hall.

Manischewitz & Co., of Cincinnati, the matzoth bakers, issued a Jewish Calendar for the New Year, the feature of which is the placing of the Hebrew date next to the Georgian date, so as to enable instant comparison. The calendar can be hung on the wall.

The Central Committee of the Polish Socialists has sent the government a resolution of protest at the suppression of the press and the persecution of the civil population. The resolution declares that the internment of Jewish soldiers seriously damages the interests of the state and calls upon the government to punish those officials who are guilty of these acts of persecution.

Elma Ehrlich Levinger, a frequent contributor to these columns, has been awarded a prize of \$250 by the Drama League of America for the best one-act play dealing with a Biblical subject. The first prize, for which only longer plays were eligible, was not awarded, as the judges unanimously considered Mrs. Levinger's play, "Jephtha's Daughter," the best of the 150 plays submitted. Mrs. Levinger is the wife of Rabbi Lee J. Levinger, executive director of the Ninety-second street Y. M. H. A., of New York.

### Mrs. Sporborg in Montreal

At the earnest solicitation of the Montreal Section of the Council of Jewish Women, Mrs. William D. Sporborg, president of the New York Section, addressed the Montreal Section at its open meeting on October 6. Her subject was "The Benefits of National Affiliation." The audience was large and representative, and Mrs. Sporborg's address was received with enthusiasm. She was the guest of honor at a luncheon given on the 7th.

### Zionists Will Remodel Organization

Remodeling the Zionist Organization of America to enable it to elicit the maximum support from the Jews of this country in the actual work of building the Jewish Homeland in Palestine, in accordance with the action of the Peace Conference, is one of the important matters which will be proposed at the twenty-third annual convention of the Zionist Organization of America, scheduled to begin in Buffalo, N. Y., on Thanksgiving Day, November 25. Election of delegates to the convention began last Sunday and will be held also on October 17 and 24.

### TO GUARD PALESTINE LAND

#### New Regulations Prohibit All Speculation in It

LONDON, Oct. 9.—Regulations governing all land transactions have been issued by the British Administration in Palestine and are so framed as to prevent every form of land speculation, says a dispatch from Jerusalem.

All transactions outside of three-year leases must be registered through the administration and are not legally binding until confirmed by the administration. Purchases of land can only be made on condition that a purchaser will cultivate the ground. Special provisions are included for the protection of the small farmer and the Government imposes a tax of 3 per cent on sales not involving mortgages and only 1 per cent when mortgages are involved.

JERUSALEM, Oct. 8 (Jewish Telegraphic Agency).—Speaking today at the first annual meeting of the Pro-Jerusalem Society, of which he has been elected honorary president, Sir Herbert Samuel, British High Commissioner for Palestine, made a reference to the revived industries of Palestine and expressed his belief that in the near future they will undergo a rapid development.

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EPITAPH

(On a commonplace person who died in bed)  
 This is the end of him, here he lies:  
 The dust in his throat, the worm in his eyes,  
 The mould in his mouth, the turf on his breast;  
 This is the end of him, this is best.  
 He will never lie on his couch awake,  
 Wide-eyed, tearless, till dim daybreak.  
 Never again will he smile and smile  
 When his heart is breaking all the while.  
 He will never stretch out his hands in vain,  
 Groping and groping—never again.  
 Never ask for bread, get a stone instead,  
 Never pretend that the stone is bread;  
 Nor sway and sway 'twixt the false and true,  
 Weighing and noting the long hours through.  
 Never ache and ache with the choked-up sighs;  
 This is the end of him, here he lies.

—By AMY LEVY (1861-1889), a poetess represented in *Modern British Poetry*, edited by Louis Untermeyer and published by Harcourt, Brace and Howe.

WE HEAR FROM JANE MANNER

An interesting letter has reached us from Jane Manner, the well-known public reader—we will not say “elocutionist.” The latter term has something stagey about it, a suggestion of a bewhiskered tragedian reciting “Hamlet” or a very young sub-deb sawing the air as she recites “The Curfew Shall Not Ring To-night.” And Jane Manner’s work is finished, sufficiently artistic to conceal artifice.

Parts of her letter follow:

“I came home on the ‘Lafayette.’ . . . During my week in England I met Lady Astor, Lady Geddes, sat near Krassin when we both had tea on the terrace of Parliament Houses, spent lovely hours at Mr. Israel Zangwill’s home, having luncheon with him, Mrs. Z. and their three lovely children, and had dinner with Claude Montefiore, his wife and son on their 300-acre estate. ‘The Cockpit’ is Zangwill’s new play for which I have exclusive reading rights. . . .”

Miss Manner may be heard in dramatic readings at the Brooklyn Academy of Music on November 23.

COHENS AND LEVYS, TAKE NOTE

The fact is, most of our names of which we are often so proud are screamingly funny or prosaically commonplace when we stop to think of them. We are named after occupations, such as Draper, Fuller, Fowler, Singer, Piper, Harper, Baker, Porter, Wright, or Smith; we are topographically named after places such as Hill, Wood, Lea, Field; we are Churches and Houses and Kitchens; we are Hammers and Guns and Mallets and Swords; we are coins, cereals, flowers, fruits, colors, virtues, vices, seasons; we are sometimes plainly insulted, and are called to our faces by some nickname denoting a physical characteristic, such as Whitehead, Peabody, Cruikshanks, Doltle—*or* Pinoodle.—N. P. DAWSON, in *The Globe*.



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A TRIBUTE TO A JEWISH SOLDIER BOY

We should be glad to see more letters like this one of Mr. Stebbins' appearing in the public press throughout the country. Fair-minded non-Jews of the type of the writer can do much to aid in arriving at a just appraisal of the Jew. The writer makes a common error of using “Jew” as an adjective. The letter follows:

Editor *Globe*:—After reading Congressman Siegel's letter to Messrs. Kadey and Kaley I want to relate one little experience of mine in Camp Meade, October, 1918, and tell the world that there are rotten Irishmen, rotten Englishmen, and rotten of every race as well as Jews. There are good people in every race, and if one is a real American he won't be prejudiced against any race or creed.

I was one of the unfortunate fellows of the drafted army laid up with the influenza and was in a temporary field hospital in Camp Meade. The doctor captain was a regular army hard-boiled physician and he had as sergeant in charge of the hospital a Swede, who was a ticket taker in a circus. His aid was a young Jewish lad, who was a chiropodist in civil life, and, believe me, if it had not been for this Jew boy we all would have died. He knew his busi-

ness and could tell a fever better than the captain. The captain came around twice a day and asked the Swede how we all were. The Swede sergeant did not know anything of temperatures or heart pulse. The captain found that out about two weeks after it was too late, because boys were dying by the score. The Jew boy was afraid to tell the sergeant he was a jackass or could not be of any use or else he would get the pan or kitchen, but he worked among us as bravely as any fighter. He helped the colored boys, Italian boys and Southern boys, among whom all kinds of religions were represented, and the best he got was a high private's badge and a skull from this captain doctor.

I met him afterward and all he said was: “This is some army, and I did the best I could. I thought many times of the mothers of the boys who passed away and said, ‘Well, I am also an American mother's son and so I am going to do my damndest to save other mothers' sons.’”

He did. All credit to this Jew lad!  
 H. B. STEBBINS.  
 New York, September 10.

The Akron Hebrew Congregation has presented its rabbi, Rabbi David Alexander, with a Dodge sedan and has made provision for its upkeep and the payment of the insurance.

**AA**

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New York City

Three independent candidates for the Republican nomination for Justice of the Supreme Court, Morris S. Schector and Ralph V. Wechsler, Republicans, and Joseph R. Clevenger, Democrat, issued an appeal to their supporters last Sunday to vote for Isidor Wasservogel, one of the candidates who defeated them in the Republican primaries.

**City Honors E. F. Goldman With Flag**

In recognition of his services to the city in organizing the Columbia University concerts in 1918 and furnishing music in parks and hospitals, Edwin Franko Goldman, leader of the Goldman Concert Band, received a flag of the City of New York during his concert in Carnegie Hall on October 10. Corporation Counsel O'Brien, heading a committee of municipal officials, spoke in Mayor Hylan's absence, expressing the gratitude of the city government and the community at large toward Mr. Goldman.

**Sisterhood of Cong. B'nai Jeshurun Reorganized**

The first official meeting of the reorganized Sisterhood of Congregation B'nai Jeshurun was held Thursday afternoon, October 7, in the newly acquired Community House, corner Eighty-eighth street and West End avenue. The following officers were elected: Mrs. S. Sarnoff, president; Mrs. Levy and Mrs. S. Harris, vice-presidents; Miss F. Lillianthal, recording secretary; Mrs. Ph. Walcoff, financial secretary; Mrs. I. Goldstein, corresponding secretary, and Mrs. H. Levey, treasurer. The plans for the year's work were discussed. The first Thursday of every month is to be principally in the nature of a business meeting. The second Thursday is to be devoted to an educational program. The third to a social program, and the fourth will be a sewing afternoon.

**"Special Field" Clubs Active at Y. M. H. A.**

A Friday Evening Club for the discussion of topics of Jewish interest is being organized at the Ninety-second Street Y. M. H. A. to meet every Friday evening after the religious service. This is one of a number of clubs dealing with special fields—music, art, dramatics, advertising, business and literature, which are beginning their annual progress in the Y. M. H. A.

A very efficient organ for encouraging inter-club activities are the central organizations, which have already started their new program for the year. For the Junior Clubs there is the General Organization; for the Intermediates there is the League of Presidents, and the Seniors are working on their plans for an Executive Council.

**PULPIT TOPICS**

**THE NEW SYNAGOGUE**, Broadway at Seventy-sixth street. Rabbi Ephraim Frisch. Friday evening, at 8:15, "Henry Ford and Others;" Sabbath morning, 10:30, "The Flood and the Rainbow."

**RABBI B. ROSENSON** resigned as Rabbi of Congregation B'nai Jacob of South Brooklyn, to accept the appointment to the pulpit of Congregation Oheb Zedek, of Pottsville, Pa.

**B'NAI JESHURUN**, 257 West Eighty-eighth street. Rabbi Israel Goldstein. Friday evening, at 6, sermon to be announced. Sabbath morning, at 9:30, on the Portion of the Week.

**ADATH ISRAEL**, 551 East 169th street. Rabbi Norman Salit. Friday evening, "The Flood and Babel. Legends or Facts?"

**KEHILATH JESHURUN**, 117 East Eighty-fifth street. Rabbi E. L. Solomon. Services Friday evening and Sabbath morning.

**SINAI TEMPLE** of the Bronx, Stebbins avenue and East 163rd street. Rabbi Max Reichler. Friday evening, "Who Is an American?" Sabbath morning, "The Rainbow."

**Y. M. H. A.**, 148 East Ninety-second street. Dr. Jacob Kohn will speak Friday evening.

**HEBREW TABERNACLE**, Broadway and 158th street. Edward Lissman and I. Mortimer Bloom, Rabbis. Friday evening, Dr. Bloom on "A Hand in the Dark;" Dr. L. J. Simmonds, Superintendent of the Hebrew Orphan Asylum, on "The Care of Children in Institutions." Sabbath morning, Dr. Bloom on "Above the Flood."

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## Musical Instruction for Minors

By PAUL KATZNER

The change in the character of a child influenced by music is magical. To cite all the cases that have come to my attention would require a volume, and cannot be done here. But I shall try, in the brief space allotted to me, to present a few incidents to illustrate my point.

A little girl of about nine, with a music book under her arm, was leaving the music school I was managing on the East Side,

The writer of this article organized in 1905 the Children's Musical Alliance, with the first branch at 307 Henry street, where children even of the poorest of families received either piano or violin lessons for fifteen cents a lesson, and were allowed to practise on the pianos free. He had an opportunity to observe at close range the growth of children's musical appreciation.

crying bitterly. I called her back and asked her why she was crying. A stronger girl had pushed her off the piano stool, she said, thereby depriving her of the chance to practice. To calm her, I promised to let her use a piano in a few minutes, and she would be able to practice as long as she pleased. The joy expressed in the eyes of the child would defy the best painters—and she was a beginner.

Another time a boy of about eleven, thinking that a girl with a higher number got ahead of him to the piano, in his anger gave the girl a vicious pull by her hair. To his sorrow, I noticed his action. I walked over to him, opened the door, and told him never to show up in the school again. Two days later he appeared with his mother, who pleaded for his readmittance. The boy apologized to the girl and promised he would never offend again. He kept his word, and was playing at our anniversary concert six months later.

Not every child was qualified to play at our concerts, or even before small groups of friends. Out of 100 children applying for music lessons, for instance, probably thirty or forty remained after four months. Of these, only three or four were fairly well talented, so that after a while, the rest stayed away. They had no patience to practice the difficult lessons.

More than once one little girl or another came to me complaining that her teacher gave her only three lines to study, and delivering to me an ultimatum from her mother that if I do not see that she gets more lines, she would not come to the school again. It happened that the complainants could not learn even three lines at a time, so I sent word to the mothers that lines are sold in grocery stores.

Other children, again, were so gifted that I wished I could send a piano to their homes to practice on. A mother with a girl of about ten came into the school at one time, to watch how the children are taught. She saw three or four teachers, seven or eight pianos, and about a dozen pupils. Approaching me slowly, she asked: "Tell me, please, can my child learn here any music?" I asked her whether her daughter knew any music, and she answered no. "You may rest assured," I told her, "that your little girl will surely not forget any music here."

The manners and language of the children seeking musical tuition was, in general, good, except in a few cases, where vulgarity was noticeable. These children were quickly eliminated from the classes, before they had a chance to impair others. It is to be borne in mind that I am writing of experiences with children in the densely crowded Jewish districts.

## Additional Tributes to J. H. Schiff

### Beth Israel Hospital

By JOSEPH H. COHEN, President.

Jacob H. Schiff was the philanthropist of the world. The present and future generations will appreciate Mr. Schiff when they have caught up with his standard of service.

Mr. Schiff was broadminded, tolerant and his benefactions were extended to non-Jewish institutions, even to those managed by people with strong antipathies for the Jewish race. He was kind-hearted and espoused the cause of all the lowly. His life was dedicated to humanity in general without regard to race or religious doctrine.

He was a valiant friend of the Jew, for he himself was a real Jew, with a Jewish heart and he knew the needs of the Jewish people and how to interpret their ideals. He was the apostle of "zodoka"; the exponent of personal service.

Mr. Schiff gave the Beth Israel Hospital encouragement and energy that enable it to go on with its work in its Jewish way. At all times, and on all occasions, Mr. Schiff expressed his recognition of the need of an Orthodox Jewish Hospital with modern facilities among the population that requires such an institution. He frequently spoke of his gratification that an institution like Beth Israel Hospital is located right in the midst of the teeming tenement house population of this city. Our progress and steadfast adherence to the spirit of service which guides us was in no small measure due to the stimulation given us by Mr. Schiff.

While we shall not soon see his like again, the spirit of Jewish service he engendered will live forever; it is spirit that rules the world.

### Jacob H. Schiff—Fellow-Worker

By HENRY H. ROSENFELT,

National Director, American Jewish Relief Committee

The generosity of Jacob H. Schiff in regard to his many philanthropies is very well known to the public. But few knew of his larger service—his willingness to serve, shoulder to shoulder, with younger men in any humanitarian project without regard to race, color or creed.

Mr. Schiff was not a well man for many months, yet his voice and his pen were day

and night at the service of the American Jewish Relief Committee in its work of raising millions of dollars for the war sufferers in Poland and elsewhere.

A brief year ago, during a very protracted spell of zero weather, he insisted on journeying to Chicago to deliver a promised address which was a vital aid in securing Chicago's contribution of two million dollars to our fund. His charm of personality attracted thousands of people to him wherever he went and even the worst misanthropes have been known to give amazing sums to charity after Mr. Schiff had grasped their hand and spoken a few kindly words.

He kept in constant touch with the work of the American Jewish Relief Committee and when he discovered that a certain city was lagging behind in its results, he promptly communicated with the leaders urging them on.

### Felix M. Warburg Returns

Felix M. Warburg, chairman of the Joint Distribution Committee, returned from Europe on the "Aquitania" on October 9. He denied categorically that he had expressed himself as opposed to further Jewish immigration in America.

Mr. Warburg said he heard of Jacob H. Schiff's death while he was in Hamburg, Germany was stirred by the news.

Regarding the decedent's "neglect" to provide for the Joint Distribution Committee, Mr. Warburg said that the will was made before the beginning of the war. Mr. Mortimer L. Schiff and himself, Mr. Warburg added, would do their duty by the Jews for that and other causes, in the spirit of the great philanthropist, when the proper time would come.

A memorial service for the late Jacob H. Schiff will be held at the Y. M. H. A., Ninety-second street and Lexington avenue on Friday night, October 29, at 8 o'clock. The speakers will be Justice Irving Lehman, Rev. Dr. Samuel Schulman, Rev. Dr. Jacob Kohn. Rabbi Lee J. Levinger, executive director, will read the service. A special musical program will be presented.

Assistant District Attorney Lewis A. Abrams of New York, after serving four and one-half years under District Attorney Swann, has announced his resignation. He will practice law.

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## JEWISH CALENDER

5681

New Moon—Kislev.....	Fri.,	Nov. 12
Hanukah—Kislev 25.....	Mon.,	Dec. 6
New Moon—Tebet.....	Sun.,	Dec. 12
Fast of Tebet—Tebet 10.....	Tues.,	Dec. 21
		1921
New Moon—Shebat.....	Mon.,	Jan. 10

First New Moon Day—Adar, Tues.,	Feb. 8
First New Moon Day—Adar Shenit,	Thurs., Mar. 10
Fast of Esther—Adar Shenit 13,	Wed., Mar. 23
New Moon—Nisan.....	Sat., Apr. 9
Passover—Nisar 15.....	Sat., April 23
First New Moon Day—Iyar Sun.,	May 8
33d Day of Omer—Iyar 18..	Thurs., May 26
New Moon—Sivan.....	Tues., June 7

Feast of Weeks—Sivan 6...Sun.,	June 12
First New Moon Day—Tammuz..	Wed., July 6
Fast of Tammuz—Tammuz 17,	Sat., July 23
New Moon—Ab.....	Fri., Aug. 5
Fast of Ab—Ab 9.....	Sat., Aug. 13
First New Moon Day—Elul..	Sat., Sept. 3
New Year—Tishri 1.....	Mon., Oct. 3



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**T**HE fashionable sections, a few weeks hence, will be the scene of great social activity. Summer shutters are being taken down from the many residences that house New York folk and there is no disputing the fact that the coming season will be one of the most brilliant in the history of metropolitan society.

In the ballroom of the St. Regis on Wednesday evening, Miss Theresa Bruckner, daughter of Mr. and Mrs. Max Bruckner, of 310 West Eighty-sixth street, was married to Mr. Stanley L. Weil, son of Mrs. Leopold Weil, of this city. The Rev. Dr. Rudolph Grossman performed the ceremony in the marble ballroom, under a bower of chrysanthemums, leading up to which was an aisle marked off with high standards festooned with pink and white roses and white satin ribbon. The bride, who walked with her father, wore a gown of white satin and court train, over which was draped rare old lace, an heirloom in the family. Mrs. Arthur Marx was matron of honor, and the Misses Helen Brandt, Lucille Frank, Rhea Frank and Ruth Uiman were the bridesmaids. The bridegroom's brother, Mr. Emanuel J. Weil, was best man, and the ushers were Messrs. Harold M. Brummer, Charles H. Bruckner, Samuel Hornthal and Arthur G. Weil.

Another wedding that same evening was that of Miss Therese A. Steinhardt, daughter of Mrs. Adolph Steinhardt, of 23 East Ninety-second street, and Mr. William Rosenblatt, of this city and London. The ceremony, which took place at 6 o'clock at the Hotel Gotham, was performed by the Rev. Dr. Judah L. Magnes.

The marriage of Miss Sarah Harriet Haas, daughter of Mr. and Mrs. F. S. Haas, of this city and Tarrytown, and Mr. Carl Robert Sadowsky, son of Mr. and Mrs. R. Sadowsky, of this city and Irvington-on-the-Hudson, was celebrated on Wednesday evening at Dekmonico's. The Rev. Dr. Mordecai M. Kaplan, of the Theological Seminary, performed the ceremony, during which Cantor Josef Rosenblatt and a choir of twenty sang. Immediately after the wedding, the bridal pair left for their honeymoon and upon returning will make New York their home.

Lieutenant and Mrs. David Kassman (Lillian Affachiner) have recently returned from their honeymoon in Bermuda. The young couple were married on June 27 last at the home of the bride's parents in Brooklyn.

On Tuesday evening, October 19, at 6 o'clock, the marriage of Miss Ethel Sara Levin, daughter of Mr. and Mrs. Henry Levin, of 309 West Ninety-third street, and Mr. Meyer Nebenzahl, of Far Rockaway, L. I., will be celebrated at the Hotel Peter Stuyvesant, New York.

The marriage of Miss Edith Joyce Brodek, daughter of Mr. and Mrs. Charles A. Brodek, of Far Rockaway, L. I., and Mr. Jack Marqusee, took place at the Hotel Gotham, Fifth avenue and Fifty-fifth street, on Monday evening, at 6:30 o'clock. Rabbi Isaac Landman, officiating.

Mr. and Mrs. Arthur Behal have returned to their home in Far Rockaway from an extensive trip through the West, during which Mrs. Behal spent several weeks with her parents, Governor and Mrs. Simon Bamberger, of Salt Lake City, Utah, and Mr. Behal visited China and Japan.

Dr. and Mrs. H. Pereira Mendes are at present in Nice, France, and enjoying good health. They expect to remain at this southern resort for the entire winter.

Mr. and Mrs. Albert Morreau, of Cleveland, are visiting Mr. and Mrs. Isaac S. Heller, of Woodmere, L. I.

Mr. and Mrs. Maurice Hartman, of Hartford, Conn., have announced the engagement of their daughter, Miss Fauchon Hartman, to Mr. Benjamin Rottenberg, of 112 Cathedral parkway, this city.

After visiting his children on Long Island and Manhattan, Dr. Louis H. Landman, of Cincinnati, Ohio, sailed on board the Imperator on Thursday afternoon, October seventh, for an extended trip through France, Italy, Egypt and Palestine.

Mrs. J. Rossbach has returned to the Hotel St. Regis, after passing the summer at Elberon, New Jersey.

Mr. and Mrs. Jesse I. Straus sailed for Europe on October 1 on board the "Mauretania" for about two months' stay. They will pass four weeks in Paris and almost as long a time in London.

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## Society and Its Doings

With the waning of the golf season, preparations are being made at the various country clubs for the fall and winter sessions of trapshooting. Various tournaments to be held during the entire shooting season have been arranged and many handsome prizes will be awarded.

Mr. and Mrs. Leopold Stern, of 27 West Eighty-seventh street, have closed their summer home at West End, New Jersey, and are in town.

Mr. and Mrs. Louis S. Stroock, who have been spending the summer at Davenport Neck, in Westchester County, are now occupying their home at 525 West End Avenue.

Mr. and Mrs. Alfred C. Woolner, who have been spending the summer at Woodmere, L. I., have returned to their home at 225 West Eighty-sixth street.

Mr. and Mrs. Sylvan Robison have returned to their new home at 495 West End avenue. They have been spending the summer at Belle Harbor, Long Island.

Miss Annette Kohn has returned to her home, 7 East Ninety-third street, after a summer spent at Dobbs Ferry, New York.

Mr. and Mrs. A. M. Turkeltaub, who have been at Far Rockaway, are now occupying their home at 740 West End avenue.

Among those who arrived last week on the White Star liner *Olympia*, coming from Southampton, were Mrs. Jules Bache, Mrs. E. Epstein and son, Edward; Mr. David Crystal, Mr. Mischa Elman, Mr. and Mrs. J. F. Fisher, Mr. William Edelstein, Mr. and Mrs. M. Guggenheimer, Mr. and Mrs. Daniel P. Hays, Mr. and Mrs. Samuel Sachs, Mrs. William Salomon, Mr. and Mrs. James Speyer, Mr. and Mrs. A. Solomon, and Miss Harriett Solomon, Mr. and Mrs. Emmanuel Rothschild, Mr. and Mrs. F. Silva, Mr. and Mrs. C. Lindenberg, Mr. Rudolph Loeb, Mr. Charles R. Loeb, Mrs. J. Levy, Mr. Persach Nowak, Mrs. F. Levy, Mrs. R. Mandel, Mr. Rudolph Krause, Mr. Walter Hertz, Mr. Max Hertz, Mr. Joseph Holzman, Mr. George L. Goodman, Mr. Jacob Friedman, Mrs. R. Bloom, Mr. M. Blumgardt, and Mr. and Mrs. Charles E. Aaron.

Mrs. Rosalind Newfield, of 432 West 160th street, has announced the engagement of her daughter, Stepha, to Mr. Marcus Penn, of Springfield, Mass.

Mr. and Mrs. Zelig A. Van Raalte, of 26 West End avenue, have announced the engagement of their daughter, Miss Adele Van Raalte, to Mr. Munroe S. Jacobs, son of Mr. and Mrs. Samuel Jacobs, of 27 West Eighty-fifth street. Mr. Jacobs is a graduate of Yale, class of 1916, and during the War he served as an ensign in the Naval Air Service.


Seen in the audience of the first of the series of concerts of the National Symphony Orchestra, held at Carnegie Hall on Friday evening, the eighth, were Mr. and Mrs. Charles S. Guggenheimer, Mrs. Samuel Untermyer, Mr. and Mrs. Otto H. Kahn, Mr. Alvin Untermyer, Mr. and Mrs. Walter J. Salmon, Mr. Daniel Frohman, and Mr. Arthur Sachs.

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**Society and Its Doings**

Mr. and Mrs. Simon Baruch are now in their home on West Seventieth street, after spending the summer at Elberon, N. J.

Mr. and Mrs. Israel Unterberg have closed their summer home, "Wat Jean Hill," at Wave Crest, L. I., and are occupying their house at 11 West Eighty-sixth street.

Mrs. A. F. Lauterbach has returned from Briar Cliff Lodge to her apartment at 761 Fifth avenue.

Mr. and Mrs. James Speyer have returned after an extended stay in Europe.

Mr. and Mrs. Daniel Weil and family are stopping at the Hotel Hamilton. They have closed their Far Rockaway home for the winter season.

Mr. and Mrs. Charles Schwartz, of Lord avenue, Inwood, have returned to their New York home.

Mr. and Mrs. S. Friedman and family have returned to their New York residence after a summer in their cottage at Simis Beach, L. I.

Mr. Fred Kaufman and family, who spent the summer in their cottage at Woodmere, have returned to their home in Manhattan.

Mr. and Mrs. L. Hausman and family have gone up-State prior to taking up their winter residence in this city. During the summer they occupied their home at Far Rockaway, L. I.

Mr. and Mrs. S. Mendelsohn and family have returned to their winter home in New York, after being at their Woodmere home all summer.

Mr. and Mrs. Charles Edwin Fox have returned from Kennebec Lodge, Me., to their home in Philadelphia. Other returned Philadelphians are Dr. and Mrs. Jau F. Schamberg, who were at White Sulphur Springs; Mr. and Mrs. Julius C. Levi, Mrs. Julian A. Hillman, Mr. and Mrs. Samuel P. Weinberg, Mr. and Mrs. Joseph Seidman, Mr. and Mrs. Alex Strouse, the Hon. and Mrs. Isadore Stern, and Mr. and Mrs. Simon Weil.

**Sisterhoods that Organize Congregations**

**Women Devote Time and Money to Institutional Affairs**

In the wonderful development of Jewish congregational life in America today, the Temple Sisterhoods have been a vital factor. Most of the Sisterhood efforts are designed to foster, directly or indirectly, the spiritual and social life of the Temple. Some of the organizations are the chief supporters of the congregations with which they are affiliated; others even founded the congregations.

A worthy example of how women's organizations aid their Temples is seen in the Sisterhood of the New Synagogue, New York City. In accordance with the purpose for which the society was formed in 1915, the members have become an integral part of the New Synagogue. They are on the Temple Board; they are raising money for the Synagogue building fund, each in her own way; and in the membership drive they enrolled 100 new members in the congregation.

Increased attendance at Saturday services was the result of the activity of a committee from the Sisterhood and decorations for the altar were provided with Sisterhood funds. The singing of hymns at meetings has fostered congregational singing in the Temple.

The devotion of time and money to the Temple has not left the society at a loss for the wherewithal to conduct other activities. The women meet weekly to sew for a non-sectarian maternity clinic and the United Hebrew Charities. They also produced their quota of garments for the war-ravished children of Poland. During the past season donations of money were made to the Henry Street Settlement, the Jewish Chautauqua and the Jewish Institute for Religious School Teachers. A Memorial Fund was created to provide a scholarship for the Hebrew Union College.

Numerous instances of how Temple Women's Societies contributed to the welfare of their congregation are found in a resume of the activities of the Keneseth Israel Sisterhood, Philadelphia, Pa., during the past year. The Music Committee of the Sisterhood gave its services in the Temple during the Summer. The Hospitality and Sociability Committee acquits itself wonderfully when the Congregation meets at social gatherings as guests of the Sisterhood. One or two religious committees welcomed strangers, especially out-of-town college students, within the Temple.

The Religious School of Keneseth Israel Temple owes its improved class attendance last season to the work of the Sisterhood's Religious School Committee. The society, co-operating with the United Hebrew Charities, through its Social Service Committee, obtained a number of donations to send a blind student through college. The Sisterhood affiliated with other denominational women's associations in the city for the purpose of effecting better housing conditions in Philadelphia.


During the past season B'nai Israel Sisterhood, of Salt Lake City, Utah, improved the Temple property and removed the congregation's indebtedness to a large extent. Additional sums were expended for fitting celebrations of the holidays for the pupils of the religious school.

**DANCE TO AID CHILDREN**

**Young Folks League Arranges Affair on Twenty-fifth Anniversary**

The Young Folks League for Aid to Hebrew Infants, an association composed of 1,400 young ladies and gentlemen, whose efforts are put forth for the alleviation of unfortunate and indigent children, will hold a Banquet and Dance in the Grand Ball Room of the Hotel Pennsylvania on Saturday evening, October 23, in commemoration of its Twenty-fifth Anniversary.


This organization has done yeoman ser-



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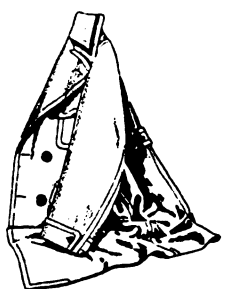
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vice during its twenty-five years of existence in behalf of the mission for which it is dedicated.

Among the eminent guests who have accepted invitations to deliver addresses on that occasion are Hon. Abram I. Elkus, Rev. Dr. Nathan Krass and others. It is expected that Gov. Smith will also be present.

The committee in charge is exercising every effort to make this a most enjoyable and successful function. From the reservations already received a large gathering is expected.

**Forgery—Says Dr. Reinach**

(Continued from page 651)

all the groups of people composing former Russia none suffered as cruelly from the Bolsheviks as the Jews. The Russian liberal government which had emancipated the Jews in 1917 was the same which was overthrown by the Bolsheviks with the help of the former secret police of the Czar. Though Trotsky and some dozens of influential Bolsheviks are of Jewish origin, none of them ever had the support of any Jewish community or of any Jewish organization. In denouncing the Jews as the instigators of the Bolshevik revolution, the Czarist party and the western clericals invent nothing new; they merely dress after their fashion a police fable which was already old when Nilus tried to give it support by the discovery of a manuscript.

To conclude, I will enumerate some frauds of the same kind, all of which are recent and inspired by the same spirit.

A Polish newspaper has published the "deliberations" of the "Workers of Zion" at Kieff, which has been duly propagated

in the form of leaflets (*L'Intransigeant*, May 27, 1920.)

A German Conservative paper, the *Deutschvolkische Worte*, disclosed a circular addressed to the head of the sections of the Alliance Israelite in Moscow, forgetting that the Alliance had never been authorized in Russia and that it never had a member there. (May, 1920.) This German paper pretended that these sham members received instructions to support Bolshevism as the first step towards the Jewish domination of the world.

Someone published at Innsbruck and someone else translated in *Les Etudes*, a learned French Jesuit paper, a factum attributed to Szamuely, the late friend of Bela Kun, in which Hungary was declared to be a Jewish land and the new fatherland of the Jews. It was a first annexation.

There was found in the pocket of the commander of a Bolshevik battalion who was killed in a battle against the Poles a proclamation to the presidents of the "departments of the Jewish International

Union." The *Morning Post* translated this insane production.

The Catholic newspapers in Holland (April, 1920) printed a speech attributed to Rabbi Kub. It is alleged that he pronounced this speech on landing at Jaffa (where he arrived seven months earlier.) In this speech also the empire of the world is promised to the Jews after all the old states are destroyed and reduced to pulp.

These mysterious documents clearly are too numerous. Has anyone ever met such talkative conspirators? The ex-Jesuit, who invented against the former brethren the "Monita Secreta," was a better psychologist; he died without committing a second offence.

Paris, August 1, 1920.

Rabbi Harry Z. Gordon, until recently leader of Tempel Emanuel, Detroit, has accepted a call to the Shaarey Zedek Synagogue, Logan Square, Chicago, Ill., one of the largest conservative synagogues in that city. He assumed his new duties before the Holy days. Rabbi Gordon is well known to the local Jewish community and has the unusual distinction of being the first Detroitier to occupy the pulpit of a Detroit synagogue.

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## The Electrification of Industry

and its Relation to Westinghouse Electric & Manufacturing Company

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The first period covered the growth in telegraphy following the Civil War—the second, the introduction of electric lights and arc lamps—third, the development of telephone communication—fourth, the electrification of city and suburban railways—fifth, the transformation during the past ten years from steam to electric power in operation of industrial plants; leading up to the sixth and present stage—the electrification of steam railroads, now in its infancy, but undoubtedly destined to take its place among the great progressive movements of the age.

The Westinghouse-Baldwin agreement for the manufacture of electric locomotives, places Westinghouse in a position that should enable it to play a great part in this development, and the proposed new financing of Westinghouse is undoubtedly in anticipation of this and other great expansion in the use of electrical apparatus for business purposes.

The current number of our Market Review contains a thorough analysis of the business, earnings and financial conditions and plans of Westinghouse, with special reference to its commercial future.

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### Jewish Theological Seminary Begins Sessions

The opening exercises of the Jewish Theological Seminary of America were held Wednesday evening, October 6, at the Seminary Building, in the presence of the Faculty, students of the Seminary, students of the Teachers' Institute and Alumni. They were devoted almost exclusively to addresses in memory of Professor Israel Friedlaender, who lost his life in the Ukraine while in the service of the Joint Distribution Committee.

Professor Alexander Marx gave a careful analysis of Professor Friedlaender's scientific and literary work. Informal addresses were made on behalf of the Seminary students by Mr. Solomon Grayzel, on behalf of the Teachers' Institute by Mr. Emanuel Gamoran, on behalf of the United Synagogue by Doctor Elias L. Solomon. Professors Davidson, Hyamson and Kaplan of the Faculty also spoke briefly.

Dr. Cyrus Adler, the Acting President, addressed the students on the public character and service to Jewish learning and scholarship of Mr. Jacob H. Schiff.

In welcoming the incoming students, Dr. Adler pointed out that the Seminary at its foundation thirty years ago laid out a broad platform of traditional Judaism which it did not mean to vary or alter; that it never allied itself with a party or a faction, and has always maintained itself as a part of the main stream of Judaism.

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### "Save the Childhood of Europe," Says Col. Guinzburg

Appeals for Completion of New York's Quota of \$7,500,000 for Relief

A plea to "save the children of Eastern and Central Europe" was sounded last Wednesday by Col. H. A. Guinzburg, chairman of the Administration and Finance Committee of the Greater New York Fund for Jewish War Sufferers Abroad. Col. Guinzburg declared that two million children, many of them of the Jewish faith, are dying of hunger, cold and disease in Eastern Europe, and the coming winter was bringing new terrors to them. He said that the American Relief Administration, of which Herbert Hoover is chairman, and the Joint Distribution Committee were making valiant efforts to restore the little ones to health and proper care, but that funds were needed immediately to continue this work. A considerable proportion of the number are war orphans, and are being cared for in orphanages supported by American funds. The Greater New York Committee is now engaged in raising its quota of \$7,500,000, which represents New York's share of a national fund for the relief of men, women and children in Eastern and Central Europe.

"Children are the innocent sufferers of the greatest tragedy of war and its aftermath," Col. Guinzburg declared. "The reports that have come to us are pitiful in many details, but particularly in tragic stories they tell of the sufferings of little children. There are hundreds of thousands of war orphans in Poland, who are crowding the homes which the Joint Distribution Committee maintains for them, and gathering in long lines for the bowl of soup

and piece of bread with which America provides them each day.

"The children are our greatest responsibility in Eastern Europe today. Unless we protect them from the terrors of the winter that is coming, restore their emaciated little bodies to normal health, feed them, shelter them and teach them, they will grow up into men and women whose very life will be a menace to civilization. We must save the childhood of Europe. In them is the salvation and safety of the next decade."

Headquarters of the Greater New York Fund are located at 1133 Broadway and checks should be made payable to Paul Baerwald, treasurer.

### \$100,000 WORTH OF FOOD FOR POLAND

Following receipt of a cablegram from Dr. Julius Goldman, director general of American Jewish relief work in Europe, emphasizing the acute shortage of food in the territories won back by the Poles from the Bolsheviki, the Joint Distribution Committee has approved the purchase of \$100,000 worth of food supplies from the American Relief Administration warehouses in Poland, which Dr. Goldman in his cable urged as an emergency measure to cope with the situation.

The cable stated: "Territories invaded by enemy armies now recaptured by Polish armies left entirely without supplies of food. We are unable to render immediate relief to many towns because of the lack of food supplies in our warehouses. The American Relief Administration has splendidly volunteered to turn over to us part of their supplies and we are negotiating for the purchase of \$100,000 worth of food from them against your payment to their New York office."

### Good News for Our Readers

The American Hebrew is happy to announce that in the first November number it will begin the publication of "HOOK AND ALL"

A novelette of manners and no manners. By Elias Lieberman

This story will introduce you to a galaxy of lovable and amusing characters: Reuben Braun, vacillating between a wealth of love and a love of wealth; Reba Heller, a daughter of Attorney Street; Byrdice Noodleman of the West Side, with a passion for elegance; Morris Noodleman, a good business man but even a better human being; and many others. The plot is full of tense situations, laughs and surprises, all developed in a style which has made the work of Lieberman an asset to contemporary American literature.

A spontaneous tribute to Lieberman from Benjamin De Casseres, the brilliant essayist and poet, reads as follows: "I read you in THE AMERICAN HEBREW each week and I admire you tremendously. You are nearer Heine than anyone I know among the Jews. Fantasy, cynicism and humanism."

Be sure to get the number that contains the first installment of "Hook and All," Friday, November 5, 1920.

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## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
- (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.

We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

What are Mr. Wilkinson's motives in asking for sympathy, not antipathy, in his letter published in the *London Christian*?

Mr. Lucien Wolf's powerful letter to the *Spectator* has been often quoted. It is published in this issue in full.

Dr. Salomon Reinach, of the celebrated Reinach family, has written a straightforward answer to "The Protocols" in the *Paris Jewish Tribune*, which we feature.

Discuss the five arguments we use in ridiculing Mr. Ford's publication of *The International Jew* pamphlet.

Summarize the editorial article in the *London Church Times*.

Elias Lieberman's article on "Great Minds and Little Prejudices," reviewing the motives of Chesterton and Belloc, should be read in connection with the other articles mentioned.

### A. Lubarsky Dies

Abraham Lubarsky, the well-known nationalist, Zionist and philanthropist, died on September 30 at his home in the Belnord Apartments, New York.

Mr. Lubarsky was born in Russia, on October 15, 1856, and received his education there. He came to this country fifteen years ago as the representative of one of the largest tea firms in the world. Ever since his arrival he has been identified with Jewish activities in this city and was particularly well known on the East Side for his philanthropy, being one of the directors of the Hebrew Sheltering and Immigrant Aid Society. He was also on the board of directors of Educational Alliance and other institutions—philanthropic, educational and religious.

Believing in the renaissance of the old Hebrew literature he founded several books and magazines in the old biblical language at a great cost to himself.

The funeral services were held on October 2 in front of the Hebrew Sheltering and Immigrant Aid Society building. Can-

tor Josef Rosenblatt chanted the prayer for the dead, and Rabbi Judah L. Magnes delivered the eulogy. Representatives of many charitable institutions and editors of Yiddish newspapers and magazines were also at the funeral.

Interment took place at the Mount Zion Cemetery, on Long Island.

### Selig B. Neuburger

Selig B. Neuburger, a member of the law firm of Jonas & Neuburger, with offices at 115 Broadway, and considered one of the best authorities on real estate in New York City, died unexpectedly on October 5 while at work in his office. He formerly lived at 1027 Prospect Place, Brooklyn.

Mr. Neuburger was born in New York City. He was one of the directors of the Jewish Hospital of Brooklyn, the Training School for Nurses of that institution and the Brooklyn Federation of Jewish Charities. He was a member of the Brooklyn Bar Association, the New York State Bar Association, the Unity Club of Brooklyn, the Brooklyn Chamber of Commerce and the Brooklyn Institute of Arts and Sciences.

## Miscellaneous Wants

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**SUPERVISOR** of personality and experience desires position—would consider position as companion to person with refined environment. Superior references. Box 84, AMERICAN HEBREW.

**GRADUATE** nurse with experience in social room desires connection with child caring institution. Complete charge or general assistant. References. Box 85, AMERICAN HEBREW.

**FORMER** principal of large Hebrew School, college graduate, seminary training, excellent speaker, would be interested in assuming the leadership of an ambitious conservative congregation in New York City or immediate vicinity. Will also consider choice private lessons in Hebrew language and literature. AMERICAN HEBREW, Box 86.

**BUSINESS** woman wants desirable room with private bath in high-class boarding house. Please state full particulars and rates. AMERICAN HEBREW, Box 87.

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The unusual demand for rabbis now prevailing is evidenced by the fact that many of the members of this year's graduating class of the Hebrew Union College of Cincinnati have accepted positions in large and representative congregations. The graduates have accepted positions as follows: Joseph L. Baron, Davenport, Ia.; Solomon Fineberg, Niagara Falls, N. Y.; Leon Fram, Temple Judea, Chicago, Ill.; Samuel J. Harris, Lafayette, Ind.; Bernard Heller, Scranton, Pa.; Samuel S. Kaplan, Meridian, Miss.; Solomon Landman, Springfield, Ill.; Harvey Wessel, Asheville, N. C. Abraham I. Shinedling is to be Field Secretary of the Department of Synagogue and School Extension, and Jacob R. Marcus has been appointed instructor at the Hebrew Union College.

A great combined religious meeting to celebrate the Mayflower Tercentenary was held last month at the Guildhall, Plymouth, England. Rev. A. A. Green represented the Chief Rabbi.

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# The American Hebrew

and Jewish Messenger

THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

OCTOBER 22, 1920

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## “The International Jew”

What Jews Control the American Press?

Why are Jewish Bankers not Cartooned?

---

*A Second Open Letter to Henry Ford*

---

## “Save New York”

The Fruition of a Great Idea—

Why Garment Manufacturers

Are Establishing a New Center

---

*A Story of Good Will*

---



## The Later PARIS MODELS

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### *Jeanne Lanvin*

has put into one of the models we selected all the color and quaint picturesqueness of fair Alsace. Black chiffon velvet, soft as flower petals, puffs out in Alsatian blue georgette sleeves and embroiders its skirt fantastically in gold and green and brick and blue colors—indicative of Victory. Second Floor.

### *Madeleine et Madeleine*

have forever glorified the Victorian era by creating a dinner gown after that period. The slim, form-fitting bodice is black chiffon velvet, the yoke that extends into very brief sleeves is filmy black lace, and a flounce of the lace is tucked up at the side with geranium red ostrich, which ends in a tassel below the hem. Second Floor.

### *Jean Patou*

has, in the garments sent us, one that must have been dreamed and then designed—for its blending of black and gold and tannish-gray is a harmony of colors never seen before. The black and gold presents itself in the trimmings of bands of ribbon and monkey fur, and the tannish-gray is the duvetyne-velvet fabric of the frock. Third Floor.

### *Paul Poiret*

whose name is a byword in the paths of fashion, sent us a number of striking models. One is a velvet suit, whose coat, banded with natural opossum affects yellow and black for its color scheme, and buttons itself with long, narrow buttons of gold. Third Floor.

### *Doucet*

whose sense for the artistic develops into rare combinations, combines for us, among other models, one of unique charm. Jade beads, the dull jade of the Orient decorate, in a form of embroidery, a clinging black georgette dress appropriate for afternoon and tea time. Third Floor.

### *Charlotte*

wise in the ways of color sends to the American woman many delightful frocks, but there is none more charming than this dance frock that combines the blue of the corn flower with the yellow of the maize. And like the sparkle of sunlight on the fields of France, strands of silver embroidery sparkle on this dress—Charlotte's creation. Second Floor.

*French, too, are some new Veils, gloves neckwear, and handkerchiefs, on the Main Floor  
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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 23

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Friday, October 22, 1920—Hesvan 10, 5681

## The Week in Review

### The Second Open Letter to Mr. Ford

October 22, 1920.

Dear Sir:—

Perhaps you will include in your reply to our letter of October 11th, which we are hoping to receive at an early date, answers to the following:

In the very heated contention of your masked commentator on the fraudulent Protocols to the effect that the Jews own and control the press of the United States, he asserts that the Jewish owners of American newspapers would make an imposing list.

Don't you think it would be a good idea if your authority would mention the names of the publications and the names of the Jews who control them,

and mould their policies, showing just how these policies are working out the nightmare schemes of the Protocols in this country? We are quite confident that your valued publication will spare your valued contributor the space for such an enumeration.

Besides, being equally confident that you desire to be just and true and to play the game fair, we take it for granted that a bold, insinuating statement of this character, if untrue, may give a false impression to those who are not acquainted with the newspaper situation in America; and that is the last thing in the world that you desire. In the circumstance, therefore, in order that we may protect your own good name as a just, true, honorable American, who plays the game fair, and in order that we may give our readers who make inquiry correct information, we hope that your anonymous amanuensis will furnish you with the list of Jewish owners of American newspapers and an exposé of the methods these wicked gentlemen are employing to establish the Protocols idea of government in this, our America.

While on this subject we might call your attention to another slip of the pen of your good-intentioned idealist which, we are likewise confident, you will want to correct in your publication for the sake of accuracy and for the sake of an ethical principle which, we are sure, you must cherish.

Your energetic protagonist against these awful Jews points with great glee to the alleged fact that, in the press, non-Jewish bankers like Morgan and Rockefeller are car-

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toon—never the Jewish bankers. This is proof-positive to him that the Jews control the press. It never occurs to him that bankers who are Jews are not cartooned because all of them combined make a single pigmy compared with either of the two giants of finance he mentions.

This, however, is unimportant. Your international sleuth may be in a position to check up bank accounts and know the world financial situation better than the financial experts of great daily newspapers. Expert that he is, however, we feel that you would not for a moment permit him to abuse your goodwill, to impose or "put anything over" on you.

Why, then, did he deliberately mislead your readers by naming Kuhn, Loeb & Co., and then enumerating all the individual members of the firm, thus leading your readers who trust you as an honest purveyor of facts to believe that there are half a dozen or more great bankers who are Jews instead of the two whom he names, while he blushes?

We feel that you will be grateful to us for calling your attention to these matters, knowing that you are eager to correct any and every misleading statement, made in error or intentionally, that appears in your publication.

We hope to receive a speedy reply to this and our previous letters.

Yours very truly, ISAAC LANDMAN,  
Editor, THE AMERICAN HEBREW.

### Dependence

THE first organization meeting of the Business Men's Council of the Federation for the Support of Jewish Philanthropic Societies held last week at the home of Adolph Lewisohn augurs well for the success of the drive against drives which the Federation has now under way. Practically every industry had a representative present and the enthusiasm manifested by both the men and women indicated that the day is not far distant when every Jew in New York will do his duty to charity. It is a noble effort on the part of the Business Men's Council and also on the part of the Women's Division, to make a serious attempt to enroll every Jew as a member of Federation. Either you are dependent upon charity or charity is dependent on you.



### Persecution Is Incompatible With the Spirit of Christ

IN Washington on October 13th, The World Brotherhood Congress, meeting in the First Congregational Church, listened to an address by Hon. Simon Wolf on the state of World Jewry today. The Congress passed a resolution assuring Mr. Wolf and the Jews of America, "that in the opinion of Congress, the toleration of persecution, whether social or political, based on religious differences is incompatible with brotherhood or the essential spirit of Christ." This is an affirmation of the thought written by Henry Van Dyke in a letter to the editor, commenting on our editorial in the New Year's issue, in which he stated that *anti-Semitism is a form of anti-Christianity*. It is evident that the true spirit of Christianity is being awakened by the present Godless wave of anti-Semitism here and abroad. It may be that out of the evil which Henry Ford and his school are attempting to foist on the world, good may result in the awakening spirit of the humble teacher of Nazareth among his followers and devotees.

### There is no "Jewish vote"

NOTHING truer or more incisive with regard to the legend of the "Jewish vote" was ever said or written than the clear and uncompromising rebuke administered the Indiana Democratic State Committee by Dr. Stephen S. Wise. This Committee, it appears, attempted to make political capital out of the fact that Senator Harding voted against the confirmation of Louis D. Brandeis for Justice of the United States Supreme Court. The Committee used this incident with the evident purpose of intimating to the American Jews that Senator Harding's opposition to Brandeis's confirmation was due to the accident of the President's appointee's birth. Dr. Wise, though opposing the Senator for the Presidency, clears him of any such imputation, and says:

"Though I am supporting Cox and Roosevelt, I wish to record the strongest possible objection to the act of the Indiana Democratic State Committee in making this kind of appeal to the Jewish citizens of America. There is no Jewish vote and there will not be a Jewish vote. Jews, like members of all other religious and racial groups, vote as Americans, passing upon the issues that come before the American people solely with regard to the question whether they serve the highest aims and ideals of Americanism."

### Pro-Semitic Drama

WELCOME STRANGER, *The Unwritten Chapter*, the photoplay, *Humoresque*, and the series of plays in which Potash and Perlmutter figure as central characters, have recently familiarized the theatre-going public with the Jew as a dramatic possibility. It is about time that Jewish talent and genius should show the world what the Jew really is in an attempt to combat the consciously false propaganda of our enemies. Aaron Hoffman, Samuel Shipman, Fannie Hurst, and Montague Glass, as anyone who has seen their work will readily admit, do not attempt idealizations. No one understands the foibles and faults of his people better than these gifted men and women. Few can present them dramatically with more skill and more appeal. But through all their plays there is evident a kindness which moves audiences to laughter but not ridicule. The reason is a most simple one. The Jew is represented not as an angel of light but as an ordinary human being, a mixture of impulses good and bad blended in a character quick to respond to appeals of suffering and to relieve the needs of the lowly and the oppressed. This is the Jew as we know him. This is the Jew as a great many well-intentioned people, potential

friends of ours, do not know him. *The Unwritten Chapter* especially, Samuel Shipman's latest play, presenting as it does a great American patriot of the Revolutionary era, Hyam Salomon, is a noble effort in the right direction. The American people owe a tardy need of love and reverence—the money debt has never been pressed by Salomon's heirs—to the man who financed the Revolution.

### Mr. Schiff and Palestine

LIFE, in an editorial on Jacob H. Schiff, gets its logic and psychology somewhat mixed. At the beginning of the article our contemporary points out that Mr. Schiff was opposed to Zionism. Towards the end of it the editor says of Mr. Schiff "That the background of his mind was Jerusalem and three thousand years of Jewish history." These two opinions, of course, offset each other. The plain truth of the matter is that the support which Mr. Schiff gave to the Palestine Reconstruction Fund was evoked not by any political thought for Jerusalem or Palestine, but by the fear that the ruthless persecution of the Jews in Poland and in the Ukraine, during and after the war, would wipe them out utterly. Mr. Schiff felt that this contingency would remove from the world a seat of Jewish culture, and was of the opinion that a Jewish cultural center in Palestine would overcome this loss to the world. During a luncheon in the Lawyers' Club, at which was outlined the 1918 drive for the Union of American Hebrew Congregations, Mr. Schiff told the writer of these lines that he stood with the editorial policy of the American Hebrew on political Zionism and not with the Zionist Organization. The Yiddish Press attacked Mr. Schiff during his life-time for his opposition to Jewish Nationalism and has continued this attack since it became known that Mr. Schiff in no way remembered the Zionist Organization in any phase of its activities in his will. As to the statement of *Life* that Mr. Schiff "was always more or less a looker-on, detached from the life of which he was a part," our contemporary plainly has not taken the facts into account. Mr. Schiff was as thoroughly a part of American life as any other of the most idealistic Americans. Testimony sufficient for this contention was brought recently in the eulogies paid to him throughout the country. His mind, heart, and soul were constantly in every movement that aimed at the upbuilding of American ideals and the truest type of American citizenship. Mr. Forbes's estimate of Mr. Schiff is that not Judaism but American citizenship was his fetich. Our contemporary's pen must have slipped while the editor was counting the words required to carry his article safely to the last line of his page.

## The American Hebrew and Jewish Messenger

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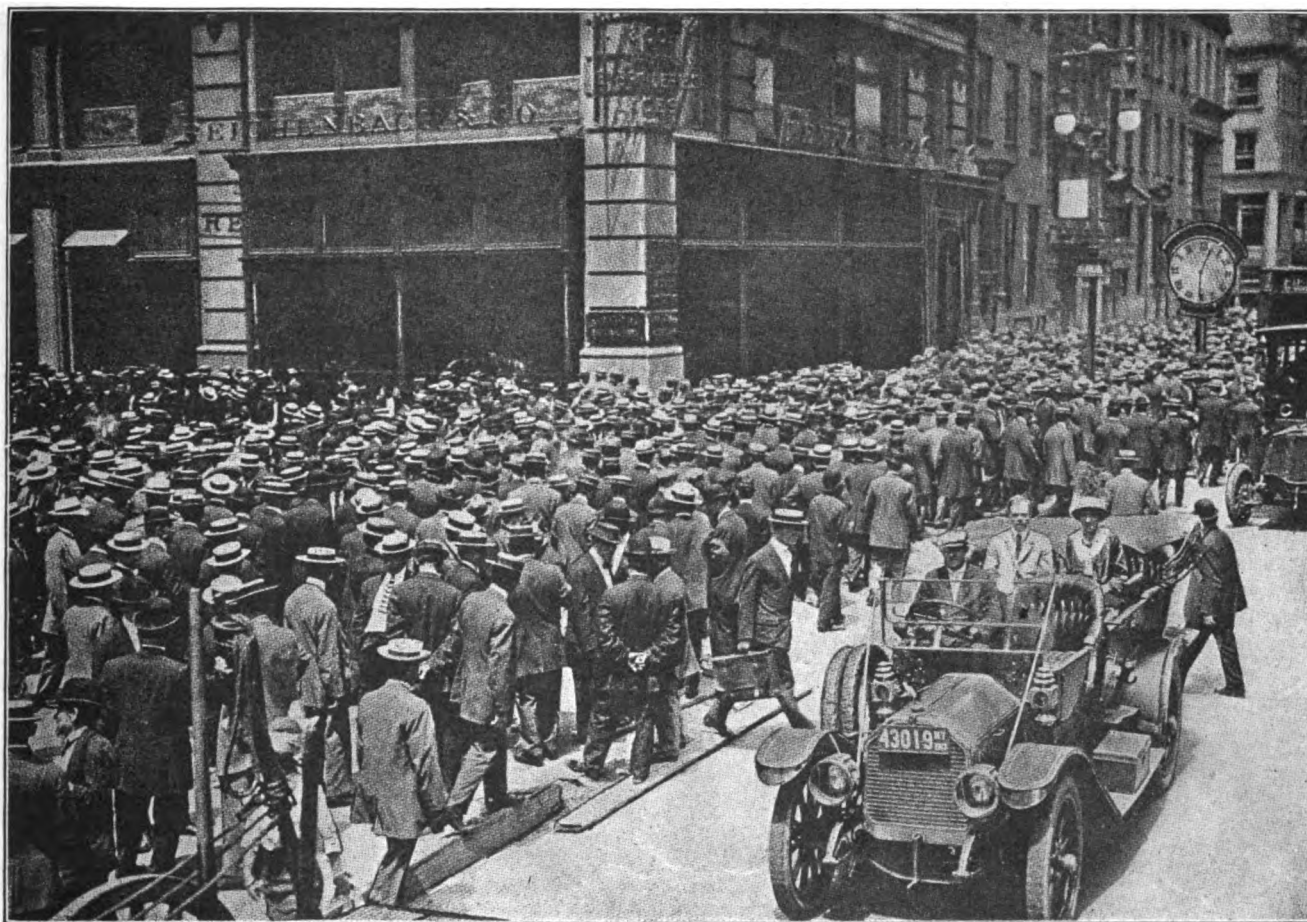
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Vol. 107 Edited by Isaac Landman No. 23

October 22, 1920

# "Save New York"—A Movement



FIFTH AVENUE AT NOON—LOOK WELL, BECAUSE YOU WON'T SEE SO MANY PEOPLE AT THAT HOUR MUCH LONGER

**A**LTHOUGH the "Save New York" campaign is now in its fifth year, an erroneous idea has gained ground that the whole movement to remove the garment trades from the "heart" of Manhattan was inaugurated and has been maintained by department stores and other establishments without the co-operation, if not, indeed, in opposition of Jewish manufacturers.

Five great centers out of the restricted area beginning midway between Thirty-second and Thirty-third streets to Fifty-ninth street, and from Third to Seventh avenues, are now being completed, and all these are being financed, and three of them are actually owned, by Jewish manufacturers. A glance at the list of members of the Save New York Movement shows that the most prominent Jewish cloak, suit and cotton factory merchants are members. They have leased lofts in the uncompleted buildings and will move just as soon as they can.

These gentlemen have "come through" now not only because they will have a permanent home for their businesses; not only because of the lower rents, which will mean the selling of garments at lower prices; not only because the removal will mean better surroundings for their employees; but because they also have the interests of New York City in mind, and are willing to do their best by the city. Within a few months factories and department stores will not be in the same neighborhood, and their will be satisfaction on the part of the owners and employees of both.

When the "Save New York" movement was started several years ago there were many doubting Thomases, who contended that nothing tangible would happen except that business would be disturbed, and that hundreds of property owners would be out of pocket. These "wiseacres" sadly shook their respective heads and said that business should not be interfered with; that it should be allowed to proceed unhampered on its way, otherwise disaster would result.

It was because business had been allowed to go on unhampered for years past that the condition was created which made the inauguration of the "Save New York" movement imperative. No one seemed to have any regard for the rights of his

neighbors. In fact, his neighbors did not have any rights if they interfered with his plans. What the result has been in following out this policy can be readily seen by taking a walk down Fifth avenue south of Thirty-fourth street at noon time. The streets are so congested that it is impossible for a retailer to conduct his business with profit. Property values were impaired.

In order to bring order out of chaos, the Save New York Committee, headed by J. H. Burton, began to study the situation in order to find a solution. It accomplished, as soon as it was organized, two things: It prevented further invasion of the district by certain manufacturing interests and gave confidence to property owners in the affected zone, for it soon became understood that the majority of concerns doing a manufacturing business north of Thirty-second street would, at the expiration of their leases, move into another district.

Where was the logical section into which these concerns should move? There were several points to be considered. The manufacturers desired to be in the center of the city, near the hotels, railroad terminals, shops and theatres, so that their customers from out of town could reach them easily. Then again, as long as a move was contemplated, the manufacturers desired to limit the amount of their overhead charges as much as possible. In other words, if they could not better their position, why move?

A general survey of the city was made, and the committee decided that the most logical district for the needle trades to move into was that section near the Pennsylvania station, between Sixth and Eighth avenues, extending north from Twenty-seventh street. When the decision was reached, the Save New York Committee, working hand in hand with the manufacturers, communicated with architects, who designed the necessary buildings. Under the auspices of the committee, the great new garment center is springing up—and the "wiseacres" will be in hiding.

Thus has a great idea come to fruition, and New York and its people are all the better for it.

# An Opportunity for More Extensive Relief

## Armistice Between Russia and Poland Makes Possible Work for Orphans

THE conclusion of an armistice and preliminary peace between Russia and Poland will be hailed with joy by the Jews of America. For them this great event constitutes both a hope and a challenge. While rejoicing at the deliverance of millions of their brethren from war's desolation, they must dedicate themselves anew to the great task of relief—to feed the hungry, to clothe the naked, to heal the sick, to care for the orphan, and to help the war-stricken Jews rebuild their shattered fortunes.

In the world of Jewish relief keen satisfaction has been aroused by the news that the State Department has withdrawn its objection to relief work in Russia by the Joint Distribution Committee and its constituent organizations. It will be remembered that last spring two of the committee's representatives, Judge Fisher and

chinery which Dr. Boris D. Bogen has set up in that country and which was dislocated by the military events this summer is again functioning smoothly. As the Polish army advances, it is followed by J. D. C. workers, who rush aid to the reoccupied communities and set up again the local relief committees. The center of activities which was transferred to Danzig when the fall of Warsaw seemed imminent, is now again in the Polish capital. And Dr. Bogen himself has arrived in Warsaw to supervise the work of reorganization.

Owing to its recently enlarged territory, as well as the presence of many Jewish refugees from Poland and the return of many more from Russia, the problem of relief in Lithuania has assumed vast proportions. It is therefore gratifying to note that Lithuania, and also Latvia, has been added to the growing number of countries

ish war orphans in Europe and the East; it is to utilize the advice and services of experts in this field and is to work in every possible way to provide shelter, care and homes for as many of the children as possible.

The department operates under the direct supervision of the Committee on War Orphans of the Joint Distribution Committee, which is composed of fifteen members, under the chairmanship of Dr. Solomon Lowenstein, formerly Superintendent of the Hebrew Orphan Asylum of New York and now director of the Federation for the Support of Jewish Philanthropic Societies of New York. The membership of the committee represents equally the People's Relief Committee, the American Jewish Relief Committee and the Central Relief Committee, and is entitled to add to its membership others either from within or from without the membership of the Joint Distribution Committee.

The plans for the care of Jewish war orphans may be enumerated as follows:

(a) To survey the problem of Jewish orphan care in Europe, ascertaining the number of orphans in each country, the agencies active, available workers, etc.

(b) To secure data on budgets required for the work in the various fields and to develop unified budgets for the entire work of orphans' care.

(c) To arrange for the registration in Europe of orphans having relatives in America or other countries and make arrangements for the reuniting of these children with their relatives wherever possible.

(d) To study the problem and possibilities of special care for pogrom orphans and arrange for their removal to other localities or their bringing to America.

(e) To arrange for a system of "orphan adoption" similar to the plan used in non-sectarian field in Serbia, France and Belgium, by which persons in America might pay a given amount for the support of a designated child in an institution or private family in Europe.

(f) To launch an intensive campaign to secure funds specially earmarked for child-care work, this campaign to be conducted through the three collecting committees.

(g) To arrange for proper publicity and propaganda in this field.

All requests for information about work for the orphans, adoption of these children, or special work along these lines, may be sent to the Bureau for the Care of Jewish War Orphans.



Courtesy American Jewish Relief Committee

LEARNING A TRADE—UNDER THE AUSPICES OF THE J. D. C.

Max Pine, went to Moscow and concluded an agreement with the Soviet government whereby the Joint Distribution Committee was given sole permission to carry on relief work for the Jewish pogrom victims in that country through a committee representing all the Jewish parties there. As the American Government does not recognize the present Russian Government, it could not be expected that it would give the Joint Distribution Committee the generous protection and aid that it has given it in Poland, for example; but it was hoped that it would offer no objection to the committee going into Russia at its own risk. This hope has now been fulfilled. Accordingly the committee authorized Dr. Frank Rosenblatt, its regional director for Russia, to proceed to Russia with half a million dollars' worth of necessities. The significance of this event for the millions of Russian Jews, who for years have been cut off from their brethren abroad, it is impossible to exaggerate. For the American Jews it offers a fresh opportunity for services and sacrifice.

The situation in Poland is rapidly approaching normal. The vast relief ma-

where the Joint Distribution Committee is active. As a result of the recent visit to Kovno of Lieutenant James Becker and Frederick Warburg, arrangements have been made for the American relief funds to be administered jointly by the Jewish National Council of Lithuania and the Workmen's Relief Committee, under the supervision of a regional director to be appointed by the Joint Distribution Committee. Arrangements have likewise been made for the transmission and delivery of individual remittances from America, so that American Jews will soon be able to send money to their relatives in Lithuania and also Latvia.

### To Care for Jewish War Orphans

#### Joint Distribution Committee Establishes Special Department to Unify Program

For the purpose of developing and launching effective, unified programs for the work of caring for the thousands of Jewish war orphans, the Joint Distribution Committee has established a special department for the Care of Jewish War Orphans, with headquarters in New York. This department supervises the work of caring for the Jew-

### Members of J. D. C. Relief Unit

Captain Elkan C. Voorsanger, former chaplain of the Seventy-seventh Division, and later head of the Jewish Welfare Board in France, recruited the unit of the Joint Distribution Committee which sailed for Poland on October 9. Those sailing with Captain Voorsanger, including among their number, business men, teachers, social service workers and newspaper men, are: David N. Bressler, Benjamin Siegel, Irving Netzer, Joseph Van Gelder, Albert Zinman, William S. Worby, Harry Karasik, Dr. Julius Muscott, Morris Shiffman, and Dr. Charles Wortzman, New York; Louis Cohen, Brooklyn; Herman Brickman, Syracuse; Morris Lewis, New Haven; Henry B. Dorfman, Bayonne; Emanuel S. Freeman, Winthrop, Mass., and Harry Kagan, Chicago.

Two members of the replacement unit, Joseph Hyman, Columbus, O., and Michael Freund, New York, sailed last week, owing to the urgent call for increased personnel from Dr. Boris D. Bogen, head of Jewish relief work in Poland.

# Distinctive Type in Wraps and Coats for Women

**T**HE WRAP holds an enviable position in the realm of Fashion, but it does not exclude the Coat, which women will always prefer.

At McCreery's is an assortment of Coats and Wraps which we feel certain is unequalled in either beauty, style or value.



A



B



C



D

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A—A Wrap of notable distinction, fashioned of superior quality Heather Cord. It is topped with a large collar of Sealine and finished with stitching and Fur Tassels **58.00**

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C—Any woman would appear well dressed in such a Wrap as this. Style and grace lurk in every line. A large collar of Tasmania Fur **48.00**

D—A "dressy" sort of Wrap, fashioned of finest Broadcloth. Note how smart is the threw-scarf with tasseled ends and the yoked back with tuck at waistline **48.00**

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# Palestine—As Seen by an American Writer

Cecil I. Dorrian in "Newark News"

Jerusalem, instead of remaining, as it was before the war, a remote place abandoned to the interest of tourists, pilgrims, ascetics, and "natives," has become a land of clashing ambitions, of new hopes, and disillusionment.

The pilgrims are gone. The tourists come no longer. The "natives" have bloomed into a nationality demanding self-determination and quoting the Fourteen Points to all comers.

The shadow of approaching Zionism lies across the land. Bolshevism is slipping in at both doors, east and west. Internationalism threatens to raise her flag on David's Tower and proclaim Jerusalem the capital of a frontierless world.

Up the rolling hills of Judea from the west, you see now the British armies mounting from their ships at Haifa and Jaffa. With them come the advance scouts of the Jews "returning to their inheritance." The phrase is theirs for as you look down from these Moslem walls on the humming Arab bazaars, the crowded houses of today's Jerusalem, and hear the droning, call to prayer from the pointed minarets and its defiant answer of clanging western bells ringing from the rival Christian steeples, you wonder what inheritance the Jews will find here and what they will be able to make of it.

Besides this British Army, led by white men, manned by turbaned Indians, is it coming only to make the Jews safe in their "inheritance"? Is it a democratic army dispatched on the mission of a democratic people?

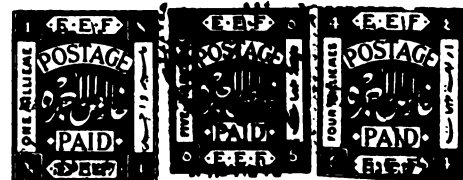
So reports Cecil I. Dorrian, now in Jerusalem as a special correspondent of the Newark "News." He adds that, from his personal observations, the Jews who have gone "back to Zion for their inheritance have found the conditions impossible." They have "nothing to eat except at prices that make the American H. C. of L. look like a paupers' paradise, and no means whatever of making a living." As with all big movements, the Zionist movement is slow in getting under way.

Taking up the present Palestine situation in general, Mr. Dorrian writes:

Toward the east the red mountains of Moab seem now to rise high above their Biblical memories. Beyond them lies the desert, the stronghold of Islam—Islam, always somehow a mystery to us of the West, no matter how familiar we may get with it. Those who are most familiar can not tell us what is preparing over there beyond Moab.

"Islam only awaits a leader." This is what some one who may know has told me. If she has found one in Enver or Kemel or in some one whom we have yet heard nothing of she is capable of another period of united effort as in the days when Mohammed suddenly brought the Easterners together the way a great wind unites the sands of the desert in a storm that overwhelms us.

A Japanese statesman told me only the other day that the West would be very wise to listen with all its ears to the warn-



NEW PALESTINE STAMPS HAVE JUST BEEN ISSUED WITH THE WORD "PALESTINE" IN ARABIC AT THE TOP, IN ENGLISH IN THE CENTRE, AND IN HEBREW AT THE BOTTOM.

ings that are now constantly coming from the East. Does the menace that is sensed beyond these red mountains of Moab then stretch all the way to the Pacific?

Today I have come up from the Jordan, where I saw an armed frontier, for there on one bank of the river that washes out sin were the British sentries, and on the other the guards of a desert Arab army standing with their guns in hand. Even the Jordan can not now be crossed in either direction except for war. And this frontier you overlook from the walls of Jerusalem, this side of Moab.

The Arabs are there for two reasons: First, they say, to drive the British out of Palestine; and next to "take care of" whatever Jews they find who have "returned for their inheritance."

Toward this isolated city, which has seen no active history since the days of the Crusades, you now see converging three of the greatest interests of this period, Zionism, Islam, and the designs of empire.

#### ZIONISM AND ISLAM DEADLY ENEMIES

Zionism and Islam are deadly enemies, and Islam is a fighting power, whereas Zionism can defend itself only with the pen. Can the British, who have promised to set up Zionism in Palestine, afford to do so if it is going to bring them the enmity of Islam when elsewhere they are with difficulty holding at least half of the Mohammedan program as British High Commissioner for Palestine?

It is apparently then as a National Home, Limited, that we are to think of the Palestine Zionist plan.

Dr. Eder, the director of the Zionist Commission in Jerusalem, described what the leaders of the Zionist movement hope to do with Palestine.

He said they wanted to make of it a land "for small holders working cooperatively." Only one-third of the naturally cultivable land is under cultivation. Besides the two-thirds that can be used without artificial means, a large proportion of the stony hills of Judea can, he declared, be made fertile by irrigation. There the olive and the vine can have a big future. There are places where this experiment has been successfully tried. Animal fodder can also be cultivated on the rocky slopes if they are properly irrigated, thus stock-farming can be largely developed with its adjunct of dairy industries.

The Jordan Valley, said Dr. Eder, is to be irrigated and will take half a million population. In this hot, subtropical climate, the cotton plant produces two crops a year. Tropical fruits grow abundantly. The Crusaders produced sugar there, as the

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New York

ruins of their sugar-mill show. This can be planted again.

The Jordan River, in its upper reaches, will furnish electric power for the lighting, transport, and industries of the whole country.

Dr. Eder disparaged the development of tourism and pilgrimage in the Holy Land. He said it made a population "parasitic."

He also deprecated the report of oil at the Dead Sea. "We don't want capitalists coming in and developing a big oil industry here," he said. "That would be a side of things for which we are not ready yet. We want to establish a university and build up a center here for Jewish culture."

Later on, when the population is educated up to it, Dr. Eder said they would want elective self-government, and when asked whether they would then desire autonomy under Great Britain or independence, he replied: "Autonomy—under the League of Nations."

"That is a trifle vague at present," he admitted. "Everything depends on how the League works out."

A cultural and agricultural Palestine with no big industries, a small co-operative commonwealth, such as the idealist Bolshevik brochures picture, with establishments dedicated to the cultivation of literature and science—especially sociology, that immensely important study, in which the Jewish mind always shows so keen an interest—this, then, seems to be the Zionist project for the Holy Land.

The advanced guard who have come to Palestine to begin the Zionist movement number among them some Russian Jews plus several fairly large groups formed in America and England under Zionist auspices and sent out here with all expenses paid.

There has as yet been no influx from Russia. The British authorities do not encourage it, for one thing, knowing that no provision can yet be made for immigrants in Palestine. For another thing, it may be that the mass of the Jews in Russia do not care to leave there. Sovietism has probably given them a new and better standing in that country, and now that Bolshevism is passing, or has already passed, into a far more reactionary régime and business is about to begin again, it is possible that the Jews would not care to leave the vast opportunities that are now opening out in those regions.

The Zionists, newly come to Palestine, are for the most part living in Jerusalem itself, that is, the community buildings constructed just outside the walls. There is, for example, the Montefiore establishment, where most of the Zionists recently brought from America are lodged as protégés of the Montefiore Fund. Those coming in from Russia seem to have taken care of themselves as best they may in the ordinary way of immigrants, and in Palestine as things are now, that, of course, is rather hard lines.

**COMING DOWN TO PRACTICALITIES**

The truth is that whereas it is easy to sketch on paper a plan for putting several million people on land there is a good deal involved in the carrying out of such a scheme. People have to have houses to live in. They have to have food and water. This country as it is now is largely barren and waterless. Roads have to be built to provide them with access to their homes. Before they can lay out farms this unused ground has to be prepared. In the case of the wilderness of stony mountains, of which so much of Palestine is composed, the work of leading water up there, of planting trees, making roads, building houses, is going to take a great deal of labor and a vast sum of money.

The labor for all these enterprises of land development is not expected to be furnished by Jewish immigrants, who are not accustomed nor physically equipped for such work. Neither is it anticipated that the direction of the building and engineering work involved will be undertaken by Jews, for the reason that there seem to be no Jewish engineering firms. All this work will



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- Chypre extract, \$5.40.
- Chypre extract, \$10.80.
- L'Origan extract, \$7.
- Muguet, Rose Jacqueminot, L'Or, Lilas Pourpre, Violet Pourpre extract, \$7.
- Heliotrope, Lilas Blanc, Violette, \$5.
- L'Origan, Rose Jacqueminot extract, \$16.25.
- Styx extract, \$11.25.

**Coty Toilettes Waters**

- L'Origan, Rose Jacqueminot, Muguet, Chypre, Jasmin, Rose Jacqueminot and L'Origan water, \$16.25.

**Coty Face Powders**

- L'Origan and Rose Jacqueminot face powder, \$1.25.

**Main Floor, Old Building**

**John Wanamaker  
New York**

evidently have to be done by the usual engineers who are equipped to undertake such tasks. Under a British occupation it is expected naturally that such contracts will fall to British firms.

Needless to say, nothing of this has commenced yet. Before it can, two things are necessary: First, a state of peace, and, secondly, funds. The British armies will establish peace if they can. The funds, it is hoped, will come from America in donations and loans and from Britain investment of capital.

In the meantime, the Jews who have come back to Zion for their inheritance have found the conditions impossible. No place to live, nothing to eat except at prices that make the American H. C. of L. look like a paupers' paradise, and no means whatever of making a living. There are no industries, no cities, wherein to pick up employment. Jerusalem itself is a small town, and the Jews who belong here have already absorbed all the shopkeeping and commerce that the population can support. This is not much, as the Arabs are very poor, and moreover they wear the kind of clothes that once bought last a lifetime. They have not

yet fallen for the dressmakers' happy invention of changing styles.

Under these circumstances the Zionists who have come are looking for the first means of leaving. A sojourn of any morning at the American Consulate in Jerusalem will show the observer where they are all leading for, no matter whence they came. Those who once made up their minds to leave Russia apparently left it for good. Those who came from England are for the most part not allowed to return to that country. A new law recently passed there prevents this. Hence the most tangible result so far of the Zionist movement is to have evacuated a considerable number of Jewish families from various parts of Europe to America via Jerusalem.

Even those who have come from America under the auspices and protection of Zionist societies to form "model communities," and are reproached by the rest for their idle and care-free existence here at the societies' expense, soon tire of this monotonous life, unvaried by the work, pleasures, and excitement that they have been accustomed to in American cities, and want to go back. "The return to Zion," they say, is not as it was painted.

# The New Shelter for Immigrants

By Harry Fischel

Chairman of the Building Committee

Hebrew Sheltering and Immigrant Aid Society of America

Soon after the armistice was signed the directors of the Hebrew Sheltering and Immigrant Aid Society felt that we had to begin at once to provide housing facilities for the thousands of immigrants who would come to our shores after the war, to find refuge in our blessed land.

We realized that our present quarters were not only insufficient for this purpose, but that they had never offered adequate housing facilities for immigrants even during normal times. I was appointed chairman of the Building Committee to look after a suitable home for our society. The problem seemed impossible of solution, owing to the high cost of material and labor, and, besides it would have taken at least two years to erect a new building. I therefore began to look for a building, which, when purchased, could be remodelled to make a suitable home for our society.

After a year and a half of hard work in looking for such a place, the firm of Douglas Robinson and Charles S. Brown offered me for sale, as a general proposition, the property known as the Astor Library on Lafayette street near Astor place, which occupies a plot of 250 feet front by 110 feet in depth, with a three-story building on the plot occupying 200 feet front. The price asked was \$350,000. I immediately realized the bargain and, having made an offer of \$325,000, had it accepted the next day.

A day later I was offered a very large profit on the building, but being only human, I had been wise enough to have ordered contracts to be drawn in the name of the Hebrew Sheltering and Immigrant Aid Society, instead of my own. I immediately asked the president to call a meeting of the Board of Directors, laid the proposition before them, and the Board of Directors thought the undertaking too daring and

turned it down. Nevertheless I went through with the contract and had all the papers drawn in the name of the society. A few days later, our most influential directors realized the bargain and asked me whether I was still in a position to deliver them the contract. Finally, it was decided that the society would purchase the building.

The next move of the Board of Directors was to get the approval of the late Jacob H. Schiff, who had always been glad to come to our assistance, and who had shortly previous lifted a mortgage of \$40,000 on our old building. A committee went to see Mr. Schiff, and he, too, was of the opinion that it was too big a proposition for us to handle. A second committee, including myself, went to see Mr. Schiff a few days later. We called his attention to the unsatisfactory conditions of necessity prevailing in our present building. I pointed out to him that when immigrants begin to come in on a pre-war scale, we will be unable to accommodate them properly, and that it would be wrong on our part to subject these newcomers to the inadequate accommodations in the present building after they have escaped the persecutions and all other hardships in their old homes.

Mr. Schiff, having realized the situation, like the truly broadminded man that he was, gave his consent and, as a token of his good will and endorsement of our plan, contributed \$10,000 towards the Astor Library Building Fund.

He did point out, though, that it would be rather difficult for us to raise the rest of the sum required, but here I interposed and said that since the American Congress had mortgaged the United States people for more than thirty billions of dollars to wage the war against militarism, we, the directors of the Hebrew Sheltering and Immigrant

Aid Society of America, which is an institution of, for and by the people, have a perfect right to mortgage the Jews of America for the comparatively insignificant sum necessary to pay for the purchase and remodeling of the building. Besides, the immigrants themselves would pay off the mortgage.

## SEPARATING IMMIGRANTS FROM WAYFARERS

In planning alterations in the building, there were several problems to be solved. The first was that we had to deal with a



MR. HARRY FISCHEL  
Chairman of the Building Committee

large immigration and to provide for them sufficient temporary accommodations, a large dining room and two kitchens, since our institution has always strictly upheld the dietary laws. We also had to take care of separating the immigrants from wayfarers, as we have been always doing even in our old building, because the wayfarers would exert an undesirable influence on the immigrants, making them feel rather pessimistic towards the opportunities offered by their adopted fatherland.

The new building, after it has been remodeled, will be a perfect specimen of what a home for the temporary accommodation of Jewish immigrants should be and the Astor Library building, with its great traditions of all that is noble in American citizenship, will become the greatest monument to American Jewry's achievements when occupied by our society.

A special feature of the building will be an auditorium, which will accommodate about 600 people and will be used for lectures on America, naturalization classes, also as a synagogue on Sabbaths and Jewish holidays.

On the whole, I may safely state that this building, when completed, will not only be one of the finest edifices in New York, but will be a pride and glory for all Jews of America who have helped transform it into a home for immigrants.

And here I am coming to the point, or as you may term it, to brass tacks. As originally figured, the total cost of the building, including alterations, would have amounted to \$325,000—price of lot and building—plus \$75,000 for alterations, or \$400,000 all told. With the ever-increasing cost of labor and material, however, this figure has increased to at least \$500,000, and perhaps even more may be required before it is ready for occupancy. So far, upwards of 20,000 individuals and organizations have contributed to the building fund, but I regret to say, hardly over 50 per cent of the fund has been raised to date. We have started a nation-wide campaign and we hope that before long, in fact, very soon, the required amount will be raised.

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## Enthusiasm Awaits Campaigners for Judaism

Enthusiastic greetings in very large city in this country will await the committee of one hundred prominent laymen, headed by Julius Rosenwald, Congressman Julius Kahn and Mortimer L. Schiff, who on November 4 will begin a nation-wide speaking tour to aid the campaign of the Union of American Hebrew Congregations. Scores of telegrams from all parts of the country have poured into the offices of the campaign committee at 24 East 21st street, New York, it was stated, following the announcement made last week by Manny Strauss, chairman of the advisory committee, that one hundred of the most prominent business men, bankers, professional leaders and philanthropic workers would start on a tour of the country to speak in behalf of the campaign. The telegrams hail the tour as "a modern crusade," the speakers as "messengers of God" and the plan as one of the most unique of the present day. The co-operation of rabbis and congregations is pledged in the telegrams.

The committee of one hundred will address mass meetings in two hundred cities during November and December, and explain the purposes of the \$3,500,000 fund which the Union of American Hebrew Congregations is endeavoring to raise for a ten-year expansion program, including religious extension work on farms, in small towns and congested districts, rabbis' pensions and synagogue building loans. The movement is regarded as especially significant because of the activity of laymen on behalf of a religious program.

Among the telegrams which have been received are the following:

Officers of Collingwood Avenue Temple (Toledo, Ohio) ready to do everything possible for the self-sacrificing and high-minded committee of Jewish Travelers. We shall welcome visitors and send them away with substantial results.

MANUEL R. COHN, President.

Oheb Shalem Congregation (Baltimore, Md.) wishes the committee of one hundred success beyond most sanguine expectation in the very laudable work strengthening American Judaism.

ISAAC J. GUSDORFF, President.

Congregation Mishken Israel (New Haven, Conn.) is confident that Jewish year 5681 will be without parallel in the annals of American Jewish history. The imposing spectacle of laymen traveling through the length and breadth of our country for the cause of our religion emphasizes the Talmudic doctrine that every Israelite is surely one for the other. Assuring you of our whole-hearted co-operation at any possible time,

HARRY W. ASHER, President.

Temple Israel Congregation (Gary, Ind.) is thankful to you for your noble efforts in behalf of American Judaism. We pray to God that He may bless your undertaking and crown it with success.

WM. FEDER, Hon. President,  
HERMAN ISAY, President.

Our Congregation (Hebrew Benevolent Congregation, Atlanta, Ga.) will await in deep interest for the committee of one hundred and its Jewish message. We wish to extend to you our high appreciation for your efforts in unfurling the American flag over the congregations of our country. May your work stand permanently and God bless you and American Judaism.

EUGENE OBERDORFER, President.

The Baltimore Hebrew Congregation begs to express its hearty appreciation of the noble undertaking of the committee of one hundred. May God's blessings attend its efforts.

M. ROTHSCHILD, President.

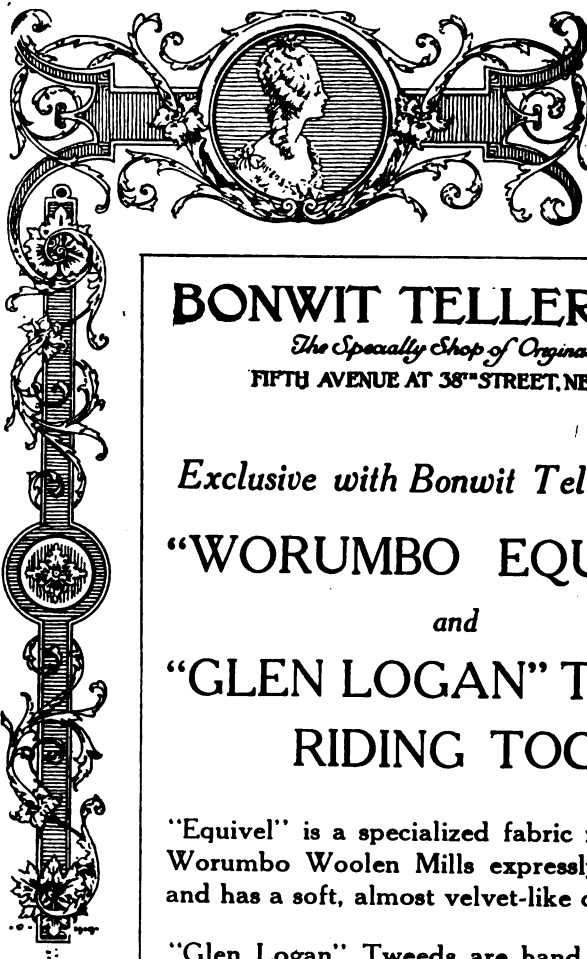
Greetings and all hail to the modern crusaders of Judaism. May there be for them and all the House of Israel written in the book of life, health and happiness.

Congregation Beth Ahabah, Richmond, Va.,  
I. Z. MORRIS, President,  
EDWARD N. CALISCH, Rabbi.

Washington (D. C.) Hebrew Congregation sends heartiest greetings to workers in the field and wishes them God speed in their laudable effort for our religion.

LEE BAUMGARTEN, President.

Congregation Bnai Israel (Evansville, Ind.) sends greetings to you and splendid associates who are doing so much for the great cause of American Judaism. We anticipate with much interest and pleasure the visit next month of the representative group and we expect to give them



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a reception that will do credit to this worthy movement.

SILAS IGENHAUSER, President.

Our Congregation sends best wishes for a successful campaign and may your efforts be crowned with the success they deserve.

HORACE J. WOLF, Rabbi, Rochester, N. Y.

Our Congregation (Gates of Prayer, New Orleans, La.) sends you greetings and best wishes for success of your noble undertaking and you have our hearty co-operation.

S. L. JACOBS, President.

The United Hebrew Congregation of St. Louis send you heartiest greetings. May God speed your noble work which shall make for the greater glory of Israel among the families of the earth.

SAMUEL J. RUSSACK, President.

#### Social Evenings on Fridays at the Institutional Synagogue

The Institutional Synagogue is inaugurating a new plan whereby to keep its young people in a perfectly Jewish atmosphere every Friday evening through a Jewish social evening idea. The first program consisted of a book review by Mr. Isadore Goodman, followed by Jewish songs by Mr. Oxenhandler, discussion and a social hour. The hosts for the evening were the Zionist Advancement League. These Friday evening circles will be continued throughout the winter.

Mr. Sol Lamport began, very successfully, before a large adult Bible class the explanation of the Bible last Saturday afternoon. Hereafter the class will begin at 4:30 P. M.

The Institutional Synagogue is opening up a reading room where young men and women may spend their evenings profitably for their mental and spiritual advancement.

#### AT THE 92ND ST. Y. M. H. A.

A large attendance of prominent and active Jews throughout the country is expected at the important sessions of the Triennial Conference of the Council of Young Men's Hebrew and Kindred Associations to be held in the Ninety-second Street Y. M. H. A., on October 23 and 24. No public celebration will be held owing to the recent death of Mr. Jacob H. Schiff.

A reception and dance for senior members of the Y. M. H. A. was held Sunday night, October 17. Rabbi Lee J. Levinger, executive director, and other members of the staff gave greetings to the members, together with plans for the year's activities.

Cards are being sent out for the Jacob H. Schiff Memorial Service to be held at the Y. M. H. A., Friday evening, October 29, at 8 o'clock. The speakers will be Hon. Irving Lehman, Rev. Dr. Jacob Kohn and Rev. Dr. Samuel Schulman. Cantor Schlager of Temple Emanu-El will take part and a special musical service will be rendered by the Y. M. H. A. choir.

A number of clubs are taking up the project of a memorial to Jacob H. Schiff to be given by the members of the association. The Marshall Club appropriated \$50.00 as the beginning of such a plan.

More than \$1,400,000 worth of clothing has been distributed in Poland, Ukraine, Lithuania, Latvia and Austria by the joint distribution committee during the first seven months of 1920, according to a report of the committee just issued. Of this amount \$900,000 came from funds raised by the American Jewish Relief Committee and its associated organizations, the balance of \$500,000 being contributed by English Jews.



# Twilight of Dreams

A New York Vignette

By Madeline Davidson

Summer had come to Union Square.

Into this spot, where even the shrill cries of children were only faint echoes beating against some looming wall of silence, stumbled Maurice Gold, hot, disheveled and angry, carrying two sleeping children. A step behind him his wife struggled between attending to two other children, darting at her skirts, and maintaining an argument which she had been stubbornly pressing upon him.

"Maurice, Abe must finish school. Sammy, stop throw grass at Hannah! He must go to high school, you hear, Maurice? Wait till I get that girl—Hannah! One boy in the family got enough ambition to do something and you don't let him."

"Let him! Believe me, Tillie, a knee-pants shop is a better education than a high school. Four years he'll be doing nothing. In a shop he'll be making money."

"I'm just as practical as you, Mo, but

are we such parents that for your son's education a few dollars should make such a difference? Abe is the only one, remember. Look at Sammy and Hannah; they hate school; they play hookey all the time. But Abe, Abe's different, Abe's—"

"Abe! Abe! Abe! That's all I hear. Is he a god or—"

"A god he calls him. He's my son. He wants to be a man, not a nobody."

"He'll do something in the knee-pan—"

A stooping figure crossed their path.

"Say, can't you shut up just fer a minute?"

Maurice drew back, astonished, all the more irritated because the sleeping children hampered any dignified move. Tillie turned and looked about her. They rarely walked as far as Union Square. But she had wanted to remove herself as far as possible from the raucous cries of the neighborhood. The children needed air, and she, rest. Besides, there was something in the Summer air that prompted a change—and an argument for Abe's sake. So she had taken her grumbling husband firmly by the arm, with a furtive twinkle in her eyes at his discomfiture, and they had walked out with their four youngest children.

"Look where she brings me. Union Square I need yet."

"Sh! It's quiet here and cool. Not so many children, but men. God, what men! Maurice, look at them!"

They sat there, bleary and apathetic, staring before them—a huddled group of ragged men with eyes pitifully tragic against the mild background of the evening. It was impossible that so much could be crowded into so little space, that men, ugly, miserable, scarred by crime and poverty, could have in their eyes a light of such trembling appeal. It was nothing less than that. They were, all of them, brutes, but tonight they looked up with a mute hope. Each star was an ecstatic pinprick, each cloud a separate threshold to enter. And they were dreaming as only starved, disappointed men can dream.

Their backs were turned on each other. The moment was only for themselves. Regrets such as theirs needed no companionship, but a common tremor ran through them. They shivered, sighed and frowned, almost at the same time. Sometimes one would catch another's glance, and shamefacedly, each would turn away. For they were old, old men, most of whose lives had not even been struggles, but a continuance of some form of drudgery. It was too late to be dreaming at fifty, when the strands of that drudgery were tightly entangled and could never be unraveled.

Slowly, the full meaning of that scene wove its way into Tillie Gold's mind. She clutched her children's hands almost savagely, as it stirred her heart, beat against her sad eyes, the prematurely wrinkled forehead, the querulously tender lips, and roused her, tearful, happy, triumphant.

By comparison, things are either very much worse or very much better. She touched her husband's arm.

"Maurice, what does fighting about it matter? Look at them. Only tonight, it's Summer, something's gotten into them. But have they got what you got? Can they look forward like us; can they?"

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Not quite as sensitive or as appreciative, perhaps, as his wife, he had, nevertheless, been moved by these strange derelicts. Consciously he straightened up. He was forty-five, not much younger than they. Yet while they were withered and old, there was hope, activity, eagerness surging within him. He was surprised at himself. Only suddenly was he aware of it. It was a new thought, and he clung to it with the passionate incredulity of a blind man gifted with sudden eyesight.

He looked at his wife. She was right. Beside the futility and stark ugliness of these men's lives, their own attainments and desires were glorious, their quarrels and struggles petty.

The two children were still sleeping. Sammy was wandering up and down, his hands plunged into his pockets, with the careless unconcern of a child allowed out at night. The mother smiled and drew Hannah to her. She commenced to smooth the thin black hair of the little one gently and rhythmically, and Hannah nestled against the comforting bosom.

Tillie wondered if Maurice had been thinking as she had, thinking of these men. She turned her thoughts to them again. They were having a little riot, as it were, of simple indulgence in old dreams and it-might-have-been longings. It was painful to see men of fifty or over sitting in groups with that wistful, childish look of vain anticipation. Anna could not interpret it in so many words, but her heart melted at their dull wretchedness. Her thoughts drifted with theirs. She hoped for them with all of her strength. But slyly, like a mother, she hoped for her own children, too, and dreamily her voice reached Maurice.

"Abe will go to high school, yes?"

The night darkened rapidly, and as suddenly all illusion vanished. Stiffly, the men arose one by one, and straggled out, groping, hesitating, slouching under the weight of their shiftlessness. Soon they were gone, taking with them their dreams, and leaving behind the remnants, inanimate, ghost-like evidences of their existence—empty shells, vacant benches, bits of rags and lunch paper, an unpleasantly stale odor, and a policeman walking up and down like a silly, useless sentinel.

Maurice rose suddenly.

"Abe will go to high school. Yes," he echoed almost fiercely.

Tillie smiled luminously as she caressed his arm.

**Polish Government Gives No Passports Without Traveling Expenses**

American Jews who desire to have their relatives come to this country must send them the full amount necessary for traveling expenses. This is the substance of a cable received by the Hebrew Sheltering and Immigrant Aid Society of America.

It appears that a number of American Jews wrote their relatives to go to the nearest port and there to wait for a steamship ticket or money. Outside of the fact that this means a loss of time and extra expense for the immigrant, the Polish Government will for the present at least, not issue any passports to those who have not enough funds for the entire journey. It is therefore important that American Jews who send for their kind abroad, send them, at the same time, enough money for all expenses involved.



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# Henry Ford's Challenge and a Jew's Reply

## An Address by Dr. Stephen S. Wise at the Free Synagogue on October 10

[Rabbi Wise, in sending us a copy of his address, said: "There was so much to be said by way of introduction that I never reached the heart of the theme, "What the Jew Thinks of Non-Jews," but I shall save that for a later address."]

Henry Ford's series of articles in *The Dearborn Independent*, now reprinted in pamphlet form under the heading, "The World's Foremost Problem: The International Jew," is not so much a challenge to the Jew as an affront to public opinion, as an insult to every public decency. Before the war and the state of psychic disturbance which it has brought about, not even a Henry Ford would have dared to publish material resting for the most part upon the so-called Protocols, a forgery so clumsy, so stupid, so obvious that none save Henry Ford could be deceived thereby.

The very title of the pamphlet, "The World's Foremost Problem: The International Jew," is a direct libel against the Jewish people at a time when the world is beset by problems national and international, and is by indirection an attempt to seize hold of the Jew as the scapegoat solvent of all its problems. The Ford screed is the most insidious of appeals to explain world unrest by erecting the bogey of Bolshevism as an invention of Jewish capitalism and Jewish proletarianism leagued together *ad hoc*.

### MOTIVES A MYSTERY

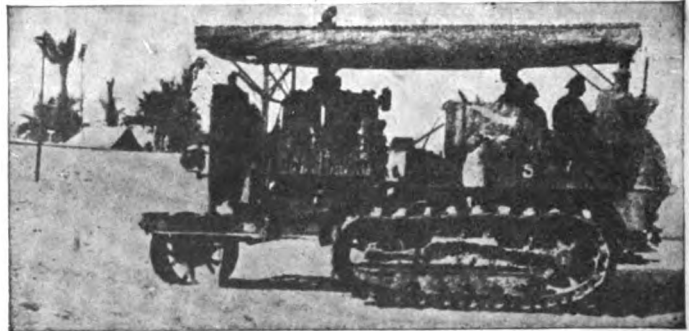
What Henry Ford's motives may be, it is not easy for one to determine who is unfamiliar with abnormal psychology or psychiastry. It may be that this adventure in the retailing of the contents of old garbage-pails represents a prospective Presidential candidacy. It may be nothing more serious than a publicity feat of the not unknown Ford products. Back of Henry Ford's invasion of the field of Jewish libel may lie abysmal ignorance, but that ignorance is being utilized with a skill and adroitness compact of malignity.

I am a Zionist. I have been associated

with the leaders of the Zionist movement for twenty-three years—Herzl, Wolfsohn, Nordau, Weizmann, Sokolow, Brandeis, Mack. I am entirely familiar with the words and works of the Zionist leaders throughout all these years. No man that

### THE FORD CHARGES

The gravamen of the Ford charge is that the Jews have set out to conquer the world. I, for my part, pray for the conquest of Christendom by Christianity, for the world's sake, for Israel's sake, that Jews may be



Australian Official Photo.

### DESERT TRAVEL: THE MODERN WAY.

OCCIDENTAL METHODS INTRODUCED IN THE ORIENT—See page 678

is sane can for a moment believe that the Protocols are anything other than an amazing forgery, designed after the pattern of many older forgeries to place in the mouth of Jews sentiments and purposes hostile to the world. Zionism set out to concern itself frankly and publicly with a great public purpose, invoked and secured the support of the enlightened peoples of the earth, that support finding its consummation in the San Remo decision of April, 1920, which awarded to Great Britain the mandate over an ultimately Jewish Palestine. This San Remo decision of England, France, Italy and America was, to use a term as it is used in the Christian world, one of the most Christian acts of nineteen hundred years.

free once again, as they ought to be, to concern themselves with the problem of self-mastery and self-conquest. The allegation is that Jews are not only powerful but that they aim to be omnipotent—in other words, the conquerors of the world. If the legend be true, how reconcile this imagined conquest of the world, this fabled omnificence of the Jew with the status of half the Jews of earth? The Jews of Eastern Europe, whom, I say it with infinite sorrow, we seem powerless to save; the Jews of Central Europe, who have entered upon an era of unparalleled misery—scapegoat in deservedly broken Germany, shuttlecock of Austria, despised victim of Hungary! If we aimed at power, if we cherished designs of world-supremacy, would we not will to keep ourselves alive? Five to seven million Jews are in blackest, awfulest misery, and in America, including the gifts of non-Jews, not more than fifteen millions have been given by three million and more American Jews during the year.

### JEW IS POOR AND POWERLESS

Does it savor of great power and conquering world—might to admit that of ten millions asked for by the Zionist Organization of America as the Palestine Restoration Fund not two millions have come to hand? Is not Zionism in itself a token of want of power? Some Jews wish to rebuild the Jewish homeland, but many more must flee thither for refuge. So poor and powerless are we that we cannot even afford to bring to Palestine tens of thousands of homeless Jews struggling afoot and starving throughout Europe.

Mr. Ford further charges that the Jews of the world have apparently secured the five points of the star—the purse, the press, peerage, Palestine and proletarianism—the sixth point to be the Prince of Israel. Would God that a Prince of Israel who was on earth nineteen hundred years ago, he whom Christians name the Prince of Peace, might come to earth to teach and to lead them that call themselves by his name and withal reject him indeed.

Ford challenges in the terms "The Jew believes that the world is his by right; he wants to collect his own, and the speediest way of doing so is the destruction of order by revolution." This is utterly and abomi-

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nably false. The Jew does not believe that the world is his by right. I reply to Ford's challenge—The Jew believes that right must rule the world.

Ford's challenge takes the form. "There were as many Gentiles killed by Gentiles as there are Jews in the world—it was a great victory for Israel." In truth, one million Jews and more have been killed by war or through the aftermath of war within the last six years. Hundreds of thousands of Jews were slain in the Russian army, Jews infinitely more loyal to Russia than the Romanoffs. One hundred thousand Jews have been butchered by the Fords of the Ukraine within two years. Ford is dastardly enough to point out that few Jews could have died in battle in any army, for only crosses are to be seen in the war cemeteries of Europe, and this defamation of our honored hallowed dead in every war cemetery comes with poor grace indeed from the abetting father of the skulking Edsal.

Ford's challenge assumes: "Jews today are the only people whose special and extraordinary privileges are written into the world's treaty of peace." Special and extraordinary privileges forsooth! Because the democracies of the world get out to recognize the rights of minority peoples in Eastern Europe, Jews included! And these special and extraordinary privileges are being honored in the breach altogether by Poland and other East European lands, which will find support of all their injustice to the Jew in the Ford words and works.

IS FORD A MADMAN?

Though, because of the limitation of time, I must postpone the discussion of what Jews think of non-Jews in answer to the challenge of Ford, I will tell what one Jew thinks of one non-Jew. No man ought to be free to have the power which Henry Ford is exercising for evil. No man, though as rich as Ford or Croesus, ought to be

suffered to libel a whole people in a land the well-being of which depends upon the spirit of understanding and conciliation, of tolerance and of good-will. Ford declares that the authorship of the Protocol, basic to his own challenge, is imputed by Jews to a criminal or a madman. The reply of one Jew to Henry Ford is that his work, "The World's Greatest Problem: The International Jew," is the work of a criminal or a madman. And I do not believe, despite certain significant intimations, that Henry Ford is a madman.

Henry Ford is seeking to introduce into American life a tendency that is divisive, disruptive and morally fateful. The American people will have none of him and of his ways. When once the American people, lovers of fair play and of justice, understand that Henry Ford is seeking to introduce the spirit of Anti-Semitism or that makes for pogromism into America, they will abhor and renounce him. Henry Ford needs to be reminded that America is not a matter of cheap engines but of a precious spirit. Henry Ford shall not be suffered to cheapen the spirit of America: he shall not be suffered to vulgarize and corrupt America's soul.

The challenge reads that we are attempting to destroy Christianity. One Jew replies: Far from that, the evil is that there is not enough Christianity in the world. If there were, Henry Ford, his incendiary word, his criminally inciting purpose, would not be tolerated for an hour. Henry Ford challenges in the terms "The Jews are said to come and meet and go in every capital of Europe with a nameless program." Not a program! It is not a Jewish program, but Christian pogroms that bring us together. Henry Ford calls himself a Christian. No Ukrainian hooligan, slayer of women and children, was ever more truly guilty of the spirit of the pogrom than is Henry Ford.

And if Henry Ford be right and his chal-

lenge be valid, then let it be remembered by them that understand that Jews are as they were and that they were as they are, that Jesus of Nazareth was of them and with them and for them, that every calumny against the brothers and sisters of Jesus the Jew reviles him. God pity and forgive Henry Ford. God save America and keep America true to the American hope of good-will and brotherhood among men.

**To Attempt to Bar Ford Articles by Legislation**

Mr. Ford's unjust attacks were denounced by Martin Conboy, New York City Draft Director during the war, on October 12 at a Columbus Day celebration in Carnegie Hall. Mr. Conboy asserted that Ford's effort to provoke religious intolerance should be placed in the same category of the Sons and Daughters of Washington."

Stirred by Rabbi Wise's speech many other prominent Jews and Gentiles have come to his support.

In a bitter attack on Ford, Congressman Goldfogle has promised to try to obtain legislation barring articles like those published in Ford's Dearborn *Independent*, from the mails and punishing race attacks.

"The slanderous utterances upon the Jewish people," he said, "are so shameful and outrageous that they ought to be denounced by every decent man and woman in America, Jew or Christian."

Judge Rosalsky in a speech on October 16 in the Lincoln League Republican Club, No. 262 Grand street, assailed the articles as the work of "a madman who is a menace to American institutions."

Congressman Christopher D. Sullivan said that he would support Congressman Goldfogle's bill on the subject.

# Communal News

## Persecution Incompatible With the Spirit of Christ

### Simon Wolf Addresses World Brotherhood Congress Which Passes Resolution

Hon. Simon Wolf, addressed the World Brotherhood Congress at its afternoon session on October 13 at the First Congregational Church in Washington, D. C. He urged the organization to go on record as protesting against "the outrages and inhumanities being practiced on the Jews in other countries."

Mr. Wolf recited the various crimes committed against the Jewry of Eastern Europe and said that it was most fitting that the brotherhood, with its ties of sympathy binding many great countries together, should express its horror and do everything in its power to lighten the burden of a greatly oppressed people.

The following resolution was adopted:

"The Congress has welcomed to the platform Dr. Wolf and has taken his brotherly word to heart. In return the delegates assure him and his co-religionists that in the opinion of this Congress, the toleration of persecution, whether social or political, based on religious difference is incompatible with brotherhood or the essential spirit of Christ."

Mr. Wolf celebrates his eighty-fourth birthday on October 28th.

## Our Feeling of Humanity Put to the Test

By REV. DR. MAURICE H. HARRIS

The Jewish community of New York is now making its appeal for the relief of its suffering brethren across the seas. American Israel has pledged itself to raise \$35,000,000, and New York City has accepted as its quota toward the cause \$7,500,000. American Israel has contributed munificently during the years of the war for the succor of those living within that zone of fire in which it has raged.

The war is over, but the legacy abides. Alas, a ravaging army can make desolate more homes and fields and industries in a day than could be restored in a generation. But where the bulk of distressed Israel dwells, the war is not yet over. Although we have been told of the terrible suffering, mere words hardly make the requisite appeal to the imagination. Not only are thousands of women and children lacking shelter and clothing and suffering the horrors of starvation, but, furthermore, in the exposure and debility consequent, they have become victims of typhus, most malignant of all maladies.

There is no cause holier nor more immediate than the relief of these stricken people. Its bare statement invites our generosity. The plight of these victims is so appalling that it is not only necessary for us to give, we must give to the very limit of our capacity. To give niggardly is to evade the obligations.

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Aronson Building, on 36th street.

Garment Center, 36th to 37th streets and 37th to 38th streets, 85,000 square feet.

Our sense of duty and our feeling of humanity are now to be put to the test. Let us not fail! For on our response depends our reputation as a warm-hearted people as well as the life and well-being of hundreds of thousands of souls.

Local headquarters of the Greater New York Committee are at 1133 Broadway. All checks payable to Paul Baerwald, Treasurer.

## Central Jewish Institute Activities

The Central Jewish Institute of 125 East Eighty-fifth street has resumed its full quota of activities after more or less of a lapse occasioned by the summer's vacation.

The building is so crowded that the directors are anxious as to the space to accommodate the many clubs which are clamoring for admittance. The Talmud Torah is the main activity of the building. It is the only well organized school for Jewish learning in the entire district of Yorkville and serves the needs of 600 children. There are more Jewish clubs and study circels of various sorts than ever before, chiefly under the guidance of the League of the Jewish Youth.

The institute looks forward to an active year and invites the public to partake of its opportunities. Membership, entitling one to admittance to all activities, costs but fifty cents, a calendar of events going with it.

## Music Notes

### Lhevinne at the Piano

Josef Lhevinne played the piano at Carnegie Hall last Sunday afternoon, in one of his solo concerts.

Mr. Lhevinne's presence is so quiet and so unassuming that until he seats himself at the piano, you might almost think him a benign manager, glancing about to see that all was ready for the artist.

Once he touches the keyboard, however, there are no irrelevant images in your mind. His playing of five Chopin etudes was an exceptionally fine display of authority and intelligence. He had to be generous with his encores, or he would never have been allowed to leave the hall.

### Seidel Plays

On Toscha Seidel's shoulders fell the entire responsibility of the fifth gala concert at the Lexington Theatre last Sunday night.

He has a way of bending lovingly over his violin, urging and coaxing melody out of it. There is a tenderness and pathos in Mr. Seidel's playing that are practically irresistible.

There is no lack of lightness or brilliance, but he plays upon emotions rather than intellects.

### Stopak Scores

Josef Stopak made his debut at Carnegie Hall last Saturday afternoon. He needs much training to develop into an Elman, but he showed, in a varied program, that he possesses the fundamentals for success.

He was best in the sober pieces, even though one or two of the numbers were too difficult for him.

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**From the Four Corners**

*News of People and Events*

At the annual meeting of Temple Beth Zion, Buffalo, the congregation passed by a large majority a resolution favoring the unassigned pew system or free seating.

The Fourth Annual Roll Call of the American Red Cross will be held November 11-25, 1920, from Armistice Day to Thanksgiving Day. This is the annual period for joining and renewing memberships.

The Jewish National Council of Eastern Galicia has sent a delegation headed by Dr. Gelber to be present at the Russian-Polish Peace Conference at Riga in order to safeguard the rights of the Jews in Eastern Galicia.

Dr. Wilhelm Kohn, the only Jewish diplomat in Germany, who has reached the rank of Gerheimer Legations-Rat, is dead at Berlin. Dr. Kohn was Bavarian Minister to Paris before the Franco-Prussian War in 1870-1871. During the war he remained in Paris with the permission of the French Government.

DR. EMANUEL STERNHEIM of Chicago received word from England that he has been elected a Fellow of the Societe Internationale Philologie Sciences et Beaux Arts. Four years ago he was admitted as a member of the Societe, carrying the title M. S. P. There is an intermediate associate degree conferred by The Societe and The Fellowship is the final degree carrying the title F. S. P.

Within a few days Berlin will probably see a general strike of schoolboys with the approval of many teachers' and parents' councils. These councils are planning a protest against the election of Dr. Kurt Loewenstein as President of the Board of Education. This was accomplished by means of the 106 votes of the Socialist members of the Municipal Council against the 84 votes of all other parties. When the result of the balloting was known the Conservative, Centrist and Democratic members left the council amid the triumphant shouts of the Socialists.

**Sir Herbert Samuel Pleased With Situation in Palestine**

LONDON, October 18.—Sir Herbert Samuel, High Commissioner for Palestine, expresses himself as highly pleased with the present condition of Palestine. In a letter addressed to the Jewish Board of Deputies he says that harmony prevails in all the communities of the country.

Referring to the future development of Palestine, Sir Herbert appeals to the board for its support and declares that the cooperation of Jews everywhere is required to rebuild the ancient land of Israel.

**All Protests Should Be Taken to League, Says Earl Curzon**

LONDON, October 18.—Earl Curzon, the foreign secretary, in a recent letter to the joint foreign committee of British Jewry, notified the committee that in the future all cases of ill treatment of Jews should be taken up with the League of Nations and not with the British Foreign Office.

A special conference of representatives of all the Ukrainian Jews in this country is in progress here. The conference, which was called to aid the Jews of Ukraina, has decided to bring a large number of orphans of pogrom victims for adoption by Jewish families in this country, to establish orphanages in Palestine and to send tools to Jewish workmen in Ukraina. It was also decided to seek protection for Jews still exposed to excesses in Ukraina and to co-operate with the international relief committee in Copenhagen.

**New York City**

Dr. Maxwell L. Sacks will be officially installed as the rabbi of Sinai Temple, Arlington avenue and Bradford streets, Brooklyn, on Sunday evening, October 24th, at 8 o'clock. Dr. Sacks, who leaves Temple Israel of Washington Heights to assume his new duties, delivered his farewell sermon there last Friday evening.

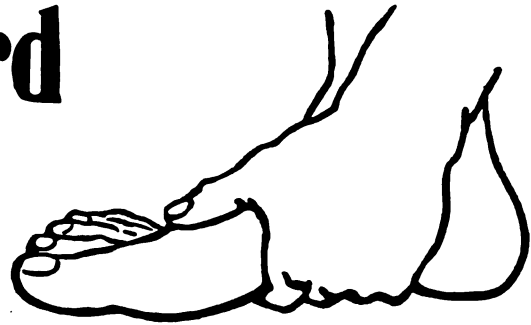
John H. Levy, an attorney, publicist, and author, will deliver the opening address at an Open Forum and Debate on "The League of Nations," at the Community Building Auditorium, 163rd street and Southern Boulevard, under the auspices of the Bronx Free Synagogue, Sunday evening, October 24th, at 8.30 o'clock. Rabbi Louis I. Newman will preside. The public is welcome.

"La Juive," by Halevy, will be the first opera of the season. The premiere will take place on November 15.

On Saturday evening a social evening will be held by the Cultural Club at the Central Institute, 125 East 85th street (near Lexington avenue). A musical program will be rendered under Robert A. Augustine by Miss Ella Carnett, soprano; Mark Lobel, tenor; Morris Somers, reader, and Miss Lillian Schwartzmann, pianiste.

Memorial services in honor of the late Jacob H. Schiff were held under the auspices of the Emanuel Sisterhood of Personal Service, at 318 East 82nd street. Dr. Joseph Silverman gave the opening prayer, and addresses were delivered by Mrs. Alexander Kohut and Rev. Dr. H. G. Enelow. Joel Schenker, who gave the eulogy, is one of the Sisterhood boys, a member of the House Council.

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**SUPREME VAUDEVILLE**

## Society of the Jewish Renaissance Organized

A new society called the Tehyath Ysrael, the Society of the Jewish Renaissance, for the purpose of grappling with the problems of Jewish life and thought, was organized at a meeting at the Jewish Center on October 12.

According to the statement issued by the society, the general purpose is to interpret and advance Judaism in a historic progressive and Zionist spirit. The initial purpose will be to reinterpret Judaism so that it might again play a significant role in the life of Jews. All of Jewish tradition and literature will be studied and interpreted with a view to their effect upon our social life and conduct. The Scriptures, the Talmud, and other Jewish works will be presented in such a manner as to be of vital significance to the Jew who desires to retain his affiliation with historic Judaism and realizes the importance of adapting it to modern times and needs.

Among the activities planned is the publication of a periodical to contain articles of the result of the researches and studies made by the members. The society also planned to hold a meeting in Buffalo in conjunction with the Zionist Convention, which will take place there beginning November 27. Affiliated groups are being organized in Cleveland, Philadelphia and Boston.

The officers elected are as follows: President, Prof. M. M. Kaplan; vice-president, Dr. Jacob Kohn; treasurer, Mr. Solomon Lamport; secretary, Rabbi Aaron G. Robinson.

### ANNUAL MEETING OF THE JEWISH WELFARE BOARD

The annual meeting of the Jewish Welfare Board, U. S. Army and Navy, will be held on Sunday, October 24, at 2 P. M., at the Jewish Center, 131 West 86th street, New York City.

Reports will be presented of the activities of the organization during the post-armistice period. There will also be reviewed the present-day welfare service of the Board. The report of the committee on post-war program, of which Judge Irving Lehman, of New York City, is chairman, will be submitted.

Secretary of War Baker and Secretary Daniels have been invited. Prominent Jews from all over the United States will be in attendance.

Since the death of Colonel Cutler, Dr. Cyrus Adler, of Philadelphia, the vice-chairman of the Board, has been acting chairman.

### Next United Synagogue Convention in New York on January 16

At a special meeting of the executive council of the United Synagogue of America held on October 18 at the Jewish Theological Seminary, 531 West 123d street, it was decided to hold the next convention in this city, beginning January 16 next.

It was decided to arrange for district preachers throughout the United States where they were needed, especially in smaller places. A committee was appointed to work out a program for the 20,000 young people connected with the organization.

Among those present last evening were Dr. Cyrus Adler, Dr. A. A. Neumann and Rabbi Max Klein of Philadelphia, Professor Alex Mark and Harry Krulewick. Rabbi Elias L. Solomon presided and Rabbi Samuel Kohn, executive director, acted as secretary.

THE Yorkville Senior Choir of the League of Jewish Youth has reorganized and is forming plans for sociables, concerts, theatre parties and meetings for the coming season. The choir wants a few more members who can sing. Apply at the desk of the Central Jewish Institute, 125 East Eighty-fifth street, on Wednesday evenings, at 8 o'clock.

## Three Dividend-Paying Companies With Records of Substantial Achievement

Unusual conditions prevailing in the money market during recent months have increased the attractiveness of high-grade securities, with the result that many of them are especially worthy of the attention of conservative investors. In the current number of our Market Review we have discussed the salient features of three stocks possessing seasoned requirements:

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## RELIEF WORK MUST CONTINUE FOR THREE YEARS

Isidore Hershfield, in Report, Says Half of Polish Jews Are Dependent on Outside Aid

"Relief work must be continued in Poland for three years at the least and constructive relief must go on for even a longer period," declared Isidore Hershfield, attorney of 99 Nassau street, recently returned from eighteen months' Polish relief service, in a report prepared for the American Jewish Relief Committee.

"As a most conservative estimate, 2,000,000 of the 4,000,000 Jews in Poland are absolutely dependent upon outside aid for their very existence," he reported. "In some cities and towns we registered as high as 80 per cent. of the Jewish population, which required emergency relief."

## Beth Moses Hospital Dedicated Sunday

Rabbi Wise and Justice Lazansky Head List of Speakers

Rabbi Stephen S. Wise and Supreme Court Justice Edward Lazansky will head a list of distinguished speakers at the dedication of Beth Moses Hospital, of Brooklyn, on Sunday afternoon, October 24. Bird S. Coler, commissioner of public welfare, Edward Riegelman, borough president of Brooklyn, State Senator Lockwood, Isaac Levi, president, and John Sklar, vice-president of the hospital, will



BETH MOSES HOSPITAL

also speak. The exercises, which will be held at the building on Sunday, are open to the public. A dedication banquet will be held at the Thirteenth Regiment Armory on Saturday evening at 8:30.

The hospital will be opened for the reception of patients early in November. The institution is a modern, thoroughly equipped hospital, occupying two city blocks in the congested Bushwick section of Brooklyn. It will have a capacity of 150 beds in ten wards, two-thirds of which will be reserved for the sick poor. Two kitchens have been provided to insure strict observance of the Mosaic dietary laws. The building contains large laboratories, X-Ray equipment, a dispensary, under supervision of the hospital chiefs and three operating rooms. The building was erected at a cost of \$400,000, and its equipment costs \$100,000.

The officers of the hospital are: Isaac Levin, president; John Sklar, first vice-president; Samuel Rottenberg, second vice-president; Israel Rokesach, treasurer; David Werbelowsky, honorary secretary, Jacob Carlinger, secretary, and Harris Becher, Leon Cohen, Moses Ginzberg, Isaac Levin, Rev. H. Masliansky, Max G. Niman, Benjamin Plotte, Joseph Pronsky, Abraham Price, Jacob Rachlin, Morris Robinson, Israel Rokesach, Levi Rokesach, Salomon Sobel, William Sugerman, B. Tannenbaum, Michael Weinsier and Abraham Werbelowsky, members of the Board of Directors.

Temple Tifereth Israel, of Glen Cove, L. I., is now raising a fund of more than \$150,000 for the building of a new Temple.

**Temple Emanu-El** 5th Avenue and 43rd Street  
 Saturday 10:30 a. m.  
 DR. SILVERMAN ON  
 "The Latest Anti-Semitism and the Answer"  
 DAILY NOON SERVICE 12:30 ALL ARE WELCOME

### Rodeph Sholom Associations Meet

The first monthly meeting of the Rodeph Sholom Women's Association will be held in the vestry of the temple (corner Sixty-third street and Lexington avenue), on Monday, October 25, at 2:30 P. M. Miss Mary Garrett Hay, chairman of the League for Women Voters, will deliver an address on "The Duty of Woman to the Nation."

The Rodeph Sholom Men's Association held its first general meeting on Tuesday, October 19. A large attendance was present. The president of the association, Mr. Jacob S. Berliner, read his annual report and plans for the season were presented and discussed. Among the activities of the society will be the establishment of an Americanization class for men.

The Religious School of the temple has established a two-year high school course in charge of two teachers, Mr. Bernard Schubert and Mr. David Greenberg. Former confirmants are the pupils.

### "Jewish Temple" and the Messiahship of Jesus

Great publicity was given this week—first in the evening papers and secondly by widely distributed circulars—that an address would be delivered at the Temple, 120th street and Lenox avenue, on Friday evening, October 22nd, on the subject the "Messiahship of Jesus proved from the Old Testament Prophecies." From the name of the building and the date of delivery, the misleading impression was conveyed that the address was given under Jewish auspices. It is important that this should be denied.

The building at 120th street and Lenox avenue was once a Jewish Temple. It is not now. It is the Church of the Seventh Day Adventists' denomination.

Temple Israel of Harlem, that formerly owned this property, now worships at the edifice on the south corner of 96th street and Central Park West.

### PULPIT TOPICS

TEMPLE EMANU-EL, Fifth avenue and Forty-third street. Sabbath morning, at 10:30, Dr. Silverman on "The Latest Anti-Semitism and the Answer."

TEMPLE MOUNT ZION, 37 West 119th street. Rabbi B. A. Tintner. Friday evening, at 8:00, "The Inevitable Test." Sabbath morning, at 9:30, "Departures."

TEMPLE BETH EL, Fifth avenue and Seventy-sixth street. Rabbi, Dr. Samuel Schulman, Assistant Rabbi, Marius Ranson. Services, Friday evening at 5:30; on Sabbath morning, at 10:15. Dr. Schulman will preach.

ADATH ISRAEL, 551 E. 169th street, Bronx. Rabbi Norman Salit. Friday evening, Rabbi Samuel M. Cohen on "The Living Faith."

FREE SYNAGOGUE, Carnegie Hall. Sunday morning, at 10:45, Rabbi Stephen S. Wise on "What, If Any, Are the Moral Issues of the Campaign?"

TEMPLE ISRAEL OF HARLEM, South corner of Ninety-sixth street and Central Park West. Dr. Maurice H. Harris. Sabbath morning, "Abraham's Sacrifice for Duty."

NEW SYNAGOGUE, Broadway at Seventy-sixth street. Rabbi Ephraim Frisch. Friday evening, at 8:15, "The Meaning of Prayer." Sabbath morning, at 10:30, on "The Portion of the Week."

MOUNT NEBOH, 150th street and Broadway. Rabbi Aaron Eiseman. Friday evening, "Give, While You Live." Sabbath morning, "Children's Sermon."

EIGHTY-SIXTH STREET TEMPLE, 113 East Eighty-sixth street. Rabbi Gabriel Schulman. Friday evening, 8:15, "What Is Idolatry?" Sabbath morning, "Our Greatest Enemy."

HEBREW TABERNACLE, Broadway at 158th street. Rabbis, Edward Lissman and I. Mortimer Bloom. Friday evening, at 8:00, Dr. Bloom on "Swallow Your Own Smoke." Sabbath morning, at 9:30, "The Idol Smasher."

B'NAI JESHURUN, 257 West Eighty-eighth street. Rabbi Israel Goldstein. Friday evening, at 6:00, and Sabbath morning, at 9:00 o'clock. Sermon on "Portion of the Week."

Y. W. H. A., 31 West 110th street. Rabbi Louis Schwefel will preach Friday evening.

SINAI OF THE BRONX, Stebbins avenue and East 163rd street. Rabbi Max Reichler. Friday evening, "Who Is a Jew?" Sabbath morning, "The Torchlight Procession."

Y. M. H. A., Ninety-second street and Lexington avenue. Rabbi Lee J. Levinger. Friday evening, "Union in Jewry."

PETACH TIKVAH, Rochester avenue and Lincoln place, Brooklyn. Rabbi Raphael H. Melamed. Friday evening, "Who Wrote the Bible." Sabbath morning, "The Portion of the Week."

[Our printers did not work on Columbus Day, which necessitated going to press on October 11 last week. This accounts for the seeming neglect of so many items in our previous issue.]

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### Good News for Our Readers

The American Hebrew is happy to announce that in the first November number it will begin the publication of "HOOK AND ALL"

A novelette of manners and no manners. By Elias Lieberman

This story will introduce you to a galaxy of lovable and amusing characters: Reuben Braun, vacillating between a wealth of love and a love of wealth; Reba Heller, a daughter of Attorney Street; Byrdice Noodleman of the West Side, with a passion for elegance; Morris Noodleman, a good business man but even a better human being; and many others. The plot is full of tense situations, laughs and surprises, all developed in a style which has made the work of Lieberman an asset to contemporary American literature.

A spontaneous tribute to Lieberman from Benjamin De Casseres, the brilliant essayist and poet, reads as follows: "I read you in THE AMERICAN HEBREW each week and I admire you tremendously. You are nearer Heine than anyone I know among the Jews. Fantasy, cynicism and humanism."

Be sure to get the number that contains the first installment of "Hook and All," Friday, November 5, 1920.



# "The Melting Pot"

## Sketches, Impressions and Comment

CONDUCTED BY ELIAS LIEBERMAN  
A PEN PICTURE OF MR. HERBERT  
SAMUEL

Mr. Samuel's ministerial manner suffered from the same mechanical certitude. His only tense was the *plus-que-parfait*. The first time he took charge of a measure he showed as much skill in dealing with critical opponents and too enthusiastic friends as if he had spent all his life at the game; thenceforward he could but repeat the miracle, and it is only human to yawn at wonders that never cease. It is a

wise juggler who begins with a few ivory balls and works up gradually to the grand climax of keeping in the air five lighted lamps and the furniture of a small flat. Mr. Samuel would have found more sympathy had he broken down a little early in his career; a failure now would not do; the people would only diagnose something wrong with the exhaust or the carburetor and talk about getting a new machine. It is a very serious thing to establish such a reputation. All the negative virtues of a minister are Mr. Samuel's. He is never

hasty, never gives himself away, is impervious to rudeness, ridicule, or invective, and moves toward his object with a sort of inexorable gentleness, as of a Juggernaut car fitted with pneumatic tires. He is never tempted to the cheap sneer. Nothing will induce him to score off friend or foe after the manner of the young in politics. The bumptiousness which has brought more than one brilliant beginner to the ground is wholly alien from his nature. He does not tolerate fools gladly, but he accepts them as part of the scheme of things; he even shows a cold magnanimity to a more than unusually stupid adversary. It is doubtful whether he ever attempted a joke; he certainly never made one; jokes are not business, and he is, above all, business-like. He is patient and polite to the heckler, never declines information without a plausible reason and generally vouchsafes a courteous if frigid word to soften the necessary rebuff. In exposition he is careful to save his audience the least trouble; few politicians are so wholly lucid; prepared for almost any extremity of human stupidity, he is patient even when he finds his worst expectations exceeded. Yet many a faithful Commoner would prefer to be called an idiot, bluntly and heartily, than listen to Mr. Samuel's "Though I am conscious of no obscurity, the honorable member's question suggests a possibility of misunderstanding, and I will therefore make the point, if possible, even more clear."

E. T. RAYMOND, in "All and Sundry"  
(Henry Holt & Company, 1920).

### DEBTOR TO THE JEW

"Pay what thou owest—!  
Meet thine honest due,  
Gentile, for thou goest  
Debtor to the Jew.

Debtor to declaring  
God the Holy One;  
Debtor to the sharing  
In the promised Son;  
Debtor, to the message,  
Debtor, to the Cross,  
Debtor to the passage  
Out from sin and loss.

Debtor to the story  
Safely handed down;  
Debtor to the glory  
Coming, and the Crown—  
All the wealth of heaven  
Add to all below,  
And the figure given,  
Is the debt you owe.


Pay what thou owest  
Meet thine honest due;  
Pay,—yet still thou goest  
Debtor to the Jew."

—From a Missionary's Pamphlet.

It would seem, judging from newspaper reports, as if some of our debtors in Poland, Hungary and the Ukraine were doing their best. As for our own little Henry we note that he is altogether to overpowered by gratitude even to express himself coherently.

### ALFRED EMANUEL SMITH

Thus appears in "Who's Who" a man whose full name acts as a complete disguise. To recognize him, drop all syllables except the first. The average citizen knows him as "Al," although his official title is Governor of the State of New York. Whatever one's political creed may be, one cannot help recognizing, in the genial and competent Al, a real human being.



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Word has been received of the arrival of the steamer "Aquitania" on foreign shores. She sailed from Cunard's pier on Columbus Day, the 12th, and carried among her passengers Mrs. William Einstein, Mr. and Mrs. Julius J. Dukes and their young daughter, Mr. and Mrs. J. Marqusee, Mr. and Mrs. Max Straus and child, Mr. and Mrs. Isidore Ulmann, Mr. and Mrs. G. Baumann, Mr. F. Bernstein, Dr. and Mrs. L. E. Bieber, Mr. and Mrs. W. L. Cooper, Mrs. Max Cohen, Mr. Herman Brickman, Mr. Arthur Blum, Dr. Albert A. Epstein, Mr. C. S. Freedman, Mr. and Mrs. E. S. Isaacs and child, Mr. Julius D. Levy, Mr. and Mrs. W. Miller, Mr. S. J. Mittelman, Mr. and Mrs. B. C. Rosenthal, Mr. L. L. Stein, Mrs. Tilly Rothstein, Mr. Albert Zinman, Mr. and Mrs. Ernest Silberfeld, Captain Elkan C. Voorsanger and his unit of Joint Distribution Committee workers.

Among those sailing for Havre on Saturday, October 2, on the French steamer "La Savoie," were Mr. David Aaronson, Miss Elsie Braverman, Mr. Roger Levy, Mrs. Berthe Levi, Mr. and Mrs. Maurice Wurmser and son, Mr. J. Schmoll and Mr. Alexander Roth.

A number of friends of Mr. and Mrs. S. Heyum, of 554 West 125th street, surprised them with a party on their thirtieth wedding anniversary last week. Mrs. Heyum was presented with a handsome set of silver by Jael Lodge, I. O. T. S., of which she has been treasurer for the past ten years. Her friends also presented her with a fitting tribute. Mr. and Mrs. Heyum were surrounded by their children, Mr. and Mrs. Joseph Heyum, Miss

Elsie Heyum and Mr. Morris Heyum, who gave distinguished service in three battles of the recent war. Among those present were Mesdames Belle Leopold, Mina Schottenfels, Sadie Jacobs, F. Joseph, Lobenstein, Butt, Leon, Augusta Sisel, Morris and Unger.

Mrs. Barnett Simons, of 725 Riverside Drive, has announced the engagement of her daughter, Miss Berdye Simons, to Mr. Edgar H. Bauman, son of Mr. and Mrs.



MISS BERDYE SIMONS

Hyman Bauman, of 838 West End avenue. Miss Simons was very active in the recent drives for charitable purposes, as well as in the various Liberty Loans. Mr. Bauman has been engaged in newspaper and magazine writing.

Mr. and Mrs. Maurice Brill have left Meadow Edge Farm, Mount Kisco, N. Y., and are occupying their new residence at 163 East Sixty-third street.

Mr. and Mrs. H. N. Baruch, of 790 Riverside Drive, have announced the engagement of their daughter, Sophie, to Dr. Harold I. Freeman. A reception will be held at the Hotel Commodore on Tuesday evening, October 26, in honor of the occasion.

Miss Belle Greenberg, daughter of Mr. and Mrs. Isaac Greenberg of 64 West 124th street, was married to Dr. Herman Paul Posner on Thursday evening, October seventh, at "Fairlawn," Westchester Village, N. Y. Dr. Posner served in the Medical Corps during the War.

Mrs. Wallace Rosenblatt and daughter, Hermine, of Seattle, Washington, are visiting Mr. and Mrs. Arthur Geers, at Woodmere, Long Island.

On Monday evening, October eleventh, Miss Phyllis Regensburg, daughter of Mr. and Mrs. Mortimer Regensburg, and Mr. Irl Walter Rose, son of Mr. and Mrs. Isaac Rose, of Ligonier, Indiana, were married at the Ritz-Carlton, at six-thirty o'clock. Miss Jeanette Regensburg and Miss Olga Kauder attended the bride. Mr. Everett Nier, a cousin of the bridegroom, was best man, and the ushers were Messrs. Jerry J. Kimm, Milton K. Jacobs, Edward Regensburg and Jerome Ahrens.



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Society and Its Doings

The marriage of Miss Dorothy B. Lipper, daughter of Mr. and Mrs. Arthur Lipper, of 2 West Seventy-fourth street and Elberon, N. J., and Stephen M. Ames, of this city, took place at 6.20 o'clock on October 19, in the Crystal Room of the Ritz-Carlton. The ceremony was performed by the Rev. Dr. Silverman before an altar, the center of which was a solid bank of pink roses bordered with white chrysanthemums.

The bride, whose father gave her in marriage, wore a gown of white satin, embroidered with pearls and trimmed with old family lace that was worn by her grandmother. She was attended by Mrs. Ferdinand Strauss as matron of honor and by her sister, Miss Madeleine Lipper, as maid of honor. The bridesmaids were the Misses Ruth Lipper, May Nathan, Ruth Meinhard, Dorothy Eising, Dorothy Frank and Florence Selig.

Paul M. Ames, brother of the bridegroom, served as best man, and there were twelve ushers, who were Robert Leeds, Ferdinand Strauss, Charles Meyer, S. P. Behal, S. Hirsh, G. Minton, Jr., Sidney Hayman, Seymour Guggenheimer, J. Howard Hoffman, Edgar Nathan and Perry Frank.

The bride was graduated from the Garden School last May. Mr. Ames attended Princeton University, and during the war he served in Washington with the Intelligence Department. He is now in the Stock Exchange and is its youngest member.

Mr. and Mrs. Ames left last night for a wedding trip to be spent on the Pacific Coast and in Southern California. Upon their return they will reside at 2 West Eighty-sixth street.

On Saturday evening, October 2nd, Mr. Lasker Seig, in honor of his twenty-first birthday, entertained a number of his friends with a theatre party at the Winter Garden, followed by a supper and dance at the Claridge. A most enjoyable evening was spent by the guests, among whom were Lillian Brummer, Janice Rassler, Minnie Johns, Esty Harrison, Alice Kellner, Helen Kaufman, Ruth Sussman, also Melvyn Levy, Milton Bernstein, Arnold Rosenblum, Harold Masius, Freddy Richmond, Alvyn Hollander and Julius Rosen.

Mrs. Samuel Tillis, of 383 Convent avenue, left New York on October 16th for a short visit to her daughter, Mrs. William Leichner, of 66 Farmington avenue, Hartford, Conn.

Ethel Sara Levin, of New York, and Meyer Nebenzahl, of Far Rockaway, were married at the Peter Stuyvesant Hotel last Tuesday evening, Rabbi Isaac Landman officiating. Three sisters of the groom, the Misses Nan, Eva, and Ruth Nebenzahl, and Miss Unterberg were the bridesmaids. Miss Marqusee was maid of honor, and the little granddaughter of Mr. and Mrs. Israel Unterberg was the flower-girl. A reception followed the wedding dinner.


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**Council of Jewish Women Convention Program Announced**

The Triennial Convention of the Council of Jewish Women will be held in Denver, Col., November 7 to 12. Headquarters will be at the Brown Palace Hotel.

On November 7, at 10.30 A. M., there will be a meeting of the National Board and at 2.30 P. M. a meeting of standing committees. At 8.00 P. M. there will be an open meeting, with the following program: Invocation by Rabbi Friedman, address of welcome by Mrs. G. Rechnitz, president of the Denver Section; addresses by the Governor of Colorado and the Mayor of Denver; greetings from the president of the Colorado State Federation of Women's Clubs; address by Mrs. Carrie Benjamin, founder of the Denver Section; address by Mrs. N. Harris, national president of the Council, and benediction by Rabbi C. E. H. Kauvar. A reception will follow.

November 8 to 12 will be largely devoted to the regular business of the convention. Reports will be given by the national officers, the national chairmen of standing committees, sub-committees and special committees and the sections, as well as the organizing supervisors.

During the convention the following will give addresses:

Mrs. Max Margolis, Philadelphia, on "Judaism in its Relation to the Young."

Miss H. Kaplan, of the National Child Labor Committee, on "Child Labor."

Mrs. Walter Meyers, Rochester, on "The Council: Its Scope and Opportunities" (From the Sectional Viewpoint).

Mrs. Leo H. Herz, executive secretary, New Haven, Conn., on "The Council: Its Scope and Opportunities" (From the National Viewpoint).

Mrs. Sig Stern, Kansas City, Mo., on "How to Bring About Closer Relations Between the Sections and the National."

Mrs. James Ginns, Wilmington, Del., on "How to Vitalize the Sections."

Mrs. Herbert Ottenheimer, Louisville, Ky., on "The Relation of the Sections to Other Community Groups."

Mrs. William D. Sporborg, New York City, on "Social Efforts in America for Assimilation of the Immigrant."

The Denver Section is arranging luncheons for the convention guests, a dinner-dance and visits to Jewish institutions. The Sisterhood of Temple Emanuel has charge of the reception on the evening of November 7.

**Tri-City Conference at Y. W. H. A.**

On October 23 the Tri-City Conference of Social Workers from Philadelphia, Baltimore and New York will meet at the Young Women's Hebrew Association, 31 West 110th street. The conference will open on the night of October 23, with sessions all day on Sunday.

There will be a *Globe* concert on Saturday night, October 23. Mr. Isaacson will talk on "Face to Face With Great Musicians."

**Society and Its Doings**

Mrs. Alexander Kohut, who spent the summer in Europe as chairman of the Reconstruction Committee of the National Council of Jewish Women and visited the port towns of Europe as well as Germany, Austria and Poland, will make an extended tour through the United States under the auspices of a lecture bureau. Mrs. Kohut's tour begins the middle of November.

Mr. and Mrs. Charles M. Epstein, of Wilkes-Barre, Pa., spent a week at the Hotel Claridge visiting among their many friends.

Mrs. Harry Victor, of Buffalo, N. Y., returned to her home after a visit to her brother and sister, Mr. and Mrs. Murray Weingarten, of West End avenue.

Mr. and Mrs. Emil Goodkind, who have been living at the Peter Stuyvesant, will reside at 1 West Eighty-sixth street for the winter.

Miss Claire Ross, who returned home on the "Olympic" after a summer abroad, is now at the Hotel Berkeley.

The Emanu-El Sisterhood held its semi-quarterly meeting October 21 at its home, 318 East Eighty-second street.

Rev. Dr. and Mrs. Adolph Spiegel and family have returned from Elberon, N. J., and are at their city home, 47 West 119th street.

Mr. Morris Strassman, of 1064 Tinton avenue, this city, is at present abroad, having sailed two weeks ago on the S.S. Olympic.

Invitations have been sent out for the marriage of Miss Bertha Hirschberg, daughter of Mr. and Mrs. S. Charles Hirschberg, of 110 Park avenue, and Mr. Henry E. Oppenheimer, Jr. The ceremony and reception will take place at the Hotel Ritz-Carlton. The bride is to be attended by Miss Adele Van Raalte, and the bridegroom will have as best man his brother, Mr. Edward Oppenheimer.

The wedding of Miss Phyllis M. Marks, daughter of Mr. and Mrs. Edward B. Marks, of 808 West End avenue, and Mr. Edgar K. Simon, of this city, was celebrated on Monday evening, the eleventh, at six-thirty o'clock, in the Louis XVI suite at the St. Regis. Miss Elka R. Marks was maid of honor, and Mr. Leopold K. Simon acted as best man for his brother.

At noon on Sunday, October tenth, the wedding of Miss Lilian Robbins, daughter of Mr. Aaron Robbins, of 601 West 112th street, and Mr. Elihu J. Zwilling, an attorney of this city, son of Mr. and Mrs. Joseph L. Zwilling, took place in Chalif's Studio, the Rev. Dr. Mordecai M. Kaplan officiating. Miss Sylvia Kopple attended the bride as maid of honor, and the young Misses Frances Robbins and Ethel Lewis acted as flower girls. Mr. Gus Zwilling served as his brother's best man. A reception and luncheon, attended by about a hundred guests, was held after the ceremony. Later, Mr. and Mrs. Zwilling left for California, where they will spend their honeymoon. Upon their return on the fifteenth of November, they will reside at 414 West 120th street.



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# Read Schiff Plea for Federation

## Support for Philanthropies Urged in Letter to Council

Tributes to the philanthropic work of the late Jacob H. Schiff and the reading of an appeal from Mr. Schiff, written shortly before his death, marked the first meeting of the Business Men's Council and Women's Division of the Federation for Support of Jewish Philanthropic Societies at the home of Adolph Lewisohn at 881 Fifth avenue, on October 14. Several hundred prominent business men, representing one hundred industries and one hundred women workers attended and heard reports of the progress of the "drive against drive," recently instituted by the Business Men's Council to secure adequate funds for the maintenance of the ninety-two social service institutions that are affiliated with the Federation.

That local Jewish social service institutions face a winter of pinching economy and actual distress was made public in addresses of Dr. Solomon Lowenstein, executive director, and other officials of Federation. Increased costs of living, coupled with fluctuating business conditions, have reduced the income of Federation to \$1,500,000 below

the minimum budgeted needs of the affiliated institutions, it was announced. Figures were presented, showing that the cost of maintaining the ninety-two hospitals, orphanages, day nurseries, settlements, and other institutions have doubled in the last four years. Business conditions, it was stated have further increased the difficulty of securing funds, for contributions from members of trades which have suffered reverses in the last few months, have fallen off and thousands of dollars worth of pledges are unpaid.

Mr. Schiff's letter, addressed to the council's chairman, Arthur Lehman, said:

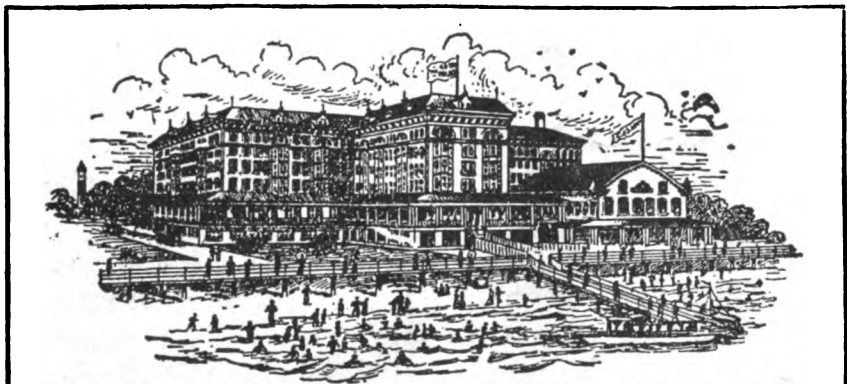
"The Jewish community in its entirety needs to have brought home to it that year in and year out it has the duty to provide in full for its own philanthropic societies. It is earnestly to be hoped that the plan now proposed of organizing bodies of volunteer workers in every industry to secure new members for the Federation may have its effect and insure the raising of a large amount necessary each year for the prosperity of our philanthropic institutions."

Mr. Lehman outlined the organization of the Business Men's Council and the plan by which it is hoped that drives for funds will be eliminated. This plan, he stated, includes a permanent organization in every trade, functioning through the entire year, to arouse interest and secure pledges of annual subscriptions from all individuals and firms in their industries. The Women's organization will have charge of a house-to-house canvass, and a retired business men's committee will endeavor to reach all men not actively engaged in any business or profession. Mr. Lehman also said that considerable progress had been made in the thorough trade organization, with excellent results.

Other speakers were Mrs. Sidney C. Borg, chairman of the Women's Division; Felix M. Warburg, president of the Federation and son-in-law of the late Mr. Schiff; Rabbi Nathan Kass, Mr. Adolph Lewisohn, and Rev. Father Keegan of the Federation of Catholic Charities.

The officers of the Business Men's Council are: Arthur Lehman, chairman; Percy S. Straus, associate chairman; William Goldman and Manny Strauss, vice-chairmen, Benjamin Doblin, secretary and the members are David Ansbacher, Joseph Cullman, Jr., Ben Erdman, I. E. Goldwasser, Joseph Gutman, S. C. Lampport, Herbert Lehman, Sam A. Lewisohn, Herman Lissner, Edwin S. Lorsch, Solomon Lowenstein, Louis J. Robertson, Henry F. Samstag, Dudley D. Sicher, Fred M. Stein, Sylvan Stix, E. Van Raalte and Felix M. Warburg.

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### JEWISH CALENDAR

5681	
New Moon—Kislev.....	Fri., Nov. 12
Hanukah—Kislev 25.....	Mon., Dec. 6
New Moon—Tebet.....	Sun., Dec. 12
Fast of Tebet—Tebet 10.....	Tues., Dec. 21
1921	
New Moon—Shebat.....	Mon., Jan. 10
First New Moon Day—Adar.....	Tues., Feb. 8
First New Moon Day—Adar Sheni.....	Thurs., Mar. 10
Fast of Esther—Adar Sheni 13.....	Wed., Mar. 23
New Moon—Nisan.....	Sat., Apr. 9
Passover—Nisar 15.....	Sat., Apr. 23
First New Moon Day—Iyar.....	Sun., May 8
33d Day of Omer—Iyar 18.....	Thurs., May 26
New Moon—Sivan.....	Tues., June 7
Feast of Weeks—Sivan, 6.....	Sun., June 12
First New Moon Day—Tammuz.....	Wed., July 6
Fast of Tammuz—Tammuz 17.....	Sat., July 23
New Moon—Ab.....	Fri., Aug. 5
Fast of Ab—Ab 9.....	Sat., Aug. 13
First New Moon Day—Elul.....	Sat., Sept. 3
New Year—Tishri 1.....	Mon., Oct. 3

### Professor Hirschfeld Dead?

LONDON, October 14 (Jewish Telegraphic Agency).—A Munich dispatch today contradicts the recent report from Berlin of the death of Professor Magnus Hirschfeld, the noted German physiologist, who was said to have died in a Munich hospital as the result of a beating given him by some anti-Semites because he was a Jew. The Munich message declares Prof. Hirschfeld had sufficiently recovered to have left the hospital.

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# J. H. Schiff Anecdotes

By and of Him

II

Every officer of the Society has something to tell of Mr. Schiff's warm interest in its work, but his own words—in his last speech at a meeting of the Society is the most eloquent testimonial of his interest in, and appreciation of, the work carried on by the Society. The speech referred to was delivered by Mr. Schiff at the annual meeting of the Society, held on the 11th day of January, 1920, at the Lexington Opera House. The following are the most characteristic extracts from his simple, yet heartfelt and moving address:

"I remember when old Mr. Sarasohn came to me one day years ago and said: 'Mr. Schiff, what do you think of it, we must have a guest house—a sheltering house for our people who come here from Russia and the Near East? We must have a building capable of housing at least 40 to 50 people. We are going to take a house at the junction of East Broadway and Canal street to serve as a Hebrew Sheltering House.' That was a big thing then. However, in the course of a few years they had to do a bigger thing; they combined the immigration work with the sheltering work and bought their present home at 229 East Broadway, and they mortgaged it to the hilt, in order to get money with which to buy it." It shows that as far back as thirty years ago his great interest in the welfare of the immigrant was no less than it was in later years.

He said further at the annual meeting: "The Hebrew Sheltering and Immigrant Aid Society from the very time of its inception has brought wealth to this country. Wealth in large figures, for the Jew who comes to the United States comes to work, comes to help build up our great country. The three to four million Jews we now have here, who are all immigrants, have all grown into good citizens, of which the United States has a right to be proud." I quote this because it shows his love, his admiration and his understanding of the Jewish immigrant. His words were always an encouragement and inspiration to the board of directors of the Society.

—JOHN L. BERNSTEIN, President,  
Hebrew Sheltering and Immigrant  
Aid Society of America.

## FRIEDLAENDER MEETING ON SUNDAY

### All Preparations Complete for Monster Tribute by Jewish Youth

More than three thousand young men and women are expected to attend the Friedlaender Memorial Meeting to be held by the Jewish Youth Organizations of this city on October 24 at 8 P. M. in the great hall of City College, 137th street and Amsterdam avenue. The meeting is in memory of Dr. Israel Friedlaender, who was killed in the Ukraine on July 4 while on a mission of relief to the Jews there.

Dr. John Finley, State Commissioner of Education, and Dr. Judah L. Magnes, of the New York Kehillah, will speak. Miss Ruth Dressler and Mr. Leon Hoffman will make the addresses for the youth. Cantor Joseph Slisky, who recently arrived from Europe, will chant the *El Moleh Rachamin*. A special choir of one hundred and fifty will sing under the leadership of Messrs. Goldfarb, Binder and Kalb.

The meeting was arranged by representatives of the Intercollegiate Zionist Association, the League of the Jewish Youth, the Interservice Menorah, Young Israel Synagogue, Young Judea, Y. W. H. A.'s, Y. M. H. A.'s and Teachers' Institute of the Jewish Theological Seminary, who have invited their membership and all Jewish Youth Organizations in the city to attend.

On account of the Triennial Convention of the National Council of Jewish Women, the November meeting of the New York section will be held on November 23.

## In Memoriam—Jacob H. Schiff Resolutions Adopted by the Executive Board of the Union of American Hebrew Congregations

The Executive Board of the Union of American Hebrew Congregations unanimously adopted the following resolutions which were presented by a committee of the Board consisting of Simon W. Rosendale, of Albany, Chairman; Isaac W. Bernheim, of Louisville; Julius Rosenwald, of Chicago; Daniel P. Hays, of New York, and A. C. Ratschesky, of Boston. These resolutions were ordered to be entered upon the records and to be transmitted to the family of Mr. Schiff.

### RESOLUTIONS

In the midst of the greatest period of storm and stress ever known in Jewish history, in the face of the tremendous problems which Judaism and the Jews must solve in order to conquer for themselves the right to continue their historic mission as servants of God on earth, the Union of American Hebrew Congregations, together with the Jews of the whole world, pauses to express its profound sorrow at the death of one who contributed so much to the stability and welfare of his people and his religion.

#### JACOB H. SCHIFF

Of noble character and lofty vision. Ideal in his devotion to his faith and his brethren. Judicious and discerning in his worldly dealings. High-spirited and genuine in his aims. Commanding universal respect by his integrity, sincerity and honor. Considering his position of affluence in life as one of duty and service to mankind. Giving of his heart and of his means; charitable, kindly, sympathetic, an intense patriot and a fervent Jew.

#### JACOB H. SCHIFF

Embodied in himself the qualities of wisdom and spirit, the elements of grandeur of our Biblical leaders, the great soul of our past, the poise and dignity and firmness of our hopes and aspirations. In the multiplicity of his duties, as wide as

the world and as deep as the probity of his heart, he was ever interested in the life and glory of Judaism. He took a leading part in the advancement of the faith of Israel, in the solution of its problems, in the promotion and organization of its projects and works. He saw the important role assigned by history to American Judaism, he realized its responsibilities and opportunities and, with a generosity and enthusiasm flowing from the fullness of his Jewish heart, he supported it and served it.

As a member of the Executive Board of the Union of American Hebrew Congregations, he was a conspicuous leader in its service.

His deep concern with the future of Judaism in this country and its growing influence on the generations to come led him to take a great and sincere interest in the maintenance of the Hebrew Union College, to which institution he gave unstintingly for its development and growth.

Mindful of the religious and spiritual needs of isolated Jewish communities scattered throughout the country, he advocated making adequate provisions for effective work among them through the agency of the Department of Synagog and School Extension.

Realizing that the foundations laid in the hearts of the children will bear the superstructure of Judaism, he founded at the Hebrew Union College an institute for the training of religious teachers.

Ever solicitous for the welfare of the spiritual leaders of Judaism in their days of old age, in their days of retirement from active service, he contributed generously toward the creation of ways and means required to put the Synagog Pension System on a practical basis.

Together with the entire world, the Union of American Hebrew Congregations bows its head in sadness and humility before the inscrutable will of Providence. But that grief is mitigated by the faith that the life of JACOB H. SCHIFF will have a far-reaching influence for good and for years to come his name and record will inspire others to emulate his noble example of success, measured not by material standards, but by the divine test of right living, pure thinking and unselfish service to his fellow-men.

Be it resolved that the Union of American Hebrew Congregations extend its deepest sympathy to the bereaved family in its great loss, a loss profoundly felt and mourned by all the children of Israel.

By order of The Executive Board of The Union of American Hebrew Congregations,  
J. WALTER FREIBERG, President,  
GEORGE ZEPIN, Secretary.

October 13, 1920.

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## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
  - (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.
- We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

Discuss the two points we score in "The Second Open Letter to Mr. Ford," p. 673.

What does Dr. Wise's address add to the controversy over the *Dearborn Independent* articles? p. 684.

What is the meaning of the term "Save New York," as used in our article p. 675. Enumerate the motives which prompted

Jewish manufacturers to join the movement.

What position other than that of Chairman of the Building Committee does Mr. Harry Fischel hold in the Hebrew Sheltering and Immigrant Aid Society of America? p. 680.

Do you trace anti-Zionist motives in Mr. Dorrian's article? p. 678. If so, where?

#### Council of Jewish Women and the Telephone Service

At the meeting of the New York Section, of the Council of Jewish Women last Tuesday afternoon, the problem of the inadequacy of the telephone service in the city was discussed, and the proposition was urged that only voluntary reduction of the use of the phone by subscribers can bring the city immediate relief. A resolution, drawn by Mrs. Irving Lehman, chairman of the Committee on Legislation, and introduced by Mrs. N. Taylor Phillips, chairman of the Committee on Civic and Communal Affairs, which was passed unanimously, urges the 5,000 women who are members of the New York Section of the Council to pledge themselves to use the phone only when the mails and other means of communication will not serve.

#### New Building for J. M. Gidding & Co.

Announcement was made last Tuesday that J. M. Gidding & Co., now located at 564 Fifth avenue, had closed a deal for the lease on the twelve-story building being erected at 724 Fifth avenue, between Fifty-sixth and Fifty-seventh streets. The new

building will be constructed of steel, marble and granite. It adjoins Duveen's Art Galleries. The building will have a fifty-foot frontage on Fifth avenue and will cost \$1,000,000.

#### Young Israel Synagogue Offers Educational Courses

Young Israel Synagogue announces the following courses for the coming season:

- 1—Biblical History to the Diaspora.
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- 3—Hebrew Grammar and Conversation.
- 4—Current Jewish Problems.
- 5—Jewish Customs and Ceremonies.
- 6—The Bible in English.
- 7—Saturday Afternoon Talmud Class.
- 8—American History and Civics.

These courses will be made sufficiently popular to appeal to the laymen. Certificates of attendance and completion of work will be issued at the end of each semester.

Teachers of established reputation have been engaged to conduct the classes.

Application may be made by mail by addressing the Education Department of Young Israel Synagogue, 229 East Broadway. In every case specification should be made as to the kind of course desired.

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**TEACHERS WANTED** for Sunday School of Sinai Temple. Apply to Rabbi Max Reichler, 860 East 161st street, New York City.

**UNFURNISHED HOUSES** for sale to a few refined Jewish families in nearby Jersey town. Small but select Jewish colony. Synagogue just organizing. L. S. Rappaport, Ridgefield Park, N. J.

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#### ANNOUNCEMENTS

MR. and MRS. JACOB SCHWARTZ, of 1075 Bryant avenue, Bronx, New York, announce the birth of a daughter, Sunday, October 10, at the Flower Hospital.

MR. and MRS. CHARLES SHOHL, Cincinnati, O., will be at home to their friends on Sunday, October 24, the occasion being the seventieth anniversary of Mr. Shohl's birthday.

MRS. R. LEIBEL wishes to announce the Bar Mitzvah of her son, Milton, on Saturday, October 23rd, at the Institutional Synagogue, 112 West 116th street.

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# The American Hebrew

and Jewish Messenger

THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

OCTOBER 29, 1920

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Third Open Letter to Mr. Ford

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Proposed Jewish Representation in League Unauthorized

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# The AMERICAN HEBREW

and Jewish Messenger

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Friday, October 29, 1920—Hesvan 17, 5681

## The Week in Review

### United for Greater Service

**A**NNOUNCEMENT is made elsewhere in this issue of the prospective amalgamation of the Jewish Welfare Board and the National Council of Y. M. H. A. and Kindred Associations for the promotion of the Jewish Center movement in the United States. The union of these two prominent national organizations for greater usefulness in the field of social service marks an epoch in the history of American Jewry. A virile representative organization is about to take its place as an influential factor in Jewish life. It will enjoy the prestige possessed by the Jewish Welfare Board by reason of its distinguished record of welfare work during the war, a record which has been highly commended by the Secretaries of War and Navy and by military officials. It is certain to enlist in the conduct of the Jewish Center program the enthusiasm and support of the influential members of the communities who were so active in the war service of the local branches of the Jewish Welfare Board. The National Council brings to the merger its own pioneer achievements and the splendid zeal of the local Y. M. H. A.'s and Kindred Associations throughout the country. These factors combined with the able leadership of the far-sighted and representative individuals who now direct the management of both agencies, lend an initial strength to the enterprise that must beget universal confidence in its success. We extend to the organization our best wishes for fruitful service to Jewry and America. American Jewry, we are certain, will accord it their unreserved support and co-operation. They will look to this body for large, constructive achievements.

### Clear Up Misunderstanding

**T**HE resolutions adopted by the American Jewish Congress at its extraordinary session last Sunday, meets the issue of Polish excesses since the Soviet War in terms

### Common Understanding Coming Soon, Says Governor Gardner

My dear Mr. Landman:

I wish to thank you for the courtesy extended in sending a copy of "The American Hebrew," issue of September 10, to me. I have read it with genuine pleasure and great interest. I was especially impressed with the splendid editorial entitled "Jew and Non-Jew in American Reconstruction." It was full of truth that should prove thought-provoking, and, therefore, most helpful to your readers.

As I read this forceful editorial and caught the central thought thereof, which was that races and peoples should come to know and understand each other better to the end that race prejudice and antipathy shall cease, I was pleased to find such a strong conformation of my own views on this important subject. When races, peoples and nations come to know and understand each other in that large measure intended, we shall have arrived on the threshold of that happy period which is to usher in the universal recognition of the brotherhood of man.

Your application of the truth to the situation existing in America between the Non-Jew and the Jew was most practical and constituted a strong appeal. The broad spirit and gracious charity manifest in the article are everywhere being more and more practical and exemplified by the Jews. When the Non-Jew meets the condition in a like manner that common understanding, so beneficial to all, will be but a step in advance.

Thanking you for the consideration shown, and wishing you success in the laudable undertaking you have launched, I beg to remain,

FREDERICK D. GARDNER,

Jefferson City, Mo., Oct. 10. Governor of Missouri

as plain and firm as ever a suffering race appealed for the rights of its members. If the delegates voiced their appeal in a tone of determination, the report on the excesses made it necessary for them to do no less than demand a halt. Only the overwrought feelings of the delegates could have excused the long discussion as to whether the Polish Minister's invitation for a conference should be accepted. The invitation, as well as the announcement of the resumption of conferences in Poland, should have been hailed with joy. Both the Poles and their Jewish subjects have stated their willingness to live peacefully together. Why not get together with a will? The resolutions say that American Jewry is deeply interested in a free and independent republic of Poland; our cablegram reads that the Polish Government will do all that is necessary toward an understanding.

Protests and bitter feeling will not effect a settlement, but face to face discussion will.

### The Discontent of Emma Goldman

**N**O more impressive tribute to American life and American institutions could have been paid than the presence of the stars and stripes in the room of the deported Emma Goldman. Away from our shores, and with an opportunity to see things in perspective and with a philosophic detachment previously impossible, this misguided woman must have realized the *reductio ad absurdum* of her social creed under the class tyranny of Soviet Russia. A Socialist member of the American Federation of Labor just returned from Topsy-Turvy Land, formerly the domains of the Great White Czar, corroborates the truth of Emma's singular attachment to the country whose privileges she had abused and whose institutions she had flouted. The witness reports: "Yes, it is true that Emma Goldman had a tiny American flag in her room and was enthusiastic about the United States, to which she desired

to return. In fact, she had been spoiled in America and made soft. In America she was regarded as a little god in her circles, but when she arrived in Russia she was forced to discover that quite a different spirit reigned there. . . . There is good reason for heart-felt thanksgiving that our spirit is *different*. It is so different that even our most earnest radicals, Debs and Hillquit, have refused to be bound by the dictates of the Third International, Soviet Russia. The thought naturally occurs that since a change of environment proved so potent in bringing Emma Goldman to her senses, it might work the much desired miracle in Henry Ford. Perhaps a first hand experience with direct action, as practiced by Lenine and Trotzky, might teach him to value the American doctrines of fair play and the square deal.

### Third Open Letter to Mr. Ford

New York, October 28, 1920.

Dear Sir:

Your valiant protagonist against the Jews consumes certain valuable space in your issue of October 16 to warn your readers that his series of anti-Jewish articles "is not written for entertainment but for instruction in the facts of a very vital question." The veiled gentleman here makes a confession which, we feel, we ought to bring to your attention, since we accept you as a man of serious intent who, according to the instruction of an ancient Jewish teacher to his people, aims to "seek the truth and pursue it."

So, your readers are being entertained, amused by the outpourings of your international sleuth against the Jews! No wonder! See what he does in the very issue of October 16! He sets out to prove that the "Jews are a nation." To substantiate his contention he diligently seeks out and prints no less than twenty-eight quotations from *Zionist* sources. He hopes thus to befuddle, to use his own apt phrase, "tender and uninstructed minds."

But, in an article that appeared in your publication under the date of July 12, this same writer (there cannot be two of his kidney in the same place) says most correctly: "*The Zionist party makes a great deal of noise, but it is really an unrepresentative minority.*" Convinced of this he, nevertheless, proceeds to cull quotations from the representative writers of *this unrepresentative minority* to prove that the "Jews are a nation!" Whose "tender and uninstructed mind" is he shooting for? No wonder his readers persist in being entertained and amused, and refuse to be instructed by such logic and intellectual honesty!

This, however, while interesting, is not of great importance. What is of greater importance to you and to us, who are Americans standing out for the square deal, is the fact that the *London Morning Post's* anti-Semitic specialist is more sportsmanlike than yours. The *Post*, whose method and contents your writer imitates, is avowedly anti-Semitic; your delectable purveyor of the *Post's* anti-Semitic stuff vows that he is not a Jew-hater—indeed, he would create the impression that he loves the Jews with a love so tender that he is chastizing them to save them from themselves. Yet, the *Morning Post* man deliberately says who he is, gives his real name; while your Jew-loving genius continues to hide himself under the flivver mudguards.

Furthermore, the *Morning Post*, quoting the *Zionist* writers, is square enough to quote also such a publication as the *London Jewish Guardian* which condemned the nationalist view of the Zionists. THE AMERICAN HEBREW has pursued the same condemnatory policy with regard to Jewish

nationalism, but your author does not quote us. Really, we feel slighted. We feel that you, a 100 per cent American who loves fair play and the square deal, would condemn such journalistic methods, should your attention be called to them, especially when you stand sponsor for them, since it is being done in your good and honorable name.

We are especially aroused, and are constrained to write you, because this veiled personality is bringing your good and honorable name into grave disrepute with American minds that are not "tender and uninstructed." See what he does to you in your issue of October 23rd! He sits him down and indites an article alleging that the Jews have a complaint against Americanism. To substantiate his claim he proceeds to quote from six orthodox Jews (and one non-Jew) who regret the fact that American Jews, because they are American, have discarded much of the oriental and ghetto ceremonialism, and have Americanized their mode of worship.

Now, we do not complain against your shear-artist that he fails to quote from a thousand American Jewish writers who glory in their Americanized form of worship because *it is Americanized*. That's for you to do, if it is your purpose to give American Jews a square deal. Our purpose, at this moment, is to call your attention to the fact that your writer has neglected to identify the Rev. Dr. M. H. Segal whose quotation he indents, italicizes and prints with plenty of white space.

Perhaps you would like to know the reason for this neglect. We shall tell you. Your altruistic sleuth did not dare to identify the Rev. Dr. Segal because the gentleman in question *is not an American*. He never saw America. He is Rabbi in Newcastle, England. Now to quote an English small-town Rabbi as a great American leader of light and learning who complains against Americanism, we submit, is "putting one over" on you and your readers. It is deliberate misrepresentation and falsification on the part of a writer who is running true to standardized anti-Semitic form. We are beginning to suspect that, perhaps, your international sleuth includes you, too, among "the tender and uninstructed minds" he is endeavoring to teach by means of the articles you are sponsoring.

Yet, we won't believe it. *We'll* tell the world that you are not one of them. We are more inclined to think that you are among those whom the articles entertain and amuse, and that your poor sport's snivelling complaint was directed squarely at you.

Of this, however, we are certain. We are certain of the line of action you would pursue if a case of such flagrant misrepresentation and falsification occurred in your business. Suppose that someone who sells you material or parts for your cars and tractors misrepresented the goods; suppose that someone in your shops or offices falsified production or accounts; what would you do with and for that someone?

What, then, will you do with and for the someone who deliberately misrepresents and falsifies under your good and honorable name and in your idealistic journal? Or, is the publication of this series of articles none of your business?

We should be very grateful to you for an early reply, and in your reply will you be good enough to answer our previous communications?

ISAAC LANDMAN,  
Editor, THE AMERICAN HEBREW.

Mr. Henry Ford,  
*Dearborn Independent*,  
Dearborn, Michigan.

# A Polish-Jewish Conference Called

## Jewish Congress Proposes Definite Steps to End Excesses

Reports of massacres, murders and outrages committed by Polish soldiers and civilians against the Jews in Poland during the last six months were read last Sunday afternoon before the conference of the American Jewish Congress at the Engineering Societies Building, West Thirty-ninth street, New York. The delegates had been summoned to the extraordinary session to decide on action to stop these pogroms, and to discuss the Jewish situation in Eastern Europe generally.

Morris Rothenberg, chairman of the executive committee, read a detailed account of the horrors inflicted on Jews in Poland, Lithuania, Hungary and Galicia. Following this, Rabbi Stephen S. Wise announced that he had received an invitation from the Polish Minister at Washington to visit him with a number of Jews to talk the problem over. He then read resolutions which his committee had prepared. They stated in strong terms the feeling of Jews in America and demanded that the Polish Government take immediate steps to put an end to the pogroms.

After a heated discussion, it was decided to accept the invitation and to present the resolutions to the Polish Minister, and if this conference with the Minister had no effect, to organize a demonstration in New York and the other great cities. It was stated that the Jewish situation in Poland was becoming a serious one, and the Congress decided the time had come for a strenuous effort to be made on behalf of Jews in all parts of the world.

The report of Mr. Rothenberg recited in detail specific cases of excesses by Poles against Jews within the last few months, taken from a document which the Jewish deputies in the Polish Parliament have just presented thereto.

Following are the resolutions in full:

"This conference of delegates to the American Jewish Congress and delegates from the Jewish National Organization assembled for the purpose of considering possible action to be taken by American Jewry toward ameliorating the condition of our brethren in Eastern Europe and more particularly the steps to be taken to bring to a stop the brutalities and persecution to which they continue to be subjected, particularly in Poland, Galicia, Ukraine, Hungary and other territories, express their deep sense of sorrow at the continued sufferings of our people in those lands.

"American Jewry is deeply interested in the establishment of the free and independent Republic of Poland. Our interest in the welfare of millions of our brethren who live in Poland and whose ancestors have for centuries lived in that land, and regarded it as their home, give us added reason for desiring to see Poland a happy, prosperous and independent Republic, and it is therefore with satisfaction that we view the consummation of peace which the Republic of Poland has achieved in its relations to Russia.

"We are bound, however, to express our sense of great concern at the treatment of our brethren in Poland during the recent months and at the brutalities and persecutions to which they have been subjected. The enlightened public sentiment of American citizenship and particularly the aroused feelings of the Jews of America because of these occurrences are seeking for expression and are difficult to restrain unless some prompt concrete evidence is given on the part of the Polish Government that the unfair and inhuman treatment of the Jews in Poland will come to an immediate end.

"We have no intention to interfere with the affairs of the Republic of Poland, but if Poland is to achieve the good will and sympathy of the Jews residing in America

who are ready and willing to aid in such ways as they may be able toward the upbuilding of a prosperous Poland, the Polish Government must be prepared not only to give assurances that action will be taken, but to take immediate steps in the direction mentioned.

"Such action in our opinion should be:

"(1) To take up immediately with the Jewish representatives in Poland the question of Jewish rights and give public expression without delay to its desire to observe the clauses in the Versailles Treaty with regard to the minority groups in Poland.

"(2) To issue an immediate order to the Polish army, forbidding under severe penalty of law attacks upon the person or property of Jewish inhabitants of Poland.

"(3) To take necessary measures that such order shall come to the attention of all privates and officers in the army.

"(4) To issue a similar order to all civilians, prescribing severe punishment for violations thereof, and to take proper meas-

ures that such orders be properly published and brought to the notice of the entire Polish population.

"(5) To prohibit under a severe penalty of law the dissemination of all posters, placards, or other anti-Semitic literature inciting attacks upon Jews or tending to make the Jews objects of violence, contempt, or ridicule.

"(6) To prohibit governmental officers and officials of every character either in private or official capacity, from making accusations of disloyalty on the part of the Jews.

"(7) To take the necessary measures for the enforcement of the treaty provisions forbidding political or economic discriminations against the Jews.

"(8) To take especial precautionary measures to prevent excesses against the Jews by the Polish soldiery during the period of demobilization. We believe that prompt action in the directions mentioned will greatly tend to abate the deep public sentiment that now exists among the Jews of America for an expression of protest and resentment against the ill-treatment of our brethren in Poland during the past. Only by indicating clearly the intention of the Polish Government to undertake at once a policy that will bring about the fair treatment of the Jews of Poland and the cordial good-will of the Polish Government toward them, will the Jews of America feel assured that their brethren in Poland are to have a respite from the long war which has been waged against them, not only by Polish officialdom, but also by the invading forces of the enemy that have come upon Polish territory.

"RESOLVED FURTHER, That the Executive Committee take the necessary action to bring to the attention of our Government the crimes committed against the Jews in Hungary and to seek its good offices, to the end that the American Mission now in Hungary may express to the Governor of Hungary the sense of horror of our Government at the perpetration of the atrocities and the discrimination practised as well as to use its influence to bring them to a stop."

ACCEPT MINISTER'S INVITATION

"This conference, having considered the invitation of the Polish Minister to the United States to meet with a committee of the American Jewish Congress and the representatives of such other organizations as it may desire to invite, to confer regarding the Polish Jewish relations, accepts the invitation and directs its Executive Committee to appoint such committee which shall present to the Polish Minister for transmission to his Government the sense of the following resolution, in form deemed proper by such committee:

"RESOLVED FURTHER, That in the event of becoming evident, that no steps are taken by the Polish Government to bring about the cessation of the ill-treatment of the Jews in Poland and other parts of Eastern Europe, the Executive Committee is directed to take such further steps as it may deem necessary for the purpose of expressing the protest of American Jewry (and all fair-minded Americans) at the persecution of their brethren.

"RESOLVED FURTHER, That the Executive Committee shall take the necessary steps to obtain the co-operation of our State Department to the end that the Polish Government take the steps outlined in the foregoing resolution in keeping with the provision contained in the Treaty of Versailles."

The personnel of the committee was left to the Committee on Jewish Rights of the American Jewish Congress. The committee also will appoint representatives from other organizations.

### Polish-Jewish Conferences Resumed

*Through the Legation of Poland at Washington, THE AMERICAN HEBREW is in receipt of two cable dispatches from the Ministry of Foreign Affairs at Warsaw, announcing the resumption of the Polish-Jewish conferences. These conferences were called on the initiative of the Polish Government, for the purpose of studying the conditions in Poland in order to bring about a better understanding between Jewish and non-Jewish Polish citizens, but were interrupted by the Bolshevik invasion. At the conference table are represented the Government, the leaders, the various political parties, the Jewish members of Parliament, and a selected number of Jewish and non-Jewish Polish independent leaders. The despatches follow:*

Warsaw, October 18.

The Polish-Jewish Conference, interrupted during the invasion of the Bolsheviks into Poland, will be resumed in the nearest future. The Conference will continue its work of investigation of all matters of complaints of the Jews. The reports of the last Conference are cabled separately.

MINISTRY OF FOREIGN AFFAIRS.

Warsaw, October 19.

On September 29 an official conference with the representatives of the Jewish parties took place under the chairmanship of Vice-Premier Daszynski. In his speech Daszynski laid stress on the necessity of an understanding based on equality of civil rights. The Government will do all that is necessary toward that end. When the war is finished the work in that direction will make rapid progress improving mutual relations. Conforming to the desire of those participating, the negotiations will be renewed soon.

Among others, the following took part in the conference: Gruenbaum, Farbstein, Diamond, Loewenstein, Schiper, Kirschbaum, Sterling, Pri-ludzki.

At the meeting of the "Union of Poles of Mosaic Faith," held on the third of October, Sterling, in his report, brought out the wish of the Polish Government to re-establish normal relations between Christians and Jews.

MINISTRY OF FOREIGN AFFAIRS.

# A Revitalized Jewish Welfare Board

## Plans Perfected at Annual Meeting for Union with Council of Y. M. H. A

Plans for a merger of the Jewish Welfare Board with the National Council of Young Men's Hebrew and Kindred Associations were put under way this week following the adoption of a resolution calling for the amalgamation of the two bodies, at the Annual Meeting of the Jewish Welfare Board at the Jewish Center, 125 East Eighty-fifth street, Sunday afternoon. The joint organization will devote itself to Jewish community center work throughout the country. It will be known as the Jewish Welfare Board, but the local Young Men's Hebrew and Kindred Associations affiliated with it, and now in existence, will continue their present functions and names, retaining their present autonomy. This plan, it was stated, was evolved by a Committee on Post War Program, of which Justice Irving Lehman was chairman, appointed following the armistice to determine how the Jewish Welfare Board could best render service to American Jewry and America in peace time.

In addition, the Jewish Welfare Board, it was announced, will continue to co-operate with the Government in welfare work for soldiers, sailors and marines of Jewish faith, and continue its graves registration activity and render personal service to service men, ex-service men and their families.

These and other facts of equal interest were contained in reports made at the annual meeting by Dr. Cyrus Adler of Philadelphia, acting chairman, and Supreme Court Justice Irving Lehman, chairman of the Committee on Post War Program, which outlined the past, present and contemplated activities of the Board.

Justice Lehman told of the efforts of the Post War Committee to ascertain how the Jewish Welfare Board could best render service to the Jew and to America in peace time. The promotion of the community center movement was decided upon and the amalgamation of the Jewish Welfare Board and the National Council of

Young Men's Hebrew and Kindred Associations approved. The reorganized Jewish Welfare Board will carry on through existing and contemplated community centers a complete program of activity that will tend to build up social and civic welfare in each community. A resolution was adopted following the reading of Justice Lehman's report authorizing the taking of steps to complete the amalgamation.

A similar resolution was passed by the National Council of Young Men's Hebrew and Kindred Associations at their convention. A joint committee of forty-two members, the twenty-one directors of the Jewish Welfare Board and the twenty-one members of the Board of Managers of the Council, will meet shortly to perfect the details of the amalgamation. It is expected that all the necessary legal formalities will be completed, so as to enable the new organization to begin upon its important task within the next few months.

Tributes to the late Colonel Harry Cutler were paid by Judge Lehman and Dr. Adler, but the principal memorial address was delivered by Louis Marshall, who pictured the career of the immigrant boy, who in the great melting pot became a splendid, loyal American. Mr. Marshall spoke of Colonel Cutler's devotion and effort on behalf of the Jewish Welfare Board, and his earnest desire to serve his country. He called the life of Colonel Cutler an inspiration to all those who seek to avail themselves of America's opportunities, and a proof that one may serve equally and loyally the Jewish people and the American people. A resolution was passed paying tribute to the late Jacob H. Schiff, for his distinguished service to Israel, America and humanity, and expressing the deep regret of the Board at the loss of a valuable counsellor and friend.

Interesting facts and figures that revealed a prodigious amount of work, performed since the armistice, were made public in Dr. Adler's report.

"The Board decided," Dr. Adler explained, "that the uniformed men of Jewish faith should continue to have, insofar as possible, the benefit of its ministrations. In the camps and communities there was obviously no less need for the continuance of the helpful, friendly interest in its sons in the army and navy. Clearly, therefore, the organization had a definite responsibility which it has sought to meet, in spite of the many difficulties which were created by the change of the military forces from the war to a peace basis and by the direct assumption of the War and Navy Departments of morale work. It has been the aim of the Board to meet primarily those Jewish needs which naturally were unprovided for by the non-sectarian welfare program of the War and Navy Departments."

Dr. Adler summarized the war-time activities of the Board and stated that the Board had arranged ten thousand entertainments for service men in the United States, attended by three million, five hundred thousand men. Overseas five thousand entertainments were held for two million, seven hundred and fifty thousand soldiers. Three thousand classes conducted by the Board were attended by one hundred thousand men and six hundred thousand men attended lectures, thirty thousand club and forum gatherings. Religious meetings attracted four hundred and eighty thousand soldiers in this country and one hundred and eighty thousand overseas. One hundred and sixty-five local branches helped the Board to carry on its program and community centers were maintained for men in uniform by fifty-two branches.

The activities of welfare agencies in army and navy camps and training stations had been taken over by the Government at the beginning of this year. In order to

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furnish sufficient funds to conduct welfare activities, pending congressional appropriations for that purpose, the Jewish Welfare Board contributed \$137,170 to the army and \$40,400 to the navy.

The Jewish Welfare Board handled 300,000 personnel service cases for returning soldiers during the year following the armistice, and the personal service division at the national headquarters of the organization is at present handling 300 each month, according to Dr. Adler's report. These cases deal with delayed allotments and allowances, the collection of insurance, arrears of pay, compensation for disability and other problems.

The Board is at present in touch with 84 camps and naval stations and 11 hospitals in the United States, and with United States forces in the Canal Zone, Philippine Islands, and Hawaiian Islands. Its activities are carried on through "key men," soldiers designated by the camp commander to act as informal J. W. B. workers, chaplains, moral officers and commanding officers. Official J. W. B. representatives are continuing their work on behalf of the sick and wounded at the Walter Reed Hospital, Washington, D. C., General Hospital No. 41, Fox Hills, N. Y., and Brooklyn Navy Yard.

The religious activity of the Board has not diminished, Dr. Adler reported. On Passover 1920, 25,560 pounds of Matzos and 5,531 Haggadahs were distributed and Seder services arranged for men who could not join their relatives and friends for the holiday. In addition to securing furloughs for the men of Jewish faith on Rosh Hashonah and Yom Kippur, distributing prayer books and New Years cards, the Board arranged religious services in camp and hospital. Especially interesting services were conducted by the Jewish Welfare Board at the request of the War Department in Honolulu.

Dr. Adler also described the work of registering the graves of Jewish dead in France and marking them with the Mogen Dovid, which he designated as one of the most important post war activities.

"The work was first begun in France by the Graves Registration Bureau of the Board and later transferred to this country," he said. "Approximately 500,000 records in the files of the American Red Cross and Cemeterial Division of the War Department have been reviewed for names of soldiers who were apparently Jewish. Additional names have been secured through other sources. Investigations have then been made of these names and where the Jewish identity of the soldiers has been definitely established, the Board has made proper certification of this fact to the Cemeterial Division, so that the headboard may be changed, if the grave is incorrectly marked. When the Mogen Dovid has been placed over the grave, the Jewish Welfare Board has a photograph taken of the burial place. A representative is at present stationed in France to complete this work. Photographs showing the grave marked by the Mogen Dovid are being regularly received by the National Office of the Board for transmission to the families.

"With the return of the bodies of Jewish soldier dead for final interment in the United States, the Graves Registration Bureau of the Board assists the families in making arrangements for military escort of the body to the Jewish cemetery, assigns a rabbi whenever requested, to officiate at the funeral ceremony and seeks to facilitate the last services for the men who died in France.

"The Board will endeavor to make suitable provision for the care of the graves of those men whose bodies will not be returned to this country."

William Fishman, of New York City, and Morris Wolf, of Philadelphia, were elected new members of the executive committee of the Jewish Welfare Board. The other members of the Board are: Cyrus Adler, acting chairman; Walter E. Sachs, treasurer; Joseph Rosenzweig, secretary; Boris D. Bogen, Abram I. Elkus, Maurice H. Harris, Louis E. KIRSTEIN, M. S. Margolies, William Rosenau, Mortimer L. Schiff, Henry J. Bernheim, Carl Dreyfus, I. Edwin Goldwasser, Charles Hartman, Irving Lehman, Louis Marshall, Morris Rothenberg, Bernard Semel and Israel Unterberg.

The administration consists of Harry L. Gluckman executive director, and Ellis Slatoff, controller.

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# DAWN

By Donald Pendleton

All night the madness of the Bolshevik raid had continued. Throngs of frenzied men were shooting at random; fires started in many sections of the city spread and grew until their glow dimmed the stars. The din outside the old fortress was made more frightful by the intermingled cries of desperate women and the curses of drunken soldiers.

We had been expecting the raid for a long time. We had foreseen it, hoped and prayed against it, and told ourselves many times that it could not be. But news from the north told us of the advance of the Bolshevik army, and tales of their ruthless destruction of bourgeois, loyalist towns had for many months supplanted the usual gossip of the streets. And now it was here. . .

Finally dawn came to the great room in which we were confined. As its first beams struggled through the little grated windows, I began to discern vaguely the shapes of my fellow prisoners. Men, women and children, people of all stations were huddled together, sweepings in the wake of a maddened army. . . . At my elbow lay my friend Lobowitz, whom I had visited in his little tailor shop but two days ago. It was all so dreadful, so unbelievable, like some hideous dream that must soon dissolve. . . .

There had been many new people added to our numbers during the night. They

could now be seen in the strengthening light, some sitting, some standing, some—fortunate ones—lying asleep from sheer exhaustion. On my left there slowly grew out of the gloom three figures, two men and a woman. Their conversation came to me only in snatches, but as I recognized one as the young radical and poet, Karloff, I drew nearer. Karloff's father was a Bolshevik, a man with much influence in their government. The boy's presence here was very mysterious, doubtless some strange mistake.

As I approached, I saw more clearly the other two. The woman, or rather girl—for she was at the most twenty—I had never seen before. The other was Dartovski! So they had caught him, too! So they had caught the hot-headed boy who had tried to organize a counter-attack on the Bolshevik forces. My heart went out to him in sympathy as he stood calmly there in the greyness of the dawn—it was obvious what would happen to him.

Karloff was speaking to the woman. "Yes, Nita," he was saying, "it was while trying to help them to escape that I was caught. But see, it will be all right. I have already dispatched a soldier with a letter to my father—he dared not refuse when I told him my name; and I told my father of you, Nita, and begged him to secure your freedom also. Do not be afraid, Nita, it will all be well."

All was silent, except for an occasional sob from the woman. Dartovski had seated himself in the corner, his head bowed on his folded arms. He seemed very young to die. . . .

Karloff again tried to comfort the woman. "We shall soon be free, Nita," he assured her. Then after a minute's pause, tenderly, "Nita, you know what my feeling is toward you. All the time I was away I have thought of nothing but you. If you only will say so, Nita, we can go away, away from Russia . . . to America . . . and be happy."

The woman spoke in a desperate heart-broken voice. "For God's sake, don't, Karloff. . . . You don't understand. . . . You have been away a long time, Karloff, and. . . . you don't understand." Then, after a pause, slowly, "I don't want to be set free now."

Karloff did not understand. "You could be so. . ." he began, but she held up her hand in protest, and he was silent. They both looked for a long time at the figure of Dartovski. The woman's gaze slowly turned to Karloff. Her great dark eyes looked into his beseechingly, begging him to understand. Then, losing her self-control, and with a dry sob, she threw herself on Dartovski's shoulder, burying her face in his arms.

Karloff's breath came fast. "Oh," he muttered, "I—I did not know."

The room had grown lighter. People, cheered, had begun to talk. Someone had spoken with the guard. "They say Dartovski is here. . . . where is Dartovski? . . . they say they will soon come and take him to be shot. . . . where is he? . . . yes, they will soon come for him. . . . no, for leading the revolt. . . . why do they persecute us. . . .?"

Suddenly Karloff went over to where Dartovski was sitting with Nita. His face was very white as he put his hand on Dartovski's. He opened his lips to speak, but apparently could find no words, for he closed them again silently, and walked over to the door, where he stood as though waiting for something.

"He is waiting for his release. . . . he will soon be free," said the people. "Why don't they release us? . . . are we any worse than he? . . . his father. . . ."

A heavy tread sounded in the corridor. The door swung open suddenly. Outside there was a guard of several men. A sergeant entered, and stood in the doorway. He cast an ugly glance around the room.

"Who is Dartovski?"

For a few seconds—it could not have been more—there was a terrible silence. Then events happened so rapidly that they were over before we could grasp their significance.

Karloff stepped quickly into the corridor and said distinctly, "I am Dartovski." I think everybody recoiled as though struck by a whip. Dartovski cried a protest and rushed to the door. The women shrieked. But the door had closed and only the receding tread was to be heard.

Dartovski turned and muttered hoarsely. Now he understood, understood why Karloff had placed all his possessions—his money bag and passport—in a heap on the floor beside Nita. Nita crossed the room to



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**Jewish Youth Honors Dr. Friedlaender**

**Appeal Made for Unity as the Best Memorial**

An appeal for the unity of the Jewish youth of America as a fitting memorial to Professor Israel Friedlaender, who was killed in the Ukraine last July while on his mission of service to his destitute brethren, was made last Sunday evening before an audience which filled the great hall at City College, at Convent avenue and 139th street, New York. The meeting was called to allow Jewish young men and women, for whose religious education Professor Friedlaender had labored, to pay their respects to his memory.

Dr. John H. Finley, Commissioner of Education, spoke on Professor Friedlaender's value as a citizen and the loss the entire community had sustained by his unfortunate death. He compared him to the crusaders of old and told of his desire to be of service. He read a personal letter in praise of the Joint Distribution Committee, in whose service Professor Friedlaender died.

Professor Friedlaender's interest in the youth was shown early in life, according to Dr. Judah L. Magnes, of the Joint Distribution Committee. Dr. Magnes spoke of Professor Friedlaender's organization of the youth of Germany and of his intense interest and desire to assist students everywhere. He told of the love that his students bore to Professor Friedlaender, a love not only of student for the student, but of the student for the man.

In opening the meeting, George M. Hyman, president of the League of Jewish Youth of America, said:

"With the spirit of youth we admire the soldier-like courage, the Maccabean heroism of Professor Israel Friedlaender in facing death to give succor and relief to his fellow Jews. But we are not met merely to give expression to grief at our great loss. Youth does not mourn, for youth thinks but little of death. Youth has life before it, and we here this evening have before us the living hopes of the Jewish people. We must become the standard bearers of a great Jewish youth movement, of that Jewish Renaissance which Professor Friedlaender heralded—the dawn of the golden era in Jewish history, of the Diaspora plus Palestine."

Leon Hoffman delivered an address on "Israel Friedlaender, His Cause and His Spirit," and Ruth Dressler on "Israel Friedlaender, Teacher and Martyr." Both spoke eloquently.

A choir of 150, consisting of representatives of the League of Jewish Youth, Young Judaea and the Central Jewish Institute sang very expressively, under the direction of Mr. Goldfarb. Professor Samuel A. Baldwin, of City College, played the organ and Cantor Joseph Shlisky sang the "El Mole Rachamin."

MRS. MORTIMER M. MENKEN was a delegate from the State of New York to the American Prison Congress, held at Columbus, Ohio.

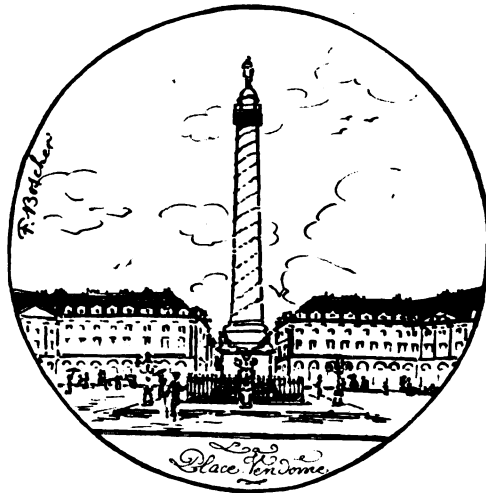
where her lover was still standing at the door. "Better one than two," she said simply.

\* \* \*

A few hours later the door of our prison again swung open before the tread of military boots. A soldier entered. "Are Nita Saretski and Maxim Karloff here?" he demanded.

The two looked at each other, then rose and went to him. Dartovski displayed Karloff's passport. The soldier nodded. "A writ of release from the Government," he said, "Pass."

They went out quietly. I never knew what became of them.



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**WILL IRRIGATE PALESTINE**

**Zionist Authorities Will Soon Begin Work With 30,000 Laborers**

LONDON, October 25 (Jewish Telegraphic Agency).—Professor Chaim Weizmann, head of the British Zionists, in addressing representatives of various synagogues in Greater London today, said that Jews were entering Palestine at the rate of 1,200 monthly, and that the number could not be increased until proper provision had been made for the reception of larger groups.

Professor Weizmann announced that a plan submitted for the irrigation of Palestine had been accepted and that the actual work providing employment for 30,000 men would be begun within a few months. He said the Zionist executive body was negotiating with the British Government for the acquisition of some State ground and had plans for the cultivation of vast areas of soil which were at present barren wastes. He stated that not only the Zionist Council, but many other influential Jewish organizations had signified their readiness to cooperate with the Palestine administration in the development of the country.

**Temple Beth-El Organizes Men's Club**

Temple Beth-El has organized a Men's Club in which a great deal of interest has been manifested. At the first meeting officers were elected and a constitution was adopted.

The purpose of the club is to constitute "a power for righteousness in the community" and to provide a forum for the congregation for the discussion of vital questions of the day.

Officers elected were: Samuel Marcus, president; Walter J. Rosston, vice-president; Isaac Alvis, treasurer; Herman F. Unger, secretary.

The directors elected are: Dr. Samuel Schulman, Rabbi Marius Ranson, Ludwig Vogelstein, Herbert N. Starfield, Arthur Veit, William Klingenstein, Hermann Epstein, S. G. Schatzberg.

The Board of Trustees of Temple Beth-El has joined the club in a body.

The next meeting, to be held in November, will be in conjunction with a dinner tendered the members of the club.

It is expected to have leaders of thought address the meetings.



# Jewish Representation in the League of Nations

Proposal Unauthorized, Says Max J. Kohler, in Letter to the Editor

To the Editor of THE AMERICAN HEBREW

Last August the *New York Times* and other papers published a cablegram, referring to an alleged resolution adopted by the "Committee of Jewish Organizations" in Paris (which had been formed to secure equal Jewish civil and political rights through the Peace Conference), in favor of representation of Jews as such in the "League of Nations." It has since been ascertained that this cablegram was erroneous, and that the resolution was in favor of representations being made to the League of Nations Council on behalf of the persecuted Jews of Eastern Europe (pursuant to important express provisions in the Polish and other treaties) and did not seek representation of Jews as such in the League at all. However, as so often happens, the belated correction was never published in the press, as press associations do not like to concede that they ever err.

Meantime, however, interesting letters on the subject of the cablegram promptly appeared in the *New York Times* in its issues of August 26th and 30th, respectively, written by yourself and Bernard G. Richards, Secretary of the American Jewish Congress Committee.

You ably denounced the alleged nationalistic demand for Jewish representation and its folly, and pointed out that other religious bodies had no representation as such in the League, and that it was merely a league of sovereign states, so that Jews were not entitled to representation as such, but were adequately represented by the delegates of the various countries of which they are citizens. Incidentally, he pointed out that the Paris committee in question really did not contain any authorized representatives of American Jewry at all (and that American Jewry had not favored such repre-

sentation), because (even if the American Jewish Congress Committee ever had a right to speak for American Jewry as a whole, which he denied) its authority did not continue after it had been legally dissolved, and that the rump assembly that continued is not representative, the members having been elected to serve merely till report was rendered on the peace treaties negotiated, and its moral influence as representing American Jewry in general practically ceasing, when men like Louis Marshall, the late Jacob H. Schiff and Simon Wolf refused to identify themselves with the new rump body. Mr. Richards, in reply, addressed himself chiefly to the question of the alleged representative character of the newly reconstituted "American Jewish Congress Committee," and very wisely refrained from arguing *pro* or *con* on the merits of the alleged proposal for representation of the Jews as such in the League.

An interesting sequel—or rather prelude, chronologically considered—has now come to light concerning such alleged plans for representation of Jews as such on the League of Nations. It is furnished by the leading continental Jewish paper, the "Allgemeine Zeitung des Judentums", the issues of which are at length reaching this country again. On February 6th, 1920, it published some very interesting and important letters received on this very question by a Jewish journalist of Paris names N. Frank (and placed by him at the disposal of the Jewish Central Press Agency of Zurich), in answer to inquiries addressed by him to the distinguished French statesman, Leon Bourgeois, President of the French League of Nations Association (and now president of the "League of Nations Council" itself), and to M. Albert Thomas, formerly a member of the French Cabinet and leader of the Socialists of France.



MAX J. KOHLER

M. Bourgeois evidently preferred not to answer the inquiry personally, and referred it to the Secretary of the French Association, M. Prudhommeaux instead, but the latter's answer undoubtedly was inspired by his chief, whose co-operation was probably the most important influence next to President Wilson's in the adoption of the League of Nations' Covenant. Mr. Thomas answered himself. These interesting letters read as follows, in translated (or rather re-translated) form, for they do not appear to have been published in any other Jewish paper in Europe or the United States so far, for some unfathomable reason:

ANSWER OF M. PRUDHOMMEAUX, SECRETARY OF THE "ASSOCIATION FRANCAIS POUR LA SOCIETE DES NATIONS"

Your letter of December 10th addressed the question to the President of our association, Mr. Leon Bourgeois: are the Jews juridically entitled to representation in the League of Nations? As phrased, it does not seem to me to be possible to answer your inquiry. The League of Nations will consist of such nations, as are recognized as such, as per the article of the Covenant of April 28th, 1919, "by at least two-thirds" of the Powers that are already members of the League, and offer actual guarantees that their purpose to meet their international obligations is bona fide. So far the Jews constitute no nation. They are divided up among a certain number of nations that recognize them as their subjects, with more or less comprehensive rights, and in consequence they endure, as far as the League of Nations is concerned, the fate of the particular countries, to which they belong. Poland, for example, has joined the League of Nations; her Jews, constituting part of the Polish nation, accordingly belong to the League of Nations. As concerns the Polish Jews who, for example, emigrated to the United States, they also will belong to the League of Nations, in as far as they are naturalized citizens of the United States, since the United States belongs (will belong) to the League. That is the rational solution, and the question that engages your attention will have to await its answer, according to my views, till the arrival of that problematical day when Zionism shall have succeeded in establishing, in Palestine or elsewhere, an autonomous Jewish state, recognized by the other states as such.

(Signed) PRUDHOMMEAUX.

LETTER OF M. ALBERT THOMAS

You are familiar with my frequently publicly expressed views in favor of the Jewish people. You are directing to me today a rather strange question: are the Jews juridically entitled to representation in the League of Nations? I think I can answer that juridically I do not think so. The text of the League of Nations Covenant itself forbids entrance thereto of such nationalities as are not constituted in the frame (repute?) of a modern state. If in Palestine not merely a Jewish colony, but an actual Palestinian state were established, then the Jews would have a right to secure a place in the assembly of the League of Nations. On any other assumption, this would not be possible. I will add that every other association which is working in the various lands for the League of Nations joins in the unanimous view that for the present at least, all nationalities that are not constituted as states, including even large social groups, like the legally organized religious, should be left out. And I believe that they are right.

(Signed) ALBERT THOMAS.

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The distinguished statesmen whose letters are hereinbefore set forth might even have gone one step further, and pointed out that the Peace Conference itself, speaking authoritatively through its Chairman, M. Clemenceau, had in effect unanimously answered this very question in the negative in the monumental letter of June 24th, 1919, accompanying the Polish treaty, addressed by it to M. Paderewski. In dealing with some unpublished "suggestions" made to it by Poland against an earlier draft of this very treaty, in a memorandum dated June 16th, and which evidently protested against any alleged effort to recognize Polish Jews as a separate political nationality. M. Clemenceau correctly distinguished sharply between international "guarantees of religious and cultural minority rights for the Jews of Poland"—which were wisely granted, in fact—and recognition of any "Jewish political national rights," saying: "In view of the historical development of the Jewish question, and the great animosity aroused by it, special protection is necessary for the Jews in Poland. These clauses have been limited to the minimum which seems necessary under the circumstances of the present day, viz., the maintenance of Jewish schools and the protection of the Jews in the religious observance of their Sabbath. *It is believed that these stipulations will not create any obstacle to the political unity of Poland. They do not constitute any recognition of the Jews as a separate political community within the Polish State.*" Rabbi Landman was quite right in immediately vehemently repudiating the notion that American Jews want anyone to represent them in the League of Nations,—a league of politically independent states—other than the official representatives of our own beloved country. They are devoted and patriotic citizens of the United States of America, and the claim of an "International Jewish political union" is a figment of the diseased imagination of a Henry Ford and his minions, and of their prototype, the base anti-Semitic forger of vile, fabricated "protocols"! Those who may work and pray for a Palestine Jewish state, sometime to have a seat in the League—however unwise or visionary their dreams may be—do not claim that such hypothetical Palestinian representatives would be the political representatives of the Jews of the United States or Western Europe. Nor did certain representatives of the Jews in Eastern Europe who have for decades enjoyed, or rather suffered under, a certain benighted form of Jewish communal autonomy, foisted upon them by intolerant governments, and who would have liked to continue the same under a new more high-sounding name, really seek political rights for an international Jewry, located all over the world, despite the inaccurate misnomer, "national Jewish rights" instead of "Jewish cultural rights"! But such requests for national minority rights for Jews in certain East-European countries, whatever value they may have had as "historical documents", were, fortunately, chiefly at the instance of the true representatives of American Jewry, stowed away in "old curiosity shops," when the time for action had arrived!

MAX J. KOHLER

New York, October 20, 1920.

**SEVENTH CONVENTION OF AMERICAN MIZRACHI ORGANIZATION**

The seventh annual convention of the Mizrachi Organization of the United States and Canada will be held in Baltimore, Md., November 8 to 11. This convention, the most important in the history of the Mizrachi Organization, will be largely devoted to the question of launching a campaign for the *Keren Hayesod* (the general fund for all Zionist organizations) and the elaboration of plans for rendering cooperation to societies organized for the promotion of business and industry in Palestine, the adoption of ways and means of aiding immigrants arriving in Palestine. The sessions will be held at the Brith

Sholom Hall, Baltimore. On Monday evening, November 8, a great mass meeting, arranged by Baltimore Jewry, will be held in the Fourth Regiment Armory, in honor of the convention.

**The Contribution of the Jew to American Democracy**


By Percy Stickney Grant

The possibility of the infusion of a truer and full-blooded democracy into the spectral throne upon which since the Declaration of Independence we have been trying to live, seems likely to be helped forward very materially by that race which has come to us in large numbers of late, the Hebrew. It is a significant fact that the Hebrews in New York during the last ten years have, generally speaking, cast their votes and voices in favor of the reform movements.

The Hebrew people have small sense of leadership. This is a piece of good fortune. If they had a sense of leadership, they would join the clan, or the hurrah of the feudal lord, or kiss the hand of theocracy.

Some of them, as it is, have aligned themselves with powerful organizations. But the ancientness of Hebrew civilization, the very antiquity of their political life, has carried the race as a whole beyond political organization.

They represent a moral rather than a military national ideal; principles are dearer to them than military or political force. Their career has made them individualistic. They occupy an intellectual censorship far higher than either the boss or the baron has ever dreamed, and it is this coming of the intellectuals, professional and brainy folk, who do not hark back to outworn social forms, but forward to match their ideas with new forms, that promises so much to American politics. I expect to see the Jew almost the savior of American ideas. He will take them out of the theoretical stage—where a good citizen is presented with liberty and at the same time smothered under conditions which prevent its expression and enjoyment—he will fashion democratic institutions so that their liberties may be enjoyed by all—*Fair Play for the Workers.*



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# Laymen Begin Tour for Judaism

## Announce Names of "Flying Squadron" and Their Speaking Dates

Final arrangements were completed on Tuesday for a national tour of a "flying squadron" of prominent Jewish leaders, who within a week, will begin their voluntary task of bringing the message of Judaism to every large city in the country. The tour, which is under the auspices of the Union of American Hebrew Congregations, now conducting a national campaign for \$3,500,000 for a ten-year extension program, is officially scheduled to begin on November 4. A few meetings have, however, been arranged for the last week of October.

The "flying squadron," which is headed by Manny Strauss, of New York, Julius Rosenwald, of Chicago, and Congressman Julius Kahn of California, includes one hundred men and women, prominent in community life throughout the country. They will visit two hundred large cities within a period of forty days. At each city the members of the flying squadron will address large mass meetings, and explain the work of the Union of American Hebrew Congregations, tell of its extension program, which aims to bring Jewish education and religious spirit to the Jew on the farm and in the ghetto, of its proposed rabbis pension fund and synagogue free loans, of the Hebrew Union College, maintained by it at Cincinnati for the training of rabbis. No solicitation of funds will be made at any meetings, the purpose being purely educational, with a view of stimulating the active interest of the American Jew in the faith of his fathers.

Mr. Manny Strauss, chairman of the Advisory Committee, Dr. Nathan Krass, and other members of the "flying squadron," will visit the following cities: Cleveland, O., November 4; Detroit, Mich., November 5; Chicago, Ill., St. Louis, Mo., November 8; Kansas City, Mo., November 9; Denver, Colo., November 12; Portland, Ore., November 15; Seattle, Wash., November 16; San Francisco, Cal., November 18; Los Angeles, Cal., November 21; El Paso, Tex., November 23; San Antonio, Tex., November 25; Galveston, Tex., November 26; New Orleans, La., November 28; Birmingham, Ala., November 30; Atlanta, Ga., December 1; Boston, Mass., December 7; and Baltimore, Md., December 19.

The following meetings and speakers have already been scheduled for the tour:

Chas. L. Aarons, of Milwaukee, at St. Paul, Minn., Nov. 5; John C. Altman, of San Francisco, Cal., at Sacramento, Cal., Nov. 12; Harry W. Asher, of New Haven, Conn., at Montreal, Can., Dec. 10; Michael Bamberger, of Indianapolis, Ind., at Wheeling, W. Va., Nov. 5; S. Benjamin, of Jacksonville, Fla., at Albany, Ga., Nov. 19; Oscar Berkman, of Cincinnati, Ohio, at Lafayette, Ind., Oct. 29; H. Block, of St. Joseph, Mo., at Springfield, Ill., Oct. 29; Gerton J. Brown, of Cincinnati, Ohio, at Syracuse, N. Y., Dec. 3; F. E. Brumby, of Cleveland, Ohio, at Toledo, Ohio, Oct. 29; Nathan Cohn, of Nashville, Tenn., at Jackson, Tenn., Dec. 3 and Memphis, Tenn., Nov. 19; Israel Cowen, of Chicago, Ill., at Milwaukee, Wis., Oct. 29 and 30; G. A. Engelhard, of Chicago, Ill., at Indianapolis, Ind., Oct. 29; Maurice J. Freiberg, of Cincinnati, Ohio, at Dayton, Ohio, Nov. 5; E. Gates, of Memphis, Tenn., at Little Rock, Ark., Oct. 29 and Pine Bluff, Ark., Nov. 5; H. Gernsbacher, of Fort Worth, Tex., at Oklahoma City, Okla., Nov. 12 and Waco, Tex., Nov. 19; S. Nasensbush, of St. Joseph, Mo., at Sioux City, Ia., Oct. 29; N. Herzog, of Chicago, Ill., at Davenport, Ia., Nov. 12 and Des Moines, Ia., Oct. 29; J. K. Hexter, of Dallas, Tex., at Fort Worth, Tex., Nov. 26; J. Hirsch, of Vicksburg, Miss., at Baton Rouge, La., Nov. 19; Maurice Hirsch, of Houston, Tex., at Austin, Tex., Nov. 26; S. Ichenhauser, of Evansville, Ind., at Owensboro, Ky., Oct. 29; M. Jacobi, of Wilmington, N. C., at Greensboro, N. C., Nov. 26; L. Kirstein, of Boston, Mass., at Hartford, Conn., Dec. 3; S. Kiser, of Indianapolis, Ind., at Danville, Ill., Nov. 5; Max J. Kohler, of New York City, at Newark, Dec. 3; G. A. Afroymsen, of Indianapolis, Ind., at Louisville, Ky., on Nov. 5.

Sam L. Levine, of Pine Bluff, Ark., at Helena, Ark., Oct. 29; F. Levy, of Syracuse, N. Y., at Pittsburgh, N. Y., Nov. 26; A. Lewenthal, of Cleveland, O., at Youngstown, O., Oct. 29; J. L. Lorie, of Kansas City, Mo., at Omaha, Neb., Nov. 5; Benj. Lowenstein, of Cleveland, O., at Akron, O., Oct. 31; T. Lyons, of Kansas City, Mo., at Lincoln, Neb., Nov. 5; Alfred Mack, of Cincinnati, O., at Milwaukee, Wis., Oct. 29 and 30; B. Mahler, of Cleveland, O., at Toledo, O., Oct. 29; Chas. Mayer, of Lincoln, Neb., at Sioux Falls, S. D., Oct. 29; E. Mayer, of Lincoln, Neb., at

Bloomington, Ill., Oct. 29; M. Michael, of Macon, Ga., at Columbus, Ga., Nov. 19; Nathan J. Miller, of New York City, at New Haven, Conn., Dec. 3; Mrs. C. Misch, of Providence, R. I., at Knoxville, Tenn., Nov. 24, and Denver, Colo., Nov. 12. Wm. Newcorn, of Plainfield, N. J., at Reading, Pa., Oct. 29; Wm. Ornstein, of Cincinnati, O., at Springfield, O., Oct. 29; R. I. Pepperberg, of Lincoln, Neb., at Sioux Falls, S. D., Oct. 29; J. L. Peyser, of Washington, D. C., at Norfolk, Va., Nov. 26; A. C. Rathshesky, of Boston, Mass., at Providence, R. I., Dec. 3; M. Rauh, of Pittsburgh, Pa., at Clarksburg, W. Va., Nov. 19; Eugene Rosenthal, of Columbus, O., at Wheeling, W. Va., Nov. 5; A. L. Saltzstein, Milwaukee, Wis., at Minneapolis, Minn., Nov. 5; G. M. Salzer, of Springfield, O., at Piqua, O., Nov. 5; M. Samish, of Des Moines, Ia., at St. Joseph, Mo., Nov. 5; J. Schradig, of Chicago, Ill., at Ligonier, Ind., Oct. 29; I. Schoen, of Atlanta, Ga., at Augusta, Ga., Nov. 25, and Montgomery, Ala., Nov. 19; L. Schwarz, of Mobile, Ala., at Meridian, Miss., Nov. 26, Pensacola, Fla., Dec. 3, and Selma, Ala., Nov. 12; H. Schwed, of Plainfield, N. J., at Easton, Pa., Nov. 19; M. Simon, of Paducah, Ky., at Cairo, Ill., Nov. 5; M. Sonnenborn, Wheeling, W. Va., at Bellaire, O., Nov. 12, and Huntington, W. Va., Oct. 29.

Nathaniel Apear, Pittsburgh, Pa., at Dayton, O., Nov. 5; L. M. Stern, of Albany, N. Y., at Wilkes-Barre, Pa., Dec. 3; E. Sternberger, of Greensboro, N. C., at Asheville, N. C., Nov. 19, and Raleigh, N. C., Dec. 3; S. Straus, of Cincinnati, O., at Springfield, O., Oct. 29; A. J. Sunstein, of Pittsburgh, Pa., at East Liverpool, O., Nov. 5, and Erie, Pa., Oct. 31; Maj. M. M. Ullman, of Birmingham, Ala., at Greenville, Miss., Nov. 26; F. Vorenberg, of Boston, Mass., at Birmingham, N. Y., Dec. 3; B. B. Weil, of Pine Bluff, Ark., at Monroe, La., Nov. 19; C. Weinfeld, of Chicago, Ill., at Gary, Ind., Oct. 29; H. Wile, of Buffalo, N. Y., at Rochester, N. Y., Dec. 5; A. V. Williams, Charleston, S. C., at Macon, Ga., Nov. 26; A. Leo Weil, of Pittsburgh, Pa., at Cincinnati, O., Nov. 18; Leo Wise, of Cincinnati, O., at Lafayette, Ind., Oct. 29; A. Wolf, of Philadelphia, Pa., at Newark, N. J., Dec. 3; Al. C. Wormser, Kansas City, Mo., at Springfield, Mo., Oct. 3.

### Dr. Hillis Denies He Attacked Jews

Rev. Newell Dwight Hillis, of Plymouth Church, Brooklyn, on October 17 delivered a sermon which Rabbi H. Leventhal, of the Brooklyn Jewish Center, has challenged as an attack on the Jews as a race. Dr. Hillis declared that he had pleaded for equal rights for Jews on 100 platforms and resented even the shadow of an imputation that he had made an attack upon the Jew as a Jew. He said:

"Last Sunday night I spoke with all the power that I have against the revolutionary movement and against the lurid indictments to race hatred found in the protocols. I do not pretend to omniscience and therefore said I did not know who wrote them.

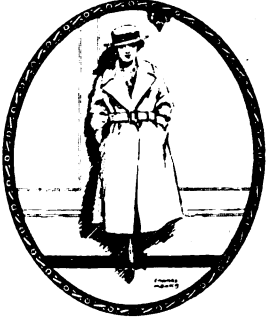
"Far from teaching the spirit of hate, I spent at least five minutes of my address in an appeal against race hatred and charged my congregation most carefully to distinguish between the occasional apostate Jew and a great race."

Dr. Hillis added that what he did denounce was the Bolshevist and apostate, the teacher of hate, with the strange result that the vials of hate were poured out upon him for daring to call Trotzky and his 300 odd followers, who have repudiated religion, apostates.

When Rabbi Levinthal was informed of Dr. Hillis's statement, he said:

"If his intention was not to hurt the Jew, why did he make the statement that 90 per cent of the leaders of the steel strike last year were of Semitic blood; that the leaders of the miners' strike in England are Semites? Why did he have to say, 'Is it a mere coincidence that one of the Warburgs was the leading banker in Germany and that another Warburg was a member of the Federal Reserve Board, that a Jew (referring to Baruch) was head of the War Industries Board and that a Semite was secretary of the treasury in France?'"

The *Evening Telegram* last Sunday published, across the top of the first page, a strip of pictures of women who will be active in the campaign of the Federation for the Support of Jewish Philanthropic Societies to end campaigns.



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**PROMINENT OFFICIALS JOIN IN BETH MOSES HOSPITAL DEDICATION**

**President Levin Announces Institution Opens Free From Debt**

Prominent national and city officials, leaders of the Jewish community of Brooklyn, and more than five hundred residents of the Bushwick section of Brooklyn witnessed the dedication of Beth Moses Hospital Sunday afternoon, October 24. The exercises were held from a gayly decorated platform erected on the front steps of the hospital building at Stuyvesant and Hart streets, and the streets and neighboring



ISAAC LEVIN, President

porches were crowded with men and women who waited out of doors for several hours before the beginning of the program.

Announcement was made by Isaac Levin, president of the Board of Directors of the hospital, that the institution at its dedication is absolutely free from debt, with more than \$500,000, representing the cost of erection and equipment, fully paid. Mr. Levin made a plea that the Jewish community would "make good" the sacrifices of the founders, and would maintain the institution free from debt. The annual cost of the upkeep of the building will be approximately \$160,000. Contributions totaling \$75,000, ranging from sums of \$10,000 to \$10, were announced.

That this hospital was erected principally by the efforts of the first and second generations of immigrant Jews, and will serve principally the poor immigrant Jew of Brooklyn, was the announcement made by Rabbi I. L. Levinthal of the Jewish Center of Brooklyn. Rabbi Levinthal emphasized the importance of Kosher food, and a Jewish environment to the immigrant Jew, who in his early stages of acquaintance with America, finds himself in need of hospital care. Beth Moses Hospital has two kitchens which will assure the serving of strictly Kosher food. Rabbi Levinthal urged that the Jews of Brooklyn continue to live up to the traditions of their faith which counsel charity and mercy to all their fellowmen, and made a plea for support of the hospital.

Representing Mayor John F. Hylan, who was unable to attend, Honorable Francis D. Brent of Brooklyn, commended the efforts of the committee, and declared that he had found the new hospital to be one of the best equipped in Greater New York. A letter from Governor Alfred E. Smith, who was unable to attend, was also read.

United States Senator Calder, of Brooklyn, drew attention to the fact that the Jews have always cared for their own sick and

poor, and at the same time have been generous supporters of non-sectarian charities. Bird S. Coler, commissioner of public welfare, took charge of the official opening of the building, and presented the key to the building committee, which consisted of Jacob Siris, Isaac Levin, David Schlein, Herman Gerofsky, Max Cohen, Ben Werbelowsky and Charles Werbelowsky. An inspection of the building followed the exercises.

Edward J. Sevatkin, who presided, reviewed the history of the institution, which was organized six years ago, and has been in the process of erection for the last two years.

The hospital has complete, modern equipment for treatment and research. A majority of its 165 beds are in free wards. It has eighteen private rooms and small wards, for which moderate fees will be charged. A large dispensary will further increase the hospital's usefulness.

Near the end of 1914 a small group of Jews organized Beth Moses Hospital. Isaac Levin, who now is president of the institution, was among the first sponsors, contributing \$10,000. The hospital was chartered by the State Board of Charities

in 1916, but was temporarily hindered in its development. The cornerstone was laid in October, 1918, and the work of construction has just been completed. The institution will be opened for the reception of patients early in November.

The new hospital is a five-story fireproof brick structure. It has four operating rooms and a large portion of its topmost story, which affords fullest light and ventilation, is given over to children's and infants' rooms. The X-Ray unit and research laboratories are well equipped to enable the hospital staff to aid the progress of medical science.

The officers of the institution are: Isaac Levin, president; John Sklar, first vice-president; Samuel Rottenberg, second vice-president; Israel Rokeach, treasurer; David Werbelowsky, honorary secretary, and Harris Becher, Leo Cohen, Samuel Greenblatt, Isaac Levin, H. Masliansky, Max G. Niman, Louis Petchesky, Benjamin Plotle, Joseph Prenskey, Abraham Price, Morris Robinson, Israel Rokeach, Levi Rokeach, Samuel Rottenberg, David Schlein, Jacob Siris, John Sklar, B. Tammenbaum, Michael Weinsier, Abraham Werbelowsky and David Werbelowsky, members of the Board of Directors.

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## From the Four Corners

News of People and Events

### A. I. NAMM DEAD

As we go to press it is reported that A. I. Namm, head of the firm of A. I. Namm & Son, and a prominent supporter of the Brooklyn Federation of Charities, is dead.

Anti-Semitic leaflets are now being seen in the Bukovina, and bank notes with labels of an anti-Semitic character have been circulated.

The Jewish residents of Port Huron, Mich., have organized a congregation and are considering plans for the building of a house of worship.

According to the Kieff correspondent of the London *Daily Herald*, who is investigating the condition of the Jews in Ukraine, no less than 200,000 Jews fell the victims to pogroms and an equal number died in that country from starvation and epidemics.

Isaiah Congregation of Chicago, Ill., has purchased as a site for a new synagogue property at Hyde Park boulevard and Greenwood avenue, at a cost of \$80,000. A synagogue and community house, to cost over \$500,000, will be erected during the coming year.

For the first time in the history of the Hawaiian Islands religious services were conducted for Jewish soldiers and sailors during the celebration of the recent New Year. This memorable event was made possible by the Jewish Welfare Board, U. S. Army and Navy, which sent a rabbi from this country to the Hawaiian Islands.

Rabbi Israel J. Sarasohn has accepted the call of the Cumberland, Md., congregation. Rabbi Sarasohn comes from Augusta, Ga., where he has been at the head of a congregation since leaving the government service. During the war, Rabbi Sarasohn served as a chaplain in the army. His home was in Worcester, Mass., and he is a graduate of Clarke University.

The ninth annual convention of the United Synagogue of America, and the fourth annual convention of the Women's League of the United Synagogue, will take place in New York City on January 16. Extensive preparations are being made by the various branches in the different parts of the country and by the national office to make this the most noteworthy convention in the history of the organization.

## Lectures and Readings

By Elias Lieberman

well-known poet and short-story writer. Mr. Lieberman has a few open Saturday evenings, Sunday afternoons and Sunday evenings available for the following lectures and readings:

**American Jewish Poets**, a talk dealing with the work of James Oppenheim, Arthur Gulterman, Benjamin De Casseres, Samuel Hoffenstein and others, illustrated by readings from their works.

**Reading from his own book, "Paved Streets."** This includes his poems in various moods, substantially as presented before the Y. M. H. A., New York; the Wilkesbarre Y. M. H. A., the Woodstock Branch, New York Public Library, the Institutional Synagogue, and other centers.

Inquiries about fees and open dates should be addressed to Miss Lenora Litman, The American Hebrew, 31 East 27th Street, New York.

## Jacob H. Schiff Anecdotes

By and of Him

III.

The last time Mr. Schiff spent an evening at the Y. M. H. A. building was on the occasion of the Welcome Home dinner to the boys returning from the war and when he rose to speak he said to the boys: "Judge Lehman asked me whether I would give the association the honor and pleasure of my presence tonight and I laughed and said, 'I can have no pleasure greater than that of meeting my young friends; I can have no honor greater than to be asked to address them,' and I assure you young men who have by your service brought glory to your country and your race, and you, Judge Lehman, that no evening in my life has brought me greater pleasure or honor than tonight when I have been greeted as the friend of the members of the Y. M. H. A."

A year later I invited him to speak at, or at least come to, the anniversary dinner of the association, but he was obliged by ill health to refuse, but again he told me how deeply he valued the friendship of the Jewish young men and how eager he was to help them develop themselves morally, mentally and physically. We shall remember him as I know he would wish the Y. M. H. A. to remember him—as our friend and counsellor.

IRVING LEHMAN,

President, Young Men's Hebrew Association.

### PULPIT TOPICS

Y. M. H. A., 148 East 92d street. Friday evening, special memorial service for the late Jacob H. Schiff. Speakers, Judge Irving Lehman, Rev. Dr. Samuel Schulman and Rev. Dr. Jacob Kohn.

TEMPLE ISRAEL of Harlem, s. w. corner 96th street and Central Park West. Dr. Maurice H. Harris. First Friday evening lecture, "The League of Nations and America's Responsibility." Sabbath morning, "Unsuspected Powers."

ADATH ISRAEL, 551 East 169th street. Rabbi Norman Salt. Friday evening, "Isaac and Ishmael, Brothers."

PETACH TIKVAH, Rochester avenue and Lincoln place, Brooklyn. Rabbi Raphael H. Melamed. Friday evening, "The Use and Misuse of the Bible." Sabbath morning, "On the Portion of the Week."

ATERETH ISRAEL, 323 East 82d street. Rabbi David Davidson. Sabbath morning, "Sodom and Amorah—Old Sins in Modern Settings."

Mt. NEBOH, 150th street and Broadway. Rabbi Aaron Eiseman. Friday evening, "Partisanship and Patriotism." Sabbath morning, "The Greatness of Human Sympathy."

NEW SYNAGOGUE, Broadway and 76th street. Rabbi Ephraim Frisch. Friday evening, "The Raw Material of Christian Opinion Concerning the Jew."

TEMPLE EMANU EL. Drs. Joseph Silverman and H. G. Enelow. Sabbath morning, Dr. Enelow on "The Jew and the Bible."

HEBREW TABERNACLE, Broadway at 158th street. Edward Lissman, I. Mortimer Bloom, rabbis. Friday evening at 8, Dr. L. J. Simmonds, superintendent of the Hebrew Orphan Asylum, on "The Care of Children in Institutions." Saturday morning at 9:30, Dr. Bloom on "Abraham—a Gentleman."

SINAI TEMPLE of the Bronx, Stebbins avenue and East 163d street. Rabbi Max Reichler. Friday evening, "Who Is Man?" Sabbath morning, "Perpetual Youth."

INSTITUTIONAL SYNAGOGUE, 112 West 116th street. Rabbi Herbert S. Goldstein. Sabbath morning, Isadore Goodman on "Endurance."

CONREGATION B'NAI JESHURUN, 257 West 88th street. Rabbi Israel Goldstein. First Friday evening service at 8:15. "Jewbaiting, the Latest Fad—What Shall We Do About It?"

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DR. ENELOW ON

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Letters to the Editor

Wants Women Also to Speak for Judaism

October 24, 1920.

To the Editor of THE AMERICAN HEBREW: I learn from your current issue that the army of Crusaders for the recapture of Judaism and its re-establishment in its olden Sanctuary, the Jewish heart, leaves for "The Front" next week.

The names of the Generalissimo and the captains under him give assurance of valiant leadership, of courage, of wisdom, and it may be taken for granted they do not plan to come home until "It's over over there" and victory perches on their banner.

But has this army considered that victory would be much more assured, more lasting, and that it would come quicker, the results be more brilliant and striking, if these modern "Coeurs de Lion" had supplied themselves with the best available arms and ammunition?

Judaism has always had two Sanctuaries, the *Synagogue* and the *Home*.

The men lit the tapers in the Synagogue, but the women lit the lamps and kept the sacred fires burning on the altar of the home.

You can never rekindle the olden fervor of Judaism in a modern dress (as one needs must) unless you begin in the HOME.

That is where "the ancient pledge of the Jews—the children" are—

You cannot reach them unless you begin there, and again sanctify the home.

And you cannot do that without the women.

You must conquer them first. Indeed you must make fellow Crusaders out of them.

You have seen what women have done in the war. You have seen what they have done in all the recent "Drives"; what they have done from the days of Abraham's wife, Moses's sister, and Jephtha's daughter, through all the generations to keep the flame of the faith alive.

How is it, gentlemen of the Maccabean spirit, that you have ignored the mother of Maccabees, and have forgotten to take the women with you, to reach the hearts of the women—and the men, too?

Are there none able and willing to don armor in the fight? None with subtle charm of speech? Convincing earnestness?

Is it not possible they might be able to fire a few shots that could be heard around the "Jewish" world and so add to your own laurels?

A. FRAIDTOSIGN.

[Editor's Note: We understand that Mrs. Caesar Misch will be a member of the "Flying Squadron" of the Union of American Hebrew Congregations.]

The Benevolent Mr. Ford

You have to hand it to Henry and his Lizzie. They are the News. But sometimes the publicity is a little overdone. The latest item is that he has slipped the clutch of prices and put her in reverse. He says he is doing this at a temporary loss, in spite of the fact that he has orders for 146,065 cars—incidentally, this is not much more than a month's output of his plants when working at capacity—just to "bring the business of the country and the life of the country down to regular pre-war standards." And he is actually getting away with it. Editorials are written praising him for "pointing the way."

It is a grand idea. Let every manufacturer do business at a loss and soon everything will be nicely deflated. The manufacturer will be deflated most of all, perhaps, to the point where he will figure in the little tables of commercial mortality compiled by Dun and Bradstreet. It must be remembered that the Ford business is unique in one respect. Its profits have been so enormous in comparison with those of other manufacturers that it could go on losing for a long while without its owner worrying enough to hurt.

Anyway, Mr. Ford seems taking credit that belongs elsewhere.—Editorial in *New York Tribune*.

Book Notes

Jewish Publication Society Issues Three Pamphlets

The Jewish Publication Society of America has just issued three interesting pamphlets. The first of these is the announcement of a popular Commentary on the Holy Scriptures, with suggestions for contributors. The pamphlet gives the names of the committee, which consists of Dr. Cyrus Adler, Dr. Solomon S. Cohen, Prof. Alexander Marx, Rev. Dr. David Philipson, Rev. Dr. Samuel Schulman, Hon. Mayer Sulzberger and Prof. Max L. Margolis (secretary), and which included the late Prof. I. Friedlander.

The Commentary will combine sound scholarship with the traditional conservative attitude. It will be a great help to teachers and students, particularly as it will show how much in modern exegesis has been derived from Jewish commentaries. The question of text will be carefully discussed, and full use will be made of versions.

The second pamphlet is a general statement of the "Jewish Classics" series, which will include a most useful and attractive number of editions of Halmudic and other post-Biblical works. The third pamphlet is the first of "Little Studies in Judaism," and deals with *Rosh Hashana* and *Yom Kippur* thoughts.

In the November issue of *The Jewish Forum* some of the articles announced are: "The Position of the Jews in the Russian Border States," by Dr. M. Vishnitzer, one of the editors of the Russian Jewish Encyclopedia and of the "History of the Jewish People in Russia"; "The Jewish Center and the Jewish Youth," by Oscar Leonard, superintendent of the Jewish Community Center in St. Louis, and an illustrated article on "The Hebrew Kindergartens in Jerusalem," by Dina Clemence Mayer, superintendent.

[Reviews of several books that constitute important contributions to Jewish literature will appear in the issue of November 5. Watch for them.]

BARONDESS QUILTS JEWISH CONGRESS

Retiring From All Public Philanthropies, He Says

Joseph Baroness, former member of the Board of Education of the City of New York, and one of the American representatives to the Jewish deputation at the Peace Conference, in a letter to the *New York Times*, said:

"You will favor me if you will publish the fact that I resigned as a member of the Executive Committee of the American Jewish Congress two months ago. I do not know why action has not been taken by the American Jewish Congress on my repeated requests for the acceptance of my resignation. At any rate, I deem it my duty to inform the public that I have completely severed my connection with the American Jewish Congress."

Asked why he had resigned, Mr. Baroness said he was retiring from all public philanthropies.

High-Grade Railroad Bonds

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Virginian Railway First Mtg. Gold 5's	1962	5.90%
Pittsburgh, Cincinnati, Chicago & St. Louis (Panhandle) Gen. Mtg. 5's	1970	6.00%

A brief description of the salient features contributing to the desirability of these investment issues will be sent on request for H. A.-67.

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Good News for Our Readers

The American Hebrew is happy to announce that in the first November number it will begin the publication of "HOOK AND ALL"

A novelette of manners and no manners. By Elias Lieberman

This story will introduce you to a galaxy of lovable and amusing characters: Reuben Braun, vacillating between a wealth of love and a love of wealth; Reba Heller, a daughter of Attorney Street; Byrdice Noodleman of the West Side, with a passion for elegance; Morris Noodleman, a good business man but even a better human being; and many others. The plot is full of tense situations, laughs and surprises, all developed in a style which has made the work of Lieberman an asset to contemporary American literature.

A spontaneous tribute to Lieberman from Benjamin De Casseres, the brilliant essayist and poet, reads as follows: "I read you in THE AMERICAN HEBREW each week and I admire you tremendously. You are nearer Heine than anyone I know among the Jews. Fantasy, cynicism and humanism."

Be sure to get the number that contains the first installment of "Hook and All," Friday, November 5, 1920.

## Women's Activities

The course of lectures on social hygiene, given last year by the Brooklyn Section, Council of Jewish Women, filled so great a need, and met with such success, that the Committee on Social Hygiene will give another course, consisting of twelve lectures, beginning with November 4. Mrs. Grover Moscowitz, of 862 Kenmare place, is chairman.

Meetings of the Sisterhood of Congregation B'nai Jeshurun are now being held in the Community House of the Temple on the northeast corner of Eighty-eighth street and West End avenue, every Thursday afternoon at 2:30 o'clock. The first meeting of the month will be in the nature of a business meeting. The second will be devoted to an educational program, which consists at present of a series of lectures by Rabbi Israel Goldstein on: "Great Religions of the World and Their Relation

to Judaism." The third meeting of the month will be a social afternoon, and the fourth, a sewing conference. In addition the Sisterhood will engage in philanthropic work for the United Hebrew Charities and for the Federation of Jewish Philanthropic Societies.

### Benefit for Community Center of Temple of the Covenant

The Sisterhood of the Temple of the Covenant will hold a bridge whist, pinochle and dance at the Hotel Pennsylvania on Election night, November 6. The proceeds will be donated for the Temple of the Covenant Community Center, which will be built at 611 West 180th street. The committee is headed by Mrs. A. L. Bretezfelder, chairman, and Mrs. J. B. Schwabacher, assistant chairman. The election returns will be received in the hall on that night.

### Women's League Plans Elaborate Program

The Women's League of the United Synagogue, through its Education Committee, has worked out elaborate plans for the meetings of affiliated Sisterhoods. The plans embrace lectures both by members and visitors on important Jewish and general topics, and the celebration of Jewish and American holidays. A large number of Sisterhoods have already accepted these suggestions.

The problem of the Jewish student in colleges and high schools is to be taken up in December. What the Jewish mother can do for the welfare of the student population is to be discussed. Among the plans suggested are the establishment of students' houses complete with comfortable furnishings; the establishment of congregational community centers and alumni associations in religious schools; the formation of Jewish study groups and the co-operating with existing groups of boys and girls, such as the Boy and Girl Scouts and Big Sisters.

Since Chanukah falls in December, the special feature will be the celebration of this holiday.

Programs are being formulated up to the end of May. For each month lists of books are given providing information on the suggested topic.

### Central Synagogue Auxiliary to Hear Dr. Slosson

On Tuesday evening, November 9, Dr. Edwin E. Slosson, of Columbia University, is to address the members of the Auxiliary of Central Synagogue and their friends on "Jewish Achievement in Science." Dr. Slosson is the author of "Major Prophets of Today" and of a very popular volume entitled "Einstein's Theory of Relativity." The meeting is one of three evening gatherings at which people of note have consented to speak. One address is to be by a noted actor on "Jews in Dramatic Art." and one on "Law and the Jewish Influence." The meetings are open to the public.

Dr. Slosson's lecture, the first of the series, will be held in the vestry room of the synagogue, 55th street and Lexington avenue.


### Mrs. Caesar Misch to Lecture

The Sisterhood of the New Synagogue cordially invites all the women of the congregation and their friends to a social afternoon on Wednesday, November 3, at 2 o'clock Mrs. Caesar Misch, of Providence, R. I., will deliver an address on "The Holy Land—a Picture of the Country and the People," with stereopticon illustrations, after which tea will be served. To cover incidental expenses the sum of one dollar will be asked of each guest at the door. Any amount left over and above expense will be devoted to the educational needs of the Religious School.

### Lectures on Civics and Citizenship

In order that its members may vote with a full understanding of their privileges and responsibilities and thereby become helpful citizens, a series of ten lectures on civics and citizenship has been planned by the New York section Council of Jewish Women, to take place on the 2nd and 4th Tuesdays beginning November 23, at 11 A. M., at the West End Synagogue Vestry, 158 West 82nd street. This lecture course is given by Mrs. Frederick L. Wakeham, historian of the Society for Political Study. Course tickets at five dollars for the ten lectures may be obtained by sending check to Mrs. Max L. Levenson, chairman, 233 West 83rd street.

A study circle will be conducted by Rabbi Ephraim Frisch at the New Synagogue, Broadway at Seventy-sixth street, on the second and fourth Wednesdays of the month, from 2 to 3 p. m. The subject is "Judaism in Relation to Present-day Religions and Religious Movements." Those desirous of enrolling should communicate with Rabbi Frisch.



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The marriage of Miss Dorothea Schwarcz, daughter of the late Max M. Schwarcz, and Edward S. Greenbaum, son of Supreme Court Justice Samuel Greenbaum of the Appellate Division, and Mrs. Greenbaum of 2 East Ninety-fourth street, was solemnized on the evening of October 24 at the home of the bride's uncle and aunt, Mr. and Mrs. Arthur D. Wolf, 272 West Ninetieth street.

It was a quiet family wedding, with the Rev. Dr. Harris officiating. The bride wore a gown of white velvet and a veil of rare old lace, an heirloom in her family.

Mr. and Mrs. Greenbaum will go to Jerusalem on their bridal trip and will be absent three months. They will reside in this city on their return.

Mr. Greenbaum is a lawyer, and during the war he won rapid promotion for meritorious service. While he was at Camp Upton as a private he obtained a commission as captain, and it was stated then that it was the first time in the National Army, so far as known, that a man from the ranks received such an appointment. Later he was made a major in the Judge Advocate's Department. He served in Germany also for several months.

His father, who has been a Supreme Court justice since 1900, is a trustee of the New York Public Library and of the Jewish Theological Seminary of America and president of the Educational Alliance.

In the crystal room of the Ritz-Carleton Hotel, Miss Kathryn Seeman, daughter of S. W. Seeman, was married to Mr. H. Ned

Marin, of the executive staff of the Famous Players-Lasky Corporation. Mrs. R. L. Goldberg, sister of the bride, was matron of honor, and the bridesmaids were Miss Lois Marin and Miss Edith Bry. Mr. Max Marin stood beside his brother in the capacity of best man, and Dr. Maurice H. Harris officiated. Mr. and Mrs. Marin expect to pass part of their honeymoon at French Lick Springs, Ind.

Mr. and Mrs. Michael Erlanger, of 790 Riverside Drive, announce the engagement of their daughter, Sadie, to David Dukuff, of New York City.

The marriage of Miss Gertrude Baron, daughter of Mr. and Mrs. Harry Baron, of 350 West Eighty-fifth street, and Mr. Jack Sobel, son of Mr. and Mrs. Nathan Sobel, of 410 Riverside Drive, was celebrated on Tuesday evening, October 19, at the Hotel St. Regis. The Rev. Dr. Nathan Krass officiated. Miss Sylvia Baron was the maid of honor and Mr. Louis Sobel the best man. The bride and bridegroom left last Saturday for a month's cruise to Havana and other Southern ports.

Miss Amelia Marcus, daughter of Mr. and Mrs. Adolph Marcus, of Scranton, Pa., is to spend the winter in New York, where she is a student of the New York School of Music and Arts, at 150 Riverside Drive.

Mr. and Mrs. Elias Solomon, of 406 East 160th street, announce the engagement of their daughter, Frances, to Michael R. Cohen, of Providence.

Mrs. Henry Duschnes, well known as a lecturer on music, was the hostess at a theatre party which she gave to over one hundred girls and women, members of clubs and classes of the New York Section of the Council of Jewish Women. Mrs. Duschnes is much interested in the development of music and the drama, and believes that the enjoyment of these arts is an important factor in Americanization work.

Mr. Adolph Lewisohn entertained a large number of friends at his home, 881 Fifth avenue, on Tuesday evening, October 26. Motion pictures of new prison reform work were shown in the large ballroom.

The large ballroom of the Hotel Bossert was crowded to capacity on Sunday night, October 10, on the occasion of the twelfth annual *Simchath Torah* ball of the Sisterhood of Congregation Beth Israel Anshei Emes, Harrison and Court streets, Brooklyn. The officers of the Sisterhood are: Mrs. A. Wolf, president; Mrs. I. Goldfarb, vice-president; Mrs. M. Brown, secretary; Mrs. H. Alexander, treasurer; Mrs. W. Love, chairman of the social committee.

Mr. and Mrs. Samuel Tillis, of 383 Convent avenue, have announced the engagement of their daughter, Helen, to Lester K. Thorman. Mr. Thorman is the son of Mr. Henry Thorman and the late Bella Thorman. Miss Tillis has been active in Red Cross and relief work.



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**Society and Its Doings**

Announcement is made of the engagement of Frank H. Berend and Miss Anne R. Branson. Mr. Berend, who is 23, has been with the Federation for the Support of Jewish Philanthropic Societies for three and a half years. He takes an active part in every Federation campaign. He was office manager of the United Building Fund Campaign and is at present office manager of the Business Men's Council of Federation, and head of the Membership department.

Miss Branson, who is 21, has been with Federation for a year and a half. She is a member of the Junior League of Israel, a member of Israel Zion Hospital of Brooklyn, and an active worker in Jewish affairs. She is at present assistant to the head of the Statistical department of Federation.

In a contest held at Federation some time ago, Miss Branson was chosen the prettiest girl, and Mr. Berend the most popular fellow.

One of the most beautiful weddings of the season was held at Temple Petach Tikvah, Rochester avenue and Lincoln place on October 26, when Miss Mollie Lottie Schwartz, daughter of Mr. and Mrs. Morris Schwartz, of 1382 St. John's place, became the bride of Mr. Harry Finesilver. The Temple was beautifully decorated. Mr. Jack Schwartz was best man. Mrs. Barrel was maid of honor. Mr. and Mrs. Finesilver gave the bridegroom away and Mr. and Mrs. Schwartz gave the bride away. The ushers were Paul Schwartz, Nat Barrel, Samuel Goldberg and Isidor Schwartz. Miss Glayds Miriam Schwartz and Miss Naomi Findel were flower girls.

Reverend Dr. Raphael Melamed, of Petach Tikvah, and Cantor Jassen performed the ceremony. A choir of fifteen men and women sang. After the ceremony supper, music and dancing awaited the guests and relatives in the Vestry Rooms, which were decorated with flowers, palms and maples.

Mr. Leon Berenson, secretary of the Polish Legation in America, Mr. M. E. Isaacs, and Mrs. Gus L. Rosenberg were among those sailing from New York on the "Adriatic" on October 20.

On the "S. S. Manchuria," sailing on October 21 from New York for Manchuria, were the following: Mr. and Mrs. Yehudah Barox and child, Mrs. Anna Hoffman, Miss Emma Jankowitz, Miss A. M. Lilienthal, Mrs. R. Pollak, Mr. F. B. Wiener, and Mr. W. F. Wiener.

**Mrs. Sternberger Furthers Council Program**

Mrs. Harry Sternberger, who is serving the Council of Jewish Women as divisional director in Ohio, Indiana and Illinois, is studying the problems of existing sections and is promoting the organization of new sections in cities where the council's program can be of great service. She recently addressed audiences in Canton, Akron, Toledo and other cities of northern Ohio. The results of the survey will be presented by Mrs. Sternberger at the council triennial.

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Sunshine Multi Wafers with Lemon Ice  
Make a syrup with 2 cups of sugar in 4 cups of water. Remove from fire and add one cup of lemon juice; pour into freezer and freeze till thick; serve in glasses. Scatter finely chopped nuts and ginger over the top. Serve with Sunshine Multi Wafers.

**The Melting Pot**

CONDUCTED BY ELIAS LIEBERMAN

**UNITY'S OLD GUARD**

("The Jew is Unity's Old Guard")

Resistless, grim, in battered legions  
Regiments of death, pressed hard,  
Through the sun-smit desert regions  
Comes on Unity's Old Guard.

Marching on through strife and slaughter  
Lacking life and martial strain,  
See them braving land and water  
On through pogrom's crimson stain.

Marching, parching, slow and solemn  
Falling, but to rise once more,  
Huddled, harried, hunted column  
Battling with the Hounds of War.

Not by might of arms persisting,  
Not by weight of numbers strong,  
But through Destiny's enlisting  
Still survives that motley throng.

By some inner urging driven  
Some all-powerful Will to Live,  
Riddled, racked and hacked and riven,  
Still that Old Guard shall not give!

Grim, grimed, sad battalions stumbling,  
Regiments of death, pressed hard,  
Through the Hosts of Hate comes rumbling,  
Deathless, Unity's Old Guard.

OSCAR LOEB.

"The above," murmured the editor of the  
Melting Pot reflectively, "is that elusive  
thing—poetry."

**BELASCO'S BUSINESS MANAGER**

Tragic. A man of business. Who loves his business because it makes another's art possible. But who loves the art. The Belasco boss. Schooled in the theatre. With Mr. Belasco he went through all the hardships. And gets only dollars by way of pay. That the Belasco organization is what it is came about because he held the reins tight. And which is to say, that the unpleasant tasks were his. Notwithstanding he is an enthusiast. Never talks of the play's receipts. Talks of the play as a play. And the way it is mounted. Medium height. Under fifty. Stout. A touch of grey. Quiet voice. Has opinions and expresses them. Looks one "in the eyes." Immaculate. Carries a stick. Gives an appointment to any one who asks it. Benjamin Roeder.—S. JAY KAUFMAN in *The Globe*.

**THE MOTION PICTURE UNIT**

If there is one passion which controls Samuel L. Rothapfel as an impressario of the flicker screen it is to achieve unity of purpose. He realizes that even the least informed person in his audiences is an impressionist, and that a scrambled effect will leave him with a headache. Hence Mr. Rothapfel tries to take his spectator and auditor (any man is both of these at the Capitol) in hand so as to inspire him with that pleasant come-again feeling.

An instance of how the genial supervisor does it is afforded by a recent program in which the feature picture was "The Malice of the North Wind," by Rex Beach. It was necessary to familiarize Capitol audiences with the backgrounds of the frozen

North. Hence the educational feature dealt with Alaskan wonders. To melodious music the natural marvels of the glaciers of the North were presented. The ballet was danced by girls in fur-tipped white costumes to the music of Waldteufel's tuneful waltz, "The Skaters." An impressive rendition of Henley's "Invictus," with its thrill of danger faced and conquered, completed the careful preparation. After that came the Rex Beach story.

The success of Mr. Rothapfel's programs is not due to accident. Through them speaks the artist.

**LIBRARY SERVICE AT ELLIS ISLAND**

The American institution of free library service reaches out even to Ellis Island to meet the immigrant. On what is called the "second island" is a hospital of the United States public health service, where immigrants in need of medical care are sent for treatment. Here the American Library Association maintains library service for the patients and for the nursing and medical staff, as in all other hospitals of the public health service. One day's work last November brought requests for books in ten languages, but no man was disappointed; the librarian had a collection of books in twenty-two foreign tongues. But usually with each foreign language book another in English was asked for—something that would help a man to talk like an American, or think like an American, or feel like an American. Two Spaniards in adjacent beds wanted books which would help them together to learn English without a master; a Japanese asked for an English-Japanese dictionary; a Finn said he wanted a book which would tell him how to become a good citizen of the United States. The day held its bit of tragedy, disclosed when the librarian approached the bed of the man who had been waiting for a Constitutional history of the United States and found that he had been sent back to the first island for deportation because of incurable disease. She remembered the eager light in his eyes when he had talked to her about America—an Assyrian, he had called himself, "from the birthplace of the world."—CHARLES F. D. BELDEN in *The Boston Herald*.

**News Oddities of More Than Passing Interest**

**Boy Had "Bad Habit" of Reading Too Much**

Because his father struck him for his persistence in reading books and magazine articles on business subjects Harry Wieder, thirteen years old, ran away from his home, No. 1415 Wilkins avenue, Bronx.

"The boy was always reading," said his father, Joe Wieder, a sample binder, "and spent all his money on books. That is not right and we had an argument about it, during which I slapped him in the face. He had no money and I'm afraid that he may be tempted to do something wrong."

Wieder said that Harry ran away after a similar experience in May but was brought back the same night by the police. The boy had often said that he intended going to business college and read books on commercial subjects incessantly.

"He was a good boy otherwise," Wieder admitted. "But when he was reading he paid no attention to anything else. I did not strike him except to try to break him of that bad habit. I know that if he can he will get work at anything he can do."

The boy is about 5 feet tall, has brown hair, dark eyes and dark complexion. When he disappeared he was wearing a brown suit, brown hat, tan shoes, and black stockings. His mother, Wieder said, has been heart-broken since he left.

**Say Their Wife Has Two Other Husbands**

With two husbands testifying in Essex Market Court against her and their counsel alleging existence of two others, Annie Levine, forty, a nurse, of 108 Essex street, was held on a charge of bigamy in \$2,500.

Harry Bakal, a furrier, of 167 Ludlow street, said he married her July 1, 1919. Max Frigenbaum, twenty-seven, a peddler, of 168 Delancey street, said he married her July 9, 1918.

Paul Corwin and David Robson, of 51 Chambers street, counsel for the complainants, asserted she had two other husbands, a Louis Clapper and a man named Rabinowitz.

The woman said when she married Bakal she thought Frigenbaum was dead.

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# This Week's Issue of "The American Hebrew"

## An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
  - (2) To suggest a basis for study by advanced classes in religious schools, by circles, conducted by Sisterhoods or the Council of Jewish Women.
- We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

Take up Governor Gardner's letter as a model of good English, p. 674. Pick out what you regard as the most striking sentence.

What basis was agreed upon for the union of the Jewish Welfare Board and the Council of Young Men's Hebrew and Kindred Associations?

Why do you suppose Mr. Ford has not yet answered our two previous open letters?

Read Mr. Kohler's communication on Jews and the League of Nations carefully, as it throws new light on the subject.

Analyze the resolutions adopted at the conference of the American Jewish Congress, and give an estimate of their value.

### Bronx Maternity Hospital to Dedicate New Building

The formal dedication of the new building of the Bronx Maternity Hospital, at the northeast corner of 166th street and Grand Concourse, will take place on Sunday, October 31, at 2 p. m.

The hospital was organized about six years ago and conducted its free outdoor clinic on Bathgate avenue, where maternity cases were taken care of free of charge to the poor.

The new building can accommodate forty beds and is exclusively for maternity cases and the treatment of diseases of children. It will be ready for occupancy soon after the dedication.

The policy of the institution is free treatment and accommodation to those who cannot afford to pay. The hospital is non-sectarian.

Elias Bayer is president and Barnett E. Koppelman, secretary.

### Arthur K. Stern Succeeds Dr. Goldbaum as President of Chautauqua

A meeting of the board of directors of the Jewish Chautauqua Society was held this week. The report of the lecture course for summer schools in the universities was

presented. Forty-seven lectures were given in eighteen universities. It was decided to continue the expansion of this work on a larger basis than ever before.

The twenty-ninth annual assembly, which will be held in Cleveland, O., December 26 to 30, will be one of the most successful in the history of the society. The secretary returned from a tour in New York State, Connecticut, Indiana and Kentucky, and reported widespread and general interest as well as an assured delegation from these States. She is now on a tour in Ohio, Pennsylvania and West Virginia.

Mr. Arthur K. Stern, of Philadelphia, was elected president to succeed Dr. Jacob S. Goldbaum.

### Concordia Club to Entertain

The Concordia Club of Brooklyn, a non-political organization, a social and literary club, which has its own building at 4820 Fifteenth avenue, will give an entertainment, buffet and dance for its members and friends on election night.

A contract has been signed with the Postal Telegraph-Cable Company to have a direct wire and a special operator at the clubhouse to receive the returns of the election.

### Charles Shohl Celebrates Seventieth Birthday

Charles Shohl, first vice-president of the Union of American Hebrew Congregations, and chairman of the Board of Managers of Synagogue and School Extension, celebrated his seventieth birthday last Sunday with Mrs. Shohl and the family at his residence on South Crescent avenue, Avondale, Cincinnati.

Mr. Shohl received messages of congratulation from all sections of the country,



CHARLES SHOHL

which he has toured in behalf of the Union of American Hebrew Congregations. The Executive Committee of the Union, the Board of Managers of Synagogue and School Extension, the Board of Governors, and the New York Committees of the Union and School Extension, sent resolutions. The Cincinnati colleagues of Mr. Shohl on the various boards presented him with a gold watch as a token of their personal appreciation and esteem.

Notwithstanding his age, Mr. Shohl took active part in the I. M. Wise Fund Campaign last year, and in the present tour for Judaism is booked to travel both east and west of Cincinnati.

Mr. Shohl has retired from business, and is devoting himself to religious and philanthropic activities.

Following is a copy of a telegram sent to Mr. Shohl by the New York Executive Committee of the Union of American Hebrew Congregations:

Mr. Charles Shohl,  
Cincinnati, Ohio.

In appreciation of your efforts to make the world better and happier you have this day been elected a member of the exclusive Society of Septuagenarians, which is a pre-requisite to admission to the higher circle of Centenarians. That you may realize this blessing is the sincere wish of your friends, BEN ALTHEIMER, DANIEL P. HAYS, PHILIP J. GOODHART, LUDWIG VOGELSTEIN, MORRIS H. ROTHSCHILD, NATHAN J. MILLER, ISAAC LANDMAN.

New York, October 24, 1920.

### Long Beach to Have Synagogue

Long Beach, the popular summer resort, is soon to have a synagogue. The growth of the number of visitors and of permanent residents has made the establishment of a congregation possible. The beginning was made during the recent High Holy Days when services were held at the Hotel Nassau, which was placed at the disposal of the committee. The attendance was about four hundred.

Immediately after the Holy Days steps were taken to effect a permanent organization and last week at the residence of Mr. Elias Surat, 138 West 121st street, Temple Israel of Long Beach was organized. Mr. Surat was elected president. The ritual of the new congregation will be orthodox.

### Grossman's Hotel

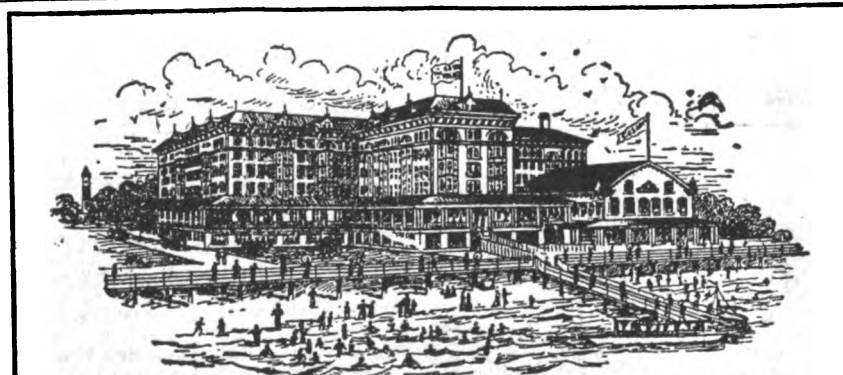
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**New York City**

Mr. and Mrs. Nathan Straus were feted by 500 public school children at P. S. 27 on October 16. Senator Kaplan delivered an address of welcome, and there were music and dancing.

A vaudeville performance is being arranged for Sunday evening, November 21st, at the Cohan and Harris Theatre for the benefit of the building fund of the Institutional Synagogue, 112 West 116th street. Tickets are on sale now at the office of the synagogue. The prices range from \$2.25 up to \$5.00.

The open forum at the Bronx Free Synagogue on the subject of "The League of Nations" has been postponed a week, and will be given at the Community Building Auditorium, 163rd street and Southern Boulevard, on Sunday evening, October 31, at 8:30 o'clock. John Levy, attorney and orator, will deliver the opening address.

A course in household dietetics and kindred subjects will begin at Columbia University November 1st for women desiring to fit themselves for social work in Palestine. It will be under the supervision of Mrs. Norvin Lindheim and Mrs. I. B. Berkson. Interested persons may register now at Teachers' College, Room 106, Desk E.

Clarence Isaac, the son of Rabbi Joel Blau, of Temple Peni-El, at Broadway and 147th street, has been called an infant prodigy. Young Blau, who was Bar Mitzvah on October 9th, is already in his third term at high school, and, in fact, his fourth term of Latin. In addition, he speaks Hebrew fluently. He was born in Cincinnati while his father was a junior at the Hebrew Union College.

A new company, known as the "Palestine Pictures Corporation," has been organized under the laws of the State of New York, with B. P. Schulberg, as president, for the purpose of producing motion pictures and developing the screen industry in the Holy Land. Mr. Schulberg, who is prominently known in the motion picture industry, was general manager of the Paramount Pictures Corporation (Famous Players-Lasky Corporation) for a number of years. The corporation, which is capitalized at \$180,000, plans to produce a screen play in the Holy Land in the near future which will be presented in America and in European countries.

**Schiff Memorial Service at Y. M. H. A.**

A Memorial Service in honor of the late Jacob H. Schiff will be held at the Ninety-second Street Young Men's Hebrew Association, on Friday night, October 29, at 8 o'clock. The program follows:  
 Service ..... Rabbi Lee J. Levinger  
 Sabbath Hymn (Gottheil) ..Choir and Congregation  
 Address .....Rev. Dr. Jacob Kohn  
 Address .....Justice Irving Lehman  
 Solo, "The Lord Is Thy Shepherd,  
 Rose Kantor Brod  
 Address .....Rev. Dr. Samuel Schulman  
 Service .....Cantor  
 Chorale, "Cast Thy Burden Upon the Lord,"  
 Y. M. H. A. Choral Society  
 Kaddish .....Rabbi and Congregation  
 Yigdal, Hymnal...Cantor, Choir and Congregation

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**Brooklyn Delegates to Council Convention**

Following are the delegates selected by the Brooklyn Section, Council of Jewish Women, to represent the members at the Ninth Triennial Convention, to be held in Denver on November 7: Mrs. A. H. Arons, Mrs. Max Brandenburger, Mrs. Max Kohn and Mrs. Louis Petchesky. The alternates are Mrs. Mortimer Brenner, Mrs. Emanuel Celler, Mrs. Arthur Mayer and Mrs. Grover Moscovitz.

**Post-Confirmation Club Organized at New Synagogue**

A club consisting of confirmants of previous classes was formed at the New Synagogue on Sunday evening, October 10, by Rabbi Ephraim Frisch and Mr. Louis Broido, who are to share the direction of the class. The class will devote itself to a study of Jewish religion, literature and vital problems. Sociability will also be a major aim. The first session was devoted to addresses by the two leaders on the aims and purposes of the club and to discussion. The club is to meet on the second Sunday night of the month.

**Immigrant Society Re-Opens Citizenship Class**

The Hebrew Sheltering and Immigrant Aid Society of America has reopened its evening class for naturalization at its headquarters, 229 East Broadway, New York City. All those who have their first citizenship papers and are entitled to obtain their final naturalization certificates receive free instruction in all that is necessary for them to know in order to be admitted to United States citizenship. The classes are open every Monday evening from 8 to 10 o'clock. Both men and women are admitted.

**Aaron Kommel**

Aaron Kommel, founder and head of the knit goods firm of A. Kommel & Son, 519 Broadway, died on October 21, aged 68, at his residence, 71 East Ninety-sixth street. Interment took place at Bayside Cemetery. Mr. Kommel was one of the founders of the Congregation Kahal Adath Jeshurun and its President for three terms. He was a Director of the Rabbi Isaac Elchanan Talmudical Academy and actively interested in many Hebrew charities. His wife, Helena, survives him. There are five sons and four daughters.

**Persons Talked About**

LOUIS MARSHALL indorses the Boy Scouts of America in a letter written to the official magazine of the organization, to boost the movement.

NATHAN STRAUS was chairman, and Rabbi Stephen S. Wise a speaker at the great rally in Madison Square Garden, New York, on October 23.

ISIDOR WASSERVOGEL and Justice Gustave Hartman have been indorsed by the Bar Association of New York, for judge of the Supreme Court and the latter for reelection to the City Court branch.

SAMUEL UNTERMYER last week accepted the post of associate council to the New York Legislative Housing Committee in its investigation of the alleged Building Material Trust, insurance companies and savings banks.

ROBERT S. MARX, of Cincinnati, has been appointed by Commander F. W. Galbraith, of the American Legion, as a member of the Committee on Hospitalization and Vocational Training.

DR. WILLIAM IRVING SIROVICH, Superintendent, People's Hospital, recently appointed by Governor Smith as State Commissioner of Widows' Pensions, addressed the Cultural Federation last Saturday on "Child Welfare and Widows' Pensions."

PROFESSOR RICHARD GOTTHEIL, head of the Department of Semitics at Columbia University, has been invited by the French authorities to assist in building up the Semitic Department at the Strassbourg University. Columbia has granted Prof. Gottheil the necessary leave of absence.

OTTO H. KAHN, speaking on taxation at the convention of the American Manufacturers' Export Association in New York on October 14, declared that much relief could be obtained by our legislators and very advantageous results accomplished if part of the burden of holding hearings and investigating economical and other non-political subjects were placed on the shoulders of non-office holding citizens acting in conjunction with Senators and Representatives.

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### Intercollegiate Menorah to Aid Starving Students of East European Universities

Two thousand Jewish students at the University of Vienna, mostly from Galicia and Bukowina, are "in an indescribable state of distress and are actually starving," according to an appeal for aid received by the Intercollegiate Menorah Association from the Jewish University Committee of Vienna.

"They cannot look for help from their families, for these, too, are destitute," the letter continues. "Moreover it is impossible for them to find any remunerative employment, because of the general poverty and unemployment which now prevails in Vienna. Because these students are Jews and aliens, they have drawn upon them the ill-will of the anti-Semitic elements now prevailing in Vienna and are neglected even by the general student associations."

The appalling conditions among the Jewish students, not only at the University of Vienna, but in the Universities of Lemberg, Budapest, Vilna, Warsaw and other leading institutions of Eastern Europe, have led the Intercollegiate Menorah Association to undertake their relief by an appeal to be made to all university alumni and students as well as all others interested in Jewish student questions throughout the United States and Canada. The honorary chairmen of this appeal are Dr. Julius Goldman, director of American Jewish relief work abroad; Judge Julian W. Mack, Prof. Felix Frankfurter and Justice Irving Lehman. Chancellor Henry Hurwitz of the Menorah Association is chairman of the appeal.

Conditions in Vienna, as disclosed in the letter from the Jewish University Committee, are typical of the other universities throughout Eastern Europe, where in spite of persecutions, sickness and starvation, these students are carrying on and attempting to obtain a university education.

The letter points out four institutions by

which the committee is attempting to aid the destitute Vienna students—a kitchen, medical ambulatorium, loan fund, and a clothing store.

To maintain these special aid institutions, the only means whereby these 2,000 students can exist, the Vienna Jewish student committee appealed to the Menorah to raise funds for their support.

The funds being raised by the Menorah Association are to be used for immediate relief, for the support of the institutions whereby Jewish students at Vienna will be maintained, as well as for emergency relief over the coming winter and general measures for the alleviation of Jewish students suffering throughout Eastern European universities.

#### Board of Jewish Ministers Meets

A meeting of the New York Board of Jewish Ministers was held on Thursday afternoon, October 21, in the vestry rooms of Temple Emanu El. Rev. Dr. Nathan Stern presided. The question regarding the dates fixed for entrance examinations at Columbia and Barnard, which sometimes conflict with the Jewish Holy Days, was discussed. President Stern reported that he had addressed the authorities, and received the reply that special provision is made for such applications, and that they would be glad to consult with him in fixing such dates in the future, in order to avoid such conflict wherever possible.

It was unanimously decided that special resolutions be drawn up and addressed to the respective families of the late Jacob H. Schiff, Israel Friedlander and Bernard Cantor.

The literary part of the program consisted of a paper by Rabbi David Levine on: "The Influence of Names Upon the Meaning and Method of Scriptural Poetry."

The next meeting of the board will be held on Thursday, November 18, at 2:30 p. m., in the vestry rooms of Temple Emanu El.

## Miscellaneous Wants

Rate: Minimum charge, \$1.00 for 35 words. Each additional line 10c. Count seven words to a line.

Phone, Madison Sq. 9758

**COUPLE** with three-year-old child desires two rooms, bath and board, with refined Jewish-American family. References exchanged. Box 91, AMERICAN HEBREW.

**CANTOR** wishes to make change; 35 years old, married. Possesses one of the finest baritone voices, well trained graduate of a conservatoire, good musician, able to conduct services with and without choir, well educated in English, reader of the law, able and experienced teacher, can give the finest references, can give more particulars by corresponding. Box 92, AMERICAN HEBREW.

**TWO Teachers** wanted out of town; \$960.00 a year and full maintenance. Box 93, AMERICAN HEBREW.

**HOUSEKEEPER** wanted; good home for right person. Apply Box 94, AMERICAN HEBREW.

**GRADUATE** nurse with experience in social work desires connection with child caring institution. Complete charge or general assistant. References. Box 85, AMERICAN HEBREW.

**CAMP DIRECTOR**, young woman of extensive recreational and educational experience with children of both elementary and high school ages, enjoying a considerable following of desirable camp prospects, seeks connection with first-rate Jewish camp. Specialties: Dramatics and French. Box 89, AMERICAN HEBREW.

**WANTED**—A matron for small orphans' institution accommodating 40 children in Toronto, Ont., Canada. One who has had experience preferred. Communicate with Mrs. Frank S. Hutner, 410 Brunswick avenue, Toronto.

**UNFURNISHED** houses for sale to a few refined Jewish families in nearby Jersey town. Small but select Jewish colony. Synagogue just organizing. L. S. Rappaport, Ridgefield Park, N. J.

**BOOKKEEPER**—High School graduate with three years' experience wants position without Saturday. Knowledge of typewriting. Good reference given. Miss B. Schiff, 28 Rutgers street, New York City.

**WANTED**—Experienced teacher, male, to lead post confirmation class. Please apply Sunday morning at 10 o'clock at the Central Synagogue, 55th street and Lexington avenue.

#### ANNOUNCEMENT

MR. AND MRS. LEO STERN, of 1632 University avenue, New York City, announce the birth of a son on October 1st.

#### UNVEILING

GOTTSCHALL. The unveiling of the monument of Solomon Gottschall, beloved husband of Esther and beloved father of Simon, Louis, Tillie Schafran, Bertha Fellerman, Ida Friedman, Mamie Buegeleisen, Sunday, October 31, at 3:30 p. m., Mount Hebron Cemetery, Flushing, L. I.

Thousands of Jews have fled from Vilna and have arrived by wagons and by foot at Vilkomir. Representatives of the Jewish National Council have left Kovno by automobile to bring food for the refugees.

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# The American Hebrew

and Jewish Messenger

## THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

Edited by ISAAC LANDMAN

NOVEMBER 5, 1920

We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do or-

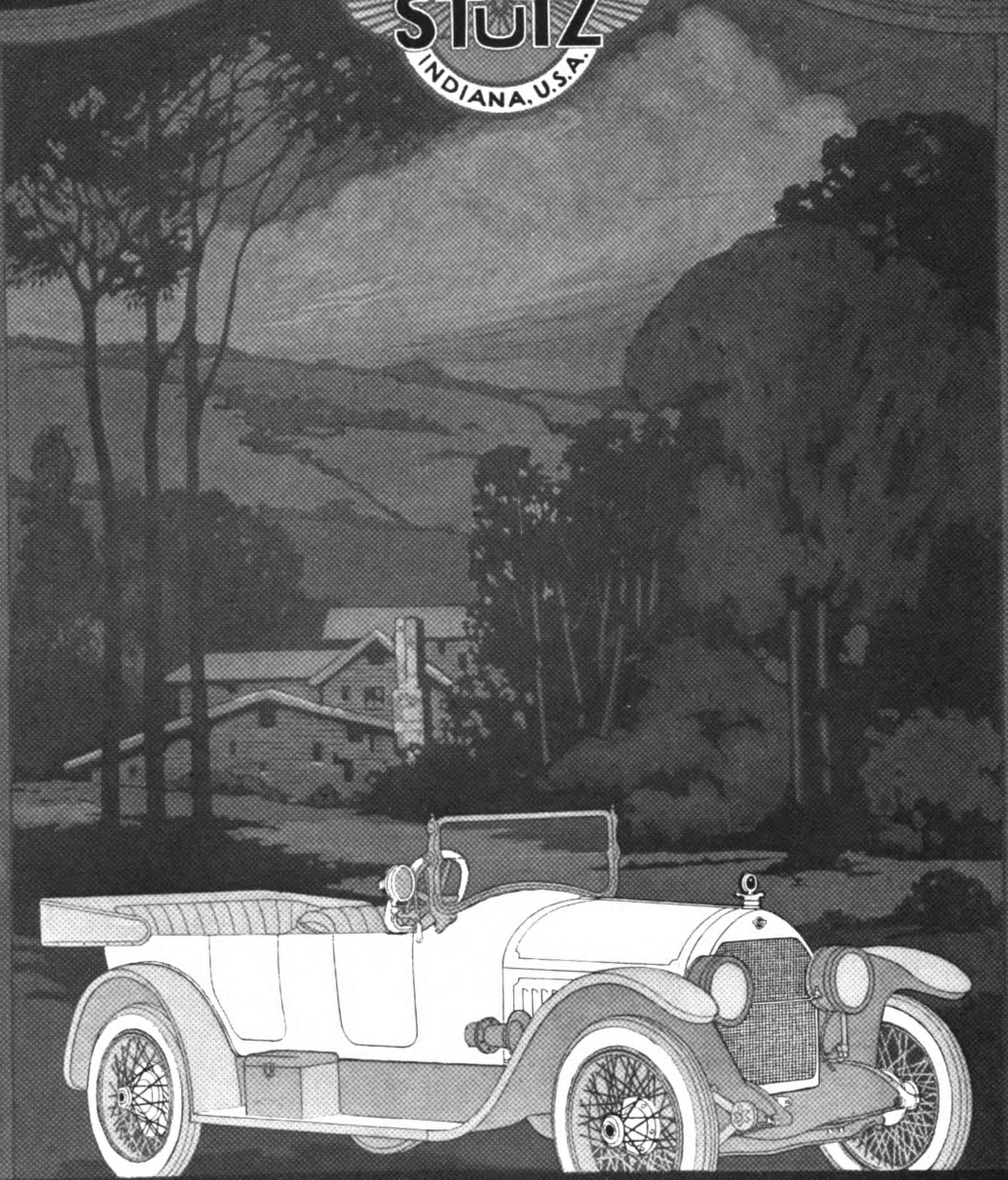
Noi, popoli degli Stati Uniti, allo scopo di formare una più perfetta Unione, assicurare la giustizia, assicurare la tranquillità domestica, provvedere alla difesa comune, promuovere il benessere generale, e assicurare la giustizia

Ἡμεῖς, ὁ λαὸς τῶν ἑνωμένων Πολιτειῶν, διὰ νὰ σχηματίσωμεν μιὰ καλύτερα ἑνωμένην δικαιοσύνην, ἐξασφαλίσωμεν τὴν ἐπιτομήν τῆς κοινῆς ἀμύνης, προαγάγομεν τὸν ἀσφαλίσωμεν τὰ ἀ-

My, naród Stanów Zjednoczonych, do stworzenia ściślejszej jedności, ustalenia sprawiedliwości, domowego spokoju, przygotowania się do obrony, promowania powszechnego dobrobytu i utrwalenia swobodnych i naszych następców,

מִיר, דִּי מַעֲשֵׂה אֵין אַ בְּעֵרְעַר פֻּרְאֵי נִיגוּנָג, בְּעֵרְעַר גִּעֵן דִּי גֵרְעַמֵי גִקֵּיִם, פֻּרְעֵי זִיכְרֵן דִּי רוּחֵי גִקֵּיִם אֵין לֵאנֵד, זֶאָגֵען זִיךְ צו מִיטוֹן חֲנֻכָּה צו בְּעֵשִׂי צֵען דָּעם כֻּלֵּל, צו שְׂמַעֲלֵען אוֹיף אַ בְּעֵרְעַר שְׂמַאנֵד דִּי

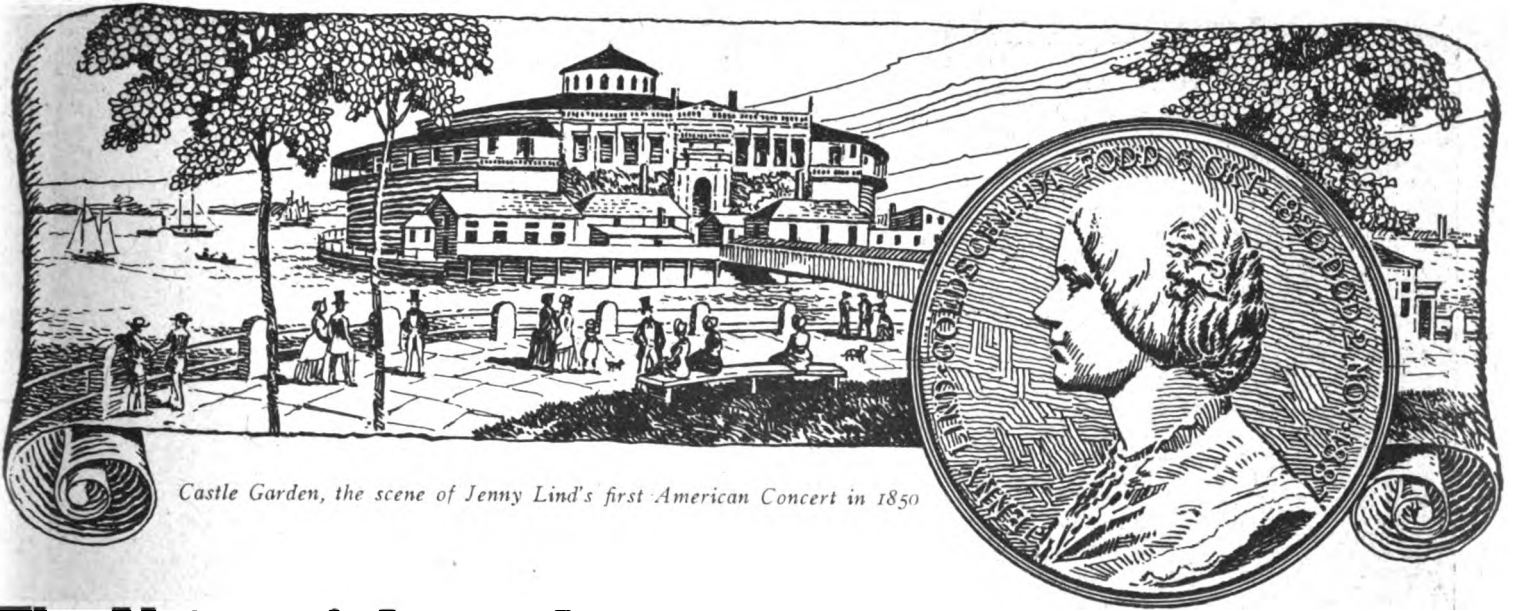
T. R.'S IDEA



The Car That Made Good in a Day

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BRANCHES - NEWARK & BROOKLYN



Castle Garden, the scene of Jenny Lind's first American Concert in 1850

# The Voice of Jenny Lind

## Is Only a Memory

—cherished by the few living people  
who heard her sing seventy years ago

# But the Voice of Frieda Hempel

## Will Live Forever

—RE-CREATED in all its exquisite beauty  
by the magic of Thomas A. Edison's art

SEVENTY years from to-day new singers will be striving for the heights now held by Frieda Hempel. Younger artists will stretch eager fingers for the laurels so easily and so unquestionably hers.

But seventy years from now there will be no question as to the beauty and quality of Hempel's voice. She herself has recorded for Mr. Edison's new phonograph every limpid tone, every sparkling note of her lovely voice. These recordings of her exquisite voice will always be the standard by which singers are judged.

Jenny Lind's voice may have been more beautiful than Frieda Hempel's—but there is no proof—and those who heard the remarkable Concert at Carnegie Hall, October 6th, will find it difficult to believe.

In selecting the impersonators of Jenny Lind and her assisting baritone, Signor Belletti, the most famous artists in the world were considered. The choice finally fell upon Frieda Hempel and Arthur Middleton, two famous Edison artists and opera stars.

If you will call at The Edison Shop we shall be glad to let you hear the RE-CREATION of Frieda Hempel's voice exactly as it sounded at Carnegie Hall.

May we present you with a complimentary copy of "Edison and Music," a handsomely illustrated brochure, which tells the history of this wonderful invention—THE NEW EDISON—"The Phonograph with a Soul." It is a book you will gladly add to your library.

ONE of the few mementos that we have of Jenny Lind—the Golden medal struck by the Swedish Royal Mint in 1891. Impressive but

Silent



THE impressions of Frieda Hempel's golden tones engraved by magic upon Edison discs will bring to future generations the loveliness of her voice

Singing Forever

### Special Notice

Immediately after the appearance of Miss Hempel and Mr. Middleton in the Jenny Lind Centennial Concert, they went to the Edison Laboratories and sang the principal numbers that they sang at Carnegie Hall, thus assuring future generations of music-lovers an absolute RE-

CREATION of their voices in these historic numbers. Owners of THE NEW EDISON are advised to place their orders for these Centennial Re-creations at once. You will want to keep these Historical Re-Creations—the memento of a great occasion.

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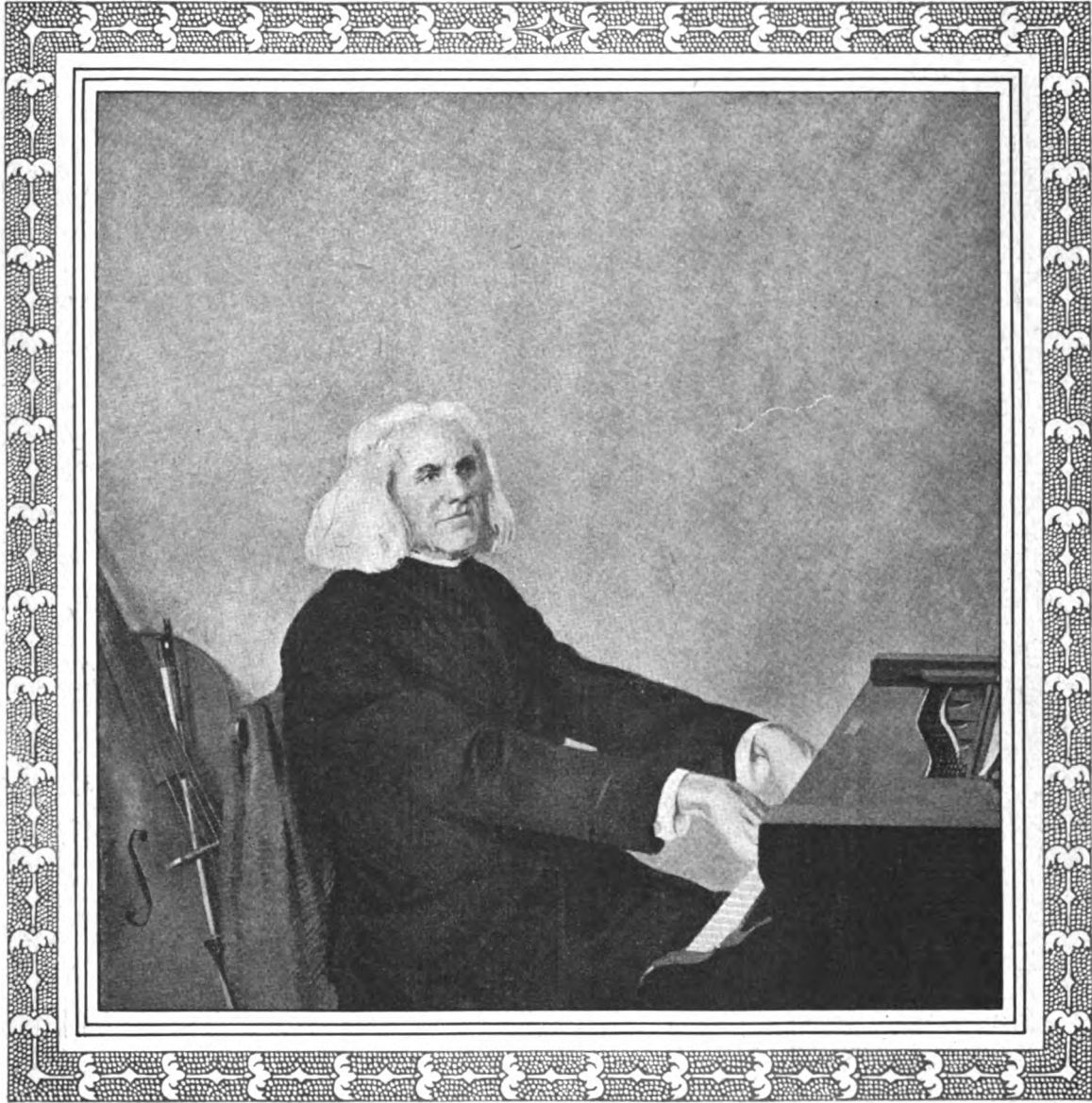
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*Franz Liszt at his Steinway*

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*THE INSTRUMENT OF THE IMMORTALS*

**I**N the old house where Franz Liszt passed his last years, still stands his Steinway. Here the master of Weimar played for the rulers of the earth who came to do him homage. And here, too, played other masters of the piano—friends and disciples of Liszt's—

men such as Rubinstein, dePachmann, Joseffy! Many a young genius set fingers to a Steinway for the first time in this house of Liszt's. And it is worthy of note that almost without exception they, too, chose the Steinway—just as Liszt had done before them, just as the masters of today have done after them.

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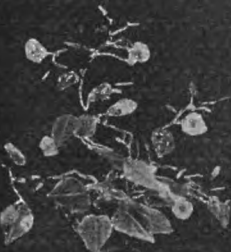
Vases, incense burners, figures, snuff bottles, etc., carved from translucent white or emerald green jade, spinach green jade, lapis lazuli, coral, rock crystal, carnelian, etc. — flowering shrubs of brilliant semi-precious stones, whose finely carved petals and leaves rival nature itself.

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# FRANK RIDGEWAY SMITH

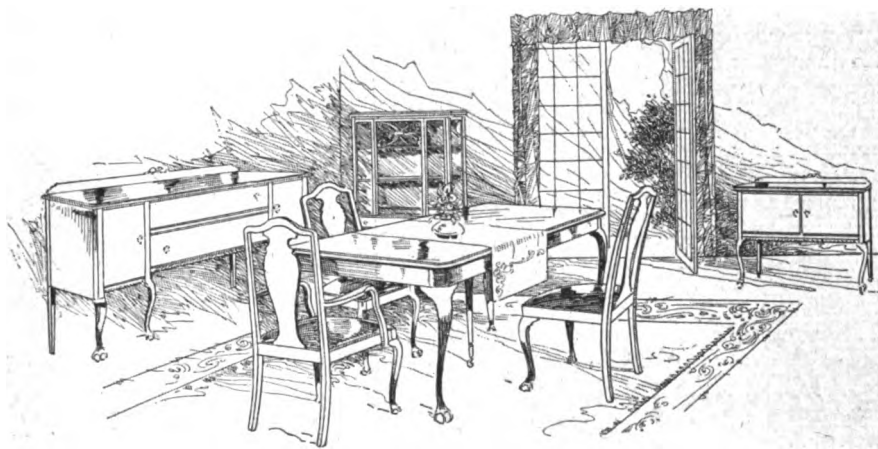
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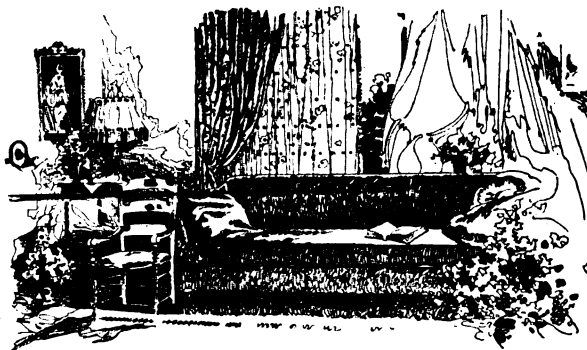
Below we have pictured just one item that might be considered as representative of the values we are offering.



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## Mothers—

Our representative has kept you in mind in choosing the most lovely and dainty confections for that layette—which must be so beautiful.

Women in every part of the world have fashioned exquisites for *your* baby and we have assembled them in our Shop.

You will find prices very reasonable.

### *Bonnets and Coats*

**B**ONNETS may be the very demure and simple turn back cap of plain poplin or they may be fashioned of Georgette crepe, smocked or embroidered and tucked and possibly trimmed with a bit of lace. Grosgrain silk, crepe de chine, Georgette crepe and poplin are used from which to fashion these delightful little bonnets. \$1.50 to \$13.50.

**L**ONG or short coats may be simple, with merely a narrow turn over collar, scalloped and embroidered. But they run the gamut of variety in deep collars and capes which are embroidered with the taste and skill of fine needle-women. \$10.50 to \$57.50.

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Some are fashioned with a foot bag and some are made as bags into which baby may be slipped and kept warmer than ever. They are of white coney with or without ermine tabs of angora or of Iceland fox, so long and soft. Some are lined with satin, some with brocaded poplin. Some linings are quilted, some plain. \$25 to \$57.50.

### *Dresses*

For the new baby and the shorter ones for the small person who is first graduating from the long dress, are of course all hand made and really "adorable."

Facile fingers in this country have fashioned simple and charming dresses, little Bishop's slips and embroidered dresses, \$2.25 to \$6.95.



*"Fais Dodo mon petit frere!"*

### *Baby's Lingerie*

is a simple and charming though very important affair. Little "Gertrudes" of long cloth are feather stitched, hand scalloped or embroidered. \$2.50 to \$5.50.

Flannel petticoats are feather stitched and scalloped and some have wee muslin tops. All wool flannel, silk and wool or cotton and wool are used. \$2.95 to \$8.75.

### *Sacques and Wrappers*

are the epitome of all that is pink and white and lovely for that exquisite person, the baby. They are fashioned of crepe de chine, of Crepella or of satin daintily scalloped or edged with a button-hole stitch. Some are beautifully embroidered. For extra warmth, some of the long wrappers are wadded. Linings are Japanese silk. The sacques are priced \$2.50 to \$12.50; the long wrappers are \$4.95 to \$22.75; the wadded wrappers are \$6.50 to \$22.50.

Third Floor  
Old Building

**John Wanamaker**  
New York

# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 25

Copyright, 1920, by THE AMERICAN HEBREW PUBLISHING COMPANY

Friday, November 5, 1920—Hesvan 28, 5681

## T. R.'s Idea

WE have come into possession of a Theodore Roosevelt Idea on Americanization which THE AMERICAN HEBREW offers as a most striking force in the constructive upbuilding of American ideals in the life of the immigrant.

T. R.'s Idea was given to Dr. Jonas Lippmann, the well-known lecturer of the Board of Education of New York City, during an interview at Oyster Bay shortly before this great American died. It is here presented apropos the sixty-second anniversary of Col. Roosevelt's birth.

Concisely, T. R.'s Idea calls for a welcoming hand to be extended by the Government to each immigrant on his arrival. With this welcome, the Government (or some Americanization agency empowered by the Government) should present a copy of the Constitution of the United States and of the Declaration of Independence in his own native language and in English. This, according to T. R., should be the immigrant's introduction to America.

In the nature of the Americanization problem, all well-wishers of Americanism must reckon with the fact that the new immigrant will naturally drift to that part of the country and to that city where live the people who know his language, who understand the tribulations which have caused him to come to these shores, among whom he knows he can find a relative, a friend or acquaintance from the old country.

Beginning his life in America with the use of his mother tongue, in surroundings that are more or less similar to those from which he came, reading his own foreign language newspaper, the immigrant is, nevertheless, eager to learn something of America and Americanism upon his arrival. Let the first thing he learns be the meaning of law and liberty, of privilege and duty, through our two most American documents.

During previous immigration tides, both the Government and Americanization Agencies waited until the immigrant had been swept into maelstrom of living-making and had groped blindly for a touch of American ideals before Americanization was



The Inter-racial Council  
233 Broadway, N.Y.

### TO THE FOREIGN BORN

*You have brought to America your racial talents, industry, strength, and love of liberty—but*

*Your hands are tied by ignorance of the English language.*

*Get rid of these fetters, and then you can help make America great and strong and beautiful. Learn the English language.*

brought to him. It is the duty of the Government and every Americanization Organization to adopt T. R.'s idea, to make the immigrant feel that he is welcomed here on the conditions as laid down in the

Declaration of Independence and in the Constitution of the United States, and that only on these ideals is he privileged, on these shores, to enjoy the rights of life, liberty and the pursuit of happiness.



# The Week in Review

## Now That the Election Is Over

**B**EFORE all elections there is apparent a state of restlessness and high tension in our national life. In the very nature of the case, since ours is a bi-partisan government, with a residuum of influence exercised by a few scattered minority parties, the talk before election is full of accusations, denials, distortions of fact and innuendo. The seasoned American voter knows how to estimate most of this. A few here and there may be diverted from the truth, but the margin of error is small when we consider the vast army of voters, now, since the ladies are exercising the right of suffrage, greater than at any time in our history. We are willing to believe that, in a democracy like ours, the voice of the people is the voice of God. It is His inscrutable wisdom and His will expressed through the masses. Hence there is no room for regret, if the man we did not vote for is elected on city, state or national tickets. Good Americans of all parties now know only one duty, to get behind the Chief executive, the President of the United States. There are many problems awaiting solution, diseases following a great world war which demand a cure. To this task we must now address ourselves as a united American people. As Jews giving a full measure of loyalty and devotion to the United States, we are interested in what is to happen to our unfortunate brethren in the dark pogrom belts. In this connection the words of President-elect Harding expressed in a letter addressed to the Independent Order of B'rith Abraham may be quoted: "I am especially earnest in my protests against the frequent reversions to barbarity in the treatment of Jewish citizens of many lands, a people who have commanded always my admiration by their genius, industry, endurance, patience and persistence, the virtue and devotion of their domestic lives, their broad charity and philanthropy and their obedience to the laws under which they live."

## The Pilgrim Tercentenary

**T**HE year 1920 is doubly significant in American history. It marks the three hundredth anniversary of two important events which led to the founding of the

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United States. One is the signing of the Mayflower compact and the landing of the Pilgrims, and the other the initial meeting of the first American legislative assembly. That the Pilgrim Tercentenary is of peculiar interest to Jews is shown in the article in this issue by Hon. Oscar S. Straus, showing that the Pilgrims were indebted to the Jewish Bible. Next week Dr. David Philipson will point out the heritage they have handed down to us. The influence of the Pilgrims on American life truly has been great. Well may America celebrate, but conscious of its heritage, it must treat the new generation of pilgrims—after-the-war immigrants—in a spirit of tolerance which the Fathers feared. For it must be remembered, though they believed in religious freedom in 1620, they objected to the presence of those of other faiths among them.

## Get Behind the Boy Scouts

**J**EWES should support heartily the Boy Scout Campaign which is inaugurated this week in the most dignified manner through newspaper advertising and mail solicitation. Jews of the greater cities should be particularly eager to see the Boy Scout Movement placed on a basis of regular and constant, instead of spasmodic support, because the Boy Scout movement can be made the most influential force for the Americanization of the Jewish city boy, whether he is brought up in the tenements of Essex Street or in the apartments of upper Fifth Avenue. These growing boys, who rarely get a taste of country life and inspiration, who still live in surroundings that have a foreign tinge, will benefit most through the Boy Scout movement. We are informed that there are now nearly four hundred thousand Boy Scouts. More important, however, is the fact that there are five million boys of Scout age. The only way that the value of Scout-craft in boy life can be brought to these five million youngsters is to place the Scout movement on a foundation where its means of income will be definitely subscribed every year. It is in the Scout troop where the boys of different racial origin and of different religious affiliations meet on the perfect equality of Americanism. This fact alone should elicit support for the movement.

## Chancellor Elmer E. Brown Hates Hatred and Loves Good Will

My dear Mr. Landman:

Almost at the same moment, there came to my desk the copy of "The American Hebrew" for September 10, 1920, together with your courteous note concerning your editorial in this number, and a copy of a European anti-Semitic publication of an extreme character.

I hate hatred and I love good will. Accordingly, the appeal for a better understanding among men conveyed in your editorial is much more to my liking than the violent and

virulent expressions of those extremists who are carried away by race hatred. I realize the fact that the situation is complicated and difficult, and that it will call for the best patience and wisdom of men of good will of all parties for generations to come, but I have hope that good will and good understanding will ultimately prevail.

ELMER E. BROWN,  
Chancellor New York University.

October 2, 1920.

# T. R.'s Idea

*An Heretofore Unpublished Suggestion for Americanization made by Theodore Roosevelt*

**By Dr. Jonas Lippman**

*Lecturer for the Board of Education, New York City*

**W**E Jews are all agreed and rejoiced in the fact that there is properly speaking, no Jewish issue in this blessed country of ours. We are Americans, whether this quality was conferred upon us by right of birth or by naturalization.

Our line of conduct is American. Our ideals are American ideals, all of which, however, does not mean that our Americanism is superior to the Americanism of other citizens of foreign parentage or foreign birth. But it does mean that we are second to none in our loyalty to the Stars and Stripes. Nor do we deserve any particular praise for being loyal.

The only question is then: "What constitutes a loyal American?" And the question may be asked with propriety of the non-Jew as well as of the Jew.

These reflections come to me as I read for the second time a masterly article published a short while ago in the *AMERICAN HEBREW*, under the caption, "Jew and Non-Jew in American Reconstruction."

In this brief article I am primarily concerned with the Jew and only incidentally with the non-Jew. Anything pertaining to the Americanism of the Jew affects all the Jews in America, whether we like it or not and whether it be honor or disgrace. This is not of our own choosing; it is because the non-Jew makes it so.

## PARLOR AMERICANIZERS

As we have the parlor Bolsheviks, the parlor Socialists, so have we the parlor Americanizers. The latter, man or woman, is a special type whom you can find any afternoon with a dozen people assembled in some luxuriously furnished apartment, busily engaged in an Americanizing conversation, while indulging in a cup of tea with the necessary accompanying French pastry.

Goldberg, the well-known cartoonist, while caricaturing special types of men and women, makes them say, "It does not mean anything." The good-will of those parlor "workers" is evident but "it does not mean anything." They do not reach those who should be reached. In other words, it is the "*Vox Clamans in Deserto*."

The same may be properly said of other well-meaning and well-intentioned citizens who are devoting their efforts to Americanize. They don't stop to think that there is no centralization and no co-ordination. Individual efforts, praiseworthy as they are, are not effective. How many are there among our coreligionists who know anything about the Bureau of Americanization at the Department of Interior of Washington?

Contrary to what some of our Anti-Semites claim, the Jew, when properly approached or spoken to, is of a receptive mind, particularly so when American ideals form the subject of discussion. This statement is based upon personal experience. It is not claimed by the writer that his coreligionists are pure white angels, or that they have left their old-world prejudices on the other side of the Atlantic. He claims only that these people are not yet properly reached in an organized way by the American Jew who is already

Americanized.

As a member of the Lecturer's Staff of the Board of Education of New York, I have addressed, in the last five years, and am still addressing, thousands and thousands of people. Were I to relate my experiences in that direction they would fill an entire issue of the *AMERICAN HEBREW*, and the readers might accuse me of exaggeration, to use a mild term. And yet it is the plain truth when I state without fear of contradiction that of all foreignborn who attend the lectures where American ideals are being discussed, it is the Jew who is the most attentive and the most anxious to learn. I can best judge this by the questions that are "fired" at me by the audience at the end of my address, particularly so when reference is made to Immigration, Naturalization or Americanization.

## SYSTEMATIZED AMERICANIZATION

Now the question arises: "Are we American Jews doing our full duty towards those of our race who come to our shores in the matter of speedy Americanization?" What organized efforts are we putting through on a large scale to impress indelibly on the minds of new immigrants, obscured by oppression or by pogroms, that America is after all the land of freedom and liberty for the law-abiding foreigner as well as for the citizen?

Do not misunderstand me. Far be it from me to belittle the disinterested efforts made by various organizations to Americanize the newcomers.

These men and women who are giving their time and energy to that most sacred cause deserve full credit. It is not they who are responsible for the present state

of affairs.

It is the system.

It is the lack of uniform organization.

What then is the remedy?

In order to do constructive work in that direction I have consulted with leading minds as patriotic as they are well posted. Space does not permit me to quote the statements made by a great many men and women of all classes whom I have interviewed on the subject. With very rare exceptions they are all agreed that proper efforts in the right direction are neglected. Let me quote, for instance, Hans Rieg, a born American, the Chief of the Foreign Department of the Treasury at Washington:

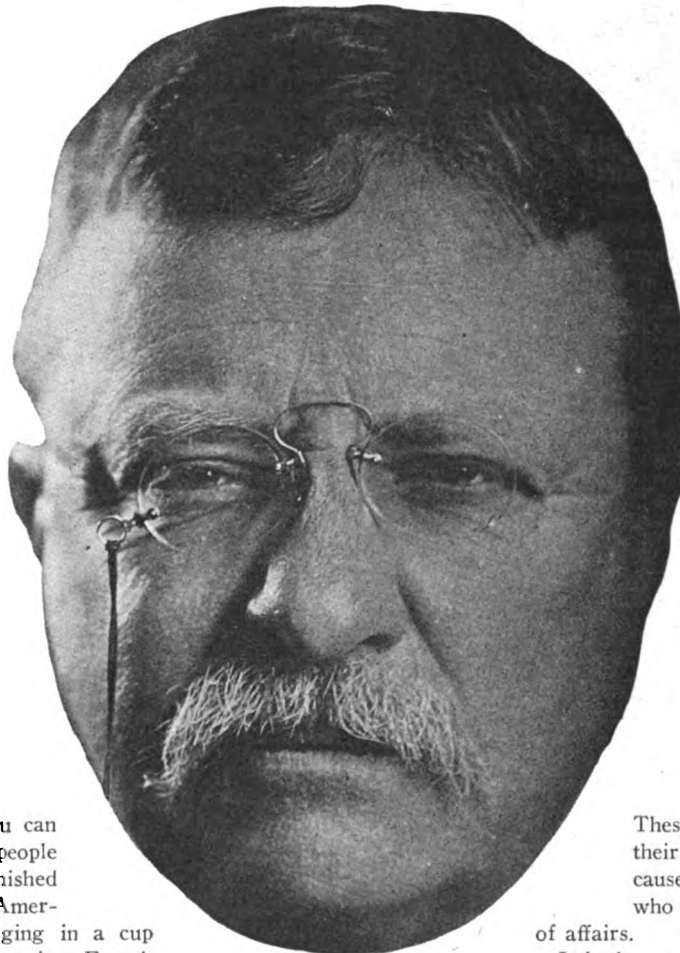
## AMERICANISM A MATTER OF HEART

"To become a citizen of the United States and a full-fledged member of our nation, is the fundamental, though often dormant, desire of almost everyone. The thing to do is to arouse and to intensify this desire to such extent that the individual, of his or her own accord, will seek the opportunities to be furnished them to become such.

"Don't drive them—beckon to them and lead them!

"Don't expect them to change habit and character, language and

*(Continued on page 738)*



# "Hook and All"

By Elias Lieberman

*A Novelette of Manners and No Manners*

IN WHICH REBA FORCES A CHANGE

I

THE rays of the May morning sun scattering generously over the litter on Attorney street also entered the Heller apartments just above the Heller Cheap Grocery Store. They slanted through the window in a film of dust and revealed a disconsolate young man leaning against the top of an upright piano and a plump, red-cheeked young girl twisting from side to side on a revolving piano stool.

"I tell you, Reba, I ain't no fool. I don't say we should be married like on hot coals!" Reuben Braun shrugged his round shoulders.

Reba Heller thumped the piano nervously with her gold braceleted right hand.

"No, Reuben, it's impossible, it's no use, it ain't right. We couldn't afford a Bronx four-room flat with hot water sometimes and janitor service when you complain to the landlord, on your salary."

"I don't have to work for Brenner all my life on eighteen a week, do I? I ain't tied to him, am I? He ain't got a mortgage on my future, has he? I can go out for myself. Every day ain't Yom Kippur."

As he talked, the Adam's apple in his scrawny neck vibrated with emotion. He was in dead earnest. Reba faced him squarely.

"Now listen, Reuben, look-a-here. What's the use of talking my head full? Could you afford a piano, could you?"

Reuben smiled ingratiatingly.

"Maybe your father would make a present," he ventured.

"Maybe my father should pay you wages for supporting me? Look-a-here. This is a mahogany set in the front room. See the dust on it. You always got to dust mahogany every hour. Could you buy a set like that, could you? With what, eh? An empty pocket ain't no partner for a loving heart." She smiled wistfully, as if her commonsense were inducing her to say things which her affections resented.

"Money ain't everything," asserted Reuben, recording an unpopular but immortal truth.

"Ain't it?" said Reba, showing her white teeth in a smile that dimpled her cheeks and made Reuben feel that the world was all wrong in mixing finance with love. At that moment he could have taken her in his arms and vowed that he could live ever after on ecstasy alone.

"Ain't it?" she repeated tauntingly, realizing subconsciously that she was working havoc with his heart. "Money buys furniture. Money buys things to eat. Money buys pretty dresses. I can't live like Yankel, the shoemaker, on herring and tea and I can't go around like Mrs. Treitel next door with a kimono all day. I'm a young girl and I got a life to live."

There was a pathetic note in her voice. She knew the married life of the poor on the lower East Side. A year after marriage and the girl becomes almost unrecognizable, so marked is the deterioration. Many of these young women, slovenly in dress and fondling infants, were customers at the Heller store and Reba had spoken to them.

"See here, Reuben," she added, relenting slightly when she beheld his crest-fallen face, "you're a good boy. You're honest. You ain't a cheap sport. Why shouldn't I like you—a little bit?" Reuben flushed hilariously. "But you got to show me you can make a living first, an independent living. I wish I had a dollar for every fool in New York today who is making money, fellers who can't write and can't read, but who can see a dollar sign a mile away without glasses. First show me you're an A-1 business man and then we'll talk."

"And the fat cigar store feller, the Socialist, he'll come along

and take you out and talk honey and goodbye, Reuben. Reba becomes Missus Tsigarettl." He smiled wanly as if his jest was unconvincing even to himself.

"Maybe yes, maybe no," coquetted Reba.

He went back to Brenner's store after the rather prolonged dinner hour and received a scowl from the Boss. Since he intended to leave at the end of the week this gave him little concern. The rest of that day Reba's image haunted him in her last careless pose at the piano: a gray-skirted dream in tiny coral ear-rings and gold bracelet, with eyes that danced and cheeks that dimpled. The more actively his mind dwelt on her charms the more mechanical his movements became. At the end of the week when he announced to Brenner his intention of seeking work where his ability would count more than it did behind the counter of a trimmings store, Brenner laughed coarsely and cursed him for a simpleton.

"You don't know when you got it good," he flung at him as a parting shot. The eighteen dollars he doled out to Reuben looked unusually impressive. The young clerk wondered where his next wages would come from.

On the following day, when the early spring sun had not yet become effective in the work of warming a populace that still shivered at the last rigors of a winter reluctantly passing away, Reuben was out on the streets, a free lance. He was done with clerking forever. There was no future in it. Reba was right, after all.

Eighteen dollars a week with the cost of living mounting every day would bring only unhappiness for a married couple, and when children came it would be worse. Reuben loved children. But he never pictured them playing in a tenement back yard. It was always out in the open on a farm, with plenty of green grass on which they could roll about without hurting themselves. It was a vivid memory of rural Russia that shaped his ideals. Like many another young fellow, he had left his parents in the Dark Empire when life under the Czar had become unbearable. New York had swallowed him when he arrived and New York had kept him there among his own people. But ever his thoughts reverted to a different kind of life than the sordid struggle for existence in the tenements. Just now, of course, he was powerless, but some day, some day. . . .

He threaded his way westward along Rivington street, walking on the asphalt paving between two rows of solidly crowded push-carts on each side. Men and women in all states of undress cluttered up not only the sidewalks but the thoroughfares. It was Thursday morning, marketing time, and the street was alive. Everybody was busy except him, and he was looking for a job.

Turning southward into Eldridge street he paused before a plate-glass window that bore in large, red-painted and white edged letters the following legend: "Morris Noodleman, Real Estate and Insurance." In the right-hand corner was inscribed: "Notary Public. Legal Papers Drawn Up." Three grades of coal displayed in separate partitions gave mute evidence that Mr. Noodleman was on occasion a purveyor of coal. Reuben paused to read the sign and to survey the coal critically. He peered within and saw a fat man in a fancy vest and gray alpaca coat lounging back in a swivel chair. A thin, sharp-featured girl was clicking away at a typewriter.

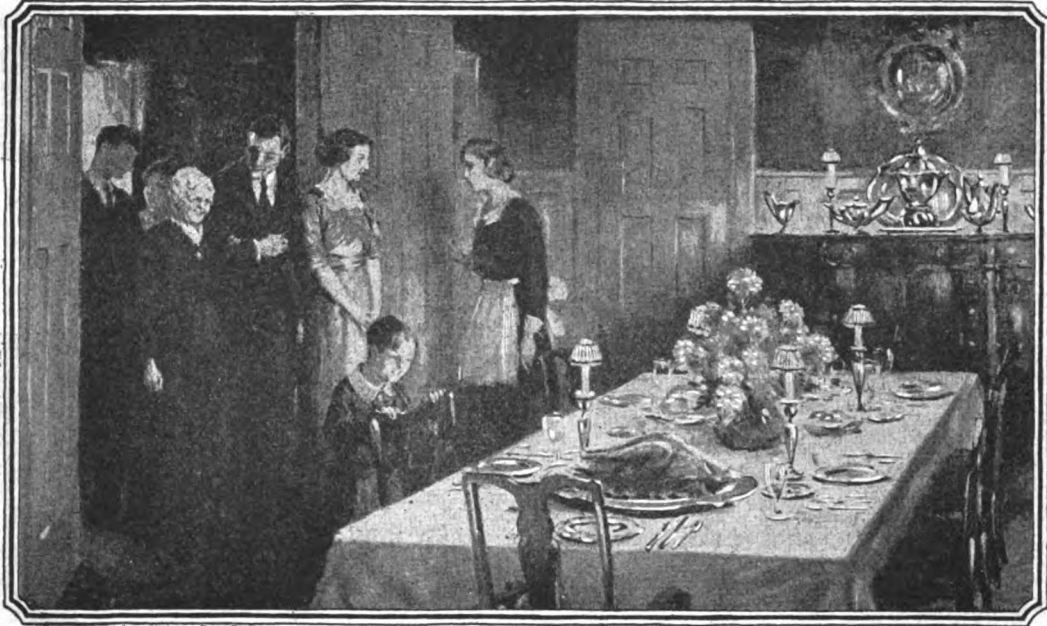
The diverse callings of Mr. Noodleman did not fail to impress Reuben. He knew of several instances where men had become wealthy through a knowledge of the real estate market and judicious investment at the psychological moment. The science and

(Continued on page 742)



Drawn for *The American Hebrew*

"I WANT A JOB BY COAL, REAL ESTATE, OR INSURANCE. MY NAME IS REUBEN. REUBEN BRAUN."



### *Thanksgiving at Grandmother's*

CHILDREN and grandchildren there to enjoy a good old fashioned feast which grandmother always knows just how to prepare—turkey, cranberry sauce, mince pie—delicious symbols of what Thanksgiving stands for in the traditions of history and happy home life. And *Silver*—useful, everlasting *Silver*—to complete the congenial picture of family warmth and companionship—to serve as a stimulating background to the enchanting spirit of family reunion—to enhance by its lustrous beauty, as *silver* always does, the enduring loveliness of any environment of which it is a part.

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 FIFTH AVENUE AT 36TH STREET 17-19 MAIDEN LANE

# The Tour for Judaism—A National Campaign

This week prominent Jewish leaders begin their voluntary task of bringing the message of Judaism to every large city in the country. The tour, which is under the auspices of the Union of American Hebrew Congregations, now conducting a national campaign for \$3,500,000 for a ten-year extension program, is officially scheduled to begin tonight.

The "flying squadron" includes one hundred men and women, prominent in community life throughout the country. They will visit two hundred large cities within a period of forty days. At each city the members of the "flying squadron" will address large mass meetings, and explain the work of the Union of American Hebrew Congregations, tell of its extension program, which aims to bring Jewish education and religious spirit to the Jew on the farm and in the ghetto, of its proposed rabbis' pension fund and synagogue free loans, of the Hebrew Union College, maintained by it at Cincinnati for the training of rabbis. No solicitation of funds will be made at any meetings, the purpose being purely educational, with a view of stimulating the active interest of the American Jew in the faith of his fathers.



G. A. AFROYMSON  
of Indianapolis, Ind., at  
Louisville, Ky., Nov. 5



MAJOR M. M. ULLMAN  
of Birmingham, Ala., at  
Greenville, Miss., Nov. 26



Mrs. C. MISCH  
of Providence, R. I., at  
Denver, Colo., Nov. 12,  
and Knoxville, Tenn.,  
Nov. 24

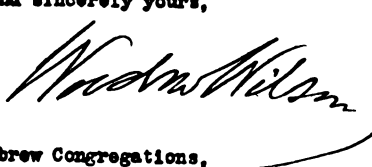
THE WHITE HOUSE  
WASHINGTON

25 October, 1920

My dear Mr. Schwarz:

Your letter of October twenty-second affords me a most welcome opportunity to express my very deep interest in the movement which is being pushed forward by the Union of American Hebrew Congregations to set forth the spiritual needs of Israel and to appeal for a stronger and more active Judaism, and also to raise money for a ten-year extension programme. I sincerely hope that the efforts the Union is making will be crowned with complete success.

Cordially and sincerely yours,



Mr. Jacob D. Schwarz,  
c-o Union of American Hebrew Congregations,  
New York City.



MARCUS RAUH  
of Pittsburgh, Pa., at  
Clarksburg, W. Va.,  
Nov. 19



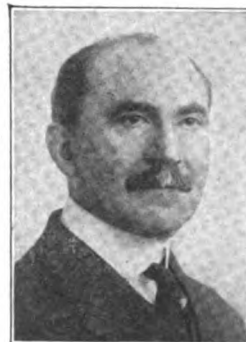
A. WOLFF  
of Philadelphia, Pa., at  
Newark, N. J., Dec. 3



JACOB L. LORIE  
of Kansas City, Mo., at  
Omaha, Neb., Nov. 5



JUDGE JOSIAH COHEN  
of Pittsburgh, Pa., whose  
dates have not as yet  
been arranged



COL. HARRIS WEINSTOCK  
of San Francisco, Cal.,  
whose dates have not as  
yet been arranged



A. C. RATHSHESKY  
of Boston, Mass., at  
Providence, R. I., Dec. 3



A. L. SALTZSTEIN  
Milwaukee, Wis., at Min-  
neapolis, Minn., Nov. 5

**Next Week's Issue**  
**OUR HERITAGE FROM THE**  
**PILGRIM FATHERS**  
By Dr. David Philipson

# Best & Co.

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*If there is anything the matter with  
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**F**OR nearly half a century we've studied children's feet and sold children's shoes. It would be a strange thing if we were not *specialists* and if we didn't have the right shoe for *every* growing foot! There is no *one* type of shoe that is suitable for *every* growing foot, but there is *a* correct shoe for *every* growing foot . . . .

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The BABIC—a *protective* shoe for infants

The PEDIC—a *protective* shoe for small children

The ANKIC—a *corrective* shoe for children with weak ankles

The BOLIC—a *corrective* shoe for bow-legged and knock-kneed children

The STOIC—a *protective* shoe for active boys and girls

The ORPIC—a *protective* shoe for children and adults

♦ ♦

*Most foot troubles are not in the feet (nor in the head), but in improperly designed or badly fitted shoes, and can be avoided or cured without plates or braces. We have proved this in thousands of cases. We can prove it to you.*

*You Never Pay More at Best's*

# The Pilgrim Fathers and the Jewish Bible

By Oscar S. Straus

The inestimable privilege of worshipping God in accordance with their own conscience was denied to the first settlers of New England in the mother country, and they came to



the wilds of America to enjoy that boon. The Bible was to them not only their guide in religion, but their text-book in politics. They studied the Old Testament and applied its teaching with a

thoroughness and literal devotion that no people, excepting only the Jews, and perhaps, the Scotch, had ever exemplified, for they seemed to recognize a striking similarity between their own hardships, history, and condition and those of the children of Israel under Moses and Joshua.

They quoted its texts with a literal application. Their condition they characterized as "Egyptian Bondage," James I. they styled "Pharaoh," the ocean whose dangers and hardships their ancestors were driven to encounter they spoke of as the "Red Sea." They likened their own numbers to that of the children of Israel, "three million souls," America in whose wilds they had come was their "Wilderness," and in

after days Washington and Adams were frequently referred to as their Moses and Joshua. Their first conception of the form of an American union was a Theocracy, the same form of government in all its essential characteristics, and expressly modeled thereafter, as the children of Israel set up over the twelve tribes under their great lawgiver Moses.

The wilderness the Pilgrims had conquered by their patient toil was now blossoming as a garden interspersed within growing villages and populous towns. Their first and only concern was to preserve this new Canaan for themselves, and to establish such laws and regulations for their government as might secure this end beyond peradventure. The Mosaic laws were framed under divine sanction to accomplish a similar end. To these laws they turned as a guide, not taking into account that more than thirty centuries had rolled by, and that the social regulations of those times were no better fitted for the then times than the vestments of that clime would suffice as a proper protection against the New England winter. They did not seem to understand that however severe the Mosaic code was, it was mild in comparison with the laws that preceded it, and that the social

relations of mankind had undergone a change during the many centuries that had rolled by. They even baptized their children no longer by the names of Christian saints but by those of the Hebrew prophets and patriarchs. In a word, *they adopted not the spirit but the letter of the Old Testament*, and here was the radical error of their social regulations.

These questions suggest itself: Why could not the social laws and religious regulations of the Hebrews be adopted by the people of New England with the same propriety, justice, and applicability as their form of government? The answer is plain. The former were framed upon the central idea of exclusiveness. The children of Israel were, as they believed, God's chosen people. Social and religious regulations were made with this chief end in view, that they might not by contact with surrounding nations lapse into idolatry. On the other hand, their form of government was constructed upon laws of universal humanity, upon the broad principles that all men are equal, that God alone is King; which were as true when the Declaration of Independence was adopted as in the times of Moses and Joshua, and as true in New England as they were in Canaan.

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## The Melting Pot

CONDUCTED BY ELIAS LIEBERMAN

### HE WAS NOT ABUSIVE

This is a tale of a bad, bad foreman and an innocent "working goil." Gone are the days when the foreman like Alexander Selkirk in the poem was "monarch of all he surveyed." Today, if his vocabulary exceeds the limits of either propriety or endurance, he is brought before the Impartial Arbitrator and taken to task. That is the law of the jungle in the garment trades.

One Imperial Arbitrator, who shall be nameless, was called upon to judge a case in which the foreman was taken to task by one of the girls for using abusive language. In response to questions the foreman testified that Mamie had been shirking her work all morning, that she had spent the time belonging to the Boss in idle chatter with other employees, that her irresponsible behavior not only prevented her from doing the work assigned but interfered with the production of other girls.

"Then you used abusive language as charged?" queried the Impartial Arbitrator mildly.

"Abusive language, *oser*," denied the foreman.

"But what did you say?"

"Honest, I spoke to her like a lady which she don't deserve. Take it from me. I only said, 'Wampire, shimmy back to your own job!'"

### THE DRIVE-LADY

"Who is she?" asked Hope.

"Surely you know her!" insisted Faith.

"I'm almost afraid to say I do," returned Hope sadly, watching the little peacock-woman who strutted by, snatching glimpses of herself at every available mirror. "But Heavens! what did it?"

"Over-adulation," said Faith, reluctantly. "Something I don't suffer from."

"Oh, but she won't remain like that?" queried Hope.

"Let's pray not. She was the most perfect of women. And no one shall belittle her, even now."

"Certainly not!" cried Hope. "There isn't a soul on earth more needed."

"Only," went on Faith, "so many found that her favor meant publicity, that they wooed and sued, and all the while they really didn't care a fig for her. Her virtues didn't enter into the thing for a moment. But they've turned her poor blessed little head, and now she grants them anything. It's vile to see them making a fool of her."

"But it can't last," pleaded Hope.

"Never," shrilled Faith. "Even now the spectacular emotionalists, dripping sentimentality, are being search-lighted back to their oblivion."

"Poor Charity," sighed Hope.

"Poor Charity nothing!" retorted Faith. "Don't sigh for her. Give your pity to the sickly self-seekers who shine at her expense."

—OSCAR LOEB.

### THE FASHION IN NAMES

Fashions in names are changing. Pamela, according to a London clergyman, is the name of the moment in England.

"I have been looking through my parish magazines of twenty years ago," he remarked. "I find in the baptismal entries that Muriel, Gladys, Daisy, Madge, Marjorie, Doris, Ethel and Maud are favorite names.

"Just before the war there was a great revival of old-fashioned names—Mary, Elizabeth, Caroline, Ann, Prudence, Jane, Priscilla, Margaret. Beautiful names from



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## SPORTS APPAREL COUNTRY CLOTHES and RIDING TOGS

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## BONWIT TELLER & CO.

The Specialty Shop of Originations

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the Bible, such as Rachel, Deborah, Dorcas and Naomi, and so on, were very popular.

"Now," the clergyman continued with a smile, "all the modern young mothers want to have their girls called Pamela. What set the fashion I don't know—perhaps it was a certain novel whose heroine was called Pam. Joan is another favorite. Penelope is liked, but when such a lovely name is attached to a Grub or an Onions I fear for the future of the unfortunate child.

"Boys' names," he added, "change very little. Parents do not go to Greek mythology or to sentimental novels for ideas for their sons' names. John, William, Richard and Harold are as beloved by parents to-day as they were by the parents of twenty years ago."—*Edinburgh Scotsman*.

Professor Albert Einstein, who has been appointed Extraordinary Professor of Natural Science at Leyden University, will de-week of October.

### THE PILGRIM FATHERS AND THE JEWISH BIBLE

(Continued from page 732)

By a remarkable and potent coincidence the very texts and arguments drawn from the Scriptures, that were adduced by the divines to resist the unjust exactions and illegal encroachments of King Charles I, and which stripped the royal sceptre of its divine character, held up before the American people the Hebrew Commonwealth as

a model of government;—so closely are the rights of the people and their form of government identified in the books of the Old Testament. The same Scriptural records which weaned the Americans from their monarchical affiliations, which placed the divine mark upon popular government, and which designated *that form* as best calculated to secure the inestimable privileges of civil liberty, also supplied the model for its creation.

How the coincidence came about is shown in a famous sermon delivered by Samuel Langdon, President of Harvard College, before the Massachusetts Congress, May 31, 1775. An extract follows:

"The Jewish government, according to the original constitution, which was divinely established, if considered merely in a civil view, was a perfect republic, and let those who cry up the divine right of kings consider that the form of government which had a proper claim to a divine establishment was so far from including the idea of a king, that it was a high crime for Israel to ask to be in this respect like other nations, and when they were thus gratified it was rather as a just punishment for their folly."



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## Y. M. H. A. Council in Triennial Convention

The third, and thus far most important, Triennial Convention of the constituent associations of the Council of Young Men's Hebrew and Kindred Associations, was held at the Forty-second Street Y. M. H. A., New York, on the evening of the 23rd and the day of the 24th of October. Approximately 250 delegates from the associations throughout the country were present. Associations sent one delegate for every 500 members in the organizations.

The most important business before the convention was the empowering of the Board of Managers of the Council to proceed with a merger of the Council and the Jewish Welfare Board. The resolution empowering the Board of Managers in this regard and other important resolutions follow:

1. **RESOLVED**, That the Board of Managers of the Council of Young Men's Hebrew and Kindred Associations with six other persons to be elected and added to the Board of Managers for that purpose, be authorized and empowered to enter into an agreement with the Jewish Welfare Board for the conduct of their work by a joint organization of 42,—21 from the Council and 21 from the Jewish Welfare Board, and for that purpose

To secure and adopt appropriate amendments in its charter and constitutions; and to adopt a new constitution, by-laws, rules and regulations for the government of the business and the management of the affairs and the choice, powers and duties of the officers and agents of such joint organization; and

In conjunction with such other persons as may be associated with them under the provisions of the constitution and by-laws made and adopted in accordance with this resolution, to do and perform all things in the government and management of the business and affairs of the said organization which may be intrusted to them under the provisions of the said constitution and by-laws.

2. **WHEREAS**, The associations affiliated with the Council of Young Men's Hebrew and Kindred Associations have always in the past endeavored to perform to the best of their ability their functions as agencies for Americanization of the foreign-born, and this problem is now of greater moment, and

**WHEREAS**, The Y. M. H. A.'s and kindred organizations, because of their capabilities for absorbing on a basis of equality the foreign-born into their membership, and

**WHEREAS**, The Y. M. H. A.'s and kindred organizations can congenially to the foreign-born perform the function of agencies in the various fields of Americanization other than the economic field,

**BE IT RESOLVED**, That this convention recommend earnestly to the Council of Young Men's Hebrew and Kindred Associations the development after investigation, of a definitive program on work with the new immigrants and on work with the foreign-born in general in the field of Americanization.

3. **WHEREAS**, There is a necessity for the continuation of army and navy work with Jewish men in the service, and

**WHEREAS**, the Army and Navy Committee of the Council found it advantageous in the prosecution of this work to issue army and navy memberships, permitting the holders of these membership cards to enjoy temporarily the facilities of Y. M. H. A.'s near which they were stationed,

**BE IT RESOLVED**, That this convention recommend to the Council the re-establishment of army and navy Y. M. H. A. memberships.

4. **WHEREAS**, It has been the policy always of the constituent organizations of the Council to cooperate with local synagogues wherever and whenever possible,

**BE IT RESOLVED**, That the Board of Managers be urged to communicate with the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the United Synagogue of America, the Union of Orthodox Jewish Congregations, and such other bodies as the Board of Managers may see fit, with reference to establishing a co-operation between the constituent synagogue and rabbinic memberships of these organizations, to the end that the synagogues might be used for extension work of the Y. M. H. A.'s, and that in turn the rabbis and the synagogues might have the advantage of using the Y. M. H. A.'s for the extension of religious activity.

5. **WHEREAS**, The constituent organizations of this Council have found a pressing need for a specialized department of the Council for junior work,

**BE IT RESOLVED**, That this convention recommend earnestly to the Board of Managers and the Council the establishment of a special department in the national organization for junior work.

6. **WHEREAS**, Both laymen and professional workers in the field of Y. M. H. and K. A. work have always felt the necessity for better trained Y. M. H. and K. A. secretaries,

**BE IT RESOLVED**, That this convention recommend to the Council and the Board of Managers that they exert their utmost efforts toward establishing such a school or toward establishing adequate training facilities.

7. Resolutions were adopted expressing sympathy for and offering co-operation with the following organizations: Red Cross, Near East Relief, American Jewish Relief.

8. Resolutions of sympathy were adopted, ad-

dressed to the families of Mr. Jacob H. Schiff and Col. Harry Cutler.

The Council resolved to meet biennially, instead of triennially.

The following were re-elected to the Board of Managers: Mr. Felix M. Warburg, New York City; Judge Irving Lehman, New York City; Mr. Jacob M. Loeb, Chicago; Judge M. C. Sloss, San Francisco.

The following were elected, in addition, to the Board of Managers: Mr. Felix Fuld, Newark; Mr. Fred M. Butzel, Detroit; Mr. Benj. S. Washer, Louisville; Mr. Walter Freund, St. Louis; Miss Bertha Berkowich, Baltimore; Mr. J. L. Wiseman, Boston; Mr. Leon J. Obermayer, Philadelphia.

**In Memory of Jacob H. Schiff**

**Resolution Adopted by the Board of Governors of the Hebrew Union College**

At a meeting of the Board of Governors of the Hebrew Union College, held October 26, 1920, the following resolution in memory of Jacob H. Schiff, prepared by a committee consisting of Dr. David Philipson, chairman; Dr. K. Kohler, Mr. Alfred M. Cohen, Mr. Harry M. Hoffheimer and Mr. Alfred Mack, was unanimously adopted.

It was resolved to spread this resolution upon the minutes, to send a copy to the family and to publish the same in the columns of THE AMERICAN HEBREW.

"Know ye not that there is a prince and a great man fallen in Israel this day?"

If ever there was an occasion for putting this agonized question of the Biblical poet it is at this time, when all Israel is mourning the passing of him who for years stood easily first in American Jewry. Jacob H. Schiff in all his thinking and doing was a faithful son of the synagogue, a generous patron of Jewish learning, an inspiring leader in every movement for the welfare of his co-religionists. Nothing Jewish was foreign to him. Citizen of the great world though he was and identified with interests of farthest reaching import, he yet found his especial delight in the service of all causes which make for the advancement of Judaism and its works. His entire life was verily a Kiddush ha Shem, a sanctification of the name of God.

Jacob H. Schiff has taken a high place among those illustrious sons of the house of Israel, who during the course of the generations have, as lovers of the Torah, held aloft the torch of Jewish idealism. Not only did he with unstinted generosity respond to every call for the relieving of material want, not only did he feed the hungry, clothe the naked, relieve the sick and provide for the incurable, but understanding clearly as he did that man lives not by bread alone, but by the fruits of the spirit, he assisted mightily in strengthening the spiritual foundations laid by prophets and sages, by rabbis and thinkers. Himself descended from scholars whose names shine in the firmament of Jewish learning, he was a great friend of such learning and made the educational institutions the wards of his liberality. As Jewish learning transcends all lines of mere opinion, so did this princely giver, whatever may have been his own individual sympathies of religious thought and practice, include within the scope of his generosity all schools that taught the word of the living God.

As the governing board of the Hebrew Union College, one of these schools of higher Jewish learning, we had frequent occasion during the lifetime of this constant benefactor to express our appreciation of the great services he rendered to Judaism and humanity. And now that he has passed beyond the horizon of our seeing, we can only record again our unforgetting gratitude that the Guardian of Israel raised up in our days this noble man who represented in his life and activity all that was finest in the striving of Israel on this earth. All good works will miss him sadly and none more so than the Hebrew Union College. In honoring him by conferring upon him recently an honorary degree in recognition of his great services to the furtherance of lofty Jewish endeavor, the institution honored itself. His name is enrolled among the honorary alumni of our institution. Blessed was he of the Lord, who in every generation rears witnesses who testify through their lives unto Him and His truth. Of such was Jacob H. Schiff. Our sages declared that the righteous live though dead. Jacob H. Schiff lives. He is accounted among the righteous who shine through all eternity like the stars of Heaven.

For the Board of Governors of the Hebrew Union College, Cincinnati,

ALFRED M. COHEN, President.

ISAAC BLOOM, Secretary.

A suggestion for the Zionist Commission to decrease their wages to the scale of laborers was the novel plea advanced at the recent Teachers' Conference in Jerusalem by Dr. Bogratchov, vice-president of the Jaffa Gymnasium. Dr. Bogratchov asked the teachers to renounce their proposed increase in salary in order to give more to the Jewish workmen of Palestine "who earn their living by the sweat of their brow, and who alone can build Palestine for us." Two hundred and twelve teachers attended the conference.



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# American Jews as Model Employers—III.

## An Establishment Where Industrial Democracy Works

Any step toward a better understanding between the employee and employer is to be welcomed. It is in this attitude that Sidney Blumenthal looks upon "Industrial Democracy"—merely as a method to bring about a closeness of relationship, a mode of contact between the workers and the company officials, something to help to retain that intimacy and fellowship that was fast passing with the growth of small industries into gigantic enterprises.

So much has been written and said of industrial democracy in the recent feverish search for a road to industrial peace that this busy man, at the end of a busy day, pointing to a desk full of notes, letters of inquiry, requests for advice and information on industrial and labor questions of every sort, said despairingly: "One wants to help, but it is possible to say too much, to talk a subject ad nauseum. In this there is nothing new. It simply is a business proposition.

"A company has something to sell, and the employee has something to sell. The best way for them to do business is to do it to their mutual advantage—squarely, honestly, with confidence and humanity, in the open."

It would be difficult to find any more clear-sighted, practical statement of fact, with an utter absence of maudlin sentiment, says E. P. Curtis, in *Forbes*. There it is in a nutshell—the company has a job to sell. The employee has his labor to sell. The employee is the customer of the company, and the company in turn is the customer of the worker. It comes to a prob-

lem in buying and selling—a purchase and marketing of the most precious of human commodities.

### NOT A PANACEA FOR ALL TROUBLE

Mr. Blumenthal has practised industrial democracy and plant government with eminent success in the Sidney Blumenthal Company, leaders in the silk industry. He spoke with authority, therefore, when he continued: "The industrial democracy plan is but a method to help along this buying and selling to the advantage of both parties and to the community. One cannot look upon it as a panacea for all trouble, as a remedy for all evils, to be applied like magic, and, presto all will be smooth and lovely. There must be a heart and soul back of it and a sincere human endeavor to do right by the employer and employee and all who are concerned."

### BENEFICIAL RESULTS OF SELF-GOVERNMENT

Mr. Blumenthal did not discuss "the rights" of either class—except the right of both to progress and achieve. Moreover, he did not promulgate any sentiments of charity to workers. He took the attitude of sound business and declared for the right of the employer and the employee to do business. Rights impose obligations.

"Directly in order with all this," said Mr. Blumenthal, "are the meetings of the employees, The Plant Government, the Senate and the House of Representatives. I believe that, without question, workers have the right to help in determining the conditions under which they must work. This self-government practice in their work gives them a sense of responsibility and of

constructive importance and makes them feel and know that they are factors in the molding of the conditions under which they and their fellow workers and those who are to come after them will work and live. It stimulates their sense of government and democracy and gives them an opportunity of exercising these. This is bound to react well on their outside life and activity. Above all, it provides the opportunity for acquaintance and good fellowship within the organization. It is a method of bringing about the close understanding which fast was diminishing with the rapid expansion and growth of industry.

One of the most interesting phases of the administration is the dividend plan. In addition to an employee's regular earnings, it is possible for him or her to earn an amount up to twenty-one per cent of his or her wages. This is paid in the form of a dividend every two weeks. The percentage earned is the result of the collective effort of all the employees in the mill. It is based on quality or perfect goods punctuality and production; regular attendance; elimination of tardiness; elimination of re-dyes and rejections; service rendered; saving of supplies; reduction of idle machinery. An outline of these and instructions of how to win dividends is compiled, with other useful information, for the employees into a pamphlet on "Mill Practice," a work that is stimulating to ambition and pride of workmanship, brief though it is.

### CO-OPERATION RESULTED IN ECONOMIES

The co-operation of the help resulted last year in economies which enabled the fac-

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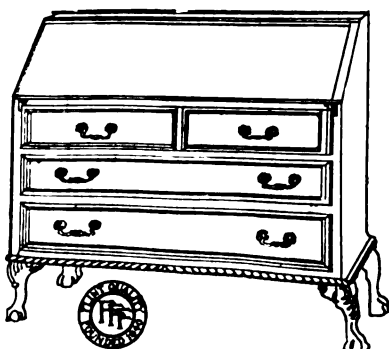
We have made the unqualified statement that our repriced stocks as now marked present the same economy of buying that will be afforded the purchaser who waits for a season or more. We repeat the statement.

These lowered prices, in conjunction with Flint Quality Dependable Furniture—the standardized product of 80 years of specializing, afford opportunity for present buying which may only be properly measured by comparing elsewhere.

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**T**HE Thanksgiving hostess who wishes her table to be in perfect keeping with the festive spirit of the holiday will find at McCutcheon's that first essential—the snowy cloth of damask.

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Now is a particularly good time to fill the linen-closet, for at McCutcheon's prices pure linens are indeed a satisfying investment.

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*Fifth Avenue, 34th and 33d Streets, New York*

tory to pay out about a quarter of a million dollars to the workers in addition to their regular wages. The extra income thus earned was equivalent to a five per cent return on an investment which the workers might have had to the extent of \$5,000,000.

The "Good Word to New Employees from Old Ones," prepared by the Committee on Constitution and By-laws, composed of six of the officers, is the united voice of the organization. It is contained in the description of the constitution and by-laws of their own Industrial Democracy organization. In part they say:

"The system of Industrial Democracy at this plant is that of our own choice. It has not been imposed upon us, but freely adopted by us, with the earnest conviction that it is the most efficient and equitable method of achieving success in our industrial community. It is democratic government in the mill. \* \* \* It is *our* law. \* \* \* The more deeply you are impregnated with its spirit the more helpful you will be to your fellow workers and the more will benefit personally."

### J. M. Gidding Co. Moves

"Never forget your Jewishness," says Mr. Gidding, "But don't be 'touchy'."

Following the rapidly changing character of business in the neighborhood of the Grand Central Terminal by which banks and trust companies have gradually forced the exclusive retail shops northward, J. M. Gidding & Co. have announced they will abandon their present location to move nearer their clientele.

The Gidding Company's business in women's imported wearing apparel has been conducted at 564 Fifth avenue, between Forty-sixth and Forty-seventh streets. The new site is ten blocks up the avenue, where they

have leased the uncompleted twelve-story Farquharson & Wheelock building, at 724 Fifth avenue.

The new building will be constructed of steel, marble, and granite. It adjoins Duveen's art galleries. The building will have a fifty-foot frontage on Fifth avenue and will cost \$1,000,000. The lease calls for an expenditure of \$6,000,000.

### Dr. Hochfelder Called to Bath Beach Y. M. H. A.

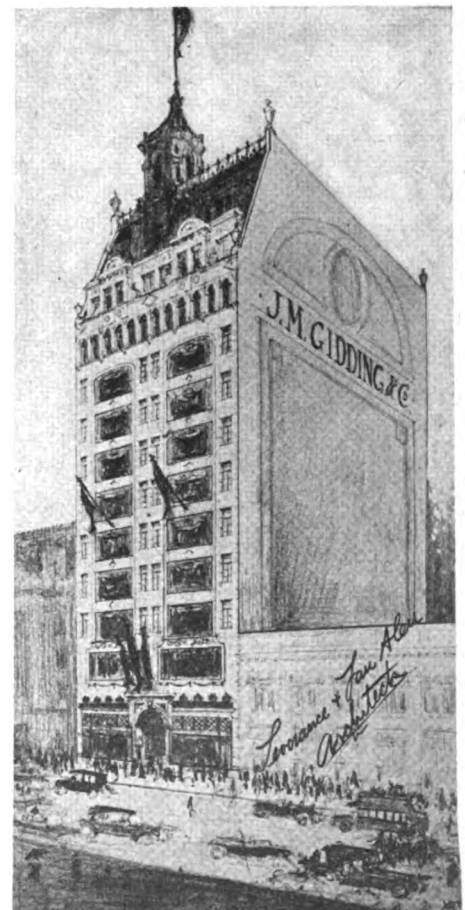
The board of directors of the Bath Beach Young Men's Hebrew Association have invited Dr. Julius Hochfelder, of 2104 Sixty-seventh street, Mapleton Park, Brooklyn, to assume charge of the many philanthropic activities conducted at the Community House, located at Cropsey and Twentieth avenues, Bath Beach, Brooklyn. Dr. Hochfelder has accepted.

At the present time Dr. Hochfelder is an assistant supervisor of immigrant education of the State of New York and has been assigned by the University of the State of New York to assist in Americanization work, citizenship and naturalization work at the forum meetings conducted by the Mayor's committee of women of the City of New York.

### Merger of Relief Organizations

Herbert Hoover heads a great merger of thirteen relief organizations which will begin a campaign shortly for a \$50,000,000 fund to support the children of Eastern Europe. Among the organizations represented is the joint distribution committee.

RABBI MORRIS LICHTENSTEIN has accepted a call from the Congregation Children of Israel, Athens, Ga. Rabbi Lichtenstein was graduated from the Hebrew Union College in 1916.



THE NEW GIDDING BUILDING

## T. R.'s Idea

(Continued from page 727)

custom, from the day unto the morrow; and bear in mind that he can be a very good and most desirable American who will still retain a heart interest in his native

land, his mother tongue, and the interests of his ancestry, relatives, childhood memories and racial dispositions. "Americanism is not a mere matter of

habit, dress or language, but of sentiment and heart."

In an interview with Mr. Sturgis, the head of the Naturalization Bureau of the Southern District for the State of New York, that official stated that the Jew is intensely desirous of becoming a citizen and that when he takes the oath of allegiance he means every word he says. There are, of course, some exceptions, but they only confirm the rule that the Jew in all walks of life is proud of his American citizenship and, egged on by the sufferings of his people inflicted by Jew-baiters, he is firm in the new ideas which he has learned while applying to become a citizen.

### ROOSEVELT AS AMERICAN

Not very long before his death, Theodore Roosevelt, profound thinker, world student and great American, did me the honor of a heart-to-heart talk during a luncheon. In the course of this memorable interview, which I cannot reproduce in its entirety, Roosevelt spoke of a plan which he had in mind, not for Jews especially, but for all immigrants. This plan, condensed, consisted in compelling every foreigner arriving on our shores to be provided with a certificate delivered to him by the Mayor or by the Chief of Police of the city or town or village whence he came, attesting that the bearer had never been convicted of a crime, and that no steamship company should be allowed to take as passengers any man or woman destined for an American port not provided with such credentials.

On the other hand, "I would suggest," continued Roosevelt, "that the United States Government deliver to each immigrant, be he a steerage of first-class passenger, man or woman, a copy of the Constitution of the United States and of the Declaration of Independence. By adopting my two suggestions we would have an immigration composed of desirable people, and besides, these people would be in a position to know our ideals by studying our national documents, translated, of course, in their own native language. It's our business to keep tab on them, so to speak, to lead them by the hand as a traffic policeman leads by the hand a child crossing a busy thoroughfare."

To sum up: In order to avoid undesirables flooding this country it is necessary to create a National Organization under the supervision and direction of the Government of the United States, with the object of establishing a system of "follow up" of all newcomers to this country, to educate them, to make of them good Americans. Necessary legislation should be enacted to cancel the citizenship papers of the foreign-born when proved guilty of non-Americanism and to deport such undesirables. A strict supervision or censorship of foreign language newspapers should be part of this program.

In order to exchange views, every organization of foreign-born citizens should appoint one delegate to attend a Congress, presided by the Secretary of the Interior or of Labor to effect a permanent and national organization, a sort of Federation of all foreign-born citizens to devise ways and means for Americanizing in the highest sense of the word all the foreign elements.

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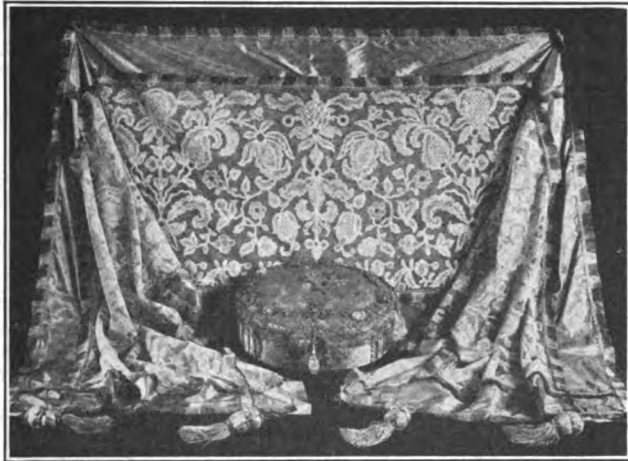
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# "The Unwritten Chapter"

*A Play Dealing With Haym Salomon, the Jews Who Financed the American Revolution*

BY SAMUEL SHIPMAN AND VICTOR VICTOR.

Some day a person searching after truth will find it in the theatre. He will then write a companion volume to Sinclair's "Brass Check" and deal in his masterpiece of exposition with newspaper theatrical criticisms only. After seeing the "Unwritten Chapter" I was frankly astonished at some of the unfavorable comment which I had read. The play is noble in conception and theme and represents skillful craftsmanship.

The American public owes a great debt to Mr. Shipman and his collaborator, Mr. Victor Victor, for writing the "Unwritten Chapter" into American history. These days there is so much loose talk directed against the Jew that it is a pleasure to find a dignified play which deals with Jewish achievement in America. Too many are apt to think of the Jew as an alien without any claim to the reverence and affection of blue-blooded Americans. As a mat-

ter of fact, the Jewish community during the American Revolution did more than its share in making the revolution possible, and among these patriots no figure stands out as more worthy of historical immortality than that of Haym Salomon. This person, the man who financed Washington, is made the central character in a drama of intense interest.

We are glad to see that Mr. Shipman can write not only successful vaudeville sketches and plays of lighter mood, like "East Is West," but that, when he is handling a big theme, he can more than rise to the occasion. Aside from a few lapses of dialect, for which the play is hardly responsible (they seem obviously the work of a stage manager with a passion for local color), there is little that justly lends itself to adverse criticism. No attempt is made to reproduce the speech of the Revolutionary era.

But then John Drinkwater did not attempt the speech of the Civil War period in "Abraham Lincoln." If a playwright is true to the spirit of the time, he may be forgiven inaccuracy of dialogue, and even anachronism.

A word about the performance of Louis Mann. I have seen him in other plays and have admired his facile stage technique. In this play, however, he is more than a clever actor. Without the meretricious aid of perverted German dialect and playing the part straight, he creates a character, which, from the very beginning, enlists the sympathy and the admiration of the audience. It is a unique achievement, and marks in Mr. Mann's career more than ordinary success. In this play he is something more than the competent actor. He is a scholar, a gentleman, and above all, a real human being. In an excellent supporting cast, the work of Howard Lang as David Franks; of Lucille Watson, as Mrs. Murray, and of Alex Tannenholz, as Schlemiehl, stands out conspicuously.

Through the courtesy of Mr. Shipman and Mr. Victor I have secured a transcript of the dramatic climax in act two. It gives me great satisfaction to be able to present it to readers of THE AMERICAN HEBREW in the hope that many of them will go to see this play, not only as good Jews and good Americans, but as lovers of what is worth while in drama.

ELIAS LIEBERMAN.

SALOMON

What am I giving?

(Goes over to his desk—opens a drawer and takes out two big bags of gold, places them on the table)

Gentlemen, here is all the gold I've got—sixty thousand dollars. I give it and I give it gladly.

(ENTER FRANKS. Salomon rises from his seat)

Who sent for you?

(Walking up to him)

What do you want?

FRANKS

I want to stay here a little while.

SALOMON

King George's Court is the place for you.

FRANKS

For the present this place will do.

SALOMON

Please leave.

FRANKS

No, I want to say something.

SALOMON

You never say nothing and we don't want to hear it anyhow.

FRANKS

Well, I will say it! I know you don't want to listen, but these gentlemen here may want to listen.

(Walks up to the table)

Listen, my friends, I know what Haym has asked of you. If you give up all your gold tonight you are not only just a lot of fools, but a lot of criminals.

SALOMON

Stop this! What do you mean by this, David?

MOSES

Let him speak.

FRANKS

Gentlemen, don't give up your money.

RABBI

It is no crime to give up money to save one's country.

FRANKS

But what is your country? Have we Jews a country?

RABBI

We certainly have.

FRANKS

Yes, we have it as long as it pleases the particular country we happen to live in . . . until some Inquisitor rises to kick us into another country, or into the grave.

SALOMON

Aw . . . that's nonsense!



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FRANKS

Is it nonsense? Here you are, seven Jews—each born in a different country: one in Poland; one in Germany; one in Spain; one in Portugal; one in Russia; one in England, and one in America. Why haven't you all remained in your respective countries? Why are you wandering from land to land? Because we've been kicked from land to land!

SALOMON

David, we don't want to hear anything about that now.

LYONS

Yes, we do.

JACOBS

Go ahead, Mr. Franks.

FRANKS

My friends, my brethren, don't give up your money for any country, for any nation. Don't give up your money so that any country may be free. Keep it so that you, yourselves, may be free. There's no flag on earth that will afford you "Life, Liberty and the Pursuit of Happiness" for any length of time. Only your money can do that. If you make sacrifices so that America may be free, who will enjoy it? Not you! When America has its freedom, sooner or later, you will be kicked out of it, and then it will be your money that will carry you to another land. When Spain drove us, we at least could wander to another land with our packs on our backs, when America drives us, we will have to swim to another land, and we can't swim with our packs on our backs.

SALOMON

Stop this, David! I don't want to hear your speeches!

FRANKS

You'll hear them!

LYONS

Salomon, let him speak. Speeches cost us no money.

FRANKS

My friends, from the time we had to leave Egypt and wander into the wilderness to the present day, we have shed our blood on the battlefields and emptied our purses at home for the particular flag we happened to live under, but invariably, we have been compensated with persecution, with prejudice, with ghettos, with expulsion. In the days of Spain, we helped Charles VI make himself Lord of the World, and then he rewarded us with not even permitting us six feet to be buried in. He burned us at the stake to save space. No country ever wanted us. The only country that ever wanted us was the country that took us into captivity—Babylon! That has been the fate of our race and always will be. America will not behave any better, and don't give up your last dollar for her!

(There is an impressive silence)

JACOBS

I guess you are right, Mr. Franks. I cancel my contribution.

SALOMON

Gentlemen, you are not going to let this man influence you. It's not the Jew that is speaking in him now. It's the Tory that is speaking. King George III is speaking in him, or better still, the servant of the King.

FRANKS

It's not so!

SALOMON

(With fire)

It is so! Mr. Franks is just an agent of the English Government, and as an agent, he's trying to help his Government.

FRANKS

It's not true! I'm soaking as a Jew first and last. All the wrongs, all the injustice, all the crimes, that the nations have perpetrated against our race are speaking in me now, and I speak with all the bitterness and all the hate of centuries of persecution! I tell you, gentlemen, you are committing a crime against yourselves when you are giving one dollar to help the other races—German, Russian, French, Spanish or American. Every one of them—Christian or Heathen—have at one time or another drunk our blood . . . and why? Why? The Heathens have persecuted us just because two of our greatest sons, Christ and Paul, have taught them true morality, true religion. And the Christians have persecuted us only because we are their elder brothers! We have one consolation: God has always avenged our wrongs. Every one of the nations that has wronged us, He has wiped off from the face of the earth. Not one has survived; but that has not relieved our sufferings, healed our wounds, resurrected our dead, or even served as a warning to the nations. They are still persecuting us and will continue to persecute us . . . all of them, including America!

SALOMON

Yes, all—all—but not America!

FRANKS

Why not? Why will it be the exception to the rule? Answer me if you can.

SALOMON

Yes, I'll answer you. America will appreciate us, because America is the first country that we have a prior claim to, or at least an equal claim. It was a Jew by the name of Luis de Santangel, and not Queen Isabella, who furnished the actual money to Christopher Columbus to set sail. It was a Jew by the name of Jafuda Crescas that invented the first nautical instruments which made the voyage possible. It was a Jew by the name of Luis Torres, one of the three Jewish sailors with Columbus, that first set eyes upon American soil. It is the first country that we have lived in from its inception. It is the first time that we are having a chance to suffer the pangs of the birth of a country, to rear it from its infancy, to nurture it to its maturity! If we make our sacrifices for it now, we'll have a real claim to its blessings. It will be our country as much as that of any other race—our future, as well as the Americans'. We will have a claim such that America will accept and that no American will repudiate. The Jews in other countries have never had the chance to help lay the foundation

of a country as we are having here. Have the Jews of any other nation been able to say that their ancestors were present at the laying of the corner stone of its mighty national structure? In America our descendants will be able to say it, if we do the right thing. Let us help to break ground for a new Zion!

FRANKS

A new Zion! What do you think the Americans will do a hundred years from today? Will they permit this to be a haven for our people? Never! Will they do God's will in offering a home to a people who were of the very first to help them build a shelter for themselves? Never!

SALOMON

David, I first thought it was the English agent, and not the Jew speaking in you, but I see now that you are sincere. It is your bitterness and your hatred that is speaking! It is all the wrongs of centuries that is speaking, but your vision is dimmed by that very hatred. David, don't forget that the settlers of other races have come here to seek an asylum, a refuge from persecution like ourselves. They will constitute the American race; they will understand us; they will feel with us; they will protect us as no other has in all history. I know it; I feel it; and at this very moment I am staking my life on it! Now, my friends, if you think I am wrong, withdraw your contributions, withdraw your support to America's freedom and go back to your homes! Spare your money and your time and your energy for your selfish present, but remember you are throwing away the one great chance for the future—a chance to help erect an impregnable haven not only for the oppressed Jews, but a haven for all the oppressed

racers of the world! My friends, don't throw away that chance!

(There is a hushed silence for a moment)

RABBI

Brethren, I have listened to David Franks and to Haym Salomon, and I say to you that it is Salomon who has seen the light.

SALOMON

Well, then—give—give—give! Those of you who are ready to give all their ready cash, let them rise. (They all rise)


Thank you, gentlemen! Now, let us offer a prayer that the sacrifices we are making shall not be in vain.

(All bow their heads in prayer)

SLOW CURTAIN

JEWISH CALENDAR

5681	
New Moon—Kislev . . . . .	Fri., Nov. 12
Hanukah—Kislev 25 . . . . .	Mon., Dec. 6
New Moon—Tebet . . . . .	Sun., Dec. 12
Fast of Tebet—Tebet 10 . . . . .	Tues., Dec. 21
	1921
New Moon—Shebat . . . . .	Mon., Jan. 10
First New Moon Day—Adar . . . . .	Tues., Feb. 8
First New Moon Day—Adar Sheni . . . . .	Thurs., Mar. 10
Fast of Esther—Adar Sheni 13 . . . . .	Wed., Mar. 23
New Moon—Nisan . . . . .	Sat., Apr. 9
Passover—Nisar 15 . . . . .	Sat., Apr. 23
First New Moon Day—Iyar . . . . .	Sun., May 8
33d Day of Omer—Iyar 18 . . . . .	Thurs., May 26
New Moon—Sivan . . . . .	Tues., June 7



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 16 and 18 MAIDEN LANE, bet. Broadway and Nassau



# "Hook and All"

(Continued from page 728)

A thin, sharp-featured girl was clicking away at a typewriter.

The diverse callings of Mr. Noodleman did not fail to impress Reuben. He knew of several instances where men had become wealthy through a knowledge of the real estate market and judicious investment at the psychological moment. The science and art of insurance also evoked his respect. To his personal knowledge men who had made small beginnings in this field were now reaping plentiful harvests. And as for coal, it made him smile to think how valuable those black nuggets had become. In the shadow of the Great War which had taken his

younger brother and had rejected him because of his uncommon spareness—a relic of European Ghetto conditions—coal had become as precious as bread. When he thought of the days he was legally heatless and of other days thrown in for good measure because fuel was not available, he felt the deepest regard for the mighty power represented by the modest bits in the window.

In all of these avenues was escape from the drudgery of selling some one else's merchandise at a fixed weekly wage. Here a man's initiative counted, his courage, his shrewdness, his personality. Of course one

took the usual chance of failure but one also had an unusual opportunity for success, if he were able. And Reuben, unassuming and quiet as he was, never for a moment doubted his own ability. Here was the road to Reba. In this office on Eldridge street lay the pathway to her heart and hand.

In spite of inward self-assurance, Reuben entered timidly and paused at the door. He had the unpleasant feeling that he looked too much like a beggar about to solicit alms. This made him straighten up. He fidgeted at his collar and cleared his throat. The fat man continued to loll; the girl kept on working.

"Tell him his last check was N. G. and that he ought to shame himself in his face to do it to his second cousin who sent him the coal strictly as an accommodation. This ain't Mexico and I'm not collecting souvenirs. I want money. After this, it's spot cash for that Himmeltanz low life and his Washington Heights Apartments. Get me?" After dictating this, the stout one paused and took a deep breath.

"Wait a moment, pa, until I put that into English," requested his amanuensis.

"You don't have to write it so fancy for that *Gaslan*," protested her father.

At this point Reuben again cleared his throat very significantly. He was beginning to feel resentment.

"Well, what can you do for me?" suddenly quizzed Mr. Noodleman when he beheld the angular Reuben.

Reuben sniffed pugnaciously and shifted his position from one leg to the other. His voice, however, showed none of the effects of his desire to be impressive. He intended the roar of a lion; what he heard, however, was soft and low as the cooing of a dove.

"Is this Mr. Noodleman himself?" he inquired.

"Is this me? That's a funny one," roared Noodleman. "If I ain't me then who am I? You're a *kibitzer*, coming around to my office and asking questions like that." He smiled broadly and patted his progressive paunch with every mark of approval.

Reuben noted that the girl was slightly indignant at her father's rudeness. It gave him courage. He felt as if he had inhaled ammonia fumes and they were shocking his sluggish system into life.

"This gentleman asked you a perfectly courteous question, pa, and you ought to answer it politely," said the girl with some asperity.

Noodleman beamed at her benevolently.

"All right, all right. I didn't bite him, did I? You ain't never satisfied with how polite I am. Maybe I ought to put on a frock coat and a stove pipe to talk to him." Apparently his conscience jogged him a bit for he turned to Reuben with a genial smile.

"I have my little joke and my daughter gets excited. She is always teaching me American manners. Picks them up in the movies. Yes, young man, I'm the only Noodleman there is in this office except my daughter Byrdice. Pleasetomeechyou. Who are you?"

The girl at the typewriter cast a helpless glance at Reuben, as if to say a girl has to start early to bring up her parents if she wants results. She shrugged her shoulders and fiercely attacked the typewriter keys.

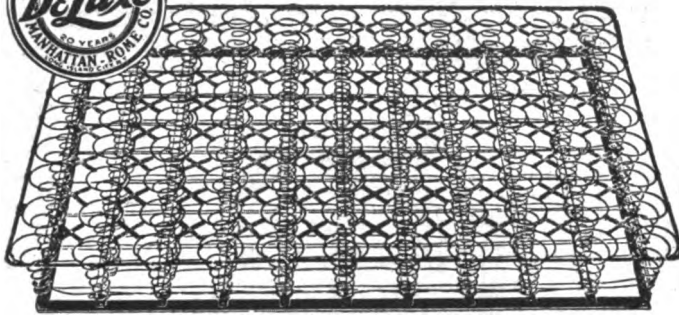
Reuben's lean fingers clutched the rail that separated the Noodlemans from all comers. He leaned over and spoke in a hoarse voice.

"I want a job by coal, real estate or insurance. My name is Reuben. Reuben Braun."

Noodleman guffawed. "This ain't a coal cellar, young man, and we don't need nobody to carry it up to the top floor. And we got all the orders we want and more. We got to turn them away. Our list of deliveries for next winter is full. It's no business by coal now, no siree."

"How is it by real estate?" ventured Reuben.

"Real estate, young man, ain't what it used to be. No more lots in the ocean to guys that want to get rich quick. No more prizes offered to cheap sports who want



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something for nothing and get stung. No siree, it ain't what it used to be when I began."

"You know, pa, you never did any of that crooked work. Why do you make such a bad impression on this gentleman?"

Reuben felt for her. He realized instinctively the constant struggle between her bluff parent and herself about the properties.

"Young lady," he said in his mildest tones, "he's fooling again. About Noodleman I heard when I came here ten years ago. Noodleman owns lots of properties. Noodleman never sold no ocean lots to poor fish. It's all right. When he is ready to talk business I'll listen to him. I ain't standing on needles."

For the first time Reuben felt at ease. He relaxed his grip on the railing, straightened up and stroked the faint beginnings of a mustache on his upper lip. Byrdice rewarded him with a smile. Somebody in the office *understood*.

"You got rent collections, maybe. You look for customers to buy and sell houses and lots. Real estate ain't only swindling."

"It ain't swindling but it's gambling and I like to trust my own luck. There's nothing for you in real estate unless you know some suckers. Then you got to go out hustle for yourself."

"Suckers?" asked Reuben dubiously.

"He means customers, buyers," amended Byrdice.

"I don't know no suckers," confessed Reuben "So it's no use for me to stand around here and take up your time and this young lady's. I'm looking around for a job where I'll be able to do something for myself."

Mr. Noodleman eyed him keenly.

"How old are you?"

"Going on twenty-eight."

"Any experience?"

"Four years shipping clerk at Davidowitz's Wholesale Grocery Store and six years a clerk in Brenner's Trimmings Store on Division street."

"Such experience is good for a dead one," commented Noodleman. "Who woke you up?"

Reuben hedged. He had an uncomfortable feeling as if his entire face were aflame. The sight of Byrdice bending over her typewriter did not help to mitigate his uneasiness.

"Who woke me up?" he replied weakly.

"I suppose it's what you call ambition."

"I give you another three years and you would have been dead for good, all ready for Brooklyn."

The process of aiding at the resuscitation of a corpse, economically speaking, made Noodleman more self-important than ever. Here was a young man who had heard of him, who realized what a connection with Noodleman would mean for a young fellow anxious to make his way in the world. He must not turn him down entirely.

"Are you got any life in you?"

"Sure. Try me," urged Reuben. He was beginning to hope that the interview would not be entirely fruitless.

"I ain't gonna paint no golden statues for you, young man—" he began.

"Pictures, pa, pictures," corrected Byrdice. "Nobody paints golden statues."

"Pictures, statues, signs, what's the difference?" protested Noodleman. "I'm gonna give him a chance. He will remember this day all his life. He will say to himself, 'I came to Noodleman a nobody, a nothing, a *schlimazzel*, and look at me now, look at me.'"

"I ain't such a nothing," resented Reuben.

"What you ain't is a whole lot, young man. Listen to me. If you got life, I'm gonna let you show me. I'll give you a chance by insurance, commission and some salary. I like your face. You will carry life, burglar, accident and fire. Byrdice, you will give Mr. Green—"

"Braun," corrected Byrdice, before Reuben had time to do it himself.

"Braun, Green, it's all one color so long as it means a business man. And, if not

a business man, your name can be Prince Chachalowitch and it won't help. Byrdice, you will give Mr. Braun a list of people to see downtown this afternoon."

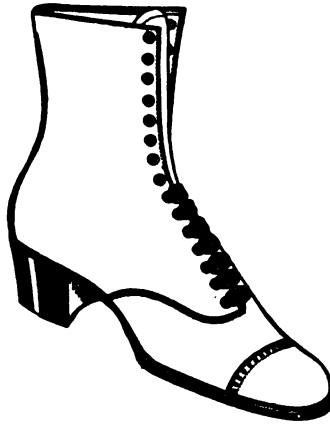
The girl looked up for a moment, gazed at Reuben until he shifted on his feet,

nodded toward her father, and continued her work.

II  
IN WHICH REUBEN EXPRESSES  
HIMSELF

In his very first month Reuben did so

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### SUPERSTITIONS OF ISLAM

Not professing the Mohammedan faith, one never thinks of gathering up the thatch that in departing leaves the shiny bald spot on one's head, and putting it in a "cool spot" lest the head itself suffer aches. Nor does one think of one's path to heaven being impeded should these straying hairs be blown away. Not all Mohammedans, of course, think such things; but their accommodating credo embraces belief near enough so that they readily absorb primitive races along with their weird superstitions. Animism is the scientific term that covers such beliefs, and it applies to a stage of culture in which men think of other objects—animal, plants, inanimate objects, and even imaginary existences—as having the same powers, both mental and physical, as they themselves possess. Of this stage of thinking arises belief in all sorts of supernatural beings, such as the jinn. It gives birth to various kinds of magic, in which the most curious practices come to prevail. It leads to the use of amulets and charms, to protective and aggressive devices by which to work against evil powers or with them, to worship of trees, stones, serpents, to full faith in the existence of demons and in the power of charms and formulas to master them and make them entirely subservient to human will.

How this style of thinking persists among the Mohammedans and the kind of activities it stimulates is the purport of Dr. Samuel M. Zwemer's "Influence of Animism on Islam" (Macmillan Company).

The practices resulting are those with which the folklorist and anthropologist are familiar. Just as the Hebrew used catchwords or verses from the Old Testament as charms, and Christians have used Old and New Testament names or phrases in similar ways, so Mohammedans use the Koran. "In all Moslem lands on the occasions of birth, death or marriage passages or words or anagrams from the Koran are used as charms. They are put near the head of the dying and on the head of a new-born infant for good luck." And similar use is made of the rosary. Islamic prayer even is shown to abound in animistic elements.

Among primitive and even advanced peoples one is conceived to be vulnerable through hair trimmings or nail parings or other parts of the person in possession of another. Even the foot track in mud or sand may become a menace. So with present day Moslems. "In the disposal of hair cuttings and nail trimmings among Moslems to-day, and their magical use, there is clear evidence of animistic belief. People may be bewitched through the clippings of their hair and parings of their nails."

well that Mr. Noodleman asserted to his friends:

"I got to give myself credit. He was a trimmings clerk, a nothing, *mechulah*. Now you ought to see him. So may I dance at Birdie's wedding"—among his intimates he referred to his daughter as Birdie—"as that young fellow has a genu-wine business head. A skinny guy. Looks like a strong wind would blow him over. But you ought to watch him after a customer. He can think up arguments out of the earth. One day I listened to him and he almost insured me. When he talks insurance it's like Caruso singing a song. He talks with heart. His face shines. Leave it to Noodleman to know a business man when he sees him."

As a matter of fact, Mr. Noodleman did not exaggerate Reuben's value as an insurance agent. It seemed as if hidden sources of energy in the young man's being were tapped for the first time. The chance he now had of selling something in which he wholeheartedly believed, about which he was enthusiastic, lent a vibrancy to his voice and conviction to his manner. His reports of progress to Reba also helped considerably. She allowed him to come once a week, claiming that a young fellow trying to make business connections, especially in insurance, oughtn't to be tied down too much to a girl.

That precious evening Reuben utilized mightily. He told her stories of his successes and failures—principally of his successes. One of his favorite anecdotes was about Yudelson, the doubter. It seems that this prosperous furrier was dreadfully old-fashioned. All forms of life insurance were humbug. Why should one's relatives profit by a man's death? was his stock counter-thrust at agents. Reuben met little encouragement at first. Then he accumulated vital statistics. He showed in numerous instances how widows and orphans had to pay for just such hard-headedness as Mr. Yudelson was now exhibiting. Untrained to earn their own living and left utterly helpless, they became the butt of the world's buffets and blows. Mr. Yudelson knew as well as anyone, he argued, that the world showed no mercy for the weak and helpless. How would Mr. Yudelson, God forbid, like to see his wife, Malkah, his daughter, Esther, and his two little boys, Milton and Irving, in such a condition? Of course, he would not. He new Mr. Yudelson was tenderhearted, and that his objection to life insurance was merely a habit of thinking. He waxed so eloquent in painting a harrowing picture of bereft Yudelsons, big and little, that the old furrier began to sniffle and blow his nose.

"Don't talk like that. I can't stand it," he commanded. "Make it a ten thousand endowment for twenty years and come around six months from now and I'll make it ten thousand more. You're a good talker, you *ganef*."

(To be continued next week)

### AMERICAN JEWISH COMMITTEE MEETS NOVEMBER 14

The fourteenth annual meeting of the American Jewish Committee will be held at the Hotel Astor, Broadway and Forty-fourth street, New York, on Sunday, November 14th.

The morning session will be called at 10:30 o'clock and the afternoon session at 2:30 o'clock. Luncheon will be provided for members in attendance.

Successors to the following will be chosen: Officers to serve for one year: President, Louis Marshall; vice-presidents, Cyrus Adler, Julius Rosenwald; treasurer, Isaac W. Bernheim.

Members of the Executive Committee to serve for three years from January 1, 1921: Isaac W. Bernheim, Harry Cutler (deceased), Samuel Dorf, Julius Rosenwald, Oscar S. Straus, Jacob H. Schiff (deceased), Cyrus L. Sulzberger, Mayer Sulzberger.

Successors to the following members are also to be chosen: District II, Levi Rothenberg, Meridian; district V, I. W. Hellman, Jr., San Francisco (deceased); district VI, Emanuel Cohen, Minneapolis (deceased); district VII, Julius Rosenwald, Chicago; district VIII, Samuel E. Rauh, Indianapolis; Louis Horkheimer, Wheeling; district IX, B. L. Levinthal and M. Rosenbaum, Philadelphia; district X, Fulton Brylawski, Washington; Jacob H. Hollander, and Siegmund B. Sonneborn, Baltimore; district XI, Harry Cutler, Providence (deceased); district XIII, Albert Hesseberg, Albany (deceased); Simon Fleischmann, Buffalo.

### Pulpit Topics

HEBREW TABERNACLE, Broadway at 158th street. Edward Lissman, I. Mortimer Bloom, Rabbis. Friday evening, at 8: Dr. Bloom on "The Wandering Jew—Fact and Fiction;" Sabbath morning, at 9:30, on "The Weekly Portion."

B'NAI JESHURUN, 257 West Eighty-eighth street. Rabbi Israel Goldstein. Friday evening, at 8:15, "Parents and Children, Do You Know One Another? Get Acquainted!" Sabbath morning, sermon on "Portion of the Week."

MT. SINAI ANSHE EMETH, 600 West 181st street. Rabbi L. Zinsler. Sabbath morning, "Age Means Reverence."

TEMPLE ISRAEL of Harlem, south corner Ninety-sixth street and Central Park W. Dr. M. H. Harris. Friday evening, "Pilgrim's Landing Tercentenary—Puritan and Jew." Sabbath morning, address by Rabbi Tarshish, of Yonkers.

TEMPLE BETH EL, Fifth avenue and Seventy-sixth street. Rabbis Samuel Schulman and H. G. Enelow. Sabbath morning Dr. Schulman will preach. Sunday morning, at 11: "How Shall the American Jew Face Anti-Semitism?"

TEMPLE MOUNT ZION, 37 West 119th street. Rabbi B. A. Tintner. Friday evening, at 8:00: "Material Tendencies;" Sabbath morning, at 9:30, "Lives."

SRAAREI YEDEK, 23 West 118th street. Sabbath morning, Rev. I. L. Brill on "Can Inter-marriage Be Prevented?"

SINAI OF THE BRONX, Stebbins avenue and East 163rd street. Rabbi Max Reichler. Friday evening, "Who Is Rabbi?"

MT. NEBOH, 150th street and Broadway. Rabbi Aaron Eiseman. Friday evening, "A Study in Crowds;" Sabbath morning, "What Makes a Jew?"

PETACH TIKVAH, Rochester avenue and Lincoln place, Brooklyn. Rev. Dr. R. H. Melamed, Rabbi. Rabbi Jacob B. Grossman, of the Educational Alliance, will preach Friday evening and Sabbath morning.

NINTH STREET TEMPLE, Brooklyn, N. Y. Rabbi M. Friedlander. Friday evening, "Transitional Period."

ATRETH ISRAEL, 323 East Eighty-second street. Rabbi David Davidson. Sabbath morning, "Marriage in the Light of Judaism."

ADATH ISRAEL, 551 East 169th street. Rabbi Norman Salt. Friday evening, "Give Me a Burying Place, That I May Bury My Dead."

TEMPLE EMANU-EL, Fifth avenue and Forty-third street. Sabbath morning, at 10:30, Dr. Silverman on "The Secret of Happiness." (Psalm I.) Sunday, at 11:15, Dr. Silverman on "Is There a Jewish Peril?" An answer to the Protocols and Henry Ford.

Y. M. H. A., 148 East Ninety-second street. Rev. Dr. M. M. Kaplan will preach this Friday evening.

#### Dr. F. de Sola Mendes Retires

Dr. Frederick de Sola Mendes has definitely retired from the pulpit of the West End Synagogue. Dr. Nathan Stern, who has been associate rabbi of the congregation, is now in charge.

Last July Dr. Mendes celebrated his seventieth birthday. Dr. Stern, in a tribute published in THE AMERICAN HEBREW, emphasized Dr. Mendes' lovable character in an article that reflected very creditably on his own.

On Sunday evening, November 7, the Y. M. and Y. W. H. A. of Borough Park will celebrate the third anniversary of the opening of its new building. On that evening also a bronze tablet in honor of the founders of the institution will be dedicated. This tablet will contain the names of the many men and women who gave up so much of their time and money in order that a community center be erected for the people of Borough Park. There will be a banquet for the founders, followed by a musical program and social evening.

November 7 has been designated as Girl Scout Sunday. The Girl Scouts plan to start a campaign for 1,033,400 adult sustaining members at one dollar a year.

**Temple Emanu-El** 5th Avenue and 48rd Street  
 Saturday 10:30 a. m.  
 DR. SILVERMAN on  
 "The Secret of Happiness" (Psalm I)  
 Sunday 11:15  
 DR. SILVERMAN on  
 "Is There a Jewish Peril?" An Answer to  
 the Protocols and Henry Ford  
 DAILY NOON SERVICE 12:30 ALL ARE WELCOME

**Temple Beth-El** 5th Avenue and 76th Street  
 Sabbath Morning Services begin at 10:15  
 DR. SCHULMAN WILL PREACH  
 Opening Discourse on Sunday Morning at 11 A. M.  
 "How Shall the American Jew Face Anti-Semitism?"

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NEW YORK

## Reaction and the Jew

An Editorial in "The Nation" (New York) November 3

A wave of anti-Semitism is once more sweeping the world. The Poles in their nationalistic frenzy are trying to exterminate the three million Jews within their boundaries; the Pan-Germans in the festering powerlessness of their defeat are refurbishing the old weapons of reaction; a virulent British pamphlet, "The Jewish

Peril," has been insinuatingly presented in what passes for the mind of Henry Ford, his paper, the Dearborn *Independent*, which has diluted it in a series of articles; open letters of an anti-Semitic tinge are beginning to appear in our conservative press; public anti-Jewish meetings have been held in the streets of Brooklyn, and clergymen of the hectic and sensational type are at their old game of finding an anti-Christ, and are loudly identifying the godless Bolshevik with the Jew.

The chief responsibility for the revival

of this hoary shame among us in America attaches to Henry Ford. His name, like his car, reaches the common man who reasons that the multi-millionaire mechanic cannot be wholly wrong. Yet it is this latest exploit that, once and for all, confirms and stamps the ethical and intellectual character of the Detroit manufacturer. He pretended to be a pacifist; he fitted out and set sail in a "peace ship." Today he betrays the very spirit of peace and flings another torch into an already blazing world. For beneath every accidental and temporary cause of human discord lurks the most lasting and malignant of all—the blind and bloody hatred of tribe for tribe, race for race, the denial of that universal and purely human solidarity which is the one ultimate hope of peace and civilization among men. Whoever stirs up these ancient and barbarous hatreds of race or creed or color, whoever sets Gentile against Jew, white against black, the races of the West against those of the East, approaches mankind with the kiss of the betrayer and the dagger of the assassin. There can be no compromise, no shadow of wavering on this supreme issue. We are imprisoned upon this little earth; the universal forces are careless of our welfare; earthquakes and storms tumble down our frail shelters and disease gnaws at our perishable bodies. How shall we fight our way out of the darkness if not as brothers? How shall we build a humane civilization if, in the maze of ghastly figments and cruel superstitions, we persecute and wound and darken each other's souls?

The common source of Mr. Ford's propaganda, of the pamphlet "The Jewish Peril," and of "The Cause of World Unrest," published with sinister anonymity by G. P. Putnam's Sons, is an old and absurd forgery that is sufficiently and, we hope, finally exposed by Mr. Lucien Wolf in the London *Spectator*. At every great revolution in human affairs since the days of the Protestant Reformation, this fable of a world-wide Jewish conspiracy against the safety of civilization and the vested interests of the age has been an easy weapon in the hands of the reactionaries. The Puritan Revolution in England was attributed to "Quakers, free-thinkers, and godless Jews," and numerous French writers from 1797 to 1883 sought to father the French Revolution itself on Masonic and Jewish conspiracies. The old forgery known as "The Protocols of the Learned Elders of Zion" was revamped by a Prussian postal clerk who was himself discharged from the service for forgery in 1868. But a Russian edition of his work, attributed to a "Professor Sergyei Nilus," was used as a pogrom weapon during the Russian Revolution of 1905 and a French version of the latter was published in 1911. It is the work of this entirely mythical Nilus which forms the immediate basis for "The Jewish Peril," the articles in Mr. Ford's paper, and the more recent "The Cause of World Unrest."

The motive for the emergence of these old forgeries and slanders at this moment in history is clear enough. The industrial revolution of today is attributed to Jewish conspirators precisely as was the Puritan Revolution in England, the French Revolution, and the Russian Revolution of 1905. The technique of reaction, whether economic or political, has not changed with the ages. Its essence has always been to divert the attention of the masses from real to fancied dangers, and to blind them to their true interests by playing upon their superstitious fears and their tribal prejudices. The Czars veiled their iniquities by staging pogroms; the Polish imperialists seek to stifle the consciousness of typhus, hunger, and needless warfare by setting the people against their Jewish compatriots; international finance having sown the wind and reaped the whirlwind, finds it easy and useful to point to Eisner, Trotsky, and even to Morris Hillquit, not as to thinkers and revolutionaries, but as to members of a conspiracy undertaken by an alien, dangerous, and mysterious folk.

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## "The Francis Circle"

By One of the Members

On the afternoon of August 12 there assembled a group of women at the residence of Rev. Frederick DeSota Mendes, at Pelham, N. Y., having in mind a desire to engage in some kind of industrial work as a means whereby they could, in a small way, perpetuate that beautiful influence and gracious memory of our beloved "Mother in Israel" Frances Cohen, who had so recently gone to her eternal sleep after almost a century of a life made beautiful through noble sacrifices in order that she might lift the fallen, nurse the sick and clothe the poor.

The name of the club, after its inception was adopted, since it was agreeable to all present, will be known as the "Frances Circle"

It was decided that material be bought and garments sewed for the maternity ward of the Sydenham Hospital, one of the many charities that was especially dear to the heart of our dear friend, as this institution is greatly in need of assistance at this time.

The presiding officers elected for the year was Mrs. Leopold Keiffer. Mrs. F. De Sota Mendez is treasurer.

The response to this work has been very unusual, especially from New Rochelle and New York City.

The meetings are held always at the residence of Mrs. Mendes, whose delightful hospitality is known, not alone in New York City, but to other sections as well.

### Local Reform Rabbis Meet

The Association of Reform Rabbis of New York and vicinity will hold its first meeting of the season on Tuesday, November 9, at Cafe Boulevard, at 12:30 o'clock.

Under the auspices of the association, religious school teachers have met in conferences. The members took an active part in the controversy between Rabbi Maxwell Silver and his congregation, recommending the rabbi's reinstatement. Plans for the participation of Jews in the erection of Victory Hall will be discussed at the meeting on November 9.

The association, organized in February, 1920, has the following purposes:

- (a) Strengthen the fraternal relations among its members, and
- (b) Promote co-operation among reform congregations.
- (c) Improve and unify the work of Jewish religious schools and provide for such co-operation as shall raise the standard of teaching in the schools.
- (d) Create agencies to reach the Jews who are unaffiliated with the synagogue and promote the observance of Judaism in the home.
- (e) Co-operate with organizations of social service and do such other work as from time to time may seem advisable.

### Congregation Adath Israel Organizes Men's Club

The initial conference held at Rabbi Norman Salit's home on October 14 for the purpose of forming a Men's Club of Temple Adath Israel had its sequel in a well attended and most enthusiastic meeting, which took place at the Vestry Rooms of the Congregation on Thursday evening, October 28.

It will be the purpose of this newest of Adath Israel's organizations to aid the Congregation by taking active charge of the extra-religious activities of the synagogue. An extensive social program has been provided, which will include the hearing of various men of prominence in the city's life at open meetings held under the auspices of the club.

Officers and the executive committee of the club were elected as follows: Louis Bondy, president; Henry L. Pillar, vice-president; Harry Rosenberg, treasurer; Abraham E. Manne, secretary. Members of the executive committee: Rev. Dr. Norman Salit, B. Albert, E. M. Kahn, A. Miller, I. Rosenbaum, M. Schoen, J. D. Tobias and S. Weintraub.

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### New York City

The Ladies' Hebrew Benevolent Society of Brooklyn celebrated its golden jubilee on Wednesday evening, October 27, at the Hotel Astor.

Beginning Friday evening, November 12, Congregation Shaarei Zedek, 23 West 118th street, will inaugurate Friday evening lectures on Jewish and kindred subjects. Besides the Rev. I. L. Bril, the rabbi of the congregation, prominent laymen will be the speakers.

Rabbi Louis I. Newman, of the Bronx Free Synagogue, has returned to New York after a tour of several New England universities. Rabbi Newman, among others, spoke at Harvard Simmons and Massachusetts State College on the theme: "The Jew as Radical, Conservative and Liberal."

Services in honor of the late Jacob H. Schiff will be held by the Emanu-El Brotherhood at the Hebrew Technical School for Girls, Fifteenth street and Second avenue, Friday evening, November 5, at 8:30. The speakers will be Dr. Joseph Silverman and Mr. Irving Baron.

A local committee of one hundred, including representatives from all reform congregations of the city, is now being formed to aid the Union of American Hebrew Congregations in its efforts to raise \$3,500,000 for its ten-year extension program, according to plans adopted at a meeting of prominent laymen and rabbis held at the Hotel Astor last week.

Resolutions on the death of the late Jacob H. Schiff, the anti-Semitic attacks by Henry Ford, and the Polish pogroms, were unanimously adopted by the New York City Posts of the Hebrew Veterans of the Wars of the Republic at the Ninth Regiment Armory last Saturday. Several thousand persons were present. The resolutions were submitted by Commissioner Maurice Simmons, past commander-in-chief of the United Spanish War Veterans.

Stuyvesant Neighborhood House (Hebrew Technical School Building) is looking for vocal, orchestral and dramatic ability from the East Side boys and girls. It presents a very real opportunity for study under professional leadership at practically no expense and will welcome additional members to orchestra, dramatic club or operatic society. Registration may be made any evening at the office, Ninth street and Stuyvesant street, between Second and Third avenues.

Rabbi Wolfe Macht was selected to deliver the oration at the Roosevelt Memorial at the High School auditorium in Waco, Texas. Rabbi Macht stressed Col. Roosevelt's humanity.

### Jottings

Messrs. David Yellin, Kalvarisky and Ben Zwi are the three Jews appointed by the high commissioner on the Advisory Council of Ten from all sections of Palestine.

A committee of four, including Messrs. Ben Yehuda and Yellin, will have the naming of Jerusalem streets, according to a decision of the Pro-Jerusalem Society. Guide posts, giving the name of the street in three languages, will be put on each corner.

A new course of Monday Morning Lectures will be begun by Dr. H. G. Enelow at Temple Emanu-El on November 8 at 11 o'clock sharp. The general subject matter of the series will be "The Shorter Books of the Bible." The lecture next Monday is on "Size and Significance in Books."

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# Ford's Attack Against Jews Unfair

By Martin H Glynn

Former Governor of New York; Editor and  
Publisher of the Albany (N. Y.) Times-Union

PRINTED AS A SIGNED EDITORIAL IN THE TIMES-UNION, OCTOBER 22

Surprise, indignation, denunciation have followed the publication in Henry Ford's *Dearborn Independent* of a series of articles on "The World's Foremost Problem: The International Jew." Characterized by Rabbi Wise as a "direct libel against the Jewish people," branded by Congressman Goldfogle as "slandorous utterances upon the Jewish people \* \* \* so shameful and outrageous that they ought to be denounced by every decent man and woman in America, Jew or Christian," and declared by Judge Rosalsky to be the work of "a madman who is a menace to American institutions," these articles merit and should receive the condemnation of everyone who believes in the principles of eternal justice and fair play. "Such attacks," continues Congressman Goldfogle, "serve to create base bitterness and cruel prejudice and are aids to the vile

growth of anti-Semitism, especially at this time when the world is trying to bring about peace among all peoples. Such attacks help to encourage the bigots and fanatics who are guilty of outrages upon the Jews abroad."

That there should appear in this noble land of freedom—this land which holds aloft the torch of human liberty whose resplendent rays penetrate the darkest recesses in the furthest parts of the earth, giving comfort and cheer to the oppressed and downtrodden and guiding humanity to an existence of tranquility, equal opportunity and happiness—that there should appear that which could even be construed as an attack upon any race is almost unbelievable. And that such an attack could be directed against a people who have taken such a prominent part in the activities of

the ages; who have proven their sterling worth through the centuries; who have surmounted seemingly unpassable obstacles, overcome almost unconquerable opposition, and have arisen serene and brilliant as the evening star after the turmoil of the storm; who have given to the world some of its brightest intellects and most noble personages, and who have taken such a prominent part in every field of activity in this country, is absolutely incomprehensible. An attack upon the Jews has no place in this age of enlightenment and, at the hands of any publication identified with America, is an outrage against the institutions and spirit of this country. It is a waft of foul atmosphere from the dark ages whose odor is nauseating to the nostrils of every fair-minded man and woman in the land. He who attacks the Jews and places upon their shoulders responsibility for any of the adverse conditions that now prevail in the world not only makes himself ridiculous but subjects himself to the scorn and condemnation of everyone with a normal sense of justice.

An attack upon the Jews is a relapse into a condition of mind thought to have disappeared forever from the enlightened nations of the earth. It is a fall from the upward and onward march of progress back into the valley of indefensible intolerance. It is a reincarnation of a diabolical spirit antagonistic to equality of rights, to the obliteration of class barriers, to the brotherhood of the races and to all of those noble impulses by which humanity has been drawn closer and the world made a brighter and better place in which to live.

"The history of the Jews is beautiful," says Heine, but it is a history of sorrow and suffering and of injustice and persecution. It is a history of many gloomy centuries in which the nobility of character of this wonderful people shines forth as one of the most precious possessions of earth. It is a history full of brilliant achievements under the most adverse conditions, or survival when every effort was made by the narrow and the cruel to crush them out. As Lord Beaconsfield has said:

"Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale; a curious system of degrading customs and debasing laws which would have broken the heart of another people, have been tried in vain. The Jews, after all this havoc, probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands and prospering in most."

And the American who raises his voice or wields his pen in the pursuit of that which would injure the Jews or increase their burdens in any part of the world would be but exhibiting a spirit of the basest ingratitude for a people who have exercised a potent influence and have been identified with all that is comprehended by the term American for the past four hundred years.

[Here follows a summary of the part which men and women of the Jewish race have taken in the discovery, the settlement and the life of the new world.]

To America the Jew has proven to be one of the most patriotic, the most sturdy and the most loyal of her children. He has upheld her ideals, he has sustained her institutions, he has given his blood and his life that she might be preserved. He has taken a foremost position in her national life. He has proven himself to be among the most stalwart of her citizens. He has been among the most generous of her citizens pouring forth most copiously his treasure for every public enterprise and every philanthropy for which the public has been called upon for aid. He has been one of the most staunch supporters of the Government in the crises through which it has passed and has aided to the extent of millions of dollars people not only of his own race but suffering humanity in every war stricken country of the world.

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hurled against the Jews, will in no way injure their standing or detract from the high position which they occupy. They may well view this attack in the same light with which Edmund Burke saw when he declared:

*"He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper."*

And so attacks upon the Jews only serve to call the attention of the world anew to the sterling qualities of that race, to the great contributions it has made to civilization and the progress of the world, and to the exalted place which it occupies among the peoples of the earth.

The man who wrote these vitriolic screeds against the Jews for Henry Ford's weekly would have refrained from his folly if he only had acted on the wisdom of that wise old owl, Edmund Burke, who once said:

*"I do not know the method of drawing up an indictment against a whole people; I cannot insult and ridicule the feelings of millions of my fellow creatures. \* \* \* I really think that for wise men this is not judicious; for sober men, not decent; for minds tinctured with humanity, not mild and merciful."*

In conformity with the new Army Reorganization Law providing for 240 chaplains, or one to each 1,200 officers and men, the War Department on September 27 announced the selection and appointment of 89 new chaplains for the Regular Army, out of 300 applicants who had served as officers throughout the war. There will be no chaplains representing the Christian Scientist, New Thought, Jewish, Spiritualist, or Mormon sects.

## Lectures and Readings

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well-known poet and short-story writer. Mr. Lieberman has a few open Saturday evenings, Sunday afternoons and Sunday evenings available for the following lectures and readings:

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## Book Reviews

**MOUNTAIN**, By Clement Wood. E. P. Dutton & Co.

In "Mountain," Clement Wood has tried to draw an imposing and portentous picture of nature, and of the human drama that unfolds about the mountain. The story traces the childhood of the hero, Pelham Judson, from the time he comes to the mountain to live, through his college days and early manhood when, having joined the Socialist miners, he fights with them against his father who represents the capitalistic owners of the mountain. There is a story of the long and bitter labor-war that is told in interesting enough fashion, and with forceful characterization of the white and especially of the negro laborer.

But why he asks us to take such a cad as Pelham for a hero is hard to understand. Perhaps the author feels that the reading

public has evolved beyond the conventional hero; certainly here is an unusual one. Pelham takes up with a stiff, prim, serious-minded reformer, Jane Landerdale. She is the *ex machina* who plans and encourages his opposition to his father and the capitalist forces. But his deep devotion to the cause of labor doesn't prevent him from deserting the strikers in the midst of a crisis to go off on his honeymoon. Nor does a mere trifle like his marriage to Jane prevent Pelham, in less than a month after the wedding, from having an affair with another woman. He storms about, when Jane discovers him, ranting extravagantly of free love, and after she leaves him, Pelham very promptly utilizes their charming bridal nest for the scene of his amours with the other woman. A trifle sordid for a hero, isn't it, especially as Jane is finally

reconciled to his behavior and returns home to the bridal nest, reserving the "right to act as he did, if she wished to."

If Clement Wood would be content to be natural and not try to strike attitudes, perhaps his story would be less disappointing. His Bolshevick leanings, too, do not strengthen the book. The strikers and their leaders who exploit them, with whom the author wants us to have all sympathy, are by no means more imposingly righteous than their capitalistic oppressors. After all, this is hardly the day when the gentle reader will long tolerate a hero who insists on International Socialism and calls Rosa Luxembourg and Karl Liebknecht "international heroes." We've seen a bit too much of that in action. Besides, Pelham Judson already has enough attributes in his disfavor to make us glad to bid him farewell long before the end of 355 pages.

**CALIBAN**, by W. L. GEORGE, Harper & Brothers.

In the first place, this is a well-written book; secondly, it is interesting for its subject matter, even though the all-necessary love interest is somewhat subdued. The story deals primarily with a journalist, a vigorous, dominant being driven by some unknown desire, which he himself considers an urge for power. The triumphant tale of his life is told from callow boyhood through a hectic, busy youth to the disappointment that almost breaks him at the height of his career. When Janet Willoughby refuses to marry Richard Bulmer the Government is almost his toy and millions accept the dictates of his chain of magazines as gospel truth. The papers he runs are his only interests until he meets Janet Willoughby. The woman he married is little or nothing in his estimation and his two sisters are but shadows. Yet in being master he is slave-bound and shackled by the public whose creeds he creates and he meets his ruin when he attempts to apply the methods that brought about his success to the woman he really loves. A powerful, compelling story is this, depicting the moods not so much of a journalist as of the modern conqueror becoming daily more and more familiar in the financial, industrial and political fields of our modern literature. The psychology of the man is good, but the professional newspaper man would be likely to be skeptical of the technical knowledge of Bulmer, who never was a reporter or genuinely an editor. One must take his journalism on the say so of an author, after being told that first he ran a school magazine, then a debating society journal and finally launched a professional paper—never a line about copy-writing or "make-up." Discounting this the story is gripping, the characterization excellent and very little fault can be found with Mr. George's verbiage. —W. J.

### BOOKS RECEIVED

"Jew and Gentile," by Prof. Gotthard Deutsch. Stratford Company.  
 "Poland and the Minority Races," by Arthur L. Goodhart. Brentano.  
 "Phyllis May and Her Dollies," by Hazel Druker.  
 "The Junior Cook Book," by Clara Ingram Judson.  
 "Boy Scouts on the Trail," by Garth.  
 "Fourth Down," by Ralph Henry Barbour.  
 "The Inevitable," by Louis Couperus.  
 "The Vacation of the Kelwyns," by Wm. Dean Howells.  
 "Epstein," by Bernard Van Dieren. John Lane Company.  
 "Woman Triumphant," by V. Blasco Ibanez. Dutton.  
 "The Cause of the Word Unrest," introduction by editor of the London *Morning Post*. Putnam.  
 "Life," by John Bojer. Moffat, Yard & Co.  
 "Mitch Miller," by Edgar Lee Masters. Macmillan.  
 "Adventures and Enthusiasms," by E. V. Lucas. Doran.  
 "Lucinda," by Anthony Hope. Appleton.  
 "Morale," by G. Stanley Hall. Appleton.



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THE past week was one of more social activities and gaieties than any other week since the summer season closed officially. The many balls of the season, weddings and the excitement attendant upon the presidential election brought the majority of society folk to town, although many are keeping their country houses open until late in November. If the weather continues mild, the lure of the country may keep scores of families out of town until December.

An international marriage of importance, which will take place in England about the middle of December, will be that of Miss Eleanor May Guggenheim, eldest daughter of Mr. and Mrs. S. R. Guggenheim, of New York, and Viscount Stuart, M. C. Miss Guggenheim was born twenty-four years ago and was educated in England. For about ten years she traveled extensively abroad, spending much of her time in Italy, accompanied by a teacher in art. Her father is the fourth of five brothers, partners in the firm of Guggenheim Brothers, which directs the mining operations of the American Smelting & Refining interests. Mr. and Mrs. Guggenheim are identified with philanthropies throughout the country, but more prominently with the Montefiore Home and the Brightside Day Nursery.

An especially attractive musicale will be given at the first open meeting of the Harlem Forum, which will take place at Wadleigh High School, 115th street and Seventh avenue, on Sunday evening. Dr. Henry Keller will deliver the opening address.

Miss Jeanette Miriam Goldberg has re-

turned to Philadelphia from a tour through New York, Connecticut and Indiana in the interest of the Jewish Chautauqua Society, and has again left for another tour through Michigan, Ohio and Pennsylvania.

On November 29 the marriage of Miss Hortense S. Fuld, of Paterson, N. J., and Assistant United States District Attorney Samuel I. Kessler, of Newark, will be celebrated at the Barnert Memorial Temple in Paterson. Miss Fuld is the daughter of Mr. and Mrs. Moses I. Fuld.

Announcement is made by Mr. and Mrs. Charles J. Fishel, of 640 Riverside Drive, of the engagement of their daughter, Miss Blanche Florence Fishel, to Mr. Milton Gilbert Jelenko.

On Sunday afternoon a reception will be held at the Hotel Commodore on the occasion of the betrothal of Miss Lillian Brodsky, daughter of Mr. and Mrs. George Brodsky, to Mr. Eugene Jellineck.

Mrs. Gertrude Weiler, of 317 West Ninety-ninth street, has announced the engagement of her daughter, Miss Beatrice Weiler, to Mr. Joseph E. Moyses, son of Mr. and Mrs. Emanuel Moyses, of 324 West 100th street. A reception will be held on Sunday afternoon, the 14th, at the Hotel Ashton.

At a reception at the Hotel Astor on Sunday evening, October 31, Mr. and Mrs. Herman Isaacs announced the engagement of their daughter, Miss Edna Isaacs, to Mr. Harold G. Stecker.

On Sunday, October 24, the marriage of Miss Irene Schmidt, daughter of Mr. and Mrs. Henry Schmidt, of 66 Fort Washington avenue, to Mr. Jacob E. Sterling, took place, the Rev. Dr. Aaron Eisemann officiating.

Open house was held on Tuesday evening for election returns at the Woodmere Golf Club. Most of the men and women of the Rockaway Peninsula, who are members, attended, bringing guests with them. There was a buffet luncheon and dancing.

The marriage of Miss Estelle Kohn, daughter of Mr. and Mrs. Edmund Kohn, of 542 West 112th street, and Mr. Herbert D. Weil, was celebrated on Tuesday, October 26.

Mr. and Mrs. Edwin Goodman, of 2 West Eighty-sixth street, have announced the engagement of their daughter, Miss Mildred Goodman, to Mr. David Meyer, son of Mr. and Mrs. Isaac H. Meyer, of the same address.

Mrs. David Hirsh is the guest of her sister, Mrs. Henry Fechimer, of Detroit, Michigan.

Mr. and Mrs. Morris Dannenbaum are now at their Philadelphia home after spending the summer in Chelsea, N. J.

The Woman's Progress Club will hold its first meeting of the season at the home of Mrs. Alexander Cahn, 276 Central Park West, on Saturday afternoon.

The Emanuel Sisterhood held its semi-monthly meeting of the season at the home, 318 East Eighty-second street.



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**Society and Its Doings**

On Wednesday, October 20th, Mr. and Mrs. Max Goldsmith, of Hartsdale, N. Y., celebrated the tenth anniversary of their marriage with a dinner and entertainment for fifty guests. Mrs. Goldsmith is the daughter of Mr. and Mrs. Daniel P. Hays, of Pleasantville.

Another anniversary was that celebrated by Mr. and Mrs. Richard Goodman Davis, of 200 Riverside Drive, on Saturday, October 16th, on the occasion of their twentieth year of marriage.

Mr. and Mrs. Joseph M. Rosenbaum of 1080 East Eighteenth street, Flatbush, have announced the engagement of their sister, Miss Rose Rosenbaum, to Mr. Daniel Filer, of Brooklyn.

Mrs. Jennie Shipley, the Jewish woman probation officer of the Brooklyn Children's Court, is leaving for Buffalo, to attend the State Probation Officer's convention.

The seventieth birthday of Mr. Joseph Steckler, of Breezy Point, Far Rockaway, was celebrated with a family reunion and dinner at the Inwood Country Club last Sunday.

A series of luncheons is being given by Mrs. Edwin Sommerich, president, and the members of the Board of the Children's Haven, in the interest of the new building which is in course of erection for their institution.

On November 22 the Parents' Association of the Free Synagogue of the Bronx will give a theater party for its members and friends.

The Women's Auxiliary of Temple Israel of Far Rockaway will hold its annual luncheon at the Inwood Country Club, Inwood, Long Island, Wednesday afternoon, November 10.

Mr. Albert D. Lasker, of Chicago, was a recent visitor in New York. Other Chicagoans in this city were Mrs. Charles Kaplan, Mr. and Mrs. D. Moog, Mr. and Mrs. Philip Herbert Goodhart.

Mr. Monroe Thalheimer, of Louisville, Ky., was the guest of friends in this city last week.

Mr. Joseph Siegel, of Detroit, is at present visiting New York City. Mr. and Mrs. J. Horwitz, also of Detroit, are spending some time in this city.

Mr. and Mrs. Arthur Geers, of Woodmere, L. I., are returning from French Lick Springs, Indiana.

Mrs. Samuel Fuldheim and Mrs. Theodore Felber, both of Cleveland, were recently visitors in New York.

Mr. and Mrs. Joseph Pittel, whose marriage was celebrated several weeks ago, have returned from a honeymoon to the New England States and Canada.

Mrs. H. Lazarus and daughter, of this city, have returned from Vancouver, where they visited their sister, Mrs. Moe Michaelson.

Mr. Morris Strassman, of 1064 Tinton avenue, this city, sailed on Saturday last on the *S. S. Olympic*, to be gone abroad for several months.

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**Society and Its Doings**

Announcement is made, in Kingston, N. Y., of the engagement of Dr. and Mrs. Bernard M. Kaplan's daughter, Miss Naomi Kaplan, to Louis R. Raphael, a prominent young business man of New Britain, Conn. Miss Kaplan is highly accomplished, being a splendid musician and a graceful performer of Greek dancing, having been a student for several years at the well known Chalif School for Aesthetic Dancing in New York. Miss Kaplan had several tempting offers to go on the stage. Mr. Raphael is the proprietor of the largest department store in New Britain. Miss Kaplan has just returned to her parents' home, after spending a month in New York City as the guest of her sister, Mrs. M. Dayan Mosessohn.

A tea for the benefit of the Junior League of Pleasantville is to be given tomorrow at the home of Miss Ruth Aronson, 21 East Eighty-second street.

A meeting of the New York Ladies' Auxiliary of the Jewish Consumptive Society of Denver, Colo., will take place on Monday, November 8th, at the Young Women's Hebrew Association, 31 West 110th street. The Chairman, Mrs. Louis Bloch, will preside.

On Monday afternoon, the 8th, the Sisterhood of Tremont Temple, Grand Concourse, will welcome its friends at an open social meeting in the Temple Vestry Rooms.

Mr. and Mrs. Louis Schwarz, of 122 Summit avenue, Mount Vernon, have announced the engagement of their daughter, Miss Martha Schwarz, to Captain Edward F. Weiskopf, son of Mr. and Mrs. S. C. Weiskopf.

Miss Natalie E. Stirn, daughter of Mr. and Mrs. Louis A. Stirn, was married to Arthur Benbow Elliman, son of the late Arthur Benbow Elliman and Mrs. Elliman, on Saturday afternoon at the home of the bride's parents on Grymes Hill, S. I. Miss Lucille Stirn, sister of the bride, was maid of honor, and the bridesmaids were the Misses Marian Elliman and Rosalind Coates of Minneapolis. John Benbow Elliman served as his brother's best man, and the ushers were Ferdinand R. Stirn and Stephen R. Davenport of Staten Island.

Twenty-five film celebrities were the guests of Mr. Marcus Loew at the Hotel Claridge on Friday evening, October 29th.

The Young Men's and Young Women's Hebrew Association, of Brownsville, N. Y., will hold its Eighth Annual Monster Ball on Saturday evening, November 27th, at the Thirteenth Regiment Armory in Brooklyn.

Mr. Sol. B. Solomon, of the Manhattan Square Hotel, recently celebrated his seventy-ninth birthday at the residence of his nieces, the Misses Drucker, of 808 West End avenue.

Mr. and Mrs. Edward S. Naumburg have announced the engagement of their daughter, Miss Eleanor Naumburg, to Mr. Elliott M. Sanger, son of Mr. and Mrs. Isaac S. Sanger, of 905 West End avenue. Mr. Sanger was graduated from the School of Journalism, Columbia University, in 1917. During the war he served as an ensign in the navy.



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# Jacob H. Schiff and the Red Cross

By Helen F. Draper

Vice Chairman New York County Chapter, American Red Cross

WRITTEN FOR THE AMERICAN HEBREW IN CONNECTION WITH THE RED CROSS HONOR ROLL DRIVE FROM ARMISTICE DAY TO THANKSGIVING DAY

When the American Red Cross was re-organized in 1905 and the New York State Branch, so-called, was formed, Jacob H. Schiff was appointed treasurer of that division of the national society. This did not mean that he looked after the funds of a single concern. As the State Branches were constituted, they were responsible to national headquarters, and each sub-division of a State as it was formed, became responsible to the State headquarters. Jacob H. Schiff then accepted a position which was not only onerous in itself, but grew steadily more so, as the State organization

was built up. And New York State was not slow in developing in every town and city of importance, local Red Cross agencies which piled a burden of intricate detail upon Jacob Schiff's shoulders.

In 1906 the New York County Sub-Division of the State Branch was formed and Mr. Schiff by the natural sequence of events became its treasurer. It is impossible to describe in a single sentence, or even paragraph, the minutiae of detail such a position involved, the careful recording of membership dues and subscriptions, the reports and financial statements which are inevitable

accompaniments to such a responsibility, but which were gladly undertaken and willingly carried by this great financier for years, in addition to all his other burdens.

With all the detail of the routine job must be reckoned the extra detail of caring for Emergency Relief Funds. The New York State Branch and the New York County Sub-Division did their share nobly in meeting the calls for help which went out from National Red Cross headquarters all over the country at the time of the San Francisco fire, the Italian earthquake, the Ohio floods, the Titanic disaster, and the various other disasters since then.

In 1910 the State Branches were abolished and State Boards were formed, which functioned only in these cases of emergency. The Governor of the State, ex-officio, was chairman of the board, and Mr. Schiff continued as treasurer. The local divisions now were termed chapters and were made responsible directly to the national headquarters in Washington. Mr. Schiff still remained treasurer of the New York County Chapter

This change seems only one of terms. As a matter of fact, it was considerably more. The distinction between the two organizations was sharply drawn, and funds sent the Red Cross from all over the State as well as funds sent in from New York County for emergency relief purposes had to be carefully separated.

In 1906 Mr Schiff was decorated by the Japanese Government for his work in helping to raise emergency relief funds to meet the Japanese famine of that year. Returning from Japan that autumn, he was the

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chief speaker at the second annual meeting of the chapter.

Perhaps it should be stated here that never throughout the entire fourteen years of his stewardship did Mr. Schiff fail to attend the meetings of the chapter executive committee, of which he was ex-officio a member. He sometimes was obliged to come late, but he always was present. Absenteeism was foreign to his nature. The writer as a member of the executive committee frequently had occasion to consult him and never found him too busy or pre-occupied to give her at once the requested interview and his entire attention.

With the war period still greater responsibilities were laid upon Mr. Schiff. Large expenses were constantly being incurred by the New York County Chapter, which, according to routine, had to be forwarded to Washington for approval before checks could be made out. To insure speed and efficiency Mr. Schiff was made assistant treasurer of the National Red Cross, and continued to serve in this capacity throughout the war, resigning only in July, 1919,

on the ground of advancing years and failing strength.

"Your moral support and great kindness, your wise counsel . . . have given you a unique place among those who will always stand as our special benefactors," wrote the secretary of the chapter to Mr. Schiff at this time.

"The committee appreciates your reasons for desiring to terminate your service as treasurer of the chapter, and with very deep regret and sincere expression of thanks for your aid and never-failing support accepts your resignation."

So far only Mr. Schiff's contribution to the routine activities of the chapter have been recited. His contributions of a special character make an imposing total.

In 1913 Mr. Schiff made a contribution of \$100,000 to the National Red Cross to be used for the Town and Country Nursing Service. In 1915 he made another contribution of \$5,000 to be used to make it possible for nurses to take special courses in rural nursing to fit them for the Town and Country Nursing Service.

For the war fund drives of 1917 and 1918, not only by personal gifts, but by solicitation of friends and using his personal influence effectively in other quarters, Mr. Schiff raised more than three millions of dollars.

For the organization of the New York County Base Hospital Units alone Mr. Schiff contributed \$10,000.

All these statements have significance coming at a time when the American Red Cross and the New York County Chapter are about to launch a drive for memberships, and incidentally the funds which will enable them to continue aggressively the program of usefulness for humanity which they have adopted as peace time effort.

Armistice Day, November 11th, the appeal for memberships begins, to continue until November 25th. The Red Cross is asking for membership dues to continue carrying out its obligation to the disabled soldiers, sailors and marines whom it promised to "see through." The Public Health Nursing Service, in which Mr. Schiff was keenly interested, and which is now expected to make great strides, is asking for your membership dues. Now, just as much as during the war, membership in the American Red Cross is a patriotic duty.

Scouting and the Jewish Boy

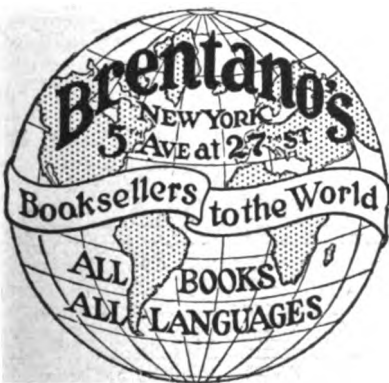
By Rabbi David Alexander

Time and again I have had occasion to speak in the highest terms about Scouting. I have done so because its ideals and purposes appealed to me and because I saw what an influence for good it exercised in the lives of its members. As a teacher of Judaism this organization has won my hearty support because of its liberal religious platform, its insistence upon the ethical motive, its emphasis upon the duties of patriotism for life's enlargement and enrichment. I regard the Boy Scout movement as a characted-building agency and one that supplements the education the adolescent boy receives in the public and religious schools.

Naturally a movement of this character is just as necessary for the all-around development of the Jewish boy as it is for the boys of other religious beliefs. Like them he, displays the same elements of strength and of weakness. Like them, he experiences the same difficulty in understanding himself and in adjusting himself to his environment. Like them, he is stirred by the same emotions and animated by the same ambitions. Therefore, he requires, as they do, sound counsel and sure guidance during the period of storm and stress. Yet, in one respect he differs from other boys. He is the product of generations of those who lived in towns and cities, for his ancestors were, for centuries, prohibited by legislation, not of their own making, from tilling the soil and thus getting close to nature. To these boys the Boy Scout movement has proved a blessing.

For the Jewish boy who through unfortunate circumstances is compelled to reside in the congested districts of our cities this movement can do a world of good. This boy, deprived of the surroundings that make it easier to live the normal life, will be helped wonderfully by membership in the Boy Scout organization. His leisure time will not be spent on the streets. He will make excursions into the country. His group-consciousness will be wisely trained. His whole being will be given an opportunity to expand and he will become a credit to his religion and an honor to his country. The Boy Scout organization will aid him in playing well his part in the drama of democracy.

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## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
- (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.

We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school.

We shall be pleased to reply to readers' questions, either by mail or in this column.

Why should Jewish boys belong to the Boy Scout movement? Read our editorial on the subject.

Why did the Pilgrim Fathers choose the Jewish Bible as a basis for their policies? How do you account for the fact that they rejected a king?

What are the Jewish traits brought out in the first installment of "Hook and All"? If we may hint, the next installment, to appear next week, is quite exciting.

Two hundred Jewish delegates from all parts of Palestine met on October 7 to organize all Jewish institutions and immigration. Orthodox elements as well as moderates did not attend.

**PROMINENT** Rabbi, forceful orator, successful organizer, well-known scholar, 43 years old, at present in charge of a large congregation in the South, would consider change of pulpit. Only conservative or modern orthodox congregation desired. ADDRESS Box 9/, AMERICAN HEBREW.

What was the idea of Theodore Roosevelt that we boost in this number? Give your opinion of it.

Summarize, briefly, the arguments used by Former Governor Martin H. Glynn in calling Henry Ford's attack unfair.

Criticize the editorial reprinted from *The Nation*, on "Reaction and the Jew."

### Passport Terms Extended by Polish Government

Owing to the efforts of the European Commission of the Hebrew Sheltering and Immigrant Aid Society of America, a great number of Jewish immigrants from Lublin, Bialystok and other cities in Poland who were about to be sent from Warsaw back to their homes, received permission to remain in the Polish capital until the formalities attending the visa of their passports are complied with.

The stay of most of these emigrants exceeded the terms of their passports, while some of them had no passports at all.

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**MEN AND WOMEN TO GO ABROAD:** Wanted immediately a number of competent men and women to go to Europe for Jewish organizations. Applicants must be United States Citizens, of unquestionable moral character and standing. Besides English, must also be able to read, write and speak Yiddish; a knowledge of other European languages desirable, but not essential. Box 95, AMERICAN HEBREW.

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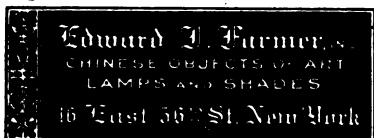
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The Jewish community of Lehighton, Pa., has called upon the Union of American Hebrew Congregations for aid in the establishment of a synagogue, according to a letter received by Mr. Manny Strauss, chairman of the Advisory Committee from Mr. L. C. Gruneberg of the Pennsylvania city. One-half million dollars of the \$3,500,000 fund which is now being raised will be set aside for a building loan fund for synagogue construction. This money will be lent without interest to small congregations like the one in Lehighton to enable them to erect or expand synagogue buildings. This fund will, it is believed, make possible greater interest in traditional Judaism through larger synagogue facilities.



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# The American Hebrew

*and Jewish Messenger*

THE NATIONAL JEWISH WEEKLY

FORTY-FIRST YEAR

*Edited by* ISAAC LANDMAN

NOVEMBER 12, 1920

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A CHALLENGE  
to  
HENRY FORD

# *Furs—Nothing But Furs Suffice!*

When the first biting wind grazes the cheek and the tang of Winter fills the air there is only one thing a woman really wants—beautiful Furs.

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# The AMERICAN HEBREW

and Jewish Messenger

Vol. 107 THE NATIONAL JEWISH WEEKLY No. 26

Copyright, 1920, by THE AMERICAN HEBREW PUBLISHING COMPANY

Friday, November 12, 1920—Kislev 1, 5681

## The American Hebrew Challenges Henry Ford

**T**HE time for equivocating has passed. Effective action must be taken to put an end to anti-Semitism in America.

The only head that has lifted itself high enough to attract real attention is that of Mr. Henry Ford, of Detroit.

The American Hebrew places before the Jews of America a definite plan to counteract the baneful effects of Mr. Ford's anti-Jewish propaganda and to reveal its source.

It takes the form of a challenge—a challenge which, if accepted, will prove conclusively that Mr. Ford's statements are patently untrue—probably vicious, malicious, if not criminal.

Turn over this page. See the concrete way in which it is suggested that Mr. Ford be called to account.

Every Jew in the world knows that the assertion of a world-wide Jewish conspiracy of any kind against any nation is a damnable lie invented by the anti-Semites. It is our belief that the disinterested investigation we suggest and the wide publication of the findings, will nail this lie for all time. If we fight in the Court of American Public Opinion we are assured of fair play, a square deal and an honest verdict.

If you feel that this is the proper way to combat Mr. Ford and those who have imposed upon his trusting soul, if you desire to furnish the wherewithal to put this plan into effect, in the event that Mr. Ford accepts the challenge, please fill out the coupon on this page, stating the sum you are willing to subscribe to defray the costs of publishing this challenge in leading newspapers throughout the United States and for engaging the investigators. About \$75,000 will be required. (*Send no money now.*)

### CHALLENGE TO HENRY FORD

To the American Hebrew,  
31 East 27th Street,  
New York City.

I am heartily in favor of the plan suggested in The American Hebrew (issue of November 12th, 1920) which has for its purpose challenging Mr. Henry Ford to prove his assertions regarding the alleged International Jewish Conspiracy.

I will, if called upon, subscribe the sum of \$ . . . . ., to be used in the furtherance of this plan.

Signed \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

(SEND NO MONEY NOW.)

# A CHALLENGE to HENRY FORD

## YOU ALLEGE

*that there exists a conspiracy "to establish a Jewish imperialism over the world."*

## YOU STATE

*that "if such a program of world imperialism exists today, it must exist with the cognizance and active support of certain individuals, and these individuals must have somewhere an official head."*

## YOU ASSUME

*that your allegations and statements are true and all the articles that have appeared in your publication have been based on those assumptions.*

*American Jews have no knowledge of such a conspiracy—are entirely out of sympathy with such a cause—would oppose it with every means at their command.*

*If you can prove your assertions, the Jews of America will help you to fight such a conspiracy. They will even accept your leadership in this matter.*

*The American Hebrew makes this offer to you:*

*We will raise and place at your disposal a fund (adequate in size) to defray the costs of engaging the services of the world's leading detectives to unearth this conspiracy and bring to light the conspirators. The detectives you select, however, must be approved by the Chief of the Secret Service of the United States Government.*

*We agree to publish the findings of this investigation in one hundred leading daily newspapers of the large cities of the United States, provided, however, that true copies of the original report be furnished *The American Hebrew*.*

**Should the investigation fail to substantiate your charges:**

1. That a Jewish world-imperialism exists (locating its center);
2. That certain individuals have cognizance of it (giving their names);
3. That certain individuals are actively supporting it (specifying their acts); and
4. That there is somewhere an official head of this world-imperialism (exposing him),

**you agree that you will publicly admit that you are mistaken and will reveal the influences brought to bear on you to publish the articles in your paper.**

**The Jews of America demand that you either prove your assertions, concretely, or admit your error.**

**WE HOPE YOU WILL ACCEPT THIS CHALLENGE.**

THE AMERICAN HEBREW,

Isaac Landman, Editor

# Our Heritage from the Pilgrim Fathers

By Rabbi David Philipson

*An address at the Interdenominational Fellowship Meeting held at Boston, Mass., October 6, in celebration of the Tercentenary of the Landing of the Pilgrim Fathers.*

IT would seem to be particularly appropriate that representatives of liberal movements in religion should foregather in a meeting like this to celebrate the tercentenary of the landing on these Pactolian shores of those protagonists in the struggle for religious freedom who were the pioneers in that toilsome journey of the years which made possible the great achievement of the fathers of this republic as expressed in the immortal words of the first amendment to the Constitution of the United States, "Congress shall make no law respecting the establishment of religion nor prohibiting the free exercise thereof." This is the charter of our religious liberty, for whether we call ourselves Christian liberals, or Jewish liberals, or religious liberals without any further sectarian label, we are all one in our American religious liberalism, brethren in the spirit if not in the flesh and as such brethren we are the spiritual descendants of the brave men and women who three hundred years ago embarked upon the great adventure, the end of which is not yet. True, among those pilgrims there was no representative of the Jewish faith and some might therefore find it incongruous that a spokesman for that faith should appear here. But it is because as an American citizen and a religious liberal I look upon myself and those I represent as spiritual heirs of the legacy of freedom bequeathed to all strugglers for religious liberty by the Pilgrim Fathers that I feel altogether at home here with my American brethren of all shades and opinions.

From another angle, too, it is quite meet that a Jewish voice be heard in the chorus of praise extolling the daring of those intrepid Englishmen whose names are on all our lips today. Read the history of Plymouth Colony by Bradford, peruse the sermons of Robinson, delve into the thought of Brewster and the indebtedness of those leaders in the Pilgrim movement to the writers of the Old Testament stands out clear and indubitable. The theocracy of ancient Israel was reproduced in the theocracy of this Pilgrim movement. God being ruler, no man, be he king or potentate, no human institution, be it sacrificial system in ancient days or established church in later times, could in the final instance stand between God the father and the human creature, God's child. This is the fundamental teaching of the great prophets, psalmists and thinkers of the Old Testament, and it is the no less fundamental claim of their disciples, these Pilgrim Fathers of ours. If through this undaunted facing of the perils of the unknown sea and the distant wilderness these Pilgrims brought the blessings of religious liberty to the modern descendants of the ancient people of the Bible among others it would seem but poetic historical justice inasmuch as they had drawn their inspiration from that Bible.

## Jews Give Thanks for Pilgrim Fathers

Truly God does work in wondrous ways. The Pilgrims, those devout and earnest students of Israel's inspired chronicles, became the instrument through whom a home of religious freedom, our blessed America, was secured for the latter-day children of Israel, outcasts and pariahs in every European land in mediæval

days. There is not a Jew in all America and in all the world but utters a prayer of thanksgiving to God for the Pilgrim Fathers, who so fully repaid their debt to the Old Testament by laying in this land the foundations of that religious freedom from which none have benefited more than the still living descendants of the stock that produced Abraham, Isaac and Jacob, Moses, Isaiah and Jeremiah, Jesus, Peter and Paul, the founders and propagators of Judaism the mother religion and Christianity the daughter faith. Blessed, yea, thrice blessed be the memory of these fathers of modern

religious liberty. It seems to me that to them and through them a new revelation had been vouchsafed to the world. Again the voice of God sounded as in the ancient time, "I am the Lord your God who brought you out of the house of bondage;" from the oppression of a state church had the Pilgrims fled, from bondage of religious intolerance had they been freed. This was the new Canaan, this the new promised land. Therefore we sing ho-



"RETURN OF THE MAYFLOWER."  
From the Painting by Boughton

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sannah at this anniversary season and together join in a fervent Hallelujah, Praise unto God!

My thoughts at this time cannot but turn back to the days ago and occupy themselves with what was. As a Jew I cannot but recall the conditions of Jewish life in that year sixteen hundred and twenty, the point of departure for our gathering today. Far be from me to mar this happy occasion by rehearsing the dread story of persecution and murder, of expulsion and torture which formed the constant background of Jewish existence in that black period. But I cannot refrain from calling to mind the fact that in that year in which the Pilgrim Fathers set sail from Europe no Jew could live as a confessor of his faith in the land of England. Expelled from the land in 1291 they were not permitted to return until Cromwell's day in 1655. True, recent research has brought out the fact that there were a number of Jews living in England during this period, but they could not confess their religion openly. They were known as Portuguese. They were Jews secretly. It is therefore very probable, nay almost certain, that until they came to Holland, which indeed, barring Turkey, was the one European country in which the Jews lived free from oppression, the followers of Robinson and Brewster may never have seen a Jew in proper person. What a far cry from such a condition of affairs to this Interdenominational Fellowship Gathering! And yet I feel sure that could those real freemen speak today they would confess themselves rather contemporaries of ours than of the tyrannous repressors of the rights of conscience of their own time.

It is also of extreme interest to recall in this connection that the very year in which the Jews were readmitted to settlement in England marked the coming to this country of the small band of Jews who have been called the Jewish Pilgrim Fathers. In the first half of the seventeenth century Jews had settled in South America and the islands of the Carribean. When religious persecution pursued them also thither a few hardy spirits embarked in one of these southern ports in a boat named the Santa

(Continued on page 775)



# "Hook and All"

By Elias Lieberman

*A Novelette of Manners and No Manners*

## Synopsis

Reuben Braun, a gaunt but not ungainly, son of the tenements, is the fiance of Reba Heller, who lives in the Heller apartments, just above the Heller Cheap Grocery Store on Attorney street. At a stormy lovers' interview, Reba upbraids Reuben for working at Brenner's for eighteen dollars a week, saying she will never marry him unless he can make enough to live on. Reuben forthwith applies to Morris Noodleman's Real Estate and Insurance Office for a job. Mr. Noodleman is fat and self-important, but he depends much on his vivacious daughter, Byrdice, who is his secretary, to translate his dictation into civil English. Braun, with Byrdice's help, gets a job as salesman. He makes good the very first month, and his employer gives himself credit.

## CHAPTER II (Continued)

On the strength of this strategic victory Reuben also landed Yudelson's prospective son-in-law, by playing his father-in-law-to-be

upon him. Altogether his commissions were large and the hopes he based upon them proportionate. The charming Reba as his wife began to seem more and more like a reality.

Although this sort of intellectual struggle appealed to Reuben and for the first time revealed his latent powers of eloquence to himself he did not feel entirely happy in it. For Reuben was something of a dreamer in spite of the fact that his business acumen was of a high order. Perhaps this accounted for his ten years of fruitless toil as clerk. While routine continued and life moved along at a dog trot it was so easy to continue dreaming and let life take its own pace. As Reuben pounded the street pavements he thought most often of a little pond in Russian Ukraine which he knew so well as a youngster. The clump of birches with their gray, parchment-like bark, the heaps of cord wood waiting to be removed where they could float down stream to their destinations, the pungent, resinous smell of the cedars—all these sights and odors intruded strangely into his everyday New York. It was so sweet to think of them and of Reba as he made his way along the congested thoroughfares where his own people lived. And with it all, at times, came the quaint, crooning minor of the Ukrainian peasant songs—the overtone of tragedy in Russia under the Little Father. It was this emotional susceptibility which made Reuben convincing when he argued.

One afternoon Reuben arrived at the office just as Byrdice was preparing to go out for lunch. She usually dined at Dauber's, a popular Grand street restaurant for the self-appointed elite, the "intellegentzia" of the East Side.

The Noodlemans lived uptown in Nouveau Riche Row, One Hundred and Twenty-second street, bordering on Seventh avenue. They occupied a brownstone on which there was only one mortgage and lived as near to luxury as the realization of a carpenter's dream of affluence can approximate. Noodleman had abandoned the saw and plane at the height of a real estate boom which had shot him high and dry into another sphere of society. Aside from a few maladjustments in etiquette, of which Byrdice reminded him frequently, Noodleman felt that he belonged where he stayed put.

Byrdice and her father found it impossible to go home for meals. They made shift, therefore, to spend the lunch hour agreeably at Dauber's. Byrdice enjoyed a respite from business and business correspondence by lolling about for an hour and a half in solid comfort and reading the latest contributions to the psychology of love under the heading of "Advice to the Love-Smitten" and "Hints for Harrowed Hearts" in her favorite evening paper. The pendulum of her interests swung away completely from coal, real estate and insurance during these precious minutes of reverie. Byrdice still loved vicariously through the heroines of her novels and motion picture dramas. She was romantic, and frequently on the way downtown, beside her complacent father, her thoughts were far off with the handsome mining prospector in "All for the Heart of a Girl" or the Red Cross Nurse in "The Call of Duty." Many, many hours both night and morning in the company of her pastes, lotions and massage creams were devoted to the pursuit of Aphrodite, the coy goddess of love and beauty who had overlooked the thin-featured girl in the distribution of natural charms.

For Mr. Noodleman, when dining at Daubers, the interests were of a different sort. He joined the circle of "real estatensiks." These were agents on a small or large scale who made the café their headquarters.

## B. Altman & Co.

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34th and 35th Streets

New York

Among them Noodleman had standing and with them he speculated most technically on "alterations to suit," "steam heat economies," "raising ten dollars on each room," and other topics dear to the initiated. Generally Byrdice closed the office for the noon intermission until she or her father returned. She now hesitated as she saw Reuben coming up.

"Did you wish to see my father, Mr. Braun?" she intoned sweetly, flushing him with smiles.

"Yes, but I can wait. No hurry," Reuben replied. Then as an afterthought, "Maybe you can leave me in the office? I want to figure up a little."

"Why certainly, Mr. Braun, certainly," Byrdice simpered. "I am only too glad to oblige you. I shall leave you with your own thoughts. I hope they are pleasant."

Reuben blushed as she raked him swiftly with her glance. Pretentiously she pushed a few papers to one side and would have drawn the swivel chair closer to the desk, but Reuben interfered.

"You're a very kind young lady and I have great appreciations," he murmured gallantly.

When she went out, treading very daintily, Reuben leaned back in the swaying desk chair and sighed. Then he shrugged his shoulders. Finally he looked around to see whether he was observed and took out a leather wallet from his inside coat pocket. He rummaged his papers, placing on the table assorted business cards, bills, statements, newspaper clippings, letters, until he finally found what he was seeking. Gently, as if he were performing a sacred rite, he drew out a tintype representing Reba and himself in an automobile at Coney Island. The machine looked a bit askew, for it was merely a photographer's stage drop, intended to make the seediest patron of the studio appear "swell."

Reuben was represented as sitting straight to a fault. With one arm he encircled the waist of Reba; with the other he fingered the clutch as no life-respecting chauffeur would possibly do. One of Reba's hands was resting on Reuben's shoulder (by request) and her eyes stared straight ahead of her as if a dangerous bend in the road were heaving in sight.

Reuben admired the photograph in silence for a few moments; then released the overplus of his emotions in another sigh.

"That is a girl," he murmured in Yiddish. He sometimes lapsed into the familiar vernacular, when alone. English, as an acquired taste, usually yielded to the stress of primitive feelings.

He took the oil-cloth cover off the type-writing machine and inserted a sheet of paper. Lately Byrdice had volunteered to assist him in mastering the intricacies of the universal keyboard and of the "touch system." To Reuben the learning of this new art afforded pleasant diversion during periods of comparative idleness between strenuous campaigning. During the last month he had carried out the injunctions of his "teacher" and had practiced most faithfully. The goal of his ambition as a typist was to run off without looking at the keys the following bit of pathos:

*The poor cabman many times expressed his thanks to the judge for his kindness and said he would return with the zebra as soon as his quest was over.*

That afternoon, however, Reuben's thoughts wandered off from the cabman, the judge and the zebra. They were rank truants. First they roamed off to that glorious Sunday in Coney Island when he and she had amused themselves on every conceivable zipping, hurdling and looping contrivance that the mechanical engineers of the isle of joy had devised to bump mankind out of bored stolidity into an ecstatic state. He recollected how Reba had instinctively leaned to him for protection every time there was a sudden lurch.

Reuben's fingers soon began to follow the errant pathways of his mind. They began to click off in perfect rhythm:

*I love you  
I love you  
I love you*

(Continued on page 781)

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the Children will Need

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*Our stocks of Merino and Winter weight cotton are naturally the largest in New York*

### Cream Merino Vests

1.75 to 3.20

Priced according to size. 1 to 14 years. Fine soft wool and cotton, mixed knitted vests, well made and well finished. Pantalets to match at the same price.

### Cream Merino Union Suits

3.85 to 4.85

4 to 16 years. Priced according to size. The same soft wool and cotton mixture used in the vests. Tailored just as carefully as the garments for adults.

### Winter Weight Cotton Vests

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1 to 14 years. Priced according to size. Recommended for those children who cannot wear wool. A soft, warm cotton that feels comfortable, wears and launders well. Pantalets same price, knee and ankle length.

### Winter Weight Cotton

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4 to 16 years. Priced according to size. Soft, white cotton knitted union suits, well made and tailored to Best & Co. standard.

*You Never Pay More at Best's*

# N. Y. Tribune Flouts Anti-Semitic Drivel

A Review of "The Cause of World Unrest,"

Published October 31

**D**URING the reign of Charles II., at a time when anti-Catholic prejudice was very strong in England, a miscreant named Titus Oates pretended to discover a Popish plot for the subversion of the British Government and the massacre of all Protestants. The fictitious disclosures of Oates and his accomplices were received with implicit faith by the bigoted and credulous London mob. Many innocent Catholics were put to death before the hysteria died down and the fraud was revealed.

Much of the spirit of Titus Oates is to be found in a very extraordinary work entitled "The Cause of World Unrest," published by Putnam's. The name of the author is withheld; but the book is indorsed by H. A. Dwyne, editor of *The London Morning Post*, who writes introductions to the English and American editions. The thesis of the work, briefly stated, is that every insurgent movement from the French Revolution to the present time has been to some extent manipulated by a certain fanatical sect of Jews for the ultimate purpose of subjugating Christian peoples and establishing a Jewish world empire. The Free Masons are also implicated in this remarkable plot; but the author seeks to give the impression that the Gentiles in the Masonic lodges have been tools in the hands of their Jewish associates.

#### EVIDENCE NOT CONVINCING

Such a serious and far-reaching accusation should be based upon adequate and incontrovertible evidence. But evidence, in the generally accepted sense of the word, is almost totally lacking throughout the work. The author constantly speaks in terms of gossip, rumor and innuendo. His most important "proof" is contained in protocols of the unknown Russian, Nilus. Their value and significance will be discussed later. Outside of the protocols the book chiefly emphasizes the following points: The influence of the Illuminati and

the Free Masons upon the French Revolution; certain alleged secret rites and practices of the Masonic order; the presence of Jews in the international Socialist movement; the large number of Jews among the leaders of the Turkish and Russian revolutions.

In regard to the French Revolution, the author relies exclusively upon extremely reactionary and clerical historians, who are eager to ascribe the overthrow of the monarchy to any cause except the true one, the overwhelming desire of the French people to destroy a corrupt, tyrannical and inefficient government. The salt tax had more to do with the French Revolution than the Free Masons; the lack of bread was a much more significant factor than the imaginary machinations of the Jews. It is quite possible that certain Masonic lodges became centers of radical propaganda; this is equally true of certain cafes and certain clubs. To interpret a mighty popular movement, carried through and defended by the masses of the French people in the face of the fiercest assaults from without and from within, as the work of a few mysterious conspirators is an almost laughable case of historical myopia.

#### ROLE OF ILLUMINATI EXAGGERATED

There is nothing to show that the Illuminati, a mystical secret society which sprang up in Bavaria in the latter part of the eighteenth century, exerted any very appreciable influence upon the course of world history. It was speedily suppressed and failed to produce any noteworthy reactions in Germany, the country of its origin. The author sees profound significance in the fact that

Former President Taft Vigorously Deprecates Ford's "Foolish Pronouncement"

My dear Mr. Landman:

I have your letter of September 28, enclosing a copy of "The American Hebrew," containing your article on the Jew and Non-Jew in American Reconstruction. I have always favored what you recommend in that article, that Jews and non-Jews should come to a closer understanding, that each must understand that it is impossible for one to live without the other, and that every movement that leads to their common view of their common interests and to the elimination of that racial prejudice which is the result of a cruel history, should be pressed and promoted.

I deprecate, with all the vigor possible, such a foolish pronouncement as that which I understand has been issued through Mr. Ford's paper. It is difficult to understand how one, with the claim which Mr. Ford makes of interest in humanity and oppressed humanity, should father such an attempt to stir up the meanest motives of mankind.

WILLIAM H. TAFT.

New Haven, Conn., November 1, 1920.

Spartacus, the name adopted by a revolutionary faction of modern German Socialists, was the pseudonym of Weishaupt, the founder of the Illuminati. But this seems a casual coincidence. The figure of Spartacus, the leader of a formidable slave revolt against the Roman Empire, doubtless appealed both to Weishaupt and to Liebknecht. But there is certainly little kinship of idealism between the Bavarian visionary and the modern revolutionist.

Much is made of the Jewish symbolism, which is said to be found in the higher degree of Masonry. Here, again the author makes a mountain out of a mole hill. To implicate the Free Masons in a plot for Jewish world domination on account of their use of Hebraic symbols is, to say the least, a formidable leap of imagination. It would be just as reasonable to accuse a secret society which used medieval phraseology of desiring to compass the restoration of the empire of Charlemagne.

The author attaches great significance to a work entitled "The Protocols of the Learned Elders of Zion," published by the Russian, Serge Nilus, in 1905. These protocols ostensibly reveal a grandiose conspiracy on the part of the Jews to seize power by taking advantage of revolutions and liberal movements in Christian states. It should be observed, in the first place, that Nilus does not present a shred of evidence to prove the authenticity of the protocols. He asserts that they constitute a report of the secret deliberations of the Zionist Congress at Basle in 1897. He does not tell how they came into his possession; he does not even attempt to establish a legal case for their genuine character.

#### PROTOCOLS APPARENTLY FICTITIOUS

Now, both the contents of the protocols and the date of their publication should convince any fair-minded observer of their fictitious nature. The protocols were published in 1905, when Russia was seething with revolutionary activity. A familiar form of reactionary propaganda was to stigmatize the revolutionists as Jews who wished to destroy Russian nationalism and Christian faith. The wording of the protocols, their contempt for the "goyim" states, their prophecy of Jewish rule as a result of revolution, represents precisely the ideology of the typical reactionary anti-Semite. The circulation of similar literature was an almost invariable accompaniment of the pogroms which took place so frequently in Czarist Russia.

So it may be seen that there is no internal evidence of the validity of the protocol and that the external circumstances suggest very strongly that Nilus was simply an official or unofficial government propagandist and

(Continued on page 769)



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and EVENING WEAR

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## "The Melting Pot"

Sketches, Impressions and Comment

CONDUCTED BY ELIAS LIEBERMAN

### Annie's Piano Lesson

By MARGARET KRENZLER

As soon as you become a piano teacher, you become a confidante of about a dozen families. Maybe it is not so with those who have become hardened to the trade, but I, being newly initiated, seek to find grace in the eyes of the twelve housewives whose little daughters' musical futures are hazarded to my care.

It is Sunday, 1:30 p. m. I have already pulled myself through five lessons. I walk up to a modern, semi-detached, all improvements, double garage, house. In the hall I meet my patroness on all fours, washing the stairs.

"Hello!" I sing out merrily, though, in truth, I am not so merry.

"Annie!" she shouts at the top of her lungs, "Your piano teacher is here!"

Annie comes from somewhere and presents her grimy self to me.

"Hello, dearie," I say kindly. She does not answer but gives me a shy smile.

"Now, go wash your hands," I order. Annie is an obedient child. So far, so good.

Then begins the monotonous drone—1 and 2 and 3 and, etc., until Annie's throat is dry and she excuses herself to get a drink. This act arouses the anger of Annie's mother.

"Annie, why do you bother your piano teacher? Is that an Annie! It takes all my strength to make her practice!" Annie barely escapes from the kitchen with her life, and we begin to count again. Now and then the monotony is interrupted by a remonstrance of mine.

"What's that note?"

Pause—then, from Annie, "F."

"That's right, go ahead, 1 and 2 and —!"

So we continue, Annie and I, placidly content till Annie comes to a line of music that she doesn't know. The counting is not monotonous now. It is well interspersed with interjections on my part and meek answers from Annie. I become irritated. I call upon the gods to witness Annie's stupidity. I clap my hands—and suddenly from behind I hear a sharp

"Nu?"

I wheel around in my seat. Annie's papa has been standing behind me all through my little exhibition of impatience.

"I knew she wouldn't know," he roars. "All she likes is the street. Just give her the street with her street friends. But I'll fix her; just tell me she doesn't know her lessons. I'll, I'll—" He pauses out of breath and stalks out of the room.

"See?" I say to Annie in a sympathetic tone and I quietly show her how to play the puzzling line.

After the lesson, I tell Annie to practice and I get up to go. Annie's papa has gone out and I remember that I was hungry two hours ago.

"Well?" Annie's mama asks, "does my big girl know something? I always say that even a bear you can teach how to dance. I try my best for Annie. I would give my whole soul away for her. Money today is nothing. I spent for draperies and curtains \$517. My bedroom suite cost me \$500 but it's worth \$700. Only yesterday I gave away my brass bed to polish and they want \$19 for it. For \$7.50 I bought an agate top for my kitchen table. Forty-eight dollars it cost me to buy a dinner set. Some luck! My husband just went down and left me without a cent. I'll pay you next week, all right, no?"

"Oh, yes," I assure her brightly. "Good-bye."

I go down the clean, well-scrubbed stairs, dazed with the maze of figures flung at me and faint with hunger.

Somehow or other, on these occasions, I can't help wishing that I were an experienced "strictly business" teacher. I am an optimist, however, and take it for granted that Sundays like mine these last few weeks are only a sort of initiation ceremony.



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It is true that in the larger antique shops abroad very fine things may often be had at small prices; it is a matter of one's browsing about and selecting things for one's self. This is true, too, of *Au Quatrieme*. In the most unexpected corners exquisite antique bibelots or larger pieces of furniture may be discovered for very little money.

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Pair of old Italian architecture paintings, \$775.

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Four Venetian chairs upholstered in red satin, \$250.

Six early American Windsor chairs with seven spindle backs, bulb turnings and saddle seats, \$200 the set.

Two remarkable old English pottery frogs, \$200 a pair.

Early American red painted tavern table, very early, with pegged-on top and raked legs, \$50.

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**JOHN WANAMAKER**  
New York

### THE LAMB AGAIN

Mary had a little lamb,  
We hear of it in doggerel;  
The way that prices are to-day  
It should have been a "hoggerel."

Mary had a little lamb,  
It surely now is sheep?  
No, no, my lads, it still is lamb,  
Cold storage makes 'em keep.

Mary had a little lamb;—  
'Twas passé long ago.  
A woolly Pomeranian? Yes.  
But lamb? My dear! Oh, no.

Mary had a little lamb  
Which she enjoyed at Seder,  
And so, of course, the tale's untrue  
That it followed her to Cheder.

Mary had a little lamb,

And gee, it's been a blessing;  
Just think of all the parodists  
Who serve it up with dressing!  
—OSCAR LOEB.

### Mr. Ford's Concern for Low Prices

Benjamin Karr of the *Cleveland News* makes the following observation regarding an interview with Henry Ford on the reduction of prices on his automobiles:

"When he announced that sweeping reductions would be made in the price of the motor vehicles turned out in vast numbers by his factories, he was careful to say that there would be no cutting of wages. The pay of his employes would not be lowered. But before he finished the statement he added that the important changes in the selling price of his automobiles would not involve any need of forcing down wages, because the new scaling of prices would be shoved along to the companies from which Ford obtains steel, forgings, tires and other material put into the motor cars he makes. If they should be compelled to cut wages to meet his demands, that, of course, would not concern Mr. Ford."

# Last Roumanian Anti-Semite Retires

By Oscar Leonard

A. C. Cuza, the last of Roumania's anti-Semites in public life, is retiring. This is the good news which comes from Roumania. In the Bucharest weekly Jewish journal, "Curierul Israelit," this news is printed inconspicuously in a corner of one of the back pages of the paper. Yet it is an item deserving of much more importance. The retirement of Prof. Cuza from public life is symptomatic. To me it is one of a series of symptoms of the changed conditions which I observed while in Roumania.

Poor Cuza! He is broken-hearted. He does not retire as gracefully or as graciously as may appear on the surface. He has outlived his days. Times have changed and he cannot change with them.

In an address he delivered in Jassy, the city which had sent him repeatedly to the Chamber of Deputies, he declared that he is deserted by all his friends. He therefore cannot continue in public life. Jassy, his stronghold, failed to send him back to the Chamber of Deputies. Had not some small town sent him to the Senate, he would have retired earlier from public life. Cuza declares he will not be a candidate for the Chamber in the future.

Yes, Cuza has been deserted by his friends. But before he was deserted he made every attempt to hold them. I was in Bucharest when he tried to organize an anti-Semitic party. He felt he was losing ground and thought he could make a new start by organizing a special party. It was shortly after he had quarreled with Prof. Iorga. At one time these two were the leading anti-Semites in Roumania. Iorga is the brainier of the two. He rose to prominence not because of his anti-Semitism. He is a man of unusual energy, a historian, an orator, a magnetic personality.

When I came to Bucharest, Prof. Iorga

was President of the Chamber. Cuza insisted on speaking slurringly of the Jews and in referring to them as he had always done, as "Jidani." The President—or Speaker as he would be called here—stopped Cuza and asked him to use more polite language. Cuza became incensed and called names—this time not the Jews but the presiding officer of the Chamber.

This happened several times and the two bosom friends parted company. Iorga for some time had changed his attitude toward the Jews. Cuza did not change. He could not change. His stock in trade for a lifetime was anti-Semitism. He could not give that up.

Poor Cuza started much more hopefully than he is winding up. He began his political life by being a contributor to the *Contemporanul* (The Contemporary) a fine "high-brow" magazine, edited by Socialists. To this he contributed poetry while others contributed economic, literary, sociologic and art discussions. Cuza wrote some nice love poems which were put to music and are still being sung. They are not works of genius. They are pleasant songs for infatuated young lads and lassies.

When he became tired of writing verses he entered public life. In those days there was one ladder on which to rise quickly in public life in Roumania—anti-Semitism. He took to it readily. He rose to a professorship in the University of Jassy. There he spent most of his time preaching anti-Semitism. No preparation was necessary for such lectures. Then he was elected to the Chamber. He simply continued his discourses there instead of giving them to university students.

This hater of Jews lived to see the day when in the university where he had preached anti-Semitism Jewish professors

teach. He tried to prevent that, but in vain. When Prof. Simon Sanielevici was appointed professor of mathematics to the University of Jassy, Cuza interpolated the Minister of Instruction. The Minister wanted to know whether Mr. Cuza knew anything against the character or qualifications of the new professor. No, he did not know of any. But the man was a Jew, who had not even submitted to the drop of water. The Minister reminded Mr. Cuza that the Jews had political rights and could be appointed university professors. Prof. Sanielevici's appointment stood.

Mr. Cuza was certain that "his" university would never accept this Jewish professor without raising a row. Prof. Sanielevici happens to be a tall, straight-backed Jew. No cringing for him. No apologies for his origin. He went to Jassy and walked into his classroom with the assurance of one who knew his place. There was no demonstration. Cuza was sorely disappointed.

So came the blows one after another and poor Cuza could not or would not realize that the world had moved a bit—at least it did in Roumania. His failure at the polls must have been a bitter pill. For a while he was consoled by his election to the Senate, although he knew the Senate does not count for much in Roumania. It has not the power of the United States Senate of blocking necessary action. The Senate in Roumania is a nice place in which old gentlemen who have been for many years in public life can rest and nap peacefully.

But we must give Cuza his due. He did not care to nap. So he rose and said something against the Jews. But there was no response. The press paid no attention. There were no admiring friends to surround him after his address and hail him as the saviour of the country.

How it came about he cannot understand, seeing that all over Eastern Europe there is Jew-baiting. He found himself suddenly in a new world. He could not adjust himself. He is a pathetic figure indeed. I saw him often in the restaurant where I took my meals. There were times when I felt an impulse to ask him to give me an hour or two of his time and tell me why he was an anti-Semite. But friends told me it would not have been worth while because the man had no ideas. He could not defend his position. I was wondering all along how soon he would disappear from public life.

When my friends, new to political experience, were incensed at the Averescu forces for placing Cuza on their ticket and complained bitterly, I told them Cuza's day was over. To have left him off the fusion ticket would have made a martyr of him and would have prolonged his political life for a time. General Averescu evidently understood that. He placed Cuza on the ticket, but the party did not give him any support. So he failed in Jassy.

Now this man who was adding to the gayety of the Roumanian Chamber disappears from public life. He goes because he feels he is all alone. He is fighting a losing battle. It is not his retiring from public life which gives me joy. It is the reason for his retiring. Cuza all alone in Roumania! Indeed it is the silver lining on the dark clouds which hang so nigh and so heavily over our people in Eastern Europe.

## JEWISH CALENDAR

5681

New Moon—Kislev.....Fri., Nov. 12  
Hanukah—Kislev 25.....Mon., Dec. 6  
New Moon—Tebet.....Sun., Dec. 12  
Fast of Tebet—Tebet 10.....Tues., Dec. 21

1921

New Moon—Shebat.....Mon., Jan. 10  
First New Moon Day—Adar.....Tues., Feb. 8  
First New Moon Day—Adar Sheni,  
Thurs., Mar. 10  
Fast of Esther—Adar Sheni 13...Wed., Mar. 23  
New Moon—Nisan.....Sat., Apr. 9  
Passover—Nisar 15.....Sat., Apr. 23  
First New Moon Day—Iyar.....Sun., May 8  
33d Day of Omer—Iyar 18.....Thurs., May 26  
New Moon—Sivan.....Tues., June 7

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## Send Charity, Not Flowers

Arthur Lehman Suggests the Plan to Honor Memory of Departed

"Send charity instead of flowers" is the slogan launched last Tuesday in New York City by Arthur Lehman, prominent banker and philanthropist. "The memory of the loved one can best be consecrated by giving to others in his name and death receives its full measure of dignity and beauty from such gifts," Mr. Lehman said in an interview at his office, 16 William street. Mr. Lehman is chairman of the Business Men's Council of Federation for the Support of Jewish Philanthropic Societies.

Mr. Lehman stated that the plan has received enthusiastic support and has been successfully worked out in many large cities where friends and relatives have adopted the custom of sending gifts of charity instead of flowers as a mark of respect and honor to the departed. "Hundreds of thousands of dollars of flowers wither annually upon thousands of graves throughout the country," Mr. Lehman said, "and thousands of helpless men, women and children are denied assistance and comfort by philanthropic institutions in New York because there is great lack of funds for the support of these institutions. I believe that this is in keeping with the sane utilitarian spirit of these times, to do away with a custom which gives scant comfort and serves no useful purpose. How much better and how much greater honor to the dead it would be if the sums spent on flowers were diverted to charity and were given in the name and memory of the departed. In this way the memory of men would be perpetuated by dear ones through good and useful work."

The movement sponsored by Mr. Lehman has received hearty support of hundreds of prominent men and women of the city

### WORK FOR TEACHERS IN RELIGIOUS SCHOOLS BEGINS MONDAY

The Association of Religious School Teachers, organized by the Association of Reform Rabbis of New York and Vicinity, chiefly in schools connected with Reform Congregations in New York and vicinity, met at the West End Synagogue on November 8 for final action on its program.

The teachers divided into five groups for intensive study during the year, and will meet at this synagogue on the first and third Mondays of each month. The groups are as follows: (1) The Kindergarten; (2) The Patriarchs, Moses, Joshua, Judges to Saul; (3) David, Solomon, Divided Kingdom to the Destruction of the First Temple; (4) The Exile to the Destruction of the Second Temple; (5) The Talmudic Period, Jewish Philosophers, Modern Period.

Leaders of each group will take charge on Monday, November 15 and the work of the season will begin in earnest. All registered and those desiring to take up the work should come equipped with pencils and notebooks.

In addition to the foregoing, a special course on "How to teach Hebrew" will be provided, and there will also be general meetings of all the groups, to listen to special lectures upon applied pedagogics and other topics of practical value and general interest.

A session of the Institute, such as was held so successfully last Spring, is planned for the early part of February, when special courses will be given by professors from the Hebrew Union College of Cincinnati, forming the faculty of the Teachers' Training School of that institution.

The Jewish relief drives in various California cities have shown small proportionate non-Jewish contributions.

## N. Y. Tribune Review

(Continued from page 766)

inciter of pogroms. But the anonymous author of "The Cause of World Unrest" takes this crude effort very seriously. He insists that the prophecies of Nilus have been fulfilled in the Bolshevik revolution, with its predominance of Jewish leaders. In support of this viewpoint he gives a list of fifty Bolshevik leaders, of whom all but eight are Jews. This list, incidentally, is extremely inaccurate. It includes such well known anti-Bolsheviks as Martov, Dann and Abramovitch. It sets down as Jews two Poles, Mashkovsky and Lapinsky. Moreover, there are many mistakes in the real names and pseudonyms of the fifty radicals.

Returning to the statement that many Bolshevik leaders are Jews, the fact is undeniable. But it is equally true of all the other Russian political factions, radical, liberal and conservative. Dann, Martov and Chernov, the chief opponents of Bolshevism in Russia, are Jews. Many of the refugees who are vigorously denouncing the Soviet

régime in Western Europe and America are Jews.

The comparatively large number of Jews among the political leaders of the Eastern European countries is due, not to any mysterious conspiracy, but to a very simple and obvious cause; the backwardness and illiteracy of the present populations in these countries.

The cruelty and absurdity of trying to represent the Russian revolution as an incident in a Jewish conspiracy is clear when one considers the pitiable state to which the Jews of Eastern Europe have been reduced by the civil war within Russia, and by the war between Russia and Poland. Eastern Jewry has been decimated again and again by disease, by starvation, and by pogroms partially inspired by just such mischievous propaganda as is contained in the present book.

Cincinnati Lodge, I. O. B. B., recently announced it would offer a prize to the Cincinnati University for the best student theme on a Jewish subject submitted during the year 1920-21.

# Coats

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# Communal News

## DR. F. DE SOLA MENDES HONORED AT LUNCHEON

### Rabbis Join in Praise of Rabbi Emeritus of Shaaray Tefilah Congregation

The Rev. Dr. F. de Sola Mendes, who recently retired from the active ministry of Congregation Shaaray Tefilah, on West Eighty-second street, was honored last Tuesday afternoon by the Association of Reform Rabbis of New York and Vicinity, at a luncheon given at the Cafe Boulevard. A number of guests representing the Conservative side of the New York City rabbinate were also present.

Dr. Mendes was praised by several speakers for his forty-seven years of active service in the New York rabbinate. Dr. Maurice H. Harris spoke of him as a preacher, Rabbi, pastor and creator of Jewish literature; as one of the founders of THE AMERICAN HEBREW, and the author of a number of text books for religious schools. Dr. Stephen S. Wise recalled the early history of the Jews of New York City and the differences of opinion which resulted in the founding of Shaaray Tefilah in 1873. He spoke of Dr. Mendes' contributions to the Jewish Encyclopedia.

Among the others who paid tribute to Dr. Mendes' service in this community were the Rev. Dr. Samuel Schulman, of Temple Beth El, Rev. Dr. David Davidson, Rev. Dr. Elias L. Solomon, president of the United Synagogue; Rabbi Isaac Landman, editor

of THE AMERICAN HEBREW, and the Rev. Dr. Nathan Stern, who succeeds Dr. Mendes as Rabbi of the Congregation.

Dr. Mendes modestly denied that he was as important as the speakers had been gracious enough to say he was. In a humorous vein he set forth how it feels to be retired from the ministry. He said it was a fine thing to retire, especially if one has a hobby. Dr. Mendes' hobby is horticulture. He suggested to the Rabbis that they retire as soon as their interest begins to flag, especially if they have a hobby. The Rev. Dr. Joseph Silverman, president of the Association, presided.

### Local Conference Decides to Work for World Jewish Congress

At a conference of about 100 representative Jews at the Hotel McAlpin on Sunday afternoon, November 7, an administrative committee was appointed to take measures for the convening of a Jewish World Congress at The Hague, Holland, in May, 1921.

Mr. Abraham S. Schomer presided. Judge Gustave Hartman, Judge Jacob Strahl, Mrs. Alexander Kohut, Rabbi Meyer Berlin, the Rev. Z. H. Masliansky, Dr. A. M. Hilkwitz, Dr. P. A. Sigelstein, the Rev. Dr. G. N. Hausman, B. Zuckerman, Dr. A. J. Rongy of New York, and Jacob Ginsburg of Philadelphia were appointed members of the administrative committee. Among the organizations supporting the committee are the Canadian Jewish Congress and the Mizrachi.

## Pulpit Topics

TEMPLE ISRAEL OF JAMAICA, Rabbi G. Lipkind will preach this Friday evening on "Anniversaries."

ATERETH ISRAEL, 323 East Eighty-second street. Rabbi David Davidson. Sabbath morning, "Jacob and Esau; A Character Study for Simple Folk and Superwise Critics."

AGUDATH JESHURUN, 113 East Eighty-sixth street. Rabbi Gabriel Schulman. Friday evening, Memorial Service for Ralph Newburger. Subject: "Immortality Far and Near." Sabbath morning, "The Common Ground."

SHAAREI ZEDEK, 23 West 118th street. Rev. I. L. Brill. Sabbath morning, "Two Children—Two Ideals."

BRONX FREE SYNAGOGUE, 163rd street and Southern boulevard. Rabbi Louis I. Newman. Friday evening, Dr. Stephen S. Wise on "Henry Ford's Challenge and a Jew's Reply."

HARLEM FORUM, Wadleigh High School. Sunday morning, at 11:00, Dr. Moses Hyamson on "Spiritual Reconstruction of War-Stricken Jewry."

KEHILATH JESHURUN, 117 East Eighty-fifth street. Rabbi E. L. Solomon. Sabbath morning, "The Doctrine of Immortality."

TEMPLE SINAI OF BROOKLYN, Arlington avenue and Bradford street. Rabbi Maxwell L. Sacks. Friday evening, at 8:15, "Does Christian Science Plagiarize Jewish Principles?" First of a series of discourses on "Judaism versus Christian Science." Sabbath morning, at 9:30, "The Portion of the Law."

MR. NEBOH, 150th street and Broadway. Rabbi Aaron Eisenman. Friday evening, "Do Jews Need Christianity?" Sabbath morning, "The Portion of the Law."

PINCUS ELIJAH, 118 West Ninety-fifth street. Friday evening, at 8:15, lecture forum, Dr. Elias Solomon, speaker. Sabbath morning, at 10:15, "The Portion of the Week."

PETACH TIKVAH, Rochester avenue and Lincoln place, Brooklyn. Rev. Dr. R. H. Melamed. Friday evening, "Armistice Anniversary; Sabbath morning, "Portion of the Law."

TEMPLE BETH EL, Fifth avenue and Seventy-sixth street. Samuel Schulman, Rabbi; Marius Ranson, Assistant Rabbi. Rabbi Ranson will preach Sabbath morning, at 10:15, and Sunday morning, at 11:00. Topic on Sunday: "Inspiration from the Pilgrim Fathers."

TEMPLE ISRAEL OF HARLEM, south corner Ninety-sixth street and Central Park west. Friday evening, address by Rev. Simon R. Cohen, of Brooklyn. Sabbath morning, Dr. M. H. Harris, the Rabbi, on "Enoch."

TEMPLE EMANU-EL, Forty-third street and Fifth avenue. Sabbath morning, at 10:30, Dr. H. G. Enelow on "Are There Any Special Jewish Characteristics?" Sunday morning, at 11:15, Dr. Joseph Silverman on "An American Armistice Day for All Nations."

SINAI TEMPLE OF THE BRONX, Stebbins avenue and East 163rd street. Rabbi Max Reichler. Friday evening, Armistice Service. Rev. William Kephart will speak.

ADATH ISRAEL, 551 East 169th street, Bronx. Rabbi Norman Salit. Rev. Charles E. Sydney will speak Friday evening.

CONG. BEITH ISRAEL ANSHE EMES, Brooklyn. Friday evening, Rabbi Norman Salit on "Law: English, Roman, Jewish."

HEBREW TABERNACLE, Broadway and 158th street. Edward Lissman and I. Mortimer Bloom, Rabbis. Friday evening, at 8:00, Dr. Bloom on "Tact—A Minor or Major Virtue?" Sabbath morning, "The Portion of the Law."

CONG. B'NAI JESHURUN, 257 West Eighty-eighth street. Rabbi Israel Goldstein. Friday evening, Armistice Day Memorial Service at 8:15, "No Armistice to Peace." Musical program.

NINTH STREET TEMPLE, Brooklyn. Friday evening, Mayflower Tercentenary Service. Leonard J. Obermeier, former deputy attorney general, will make the address. A choir of 250 children will sing.

On Thursday evening, November 18, at 8:30 o'clock, the Drama Circle of the Junior Council of Jewish Women will present two one-act plays at the Temple Beth-El vestry rooms, Seventy-sixth street and Fifth avenue. Among those in the casts are Claudia Ullmann, George Greenebaum, Miriam Brann, Leonard Mannheim and Milton Cohn.

Judge Mulqueen, of the Court of General Sessions, will address the pupils of the Religious School of Temple Rodeph Shalom on Sunday morning, November 11, at 11:00, at the services in honor of Armistice Day.

**Temple Emanu-El** 5th Avenue and 43rd Street  
Saturday, 10:30 A. M.—DR. ENELOW on "Are There Any Special Jewish Characteristics?"  
Sunday, 11:15 A. M.—DR. SILVERMAN on "An Armistice Day for All Nations."  
Monday, 11:00 A. M. sharp—DR. ENELOW on "The Shortest Book in the Bible."  
DAILY NOON SERVICE 12:30 ALL ARE WELCOME

**Temple Beth-El** 5th Avenue and 76th Street  
Friday at 5:30 P. M.  
Sabbath morning services at 10:15  
RABBI MARIUS RANSON will officiate Sunday morning at 11:00.  
"Ocean to Ocean" celebration of the landing of the Pilgrim Fathers.  
The discourse by RABBI MARIUS RANSON will be "The Birth and Purpose of American Democracy."  
Come and bring your friends.

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The value of this reduction will be appreciated when it is understood that owing to advantageous purchases of raw skins our stock at present is moderately priced.

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**DAVID BELAIS****13 DUTCH STREET****NEW YORK CITY****Letters to the Editor****"The Northwind's Malice," Photoplay,  
Will Combat Prejudice**

Dear Sir:

Your stirring replies to the stupid attempts of the owner of the *Dearborn Independent* to create in America that poisonous, dragon-headed, anti-Semitic spirit which many of our forefathers came to this country to escape, are appreciated wherever your magazine is read. Such vicious propaganda as is fathered by the ignorant type of Croesus-American who hides his personal animosities behind a banner that stands, among other things, for freedom of religious worship, can only be combatted by a dignified presentation of the Jew as he actually is.

I write to call your attention to a photoplay that will do much toward apprising America of those sterling qualities of kindness and justice that are fundamental in the creed of the Jew. No less known a writer than Rex Beach, himself a non-Jew, is the author of the photoplay, "The Northwind's Malice," which the Goldwyn Pictures Corporation was glad to give a splendid interpretation. And that superb actress, Vera Gordon, a Russian Jewess who came to America at the age of eighteen to escape the pogroms of her native land, again demonstrates the artistry she revealed in "Humoresque," by her portrayal of a Jewish mother whose largeness of heart transcends the boundaries of family and of creed to give of its abundance to her Gentile neighbors in the frozen land of the prospector's Alaska.

I am sure that productions like "The Northwind's Malice" will make the believers in the false word of an inverted patriot question his statements and readjust their opinions.

Mr. Rex Beach and Mr. Samuel Goldwyn

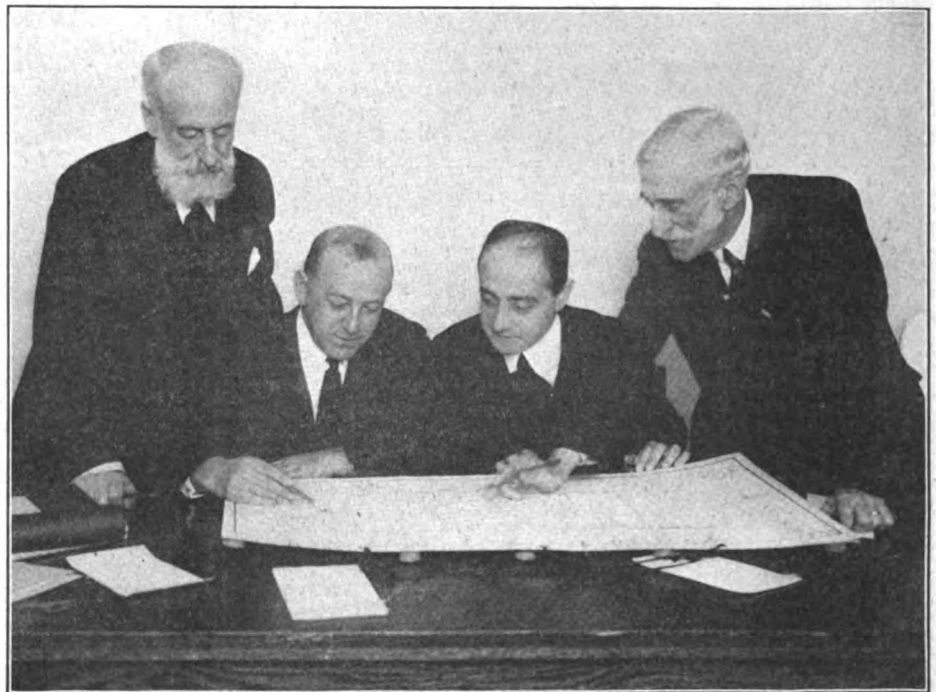


Photo by Kaplan Photo Service

MR. MANNY STRAUSS AND DR. NATHAN KRASS (SEATED) WHO HEAD THE NEW YORK DELEGATION OF THE "FLYING SQUADRON" OF ONE HUNDRED AND SIXTY PROMINENT BANKERS, BUSINESS MEN, PHILANTHROPISTS, AND EDUCATORS WHO ARE TOURING THE COUNTRY IN THE INTEREST OF THE THREE AND ONE-HALF MILLION DOLLAR CAMPAIGN OF THE UNION OF AMERICAN HEBREW CONGREGATIONS, DISCUSSING THEIR PLANS WITH BEN ALTHEIMER (LEFT) AND DANIEL P. HAYS (RIGHT), MEMBERS OF THE EXECUTIVE COMMITTEE.

are to be congratulated upon their unsolicited, yet most welcome, portrayal on the screen of the Jew as a man who thinks and feels and acts so like his fellow mortals that he actually (begging Mr. Ford's par-

don) belongs to the category of human beings.

JEROME LACHENBRUCH.

New Rochelle, N. Y., Nov. 6, 1920.



# Constitutional League Elects Officers

Our attention has been called to the recent election of officers of the Constitutional League of America, an organization which is putting into practical use the idea of former President Roosevelt to place in the hands of every immigrant a copy of the Constitution of the United States and the Declaration of Independence *in his own language*.

Following are the officers: President, Hon. Morgan J. O'Brien; Vice-Presidents, Theodore Roosevelt, Franklin K. Lane; Treasurer, Wm. DeForest Manice; Chairman of Advisory Committee, Manny Straus.

## PLATFORM OF THE LEAGUE:

If the people of America read and understand the Constitution of the United States, there will be no question of any other form of government for America.

## WHAT IT PROPOSES TO DO:

1. Put a copy of the United States Constitution into every one of the twenty million homes in America.
2. Explain the Constitution by the spoken word in every public forum.
3. Inaugurate "School Republic" method of teaching citizenship in schools.
4. To encourage the use of the Constitution of the United States as a model for self-government in industrial plants.
5. Translate the Constitution into the foreign languages commonly spoken

and read by Americans of foreign birth and extraction.

6. Explain the Constitution by means of motion picture slides.

## WHAT IT AIMS TO ACCOMPLISH:

1. The preservation of American ideals.
2. The development of a clearer and more general understanding of these ideals by all the people.
3. The encouragement of any activity, whether or not initiated by the League, which will lead to sound Americanism.
4. The encouragement of open discussion of questions affecting the fundamental principles upon which American institutions are based.
5. The education of the people in the principles underlying the Constitution of the United States.

The League was formed a year ago. It has been instrumental in having published upwards of 450,000 copies of the People's Edition of the Constitution of the United States and has received more than 12,000 reading notices and editorial comments from the press of the country. It has thirty-eight governors on its Governors' Committee and fourteen active State Committees. Dr. Joseph Silverman is a member of the National Committee.

## HUNGARY AND THE JEWS

(Editorial in *The Living Age*, Nov. 6, 1920)

Among the domestic questions attracting most attention in Hungary just at present is the so-called *numerus clausus* law, which limits the number of students admitted to the various faculties of the university, and gives the university authorities the right to "ration" academic privileges according to religious confessions. The university of Budapest alone has an enrollment of 17,000, and more than 3,000 applicants—particularly Jews—have been excluded. Although the Jews form but four and a half per cent of the population of Hungary, they have hitherto furnished 60 per cent of the students

in the universities. As a result of this racial preponderance there have been serious disorders among the students, who have forcibly expelled Jews from classes.

The debates upon the question in the National Assembly indicate that anti-Semitic sentiment played no little part in securing the adoption of the measure, although some arguments of a quite different character were advanced in its favor. The preponderance of Jews in the professions is said to result in the congestion of the professional classes in the cities, leaving many country districts, for instance, without adequate medical service. Under the new provision the annual admissions to the law

## Baptist Ministers Denounce Persecutions

Resolutions denouncing Jewish massacres in Europe were passed unanimously by a Conference of New York Baptist Ministers on November 1, at the instance of Rev. Charles F. McKoy. The resolutions, addressed to President Wilson, follow:

"The New York Baptist Ministers' Conference, having noted with deep regret the frequent reports in the press of the Jewish massacres in Europe,

"Do on this first day of November, 1920, again place ourselves on record as opposed to the persecution of the Jews. We do not believe in racial persecution nor in religious intolerance. As Baptists we believe in the largest possible measure of religious liberty and condemn most severely those who persecute and murder people of different religious opinions.

"We also express our sympathy to those who have suffered as the result of such persecution and assure them that we are ready and willing to join with all who are seeking to make the recurrence of such massacres impossible.

"We also desire to request the President of the United States to use, if possible, his good offices to prevent future massacres of Jews in Europe."

At the Conference, 225 ministers were present.

school are limited to 300, to the medical school to 400, to the philosophical faculty to 200, and to the technical school in all its branches to 1,800.

It is interesting to note that in the debates upon the bill the conservative members stressed strongly the political danger of "permitting the formation of an overgrown intellectual proletariat." The liberal parties opposed the bill. During the debate, some members of the National Assembly urged the complete exclusion of Jews from universities. On the other hand, leading churchmen deplore this anti-Semite campaign. For example, Prince Cardinal Johann Esernoch, addressing the Jewish members of the delegation which greeted him on a recent visit to Szob, said:

"I hope you and all the Jewish people will rest assured that you can always count upon my protection and that of the Catholic clergy in your period of trial. I have always at every opportunity emphasized the importance of religious peace. I would enjoin one thing upon you. Be good Jews, and live after the law of Moses. It is not our desire to convert the Jews to Christianity. I appeal to you to educate your children so that they will be filled with a religious spirit, and that he who is born a Jew shall remain a Jew and not be ashamed of his race. If your children are brought up in a true religious spirit they will not produce men who, like some of those today, have brought disgrace upon the Jewish people. However, those men are no different from the godless of other confessions."

The Institutional Synagogue opened its Forum last Sunday night with a success talk by Rabbi Herbert S. Goldstein entitled "The Drama of Life in Three Acts." This Sunday night, at 8:15 p. m., Cong. Isaac Siegel will speak on "The Duties of the New Congress." The Forum meetings will be held every Sunday night at P. S. 184.

The Annual Meeting of the Rodeph Sholom Women's Association will be held on Monday, November 15, at 2:30 p. m., in the Temple Vestry, Lexington avenue and Sixty-third street. Reports will be presented by the various departments of the association. Mr. Louis Mann, the distinguished actor, will deliver an address. All are welcome.

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## Louisville Y. M. H. A. to Raise \$50,000

### "Lift the Burden"—Slogan of Campaign

The Young Men's Hebrew Association of Louisville, Ky., will try to raise \$50,000 in a drive on November 16, 17 and 18, for the purpose of lifting a financial burden under which the Association is laboring at the present time. This amount will be used to pay off a current deficit of \$12,500, liquidate a mortgage indebtedness of \$30,000 and make necessary building improvements in the way of additional locker and shower accommodations, more executive offices, and enlargement of certain other facilities.

Since the war, when the Y. M. H. A. building was thrown open to all soldiers regardless of faith, when its normal activities were placed secondary to soldier welfare work, the Association has been utilized as a center for practically every Jewish organization in the community. Its regular income derived principally from membership and rental fees has been insufficient to meet the high cost of maintaining its activities. In addition, the cost of carrying the mortgage of \$30,000 is falling on its members, and it is felt that the time is ripe for the liquidation of this burden. The activities of the Association are being seriously retarded because of the lack of facilities.

A special committee of the Board consisting of Benjamin S. Washer, chairman; M. F. Marx, Charles Morris, Nat Hoenig, Victor Burger, Jacob Levy and Simon Lion is now at work on details of the drive. Headquarters have been established in the Association Building in charge of Louis Cohen, general secretary, who will also act as campaign director, and teams are being organized to carry out a solicitation which is expected will reach every Jewish citizen in Louisville.

### REV. DR. ETTELSON, OF PHILADELPHIA, HONORED

#### Congregation Rodeph Shalom, Celebrating Its Fiftieth Anniversary, Lauds Its Rabbi

At the notable celebration of the fiftieth anniversary of the dedication of its Temple held last week by Congregation Rodeph Shalom of Philadelphia, Dr. Harry W. Ettelson, the associate rabbi, was signally honored.

The president, Mr. Albert Wolf, in behalf of the congregation, expressed deep appreciation of the splendid manner in which Dr. Ettelson had met and carried the responsibilities of the pulpit alone, since the unfortunate illness in April of their beloved leader, Dr. Berkowitz, whose absence all deplored, though they rejoiced in the excellent reports of his progress to restored health.

By unanimous vote, Dr. Ettelson (though his term does not expire until April, 1921) was re-elected at an increase of salary to take effect at once. Dr. Ettelson received an ovation when he rose to make his acknowledgments. His response was short, but impressive.

### PAY UP OUTSTANDING RELIEF SUBSCRIPTIONS!

In view of the appalling state of misery in which the Polish-Bolshevik war left the Jews of Poland and the present opportunity for carrying on relief on the widest possible scale, now that an armistice has been signed, Henry H. Rosenfelt, national director of the American Jewish Relief Committee, is making a special effort to have outstanding campaign subscriptions paid up.

The imperative need for emergency relief, which must be administered on a scale never before attempted, if Polish Jewry is to survive over the winter, has led the American Jewish Relief Committee to urge that subscriptions from its campaigns throughout the country be paid up immediately, in order that this emergency relief can be carried on most effectively.

The Jewish Correspondence Bureau is authority for the statement that Dr. Chaim Weizmann, president of the World Zionist Organization, will visit the United States during the latter part of December of this year.

## The True Worth of a Shoe

THE true worth of a shoe is dependent solely upon the goodness of the shoe itself, just as the true worth of anything is determined from its good qualities.

True worth and price should not be confused; the former is permanent, while the latter is not.

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*J. S. Coward*

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Dinner Chimes	..... \$7 to	\$90
Drums	..... \$15 to	\$450
Fifes	..... \$1 to	\$12
Flutes	..... \$30 to	\$200
Guitars	..... \$15 to	\$175
Harps	..... \$75 to	\$3,000
Mandolins	..... \$5 to	\$150
Music Rolls	..... \$1 to	\$5
Music Satchels	..... \$2 to	\$18
Piccolos	..... \$10 to	\$65
Saxophones	..... \$75 to	\$165
Trombones	..... \$25 to	\$65
Taropatches	..... \$15 to	\$35
Ukuleles	..... \$5 to	\$25
Violins	..... \$5 to	\$750
Violoncellos	..... \$70 to	\$700

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**The American Jewish Year Book**

The American Jewish Year Book for 5681 (1920), edited for the American Jewish Committee by Harry Schneiderman, its assistant secretary, was issued last week.

The first leading article is on Jewish Social Research in the United States, in which the author, Mr. Hyman Kaplan, of the Bureau of Jewish Social Research, traces the history of attempts at co-ordination of various national Jewish societies, and outlines the development of a central agency for the scientific study of social problems arising in the community.

This is followed by an essay on the Jews of Alsace and Lorraine. The author, Captain Sylvain Halff, of the French army, describes the life of the Jews of the two provinces from the time of their severance from France until their restoration. This essay is replete with important items of information, and bears witness to the enduring and unshakable love for France cherished by the Jews of these provinces in common with the rest of the population.

The article on the Falashas, the people inhabiting the almost unknown kingdom of Abyssinia, is from the pen of Dr. Jacques Faitlovitch, an untiring and devoted friend of these Jews, who has gone into the Dark Continent to bring to them material succor and spiritual comfort. In this article he presents the most recent information about these Falashas, showing how tenaciously this isolated group of our coreligionists has adhered to the basic traditions of Judaism and how they yearn to be again in touch with their brethren of other countries.

This volume also contains clauses bearing upon the rights of minorities excerpted from the treaties with Germany, Poland, Austria, the Serb-Croat-Slovene State (Jugo-Slavia), Czecho-Slovakia, Bulgaria, and Roumania. Extracts are also given from the official summary of the treaty with Turkey, not yet signed, as respects the disposition of Palestine and the rights of racial, linguistic and religious minorities in Turkey as it will be constituted.

The Record of Events of last year, 5680, shows that the Jews have suffered the same economic and cultural oppression in Russia as in the previous year; they have been subjected to the same humiliating insults and contemptible indignities in Poland; they are being decimated by both the regular and "irregular" soldiery in Ukrainia. In Western Europe the wave of anti-Semitism has swelled to enormous proportions; it has reached the British Isles in the form of insidious literary propaganda and there are indications that attempts are being made to import this foreign plague in a virulent form into our own country. As respects Palestine, the Supreme Council has definitely decided that it shall be under the control of Great Britain as mandatory, and although the terms of the mandate have not yet been determined, the treaty with Turkey definitely states that "the mandatory will be responsible for putting into effect the declaration originally made on November 2, 1917, by the British Government."

The section on the Statistics of the Jews is the first attempt to cast up the figures of Jewish population of the various countries as affected by the recent changes in Europe. These figures are full of significance. Whereas, before 1918, almost one-half of the Jews of the world were under the domination of the Czars, and the great Russian-Jewish question loomed so large that it eclipsed all others in the eyes of the Jewries of the other countries, although there are indications that for the next decade at least the Jewish question in Poland will be most acute. It is of interest to note that the partition of the great Russian-Jewish community has rendered the Jewry of the United States practically the largest in the world. An interesting study of the occupational tendencies of Jewish students in American institutions of higher learning is appended to the statistical section in the form of a memoir of the Bureau of Jewish Social Research.

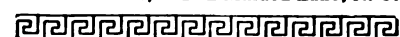
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New Comedy by AARON HOFFMAN

# Our Heritage from the Pilgrim Fathers

(Continued from page 763)

Catarina, and making sail for the North, landed at New Amsterdam in 1655, thirty-five years after their Christian fellow-seekers for a new home set foot on the shore of New England. The passengers of both the Mayflower and the Santa Catarina had the same mission, the quest for religious liberty. Neither knew of the other, but here their disembodied spirits meet and here their undying heroism fills the mind. A whole world is celebrating the exploits of the Pilgrim Fathers, and rightly so. Those humble Jews who were refused a landing in New Amsterdam by Peter Stuyvesant and were admitted only after lengthy negotiations are little known. But I am sure that you will not consider as inappropriate the mention of them here by one who as an American glories in the opportunity of paying reverence to the memory of the Pilgrim Fathers in company with his fellow Americans, but who can also not forget on this great occasion the tremendous contribution made to the cause of religious liberty by those thousands and tens of thousands of Jews who throughout the centuries lived in wretchedness and misery, endured disgrace and infamy, and went to their death rather than renounce their ancestral faith. Had these Jews in all the persecuting lands of Europe been willing to accept the dominant religion they would have lived at ease. But, nay, they could not, they would not cast out the truth as they saw the truth. They endured nameless woes and countless ills, the ghetto's plague, the garb's disgrace, rather than become recreant to their soul's conviction.

Of all these myriads known and unknown, sung and unsung, the small company who landed here in 1655, the names of the most of whom are not even known, are the sign and symbol for me. As a Jew in faith I feel constrained to make mention of them also on this day. They symbolize Judaism's contribution to the cause of religious freedom, the high cause that is the real glory of our country, the true grandeur of our nation. To my mind this is America's greatest achievement. This was something altogether new in the world, the separation of church and state, the right of the individual to approach his Maker as he would. Towards this the great deed of 1620 led the way. True, the old world spirit of religious bigotry appeared time and again in the colonies, but these were only survivals from a dark past that were bound to disappear in the light of the advancing day. The progress was steadily onward and forward. The United States became the hope of mankind. Here every religion could develop untrammelled. Here liberal movements flourished as nowhere else. The seed sown by the Pilgrim Fathers has produced a marvelous fruitage. These fathers were picked men. They were the precursors of the millions who came after them and through the spirit set in action by the Pilgrim Fathers have made our country a homogeneous composite, if I may use so paradoxical a term, a unity out of great diversity, the melting pot in which many incongruous elements have been fused. Through this process our nation has become the chosen people of these latter days. This was finely expressed some time ago by one of America's leading thinkers when he characterized the people of this country in these terms:

"Differing as the inhabitants of this country do in all other respects they are alike in this, that they have been chosen, selected from the nations of the earth by their responsiveness beyond the responsiveness of their kindred, to the ideals of freedom. All who have come to our shores have come because they have wanted more opportunity to live, to be men among men, and they have believed that here the opportunity would be found. They have wanted economic freedom, religious freedom, free-

dom of mind, political freedom. Thus in respect of precisely that kind of mental and practical similarity which is essential to a great national organization, which shall combine unity in greater matters with endless differences in minor things the inhabitants of the United States are the picked men of the world."

This unity in greater things was brought out strikingly and emphatically during the great war. And notably the higher religious unity! How many an interdenominational fellowship meeting was held in every city in the country; yea, interdenominational fellowship meetings not only of religious liberals as is this gathering but of conservatives and liberals of Jews and Protestants and Catholics, of all men coming together as children of one Father merging their earth made distinctions in their God made

(Continued on page 776)

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## Our Heritage

(Continued from page 775)

likenesses. And what interdenominational fellowship meetings the camps and the battlefields presented! What moving tales came to us of priest and pastor and rabbi fellowshiping in bringing religious messages and religious comfort to the wounded and the dying! The war frequently produced an exaltation of spirit that made it appear as though men had indeed succeeded in piercing beneath the artificial distinctions of creed and dogma and of finding the fundamental and elemental brotherhood that makes the whole world kin. It seemed that the fervid longing of the great singers of religious brotherhood had found realization and that the day had come when Jew and Gentile, Protestant and Catholic, believer and unbeliever had found one another as men and gazing into one another's souls had recognized their spirit likeness.

But we seem to have been experiencing a reaction from the glorious sentiments which bathed men's souls in those years of common struggle and common danger. The old bitternesses which during the war suffered eclipse seem to be reasserting themselves. We had fondly imagined that the old hatreds, antipathies and prejudices had burned themselves into ashes. But the ashes are being stirred and the coals which we had fondly imagined were altogether extinguished are again being fanned into flame by the fomenters of religious, racial and national antagonisms. A great inter-church movement has failed; liberals and reactionaries are still far apart; enemies of the Jews are making anti-Jewish propaganda even in this country; there are many disturbing signs.

Was then all the advance along the lines of fellowship during the war period merely the excitation of hysteria? merely a war symptom? Are we really falling back into the old pre-war attitudes? God forbid a calamity like that! I cannot believe that all the splendid manifestations of unity and fellowship that cheered our hearts and exalted our spirits were merely a passing show with no element of permanence. I have the firm faith that there have been definite steps forward despite the occasional alarming symptoms of retrogression. And that faith of mine finds nourishment in a gathering like this. Of all the meetings throughout the land in this tercentenary year, none I take it, is more significant than this of the future possibilities that lay hidden in the dash of the Pilgrim Fathers into the unknown. A meeting like this could not possibly have been held in that year 1620 or for a long time thereafter. But through these three hundred years the spirit of religious freedom has been growing and growing. We here are enjoying the usufructs of that growth. This is our heritage from the Pilgrim Fathers.

As is said in a famous Biblical passage, so say also we, "We will not give up the heritage of our fathers." Shall we who are called religious liberals not dedicate ourselves anew in this commemoration year to the high task of contributing what we can, be it in lesser or greater degree, towards making ever firmer the foundations of religious liberty which the Pilgrims laid? Shall we not strive to keep our America the home of religious freedom, and to confound every reactionary effort to secularize our public institutions? Shall we not continue the work of the Pilgrims to keep forever separate church and state in each and all their departments and to render inviolate the rights of individual conscience in all matters affecting freedom of speech and freedom of thought? That truly is the great task of religious liberalism, aye, of the true American spirit. That American spirit has been dearly bought; we hold it in trust. That trust we as religious liberals may never betray. We must bequeath it unsullied to those who come after us, even as an American latter day poet has so well expressed it in the lines:

Our Fathers in a wondrous age  
Ere yet the earth was small



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## Lehigh Valley

The physical condition of the Lehigh Valley Railroad, its improved earning capacity, the possibility of segregation of its coal properties, its low capitalization per mile as compared with other roads operating in the same territory, together with its past dividend record, are discussed in the supplement to our Market Review this week.

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That we the children of their heart  
Which then did beat so high  
In later time shall play like part  
For our posterity.

Dear bought and clear a thousand year  
Our father's title runs,  
Make we likewise our sacrifice  
Defrauding not our sons.

Wilhelm Waldking, an officer of the German army, was given six weeks' prison for molesting Jews on the streets. From the evidence it appeared that the officer would stop passing Jews and order them to raise their hats to him, and if they failed to do so, he would attack them.

## Seminary Graduate, Appointed to Positions

### Professorship in History Named in Memory of J. H. Schiff

Dr. Cyrus Adler, Acting President of the Jewish Theological Seminary of America, announced, at a meeting of the Board of Directors on October 31, that the students of the last graduating class had been appointed to the following positions:

Rabbi George Abelson, Community Synagogue, Atlantic City, N. J.  
 Rabbi Philip R. Alstat, Congregation Sons of Israel, White Plains, N. Y.  
 Rabbi Nathan H. Colish, Congregation Adath Israel, Washington, D. C.  
 Rabbi Isaac A. Hadad, Spanish and Portuguese Congregation, Montreal, Canada.  
 Rabbi Max Kadushin, The Jewish Center, New York, N. Y.  
 Rabbi Hyman J. Landau, Congregation Tifereth Israel, Brooklyn, N. Y.  
 Rabbi Norman Salit, Congregation Adath Israel, New York, N. Y.  
 Rabbi Morris Schussheim, Congregation Bnai Israel, Cleveland, Ohio.

Hon. Louis Marshall was in the chair. Other directors present were Judge Lehman, Sol M. Stroock, Simon Roeder, William Fischman, Rabbi Charles I. Hoffman, and Dr. Cyrus Adler.

Minutes were adopted in memory of Jacob H. Schiff, a member of the Board of Directors and of the Executive Committee, and in memory of Dr. Israel Friedlaender, Sabato Morais, professor of biblical literature and exegesis. The board decided to name the professorship of history in memory of Mr. Schiff.

No definite action was taken to fill the vacancy created by the death of Professor Friedlaender. Rabbi Morris D. Levine, an instructor in the seminary, is giving the course in biblical exegesis and Doctor Wilfred P. Kotkov, the course in philosophy. Dr. Jacob Hoschander, of the Dropsie College, is giving the course in biblical archaeology. Dr. Louis Finkelstein, a graduate of the seminary, has been made an instructor and Rabbi Israel Goldfarb is instructing in Hazanuth.

During the High Holy Days all the senior students officiated in congregations throughout the country, reaching from Montreal, Canada to Honolulu, and covering many points in the New England, the Middle States and some Western States. A number of letters were received from congregations commending the work of the students.

The total registration in the seminary is seventy-four. Five students were promoted from the lower classes to the upper classes. Ten candidates were admitted as regular students of the seminary and three as special students. The total registration of students in the regular department is fifty-three. There are two candidates for the Hatoraath Horaah; two men are doing postgraduate work and seventeen are registered for the degree of Doctor of Hebrew Literature.

The library now totals 61,445 books and 1,859 manuscripts. The Israel Solomons collection, the gift of Mr. Mortimer L. Schiff, is not included in this count. The librarian reports many rarities, notably the incunabulum de Erroribus Judeorum 1472-3, presented by Doctor A. S. W. Rosenbach, in memory of Prof. Israel Friedlaender; two Karaite manuscripts of the eleventh and twelfth centuries and a considerable number of modern books to fill the gaps created by inability to purchase during the World War.

The Teachers' Institute has this year three departments, totaling 274 students. The regular department comprises a three-year training course for religious teachers and totals 109 students, 59 men and 50 women. The postgraduate department for graduates of the Teachers' Institute who wish to continue their Jewish training registers 40 students, 15 men and 25 women. The extension department for training young men and women as Sunday School teachers and club leaders registers 125 students, 28 men and 97 women.

## Jacob H. Schiff Anecdotes By and of Him

### IV.

From its earliest days until his death, Jacob H. Schiff was identified with the Jewish Chautauqua Society as its most generous supporter, and aided the movement as a member of the board of directors with his wise counsel.

In the eleven years during which the Summer Assembly was held at Atlantic City, N. J., Mr. Schiff, unless he was abroad, rarely failed to appear at the sessions and by his presence and public addresses gave prestige and inspiration to the gatherings.

Even when these Assemblies were changed into a sort of peripatetic school, holding sessions in different places and in different seasons, he made it possible at times to attend. I recall that in 1909 he journeyed in the heat of July to Buffalo to participate in our sessions and while there he was tendered a dinner at which he made a characteristic statement. Reviewing the numerous occasions when he had been made the recipient of honors by notables in America, in Europe and the Orient, he was free to say that he cherished above all the approval of his Jewish brethren, and felt most happy by their commendation of his earnest efforts to further the Jewish cause.

In 1911, when the writer with his colleague, Dr. William Rosenau, had established the Pacific Coast Branch of the Jewish Chautauqua, they visited many cities and towns en route and returned with a new insight into the needs of the Jewish people in the remoter places, which led to the creation of the Correspondence School for Jewish Studies.

Mr. Schiff was very much interested, and invited us to his home in Seabright, N. J., to expound our project. What an ideal host he was! What a charming hospitality was dispensed by his dear wife! What a precious glimpse we had of the beauty of their home life! Mr. Schiff went into a detailed and critical analysis of our project with the result that he volunteered to defray the expense of publishing our textbooks and also became the first annual contributor to the maintenance of the Correspondence School. With a twinkle in his eye, he said, as we departed: "Well, I thought I could get more out of you by inviting you here, but perhaps you got more out of me."

The efforts of the Society to establish

Jewish lectureships at leading universities throughout the country, now so successful, elicited his support as a potent means of combating the misunderstandings and prejudices that batten on ignorance of the Jew, his life, and literature.

An amusing incident once occurred with reference to the correct pronunciation of the lake in Western New York when this great American movement for popularizing knowledge had its origin—Lake Chautauqua. I explained that it was an Indian name derived from the outline of the lake and means "a bag tied in the middle." In England Mr. Claude G. Montefiore had insisted on speaking on the "Chow-Chow" Society. Mr. Schiff laughed and called it the "Chautauqua" Society. I reminded him that the accent was not on *Chat* but on *Talk*, i. e., the "Sh! Talk-away Society," at which he enjoyed a hearty laugh.

HENRY BERKOWITZ,  
 Founder and Chancellor of the Jewish Chautauqua Society.

## ABRAM I. ELKUS TO AID ALAND ISLAND DECISION

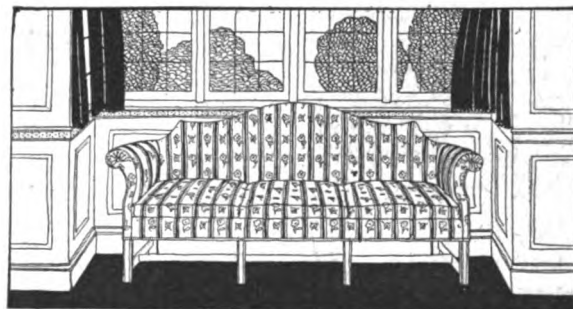
### Member of Commission Under League of Nations

WASHINGTON, Nov. 4.—Selection of Abram I. Elkus of New York, former Ambassador to Turkey, as the American member of the commission which is to decide the future status of the Aland Islands as between the claims of Sweden and Finland, was announced today at the State Department.

Mr. Elkus, it was said, would not act as a representative of the American Government, but would participate in the commission's discussion under the League of Nations Council, which recently invited President Wilson to suggest an American member.

Abram I. Elkus was defeated on Election Day in the contest for the judgeship of the New York Court of Appeals by Emery A. Chase, Republican. Apparently his appointment as commissioner in the case of the Aland Islands was held up pending the result of the election.

Edwin Wolf, former president of the Philadelphia Board of Education, is now an inspector of the Eastern Penitentiary by appointment of Governor Sprout.



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# From the Four Corners

*News of People and Events*

Dr. Max Nordau will soon sail for America for a private lecture tour, according to the Jewish Correspondence Bureau.

A portrait of Rabbi S. H. Goldenson, of Pittsburgh, Pa., is now on exhibition at the Wonderly Art Gallery windows in that city. It was painted by Mr. David E. Kornhauser, of Philadelphia.

Hon. Isaac Wolfe of New Haven was appointed recently by Governor Holcomb as a judge of the Superior Court of the State of Connecticut. Judge Wolfe is the first Connecticut Jew to occupy this position.

The most important activities of the 2,000 charitable and public welfare organizations

in New York City will henceforth be revealed to the public in a new, comprehensive publication called "Better Times," according to a statement issued by Mr. Herbert Hoover. "Better Times" has heretofore been the official organ of the United Neighborhood Houses of New York.

A bill was introduced in the Hungarian Assembly late in October to check the influence of Jews in Hungary by restricting the number of Jewish students in the university, the clinics, and the colleges of agriculture. The Bishop who introduced the bill said it was meant to guarantee a living to the Hungarian middle classes. He objected strenuously to the charge of anti-Semitism.

The recent relief campaign in California, under the auspices of the American Jewish Relief Committee, reached the \$400,000 mark. San Francisco contributed \$275,000 of this amount.

The annual convention of the Mizrahi Organization of America is now in session in Baltimore. Dr. Meyer Berlin was elected chairman at Monday's session. The convention sent greetings to Sir Herbert Samuel.

The title of Superintendent of the Department of Jewish Evangelization was conferred on the Rev. Dr. John Stuart Conning, of Baltimore, by the Presbyterian Board of Home Missions. With this impressive title, and with \$185,000 to boot, Dr. Conning is to begin the work of Jewish proselytizing—in Brownsville, Brooklyn!

The fifty-second annual report of the Jewish Orphan Home, managed by Districts 2 and 6 of the Independent Order Brith Abraham, in Cleveland, has just been issued. The comprehensive activities of the Home, and the enormous repair bills, made it necessary to plan for a new building. Forty-two children were graduated this year.

The National Polish Committee of America, with offices in Chicago, has just published a booklet called "The Jews in Poland," containing official reports of the American and British investigating missions, as well as miscellaneous letters. The booklet is issued, according to the committee, in order to bring about a better understanding of the necessity for honest and constructive effort in solving a problem that is only made more difficult by attacks and recriminations."

## Women's Council Prepares to Care for Vast Immigration

DENVER, November 9.—Preparations for aiding Jewish immigrants to settle on modern farms in the United States are being made at the ninth triennial convention of the National Council of Jewish Women in session here.

A programme of "meeting and directing this tide of immigration to make the newcomers a national asset" was given as the chief task before the convention.

[A complete report of the convention (which ends today) will appear next week.]

## Jewish Religious Services at Colleges

The season of Jewish religious services at colleges and universities is now well under way. As was the case last year, the Department of Synagogue and School Extension of the Union of American Hebrew Congregations is giving of its efforts and resources in all ways necessary to foster the movement to hold Jewish college-trained men and women to their faith. Prayer book and hymnal leaflet reprints are being furnished, and arrangements with rabbis to conduct services for the students are being made.

## Six Jews Elected to Congress

While reports on the recent national elections are still incomplete, it is certain that six Jews have been elected to Congress. They are Pearlman, London, Siegel and Volk, of New York; Sabbath, of Illinois, and Kahn, of California.

In New York, Isidor Wasservogel was elected as judge of Supreme Court in New York and Bronx Counties, for a term of fourteen years, and Judge Otto A. Rosalsky was re-elected to the Court of General Sessions for the same number of years. Judge Gustave Hartman, of the Municipal Court, was elected as judge of the City Court for ten years. Several Assemblymen were elected, and most of the Jewish incumbents were re-elected. Nathan Straus, Jr., was elected State Senator from Manhattan.



## NOVEMBER and the DERBY

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**P**REPARATIONS are now in full swing for one of the most important social functions this season—the Pageant to demonstrate the work of the ninety-one social service institutions that are affiliated with the Federation for the Support of Jewish Philanthropic Societies, to be held on the Hotel Pennsylvania Roof, on December twelfth, thirteenth and fourteenth. More than five hundred men, women and children will participate in the Pageant, and the work of every institution that is affiliated with the Federation will be demonstrated. This will include settlements, orphanages, day nurseries, hospitals, educational institutions, Young Men's and Young Women's Hebrew Associations, sanatoria, and relief agencies, who will offer practical demonstrations of the scope and performance of their work and of their needs. Mrs. Benedict Erstein heads the committee in charge of plans for the pageant, and working with her are Mrs. Edgar Hellman, Mrs. Julius Bernheim, Mrs. Myron Borg, Mrs. Arthur Zinn and Miss Cyd Bettelheim. Mrs. Arthur Stein and Miss Marion Reckford head the committee in charge of the Charts, while Mrs. Joseph L. Lilienthal has complete charge of the exhibits in the form of manual displays and hand work done by the beneficiaries of the institutions. Mrs. Isaac Kubie is in charge of the publicity and programs as well as the invitations.

Mr. and Mrs. Joseph Leblang, of the Belnord Apartments, 225 West Eighty-sixth street, have announced the engagement of their daughter, Miss Etta Leblang, to Mr. Meyer Rosenstein, son of Mr. and Mrs. Nathan Rosenstein.

A reception will be held tomorrow afternoon at the Hotel Ritz-Carlton on the occasion of the engagement of Miss Mildred Goodman, daughter of Mr. and Mrs. Edwin Goodman, of 2 West Eighty-sixth street, to Mr. David Meyer, son of Mr. and Mrs. Isaac H. Meyer.

Mr. and Mrs. William Hecht, of 340 West Eighty-ninth street, have announced the engagement of their daughter, Miss Jeanette L. Hecht, to Mr. Benjamin Rosenblum, a son of Mr. and Mrs. Jacob C. Rosenblum, of 490 West End avenue. Mr. Rosenblum served in the Chemical Warfare Division in this country during the war, with the rank of lieutenant. Miss Hecht was an organizer of the theatrical branch of the Red Cross drive during the war. She has also been active in settlement work.

Announcement has been made by Mr. and Mrs. Gustave Heller, of Chicago, Illinois, of the engagement of their daughter, Miss Marion Heller, to Mr. Herbert S. Adler, of the Hotel Majestic, this city. Miss Heller is a graduate of the Art Institute of Chicago.

The marriage of Miss Lillian Aronson, daughter of Mr. and Mrs. Louis Aronson, of Far Rockaway, Long Island, and Mr. Louis Schwarz, of this city, took place on Thursday, November fourth, at six o'clock. The ceremony was held in a private suite at the Hotel Biltmore, the Rev. Dr. I. Goldstein officiating. Mrs. Max Schwarz was matron of honor, and Mr. Schwarz served as best man for his brother. After an extended honeymoon in the South, Mr. and Mrs. Schwarz will reside in this city.

Mr. and Mrs. Jacob Wolf, of 35 Mount Morris Park West, have announced the betrothal of their daughter, Miss Estelle Betty Wolf, to Mr. Charles M. Braude, of 225 West Eighty-sixth street.


In celebration of the recently announced engagement of Miss Berdye Simons to Mr. Edgar Bauman, a reception for their relatives and friends will be given on the evening of Thanksgiving Day, November twenty-fifth, at the Hotel Plaza.

On Tuesday, November second, Miss Mildred Horowitz, daughter of Mr. and Mrs. Joseph Horowitz, of 235 West Eighty-eighth street, was married to Mr. Morris Salzborg. The ceremony, which was performed by the Rev. Dr. Israel Goldstein, was held at the Hotel Savoy, Fifty-ninth street and Fifth avenue.

A reception will be held at the Hotel Astor on Sunday afternoon, November 14,

in honor of the engagement of Miss Harriet Adler, daughter of Mr. and Mrs. Leopold Adler, of 522 West 157th street, to Mr. Arthur D. Sherman, of Albany, N. Y.

The metropolitan opera season will be ushered in, with its usual brilliancy, on Monday evening, November 15, when Halevy's "La Juive" will be sung. Among the box-holders of the season, it was announced, are Mr. and Mrs. S. R. Guggenheim, Mr. and Mrs. Jacob Baumor, Mr. M. Lissberger, Mr. B. Lissberger, Mr. R. Sadowsky, Mr. and Mrs. I. M. Sadowsky, Mr. and Mrs. Julius Steinberg, Mr. A. F. Lauterbach, Mr. and Mrs. Nat Ginsberg, Mr. and Mrs. Milton L. Lissberger, Mr. Jacob Sperber and Mrs. Louis G. Kaufman.



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**Society and Its Doings**

Thursday morning, November 4, Mrs. William Sporborg, Miss Sara X. Schottenfels, Mrs. William Singer, Mrs. Charles E. Seligman, Mrs. N. Taylor Phillips, with other delegates from Brooklyn, Jersey City, Elizabeth, Albany, Utica, Rochester, Syracuse, Providence and New Haven, left in a private car for Denver, Colorado, where they are attending the Triennial Convention of the Council of Jewish Women.

On Thursday evening, November fourth, the marriage of Miss Minerva E. Rosenthal, daughter of Mrs. R. Rosenthal, of Elmira, New York, and Mr. Benjamin Michaelson, of this city, took place at the Savigny, the Rev. Dr. Elias L. Solomon officiating. Among those in attendance were former State Senator James J. Frawley, State Senator Julius Miller, Justice Leopold Prince, Commissioner Julius Brosman, Alderman Samuel R. Morris and Samuel Marx. Mr. and Mrs. Michaelson left for Lakewood, New Jersey, from where they will go to Bermuda.

At the celebration of their silver wedding anniversary on Sunday, Mr. and Mrs. David J. Lefkowitz of Paterson, N. J., announced the engagement of their daughter, Miss Adele Marion Lefkowitz, to Mr. Harry Salzman, of Newark, N. J., son of Mr. and Mrs. Nathan Salzman. Following the announcement, a dinner was served to about sixty of the immediate relatives and friends of the couple.

Mr. and Mrs. Meyer Katz, of 523 West 157th street, have announced the engagement of their daughter, Miss Marion Ruth Katz, to Mr. Martin M. Schuman of this city.

Mr. and Mrs. Nathan Sadowsky, of 1851 Seventh avenue, have announced the engagement of their daughter, Miss Estelle Sadowsky, to Mr. Saul F. Rosenthal, son of Mr. and Mrs. S. M. Rosenthal.

Announcement has been made by Mr. and Mrs. Abraham Avrutine, of 1980 Seventh avenue, of the betrothal of their daughter, Miss Lillian Avrutine, to Mr. Sidney H. Blauner, son of Mr. and Mrs. Harry Blauner, of 740 West End avenue.

On Tuesday, November 2, the marriage of Miss Harriet Corn, daughter of Mr. and Mrs. Joseph Corn, of 260 Riverside Drive, and Mr. Harry Spingarn was celebrated at the Hotel Astor.

Mr. and Mrs. Julius Keefer, Miss Ruchla Feldman, Mrs. Anna Eckstein and Mr. Abraham Aginsky were amongst the passengers on board the "Philadelphia," which arrived here from Southampton several days ago. Arriving on the White Star liner "Adriatic," also from Southampton, were Mr. Edgar Cone, Mr. L. B. Eppstein, Miss D. Cooper, Mr. and Mrs. B. J. Levy, Mr. and Mrs. I. L. Lipschutz, Mr. Sol. Kohn, Mr. Charles H. Kleinfelder, Mr. A. B. Goldstein, Mr. and Mrs. M. S. Greenbaum, Mr. H. Hirschfeld, Mr. A. E. Berner, Mr. John E. Blumenfeld, Mr. Henry R. Myers and Mr. Leo Weinthal.


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# "Hook and All"

(Continued from page 765)

*Oh, how I love you!  
You don't know how I love you!  
I love only you  
I love you so much!*

and other variations on the world-old theme. By the time he had finished his manuscript he felt better. It was as if he had related the secrets of his heart to an old friend. He felt that he had recorded an eternal truth. Away from the desk, the letter-press, the cabinets of orderly files, the typewriter, the heaps of scattered paper, the exhibition coal, his fancy flitted to his beloved pond in the Ukraine. He was resting on a balsamy couch under the cedars and right near him sat Reba . . .

Reuben looked up. What he saw through the plate glass window made the mirage of his imagination vanish. He shook himself free from the influence of dreams and began adding a column of figures. He knitted his brows for stage effect. The Boss entered.

Mr. Noodleman was perspiring profusely and fanning himself with a huge palm leaf fan which never left him on his travels during the months of June through September. Even the first snowdrops of the year sizzled when they reached his portly person.

"Amusing yourself all alone?" queried Mr. Noodleman, using his handkerchief. His face was flushed and from his glistening forehead trickled little streamlets.

"I am figuring if it would pay me to give Wolfsohn a discount on his first payment," said Reuben.

"Wolfsohn ain't satisfied until he squeezes the liver out of an agent," commented Mr. Noodleman. "But you got a good business head. He can't do you."

Mr. Noodleman surveyed him a moment in calm contemplation. Then he came nearer and put his hand on Reuben's shoulder to emphasize the friendly nature of his advances.

"How is it you ain't yet married?" he suddenly exploded.

Reuben felt giddy. He instinctively realized that it would be a tactical error to tell Mr. Noodleman about his hopes for Reba—at least just at present. And yet his employer was fishing in dangerous waters. Reuben did not answer, but conveyed his sense of embarrassment in a foolish giggle.

"Don't laugh," said Mr. Noodleman. "I tell you a young man ought to marry and settle down before he begins to comb his hair over the bald spot in the middle. Especially a young man who has a good business head. I'm telling you. Yes, sir, he should marry a nice, young girl who understands business and can help him out. A business girl with a little money and a lot of love and all that foolishness and he lives in the seventh heaven. She will make him happy, yes, sir. Nothing like a good, Jewish child of good, Jewish parents and with a good, Jewish business head. I'm telling you, Reuben. Listen to me."

The import of these broad hints did not escape their target. He fidgeted uncomfortably in his seat.

"I—I must see Wolfsohn," he blurted hastily, and left the office.

## CHAPTER III

Miss Noodleman generally took off her five rings when she began to typewrite because they interfered with her freedom of motion. Her father watched her remove them carefully—garnet, beryl, ruby, sapphire and amethyst. She tucked them all into a silk-lined jewel case and that in turn into a silver mesh bag.

"Ah, Byrdice," sighed the father, "you ain't got no diamond solitaire."

"Whose fault is it?" she inquired rather tartly. "I'm sure that I'm not to blame if I'm not attractive." As if to substantiate her argument she took a tiny, oval hand mirror out of her purse and solemnly surveyed her features. Then, by way of remedying a state of affairs not at all satisfactory, she patted her nose with a powder puff until it was a marvel of whiteness.

"Attractive enough, attractive enough," growled Noodleman. "These days girls got to be attractive, and the way their mothers married with a *chatchen* ain't good enough no more. I tell you this love business is an American bluff. An American bluff, I tell you."

The thin face of Miss Noodleman flushed. She picked nervously at her pearl and gold lavalliere. In her excitement she inserted her letter paper the wrong way.

"Ah, well!" she sighed, as if there were no use discussing the topic any further. "Shall I send a reminder to Shapiro about the additional insurance he intends taking?"

"Yes, and you can remind him the rate goes up for every year he gets older. Shapiro thinks we all got to die but it don't mean him. Tell him even Methusaleh lost out."

"I shall do nothing of the kind. A business letter ought to be dignified."

"A business letter ought to be something that gets business. You can leave out that part about Methusaleh. I don't care. He don't know who Methusaleh is, anyhow. The only books I ever saw him read were Dun's, Bradstreet's, the Telephone Directory, and a catalogue of second-hand cars."

"And how about Levinson, who wants to sell you his two lots in Barnegat?"

"You tell Levinson that when I want a salt bath, I don't have to buy the land *under* it. With three hundred coupons and those lots he can buy himself a straw hat."

"And Poritz, who sent you that sarcastic letter about the extra tons of coal we couldn't deliver?"

"You can tell Poritz to go to the only place where there is enough coal for everybody. It ain't New York."

"All right, father."

"What's the use of telling you what to put down, anyhow? I get blue in the face thinking up curses and by the time you get through putting them into letters they sound like love words." He made a wry face and attenuated his voice. "'Dear Sir,' he mocked, 'please remit by return mail and oblige.' I leave it to you if it means

the same thing as 'Pay up, you loafer, and I don't care if you don't oblige?'"

The typewriter began rattling and scraping away at a fast rate, although its manipulator felt unusually sad. She stared directly in front of her. Her fingers, like well-trained slaves, did their work almost mechanically. Above her desk in bold, red letters was the motto: DO IT NOW. Toward this the eyes of Byrdice turned.

She was doing it now. But what was the use? Perhaps she would be doing exactly the same thing ten years later. And possibly twenty years later. After all, there were limits to vicarious happiness. The movies would not always satisfy her. They could not make up to her for the absence of love in her own life. Why were other girls more fortunate? There was Sadye Gropkin. No one ever dreamed of calling Sadye good looking. And yet the boys went wild over her. She was able to choose among three or four ardent rivals. What was the secret? It was not dress, nor features, nor figure, nor wealth. In all these respects Sadye was barely mediocre. And yet one boy admired the way she lifted her shoulder, a certain deft shrug she gave to it, especially when she spoke in a jocular mood. Another young man raved over a trick of gesture with her dainty, little hand. Another suitor was charmed by the cadence of her low, melancholy tones. It was all camouflage, reasoned Byrdice, but so effective! Why hadn't Nature lent her the power of attracting men? Byrdice tried so hard to be captivating. But the harder she tried, the more meager the results.

Byrdice sighed. The injunction in front of her made her resentful. She was doing it now. But what was the use?

(To be continued next week)

The Deputies of British Jews, in order to carry out their expressed purpose of combatting press anti-Semitism along the lines adopted in America by the Anti-Defamation League of the B'nai Brith decided to authorize the immediate publication in pamphlet form of three articles contributed by Mr. Lucien Wolf to the *Daily Telegraph*, the *Spectator*, and the *Manchester Guardian*. The Deputies believe it will constitute a reply to the recent articles of the *Morning Post* on "The Cause of World Unrest."



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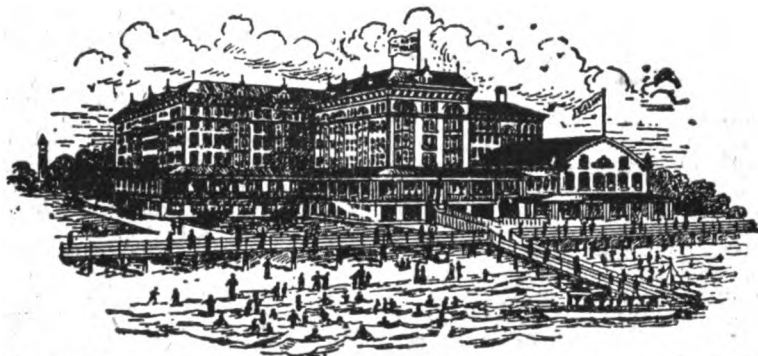
**Delegates to Council of Jewish Women Triennial**

Following is a complete list of the delegates and alternates present at the Triennial Convention of the Council of Jewish Women, now being held at Brown's Palace Hotel, Denver, Colo.:

- Atlantic City, N. J.—Mrs. Nathan Greenberg.
- Albany, N. Y.—Mesdames W. G. Lewi, B. F. Thanhauser, H. J. Sporberg.
- Baltimore, Md.—Mesdames L. Hecht, H. Oppenheimer.
- Beaumont, Tex.—Mrs. L. Goldstein.
- Birmingham, Ala.—Mrs. M. Lenk.
- Boston, Mass.—Mesdames I. K. Prager, Milton Rosenau.
- Bradford, Pa.—Mrs. N. E. Harris.
- Brooklyn, N. Y.—Miss Rose Brenner, Mesdames Brandenberg, Max Koha, A. Arons.
- Chicago, Ill.—Mesdames Hannah G. Solomon, Israel Cowen, M. Purvin, Felix Levy, Weinberg, Miss Lily A. Berlzheimer.
- Dallas, Tex.—Miss Grace Goldstein, Mesdames Rosenfield, J. Utay, Victor Hexter.
- Denver, Colo.—Mesdames Gus Rechnitz, Ernest Morris, Ray David, I. Barnett, Meyer Straus, W. L. Degen, I. Rude, L. U. Guggenheim.
- Elizabeth, N. J.—Mrs. J. Epstein.
- Fort Wayne, Ind.—Miss Minette Baum.
- Fort Worth, Tex.—Mesdames J. Goldgraber, H. F. Lubin.
- Galveston, Tex.—Mrs. Joe Cohen.
- Indianapolis, Ind.—Misses G. Feibleman, Bella Kahn.
- Jersey City, N. J.—Mrs. I. Klinghoffer.
- Kansas City, Mo.—Mesdames Meyer Shane, Paul Kessel, S. Feldenheimer, S. Stern, David Benjamin, Henry Cohen.
- Kennosha, Wis.—Mrs. Simon Gottlieb.
- Lafayette, Ind.—Mrs. Moses Schultz.
- Little Rock, Ark.—Mesdames D. W. Kempner, A. D. Cohn.
- Los Angeles, Cal.—Mrs. F. Wolfstein.
- Louisville, Ky.—Mesdames A. S. Joseph, H. Ottenheimer.
- Meridian, Miss.—Miss Amelia Greenwald.
- Nashville, Tenn.—Mesdames David Lowenheim, Joseph Arbams, Leo Schwartz.
- Newark, N. J.—Mesdames Henry S. Richland, Nathan Kussy.
- New York, N. Y.—Misses Sara X. Schottenfels, Celia Razovsky, Mesdames W. L. Sporberg, W. T. Phillips, May Fisher, Joshua Piza, Carrie Benjamin.
- New Haven, Conn.—Mrs. Leo Herz.
- Omaha, Neb.—Mesdames Simon A. Meyer, Mose Miller, F. Cohen, M. Margolis, S. M. Stern, Eugene Springer, M. K. Arnold, Tillie Cassett.
- Pittsburgh, Pa.—Mrs. M. Ruslander.
- Portland, Ore.—Mesdames A. Bernstein, Blanche Blumauer.
- Providence, R. I.—Mesdames: E. Loeb, I. Gerber, M. L. Misch.
- Richmond, Va.—Mrs. S. R. Livingston.
- Rochester, N. Y.—Mesdames W. Meyers, H. Meyers.
- St. Louis, Mo.—Mesdames A. Bauman, Major Lowenstein, Irwin Bettman, David Goldsmith, I. Halpern.
- St. Paul, Minn.—Mesdames A. F. Rypins, S. R. Reuler.
- San Antonio, Tex.—Miss Hannah Hirshberg, Mrs. Jos. Stern.
- San Francisco, Cal.—Mrs. Louis Hertz.
- Seattle, Wash.—Mrs. A. Dinkelspiel.
- Sherman, Tex.—Mrs. Sidney Tillman.
- Spokane, Wash.—Mrs. S. Ofner.
- Syracuse, N. Y.—Miss B. Frensdorf.
- Terre Haute, Ind.—Mesdames Leon Stern, H. Wolf, S. Silverstein, C. Wolf.
- Utica, N. Y.—Mesdames J. H. Galiner, J. Krongold.
- Washington, D. C.—Mesdames A. Wolfe, J. S. Kahn, A. Kahn.
- Youngstown, O.—Misses Hannah Brown, Edith Goldsmith, Mrs. Bert Printz.

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**Welfare Work in the Field of Delinquency**

By ALICE D. MENKEN

"What has been done is the earnest of what we can and shall do."—Tennyson.

During the past year the service in the Jewish community for the juvenile and adult female offender has been organized into a Committee known as the Central Committee for Friendly Aid to Jewish Girls; with the Jewish Protectors and Aid Society as the parent body, Mrs. Sidney C. Borg being Chairman.

Under Mrs. Borg's able leadership and with a Committee composed of Mrs. Bernard L. Tim, Mrs. Fred M. Stein, Mrs. Mortimer M. Menken, Mrs. Joseph Proskauer and Mrs. Arthur H. Sulzberger, the

work was divided into the following three departments: Jewish Big Sisters (Department of Prevention); Unmarried Mothers and Their Babies; Court, Probation, Parole and After Care.

These departments are in one central office. Each functions separately and yet co-ordinates when occasion demands.

The plans outlined at the outset included activities which, if developed, would mean a social welfare program for the maladjusted girl, the handicapped unmarried mother, and the unfortunate woman.

A critical time in the existence of these activities now confronts those responsible for their establishment and development. Because of insufficient financial support from this community, a plea for economy has been made by the Federation of Jewish Philanthropic Societies of New York, and the curtailment of certain welfare movements for the morally handicapped advised. These movements (whether or not regarded as new-fangled frills) lack the prestige of age and tradition to insure their retention in the face of an economy cry.

In a desire to protect the aged, the poor and the sick, that portion of the community which is morally enfeebled is being overlooked or neglected. The body crippled with disease rests in a hospital bed, receives food and medical attention. The soul on the brink of disaster or crippled with moral disease receives insufficient relief and social service, as the budgets supporting big sister movements, probation and parole officers, shelters for the protection of unfortunate women and their children are curtailed. It is important, however, that this fundamental and far-reaching preventive service be adequately supported to-day, in order to lessen the demand to-morrow for hospitals and relief agencies.

If it is essential to shelter the physically infirm under Jewish surroundings, it is equally necessary to provide a suitable shelter under Jewish environment wherein unmarried mothers and their babies, and women on probation and parole, assigned to the Committee by courts and institutions may be protected and supervised during the critical period of preparation to meet again the responsibility of a place in society.

The results heretofore obtained in the reclamation of offenders with inadequate facilities have justified the Committee in asking further support for the standardization of such religious, relief, educational and recreational facilities as are required for the

**DR. SAMUEL J. MELTZER, PHYSIOLOGIST, DIES**

**Rockefeller Institute Expert Discovered New Method of Artificial Respiration**

Dr. Samuel James Meltzer, of the Rockefeller Institute for Medical Research, who had contributed many important discoveries to medical science, notably, in 1912, a new method of artificial respiration, died on November 7 of heart disease at his residence, 13 West 121st street, New York. He was born in Russia, sixty-nine years ago, received his general education in Königsberg, Prussia, and then studied physiology and medicine at the University of Berlin from 1875 to 1882. Within recent years three universities had conferred upon him the degree of Doctor of Laws.

Dr. Meltzer came to this country in 1883 and began practice in New York City. Since 1906 he had been at the head of the Department of Physiology and Pharmacology at the Rockefeller Institute. It was while carrying on his researches there that he discovered his method of "pharyngeal insufflation," which revived animals whose breathing and heart beats had ceased. A case was mentioned at the time of a young physician who was restored to vigor after a condition of apparent lifelessness.

In 1911 Dr. Meltzer announced the scientific proof of what he termed a "peripheral mechanism" for distributing substances throughout the body aside from the circulatory system of the heart, veins and lymphatics. As a result of the special studies of wounded soldiers made at the institute in 1914, Dr. Meltzer discovered a new method of treating lockjaw. His device previously used in artificial respiration was found available against tetanus. Twenty-five pieces of apparatus were at once sent to the leading surgeons working among the soldiers in Europe at the time, the winter of 1915.

various departments of the Central Committee.

A protective hand will thus be extended to the youth of to-day to the end that the citizens of to-morrow shall be social assets instead of economic liabilities, and to the end that there may be conserved for our people virility, energy and morality.

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## This Week's Issue of "The American Hebrew"

### An Outline Study of Current Jewish History

THE AMERICAN HEBREW will publish regularly an analysis of the leading articles and editorials in each issue. Questions will be asked and comment will be made:

- (1) To stimulate discussion of current Jewish history in the home;
  - (2) To suggest a basis for study by advanced classes in religious schools, by circles conducted by Sisterhoods or the Council of Jewish Women.
- We intend this department to be a source of study and discussion of current Jewish affairs in the family circle as well as in the club and school. We shall be pleased to reply to readers' questions, either by mail or in this column.

We publish articles on Jewish conditions in Hungary and Rumania in this week's issue. Both Oscar Leonard's contribution and the editorial reprinted from the *Living Age* make the present situation clearer to American Jews. In a paragraph, summarize the argument in each.

Now that you have read the novelette so far, we may mention that next week the action is so exciting we can hardly wait ourselves. Another cartoon drawn especially to accompany the story will appear, as well as a synopsis.

Former President Taft's letter on the Ford articles is masterful for the brevity with which it states the case. We suggest that you memorize the second paragraph, so that you may quote it on occasion.

Compare Dr. Philipson's article on the Pilgrim Fathers with that of Oscar S. Straus, published last week, not from the point of view of style, but of content.

Please read the *Tribune* book review on "The Cause of World Unrest" carefully, as it is a most valuable contribution to the now one-sided discussion of the controversy.

### A New Journal of Religion

An announcement of special significance to all who are interested in religious literature and progress is that of the publication in January, 1921, of the first number of the *Journal of Religion*, which is to be issued bimonthly thereafter by the University of Chicago Press. This new periodical, which continues two recognized leaders in their field, the *Biblical World* and the *American Journal of Theology*, is to cover the fields of biblical religion, Christianity, ethical religions, missions, religious education, church life, and the religious organization of social movements. Critical reviews of important books, competent surveys of current articles, and the interpretation of significant events in the religious world will also be included in the scope of the *Journal of Religion*, which will be under the editorship of Gerald Birney Smith, formerly one of the managing editors of the *American Journal of Theology*.

### Dr. Heller, Oriental Expert, Arrives Here to Translate Bible

Prof. Chaim Heller, expert in Oriental languages, dead and living, arrived in New York last week to produce in this country a new translation of the Old Testament. He has been attending the Rabbinical University at Wiesbaden and prosecuting studies in a dead language that have resulted, he says, in revolutionary discoveries that will cause a stir in the world when he completes his compilations.

**WANTED** — Conservative Orthodox Rabbi, preferably a graduate of Jewish Theological Seminary. First year's salary, \$3,000. Communicate with Congregation Aushe Sholem Yehuda, Charles A. Israel, Sec., Middletown, Ohio.

### ANNOUNCEMENT

MR. AND MRS. DANIEL KATZ, of 2643 Broadway, celebrated the 45th anniversary of their marriage on Sunday, November 7.

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## Miscellaneous Wants

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Phone, Madison Sq. 9758

**CANTOR** wishes to make change, 35 years old, married. Possesses one of the finest baritone voices; well-trained, graduate of a conservatory, good musician; able to conduct services with and without choir; well educated in English; reader of the law; able and experienced teacher; can give the finest references. Can give more particulars by corresponding. Box 92, AMERICAN HEBREW.

**RABBI** desired for Williamsport, Pa. Strictly reformed congregation, about sixty members. Opportunities to increase. Salary, \$1,800 per annum with prospects. Pulpit now vacant. Address L. B. Cohn, Williamsport, Pa.

**WANTED** — Conservative Orthodox Rabbi, also one Hebrew School teacher, preferably one who is also Shohat. For particulars address M. Wagner, 617 South Adams street, Peoria, Ill.

**YOUNG RABBI**, American, impressive speaker, pedagogue, musical, desires position with modern congregation, in or about New York preferred. Box 96, AMERICAN HEBREW.

**PROMINENT** Rabbi, forceful orator, successful organizer, well-known scholar; 43 years old; at present in charge of a large congregation in the South, would consider change of pulpit. Only conservative or modern orthodox congregation desired. Address Box 97, AMERICAN HEBREW.

**HARLEM CHURCH** for sale, located in the best part of Harlem. Suitable for Hebrew Temple. Kliot & Mitchell, 315 West 116th street.

**WANTED** — Rabbi, seminary graduate, to head Jewish Community Center of Hoboken, N. J. Promising future, salary no object. Inquire S. Lubash, 108 Washington street, Hoboken, N. J.

**WANTED** — A matron who may also act in the capacity of a nurse for a Home for Aged and Infirm. Apply by mail, stating experience. Address, 44 Seventh street, New York.

**MATRON** wanted in Jewish Home, out of town. State experience and salary expected. Box 98, AMERICAN HEBREW.

**YOUNG MAN**, unmarried, desires position in an institution with boys. Experienced teacher both in grade and commercial subjects. Has had experience as assistant superintendent. Can furnish the best of references. New York City, Fitzroy 5945. Box 99, AMERICAN HEBREW.

**NEWSPAPER** writer, desires room and breakfast, if possible, with use of parlor or library, in refined homelike American Jewish family, Yorkville or West Harlem sections preferred. Box 100, AMERICAN HEBREW.

**WANTED** — Position as chaperone, in private girl's school, or for motherless young girls, in a private family, by a cultured southern lady. Reply to Mr. C. F., 2593 Hicks Place, Flushing, L. I.

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