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### The Abdicated Throne

Adapted from Z. Lieben's Yiddish Story, "Die Obgegebene Kroin"

By MORRIS CLARK



Never before had the Temple Israel been so crowded as on that Saturday, not even during the Yomim Noroim. An extraordinary event occurred that day at the temple.

From the foundation of the temple ten years ago, until that day only one Chazan had officiated there. That Chazan was Reb Zwi Hirsh. But on that eventful Saturday the old Chazan had been replaced by a modern young cantor, whose glorious, sweet voice and magnetic personality had the power of holding his hearers spell-bound.

The old rejected Chazan was also among the worshippers on that Sabbath. There in a distant corner of the large temple stood Reb Zwi Hirsh with his Talis over his head, his face close to the wall, forgotten and forsaken by his former admirers. His heart was filled with envy and disappointment. In this manner the old Chazan was listening to the flow of heavenly melodies that came from the lips of his rival, the new cantor who filled his place. It must be clearly understood that Reb Zwi Hirsh has not to be looked upon as an ordinary Chazan for he was one of the earliest founders of the temple. It was through his untiring efforts that his congregation grew rapidly and became so rich and mighty. For ten long years the old Chazan had served his congregation faithfully as founder and builder of the temple in which he reigned supreme as Chazan during all that time. He took great pride in his activity. He would often say: "When I stand at the Omid of our temple before the King of Kings, I feel how humble I am as an individual. But when I realize that I am the 'Sholiach Zibur,' chosen to plead for my congregation before the Almighty, my heart throbs with pride and joy. I imagine myself a king on his throne favored with the divine privilege of serving his people." Reb Zwi Hirsh did not pretend to be a Chazan, because he did not possess a great voice. He was a typical old fashion-



Al. Jolson.

How many of those who have laughed at Al. Jolson's fun-making or admired his singing voice are aware that had he followed in his father's footsteps he would have been a Cantor and a good one at that? Jolson, whose correct name is Asa Yoelson, was born in Washington, D. C., and as a kid sang in his father's choir in a local orthodox synagogue. His first stage appearance was made as a street urchin in Zangwill's "Children of the Ghetto." Later on he successively followed the burlesque and vaudeville stage until he made his appearance at the Winter Garden where he is a prime favorite. He has just renewed his contract with the Shuberts for a term of seven years and will continue to head Winter Garden productions here and on the road.

pression that the Chazan's words came from the depth of his soul, that every syllable uttered by him embodied and that he fulfilled his mission effectively. Oftentimes he would read at the top of his voice while his tears would fall on the "Sidur" before him.

There was no doubt in anybody's mind that the old Chazan had the faculty of stirring their hearts to the profoundest depths. During the ten years of his career as Chazan Reb Zwi Hirsh saw his congregation continually grow larger until it became rich and mighty. Several times the Shul was rebuilt, enlarged and beautified. At last the simple old-fashioned orthodox Shul was turned into an enormous, beautiful, modern temple. The old-fashioned form of prayers was abolished and the modern reform service was introduced. Men and women were seated together, though the men were still permitted to wear their hats at the service. A handsome organ was eventually installed, which accompanied the mixed choir of men and women singers. The simple, pious old Shammas was replaced by a young janitor, and the Gabai now obtained the title of "President."

It became an up-to-date temple in every sense of the word—with politics, elections, diplomacy—it had all the latest improvements, etc.. But Reb. Zwi Hirsh was naturally a quiet, old-fashioned conservative character, and he found it exceedingly hard to adjust himself to these new ideas. He saw all this as a threat to the sacred vanish bit by bit. His Shul came more estranged to him every day, for the cold hand of ambition had brutally destroyed everything that was so dear to him. The change of Cantorship did not in reality come as a surprise to him, for deep down in his heart he anticipated long ago that eventually such a change must take place, but he was resolved to prepare for the worst and submit to fate. Finally the day came when the old king was deprived of his throne; the crown which he wore for ten years was transferred to the head of

ioned "Bad Teifol," a pious man, well versed in the Torah and very popular among the members of the congregation.

his words clearly and emphatically and laid great stress on the proper dikduk." One always had the im-

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a young modern Cantor who was reported to possess a phenomenal voice. That is the reason why the temple was so crowded on that particular Sabbath. The new Cantor made his debut. The tremendously large gathering was overflowing with enthusiasm and admiration for the new Cantor's sweet voice and his masterly interpretation of the prayers. And the old Chazan himself was carried away with the new Cantor's art as much as the rest of the worshippers. When Reb. Zwi Hirsh came to the temple that morning his soul was filled with hatred and malice towards the man who took his place. He contemplated to criticize and ridicule the new Cantor mercilessly after the service. In fact, the angry old Chazan came prepared with certain sneering remarks and invective expressions that he would hurl at his rival so that he would be made to feel small before the entire congregation on the very day of his debut.

But Reb Zwi Hirsh evidently didn't know his own self well enough, for his contemplation of heaping abuse on the new Cantor was entirely miscalculated. The sweet, soothing melodies that fell from the Cantor's lips made straight for the old Chazan's troubled heart. Soon they crowded out of his heart every evil sentiment and his antipathy toward the young Cantor suddenly evaporated. Soon Reb Zwi Hirsh forgot entirely the object he had in mind when he entered the temple that morning. His personal interests and unfriendly feelings were swept away as if by magic by the heavenly melodies of the Cantor. He began to feel that his soul was now united with the soul of his rival. For the time being he forgot everything in the world except one thing—the glorious voice of the Cantor. There he stood in his corner at the Mizrach wall as if in a trance.

When the new Cantor finished the service the charmed auditors rushed forward toward the Cantor to congratulate him. They were eager to shake him by the hand, or at least to get a close glimpse at his face. But suddenly the commotion ceased and the crowd automatically surged back, clearing a free passage. Everybody's eyes fell on old Reb Zwi Hirsh, as he came hurrying along with lively steps to the new Cantor. Everybody expected to witness a wild scene and they were curious to see how the old, rejected Chazan would treat the new Cantor. But instead of the anticipated excitement a remarkably touching scene took place. The old Chazan stretched forth his trembling hand to the Cantor, and said:

"My heartiest congratulations, God bless you." Thereby he removed his Talis with the silver embroidered "atonah" from his shoulder, and placed it on the shoulders of the young Cantor. Then he kissed the Cantor on the forehead and in a voice moved to tears he added: "The Almighty has blessed you with a wonderful voice, and you possess a true Jewish heart. I, therefore, abdicate to you my crown which I have worn for ten years. May the Father in Heaven guide and protect you and bestow upon you many happy years." The old Chazan wanted to add more blessings, but he was overwhelmed; tears of joy came to his eyes and he could say no more. After a little pause he managed to say—Gut Shabes!

**THE DILAPIDATION OF AUSTRIA AND THE JEWS.**

By GOTTHARD DEUTSCH.

**II. The Kingdom of Galicia and Lodomeria.**

Peter the Great had left to his successors two political aims—"to open a window to the west" and to gain a free exit to the Mediterranean. Both aims were taken up by Catherine II, the wife of his imbecile grandson, Peter III. In the movement towards the south she won only moderate success, but she succeeded completely with the aid of fanatic Jesuits, of selfish nobles, and by unscrupulous employment of corruption in dismembering the kingdom of Poland. Her neighbors, Austria and Prussia, could not allow Russia to get away with the whole bag and they made the customary "gentlemen's agreement" which the ghetto slang expresses in a somewhat altered Talmudic phrase: You take one half and I'll take the other.

Prussia, with her staff of honest, devoted and capable officials, made considerable headway in Germanizing the acquired sections of Poland, aided by the cities which, even under Polish dominion, had a considerable German population. She did not succeed, however, in overcoming the resistance of the Polish landholders and peasantry. Austria had no such disciplined corps of officials as Prussia. In addition Maria Theresa, under whose reign the annexation of Galicia took place, was a bigoted Roman Catholic, a fanatical devotee of the Jesuits, and the Jesuits were the cause of Poland's fall as they were also the instrument of torture for her Jews. The latest developments in Galicia, of which we read with a feeling of horror and which we hope will prove exaggerated as regards the number of victims are the logical sequel to the policy inaugurated by the Jesuits when they were called into the country under Sigismund II in the sixteenth century. The Jesuits needed fanaticism to check the progress of the Protestant movement and to counterbalance the "heretics," as the members of the Greek Catholic Church were called. Everything else was indifferent. Let the peasant live under one roof with his cattle in the vermin-ridden mud huts; let the noble slave him worse than did the slave holder of our Southern States; let them die by the hundreds of thousands in epidemics, as long as the dominion of the Church remains unshaken.

The Jews were the worst sufferers from these conditions. It is an old experience, wonderfully well expressed in Koheleth, that the oppression of the poor and the perversion of justice is propped up by the victims of oppression who see others still worse off than they are. This was the policy of the political combine engineered by the wealthy Polish landholders and the Jesuits. The latter staged from time to time ritual murder and host desecration stories by which the masses could be aroused to fanaticism, and the former utilized the thrift and the poverty of the Jews to make them the instruments of exploiting the peasantry by distilling monopolies and oppressive methods of tax farming.

The Austrian Government at the time of the annexation of Galicia attempted to improve the economic and the cultural condition of her new subjects, but was in some respects unsuccessful, in others too successful. The first aim of the humane Emperor Joseph, who was an admirer of Rousseau's theory, was to introduce secular education. He was in this respect, as in many others, unfortunate in the selection of his officials. Herz Homberg, a disciple of Mendelssohn, in whose house he was a tutor, was appointed superintendent of the Jewish schools in 1778. Three years previously compulsory school education was ordered. The Jews, led by Yakevka Landau, the son of the famous Rabbi Ezekiel Landau, protested. The Emperor would not receive them, and the consequence was that they bought the officials, including Herz Homberg. The law remained a dead letter and was abrogated in 1806. What autocracy could not accomplish came as a matter of course with the progress of modern ideas, propagated to some extent by the Hebrew Haskalah authors, of whom Galicia had some of the most prominent representatives—Joseph Perl (1775-1839) and Isaac Erter (1793-1852). They awakened in the hearts of the young men languishing in the "Klaus" an ardent desire for the higher aims of life, and so great was their success that in 1812 the gymnasium (classic high schools) showed an attendance of 23 per cent. of Jews; the realschulen (science high schools), 19, and the girls' high schools even 37 per cent., while the 871,895 Jews of Galicia form only 10.86 per cent. of the population.

In the same way that Joseph II looked for the intellectual advancement of the Jews, he tried to improve their economic status. The great mass of the impoverished Jews continued, as was the case in the days of Polish independence, to eke out a miserable existence. Many of them were innkeepers in villages. This was prohibited. They should turn to agriculture, manual labor and other "productive occupations." It is easy to give such advice in comfortable council rooms to penniless, untrained people, but

in the course of time the problem solved itself to some extent. Statistics of the last census show that 533 Jews own rural property aggregating about 750,000 acres, which does not include farms owned by nobles, of which the Jews are tenants, and 116,000 Jews are engaged in agriculture as their occupation. The coal oil wells and naphtha mines of Boryslav owe their discovery to Abraham Schreiner, a poor Jew, who, without training and without means, was unable to develop his discovery. He died a poor man, while wealthy prospectors, attracted by his discovery, made a great success of this industry. As it is, about 3,000 Jews work in this section as plain laborers. Nor is the Galician Jew otherwise the opulent exploiter that he is presented by the Polish press, for obvious reasons. Kolomea has a Tallis industry, which employs Jews almost exclusively. They struck in 1892 for higher wages, revealing the incredible fact that the average weekly earnings of a man for fifteen hours' daily work were from 50 cents to \$1.25.

Such conditions could not exist if the country were not poor, impoverished by maladministration. The officials are to a large extent taken from the Shlachta—the Polish nobility or their dependents. They are naturally opposed to a democratic form of government and to any reform of political conditions which would give the masses of the people a vote in public affairs. When some of the progressive leaders agitated in favor of universal suffrage the Polish officials, seconded by the clergy, harangued the masses to oppose this measure, on the ground that it would benefit the Jews and that it was a French invention, where the Jews, aided by the infidels, had plotted to ruin the Holy Roman Catholic Church. This is a language which the Polish peasant understands. In addition, a paternal government like that of Austria has so many statutes and ordinances that an official can always make trouble for a merchant or a mechanic. A Jewish storekeeper in a little town had worked for the election of a candidate whom the county governor (bezirkshauptmann) desired to see defeated. The bezirkshauptmann finding out that the sign over the Jew's store had become faded he ordered the store closed and fined the owner heavily for infringement of section N, paragraph X, of the code of commercial law, which requires every business man to have his name and the designation of his business exhibited in legible letters over the entrance of his store. Wolf Blau, of Nadworna, a barber, had the honor of shaving the bezirkshauptmann three times a week. The official thought that this honor was as good as pay, but Wolf declared that he could not support his wife and children on honor, and refused to wait on his excellency. The consequence was that Wolf's taxes were raised and that he was fined every week for transgressing some kind of police regulation. Wolf complained, and stated what the reason for this persecution was, and now he was an out and out criminal. He had slandered a public official, and was sent to jail. The postmaster of Przemysl had some grudge against the Jews. He deferred the settlement to the Jewish New Year. He knew the Jews needed about that time one-cent stamps for their New Year's wishes. He was out of this demonia. They had the choice of buying two-cent stamps or refraining from sending cards.

The high clergy act in like manner and find sympathy in the offices of all branches of the government. No one could enumerate all the petty and provoking acts of which these combined plotters are guilty. Just as a typical specimen the following ought to be widely known: Esther Fischer kept a small grocery in Cracow. People have to economize, and so she bought waste paper at the Jesuit convent to use for wrapping packages. Some customer discovered that the Jewess had wrapped some groceries in a paper which showed a picture of the sacred heart. It was reported, and Esther was sentenced to a week in jail for blasphemy. Better known instances of clerical tyranny are the frequent cases of abduction of Jewish girls into convents, where they are kept incommunicado and baptized. One of the most notable instances of this kind was that of Michalina Araten, of Tarnow, because it was repeatedly discussed in the Reichsrat. The highest authorities were invoked, and the father went even to see the Emperor. Prominent politicians approached the minister, Pientak, a Pole, but he replied: At the threshold of a convent my influence ends. To this class of persecution belong court and jury sentences, which are an open outrage on the most elementary principles of justice. One of the most glaring cases was the trial of Moses and Gitel Ritter, of Luteza, who were three times sentenced to death for a murder of which they were entirely innocent, and spent four years—from 1892 to 1896—in the penitentiary until the supreme court, on a plea of error, released them.

This instance shows how the Jews of Galicia were benefited by the Austrian administration. There was at least a central authority which could remedy the grossest cases of injustice. The constitution, which could not be superseded by the provincial legislation, gave them since 1867 full civic and political equality. There were indeed Jews who held high offices on the bench, who were professors in the universities or held high rank in the army. At the beginning of the war Adolf von Kornhaber, a native of Brohobycz, held the rank of lieutenant field marshal, which is equal to that of brigadier general in the United States army. The wide difference between the constitutional theory and the position of individuals on one hand and between the sentiment of the masses

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on the other created different policies. In 1868, a year after the promulgation of the constitution, a Jewish society—Shomer Israel—was organized, which leaned towards centralization and Germanism. Ten years later a Dorshe Sholom society favored affiliation with the Poles, but it did not last long. The orthodox party organized in 1879 a Machzike Hadass, which was intended for the protection of orthodoxy, but at the same time took a political stand which was an alliance with the Poles. The latter conceded them a number of seats in the parliamentary bodies, and the first man elected on the ground of this compromise was the chief rabbi of Cracow, Simon Schreiber, the son of the famous Moses Sofer, but himself of modest attainments and absolutely bare of all political knowledge. Since 1879, when Rabbi Schreiber entered the Reichsrat, the Polonization had made constant progress.

This created another difficulty. The population is almost evenly divided between Poles (54 per cent.) and Ruthenians (42 per cent.). The difference is only superficial, for statistics also show 3,354,000 Roman Catholics and 3,104,000 Greek Catholics, the Poles belonging to the former, the Ruthenians to the latter group, so that the majority shown by the Poles is due to the 10 per cent. Jews, who are for the most part affiliated with them. The religious and racial differences between the two groups are intensified by the fact that the Poles in the Ruthenian districts are the landed proprietors and officials, and therefore hated as intruders and exploiters. The Jews, supporting them, are therefore considered enemies. This was the reason that Grand Duke Nicholas, as commander of the Russian army which in 1914 occupied Galicia, ordered the removal of all Jewish officials, and when the Russian army was forced to evacuate Galicia it hanged nineteen Jews in Sniatyn on June 12, 1915, partly as a matter of Muscovite tradition and partly to humor their Russian sympathizers, among them Count Bobrinsky, the Russian-made governor of Galicia, who took a prominent part.

The friction between these two elements, of whom the Ruthenians are really the controlling faction of the eastern section of Galicia, and the Poles, who held them under their thumb, is in all likelihood responsible for the massacre recently reported. It may be that the number of victims is exaggerated, as is generally the case with reports sent out in a panic, but the situation is, nevertheless, quite critical, and we can not form any idea what will happen when the Poles become recognized as a sovereign nation and have a right to say that the treatment of the Jews is as much their own affair as the condition of the Irish under English rule, and as was their certainly not pleasant lot of their own nation under the scepter of the Czar. Jews have to be very watchful and at the same time very cautious, for noisy demonstrations may do harm, but they will never do any good.

**"Peace."**  
 By JACK OSTERMAN.  
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 The sun is shining brighter,  
 In villages and towns,  
 Each mother's heart is lighter  
 And smiles replace the frowns.  
 Napoleon tried to do it,  
 Then met his Waterloo,  
 We beat the Kaiser to it,  
 The great Red, White and Blue.  
 America has done it,  
 Has made the country free,  
 The Allies all have won it,  
 World of democracy.  
 The flag that never touched the ground  
 Waves proudest on this day,  
 The end has come to cannons' sound,  
 God bless the U. S. A.  
 "No Man's Land" belongs to us,  
 The horrors of war will cease,  
 To Wilson, Foch and Pershing,  
 And to God—we thank for peace!

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**Congregation B'nai Jeshurun Activities.**  
 Now that the drive for the Jewish War Relief has officially gone over the top Congregation B'nai Jeshurun takes pleasure in announcing its share as \$5,500.

The Young Folks' Organization of Congregation B'nai Jeshurun having firmly been launched, they gave their initial dance on Sunday evening, December 22, in the vestry rooms of the temple, 257-265 West Eighth street. Despite the heavy rain the dance was well attended and a number of new members were enlisted. The membership lists, however, are still open, and all the young folks of the community are welcome to join.

**Twelve Welfare Huts Dedicated Last Month.**

Twelve Jewish Welfare Board huts were dedicated during the last month at demobilization camps throughout the country. Huts were erected at the following places: Camp Bowie, Texas, Chickamauga National Park, Tennessee; Camp Custer, Michigan; Camp Fremont, California; Camp Funston, Kansas; Camp Grant, Illinois; Camp Johnston, Florida; Camp Lewis, Washington; Camp Merritt, New Jersey; Pelham Naval Training Station, New York; Camp Pike, Arkansas, and Camp Travis, Texas.

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Jewish Participation in Coming Parliamentary Election—Joint Foreign Committee Arranging International Peace Conference of Allied Jews—Board of Deputies Carries Important Resolution on British Jews and the Future of Palestine—Prof. Gilbert Murray at the Liberal Synagogue—Jewish Welfare Council Taking Shape.**

London, Nov. 22, 1918.

The fixing of the general election date at December 14 has apparently resulted in a hurry-up movement among all the political parties, coalition and otherwise, in this country, and candidates are being rushed forward every hour.

In the late Parliament, towards the end of its career, there were sixteen Jewish members sitting. Of these eight sat as Conservatives (whom it is customary to call in this country nowadays Unionists, a name which indicates that they are opposed to home rule for Ireland and in favor of the continuance of the direct parliamentary union of Ireland with the rest of the country); six sat as Liberals; one other Jewish member, Sir C. S. Henry, Bart., alleged himself to be sitting in the Liberal and Labor interests, and the other Jewish M. P. called himself a coalition member.

In this coming election, as I think I have before cursorily remarked, there is a tremendous amount of difference from any previous election. In the first place, about 8,000,000 women have been given the parliamentary franchise for the first time, and there is also an increased number of male voters, while at the same time there will be endeavors to collect votes from the British military and naval forces abroad. Furthermore, there has been a redistribution of constituencies and an alteration of their boundaries. Some places that formerly returned only one member will now return two, if not three, owing to increased population, while, on the other hand, two and sometimes three other constituencies, each returning a separate member, will only have one between them, owing to decrease in their population.

Finally, apart from these two complicating groups of factors, there is the equal complication of shattered party lines. Policies in England before the war was, upon the whole, a very simple affair. There was a Conservative party and a Liberal party, one of these generally being the government and the other the opposition. On the whole, these two parties took it in turns, and were thus popularly known as the "ins" and the "outs." There were also the Irish members, sitting in a compact body and always in opposition to the government, and there were the beginnings of a Labor party. A few independent members were scattered about, but they got short shrift as a rule, and the House of Commons was only their sojourning place for a brief while.

After the war broke out the two leading parties, taking with them this time the Labor party, formed a coalition government, the idea being to draw the best men of the three sections into the government, thereby seeking to avoid bickering quarrels, too much discussion and contested bye-elections. This party truce has worked all through until the dissolution of this Parliament. It is being continued by the Liberals and Conservatives, but Labor, which looks like being stronger than ever this time, has withdrawn and will now be in opposition to the government. Apart from candidates at this next election who are styled Liberals or Conservatives, there will also be candidates styled Coalitionists. These are either Liberals or Conservatives who are out-and-out supporters of Premier Lloyd George. They will be his big bodyguard in the new Parliament, and with their help and support from the other parties he hopes to carry on through the first few years of reconstruction.

Thus we have in this present election candidates labeled Coalitionists, Liberals, Conservatives (or, as I have said, Unionists), Labor, Irish Nationalists, Sinn Feiners (these supporting the complete separation of Ireland from the British Empire and its erection into an independent republic), with a straggling rump of people with other labels, such as Co-operators, Prohibitionists, Independent Democrats, or just Independents.

In the old Parliament the Jewish members were practically equally divided in the two leading parties. It is quite impossible to forecast what will happen at the coming election. For one thing, there will be the appearance for the first time of the Jewish Labor member. No

complete list of Jewish candidates is at present available, owing to the fact that every day fresh names are being brought forward, while others already brought forward are withdrawn. The whole matter is in a state of flux and change at the moment of writing, but by the New Year (it will take about a fortnight and a few days more to count the votes this time) we shall find out where we all stand and how many men of different parties and labels have been returned to the new and enlarged House of Commons and how many of them are Jews.

Pretty general pleasure is expressed here at the prompt way in which the Joint Foreign Committee of the Board of Deputies and of the Anglo-Jewish Association is moving in connection with questions concerned with the emancipation of Jews in Eastern Europe—questions which arise very strongly now out of the disintegration of the Central European and Russian empires and the reconstruction of new nations or new sets of conditions. The committee proposes to call an international convention of Jews of the British Empire, America, France and Italy to meet at the same place and upon the same occasion as the peace conference, in order to endeavor to secure correct and immediate consideration for these specifically Jewish problems.

It will be noticed that in this connection the Zionist question is not raised nor are Jews from the late enemy countries apparently to be invited.

The Board of Deputies at its last meeting carried, by 34 votes against 1, the following important resolution: "That in the opinion of this board the time has now arrived when the views of British Jews should be ascertained as to the future of Palestine." Sir Stuart M. Samuel, in moving this, declared that he put down the motion because he felt that a reproach was properly levelled at the Board of Deputies owing to the events which had taken place more than a year ago. The question of Palestine was removed from the purview of the Joint Foreign Committee, which, till now, had never considered that question. He did not propose to go further that day than to have his resolution carried. He wished to work in harmony with the Zionist Federations, and all he proposed to do was to send a copy of the resolution to the Foreign Secretary. In the proper elucidation of the question of the future of Palestine they ought to remember that there was a very great amount of power which was not being used. There were a large number of people who were sympathetic to Zionism, but who were not Zionists, and it was extremely desirable that all these people should be interested in the Palestine question in an active form. If Zionists did not furnish a satisfactory solution to the problem the board would be blamed that they took no steps to approach the British Government, and they would be the ones who would rightly be reproached by the Jewish public for having done nothing.

After the resolution had been seconded Lord Rothschild said that when, after 2,000 years, the Jewish people were on the eve of returning to the national home, when every facility had been promised them for the realization of their ideals, it was imperative that the whole of the Jewish people in the world should present to the British Government a united expression of their wishes as regards Palestine. They expected the British Government to carry out to the full the emancipation of Palestine from the long period of misrule and to place the whole of the Jewish question and the political significance of the British Empire's wish to consider the Palestine question upon a proper footing.

Prof. Gilbert Murray delivered a particularly interesting address at the Liberal Synagogue last Sunday afternoon on the League of Nations. "I feel that, more than any other race in the world, you have the international light. Your homeless people has found its home in all the nations of the world in different degrees, and if we are trying to remove one of the great scourges of humanity one always feels that in humanity's long martyrdom your race has been the protomartyr. Wherever humanity has had great suffering the Jews have had the severest suffering, and you have only risen as humanity as a whole has risen. When the Greeks first came into contact with the Jewish people they received two impressions: They were immensely impressed by what they conceived to be a nation of philosophers, a nation in which the ordinary people had risen to the idea of the unity of God, and they were repelled by the extreme spirit of nationalism. In the course of their long martyrdom I think your people have kept the first of those characteristics, but the second is changed in an extraordinary way. From being a nation of marked nationalism you have become almost the apostles of the international spirit."

The Jewish Welfare Council is rapidly shaping itself. A meeting took place at Jews' College last week, at which R. W. Cohen was elected chairman. He outlined the proposals of the council, which were agreed upon at the last conference of Jewish war workers. He expressed the opinion that the ac-

tivities of the council would be in even greater request during the period of demobilization than heretofore. An Executive Committee was elected, as follows: Revs. Michael Adler (Distinguished Service Order), A. A. Green and Vivian G. Simmons; Mrs. Hertz, Major Nathan, and Ernst H. Schiff and B. A. Fersht, with power to co-opt. It was decided that the executive should call a further meeting of the council, before which its immediate proposals should be laid, within a period not exceeding thirty-six days from November 11.

### A Quiet Spot in Argonne Forest.

Here is an extract from a letter just received by the Zionist Organization of America from Sergt. Max Tieger, 306th Infantry, A. E. F., who sends \$163 for the Palestine restoration fund and a batch of newly enrolled members of the organization. In this letter he tells, among other things, of the convert he made in a quiet spot of Argonne forest—**a convert who had been a sincere disciple of the assimilationist mission ideal against which Zionism is the protest.** And this letter was actually passed by the military censor:

"The mere mention of Palestine itself seemed to be sufficient in the majority of cases for a contribution. In rare instances was it necessary to point out to the men that they were duty bound not only to the allied cause in general, but particularly to their own—the Jewish—cause, and that it is just as much up to us 'over here' to co-operate with the Zionist Organization in the establishment of the new Jewish republic as it is to you 'over there.' You will notice a few non-Jewish names on the list. These broad-minded fellow soldiers, in sympathy with the Zionist movement, insisted on my accepting their contributions. One of the Jewish contributors—a Jew of the assimilationist and former anti-Zionist type (now nearly extinct)—was at first opposed to my collection, basing his arguments on the contentions of certain of our American reform rabbis; viz., that Judaism is only a religion, and our 'mission' on earth is a religious one only; that the Jews are not a distinct race, and therefore not justified in concentrating in Palestine, and so forth. However, after a ten-minute heart-to-heart talk in a quiet spot in the Argonne forest, I left him feeling satisfied that his liberal contribution was made to a most worthy cause. He is now a Zionist on whom I can count for another contribution in any future Zionist work that I may be engaged in. In many instances the boys vied with each other in raising the amount of their donations; in some cases they shared with the fund on a fifty-fifty basis.

"Tell our comrades in the U. S. A. that Zionism prevails among the Jewish soldiers of the A. E. F. We are ever ready to do our all for Palestine, and if they will do theirs the efforts of our immortal Herzl will not have been in vain."

### Polish Independence Protested by Spaniards.

London.—The terrible atrocities against the Jews in Galicia and Poland have aroused public opinion throughout the world. Even in Spain the descendants of the one-time fathers of the inquisition and of autos-da-fes have felt compelled to express their protest.

According to a telegram from Madrid, the capital, many prominent Spaniards in that city have sent to Polish leaders an appeal to stop the pogroms. In addition they have sent telegrams to the governments of the allied countries suggesting that under no circumstances should Poland be given independence unless it gives certain guarantees for religious freedom within its boundaries.

In the meantime, pogroms in Galicia continue. One has taken place in Mielec and another in Karadna. In Mielec there were two successive pogroms. The first was stopped by Jewish soldiers. After that the soldiers were disarmed, many of them were arrested for resisting, and the pogrom was resumed. In Karadna the mob attacked the dwelling of a Jew by the name of Feniger, who, in self-defense, had shot upon them and wounded one of their number. A Polish priest had then incited the mob to a second attack to revenge themselves for the shooting. A general looting of Jewish homes and shops followed.

### Zalevski, Polish Leader, Explains Lemberg Pogrom.

London.—The Polish leader Zalevski, who is now in Switzerland, in a telegram to the Board of Deputies here, gives an explanation regarding the attacks upon Jews in Lemberg and outlines what has been done to bring those responsible to justice. He further states that the Polish Government is already making restitution for the damages which have been sustained by the victims of the pogrom.

Zalevski asserts that the pogrom in Lemberg was made by criminals, who, as a result of the armistice, were released from prison. Sixty of the rioters have been executed and fifteen hundred others have been imprisoned.

According to Zalevski, the Polish Government is already paying damages to Jews who have suffered, and an investigation commission of Jews and Poles is now engaged in making an investigation into the recent pogroms. In order to satisfy the Jews it is also planned to have an international commission to make an independent investigation.

Reports from other sources, however, indicate that only Jews of the assimilationist type have been appointed on the investigation commission. It is also reported that the worst sufferers from the pogrom were the non-assimilationists, including Zionists.

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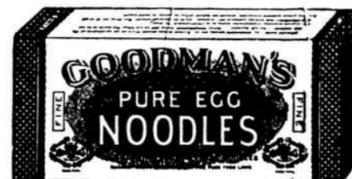
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# ITEMS OF INTEREST IN THE JEWISH WORLD

William Meyer has been elected to the Montana State Legislature from Butte City.

Ben Selling has been reappointed as a member of the Portland (Oregon) Commission of Public Docks.

Theodore Herzl, and Portland Lodges I. O. B. B. of Portland, Oregon, have agreed to consolidate under the name of Portland Lodge.

Miss Evelyn Stadler has won the Bryn Mawr scholarship at the University of Missouri, and will shortly enter the Eastern institution.

Rabbi Jacob Nieto has been re-elected as rabbi of the Congregation Shearith Israel of San Francisco, Cal., for a term of five years at an increase of salary.

At a recent meeting held at Tucumcari, Mr. M. A. Goldenberg, of that town, was elected as Grand Master of the Grand Lodge of Free and Accepted Masons of the State of New Mexico.

The Bolshevik government, despite all efforts to continue the publication of the Russian Zionist organ, the Razsviet, has decided to suspend it permanently because they allege that it is an organ of the bourgeoisie.

Julius Rosenwald has given \$50,000 towards the erection of the Women's Civic building and Ella Flagg Young Memorial Hall at Chicago, Ill. Mr. Rosenwald's gift is conditional on the raising of a fund from other sources.

The Home for Aged and Infirm and the Jewish Hospital of Cincinnati, the National Jewish Hospital at Denver, Colo., and the Jewish Orphanage at Cleveland, Ohio, are beneficiaries under the will of the late Lewis T. Block, of Cincinnati.

A few days ago Jews of Vilna were among the victims of riots participated in by German troops. There was no systematic pogrom, although the Germans attempted to spread a report to this effect. The riot had its cause in the unwillingness of some of the German troops to leave Vilna. It was quickly suppressed.

Maj. Gen. Sir Alfred Turner, K. C. B., R. A., a noted philo-Semite, died in London last week at the age of seventy-six. Although a strict adherent of the Catholic Church, Sir Alfred was a steady and consistent friend of the Jewish people, and for many years associated with the Jewish Territorial Association.

The democratic Jewish forces demand that a new administration representing the Jewish majority should be set up at once with a view to securing that the Jewish question in Poland should be regulated by the peace conference. They point to the preparations in Poland to continue the economic boycott of Jews on an extensive scale and demand strong action.

On the initiative of Professor Yahuda a numerously attended meeting of Jewish residents in Madrid took place there recently, and after a speech of the professor, giving a short history of the Zionist movement and setting forth its motives, aims and achievements, the meeting proceeded to establish a Zionist society, which took the name of Yehuda Halevy Zionist Association.

Through the instrumentality of the Budapest Jewish community a Hebrew prayer books for the blind has been compiled. It contains all the prayers for week days, Sabbaths and festivals. The prayer books are being distributed free of charge to all blind Jews in Hungary, whose numbers have been increased by the war. They have also been approved by the authorities of the schools for the blind.

The Minneapolis (Minn.) Section, Council of Jewish Women, are raising a fund and will provide a scholarship in the University of Minnesota, in memory of the late Nima Morais Cohen. It will be used to assist a Jewish woman student at the university. Mrs. Cohen, who was a daughter of Rabbi Sabato Morais, was a leader in the council's activities for the twenty-five years preceding her death.

The Jewish members of the Warsaw municipality introduced a motion demanding protection for the Jews against pogroms and the punishment of the guilty persons responsible for the last riots, especially the officials who remained inactive and failed to defend the Jews. The anti-Semites replied to the motion by a counter resolution demanding that Russian Jews should not be allowed to come to Warsaw.

At least one Socialist and many Junkers in Germany are endeavoring to arouse anti-Jewish feeling. The Socialist is Strebel, who is a member of one of the Soviets. He was excluded from the Executive Committee because he made public a vile, anti-Semitic article in the Tages-Zeitung. Premier Ebert has issued a public warning against those reactionaries who are attempting to stir up civil strife on the basis of anti-Jewish attacks.

Work in the famous Lithuanian Yeshivas is again in full swing. Although they had met with great financial difficulties, nevertheless the Kovno, Telzi, Wilna and Grodno Yeshivas already contain about 500 students. In Poland, too, a few Yeshivas are making great progress, notably the one at Radom. Every endeavor is being made to compensate for the time lost, the Yeshivas having been compelled at one period to suspend work on account of the war.

Governor Hobby, of Texas, has appointed Charles L. Brachfield Judge of the Fourth Judicial District. Judge Brachfield, who is a Jew, resides in Henderson, Rusk County, and has served in the Texas Senate. He has been a close friend of the Governor and was appointed by him on the State Council of Defense. He served two terms in the Texas State Senate, and was elected twice as Grand Master of the Independent Order of Odd Fellows of Texas, retiring this year.

Jewish participation in the Lithuanian Government has been arranged, and the following have entered the government: Advocate Rosenbaum, as Under State Secretary of Foreign Affairs; Dr. Rachmilliewicz, as Under State Secretary of Trade and Industry, and Dr. Wygonski, as State Minister for the Department of Jewish Affairs. A banquet tendered in honor of the new bishop of Lithuania is described as being an impressive demonstration for equal rights for all nationalities in Lithuania.

The deportation of Jewish refugees from Bohemia has been stopped by the Czecho-Slovak Government, in response to a cablegram from the Zionist Organization of America to President Masaryk, calling his attention to the inhumanity of this practice. President Masaryk has informed the Zionist Organization of America that not only has the deportation order been cancelled, but that the refugees have been assigned to domiciles in such a manner as to avoid the over-congestion of Prague and other towns.

Under the direction of Rabbi A. J. Amateau the Society for the Welfare of the Jewish Deaf, of New York, has formed a Deaf Mutes Citizens' League. The object is to indorse only those candidates for legislative office who promise to better the conditions of the deaf in the country. Representative Henry M. Goldfogel has pledged that when he takes his seat in the House of Representatives he will introduce resolutions proposing the establishment of a special bureau for deaf mutes in the Department of Labor.

The newly formed Union of Rumanian Jews, which has for its object the attainment of complete emancipation for Jews, committed the indiscretion of resolving to keep its offices closed on Sunday and open on Saturday. Coming, as the decision did, after a declaration by a Bucharest anti-Semitic organ that the Jews could obtain equality on abandoning their religion and becoming assimilated with the Rumanian Christians, the Jewish public were indignant at the action of the union. Protest meetings calling upon the union to close its offices on Saturday or suspend its work altogether were held in many places. Feeling runs very high among the Jewish masses.

A recent number of the organ issued by the central bureau of the Ukrainian Zionist Organization gives details of the Zionist movement in this territory. In every town and village "ortsgruppen" have been opened, and preparations are being made for a "Palestine week" on a large scale. No less than 150,000 roubles are being spent to make the "week" a great success. Special editions in Hebrew and Yiddish of the Ukrainian Zionist papers will be issued, and in Kiev and Ekaterinoslav courses have been opened for those prepared to assist in the propaganda and agitation. Dos Volk has been recognized as an official organ of the Zionist Organization in the Ukraine, and a large number of pamphlets in Yiddish, Hebrew and Russian have been issued.

Owing to the prevalence of influenza the campaign of the American Jewish Relief Committee in Louisiana, originally set for December 9-14, has been postponed to the first week in January. Governor Pleasant has issued a proclamation setting aside this period as "Jewish War Relief days in Louisiana." The Governor, in the course of his announcement, said:

"The philanthropy, civic achievement and constructive co-operation of our Jewish citizens in this State are beyond question and unexcelled. In this time of grievous need on the part of 3,000,000 of their fellow Jews, I, therefore, urge every true-hearted citizen of this State, regardless of race or creed, to join in this noblest of all humanitarian efforts—the relief of the perishing helpless. I ask that the citizens of the State in both rural and urban districts organize for the effective prosecution of the campaign to raise funds on the days designated above, and I sincerely trust that the fair name of Louisiana be enhanced in glory by the noble and generous response accorded by all its citizens in this cause."

## American Jewish Congress—Concluding Sessions.

Monday's sessions were devoted exclusively to business. In the morning the election of vice-presidents and secretaries as well as appointment of committees took place. The following were elected vice-presidents: Louis Marshall, Colonel Harry Cutler, Judge Hugo Pam, Judge Leon Sanders, Dr. Harry Friedenwald, Adolph Kraus, Gedalia Bublick, Miss Henrietta Szold, Dr. Louis Rubinson, Dr. M. Margolies, Prof. Chaim Fineman, and Alexander Kahn.

Secretaries: Bernard G. Richards, Max L. Hollander, Martin O. Levy, Isaac Allen, William Edlin, Max Pine, Jacob H. Schiff, of New York, agreed to accept the office of treasurer in place of Adolph Lewisohn as soon as he got an assurance that Mr. Lewisohn had definitely resigned.

The Committee on Committees named the personnel of the following committees: Palestine, Roumania, Nominations, New Slavic Lands, Galicia, Ways and Means, General Resolutions, Russia-Lithuania-Ukraine, and Poland.

One of the principal features of the afternoon session was the report of the commission to study Jewish affairs in Russia. The report was presented by Prof. Isaac Hourwich. The actual analysis was made by the well-known Russian Jewish historian, S. M. Dubnov, Dr. Margoshes and Leo Wolfsohn reported on the conditions of the Jews in Roumania. The reports of these commissions were handed over to the respective committees to frame appropriate resolutions. Considerable discussion was aroused by a resolution introduced by Jacob de Haas to prohibit Yiddish being spoken at the sessions.

Tuesday's session opened with the reading of the report by the Committee on Roumania. It was an exhaustive treatise based upon months of study of the conditions of the Jews of Roumania. On the basis of this report the committee recommended a resolution calling upon the Congress to demand for the Jews of Roumania at the peace congress equal, civil and national rights. The term national rights precipitated a heated discussion. Dr. Joseph Silverman and Isadore Hershfield demanding that it be eliminated. The congress finally adopted the resolution almost unanimously.

Mr. Abraham Schomer delivered a report on previous attempts by the Jews to secure rights, and dwelt upon the necessity of convening an international Jewish congress. A resolution to that effect was enthusiastically adopted by a unanimous vote.

Among the most important resolutions adopted was one calling for the election of a commission of seven members to go to Europe to investigate the conditions of Jews in the various countries.

By far the most picturesque scene of the entire Congress was the wild and spontaneous outburst of enthusiasm which greeted the presentation of a resolution by Dr. Harry Friedenwald calling upon the delegation to be sent to Europe to co-operate with the World Zionist Organization to the end that the peace conference may recognize the aspirations of the Jewish people with regard to Palestine, and that the development of Palestine as a Jewish commonwealth under the trusteeship of Great Britain be made possible. For fully fifteen minutes the crowd cheered and sang Hatikvah and American national anthems, while American and Zionist flags were waved by the delegates.

On Wednesday morning, the 400 delegates assembled at Lulu Temple at 11 o'clock and marched in a body to Independence Hall. Joseph L. Kun, Deputy Attorney-General of Pennsylvania, himself a delegate to the Congress, welcomed the delegates to the Cradle of Liberty. Mr. E. J. Cattell, City Statistician, representing the Mayor, welcomed the delegates on behalf of the city of Philadelphia. Warm responses were delivered by Colonel Harry Cutler and Hon. Nathan Straus.

At 3 o'clock in the afternoon the final session of the Congress was held. Mr. Louis Marshall, chairman of the Committee on Poland, announced that his committee had met together with the committees on Galicia, Russia, Lithuania, Ukraine and New Slavic Lands. After sessions continuing over a period of thirty hours, they decided upon the following resolution:

\*Resolved, That the American Jewish Congress respectfully requests the Peace Conference to insert in the treaty of peace as conditions precedent to the creation of the new or enlarged States which it is proposed to call into being, that express provision be made a part of the constitution of such State before they shall be finally recognized as States by the signatories of the treaty as follows:

1. All inhabitants of the territory of . . . . . including such persons together with their families, who subsequent to August 1, 1914, fled, removed or were expelled therefrom and who shall within ten years from the adoption of this provision return thereto, shall for all purposes be citizens thereof, provided, however, that such as have heretofore been subjects to other States, who desire to retain their allegiance to such States or assume allegiance to their successor States, to the exclusion of . . . . . citizenship may do so by formal declaration to be made within a specified period.

2. For a period of ten years from the adoption of this provision, no law shall . . . . .  
\*Wherever leaders appear, name of country is to be inserted.

be enacted restricting any former inhabitant of a State which included the territory of . . . . . from taking up his residence in . . . . . and thereby acquiring citizenship therein.

3. All citizens of . . . . . without distinction as to race, nationality or creed shall enjoy equal civil, political, religious and national rights, and no laws shall be enacted or enforced which shall abridge the privileges or immunities of, or impose upon any person any discrimination, disability or restriction whatsoever on account of race, nationality or religion, or deny to any person the equal protection of the laws.

4. The principle of minority representation shall be provided for by law.

5. The members of the various national as well as religious bodies of . . . . . shall be accorded the autonomous management of their own communal institutions, whether they be religious, educational, charitable or otherwise.

6. No law shall be enacted restricting the use of any language and all existing laws declaring such prohibition are repealed, nor shall any language test be established.

7. Those who observe any other than the first day of the week as their Sabbath shall not be prohibited from pursuing their secular affairs on any day other than that which they observe; nor shall they be required to perform any acts on their Sabbath or Holy Days which they shall regard as a desecration thereof.

These resolutions were unanimously adopted amid tumultuous applause.

Mr. Marshall read a cablegram from President Masaryk of the Czecho-Slovak Republic stating that he would do everything within his power to prevent pogroms and deportation in his country.

A resolution was adopted designating Judge Mack and Mr. Louis Marshall a committee on the investigation of the pogrom in Poland. They were given authority to select a committee of two, which together with a committee of two Poles and two others neither Poles nor Jews, are to go to Poland for the purpose of conducting the investigation.

A resolution was introduced that nine instead of seven should constitute the commission that is to represent the American Jews at the Peace Conference. The Committee on Nomination then reported the following names as members of the commission and they were chosen unanimously: Judge Julian W. Mack, Rabbi Stephen S. Wise, Louis Marshall, Colonel Harry Cutler, Jacob de Haas, Rabbi B. L. Levinthal, Nachum Syrkin, Joseph Baroness, Morris Winchesky.

Mr. Bernard G. Richards, secretary of the Congress, was chosen secretary of the commission.

Colonel Harry Cutler for the Ways and Means Committee reported that about \$20,000 would be needed to defray the expense of the Congress and the commission. The officers of the Congress were authorized to raise this money.

Mr. Joseph L. Kuhn of the Philadelphia Committee of Arrangements then delivered an address thanking the delegates, and Judge Mack delivered the closing address. After the singing of "America" and "Hatikvah," the first American Jewish Congress came to a close, to meet again when the commission returns from the Peace Conference.

### Helps Fire Victims.

Scores of families, made destitute by a disastrous fire that swept Wrightstown, N. J., recently, were cared for by the Jewish Welfare Board of Camp Dix. The welfare workers distributed hot coffee, sandwiches and pie among the firemen and military police guarding the city, and aided in securing temporary shelter for the families that were made homeless and in transporting them to the city of Trenton, nearby.

## Distinguished Military Critic Proposes an Asiatic Balkans.

From Herbert Sidebotham, the military critic of the London Times, in an article concerning General Allenby's achievements in Palestine, comes an insight as to what will be the attitude of Great Britain toward the disposition of the fruits of his victory.

Speaking of the English victory in Palestine, he says in the first place: "We desire to maintain our old policy of setting up a buffer state between possible enemies and the Indian empire. This buffer state in the past was Turkey, but Turkey has proved her unfitness, after long and patient trial, to fulfill what was her true role in the East. She can never again be trusted as an imperial power, although it is to be hoped that there may be a future for her in the parts of Asia that are still mainly inhabited by people of the Turkish race."

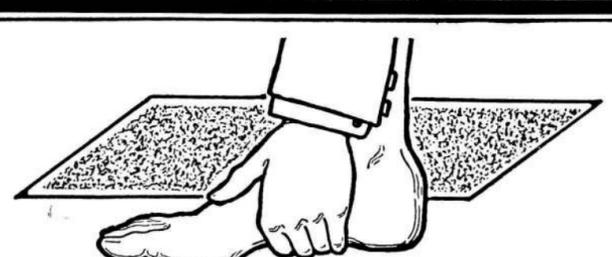
"Secondly, in place of the old Turkish oligarchy, we propose to set up an Asiatic Balkans, consisting of a new Jewish state in Palestine, a new Arabia, an autonomous Armenia and a revived Persia. What are the conditions of success in the new experiment we are making? They are these: First, there must be an end of Turkish rule under any form in the provinces of Arabia, of Palestine, of Armenia and Mesopotamia. If we are creating new states in which the experiment of freedom is to be tried, let us do it boldly and have done once for all with the old policy of relying on Turkey. Secondly, whatever political solution is reached, the idea of condominium must be definitely rejected. If we are setting up a new Jewish state in Palestine, let us do it wholeheartedly, in reference alike to the historical past of the Jews in Palestine and to the problem of the future defense of the country. On such questions as this, which are partly military and partly political, there is no one who can speak with such authority as General Allenby, and he should certainly be given a voice in their settlement."

And, last of all, he effectively disposes of the attempt that has recently been made to create the inference that General Allenby is among those who are thinking of Palestine in terms of internationalism.

### Jews and Poles.

Although the Jewish communal elections have taken place throughout Poland, with the exception of Warsaw and Lodz, the Council of the Jewish Community of Warsaw, whose tenure of office has long expired, has, under the pressure exercised by the Polish Government, postponed the elections that should have taken place on Oct. 16 last to a date to be fixed by the Polish Government, this gross interference of the Polish authorities in the purely internal affairs of Warsaw Jewry is an act of oppression designed to prevent the largest Jewish community in Europe from taking an energetic part in the struggle for Jewish national rights. Great anxiety naturally prevails among the Jewish population of the country.

The authorities in Galicia have prohibited the holding of all Jewish meetings that had been convened for the purpose of formulating Jewish demands. The prohibition is the result of the instigation of the Poles, as the relative strength of the Poles and the Ukrainians would undergo a change to the detriment of the Poles if the Jewish population received the right of self-determination. A similar prohibition has been issued throughout Poland against Jewish meetings in which rights should be demanded for the Jewish nation according to the principle of self-determination.



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**ENGAGEMENTS.**

**FEINGOLD—SIROTTA.**—Mr. and Mrs. H. Sirotta, of 218 East Fourteenth street, announce the engagement of their daughter Louise to Mr. Samuel Feingold, son of Mrs. M. Feingold.

**FLEISCHMANN—DESSAUER.**—Mr. and Mrs. Dessauer, of 33 Arion place, Brooklyn, announce the engagement of their daughter, Caroline, to Mr. Milton Fleischmann. Reception at Willoughby Mansion, 667 Willoughby avenue, Brooklyn, January 1, 1919, from 8 to 12.

**GOLDSTEIN—BORGENICHT.**—Mr. and Mrs. Morris Borgenicht, of 1208 Fifth avenue, announce the engagement of their daughter Augusta to Mr. Emanuel Goldstein.

**GOUDEKET—LOWY.**—Mr. and Mrs. Max Lowy, of 689 Dawson street, announce the engagement of their daughter, Hannah G., to Mr. William Goudekter. Reception at 73 South Ninth street, Brooklyn, on December 29, 1918.

**HUREWITZ—PERLMAN.**—Mr. and Mrs. H. W. Perlman, of 73 South Ninth street, Brooklyn, announce the engagement of their daughter, May Lillian, to Mr. Harold Hurewitz.

**LOVENTHAL—KARPF.**—Mrs. Sara Karpf, of 151 West 118th street, announces the engagement of her daughter, Elsa, to Mr. Harry Loventhal.

**LOVENTHAL—LEVINE.**—Mrs. Sarah Levine, of 2147 Honeywell avenue, Bronx, announces the engagement of her daughter Anna, to Mr. Charles D. Loventhal, of New York.

**MYERS—LEVY.**—Mrs. Henrietta Levy, of 551 West 170th street, announces the engagement of her daughter, Ruth V., to Mr. Hamilton R. Myers. At home Sunday, December 29, 3 to 6.

**OPPENHEIMER—GUNZENDORFER.**—Mr. and Mrs. Adolph Gunzendorfer, of 316 West Ninety-seventh street, announce the engagement of their daughter, Lenore, to Mr. Leonard Oppenheimer. Reception Hotel St. Regis, Sunday, January 12, from 3 to 6.

**SELIGMAN—MYERSON.**—Mr. and Mrs. Hyman Myerson beg to announce the engagement of their daughter, Sadie Miriam, to Mr. Jesse Seligman. Reception Sunday evening, January 5, 1919, at 8 o'clock, Savigny Hall, Lenox avenue.

**SCHUSTER—DAVIS.**—Mrs. Matilda Bock, of 130 West 112th street, announces the engagement of her daughter, Mrs. Pauline Davis, to Mr. Joseph Schuster.

**SEELIG—LOWENSTEIN.**—Mr. and Mrs. Isaac Lowenstein, of 316 West Fifty-first street, announce the engagement of their daughter, Hazel K., to Mr. Herbert Seelig. At home Sunday, December 29, 3 to 6 p. m.

**MARRIAGES.**

**EISENBERG—LEVY.**—Mr. George Eisenberg to Miss Fannie Levy on Sunday, December 22, 1918, by Rev. S. Seidman.

**GREENBERG—GERSHKOFF.**—Mrs. Anna Gershkoff announces the marriage of her daughter Frieda to Mr. George Greenberg on Saturday, December 21, 1918. Rev. S. Seidman performed the ceremony.

**RASHKIS—PEISER.**—Mr. and Mrs. M. L. Peiser, of 564 West 160th street, announce the marriage of their daughter, Josephine, to Mr. Max Rashkis, on December 11, 1918.

**ROSENBLUM—KRONENBERG.**—Mr. and Mrs. L. S. Kronenberg, of 947 St. Mark's avenue, Brooklyn, announce the marriage of their daughter, Rena Theresa, to Mr. David Rosenblum, on Thursday, December 19, 1918.

**SHAININ—RABBINER.**—Mr. and Mrs. Herman Rabbiner, of 1472 First avenue, announce the marriage of their daughter Goldie to Mr. Benjamin Shainin on Sunday evening at Lenox Hall. Rabbi Aaron Eiseman performed the ceremony.

**SHARFMAN—BITTERFELD.**—Mr. and Mrs. Jacob Bitterfeld announce the marriage of their daughter Clara to Mr. David Sharfman on Sunday, December 22, 1918. Rev. S. Seidman performed the ceremony.

**STERNFELD—LEHMAN.**—Mrs. Emma Lehman, of 601 West 180th street, announces the marriage of her daughter, Rose, to Benjamin Sternfeld, on Sunday, December 22, 1918, at her home.

**BIRTHS.**

**DRUCKER.**—Mr. and Mrs. Irving Drucker (nee Jaslow), of 657 West 161st street, announce the birth of a daughter

on Friday, December 20, 1918.  
**MORRIS.**—Mr. and Mrs. Harry Morris (nee Hanna Thorman), of 1505 St. Nicholas avenue, announce the birth of a son, Bernard David, Thursday, December 19, 1918.

**SCHWARZ.**—Born to Mr. and Mrs. Julius A. Schwarz (nee Jeannette Cohn), of 539 West 162d street, a son, Milton Harold, on Monday, December 16, 1918.

**SIEGEL.**—Mr. and Mrs. Samuel G. Siegel (nee Essie Rosenthal), of 600 West 116th street, announce the birth of a daughter, December 16, 1918.

**BAR MITZVAH.**

**LOWE.**—Mr. and Mrs. Albert E. Lowe, of 817 West End avenue, announce the Bar Mitzvah of their son, Herman, on Saturday, January 4, 1919, at Temple Peni-El, 527 West 147th street. No cards.

**SOCIAL NOTES.**

Many New Yorkers enjoyed the bracing weather at Atlantic City, N. J., last week. Those who were at the Breakers included: Arthur Cohn, Mrs. Albert Cohn, Mrs. C. Stern, Jack Karpen, H. M. Weinberg, M. H. Weinstein, Abraham Sobel, Mr. and Mrs. C. S. Levy, Dr. Frederic Bierhoff, Mr. and Mrs. Samuel Klauer, Mrs. B. Wolf and Son, Walter Levy, Miss Harriet Seligman, Mark H. Rogers, Mr. and Mrs. J. Hirsh, Mr. and Mrs. H. Frankfort, Mr. and Mrs. H. H. Bamberger, Hon. Mitchell May and Mrs. May, Mr. and Mrs. H. DeGoff, Dr. D. Alexander, Mr. and Mrs. Max Steiner, Mr. and Mrs. Adolph Meyer, Mrs. L. Deutsch, Mrs. Ray Singer, Mrs. Joel Drucker, Mr. and Mrs. I. F. Moritz, Mr. and Mrs. Henry A. Atkinson, Mrs. Harry Fried, Mrs. Gus Fuld, Mr. and Mrs. S. Rosenweig, Mrs. C. Thurston, Mrs. I. Heineman, and Joseph Mayer.

Announcement has been made of the engagement of M. Mosessohn, youngest son of Rev. Dr. and Mrs. N. Mosessohn, formerly of Portland, to Miss Blanche Lillian Kaplan, daughter of Rev. Dr. and the late Mrs. B. M. Kaplan, formerly of San Francisco, all of whom are now living in New York City. Miss Kaplan is a concert pianiste of note and has made many public appearances and her beauty caused her to be surnamed the "Princess Pianiste." A portrait of her by Caroline Rixford Johnson, a pupil of the famous Whistler, is to be seen at the Golden Gate Park Museum in San Francisco.

Mr. Mosessohn was very prominent locally in Portland Jewish and civic affairs. He was particularly active in the Chamber of Commerce, of which he was assistant secretary for several years. Mr. Mosessohn left Portland last January to become the executive director and counsel of the United Waist League of America, with headquarters in New York.

In anticipation of the observance of his twenty-fifth wedding anniversary, which takes place next February, Mr. A. C. Ratshesky, president of the Federated Jewish Charities of Boston, Mass., has presented \$25,000 to the A. C. Ratshesky Fund, to be used in establishing a camp for boys. Two years ago he gave \$75,000 for establishing a country home for girls at Beverly, Mass.

**IN THE SYNAGOGUES.**

**ADATH ISRAEL** (551 East 169th St.).—Rabbi Mayer Kopfstein will preach this evening.

**ANSCHIE CHESED** 114th St. and Seventh Ave.).—Rabbi Jacob Kohn preaches Sabbath morning on the weekly portion.

**BETH-EL** (Fifth Ave. and 76th St.).—Services Sabbath morning at 10.15. Dr. Schulman will preach. Services Sunday morning at 11 o'clock. Subject, "Education and Well's Joan and Peter."

**BETH ISRAEL BIKUR CHOLIM** (Lexington Ave. and 72d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Which God Shall We Worship?"

**ENAI ISRAEL** (Bedford Ave. and Hoeses St., Brooklyn).—This evening Rabbi Jacob Dolgenas lectures. Questions and discussion follow the lecture.

**ENAI JESHURUN** (257 West 88th St.).—Rabbi Israel Goldstein will preach this evening and on Sabbath morning.

**CENTRAL SYNAGOGUE** (55th St. and Lexington Ave.).—Rev. Dr. Nathan Krass preaches on Sabbath morning.

**EIGHTY-SIXTH STREET TEMPLE** (119 East 86th St.).—Rabbi G. Lipkind preaches Sabbath morning on the weekly portion.

**EMANU-EL BROTHERHOOD** (Second Ave. and 15th St.).—Dr. Gustav N. Hausmann will lecture this evening at 8 o'clock.

**FREE SYNAGOGUE** (Carnegie Hall).—Sunday morning at 10.45. Dr. Edward T. Devine speaks on "The Problems of Social Reconstruction."

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**HEIGHTS** (1409 St. Nicholas Ave.).—Rabbi H. L. Martin preaches this evening and on Sabbath morning.

**HEBREW TABERNACLE** (218 West 130th St.).—Rev. Dr. Edward Lissman preaches this evening and Sabbath morning.

**INSTITUTIONAL SYNAGOGUE** (112 West 116th St.).—Friday evening Deputy Charities Committee Rabbi Samuel Bachler will speak. Sabbath morning Mr. Harry J. Cohen preaches. Sunday at 10.45 a. m. at the Mt. Morris Theatre, Fifth avenue and 116th street, M. Marcel Knecht, member of the French High Commission, will speak on "The Jews of France and the Jews of the United States in the World War." Rabbi Goldstein will also speak.

**JEWISH THEOLOGICAL SEMINARY** (531 W. 123d St.).—Services will be held this evening at 4.30. Sabbath morning at 9. Address by one of the students.

**MONTEFIORE** (Hewitt and Macy places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning.

**MT. SINAI ANSHE EMETH** (600 W. 181st St.).—Rabbi L. Zinsler preaches Sabbath morning.

**MT. ZION** (39 West 119th St.).—Rabbi B. A. Tintner preaches this evening and on Sabbath morning.

**ORACH CHAIM** (1469 Lexington Ave.).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

**PENI-EL** (525 West 147th St.).—Rabbi Aaron Eiseman preaches this evening on "The Morning Dawns." Sabbath morning, "If This Were Our Last Year."

**PETACH TIKVAH** (Rochester avenue and Lincoln, Brooklyn).—This Friday evening Rabbi Alfred H. Kahn, of Richmond Hill, will occupy the pulpit in the absence of Rabbi Levinthal from the city.

**SHEARITH ISRAEL** (70th St. and Central Park West).—Rabbi D. de Sola Pool will preach on Sabbath morning.

**SINAI** (Stebbins Ave. and East 163d St.).—This Friday evening Rabbi Frederick Braun of the Temple of the Covenant will occupy the pulpit. Sabbath morning Rabbi Max Reichler speaks on "Standing on Holy Ground."

**TEMPLE ISRAEL OF HARLEM** (120th street and Lenox avenue).—Major Solomon Loewenstein, of the Hebrew Orphan Asylum, will speak tonight on "The Outlook for the Future of the Jews in Palestine." Sabbath morning Rev. D. M. H. Harris preaches on "Jew and Gentile."

**TEMPLE ISRAEL OF WASHINGTON HEIGHTS** (St. Nicholas Ave. and 181st St.).—Rabbi Maxwell L. Sachs lectures this evening and on Sabbath morning.

**TIPEREH ISRAEL OF KENSINGTON** (West St., opposite Ditmas Ave., Brooklyn).—Rabbi Jacob Katz preaches this evening and on Sabbath morning.

**YORKVILLE SYNAGOGUE** (109 East Ninety-second street).—Rev. Abraham Kaplowitz preaches Sabbath morning on "The Young Generation in Orthodox Judaism."

**Y. W. H. A.** (31 West 110th St.).—Sabbath services held every Friday night at 5 and 8.30 o'clock. At the late services addresses are delivered on vital Jewish subjects. Sabbath morning services at 8.30. Mortimer J. Cohen, religious director, speaks.

**Ladies' Malbish Arumim Society to Open Summer Home.**

The Ladies' Malbish Arumim Society of the Uptown Talmud Torah, No. 142 East 111th street, have appointed a committee to select a suitable summer home where they may send the poor pupils of the Talmud Torah this summer to recuperate from the recent influenza scourge. In order to finance the project a theatre party is being arranged and a special "summer home" subscription has been inaugurated to which the public is asked to contribute.

**Cantors Participate in Notable Event.**

A feature of the recent celebration of Jerusalem's deliverance at the Metropolitan Opera House, this city, was the singing of the Cantors' Association of America. Rev. Sol Baum, the president, is in receipt of a letter from Dr. Walter Laidlaw, the secretary in charge of the celebration, wherein he writes as follows:

"Please convey to the members of the Cantors' Association of America our heartfelt thanks for their presence and participation in Tuesday evening's celebration. Their singing was superb, and while I must confess, regretfully, my inability to understand the words, the thrill of the music went through me, and I noticed its effect upon the audience with great pleasure.

"We shall be proud in years to come of having joined in this fraternal way in thanksgiving to God for deliverance of a land to serve us all."

**Rabbi Eiseman Becomes Chaplain at Greenhut's Hospital.**

Rabbi Aaron Eiseman has accepted the invitation of the Jewish Welfare Board to become its representative as chaplain and social worker at the debarbation base hospital No. 3, at Greenhut's building, Sixth avenue and Nineteenth street. He has already entered upon his duties. He will be present at the hospital nearly every day from 9.30 to 4.30 to look after the Jewish boys and also to minister to all the wounded in the wards, irrespective of race, creed or color. If possible, religious services will be held on Friday afternoons. Rabbi Eiseman has had extensive experience in army social work. He was the representative of the Army and Navy Y. M. H. A. during the Mexican mobilization,

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Young Israel Synagogue.  
The numerous activities of Young Israel Synagogue, that were temporarily suspended to give the members an opportunity to devote their entire time and energy for the campaign of the Jewish War Sufferers, have again been resumed and are now in full swing. The employment bureau maintained by Young Israel Synagogue at 320 Broadway has been reorganized. The purpose of the employment bureau is to provide those young men and women who desire to observe the Sabbath with positions where work is suspended on Saturdays. In the past year the employment bureau has been successful in providing Sabbath-observing positions for upwards of seventy-five young men and women, and it is hoped that the usefulness of this department of the synagogue will be greater during the coming year.

Young Men's Hebrew Association.  
The department of music of the Y. M. H. A. announces the first performance of A. W. Binder's oratorio, "Samuel," to be given by the children's opera company of the Y. M. H. A. on Sunday, December 29, 1918, at 8.15 p. m., in the auditorium of the building, Ninety-second street and Lexington avenue.

This work is the second of a series of oratorios presented by the younger element of the Y. M. H. A., who, in the presentation of the work, comprise the soloists and chorus.

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### CORRESPONDENCE.

#### "Zionist Publicity."

Editor HEBREW STANDARD:  
 Regarding your editorial, "Zionist Publicity," I take it for granted that you are yet to publish your bill of particulars with regard to the criticism you have made of the Zionist publicity department, because it does not seem to me that the two specifications contained in your editorial are sufficient on which to hang up a charge of unfairness or unscrupulousness.

With regard to the first item—the Daniels' speech: The Zionist publicity department sent out advance copies of what Secretary Daniels himself furnished to us. If at the time he delivered his speech he deviated from the text prepared by himself, surely it is not the fault of the Zionist publicity department. It may interest you to know that what Mr. Daniels said in Carnegie Hall with regard to America's indorsement of Zionism was stronger by far than the statements contained in the advance copy prepared by him. Anyway, as soon as I realized that Mr. Daniels was deviating from his manuscript I ordered the stenographers to take down his words, and you will probably recall that within a day after the meeting I sent to the HEBREW STANDARD, as well as to all other Anglo-Jewish publications, the verbatim text of his delivered speech.

With regard to the Finley utterances: The Zionist publicity department refrains from including in its bulletin any matter that has already appeared in the public prints. If it followed any other practice its bulletin would become impossibly large. Dr. Finley's utterances were given out to the press generally. It therefore was not necessary or proper for the Zionist publicity department to send it out again.

Nor is it true that the Zionist publicity department suppresses opinions that do not agree with the viewpoint of the organization. Perhaps you will be able to recall that this department sent out an interview with Dr. Sylvain Levi, in which that gentleman made political suggestions with which the Zionist Organization does not agree.

I shall be very sorry, indeed, if you do not make it your business to find other items on which to base your criticism, because it will thus appear that the editorial to which I took exception was not written with that scrupulousity for which your paper is noted. May I ask you to publish this in the same conspicuous manner in which you published the editorial in question. Yours in the hope of the New Zion,

A. H. FROMENSON,  
 Publicity Director, Zionist Organization of America.

#### Now Is the Time to Prepare for Jewish Emigration to Palestine.

Editor HEBREW STANDARD:  
 Of the several hundred thousand Jewish families of the former Russian empire who were made homeless and breadless by the war, and who are in urgent need of substantial help, probably a half or more would feel happy if they could settle in the land of our ancestors, Palestine.

Why not immediately start to prepare the way for the immigration of the said brethren of ours to the Holy Land? The outlook for a better future for the Jews in Poland, Ukraine, Lithuania, the Baltic provinces and all the other provinces of the former Russia is anything but bright, in spite of all the guarantees the powers at the Peace Conference may make on the subject, the beastly in-



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stincts of the ignorant masses in the above-mentioned countries having been considerably developed by a long and vigorous anti-Jewish campaign of a relatively large crowd of barbarians. Why, then, spend large sums of money for the re-establishment of the above-mentioned Jewish families in the countries where they are without having true prospects that the said establishment will be of a permanent nature?

The pogrom-making Poles, for instance, seem to be so desirous for Jewish blood that they do not even want to wait with the massacres of their Jewish neighbors till the end of the Peace Conference! Can those Poles be trusted with respecting Jewish life and property in the future? Considering the above, and considering that the Peace Conference of the powers may not be finished for many months, it seems to me that we have a right to assume that the English Government, true to its epoch-making declaration, could not, and would not, refuse to do something for us in Palestine before the Peace Conference is ended. I think that the English Government, if properly approached on the subject, would most probably agree to immediately transfer to our leaders, acting for the Jewish people, at least so much of the land in Palestine previously claimed by the Sultan of Turkey, which would be enough to establish several thousand Jewish colonies there. I think, also, that the English and their allies would be found willing to facilitate a mass emigration of Jews from Russia, via Odessa, to Palestine before the end of the Peace Conference, and before the latter country will be formally and finally turned over to the Jewish people in accordance with the above-mentioned declaration.

It seems to me that our leaders should take up the matter without delay, taking into consideration that Odessa and the Black Sea are no longer under the jurisdiction of the Bolsheviks, and a mass emigration of Jews from Russia, via Odessa, could not be seriously interfered with.

ISRAEL N. PRENOVICH.

#### Flag Presented by Jew First to Wave at Verdun.

Editor Hebrew Standard:  
 Early last spring you published in the Hebrew Standard a letter to my son as follows:

"My Dear Son Louis:  
 "I received your letter from Westfield, Mass. I sent you Monday by registered mail your watch, repaired, and am sending you today by parcel post the flag for your corps as promised, not knowing for sure whether I will have the opportunity to see you again before going to France, so am giving you fatherly advice and blessing.

"Be sure not to discredit yourself nor the flag that you volunteered to defend. Remember your obligations and duty to God. These thoughts will keep you from temptation. Be faithful to what you have undertaken. May God bless you and keep you from all danger, sickness and harm.

"Now, my dear son, I commend you to His care. With affection,  
 "From your father,  
 "SIMON BARNARD."

It may be of interest to you to know that my daughter, Mrs. Etta B. Casson, 28 Parkman street, Brookline, Mass., received a letter last Saturday from my son, in which he writes the following:

"Say, Ettie, do you remember the American flag that papa gave to the detachment while we were in Boxford? When the last shot was fired November 11, at 11 o'clock, that flag was the first to be raised on the Verdun front and could be seen for miles around. The outfit still has the flag and we are in hopes of bringing it back to the States with us. Of course it doesn't belong to me and I have no claim on it. The French went wild about it and took the history of the whole thing for their papers."

SIMON BARNARD.

840 Beacon street, Boston, Mass.  
 P. S.—My son volunteered and is now still in France with the 103d Field Artillery. He has been promoted to sergeant.

#### Welfare Workers Go Abroad.

Dr. David Simon Blondheim, of Baltimore, Md., has sailed on the Adriatic to become executive secretary of the Jew-

ish Welfare Board overseas. Miss Rose Lutsky, of Baltimore, and Miss Bessie Fox, of Chicago, who are the first women workers to be sent overseas by the Jewish Welfare Board, were also among the Adriatic's passengers.

Dr. Blondheim, who has been in charge of the overseas division of the Jewish Welfare Board at national headquarters, 149 Fifth avenue, New York City, will take charge of the offices of the board at 41 Boulevard Hausmann, Paris, and direct the educational, recreational and religious activities of the organization among the Jewish members of the American Expeditionary Forces. In addition Dr. Blondheim will gather statistical and other data for a record of the participation of Jews in the war. He is associate professor of French at Johns Hopkins University, and has been granted a year's leave of absence.

The women will do canteen work and assist in carrying on the general activities of the Jewish Welfare Board. As far as possible they will aid in reconstruction work in all belligerent countries.

#### Field Work, Council of Y. M. H. and Kindred Associations.

For the next few months the workers of the Council of Young Men's Hebrew and Kindred Associations have planned the following field work:

Mr. Stavitsky, who has returned to the council after seven months' service in the army, will visit Newark, New Brunswick, Jersey City, Bayonne and the Hudson County League, in New Jersey; New Haven, Bridgeport, New London, Waterbury and Stamford, in Connecticut, and the associations included in the Middle West Federation, which includes Cincinnati, Columbus, Dayton, Toledo and Youngstown, in Ohio, and Detroit, in Michigan.

Mr. Brenner will undertake the work in the various cities in New Jersey and Pennsylvania.

Mr. Goldsmith is to visit Troy, Schenectady, Utica, Rochester, Albany, Buffalo, in New York State, and also Chicago, St. Louis and Kansas City.

These workers will emphasize the Council's program in re-employment and rehabilitation work, and will also endeavor to help the associations adjust themselves to the present changing conditions.

#### General Wood's Lauds Service of Jews.

Lauding the work of Jews in the war, Maj. Gen. Leonard Wood, commander of the Tenth Division, spoke at the dedication of the Jewish Welfare Board building at Camp Funston, Kansas, recently. He spoke of the splendid service rendered by Jewish men with the naval and military forces of the United States, and said:

"When the call came for men to fight the battle for democracy the Jews were among the first to answer the call, their services being given cheerfully and freely. Their work has been done well and they have made good soldiers. The home of the Jewish Welfare Board fills a long-felt need at Camp Funston and adds greatly to the facilities for welfare work on a wider and greater scale."

#### Enjoying Life at 108.

Simon Sobelman, 108 years old, who is a guest at the Jewish Orthodox Old Folks' Home, St. Louis, Mo., attributes his good health and longevity to right living. He is six feet tall, erect, and weighs 220 pounds.

Sobelman, who is nearing his 109th anniversary, was born in Russia two years before the war of 1812. He is the father of 14 children, four of whom reside in Russia.

"Right living is responsible for my health," he said. "By right living I mean eating, sleeping and doing what you please when it most satisfies you. I drink and smoke moderately and have never been sick a day in my life. If people would pay less attention to their diet they would live much longer."

#### Orach Chaim League.

The next meeting of the Orach Chaim League will be held in the vestry rooms of the Orach Chaim Synagogue, 1463 Lexington avenue, on Sunday evening, December 29, at 8 o'clock. Matters affecting the future social work of the league will be acted upon, and it is urged that all who are interested in the affairs of the organization be present.



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LAKEWOOD, NEW JERSEY

Now open for the season. Rooms Single and En Suite with or without bath. Also proprietor of the Fairmont Hotel, Tannersville, N. Y. S. JACOBSON

# HOLLYWOOD LODGE

214 Third Street, between Clifton and Lexington Avenue, Lakewood, N. J. This first class family hotel is newly renovated, redecorated and enlarged, and has all the modern improvements. Rooms single and en suite. Hot and cold running water in every room. Dietary laws strictly observed. Home comforts. Reasonable rates. Telephone 263 Lakewood. H. MARCUS, Prop. Summer resort Elka View Hotel, Tannersville, N. Y.

Telephone 261 Lakewood

## Shapiro's Britain Lodge

509 Madison Ave., Cor. Fifth Street LAKEWOOD, NEW JERSEY

ANNOUNCE THAT THEY HAVE ADDED A NEW EXTENSION CONSISTING OF NEW DINING ROOM, ROOMS EN SUITE AND GRILL ROOM. DIETARY LAWS OBSERVED.

SUMMER SEASON EDGEMERE, L. I.

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## Shapiro's HOTEL BRITAIN

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# THE BLYTHEWOOD LAKEWOOD, N. J.

Accommodates 100. Despite rumors to the contrary, the Government has not taken over the Blythewood. The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. The same efficient staff (including chef, etc.), which made the BLYTHEWOOD popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the home-like atmosphere which made a stay here so enjoyable, still prevails. For rates, address the BLYTHEWOOD HOTEL, Lakewood, N. J. MARION BARRON, Mgr.

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of Saratoga Springs, N. Y.

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Truly ideal in the full meaning of the word, this House, modern and beautiful, surrounded by numberless pines, is set in a veritable garden of health. Same management as Breezy Hill Hotel, Fleischmann's, N. Y., patrons are assured of strict adherence to dietary laws and the efficient conduct of a High Class House. For particulars address MILBERT & GREENBAUM. Phone 303.

## IDEAL RETREAT "IN THE PINES" LAKEWOOD, N. J.

315-317 Clifton Ave. LAKEWOOD, NEW JERSEY

## THE BABCHIN HOUSE

NOW OPEN FOR SEASON 1917-1918. All modern improvements. Rooms single and en suite, with or without bath. Cold and hot running water in every room. Dietary laws strictly observed. Rates moderate. F. BABCHIN, Prop.

315 LEXINGTON AVE. LAKEWOOD, N. J.

## LAKE VIEW HOUSE

Now open for the reception of guests. Good location. Airy rooms. Home comforts. Strictly Kosher Cuisine. Reasonable rates. Summer season, Klamesha Lake, Sull. Co., N. Y. L. MARGOLIN, Prop.

Thoroughly renovated; all latest improvements, including electric lights, steam heat, hot and cold running water in every room. Ideal location. Home comforts. Utmost satisfaction. Terms reasonable. Dietary laws enforced under our own personal supervision. For particulars apply to MRS. JENNIE COHEN. Summer resort Colonial House, Mountandale, Sullivan Co., N. Y.

## Ocean Ave. House

120 Ocean Avenue LAKEWOOD, N. J.

2nd ST., Opp. Depot W. H. HOLMAN, Proprietor Telephone 177 Lakewood

## CENTRAL GARAGE

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Tel. 166 Lakewood

Red Mogen David to Meet in First National Convention. The Red Mogen David, the organization which has for its object the providing of comforts for the Jewish Legionnaires who have been fighting under General Allenby in Palestine, where they signally distinguished themselves, and taking care of the families who have remained behind, will hold its national convention in Pittsburgh on January 1-5, 1919.

The Red Mogen David has a membership of 25,000, divided into ninety-five chapters in as many cities. The convention, which, it is expected, will be attended by some 200 delegates, will not only discuss the reports of the national officers relating to the work thus far accomplished, but will also take steps for the future development of the organization and elect new officers.

Several hundred doctors and nurses have registered with the national office for service in Palestine and other countries where Jews may need help. The convention will make plans for utilizing these offers.

The welfare work of the Red Mogen David has been very successful. The national office, which has its headquarters at 201 East Broadway, New York, expends \$3,000 a month in that direction; the New England bureau, \$1,200 a month and other chapters proportionately.

The convention will meet at the Zion Institute, Pittsburgh, and in addition to the business sessions a great mass meeting and a reception to the delegates will take place.

The national officers are: President, Mrs. Charles A. Spivacke, New York; vice-presidents, Dr. Colin Davis, Chicago; Mrs. M. Rothenberg, New York, and Mrs. H. Solotaroff, New York; treasurer, Mr. Joseph S. Marcus, New York city; secretary, Miss Sophie A. Udin, New York.

The members of the Executive are: Miss Lena Adelson, Oakland, Cal.; Miss Ida Arkin, Washington, D. C.; Miss Esther Codor, Philadelphia, Pa.; Miss Elizabeth Cohen, Buffalo, N. Y.; Miss Chever, Detroit, Mich.; Miss Miriam Davidson, Paterson, N. J.; Miss Duhl, New York; Miss S. Fede, Milwaukee, Wis.; Mrs. Freedman, Fall River, Mass.; Miss H. Hoffman, Cincinnati, Ohio; Miss C. Ish Kishor, Newark, N. J.; Miss Marcus, Chicago, Ill.; Dr. Ortenberg, Montreal, Canada; Miss C. Pearlman, Pittsburgh, Pa.; Mr. J. Shankman, Boston, Mass.; Miss Shapiro, Chicago Ill., and Mrs. Max Salwin, Boston, Mass.

The Excelsior Club of Cleveland, Ohio, was closed for one week in memory of their president, the late Emile L. Strauss. A memorial fund is to be established by the members, to be known as the Emile L. Strauss Fund.

Open All Winter, at Arverne, N. Y.

## Ocean Crest Annex

111 Beach 64th Street ARVERNE, N. Y.

Every modern improvement and convenience. Strictly Kosher cuisine. Special rates

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Phone 342 J.

## The Clifton House

Cor. Fourth Street and Clifton Avenue, Lakewood, N. J.

Large, airy rooms; best location; Hungarian cuisine. S. SCHOEN, Prop. Summer resort, Terwilliger House, Luzon, N. Y.

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Proprietor of HOLLYWOOD LODGE HIGHMOUNT, N. Y.

announces to his many friends and patrons that he has purchased the famous

## OAK COURT LAKEWOOD

New Jersey which has been extensively remodeled, refurnished and redecorated and will open for the reception of guests on November 1st. For information, Address Lakewood, N. J. Telephone Conn.

## THE LIBERTY HOUSE

LIBERTY, SULLIVAN CO., N. Y. Open all the year. American and European Baths. GEO. W. ROCKWELL, Prop.

WINTER RESORTS

# THE MANHATTAN

LAKEWOOD, N. J.

Rooms en suite with or without bath. Hot and cold running water in every room. A prominent feature is the theatre and elegant ballroom arranged for the entertainment of guests. The Ideal Family Hotel. CHAS. HECHT, Prop. NOW OPEN Phone 135 Lakewood

# BIEBER'S MAJESTIC HOTEL

Cor. Lexington Avenue and Fifth Street

LAKEWOOD, N. J.

Phone 77.

THE HOTEL MAJESTIC, just built, is the latest and most up-to-date hotel in Lakewood, every room equipped with telephone, hot and cold running water, etc. Rooms single or en suite. All rooms face the front and have Southern exposure. The MAJESTIC HOTEL combines the best features of hotel and home life. Large ballroom and beautiful sun parlors. Dietary laws strictly observed. Write for rates. Summer season, Tannersville. BIEBER & FELDSTEIN, Props.

H. B. Grossman OF NEW YORK AT SHARON SPRINGS

## The Lenox Hotel

LAKEWOOD - NEW JERSEY

announces that in response to the demands of his many friends and patrons he will open for the coming Winter Season. The LENOX HOTEL is now undergoing a complete renovation, refurnishing and redecorating. Equipped with all latest improvements, running water in every room. Suites with bath. Strictly Kosher cuisine. For information address Lexington Hall, 109 East 116th street, or the above hotel.

# PINEWOOD

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

First class family hotel equipped with every modern improvement. Rooms single or en suite with or without bath. Homelike surroundings. Dietary laws strictly observed. The Pinewood is now under same management as Mountain Summit House, Tannersville, N. Y., and Hillcrest, Fleischmanns, and the high standard at these resorts during the summer, will be maintained in their Lakewood Winter resort. Phone Connection. Write for rates. H. LEVINSON & SON.

# The Irvington

formerly THE RUDOLPH, Clifton Ave., 5th Street, Lakewood, N. J.

Ideal location, home comforts, strict observance of the Jewish dietary regulations. Running hot and cold water in every room. Rooms single and en suite, with or without bath. MRS. LOUIS SOLOMON, Prop. OPEN ALL YEAR

# CLARENDON HOTEL

Cor. Madison Avenue and 7th Street, LAKEWOOD, N. J.

Finest location, large, airy rooms, with or without bath. Home comforts. This Hotel has been renovated, refurnished and redecorated; spacious grounds. Dietary laws strictly observed. Summer season, Clarendon Hotel, Ashbury Park, N. J. M. LEVIN, Prop.

# THE PINEHURST 112 Fourth Street LAKEWOOD, N. J.

Located in the most exclusive section of Lakewood. All latest improvements installed. Hungarian cuisine. Dietary laws strictly observed. Reasonable rates. Summer Season, Fleischmanns, N. Y. MRS. H. FISHER, Prop.

# CARMEL HOUSE

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Thoroughly renovated; all latest improvements, including electric lights throughout, steam heat, hot and cold running water in rooms. Ideal location. Home comforts. Utmost satisfaction assured. Terms reasonable. Dietary laws strictly enforced under our own personal supervision. For further particulars apply to K. B. MOHEL, Prop. Telephone 269 J.

# Weingarten Villa

324 7th Street, Lakewood, N. J.

Finest location, large and airy rooms. Home comforts. Dietary laws strictly observed. Reasonable rates. Phone 418 W Lakewood. J. WEINGARTEN, Prop. Summer season Garden View Inn, S. Fallsburgh, N. Y.

# SAFRAN HOUSE

518 MONMOUTH AVENUE, LAKEWOOD, N. J.

Ideal location, large, airy rooms, very fine, new sun parlor. The house is entirely rebuilt, refurnished and redecorated. Strict observance of the Jewish dietary laws. Reasonable rates. Home comforts. MRS. J. SAFRAN, Proprietor. Summer Season, Klamesha House, Klamesha Lake, N. Y.

# The ATLANTIC

310 Forest Ave., Lakewood, N. J. Phone 59W

Is in Lakewood's choicest section. Beautiful surroundings and home comforts. Rooms single or en suite, with or without bath. Strictly Kosher cuisine. Summer season The Atlantic, Long Branch, N. J. S. GLASER, Prop.

# The ROSE VILLA 501 Monmouth Ave. LAKEWOOD, N. J.

NOW OPEN FOR THE SEASON 1918-1919.

All modern conveniences for the comfort of guests. During the past season the Rose Villa has been remodeled and considerably enlarged. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations, under the personal supervision of Mrs. J. Prown. Tel. Lakewood 62. J. PROWN, Prop.



Edited by J. P. Solomon, 1882-1909.  
הגידור בניימ והשמייע ושא נכ

"Declare ye among the nations, publish and set up a standard."

SUBSCRIPTION \$3.00 PER YEAR, INVARIABLY PAYABLE IN ADVANCE.  
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Friday, December 27th, 1918 : : Tebeth 24th, 5679

Sabbath begins 4.37 P. M.

שבת

As the weather grows colder, the Jewish heart should grow warmer to our poor, suffering brethren.

For over 35 years now, the motto of the HEBREW STANDARD has been, "Reform in whatever is wrong, conservatism in whatever is good, progress for whatever is better."

In the light of recent events a number of prominent Englishmen are now recalling the ex-German emperor's frequent and hostile references to the Jews of his former realm. While William Hohenzollern always protested his complete fairness and even friendship for the Jews, he was no better than the worst of the hated *Junker* caste, and we are not surprised to see him now unmasked as an anti-Semite of the deepest dye.

Under the new distribution of seats in the British Parliament the famous "Jewish" constituency of Whitechapel, in the East End of London, is linked up with a contiguous "Jewish" division, St. George's-in-the-East. Thus the "Jewish" character of the seat is even more pronounced. Many years the division sent a Jew to Parliament; first the late Lord Swaythling (Samuel Montagu), and later on his kinsman, Sir Stuart Samuel.

It seems demonstrated now that the sudden death of Albert Ballin, the great German captain of industry, was due to suicide. This important commercial figure of Germany quitted this life on the eve of the total dissolution of the nation which he had so signally helped to place in a position of mercantile prominence through legitimate means. He could not survive his country's condign defeat after she had deliberately forsaken the paths of civilization and rectitude.

When the armistice was declared effective, immediately after the instrument providing for it had been executed, the people of the countries of the *entente* allies gave themselves up rightly to joy unconfined and almost uncontrolled. The denizens of our own Jewish districts, so called, celebrated the event in a proper spirit of revelry, and we note from reports which have just reached us that their fellow Jews in other large Jewish centers of the world acted in quite the same manner. The London Jewry greeted the glad news in exactly the same spirit and with altogether the identical means of New York and Chicago Jewry, while the nationalists everywhere in our midst philosophized on the significance of the time for their Palestinian hopes. Perhaps they discounted the day when they were to appear as legates or consuls of Jewish Palestine.

Henry Morgenthau, in his interesting and instructive book entitled "Ambassador Morgenthau's Story," gives a clear and extremely well-written account of his experiences as representative of the United States at the Sublime Porte from 1913 to 1916. Naturally the staple of his work is Turkey's participation in the great war, with the Turkish massacres of the unfortunate Armenians a subsidiary but by no means negligible feature thereof. Mr. Morgenthau sketches firmly the leading characters in the Turkish empire which drove her into the arms of the Germans—the leaders of the Young Turk Party, Talaat and Enver, the notorious Wangenheim, who represented William Hohenzollern at Constantinople, and all the other figures in this play of conflicting forces. Mr. Morgenthau announces in his preface that he was not able to treat the Jews in Turkey in this volume, which would have required an additional volume for this purpose. We may, therefore, hope that he will return to the subject and give us his expert treatment of this momentous subject. One fact stands out in the volume under notice: Mr. Morgenthau does not hesitate to acknowledge his close relation to Jewry to the reader. Again and again he refers to his membership of the house of Israel in so outspoken a manner as to gratify his Jewish readers.

Owing to labor conditions, poor postal service, etc., many of our subscribers have been getting the HEBREW STANDARD Saturday morning and later. In order to have our publication delivered on Friday morning we have decided to go to press a day earlier than heretofore, and in future our forms will close promptly at noon, Tuesday. Correspondents will please take note that matter received after that time will be too late for insertion in the current number.

## THE CONGRESS DELEGATES

WHEN all is said and done, the nine delegates named at the final session of the American Jewish Congress to attend the Peace Conference and endeavor to secure an incorporation into the definite treaty of peace of the bill of Jewish rights, guaranteeing equal and complete civil, political, religious and national rights of all the inhabitants of the different countries affected, were the best that could have been chosen. The nine members of the commission represent all shades of opinion in American Jewry and for this reason can best express the views of all the Jews of this country.

Judge Julian W. Mack, the chairman of the Congress and the head of the Zionist Organization of America, in reality occupies a unique position because of his personality and the fact that he heads the delegates. Judge Mack is an able, sympathetic and truly representative figure. Dr. Stephen S. Wise, although officially a Zionist, may be regarded as standing for the Reform element in the community. Louis Marshall, president of the American Jewish Committee, is the spokesman of this important organization which has the right to express itself on such an occasion. Jacob de Haas, another official Zionist, may be looked upon as peculiarly a Zionist representative. He has been active in Zionism since the rise of the modern movement; for many years he was in close relation with Theodor Herzl, and thus ought to be able to fulfill the duties which devolve on him in the commission at this juncture. Nathum Syrkin, Joseph Barondess and Morris Winchevsky are prominent in certain circles of the community, and they understand the feeling of those whom they are thus called upon to represent. The usefulness of their presence on the commission is, therefore, apparent. Rabbi B. L. Levinthal of Philadelphia is a tried exponent of Orthodoxy, a man who is fully familiar with the aims of his co-religionists who accept the orthodox ideals.

The bill of rights which the Congress adopted prescribes a broad and comprehensive platform on which the delegates shall stand and within the limits of which they may labor on behalf of Jewry everywhere. The ends sought by this declaration, and the knowledge of the wishes of American Jewry in Congress assembled, which the delegates have acquired, should enable the latter zealously and whole heartedly to work and secure results at the Conference.

In his introductory statement before the investigating committee of the United States Senate, Samuel Untermyer, of German Jewish extraction, placed his finger unerringly on the sore spot of pro-Germanism in the United States before we entered the war. When he pointed out that Jews everywhere cannot but be grateful to Great Britain for the utter absence there of racial and religious bigotry so far as personal, social, and political liberty and opportunity are concerned, he made reference to an undeniable truth. When he added that in Germany the Jew has long been deprived of such liberty and opportunity, he pointed to an equally patent condition. Moreover, such considerations as these undoubtedly moved myriads of Jews in the United States, despite their German extraction or origin, openly to profess unbounded sympathy with the cause of the *entente* long before this country entered the ranks of these, our allies.

The report that Louis Marshall at the Congress announced his adhesion to Zionism may be taken *cum grano salis*. He has himself emphatically denied this statement. Mr. Marshall simply stated his agreement with the view that Palestine at the present juncture of the reconstitution of national lines and the reconstruction of the world, should be secured for the Jews, a program with which, incidentally, this journal is very pleased to coincide. It is a far cry, however, between this and a complete acceptance of the Zionist program. Such reports and rumors lend support to the fear that the Congress movement is still in danger of being treated as a mere appendix to Zionism. That it is not such, and should not be tortured into becoming such, the many non-Zionists who have loyally carried on the Congress work may operate to prevent. The Congress will secure a far better and more permanent result for its deliberations and resolutions if it is sharply sundered from any and all outward connection with the Zionist movement itself.

The British Zionists are thoroughgoing, if not practical. They look upon Jewish Palestine under British suzerainty as a *fait accompli*, and see the nation of the future set up in that land with all the habiliments of a Britain crown colony. The suggestion that, while only a minority of the present inhabitants of Palestine are Jews, the non-Jews there will suffer the country to be known as Israel and themselves as Israelites of a persuasion other than the Jewish, is ridiculously utopian. Do the British Zionists who think thus know the Arabs, whether of *Arabia Felix* or the desert? One thing these Arabs will not do, and that is live in future under a government where they have not a fair share of the sovereign powers it may enjoy. The ominous silence of the statesmen of the world on the subject of the future of Palestine ever since the convening of the Peace Congress became a matter of days, is none too reassuring. Their failure to express their views is fairly indicative of the utter absence of a crystallization of their thought in this direction. The Zionists and all those who regard with favor a Jewish Palestine must from now on exhibit high qualities of statesmanship to the end that the peace plenipotentiaries may be convinced of the practical wisdom inherent in their cause. For it is this which counts, not merely the innate right and justice. After the experiences of the last few years it is idle for anyone in the world to dream or spin utopian fantasies, even about the Jewish Palestine.

## THE FAITHFUL SHEPHERD

ומשה היה רעה:

"And Moses was a shepherd." (Ex. 3:1.)

MOSES was a shepherd. So was David. And both are attractive figures in our history, figures cast in heroic mold. The Egyptians contemned shepherds, the Jews loved them. The shepherd stood low in a society based on war; high in a society based on peace. No higher compliment could be paid Moses than to say that he was a faithful shepherd. In their highest mood of religious exaltation, the Jews called their God by this tender title, when they sang: "The Lord is my shepherd." A people that loved the hills, and the dreamy distances lost in the haze of the horizon, and the beckoning skies, and the soft music of bleating lambs blended with the keen call of the mountain winds; and felt the vast spirit of freedom that moves in the high places of the world yet holds in its universal embrace the smallest living thing; such a people could but find the loftiest inspiration in the calling of shepherd. And Moses was a shepherd.

The Rabbis say in their inimitable way that God never exalts any man until He has tested him in little things. Faithfulness in little things is the test of faithfulness in large tasks. There is no doubt but God has His own method of preparing great men for their mission. The early life of almost every great man is replete with extraordinary happenings, with experiences that from their very strangeness become an indication of a mysterious future destiny. And probably the test of "crawling before climbing" is as necessary (and perhaps more so) in the life of the great as in the life of the lowly. What potentialities of heart, mind and soul; what treasures of character and imagination; what gold and silver of personality, are first to be brought to the light, dug out as of a mine, afterwards refined and polished, before the great man is ready for his work! God is the miner of great souls, and He employs little tasks as a miner would employ iron spades to dig out the gold. Often unawares to the man so singled out, sometimes, while a dim foreglimmering of coming events vaguely enters the deep shafts and dark galleries of his soul.

These little tasks are as a preparation and training—scarcely semi-conscious—for his splendid career. They serve however a still higher purpose, where the process becomes manifestly conscious in the mind of the elect. The case of Moses was not that of man being mysteriously shaped into the role of savior and redeemer. His was no case of potentialities waiting to be developed: these were fully unfolded when he fled the Pharaonic palace, after having killed the Egyptian taskmaster. The insignificant task of shepherding his father-in-law's flock, then, was not a course of training so much as a course of discipline. To be prepared for the larger task; to know one's self fully capable of assuming weightier responsibilities; nay, to feel the call from on high that summons the soul to step forth into the dangerous road of a world-venture: and then—and then to suppress the mighty passion of the heart; curb the soaring ambition; repress, till it hurts, every impulse that cries out for creative expression, while waiting for the authoritative moment amidst dark doubts that it may not come; and in the meantime to peg away at the daily task, with patience and fortitude, concentrating the power that might move the heavens into the fuss and fidget of dull busybody hours, tempering the heat of a volcano to the steady flame of the herdsmen's watch fire on the hillside—aye, to build this humbler destiny with conscious mastery into the airy edifice of the future—this is the grand testing of a great soul, this the crucible into which the Hand of God cast the heart of Moses! And Moses was a shepherd.

It happens very often that men of great powers, reduced by circumstances to a similar pass, allow their talents to trickle away into futility, like a delta whose waters are lost in the sand. They are faithful in the little tasks assigned to them, yet, in so far as they become wholly lost in them, they do not stand the test. Moses stood the test not only because he was big enough to be little, but because he never lost sight of the larger things ahead. All actions have a twofold inspiration: from within and from without. Those whose inspiration comes chiefly from without need the larger task, with the attendant glamor and instant compensation, to buoy them up. If such are put to meaner tasks they fail either by balking and chafing or by losing heart and sinking into sterile despair. But those whose inspiration derives from within cannot fail in either of these respects, for they bring the nobility of their souls to bear upon the task they perform, ennobling it, ennobling themselves still further. Their slightest act springs from the infinitely rich spiritual background of their lives; and, therefore, they never sink to the level of their task, if this be low, rather do they raise their task to the level of their spirit, and this is high. Of such was Moses. And Moses was a shepherd.

It is wonderful to see how stern morality breaks forth at every point into the bloom and beauty of tenderness and love. If sensitive souls wince at the thought of duty raising, school-master fashion, a constant warning, threatening and punishing hand to keep human beings in line, let them think of how duty always softens into generosity and benevolence by the latent grace of its own nature. Ever does duty break into glad freedom like a river overflowing its banks. And for this reason may we observe the close union of sternness and tenderness in the greatest lives, for in such lives Obligation is the root from which Love flowers forth. Moses was one of the sternest, most uncompromising men, but he was also one of the tenderest. His wrath was as of the thunder of Sinai, his compassion as of the Infinite Heart. He defied kings, but he tended little lambs. And Moses was a shepherd: of Jethro's flock as of God's people. And he shepherded ewes and Jews, as God shepherds the stars in the celestial fields.

JOEL BLAU.

**The Bowery Savings Bank**

128 and 130 BOWERY  
NEW YORK, December 9, 1918.  
A semi-annual dividend at the rate of  
**FOUR PER CENT.**

per annum has been declared and will be credited to depositors on all sums of \$5.00 and upward and not exceeding \$3,000 which shall have been deposited at least three months on the first day of January next, and will be payable on and after Monday, January 20, 1919.  
Money deposited on or before January 10 will draw interest from January 1, 1919.

HENRY A. SCHENCK, President,  
WILLIAM E. KNOX, Comptroller,  
JOSEPH G. LITTLE, Secretary.

**THE MANHATTAN SAVINGS INSTITUTION**

614-616 Broadway, cor. Bleecker St., N. Y.  
135th SEMI-ANNUAL DIVIDEND.

December 10th, 1918.  
The Trustees of this institution have declared interest (by the rules entitled thereto) at the rate of FOUR PER CENT. per annum on all sums not exceeding \$500 and THREE AND ONE-HALF PER CENT. per annum on the excess of \$500, and not exceeding \$3,000 remaining on deposit during the three or six months ending on the 31st inst., payable on and after January 20th, 1919.  
Deposits made on or before January 10th, 1919, will draw interest from January 1st, 1919. Open Mondays from 10 A. M. to 6.30 P. M. Society accounts accepted.  
CONSTANT M. BIRD, President.  
BENJAMIN GRIFFEN, Vice-President.  
ARTHUR STILES, Secretary.

**The Bank for Savings**

IN THE CITY OF NEW YORK.  
280 Fourth Avenue, Dec. 11th, 1918.  
199th Semi-Annual Dividend

The Board of Trustees has declared an interest dividend for the six months ending Dec. 31st, 1918, at the rate of

**Four Per Cent.**

per annum on all sums of \$5.00 and upward entitled thereto, and payable on and after January 20th, 1919.  
THE DIVIDEND will be credited to Depositors as principal January 1st, 1919.  
DEPOSITS made on or before January 10th, 1919, will draw interest from January 1st, 1919.  
After January 1st, 1919, Liberty Loan Bonds belonging to Depositors will be received for safe-keeping without charge.  
WALTER TRIMBLE, President.  
LEWIS B. GAWTRY, Secretary.  
JOHN HARPER, Comptroller.

**HARLEM SAVINGS BANK**

125th ST. AND LEXINGTON AVE.  
The trustees have declared a semi-annual dividend at the rate of

**4 PER CENT. PER ANNUM**

on all deposits entitled thereto, according to the by-laws, from \$5 up to \$3,000, payable on and after Monday, January 20th, 1919. Money deposited on or before January 10th, 1919, will draw interest from January 1st, 1919.  
WILLIAM E. TROTTER, President.  
THOMAS R. EBERT, Secretary.

**MOUNT CARMEL CEMETERY ASSOCIATION.**

New York, Dec. 19, 1918.  
Notice is hereby given that the annual meeting of the Mount Carmel Cemetery Association will be held at the office of the Association, No. 35 Nassau street, in the Borough of Manhattan, City of New York, on the 20th day of December, 1918, at 2 P. M. sharp, for the purpose of electing directors and the transaction of such other business as may be brought before the meeting.  
MAURICE B. BLUMENTHAL, Secretary.

Dated, Dec. 19, 1918.

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**What the Hebrew University Will Mean to the Jews and to the World.**

The following study of the significance of the Hebrew University at Jerusalem has appeared in the London Times and in the Philadelphia Public Ledger, and is written by the Jerusalem correspondent of both of these publications:

The festivities in connection with the laying of the foundation stone of the Hebrew University on Mount Scopus are over, and as the days pass one cannot help wondering at the mysterious forces inherent in such symbolic acts. Everybody feels that Dr. Weizmann, the president of the English Zionist Federation, was right when he said on that day, "The Hebrew University is no more a dream; it has become a reality." For the only real reality is perhaps human will, and, therefore, solemn rituals proclaiming the public consecration and recognition of such will are, in the long run, more decisive, certainly more stable, than buildings.

This solemn ceremony on Mount Scopus was the triumph of one steady, consistent and, alas! sorely tried will. The idea of a Jewish university has a rather long story. Some twenty years ago a group of young Zionists began propagandizing in favor of the foundation of a special university for Jews. At that time it was premature to think of Jerusalem, so they meant a university anywhere—somewhere in free Europe.

Such an institution was an obvious necessity in those days when thousands of young Jews of both sexes in Russia found the gates of the local faculties shut in their faces and were compelled to go to Germany, Austria or Switzerland for their studies. There they had to live in surroundings foreign to their own mentality and habits, and, therefore, not seldom unfriendly—unfriendly sometimes to the extent of actual boycottage.

Besides, half of them, if not the majority, had to face permanent starvation. But what especially aggrieved the initiators of the movement was the dispersion of young Jewish intellectual forces, which, if collected together and submitted to uniform educational influences, could be turned into a great redeeming factor in Jewish life. A Jewish university was so obviously indispensable that it met with the fate of all true solutions of social problems. It was ridiculed, rejected and forgotten—forgotten by all except the initiators, or, more exactly, the principal initiator, Dr. Chaim Weizmann.

The effects of a Hebrew University will reach far beyond its educational purposes. In the first place, it will be a powerful weapon in inner Jewish politics throughout the world. Being by its very nature above party strife, it will unite all forces and attract co-operation of such groups and personalities as would, perhaps, shrink from open collaboration with other forms of the Jewish national renaissance.

Further, although conditions in Russia have changed, still, hundreds, if not thousands, of Russian Jews, and a good many of other countries—just the most responsive elements from a Jewish national point of view—will probably prefer the Jerusalem Academy to their local ones, and in this way the dream of gathering the dispersed intellectual forces under one spiritual leadership will be realized. In Palestine itself the university will definitely secure the moral position of the Jews as a civilizing element, thus helping to counterbalance their numerical inferiority.

But one of the most interesting and, at present, least realized features of the Hebrew University will be its direct colonizing effect. The experience of the Jaffa College showed that the higher schools possess a strong colonizing magnetism. It attracted to Palestine a considerable number of middle-class families who could not come before owing to lack of adequate education for their children. The Jews are mostly town-folk with rather high educational requirements, and are generally accustomed to a rather high cultural atmosphere.

One of the most complicated problems of the Zionists has always been that of attracting into Palestine sufficient numbers of the intelligentsia to supply teachers, doctors, lawyers, engineers, officials, or simply social workers. Besides their immediate value, these elements possess relatively high standards of life and increase the demand on local labor. But the intelligentsia only goes where there are at least the beginnings of an adequate milieu. This will be supplied by the university.

And knowing the Jewish keenness for higher education, it can be said without fear of exaggeration that within ten years of the first lecture delivered on Mount Scopus, the university settlement alone will present a flourishing little town of many thousands of inhabitants.

A great impression was made by the telegrams of congratulation received from the British and French governments. The fine wording of the first was highly appreciated, and cheered with that inner warmth that comes naturally where one feels the breath of real inner friendship rejoicing in one's joy. The French cable also caused a sensation of pleasure and satisfaction.

In connection with the university another project is being eagerly discussed in Palestine and abroad, and will probably materialize soon after the war. It is a scheme of "the City of the Book," adjacent to the site reserved for the university settlement. The idea is to concentrate there gradually the Hebrew book printing industry so as to supply the whole of the Diaspora from Jerusalem with Jewish literature, sacred and profane.

Before the war the number of Talmudic, rabbinic and prayerbooks sold in different countries amounted to millions yearly. Warsaw and Vilna were the principal centers of publication, but the war seems to have destroyed them, and Jerusalem could gather and utilize what remains of the skilled labor. Adding the "profane," and especially educational Hebrew literature, of which the demand is increasing daily throughout the world, a flourishing industry could be created, giving sustenance to many thousands of families and strengthening the position of Jerusalem as a leading force in all branches of the Jewish revival all the world over.

**Kehilath Israel Bids Farewell to Rabbi Solomon.**

The Rev. Dr. Elias L. Solomon has resigned the pastorate of the Congregation Kehilath Israel, of 1162 Jackson avenue, Bronx, after having served for twelve years, and has accepted a call to the Congregation Kehilath Jeshurun of Yorkville. To mark his departure a reception will be held at the synagogue on Sunday, December 29, at 3.30 p. m., at which an illuminated address will be presented to Dr. Solomon, the speaker being Assemblyman-elect M. Maldwin Fertig.

**BROOKLYN NOTES.**

**Magistrate Geismar Heads Charity Federation.**

The ninth joint annual meeting of the Brooklyn Federation of Jewish Charities and its affiliated societies was held December 15 at the Unity Club, Bedford avenue and Dean street. The meeting was devoted almost entirely to the election of officers and directors of the various societies and the federation.

The meeting was well attended by representatives of the nineteen organizations affiliated with the federation. Of this number six had become members of the federation within the last year. These are the Y. M. H. A., of Borough Park; the Y. M. H. A., of Bath Beach; Machzike Talmud Torah, Glory of Israel Hebrew Institute, New Hebrew School of Brooklyn and the Hebrew National School.

Magistrate Alexander H. Geismar was elected president of the federation, to succeed Supreme Court Justice Edward Lazansky, who had held that office for the past two years. Justice Lazansky before turning his office over to his successor made a preliminary report on last year's activities of the federation. From a total of \$183,000, the receipts for 1917, the total receipts for the year of 1918 to date increased to \$396,300, and it is expected this total will reach \$400,000 before the first of next year.

**Ohev Shalom Re-elects Rabbi Finkelstein.**

At a special meeting of the Congregation Ohev Shalom, Thatford avenue, held Saturday evening, December 14, 1918, Rabbi Simon J. Finkelstein, who has just completed fifteen years' activity with the congregation, was re-elected for a further term of five years. Following this action the rabbi was escorted to the meeting by a special committee. An informal reception was tendered him by the members of the congregation, and the rabbi delivered an address wherein he described the growth of the congregation from a small membership to its present status as the largest congregation of the section.

Rabbi Finkelstein is a disciple of the late Gaon, Rabbi Isaac Elehanon of Kovno, and is one of the pioneer orthodox rabbis in this country. Prior to his residence in Brooklyn he was the spiritual leader of the orthodox communities in Syracuse, N. Y.; Cincinnati, Ohio, and Baltimore, Md., respectively. He is the author of a number of well-known Hebrew treatises.

**Hebrew Educational Society**

Last Sunday Mr. Peter Hamilton of the Co-operative League of America spoke on "How Consumers, by Co-operation, Have Helped and May Help Themselves." Mr. Hamilton, who is a recognized authority on the subject, spoke entertainingly.

On Sunday, December 29, at 4 p. m., Mr. Leon Carman, associate editor, Journal of the American Society of Mechanical Engineers, will speak on "American Peace Terms." An excellent musical program has been arranged and the audience may participate by means of questions addressed to the speaker.

Young Men's Hebrew Association of Bath Beach.  
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an excellent Jewish department for all classes of people—children, young men and women, and old men and women—under the supervision of Superintendent Samuel P. Abelow. Every Saturday the boys meet for the study of Jewish history and Hebrew, and are instructed by Harry Epstein. A course in Jewish biography will be started Tuesday evening, January 7, and will extend through January, February and March. The lecturers will be selected by Rabbi Samuel Sachs, of Congregation Sons of Israel of Bath Beach. A Hebrew class for the study of Hebrew, and the reading of the prayer book for the elder folks will be conducted by Mr. Aaron Beneleyahu. Among those who are registering for this class are grandmothers, who are anxious to improve their knowledge of the sacred language. In addition to these courses a Bible class is conducted every Sunday morning by Superintendent Abelow for the children. Furthermore, every Jewish holiday or Jewish important event is utilized for a public celebration. These Jewish courses are producing a revival of interest in the Hebrew language and Jewish affairs among the Jews of Bath Beach.

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Rabbi Vendrovsky, Famous Jewish Scholar, Dead.

On Tuesday, December 18, at his home in New York city, Rabbi Isaac Z. Vendrovsky died of pneumonia at the age of sixty-five years. Rabbi Vendrovsky was born in Razhenka, Wilna, Russia, in 1853, and was ordained as rabbi at the age of nineteen.

Friday Evening Forum at Educational Alliance.

"The Jewish Congress" is the title of the talk to be given by Dr. S. I. Margolies at the next meeting of the Friday Evening Forum of the Downtown Branch of the League of the Jewish Youth at the Educational Alliance.

MUSIC NOTES.

Miss Sophie Braslau, contralto of the Metropolitan Opera, will give her annual Carnegie Hall recital Sunday afternoon, December 29, assisted by Mr. Kurt Schindler.

Reinold Werrenrath, baritone, announces an entire English program for his second Aeolian Hall recital, on the afternoon of January 1.

At its second concert in Aeolian Hall, Friday evening, January 3, the Elshuco Trio, Samuel Gardner, Willem Willike, and Richard Epstein, will offer trios by Beethoven, Dvorak and Saint-Saens.

Miss Vahrah Hanbury, soprano, makes her debut in a song recital at Aeolian Hall, Wednesday afternoon, January 8, accompanied by Mr. Francis Moore.

Mme. Yolanda Mero will present an all Chopin program at her piano recital in Aeolian Hall, Monday afternoon, January 13.

A new Russian soprano, Mme. Genia Fonarova, makes her debut in a recital at Aeolian Hall, Thursday afternoon, January 16, with Mr. Kurt Schindler at the piano.

Andre Messenger will be guest-conductor at the last 1918 concert to be given by the Symphony Society of New York in Aeolian Hall on Sunday afternoon, December 29. M. Messenger will direct Walter Damrosch's forces in Beethoven's "Eroica" symphony and Lalo's overture, "Le Roi d'Ys."

Josef Hofmann will play Liszt's E flat concerto with the orchestra at the fifth Saturday evening subscription concert on January 4. Walter Damrosch will lead his men in Weber's "Euryante" overture, Tchaikovsky's symphony No. 5 and three numbers from the "Mother Goose" suite of Ravel.

Saint-Saens has the place of honor on the program in Aeolian Hall on Sunday afternoon, January 5. The orchestra will play his symphony No. 2 in A, while M. Gustave Tintot, the new concert master, will be the soloist of the afternoon, playing the violin part of the French composer's concerto in B minor.

The two extra concerts with Heifetz as soloist which the New York Symphony Society gave last Thursday afternoon and Saturday evening were due to the generosity of Mr. Harry Harkness Flagler, the president of the Symphony Society. When Heifetz became ill and could not fulfill his engagement with the Symphony Society a week ago Mr. Flagler decided that, as Heifetz had been promised to the regular subscribers the promise should be fulfilled if possible.

The Symphony Orchestra plays about ninety concerts in New York and elsewhere this season. As Mr. Flagler's annual contribution is about \$100, this would make his share of the expenses of each concert about \$1,100.

Modest Altschuler, conductor of the Russian Symphony Society, who has had the honor of introducing some of the

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best-known Russian artists (such as Rachmaninoff, Scriabine, Lhevinne, Tina Lerner, Prokofieff) to the American audiences, will have the great Russian violinist, Mischa Elman (also belonging to the pleiads of artists introduced by him), as soloist at both of its next pair of concerts at Carnegie Hall. Curiously, the number chosen by Mr. Elman for the occasion of his reappearance with the Russian Symphony Orchestra on New Year's eve is Tchaikovsky's violin concerto, with which he had won instant acclaim from the American audiences when making his bow on that memorable night of December 10, 1909.

"The Auctioneer" was first produced, among them being Marie Bates, Louis Hendricks, Horace James, Harry Rogers and Tony Bevan, while others are Eva Craig, Guy Milham, Harry Lewellyn, Helena Phillips, Ida Grooper, Edwin Caldwell and Ethel Saxton. The next attraction, beginning Monday, January 6, is the big Klaw & Erlanger musical production, "Miss Springtime," when the regular and popular B. O. H. prices will again prevail.

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 has been started in Roumania with the  
 avowed aim of getting rid of the Jews  
 before the great powers make any de-  
 mands that the Jews be granted equal  
 rights.  
 The movement was led by the greatest  
 professors of the University of Buchar-  
 est. A great fund is being raised to  
 revive the anti-Semitic newspaper,  
 Semanatorul, which had suspended pub-  
 lication during the war. The professors  
 have also established a committee to in-  
 cite the people, and a proclamation has  
 been issued to boycott the Jews and to  
 so embitter their existence that three-  
 quarters of the Jewish population will  
 be compelled to emigrate before they  
 will be in a position to receive equal  
 rights. Other details with regard to this  
 agitation have been suppressed by the  
 Roumanian censor.

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# Want Column

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JERSKI, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Jerski, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of her attorneys, House, Grossman & Vorhaus, No. 115 Broadway, in the City of New York, on or before the 27th day of June next. Dated New York, the 13th day of December, 1918.

HERMAN JERSKI, Administratrix.  
HOUSE, GROSSMAN & VORHAUS, Attorneys for Administratrix, 115 Broadway, New York City.

DOOB, LEO.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leo Doob, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 705, No. 141 Broadway, in the City of New York, on or before the 18th day of April, 1919.

Dated, New York, the 30th day of September, 1918.  
Mollie Doob, Irving Doob, Hugo Doob, executors.

LOWENTHAL AND HIRSCH, Attorneys for Executors, No. 141 Broadway, New York City.

GOLDBERG, RACHAEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachael Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 135 Broadway, in the City of New York, on or before the 15th day of April next. Dated, New York, the 8th day of October, 1918.

BENNETT GOLDBERG, LEO KAUFMAN and SAMUEL A. JACOBSON, Executors.  
EISMAN, LEE, COHN & LEWINE, Attorneys for Executors, No. 135 Broadway, New York City.

SPIEGELBERG, SIDNEY L.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sidney L. Spiegelberg, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of George Edwin Joseph, his attorney, No. 165 Broadway, in the City of New York, on or before the 25th day of April next. Dated, New York, the 10th day of October, 1918.

HARRY M. LEWY, Executor.  
GEORGE EDWIN JOSEPH, Attorney for Executor, 165 Broadway, New York City.

EPPSTEIN, ROSALIE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Eppstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorneys, Cohen, Gutman & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 9th day of May next.

Dated, New York, the first day of November, 1918.  
ROSE SELIG, Executrix.  
COHEN, GUTMAN & RICHTER, Attorneys for Executrix, No. 111 Broadway, New York City.

FUERTH, ANNIE I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie I. Fuerth, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business at the office of her attorney, William H. Chorosh, No. 51 Chambers street, in the City of New York, on or before the 1st day of May next.

Dated, New York, the 24th day of October, 1918.  
LENA FRIEDLANDER, Administratrix.  
WILLIAM H. CHOROSH, Attorney for Administratrix, 51 Chambers Street, New York City.

ST. GOAR, FREDERICK.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick St. Goar, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the offices of Wise & Seligberg, their attorneys, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

Dated, New York, the 23d day of December, 1918.  
LEONORA ST. GOAR and OTTO S. LOEB, Executors.  
WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, New York City.

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# CHILDREN'S PAGE

## BREAD FROM HEAVEN.

Dear Children:

Israel was freed from the tyrannous oppression of the enemy from without, Pharaoh and his hosts were things of the past, the richly decked carcasses of their horses was the last token of the immense wealth they had gained by exploiting Israel and making them their drudges for so many centuries; little wonder was it that Israel eagerly took the spoils of gold that the sea had cast up in such abundance, but the Great Teacher wished to free them also from the tyrannous oppression of the enemy from within, the "Yetzer Harang," or evil imagination, which is man's worst enemy. Now was to begin that great school, the fearful wilderness, with the Almighty as the Teacher, and Moses, his servant, as the monitor. The first lesson inculcated was that "money is not everything." And Moses caused Israel to depart from the Red Sea. "He caused them to depart in spite of themselves," says Rashi, "because the Egyptians decked their horses with trappings of gold and silver, and precious stones, and the Israelites found them in the sea, for the greater were the spoils they obtained at the Red Sea than in Egypt, as it is said, 'Chains of gold will we make for thee with studs of silver.'" (Song of Songs, Ch. I.) He was therefore compelled to make them depart in spite of themselves. "And they went out into the wilderness of Shur; and they went three days in the wilderness and they found no water." And they came to Marah; but they could not drink the waters of Marah, for they were bitter; therefore they called its name Marah. "And the people murmured against Moses, saying, 'What shall we drink?'" And he cried unto the Lord, and the Lord showed him a tree, which he cast into the waters, and the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them. In Marah he taught them several chapters of the Torah, Sabbath observance, the laws concerning the red heifer, and other laws. And there he proved them and saw that they acted stubbornly in not asking Moses in a gentle manner, "Pray for us that we may have water to drink." Instead of that they murmured, and he said: "If thou wilt diligently hearken; if you will take it upon yourself to accept the commandments—and wilt do—will put them in practice, and wilt give ear, give all your attention to study them minutely, and wilt keep all his statutes—the statutes are those commands which are royal decree without any reason being given and the 'Yetzer Harang,' or evil imagination, sneers at them and queries, 'Why should these things be forbidden?'—such commandments as not to wear a garment of mingled kinds, of linen and woolen, or not to eat the flesh of the swine, or the laws concerning the red heifer and others of that kind, I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I, the Lord, am thy physician, and should I put them upon you in case you do not hearken, I am your physician to heal you when you repent." (Thus Sifse Chamonein explains this Medrash.) But the simple meaning is this, For I, the

Lord, am thy physician who teaches thee the Torah and its commandments in order that thou mayest be preserved from disease just as a doctor tells one not to eat certain things that may cause him to relapse into sickness. This is what is meant by the words, "And will give ear to His commandments." As it is said (Proverbs 3): "It will be healing to thy body." And they came to Elim, and there were twelve wells of water. These were providentially prepared for them in honor of the twelve tribes, and seventy palm trees in honor of the seventy elders, and they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. The reason the date is given here is because on that day the supply of unleavened cakes they had taken with them from Egypt became exhausted, and they had to have Manna, hence we learn that they had sixty-one meals of the unleavened cakes, and the Manna descended for them on the fifteenth of Iyar, which then occurred on the first day after Sabbath. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness because their bread gave out. Then said the Lord unto Moses, "Behold, I will let rain for your bread from heaven, and the people shall go out and gather a certain portion every day; as much as they need to eat that day will they gather; they will not gather on one day to eat on the following day. In order that I may prove them whether they will walk in my law or not, if they will observe the commandments concerning it, not to leave of it, nor to go out on the Sabbath to gather it. And it shall come to pass on the sixth day, when they prepare what they have brought in, that it shall be twice as much as they gather daily. After they will gather it they will find, when measuring it, that it is a double portion."

## CONUNDRUMS

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REV. DR. JULIUS J. PRICE, Plainfield, N. J.

VELLEMAN, ABRAHAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Velleman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, 74 Broadway, Manhattan, in the City of New York, on or before the 19th day of May next. Dated New York, the 30th day of October, 1918.  
SAMUEL STRASBOURGER, Executor.  
MAX L. SCHALEK, Attorney for Executor, Office and P. O. Address, 74 Broadway.

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**JEWISH PALESTINE IN THE MAKING.**

**Weizmann Commission Reports Self-Government Begun—Taxes Collected by Colonists—A Jewish Police Organization Developed—Relief Administered—Arabs Content with Zionist Neighbors.**

What the Zionist Administrative Commission saw and did in Palestine, and what needs to be done for the future of the land was told by Dr. Chaim Weizmann, head of that body, at a recent meeting in London, when he rendered his report to 207 delegates, representing 145 Jewish organizations.

Dr. Weizmann began by paying a tribute to General Allenby, liberator of Palestine. He continued:

"The work of the commission has been manifold. Those who have read the instructions of the commission before it went out have seen that the tasks which we had to face could be divided into two groups. First was the dealing with the non-Jewish world and the other was the organization and consolidation of the Jewish community in Palestine. Let me touch first on our relations with the British administration. The British administration at present in Palestine is a military administration, which has been built up for one single purpose—for the purpose of winning the war. When we arrived in Palestine the general political and military situation, both in the West and in the East, was, to say the least, exceedingly depressing. We landed in Egypt at the time when the news of the formidable German offensive, which began in March, came through; and, although the telegrams did not clearly speak of what was happening in Europe, it was obvious that the position in Europe was exceedingly critical. This had its influence almost immediately on the eastern theatre of war, and on the general political situation. The campaign in Palestine, which had begun so gloriously, came to a sudden stoppage. Most of the white troops had to be withdrawn and the whole army had to be reorganized. Anything, therefore, which should render the position of the British military authorities more difficult than it was already, any further addition to their burden, which was already heavy, should at any price be avoided; and it was no secret that the arrival of the commission in Palestine, even into Egypt, rendered the position of the British authorities more difficult, for two reasons: first, the local population, both in Egypt and in Palestine, did not know what Zionism was, or those who knew what Zionism meant, tried their best to pervert the aims of the Zionist movement, and attributed to us intentions and purposes of which we never dreamt.

**The Arabs Are Content.**

"We were spoken of as the Jews who came to Palestine to oust the poor Arab fellahen from their land, to lay our hands on everything which was in Palestine, and to establish at once a Jewish government, which would probably try to suppress everything that was not Jewish. Those were roughly the interpretations of Zionist aims and purposes and intentions. The British authorities did their best to counteract all these vague rumors and all these insinuations, but, first, they had not sufficient time to devote to this object, and, secondly, they were not themselves sufficiently informed about Zionism to be able to counteract all these vague and wrong rumors."

With regard to the relations between the Jews and the Arabs, Dr. Weizmann explained that the Arabs in Palestine, the fellahen cultivators, were quite content with their Zionist neighbors. It is only the Effendis, who mostly do not live in Palestine, and do not intend to do so, who attack Zionism. They exploit the country and are afraid of a just rule in Palestine, and it is they who attack Zionism in order to be able to attack something connected with British rule.

**Beginnings of Self-Government.**

In two directions, the first step toward self-government had been taken by the colonists. "In the month of June came the time," said Dr. Weizmann, "when taxes had to be gathered in from the population. The usual system of levying taxes in Turkey is that a certain official or commission of officials comes into your vineyard or into your orchard and says: 'The harvest of this year will be worth, say, two or three thousand francs. You have, therefore, to pay, at present or later on, at some date, 10 per cent. of your revenue in kind.' In practice this 10 per cent. very often means 20, 30 and in cases it has been known to mean 50 per cent.—because the actual harvest does not correspond with the estimate and the market prices vary. Add to that the usual abuse and corruption of Turkish officials, and you will have a picture of what taxpaying in Turkey means. The British authorities examined this question and considered it necessary to introduce one reform, that taxes should be paid not in kind but in money. That in itself was a profound benefit. The commission submitted to the British authorities a request that in the Jewish colonies the taxes from the Jewish colonists should not be taken by an Arab commission, but by a Jewish commission. This was the first experiment in local self-government—an experiment which has yielded brilliant results. Although the harvest is about 25 to 30 per cent. lower than for previous years, owing to the consequences of the war, the income that the British authorities obtained this year from the Jewish colonies was almost double that of last year—and it has cost the Jewish colonies almost 40 per cent. less.

How this difference came about those who know how taxes are gathered in Turkey will clearly find out. A similar experiment has been carried out, or was on its way to be carried out, in the organization of the police. The British authorities thought it possible to organize a Jewish police for the Jewish people, a police which later on developed into a general Jewish police organization. These two attempts are quite enough to illustrate that although this way of organizing self-governing Jewish communities is a slow one, yet with the help and good will of the authorities it is a way which will lead to the desired results.

**Evacuating Petach Tikvah.**

During our stay in Palestine we were faced with one very difficult problem. The military authorities found it necessary to evacuate Petach Tikvah. I need not describe to you what that meant, as the colony of Petach Tikvah represents about one-third of the Jewish assets in Judaea, and the evacuation of such an important colony was tantamount to a disaster. The authorities did everything in their power to mitigate the evil as much as they could, and both the Zionist Commission and the community of Petach Tikvah were allowed to organize with the help of the military authorities and to control both the evacuation of Petach Tikvah and the conduct of the work during the period of the evacuation; so that we were in a position to save most of the plantations from complete destruction; and, generally, the policy was adopted of throwing as much responsibility as was compatible with the military situation on the community, and the Wa'adin of the colonies. I think, rose to the occasion, so that the share they took in the work of the organization of the Jewish communities was an honorable one.

**Hebrew in Palestine.**

It is not an exaggeration to say that Hebrew in Palestine is a living language but it is also essential to remember that this growth of Hebrew has to be carefully watched and very carefully supported. With the influx of new elements into Palestine it will be difficult to continue the Hebraization of Jewish life in Palestine unless strict measures and precautions are taken. It is difficult to prevent new immigrants into the country that they should be capable of speaking Hebrew in the same way as the young generation which is educated in Palestine, and it will be necessary for the Zionist Organization already to prepare for the outside Palestine so that when people enter into the country they should be able to adapt themselves to the Hebrew life with the least possible delay. If you will look at our budget you will find we spent most on education. We had to double the salaries of the teachers—it was essential—we had to support the schools, to provide books, to set up a printing press.

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**Relief, the Haluka and the Restoration Fund.**

As regards the problem of relief and of the community in Jerusalem, I would like to say a few words on Haluka. Remember that the relief moneys which came in were not Zionist moneys, and that we were only trustees of funds which were given to us by Zionists and non-Zionists alike, and had no right whatsoever to employ those moneys for Zionist purposes. Therefore, we strictly kept it aside. Our Zionist Fund was the Restoration Fund, which was given to the Zionist Organization, and which was employed for purposes which we considered Zionist, and for which we shall account to you. As to the question of relief, we had to follow the wishes and the will of the donors, and we were not free agents. Our purpose was to try and distribute the money as fairly and squarely as we could, and I think that in that respect we can answer before the Jewish population. I do not think we made the slightest difference between the Sephardim and the Ashkenazi. The best proof is that the Sephardim complained that we gave more to the Ashkenazi, and the Ashkenazi complained that we gave more to the Sephardim.

But it is only right to say that we were always conscious of the fact that we were still maintaining the old system of Haluka. We were conscious of the fact that we were maintaining this system in a somewhat better organized form, but were still maintaining it; but were powerless to change it, powerless to change it until we came to the Jewish public and say: "This is a system which we condemn. We offer you another system, and if you will empower us to carry out the other system, we shall be the first people to do it; but until this mandate is given to us we have no other choice but to continue the system which we condemn." We spent in Jerusalem alone monthly an amount of £10,000 to £12,000. Out of this money we could say that about half is money spent on simple, unorganized, unproductive charity, which I would classify as non-constructive building, as, to speak harshly, perhaps, money wasted.

The other half was money spent on constructive relief work. That is a very rough estimate, and our endeavor was to shift this proportion as much as possible on to the side of constructive building, but that could only be done very carefully and very slowly, because you must not forget that the old men had to be fed, because starvation was rampant in Jerusalem. The orphans had to be fed and had to be housed, and until you could organize in a more rational form one had to continue the old system. The establishment of rational forms of relief under military administration, where transport is difficult, and where the import of foodstuffs is very difficult, was not an easy matter. It is very easy to go to Jerusalem and make sweeping reforms, but they will not last more than a week. One has to tread slowly in Jerusalem, because it is an exceedingly complicated place.

**The Yeshiboth and the Talmud Torah.**

One of the important items of relief in Jerusalem was the question of education—of traditional education, of religious education—I mean the support of the Yeshiboth and the Talmud Torah, which are non-Zionist centers. I have already dealt with Zionist schools. We spent on these schools—we are spending on these schools in Jerusalem, including also Hebron, which is only a very small community, the amount of £3,790 per month, roughly about £50,000 a year, and we have practically satisfied the budget of the institutions as they were presented to us. We did it for three months because we felt, first of all, that it was not for us to starve all the complicated institutions of the public at the very beginning. People had to be fed first of all. They had to recover from the hard times they had lived through, and, before one could think of any reforms in these institutions, one had first of all to maintain them and try to strengthen them a little. But I cannot say in all conscience that we are satisfied that this amount of money is spent properly. We are not satisfied that the return from the schools stands in anything like a proper relation to the efforts spent.

All in Jerusalem, the whole organization of the Jerusalem community hinges on this particular question; and, as long as this particular question is not settled, it is almost impossible to speak of an organized Jewish community in Jerusalem, and we are in duty bound and in honor bound to pay very great attention to Jerusalem. Both my colleagues and myself devoted a very great deal of time and attention to this question. We discussed it with the various Jewish communities there, with the various Jewish institutions, with the various representatives of the institutions—charitable and educational. We have tried to evolve some sort of system out of the chaos. I cannot honestly say that we have succeeded fully, but I think we have made an honest beginning. It

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**Conference of Austrian Zionists.**  
At a conference of Austrian Zionists, held on Oct. 20 in Vienna, it was resolved to form a Jewish National Council consisting of Jewish Nationalist members of the Reichsrat and Landtag as well as of representatives of all Jewish national parties. The Jewish National Council has to make preparations for the convening of a Jewish National Assembly upon the basis of a democratic franchise, and in the meantime it forms the only legitimate representation of the Jewish Nation in Austria. The Conference demanded the establishment of a Jewish National Home in Palestine, national and civil emancipation in all countries in which Jews live, and a representation of the Jewish people at the Peace Conference.

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### Local Welfare Branch Provides Delicacies for Men in Hospitals and Camps.

Mindful of the increasing needs arising in the camps and government hospitals in and around New York, arising by reason of the constantly increasing number of sick and wounded men who are coming back to us from the battle front, and mindful as well of the equally important need which has at all times existed in the camps, of supplying our boys in service with those little touches of home reminders—which in the routine of camp life, they lack—the Special Needs Committee of the New York Branch, Jewish Welfare Board, under the chairmanship of Mrs. William Einstein, was organized about six weeks ago. Since its formation, the committee has procured the co-operation of about fifty of the Jewish women's organizations of the city of New York, and of the Sisterhoods of the leading synagogues. In accordance with the plan adopted by the Rodeph Sholom Women's Association, which has been organized as the Rodeph Sholom Unit of the New York Branch, Jewish Welfare Board, and is, with the co-operation of the Special Needs Committee, supplying large quantities of fruit, candy, cigarettes, ice cream and jellies to the men in the hospitals, it is planned that various organizations affiliated with the committee will, so far as possible in effect, adopt a camp or hospital and concentrate in supplying the needs of that particular institution.

The Special Needs Committee has sought—and has succeeded in large measure—in meeting every request made upon it. Miss Goldsmith, who is working with the government at the Greenhut Hospital, called attention to their serious need for curtaining the windows on the lower floors of the hospital and this need, through the generosity of the organizations associated with the work, was immediately met. The Jewish Welfare Board representative at Hoboken is being supplied with cigarettes and chewing gum to distribute among the men at the transports as they return. The camp representatives at Camp Merritt, Mills and other camps, are being, and will continue to be, supplied, as their requirements grow, not only with cigarettes and extra delicacies in the way of food, but with any article that will meet the needs of the men and be conducive to their comfort. Requests have come for all kinds and nature of things and the stock of the Special Needs Committee, which is daily increasing, includes such diversified articles as towels, nail files and nail clips, games, books, cigarettes and jellies, handkerchiefs, etc.

It is the feeling of the New York Branch, Jewish Welfare Board, and this feeling is sought to be expressed through its active Special Needs Committee, that no act leading to the comfort and happiness of our boys returning from service must be left undone, and that every effort must be made and will be made to bring about their complete comfort and happiness and a feeling that the community which they have so nobly served is back of them and are at the dock meeting them with extended hand and a word of love and appreciation.

### Pogroms Break Out In Hungary.

London (By J. C.).—A new wave of anti-Jewish excesses has broken over Hungary, resulting in the ruin of much property belonging to Jews. Several places inhabited in the main by Jews have been practically destroyed. There appears to be no power or authority which can take it upon itself to protect them. In one city all Jewish houses and stores without exception were looted. It is estimated that the value of the property which was stolen or destroyed is upwards of 10,000,000 florins. The rioters left nothing of the least value.

In several places in the Pressburg district the same thing happened and most of the Jews have been left absolutely destitute. In Galgatz, Kplover, Tchernia and other Hungarian cities the same wholesale looting occurred. In the districts of Pesth, Banat, Komaron and Weissenberg the Jewish population forsook their property and fled in order to save their lives.

According to later reports the pogroms took the form of attacks upon the Jews even in the synagogues. In Mar-moros the rioters forced their entry into the synagogue during prayers and threw bombs which killed three worshippers. In Stampo the hoodlums ordered all the Jews to board a train and they pillaged all the houses of the Jews. In Kishkunerletaza the pogrom assumed the magnitude of a battle and many Jews were killed. In Alsokalenfala two Jews were shot. All Jews in Shelesionka were ordered to leave the town and their property was seized by the mob. Many Jews were killed during the disorders in the following cities: Foksh, Keshkersh, Shampek, Barsha, Shaltvadkert and Nedshakata. In most of these places the population consists of Slavs and Roumanians.

### JEWISH CALENDAR.

Rosh Chodesh Shebat... Thursday, Jan. 2.  
Rosh Chodesh Adar... Saturday, Feb. 1.  
Rosh Chodesh Ve Adar... Monday, March 3.  
Purim... Sunday, March 16.  
Rosh Chodesh Nissan... Tuesday, April 1.  
1st day Pessach... Tuesday, April 15.  
7th day Pessach... Monday, April 21.  
Rosh Chodesh Iyar... Thursday, May 1.  
Lag b'Omer... Sunday, May 18.  
Rosh Chodesh Sivan... Friday, May 30.  
1st day Shabuoth... Wednesday, June 4.  
Rosh Chodesh Tamuz... Sunday, June 29.  
Fast of Tammunz... Tuesday, July 15.  
Rosh Chodesh Ab... Monday, July 28.  
Fast of Ab... Tuesday, Aug. 5.  
Rosh Chodesh Ellul... Wednesday, Aug. 27.  
\*Also observed the day previous as Rosh Chodesh.

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*No. 1, P. 5, Ind.*

# The Hebrew Standard

and  
Monthly Magazine Section

ESTABLISHED 1882

American Jewish History---  
Jews in the Atlantic Colonies

Jews in the War of 1812

The Reaction of the War

The Jew and Self-Determination

An Interpretation of Americanization *P 11*

AMERICA'S LEADING JEWISH FAMILY PAPER

...a at a very  
of Philadel-  
vives was one  
there as re-  
many years was  
his co-religious  
and they succeed in  
vish congregation.

# Save the Thoughtless Dollars

*"I got the sweetest hat today. And, my dear, of course, I didn't really need it, but—"*

*"What if it is only a few blocks? Here, taxi!"*

*"I know I'd feel a lot better if I ate less, but I simply must have a big order of—"*

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