

THE HEBREW STANDARD

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Veadar 19th, 5679

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$3.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXIII. NO. 12.

NEW YORK, FRIDAY, MARCH 21st, 1919.

10 CENTS PER COPY.



Three Sacred Symbols

Adapted from Z. Liebin's Yiddish Story
"Die Zwei Reinigkeiten"

By MORRIS CLARK



There was a time when Reb Groinem looked at the red flag with contempt. To him it was the emblem of Socialism which he dreaded with all his soul. He regarded it as the enemy of religion, morality and all that was good and true. But something serious has happened and now Reb Groinem's contempt for the red flag has changed to profound admiration. The chief interest in Reb Groinem's life was a Seifer-Torah which graced the Mizrach wall of his front room. His only daughter Sadie was greatly attached to a red flag which belonged to a revolutionary club of which she was a devout member. The flag, which Sadie revered so much, shared honors with Reb Groinem's Seifer-Torah, for it was unfurled along the same wall nearby.

For a long time the old man used to be annoyed by the presence of the red flag. It meant to him the undoing of his only child. It often appeared to him that there was something unclean in his house that contaminated the sacred scroll. However, Reb Groinem was a man of good common sense and knew how useless it would be for him to oppose his daughter's wish. He tried his utmost not to antagonize her. While he managed not to show his displeasure outwardly, he suffered untold misery inwardly.

Only on Saturday when the Minyan would gather at his house to worship he would remove the flag into another room. After the service he would bring the flag back to its usual place. But now the old man no longer removes the flag even on Saturdays. He has grown to respect the symbol of Sadie's new religion. He looks upon it now from an entirely different viewpoint. He openly admires the red flag. What can it be that has caused the pious old man to change his mind?

Let us go back to the days when Reb Groinem lived in a small town

in Russia. He and his wife and three children lived happily together on the scanty income that he earned at his trade. Reb Groinem was a tall, well-built man in the forties. His kind big blue eyes

of a man of strong character. He had gone through life's struggle putting up with much hardship, yet he was patient and never complained. It was in the October days of the year 1905, when Russia was aflame

center of revolutionary activity, while his daughter Leah remained in her own little town teaching the peasants the revolutionary doctrine. Sad things were in store for poor Reb Groinem. Leah fell in

the only way to avoid the scandal. The shock of Leah's death paralyzed Reb Groinem's wife. Six months later she died broken-hearted, brooding over the loss of her young daughter. His son was engulfed by the revolution. Occasionally, some reports would reach him that the boy had been seen fighting on the barricades, or that he had been imprisoned. After a while he lost every trace of his only son and he gave him up for dead.

As Sadie grew older she began to follow in her brother's footsteps. Red Groinem commenced to think seriously how to save his daughter from falling into the hands of the revolutionists. He decided to go to America. Hastily he sold all his belongings and in the middle of the night he and his daughter were smuggled across the frontier. Once out of the domains of the Czar he felt that his daughter was safe; that she at least would be spared the fate his other two children met.

After a stormy trip across the Atlantic, father and daughter found themselves in the land of the free. In New York they came across some "Landsleit" with whom they roomed at first. Sadie soon found a job in a shop and Reb Groinem became a Shammash in a Shul. They now found that between the two they earned enough to set up a home for themselves. They moved into a Suffolk street old-fashioned tenement. Although their rooms were in the back and on the ground floor they were large, light and airy, and the rent was low. They were greatly pleased with their new home; not only did it serve as a home, but also for a synagogue and clubrooms as well.

The congregation in which Reb Groinem was Shammash was poor and could not pay the rent for their premises. They were about to disband when Reb Groinem offered them the use of his large rooms to hold service in, and thus their existence was continued. The entire

protruded from under a set of heavy drooping eyebrows. The somewhat shrunken cheeks, firmly set lips and square heavy brown beard gave him the appearance of

with a passion for freedom that his two elder children, Leah and Boruch, were carried away by the storm of the first revolution. His son Boruch went to Moscow, the

love with a handsome young revolutionist out of her faith. Realizing what shame her marriage to a Goy would heap upon her parents, she decided to take her own life as



Mischa Levitzki.

Mischa Levitzki, one of the present day musical sensations, is still in his teens, and, although the son of an American citizen of Russian extraction, was himself born near Kieff, in southern Russia, during a visit of his parents to that city.

Mischa Levitzki entered the concert field one year before the outbreak of the European war and during that winter gave many concerts in Germany and Belgium. His recitals in Antwerp were mentioned in the press as among the most successful of that season. Of course, the war greatly affected his plans, necessitating the cancellation of contracts he had just signed for the second tour of Belgium and England. In the season 1915-16, with the war still in progress but with the people of Germany in calmer mood, Mischa Levitzki started off on another tour, this time playing many concerts in Berlin, Vienna, Leipsig, Budapest and Christiania. He also played several times with Prof. Dohnanyi, giving programs of two-piano music.

Last spring this young artist decided to come to New York and visit his parents, whom he had not seen in five years, and his first recital here was a veritable triumph.

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property of the congregation, a Sefer-Torah and a few prayer books, was entrusted to Reb Groinem. He gave up his largest room in which the Sefer-Torah, closeted in the holy ark, graced the Mizrach wall. Sadie, on the other hand, had become a member of a revolutionary club. But the club was newly founded with a small membership, therefore it was unable to pay for clubrooms. Sadie invited the members to hold their meetings in her rooms. The club accepted Sadie's kind offer and made Sadie's home their headquarters. She was entrusted with all the property of the club, which consisted of the members book, the recording book, a few pamphlets, and a huge red flag. Sadie gave the flag the most conspicuous place in her front room, and unfurled it along the Mizrach wall, near the Aron-Hakodesh. Thus the symbols of two extreme

schools of thought were placed side by side. One represented Reb Groinem's religion, the other embodied Sadie's only hope for humanity. To be sure, Reb Groinem was not in love with Sadie's red flag, the symbol of that movement which had robbed him of his two children and had caused him to leave his home in Russia. For all that, he never uttered a word against the presence of the flag, because it was Sadie's wish to have it there, and she was all the old man lived for. Her happiness was his only ambition in life.

One evening while father and daughter were at supper the postman handed Sadie a letter. Glancing over the contents she turned pale and began to tremble. Streams of tears came rushing down her cheeks. Reb Groinem, beholding Sadie in tears, instantly realized that something dreadful must have happened. His first thought was of his boy in Russia, whom he had given up for dead long ago. He took the letter from Sadie's trembling hands and beheld the fatal news with his own eyes. The letter was written by a relative in Russia, who informed the poor unfortunate father that his son was no more. His son was a member of a self-defense league organized for the protection of helpless women and children in case of a pogrom. While he was in Odessa a pogrom broke out. The self-defense league, well armed, faced the wild mob with heroic courage. His son fearlessly led a band of young men in defense. Waving a red flag he spurred them on to brave deeds until he fell by a pogrom's bullet. But the Jewish stout-hearted defenders continued to subdue the wild mob and soon they put them to flight. Hundreds of innocent lives thus have been saved.

As he finished reading the letter the old man exclaimed in a choking voice, "Boruch Dayan Emes!" Sinking into a chair he remained for a while in a stupor.

"Oh, my brother, my poor brother," Sadie moaned pitifully. The old man picked up courage and approached his daughter; putting his arms around Sadie's neck, he said affectionately: "Sadie, my child, don't cry, your brother died a glorious death. He died for Kiddush Hashem, for his people. He is a martyr, a saint."

But Sadie remained steeped in thought. In her imagination she pictured her brother's last moments on earth. Indeed, she lived through another pogrom. She beheld the pale faces of terrorized women and children. She saw the wild drunken hooligans rush at their innocent victims with murder in their hearts. She also thought of the noble young Jews of the self-defense league coming to the rescue,

pale, but determined to save the innocent victims from outrage, horror and death. She saw these gallant youths fall one by one while waving the red flags. Yes, she saw her brother sink to the ground while a red flag, steeped in his blood, fell from his hands.

Sadie rushed into the front room where her own red flag testified to the valor of her fallen brother. Reb Groinem followed her into the front room. For a moment she stood there almost breathless, gazing at the red flag. Then she rushed over to the wall, buried her face in the flag and sobbed bitterly. Red Groinem stood motionless nearby as if he had become petrified. Gradually the grief-stricken old man braced up. Tears were running down his hollow cheeks and approaching the Aron-Hakodesh he leaned his grey head against the Poroches and broke out in loud lamentations. And the father wept before the Aron-Hakodesh and the daughter wept before the red flag. Then Reb Groinem tore a rent in his coat and took off his shoes to sit Shivah, thus tendering the last respects to his fallen son. The next day the Minyan gathered again for the morning prayers and Reb Groinem said Kaddish for the soul of his departed son. But the red flag was not removed that morning from its place during the service. Reb Groinem now beheld the flag in a different light. It held out to him a vision of his courageous son and other noble sons of his persecuted race who fell victims on the altar of wickedness, who gave their lives to save their unfortunate brothers and sisters, who served their people for the glory of the God of Israel.

After the week of Shivah was over Reb Groinem bought a large American flag and placed it at his Mizrach wall next to his Aron-Hakodesh, opposite the red flag. Whenever any one questions Reb Groinem about the presence of the red flag in a Mokom Kodesh he proudly replies: "There are three sacred symbols in my house that are as dear to me as my very life. The Sefer-Torah, which represents the living God of Israel; the red flag, which symbolizes the spirit of self-sacrifice of our noble sons and the American flag which gives us liberty, protection and hope for the future."

Adam's Bequest to David.

By ARTHUR A. DEMBITZ.
 Nine centuries and decades three have past
 Since fruit of knowledge-tree we two did taste.
 The day we ate thereof, my Eve and I,
 That very day we must prepare to die.
 The self-same day? Why, yes; a thousand years,
 We hear, in sight of God a day appears,
 And thus our lives are lengthened, and increased.
 But am I living since my Eve, released,
 Hath gone to better world, to Eden fair,
 Whence both of us were banned, returning there!
 And now a three-score years and ten remain—
 Can I dispose of them, and be again
 Where she, the mother, mistress of this earth,
 Doth walk a queen 'mid scenes that saw her birth?

A singer, Jesse's son, the fates decree
 Shall not for long a Psalmist, lyrist be.
 For at his birth his melodies so sweet
 Estopped will be—his strains for heaven meet!
 Can this be kind, can this be just to men
 Whose souls would rise to lofty heights and then
 On earth and all its fullness meditate:
 "The majesty of God the skies relate."
 These three-score years and ten, O Lord,
 I pray,
 The years that still remain of this long day,
 I would bequeath to him among my sons
 Who to mankind, with harp and sacred tunes,
 With thoughtful words in rhythmic lines,
 Desire for Thee and for Thy law to live.

The Lord of Hosts to Adam answer gave;
 The child shall live and be a warrior brave,
 But glorious more by far his songs shall be,
 Thy sacrifice hath changed divine decree.
 Philadelphia, Pa., Feb. 25, 1919.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Who Shall Be Governor of Palestine and Who the Assistant Governor?—Foreign Secretary Arthur Balfour Writes Long and Interesting Preface to Forthcoming Book by Sokolow—The Polish Pogroms and the Hope for the Future.

London, Feb. 14, 1919.

Now that the decision of the Peace Congress about Asia Minor is due there is discussion about the governorship of Palestine, when, as is expected, Britain receives mandatory power for the region. It is generally understood that General Allenby will be appointed. His interest in Palestine and the Jewish scheme is genuine, and his prestige would make the work more easy than it would be to another man. It is believed that General Allenby would be very willing to accept the office.

Should the arrangement be—as is suggested—that Palestine and Mesopotamia should be under one governor, the advantage of having General Allenby in that position would be all the greater. In that case it would be necessary to appoint assistant governors, and, so far as community opinion can be gained at present, it seems to favor as a possible assistant to Allenby one out of two or three well known Jewish publicists whose interest in Palestine is undeniable.

Arthur Balfour, who is British Secretary of State for Foreign Affairs and in whose hands has been placed the interests of Palestinian Jewry at the Peace Conference, has written a preface to the History of Zionism, shortly to be published from the pen of M. Sokolow, one of the four leaders of the Zionist Executive Committee.

In this Mr. Balfour recalls that, when anti-Semitism in Eastern Europe was in an acute stage, he did his best to support a scheme devised by Mr. Chamberlain for creating a Jewish settlement in East Africa, under the British flag, where the Jews fleeing from persecution might find a community which should pursue its development on traditional lines without external interruption and free from any fears of violence. The scheme, he acknowledges, had one serious defect. It was not Zionism. He was convinced by conversations with Dr. Weizmann in January, 1906, that if a home was to be found for the Jewish people, homeless now for nearly 1,900 years, it was vain to seek it anywhere but in Palestine.

Answering the question why local sentiment is to be more considered in the case of the Jew than, say, in that of the Christian or the Buddhist, Mr. Balfour says: "The answer is, that the cases are not parallel. The position of the Jews is unique. For them race, religion and country are interrelated, as they are interrelated in the case of no other race, no other religion and no other country on earth. By a strange and most unhappy fate it is this people of all others which, retaining to the full its racial self-consciousness, has been severed from its home, has wandered into all lands and has nowhere been able to create for itself an organized social commonwealth. Only Zionism—so at least Zionists believe—can provide some mitigation of this great tragedy.

"Doubtless there are difficulties, doubtless there are objections—great difficulties, very real objections. Yet no one can reasonably doubt that if, as I believe, Zionism can be developed into a working scheme, the benefit it would bring to the Jewish people, especially perhaps to that section of it which most deserves our pity, would be great and lasting."

The criticism that the Jews use their gifts to exploit for personal ends a civilization which they have not created, in communities they do little to maintain, Mr. Balfour declares to be false. He admits, however, that in large parts of Europe their loyalty to the State in which they dwell is, to put it mildly, feeble compared with their loyalty to their religion and their race. How, indeed, could it be otherwise, he asks. "In none of the regions of which I speak have they been given the advantage of equal citizenship; in some they have been given no right of citizenship at all."

After referring to the oppression and persecution of the Jewish people, he remarks: "The Jews have never been crushed. Neither cruelty nor contempt have ever broken their spirit or shattered their unconquerable hopes. But it may well be true that, where they have been compelled to live among their neighbors as if these were their enemies, they have often obtained, and sometimes deserved, the reputation of being undesirable citizens. Nor is this surprising. If you oblige many men to be money lenders, some will assuredly be usurers. If you treat an important section of the community as outcasts, they will hardly shine as patriots. Thus does intolerance blindly labor to create the justification for its own excesses."

"It seems evident that Zionism will mitigate the lot and elevate the status of no negligible fraction of the Jewish race. Those who go to Palestine will not be like those who now migrate to London or New York. They will go in order to join a civil community which completely harmonizes with their historical and religious sentiments; a community bound to the land it inhabits by something deeper even than custom; a community whose members will suffer from no divided loyalty nor any temptation to hate the laws under which they are forced to live. To them the material gain should be great; but surely the spiritual gain will be greater still."

Mr. Balfour goes on to consider the position of those, though Jews by descent, and often by religion, who desire wholly to identify themselves with the life of the country wherein they have made their home, many of them distinguished in art, medicine, politics and law. "Many of this class," he says, "look with a certain measure of suspicion; and even dislike, upon the Zionist movement. They fear that it will adversely affect their position in the country of their adoption. The great majority of them have no desire to settle in Palestine. Even supposing a Zionist community were established, they would not join it."

"I cannot share these fears. I do not deny that, in some countries where legal equality is firmly established, Jews may still be regarded with a certain measure of prejudice. But this prejudice, where it exists, is not due to Zionism, nor will Zionism embitter it. The tendency should surely be the other way. Everything which assimilates the national and international status of the Jews to that of other races ought to mitigate what remains of ancient antipathies; and evidently this assimilation would be promoted by giving them that which all other nations possess—a local habitation and a national home. The future of Zionism depends on deeper causes than these. That it will settle the 'Jewish question' I dare not hope. But that it will tend to promote that mutual sympathy and comprehension which is the only sure basis of toleration, I firmly believe. If it succeeds, it will do a great spiritual and material work for the Jews, but not for them alone."

The community here is still greatly concerned with the repeated accounts of massacres of Jews in Poland. These have been in progress for two or three months now, and have certainly not yet ended. They are declared on good authority to be the work of servants of the Polish Government, of Polish soldiers and of Polish politicians, and they are marked by all the primitive savagery against men, women and children to which Eastern and Southeastern Europe have accustomed us. The Polish Government's reply to protests is generally to deny that the pogroms have happened at all, or a brushing aside of the charges as exaggerated.

A writer here declares that the root causes of these massacres are two. The first is a deliberate cultivation of a diseased nationalism by a school of Polish politicians, of whom the chief is M. Dmowski, who is a leader of Polish jingoism and Polish anti-Semitism. These politicians are anxious to make as big and as uniform a Poland as possible, and for this purpose they wage a double war on other nationalities, whether these nationalities claim to constitute separate states or to constitute simply national minorities for cultural rights. To the latter category belong the Jews of Poland, just as the Ukrainians and the Lithuanians belong to the former. The second cause of the pogroms is probably the internal social and economic condition of Poland, which is a land of great estates and landed properties, and of much urban misery and unemployment. After so many delays what is waited for now is the final act of peace from Paris which must protect the rights of national minorities, for otherwise the war and all that has happened will go for naught.

Wandering Jews in Procession to Palestine.
London (by I. J. P. B.).—Vast numbers of Jews in Poland and in Rumania are said to be awaiting the first opportunity to set forth for Palestine. In Bucharest alone, the capital of Rumania, 5,000 Jewish families are said to be ready and eager to go.

In fact a large number have already set forth, pedestrian fashion, many of them having reached Trieste, a former Austrian seaport, on foot. There they requested the officials to send them on to Palestine. Many others have already arrived at Palestine at the expense of the Italian Zionists. Who these wanderers out of Golutz are—whether Rumanian or Galician fugitives, or both—has not been ascertained.

Ukrainian Jews Between Two Fires.

Paris (By I. J. P. B.).—In the struggle between the Ukrainians and the Poles, which the Inter-Allies Commission has been sent to mediate, the Jews in the contested region stand in a precarious position. To begin with, this commission—quite evidently under the influence of the Polish Government of Krakow—has been spreading hateful rumors that the Jews are in league with the Bolsheviks. In a cable to the Peace Conference, the Commission stated that a plot, under Jewish leadership, had set itself to introduce the Bolshevik regime in Poland, and that a secret Jewish organization was supposed to have stored somewhere a large amount of arms and explosives.

That the official reports of the Commission have been highly colored by Polish influence is further seen in their verdict relative to the Ukrainian struggle in Galicia. Thus taking the part of the Poles, the Commission ruled that the Ukrainian city of Lemberg, with all the tributaries of the river Saan, should be given over to Poland. This has had the effect of turning the Social-Democratic Ukrainian Government from a friend of the Allies, into an enemy. Thus refusing to make peace with the Poles, the Ukrainians have made a new attack upon Lemberg.

The Jews of the fated district, remembering the last Polish Pogroms, are expecting still worse terrors should the Poles be victorious. Lemberg having been disorganized completely by the Poles, the desolation there is said to be worse than ever before, many of the poor there falling in the streets from death-hunger.

Jewish War Orphans the Toss-Ball Between Austria and Hungary.

London (by I. J. P. B.).—That the Jewish war orphans are unwelcome and undesired both in Austria and in Hungary, and that they are the butt between the two governments, was seen in the action of a Podgoraditza mob, who attacked the Jewish orphan asylum there, and forced its disorganization. This institution at Podgoraditza, which is near Krakow, was sheltering Jewish war orphans, but when the mob attacked it, breaking its windows, etc., they demanded that the institution be moved from that place because it was near a church. The institution was obliged to move the children to the Jewish quarter, notwithstanding the fact that the building was put up with the express permission of the Polish officials and that the Jewish Relief Committee of Holland, which has under its jurisdiction the relief moneys of America, had spent 100,000 crowns in all on this building.

The Vienna Government does not want the Galician Jewish war orphans within its borders. There are in all 615 of them, and the city authorities sent delegates to Krakow asking it to take them over, but Krakow refused. Likewise at Horoditch, Hungary, the military officials have announced that they will send out the 150 Jewish war orphans there to Krakow.

Blame for New Pogroms Not Placed.

London (By I. J. P. B.).—It is announced in the Jewish Greek press that the Bulgarians are responsible for the Pogrom at Kavala, a seaport in Salonika. There, Jewish business houses were plundered and several prominent Jews taken alive as hostages.

The same press states that the Jews of Drama have had to pay a quarter of a million dollars to the Bulgarians, and that the Jews of Seres have also had to pay them a large sum to buy themselves off.

On the other hand, "Israel," a Jewish newspaper at Rome, blames the Greeks for the Kavala attack. Kavala is one of the places for which the Greeks and the Bulgars are contending. Each blames the Jews for favoring the other, and between the two, of course, the Jews are the sufferers.

Attacks on Rumanian Jews.

London (By I. J. P. B.).—The Jews of three cities in Rumania have suffered from Pogroms. At Broile, where sixty Jewish houses were plundered and where the synagogues and cemeteries were desecrated, the victims were chiefly the widows and orphans of Jewish soldiers who fought and died for Rumania. Several riots also occurred at Rootzon.

In Bucharest, Rumania's capital, the Pogrom was worse than either of the others. The Jews there immediately thereafter issued a memorandum to the government, asking that it investigate the attacks, and the government yielded. It promised, in addition, to make good to those Jews who had suffered material loss in the riots.

Bolshevist Coup in Russian Ukraina.

Paris (By I. J. P. B.).—Taking advantage of the preoccupation of the Ukrainian Government in its struggle with the Poles, the Bolsheviks have seized two-thirds of Ukraina, including the capital, Kiev. Here again the Jews are on dangerous ground, in terror of future visitations. For the Bolsheviks have effected the novel arrangement of putting the poor Ghetto Jews into the palaces of the rich, and transplanting the rich to the tenements of the Ghetto. The poverty-stricken sit in these palaces in fear and trembling, lest when the Bolsheviks are driven off a new flood of Pogroms be visited on them.

Dr. Max Staller, first president of the Mt. Sinai Hospital of Philadelphia, Pa., and one of the institution's founders, died last week. He was an active medical director and staff surgeon at the hospital at the time of his death.

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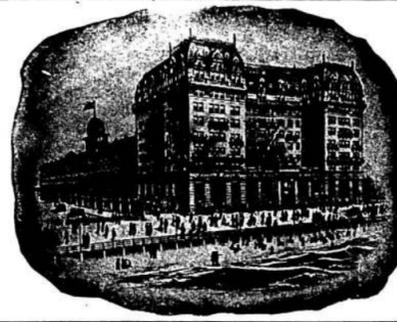
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ITEMS OF INTEREST IN THE JEWISH WORLD

Plans are being formulated for the establishment of a Talmud Torah in Lawrence, Mass.

The Congregation Beth Hamedrash Hagodel of Chicago, Ill., held a 50th anniversary celebration on the 9th inst.

Sidney Pritz has been elected president of the Juvenile Protective Association of the Cincinnati (Ohio) Chamber of Commerce.

The David Bikur Cromm Society of Boston, Mass., will observe the fiftieth anniversary of its existence on Tuesday evening, March 25.

Rabbi David Phillipson has been appointed a member of the Executive Committee of the Cincinnati, Ohio, branch of the League to Enforce Peace.

The first Canadian-Jewish Congress assembled in Montreal last Sunday. Sir Lomer Gouin, premier of Quebec, addressed the gathering on Monday.

The war relief drive conducted in New Hampshire last month was a success. The quota assigned was \$50,000 and the total subscriptions amounted to \$62,240.

The children of the late Mr. and Mrs. Simon Gumbel have erected a memorial fountain in Audobon Park, New Orleans, La., in memory of their parents.

Miss Rhoda Kaufmann, of Atlanta, Ga., is a member of the commission recently appointed by Governor Dorsey to investigate conditions among the feeble-minded.

Rabbi Isaiah Rabinowitz died at the Philadelphia (Pa.) Jewish Hospital on the 7th inst. For many years Rabbi Rabinowitz officiated in Youngstown, Ohio.

An organization of young Jews and Jewesses has been effected in Cleveland, O.; who will call themselves "Kadimah" and seek recruits among college graduates and professionals.

Friends of Rabbi David Lefkowitz, of Dayton, Ohio, have presented him with an automobile as a mark of their appreciation of his services to the Dayton Jewish community.

Rev. Israel Poses, of Minneapolis, Minn., passed away last month at his home. The deceased was one of the first Jewish settlers of the city and was identified with the Mikro Kodesh Synagogue.

The Legislature of Wisconsin has unanimously adopted a resolution favoring the establishment of a Jewish state in Palestine, and the granting of complete liberty to the Jewish people of all countries.

Mr. M. C. Stone of Cleveland O. has contributed \$10,000 to the Mt. Sinai Hospital of that city, in memory of his wife, the late Louise C. Stone, who passed away on February 1 of this year.

The Jewish Hospital, of Philadelphia, Pa., has been remembered in the will of Moses J. Blitz. It will ultimately receive \$30,000 for the maintenance of free beds as a memorial to his father, mother and himself.

Samuel Silverman, former Representative, has been appointed assistant corporation counsel for the city of Boston, thus being the first Jew to hold a position of importance in the legal department of that city.

After many years of service, in which he assumed a foremost place among the jurists of the West, Associate Justice M. C. Sloss of the Supreme Court of California has resigned from the bench to resume private practice.

The Stewardson Prize, the most important award in the sculpture classes in the schools of the Philadelphia (Pa.) Academy of the Fine Arts, has been awarded to Bernard Gordon, a naturalized Russian of that city.

Rear Admiral Joseph Strauss is in command of a flotilla of eighteen powerful mine-sweeping vessels which will sail for the Orkneys on April 1, to engage in the work of removing the 57,000 mines planted during the war between the coasts of Scotland and Norway. Admiral Strauss was in charge of the mine-laying operations which, between June 4 and October 24, last, virtually closed the English Channel, freeing the British Isles from the terrors of the German submarines.

In Lemberg, now the seat of war between the Poles and Ukrainians, the seventy thousand Jews of the Jewish quarter are in a more helpless condition than ever before. The Ukrainians have shut off the water supply and the light in the Jewish quarter. And, in the bombardment and cannonading of the city which is soon expected, the Jews are in momentary terror of being completely destroyed. The Jewish group, recently organized for purposes of self-defense, are forbidden to act.

Twenty-two Jewish students of the Tufts Medical School were awarded the M. D. degree at the graduation exercises, which were held last week in Boston, Mass., at Jordan Hall. Nine of this number received their degrees "cum laude."

Congregations Sons of Israel and Shaaral Torah, of Worcester, Mass., have extended an invitation to Rabbi Jesse Bienefeld, of New York, with the aim of securing him as English-speaking Rabbi of the Worcester Jewish community.

Congregation Beth Hamedrash Hagodol, of Denver, Colo., which recently elected Rabbi C. Hillel Kauvar for life, has outgrown its present home and will break ground for a new synagogue on April 20. The congregation is planning an institutional synagogue to house its many activities.

In a contest for membership in the Constitutional Convention, in the German part of Austria, the Assimilation candidate, Offner, was badly defeated. The victorious candidate was the engineer, Stricker, who is now the only Nationalistic Jew elected to the Constitutional Convention.

In the plans of the Parliament to mobilize a large Polish army to defend Poland against Russian Bolsheviki, the Jewish representatives voted to aid the government. Among these were the workingmen councillors, who are also Socialists. There were but three Jewish Socialist representatives against the plan.

The Polish Parliament has adopted a resolution calling for the appointment of a commission to study the Jewish problem and find a method of solution. The appointment of the commission is taken as a direct reply by the government to the bitter attack on the floor of Parliament by the Jewish Deputy, Noah Pri-lutski.

Recent affiliations with the National Federation of Temple Sisterhoods are the Ladies' Benevolent Society, of Jackson, Tenn.; the Temple Sisterhood, of El Paso, Tex.; the Ladies' Auxiliary of Beth Jacob Congregation, of New Kensington, Pa.; the Ladies' Temple Auxiliary, of Lancaster, Pa.; and the Emanuel Sisterhood, of Yonkers, N. Y.

The Jewish Welfare Board announces the sailing of an additional force to join the 100 representatives now abroad. Those who comprise the unit are Rabbi Edward L. Israel, Irving H. Frank, Rabbi Ruben Kaufman, Simon Barchak, Samuel A. Baker, Hannah Schulman, Marcel A. Moskowitz, Sarah Kamrass, Zena J. Blanc and Meyer Magui.

A number of those interested in perpetuating the memory of the late Emily G. Gerson, of Philadelphia, Pa., have authorized the purchase of a property two miles below Collegeville, consisting of a dwelling house, carpenter shop, barn and two acres of ground. It will be known as the "Emily G. Gerson Farm" and will be devoted to the uses of the Country Week Association.

In the decision of the government officials of education at Vienna to send out the thousands of Jewish students from the high schools and colleges of Galicia, Galician Jews have received a new blow. When a Jewish committee had appealed to the officials in behalf of the rejected students, they succeeded in effecting the arrangement that those students already in these schools and colleges of Galicia might remain, but that no new Jewish students could enter.

The four Zionists, Reich, Ringel, Tenenblatt and Hausman, recently arrested by the Poles at Lemberg, as a pledge that the Poles will be properly treated in Ukrainian regions, have been freed and permitted to go to the Zionist conference at Zurich, Switzerland, and later to the Zionist conference at London. The conditions stipulated, however, were that on their return to Poland they must announce themselves to the officials, who are then to decide what to do with them.

Upon a motion made by Representative Elihu D. Stone of Dorchester, the Massachusetts House of Representatives suspended business on the 10th inst. to receive and listen to Dr. Ben Zion Mossinsohn of Palestine, who appeared to convey officially the appreciation of the Zionists for the recent adoption of the resolutions favoring the establishment of a Jewish homeland in Palestine, presented by Representative Stone.

In a characteristic cable to the London Press, the Anti-Semitic Arabs in Palestine, calling themselves "The Mussulman-Christian Committee of Jaffa," protested against Palestine's becoming a national home for Jews on the ground that it is now a Mussulman-Christian land, giving as their opinion that the Jews wandering into Palestine in the last twelve hundred years have shown themselves unequal to living in social-economic unanimity with the Arabs. They appeal to the powers to save the land for them.

A society recently formed in Cleveland, O., is the "Makheilo" organized to promote the revival of Hebrew melodies and folk songs.

Owensboro, Ky., lost one of its most prominent and useful citizens by the death of Theodore J. Levy last month, who died in the thirty-first year of his age. Mr. Levy was the Rabbi of Adath Israel Congregation of Owensboro, president of the Rotary Club, a member of the Board of Associated Charities, of which, until the past year, he had been president; chairman of the State Convention of Social Work. At the time of his death at Camp Sherman, he was engaged as Field Director of Military Relief for the Red Cross and was awaiting his passport and credentials for going abroad.

Albert Steiner, one of the leading business men and philanthropists, of Atlanta, Ga., succumbed to pneumonia last month, in his seventy-third year. The deceased at one time was president of the Hebrew Benevolent Congregation. He gave \$25,000 to the Scottish Rite Home for Crippled Children and his will gives an additional \$100,000 to the same cause. He also remembered the Home of Friendless with a donation of \$2,000; Hebrew Orphan Home, \$5,000; Home of Incurables, \$5,000, and \$500,000, which is two-thirds of his estate, to the Grady Hospital. A portion of the money is to be invested in building and equipping a ward, to be part of the Grady Hospital, to be known as "The Albert Steiner Ward," the remainder to be invested and the net income used for the maintenance and surgical treatment for the poor of Atlanta in this ward or in some other hospital. The latter endowment to be known as "The Albert Steiner Charitable Fund."

Polyglot Addresses When Alliance Israelite Graduates Protest.

The graduates of the schools of the Alliance Israelite Universelle, joined with the Oriental Jewish Community of New York City on Sunday, March 9, in a mass meeting at the University Settlement, to protest against the action of M. Sylvain Levi, who, it is charged, sought the peace conference to minimize the Jewish aspirations in Palestine.

The speakers at the meeting were: Mr. Eli Shamah, of the Syrian Zionist Association, spoke in Hebrew and Arabic; Mrs. Toledano, in Spanish; Mr. Alvo, in Spanish; Mr. Max Bocale, in Greek; Mr. Bigio, vice-president of the Syrian Zionist Association, in Arabic; Mr. Nisim Behr, in English; Mr. Alexander Sachs, in English; Mrs. Gottheil, in English and Miss Leon, in French. Mr. Joseph Hakim, of Damascus, was chairman.

Hebrew Union College Exercises.

The Faculty and Board of Governors in view of the centenary celebration of the founder of the college, has decided to hold the graduation exercises earlier this year. They will take place on April 5. Dr. Martin A. Meyer (01), of San Francisco, Calif., will deliver the baccalaureate address and Senior Albert G. Minda the valedictory.

The annual Founder's Day service will be merged in the graduation exercises.

Dr. and Mrs. Hyamson to Visit England.

Rev. Dr. and Mrs. Moses Hyamson will leave for England on May 12, to visit Mrs. Hyamson's parents. They will remain abroad for the summer months and will return in time for the Rosh Hashanah holidays. This will be the first visit of Dr. and Mrs. Hyamson to England since Dr. Hyamson occupied the Grach Chaim pulpit.

20,000 Jerusalem Jews Reduced to Beggary.

Only 26,000 Jews are left in Jerusalem out of 50,000 who lived there before Turkey entered the war, and 20,000 of the surviving population have been reduced to beggary. This harrowing condition is reported to the Zionist Organization of America by Mr. E. W. Lewin-Epstein, of New York city, who is now in Palestine as the manager of the American Zionist Medical Unit. He reports further that only 3,000 are left in Safed out of a population of 10,000 Jews, and all of them are dependent on charity. The same conditions prevail in Tiberias. In Hebron only 600 are left out of a pre-war population of 1,500 and that all of them have to be supported by the Zionist Administrative Commission, which is also supporting the hundreds of exiles who were driven from Jaffa by the Turks and are now beginning to return, hungry, naked and sick.

Limit Palestine Immigration to \$50,000 Annually.

Immigration to Palestine will be limited to 50,000 a year, during the first period of development of the Jewish Commonwealth which is to be established in that country under the trusteeship of Great Britain. This is one of a series of important resolutions which have been cabled to the Zionist Organization of America, as having been adopted by the Inter-allied Zionist Conference which has just concluded its sessions in London. Clearing-houses for this immigration will be established in London and in a neutral country.

A drive is about to be begun in Shreveport, La., for the necessary funds with which to erect a modern Y. M. H. A. building.



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tremely smart. Extra good and fashionable upholstery is a characteristic and there are many touches of comfort and luxury. But remember, there is much more to an automobile than the shine and polish it possesses on the storeroom floor. Will constant usage take out the sweetness of your motor? We are ready to prove that it will not with the LEXINGTON, and that is one of the reasons why it should be to your interest to see the LEXINGTON before you buy your car.

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ENGAGEMENTS.

BAFF-CHAITIN.—Mr. and Mrs. I. Chaitin, of No. 1018 East 163d street, announce the engagement of their daughter, Cecile, to William Baff.

BROADWIN-LEVY.—Mr. and Mrs. Bernard Levy, of 1435 Ogden avenue, announce the engagement of their daughter, Charlotte, to Mr. Reuben L. Broadwin.

COHEN-KLEINMAN.—Mrs. Hattie Kleinman, of 423 West 120th street, announces the engagement of her daughter, Florence, to Mr. Marcus H. Cohen, of Savannah, Ga. At home Sunday, March 23, from three to six.

GOTTENBERG-WOOLF.—Mr. and Mrs. Michael Woolf, of 2790 Broadway, announce the engagement of their daughter, Viola Catherine, to Dr. David Gootenberg, of Staten Island. At home on March 23 after eight p. m.

GREENEBAUM-STERN.—Mrs. Theresa Stern, of 766 Union avenue, Bronx, announces the betrothal of her daughter, Fannie, to Mr. Herman Greenebaum.

JACOBS-TYROLER.—Mr. and Mrs. Aaron Tyroler, of 911 Tiffany street, Bronx, announce the engagement of their daughter, Viola, to Mr. Joseph G. Jacobs, of Far Rockaway. Reception at the Wallace, 448 West 152d street, Sunday, March 30, 1919, three to six.

LUTRIN-BADT.—Mr. and Mrs. Max Badt, of 221 East Sixty-second street, announce the engagement of their daughter, Ruth, to Mr. David Lutrin.

SCHEER-LEVY.—Mr. and Mrs. A. A. Levy, of 771 West End avenue, announce the engagement of their daughter, Helen R., to Dr. Henry M. Scheer.

POSNER-BEAVER.—Mrs. Harris Beaver, of 522 West 183d street, announces the engagement of her daughter, Ida, to Mr. Martin Posner, of Brooklyn.

ROTH-GREENBAUM.—Mr. and Mrs. Henry Greenbaum, of 328 East Ninetieth street, announce the engagement of their daughter, Millie, to Mr. Sidney Roth.

SCHLOSBERY-MARKS.—Mr. and Mrs. A. Marks, of 3800 Broadway, announce the engagement of their daughter, Goldie, to Mr. Jack Schlosbery.

SCHMEIDLER-METZNER.—Mr. and Mrs. I. Metzner, of 340 East Fifty-first street, announce the engagement of their daughter, Amelia, to Mr. David Schmeidler.

WEISSBERG-HERNSTEIN.—Mr. and Mrs. L. Herstein announce the betrothal of their daughter, Estelle, to Mr. Jack A. Weissberg. Reception on Sunday, March 23, 1919, from two to six p. m., at the Ellsmere, 80 West 126th street.

WOLF-MANHEIM.—Mr. and Mrs. B. L. Manheim, of 422 East Fifty-eighth street, announce the engagement of their daughter, Amanda B., to Mr. Leopold Wolf, of Brooklyn, N. Y.

WOLFSON-STRAUSS.—Mr. and Mrs. Max Strauss, of 601 West 172d street, announce the engagement of their daughter, Rose, to Mr. Charles A. Wolfson, of Harrisburg, Pa.

MARRIAGES.

BERMAN-COHEN.—Mr. Harry Berman to Anna Cohen on March 16, 1919, Rev. S. Seidman officiated.

BROWN-EDELSTEIN.—Mr. and Mrs. Simon Edelstein, of Long Island City, announce the marriage of their daughter Minnie to Mr. Nathan Brown, of 501 East 140th street, on Sunday evening, March 16, 1919, at the Hotel Bon Ray. Rabbi Aaron Eisman performed the ceremony.

GOLDSTEIN-GREENSTEIN.—Mr. and Mrs. Leon Greenstein, of 56 Fort Washington avenue, announce the marriage of their daughter, Rita, to Mr. Al Goldstein, March 16, 1919.

LEVY-DORFMAN.—Mr. and Mrs. Hyman Dorfman announce the marriage of their daughter, Beatrice, to Mr. Oscar Levy, Wednesday, March 12, 1919.

LIEBOWITZ-KONTOR.—Mr. Samuel Liebowitz to Miss Sarah Kontor on March 15, 1919, by Rev. S. Seidman.

ROSENBERG-FINSTON.—Mr. and Mrs. Henry Finston announce the marriage of their daughter, Julia, to Mr. Moe Rosenberg, formerly of New York, on Sunday, March 16, 1919, at the B'nai Emenah Synagogue, Tulsa, Okla., Rev. Benjamin Teller officiating.

SILVERMAN-WILENSKY.—Mr. Harry Silverman to Miss Bessie Wilensky on Saturday, March 15, by Rev. S. Seidman.

BIRTHS.

GOLDBERG.—Mr. and Mrs. Nat M. Goldberg (nee Maude Oettinger), of 616 West 137th street, announce the arrival of a daughter March 11, 1919.

PEARLSTEIN.—Mr. and Mrs. Chas. S. Pearlstein (nee May Berman), of No. 45 W. 110th street, announce the birth of a daughter (Doris Lillian) on Thursday, March 15, 1919.

RAVIS.—Mr. and Mrs. Phil Ravis, of 1044 Bryant avenue, Bronx, announce the arrival of a son, March 13, 1919.

STERNGOLD.—Mr. and Mrs. H. M. Sterngold, of 629 West 135th street, announce the arrival of a daughter on March 12, 1919.

BAR MITZVAH.

FRANK.—Mr. and Mrs. Moe Frank, 2330 Morris avenue, announce the Bar Mitzvah of their son, Lester, at Hebrew Tabernacle, 218 West 130th street, Saturday, March 22, 1919. Reception at Savigny, 229 Lenox avenue, Sunday, March 23, at eight o'clock.

HOPP.—Mr. and Mrs. Percy P. Hopp announce the Bar Mitzvah of their son, Douglas Saul Hopp, at Temple Gate of Mercy, Tremont avenue and Concourse, March 22, 1919, at ten a. m. At home, 1997 Arthur avenue, Bronx, Sunday, March 23, 1919, from three until six p. m.

IN MEMORIAM.

SALIT.—Unveiling of monument in memory of Rachel Salit, beloved wife of Harris Salit and beloved mother of Jeannette Lipshutz, Maurice Salit, Theodore Salit, and Sara Schindler, will take place Sunday, March 23, at 2 p. m., Washington cemetery, section No. 1, Congregation Mount Sinai. Relatives and friends invited.

SOCIAL NOTES.

Mr. and Mrs. Max Hoffman, of No. 1253 St. Nicholas avenue, celebrated the 25th anniversary of their marriage last Sunday by giving a reception at the Wallace, No. 448 West 152d street.

The marriage of Miss Miriam Bunny Kaplan, daughter of Mr. and Mrs. Louis Kaplan, of 790 Riverside Drive, to Mr. Ely Rosenblatt will be held at the Hotel Astor on Tuesday, March 25, 1919. Rabbi Elias Margolis will officiate.

The members of the Junior League of the Congregation Kehilath Jeshurun will give a dance at the Plaza on Saturday evening, April 5. The entire proceeds of the affair will be devoted to charitable purposes, and for that reason a large attendance is desired.

The Alpha Epsilon Phi Sorority will give a dance for the benefit of the Jewish War Relief Fund on Saturday, March 22, at the Waldorf-Astoria. Among the patronesses and patrons are: Mesdames Henry Morgenthau, Michael Friedsam, Israel Unterberg, Albert Stern, S. R. Guggenheim, James Speyer, Fred Stern, Irving Lehman, Morris Loeb, Miss Lillian D. Wald, Honorable Abram I. Elkus and Mr. B. J. Greenhut.

On Sunday evening, March 23, the Sisterhood of Young Israel Synagogue will tender a reception and dance to be held at the Central Opera House, 205 East 67th street. The proceeds derived from this social gathering will help swell the fund of the building campaign of Young Israel Synagogue, whose goal is to raise \$100,000 for the construction of a building from which all Jewish activities—religious, cultural and social—tending to perpetuate traditional Judaism, shall radiate.

IN THE SYNAGOGUES.

AGUDATH JESHORIM (113 East 86th street).—Rabbi G. Schulman preaches this evening and on Sabbath morning.

ANSCHER CHESED (114th street and Seventh avenue).—Rabbi Jacob Kohn preaches Sabbath morning on the weekly portion.

BETH ISRAEL BIKUR CHOLIM (Lexington avenue and 72d street).—Rev. Dr. David Davidson preaches Sabbath morning on "The Nursery of Religious Training."

BETH-EL (Fifth avenue and 76th street).—Rev. Dr. Samuel Schulman preaches Sabbath morning. Sunday morning at 11, Rabbi Schulman lectures on "The Great Hunger."

B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).—Rabbi Israel Goldfarb will preach this evening. Sabbath morning Rabbi Jacob Dolgenas will preach.

B'NAI JESHURUN (257 West 88th street).—Rabbi Israel Goldstein will preach this evening and on Sabbath morning.

BRONX FREE SYNAGOGUE (163d St. and Southern Boul.).—Rabbi Louis I. Newman will preach this evening on "Does New York Strangle the Soul?"

CENTRAL SYNAGOGUE (55th street and Lexington avenue).—Sabbath morning Rev. Dr. Nathan Krass will preach. Sunday at 11 a. m., Dr. Krass speaks on "Christian Science."

EMANU-EL BROTHERHOOD (15th street and second avenue).—Mr. Sol M. Stroock will speak this evening.

FREE SYNAGOGUE (Carnegie Hall).

—Rabbi Sidney E. Goldstein lectures Sunday morning on "Why Jews Take to Christian Science."

GATE OF HOPE OF WASHINGTON HEIGHTS (1409 St. Nicholas avenue).—Rabbi H. L. Martin preaches this evening and on Sabbath morning.

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

INSTITUTIONAL SYNAGOGUE (112 West 116th street).—Sabbath morning Mr. Isidore Goodman will speak. A War Savings celebration will be held Sunday morning at the Mt. Morris Theatre, 116th street and Fifth avenue.

KEHILATH JESHURUN (117 East 85th street).—Rabbi Elias L. Solomon preaches Sabbath morning.

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

MT. SINAI ANSHE EMMETH (600 West 181st street).—Rabbi L. Zinsler preaches Sabbath morning on "The Altar of Charity."

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

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

OHAB ZEDEK (18 West 116th street).—Rev. Dr. B. Drachman will preach this Sabbath morning on "American Judaism—Some Thoughts from the Orthodox Standpoint on the Centenary of Isaac M. Wise."

PENI-EL (525 West 147th street).—Rabbi Aaron Eisman lectures this evening on "The Wedded Life," first in a series on "The Home, the Backbone of the Nation." Sabbath morning on the portion of the Law.

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rabbi I. H. Levinthal preaches this evening and on Sabbath morning.

SHEARITH ISRAEL (70th street and Central Park West).—Rev. Dr. H. Pereira Mendes will preach on Sabbath morning.

SINAI (Mt. Vernon, N. Y.).—Rabbi Joseph I. Gorfinkle speaks this evening and on Sabbath morning.

SINAI (Stebbins Ave. and East 163d St.).—This Friday evening Rabbi Alexander Lyons, of Brooklyn, will speak on "Jewish Reconstruction." Sabbath morning Rabbi Max Reichler will preach on "Three Thousand Years of Watchful Waiting."

TEMPLE ISRAEL OF HARLEM (Lenox avenue and 120th street).—Rev. Dr. Maurice H. Harris lectures this evening on "Purification." Sabbath morning, "Letter and Spirit."

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

TIPRETH ISRAEL OF KENSINGTON (West street, opposite Ditmas avenue, Brooklyn).—Rabbi Jacob Katz preaches this evening.

WEST END (West Eighty-second street).—This evening Rabbi F. de Sola Mendes speaks on "Which Alternative?" Sabbath morning Dr. Nathan Stern on "A Prayer for Vision."

WYONA STREET TEMPLE (Wyona street, Brooklyn).—Rabbi J. L. Goetz preaches Friday evening and Sabbath morning.

YOUNG ISRAEL SYNAGOGUE (Educational Alliance, 197 East Broadway).—Rabbi Eugene Kohn will speak Friday evening at the Pike Street Synagogue on "Judaism in the New Palestine." Sabbath morning, Rabbi Kohn will speak on the Sedrah.

Y. W. H. A. (31 West 110th street).—Sabbath services held every Friday night at 5 and 8.30 o'clock. At the late services Mr. Mortimer J. Cohen will speak. Sabbath morning services at 8.30. Mr. Mortimer J. Cohen speaks.

Twenty-seventh Division Boys Entertained.

On the evening of March 12 a number of members of New York's own 27th Division were entertained at Camp Merritt, N. J., by the Emerson Phonograph Company. The affair, like the previous ones given; was under the direction of Mr. L. D. Rosenfield, and everything possible was done to add cheer to the New York boys, who gave such a splendid account of themselves "over there." The affair lasted for three hours, and at its conclusion each of the boys was treated to a package of cigarettes, the

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The participants were Miss Bess Ancoie, in ragtime and jazz piano selections; Irving Kaufman, baritone of the Avon Comedy Four; Bigio de Luca, accordion virtuoso; Alex Makoffka, Russian pianist; Mme. Maia Grover-Marcell, soprano, Fred Duff, lyric tenor, and Martha Duff, in parodies and popular songs.

Washington Heights to Welcome the 22d.

Active preparations are going on in the Washington Heights section to give a rousing reception to the 102d Engineers, formerly the 22d Regiment, N. Y. N. G., which is recruited from that section. Jew and Gentile alike are on the committee, headed by Mr. Gustave Buxbaum, president of the Board of Trade.

The entire neighborhood will be gaily decorated and Mr. N. J. Botsacos, proprietor of the well-known St. Nicholas restaurant, is chairman of the important committee in charge of that branch.

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THE HEBREW STANDARD unhesitatingly endorses every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unassailable in every manner, shape and form.

Statement of Zionist Organization on Pogroms.

The London Bureau of Zionist Organization has issued the following statement on the pogroms in Poland:
"Having been informed by absolutely reliable correspondents of the occurrences of a large number of pogroms in Poland, the Zionist Organization wanted to publish the most authoritative and complete version of this chapter of savagery, rioting, flogging, massacres and lootings, to which the Jews have been submitted. It therefore sent out, with the sanction of the British Foreign Office, one of its most trusted representatives, Mr. Israel Cohen, as the special commissioner of the Zionist Organization, to investigate the facts on the spot. He is an experienced and trustworthy investigator and his report of the hideous crimes perpetrated against the Jews with the help of the Polish military and civil authorities, presents an account blacker than the worst crimes of Czarist Russia even in Kishineff. The hideous news that in one month alone there were one hundred and ten pogroms and a whole crop of stories of damnable outrages unfit for public print, has roused world Jewry.

When we consider that these things are happening now in a country which has yet to establish its right to independence and to prove that it is fit to govern itself and be a decent member of a league of nations, we are compelled to ask with the saner elements in Poland what impression these outbreaks must create on the statesmen in Paris. We, Zionists, have rejoiced to think that Poland was to be once again reunited and in common with other small and oppressed nationalities, its people was to be granted political independence. But that right presupposes a readiness and ability to safeguard the rights of minorities. The Jewish minority, in the interests of the Poles themselves, must have their lives, property and constitutional rights protected, must have full possibilities of unhampered development and only the most determined policy of the Polish provisional government and the punishment of the main offenders will remove the charges of aggravated anti-Semitism now being brought against them. Already Jews in many centres are urging that the league of nations shall act as the protector of the Jews in Poland and safeguard them from further anti-Jewish outbreaks. Let the Polish Government realize that it cannot gain the sympathy and active aid of the allies, on whom it is so largely dependent, unless it itself guarantees the rights of small nationalities in its borders, establishes a real peace for all living in its territories, and shows that it is capable of living up to the standards of all civilized countries.

Path of Life (Orach Chaim) Sisterhood.

A highly successful Purim treat, organized by Mrs. A. Schwarcz, chairman of the Talmud Torah classes of the above sisterhood, was given last Sunday morning at the Auditorium of the Y. M. H. A., 92d street and Lexington avenue. The entertainment consisted of a play entitled "A Happy Purim," the characters being represented by pupils of the classes. The play was preceded and followed by recitations and a ventriloquial performance.

Addresses were delivered by Mrs. Schwarcz and Rev. Dr. M. Hyamson, and at the close each of the 250 children present was presented with a box of candy.

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We All Are Keepers of Some Brother.

BEN ADAM.

This greatest agony we all have suffered
Was caused by thee, O Christian World, by thee.
The victims which we all have freely offered—
Were offered in thy name, Christianity.
The Kaiser called himself thy shield and tower;
"Christianity" would be his second word.
And in thy name fought every Allied Power.
Thy seal did sanction either party's sword.
Yet none would blame the war but on the devil;
To Christians not—to God-less trace the evil!

In ev'ry pool of blood my sons have wallowed;
The Jews of all the globe have suffered most.
In ev'ry pool of blood my sons have swallowed;
All trampled upon by Europe's ev'ry host.
Yet when the war has deeply roused the masses
And brought some of my children to the fore;
And when they take joint vengeance on the classes—
Then damned the Jew for all the guiltless gore!
Have only Gentiles right to crimes of nation?
And is my part but bleeding, adulation?

O no! I shall not bleed and be quiescent
And fawn no more in untold misery.
Nor shall I blame the war on Cross or Crescent
But on the wicked in humanity.
As for the Trozky's whom I have engendered
Pray! blame them not on me but on my fate.
And as for this, it is the fate you rendered;
My Trozky is the child of your old hate.
O friends! We all are keepers of some brother!
So let's be wise and no more blame each other.

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How I Made a Success in the Life Insurance Field.

(More and more of our coreligionists are taking to the field of selling life insurance, and today the largest agents—those who write the largest volume of business—are Jews. In view of this, the editor of The Hebrew Standard asked a number of the best known agents to give the readers of this publication their views, and to what they attribute their success in this field of endeavor.)

The editor of the Hebrew Standard requested me to tell the readers of his publication how I made a success in "selling" life insurance, and in using the word "selling" in my estimation he summed up the entire situation, for no business has seen more of a revolution in its methods of doing business than has the one in which I am now engaged. Formerly it was the custom of the agent to pester a man and to "work" him for a policy, with the result that the life insurance agent was looked upon as a nuisance—so much so in fact that he had to use subterfuge to get an interview. Unfortunately the life insurance agent of the comic weekly and the vaudeville stage was not overdrawn.



ABRAHAM R. FINKELSTEIN.

But gradually a light has dawned, and today the successful agent for a large company "sells" insurance on a purely business basis just as he would any other commodity. Comparatively, I am a novice in the business, being engaged in it only since 1908, yet in the last fiscal year I wrote over half a million dollars' worth of business for the New York Life Insurance Company, and I guess the reader will bear me out when I state I have no monopoly, but have keen competition. When I state that 72 per cent. of this business was written for old clients, it shows they must value the protection which life insurance affords and that my "selling" methods are correct. It is not unusual for me to receive a message from a client to the effect that I should call on so-and-so, he has already spoken to him, paved the way and a policy practically is ready for me. Twenty-eight per cent. of new clients is relatively small, and I feel certain that before long I will have written additional insurance for most of them.

My experience has demonstrated that in the sale of insurance, specialization is a necessity, and just as we go to a specialist these days for different ailments as against the general practitioner of a

decade ago, so a man must specialize in selling insurance to make a success of it. Time was not so far off when the life insurance solicitor we knew was a bankrupt merchant, who, when his money had petered out and he had no other avenue left open to him, solicited among his former customers, and they gave him small policies because they wanted to get rid of him, or even because they considered it an act of charity. I have never secured any business because I happened to be a cousin or a relative of anybody.

I find the best method of satisfying a client is to study his condition, his earning capacity, how much a year he spends on his family, his age, his physical condition, etc., and then I sell him a policy according to his needs, and not merely a \$5,000 or \$10,000 policy. One man may be better provided with an ordinary life, whereas a young man who is single would find an endowment or a limited payment life more advantageous. I have had clients set on taking a certain form of policy in which there would be a much larger commission for me than if I sold them the one they bought eventually.

In selling insurance I find that there are many arguments to be overcome, and one is that a man who is prosperous thinks he has enough money, but I convince him that there is a satisfaction in knowing that no matter what happens to him, how unfortunate may his investments of the future prove that his family will be protected in case of his death, and they will not have to reduce their standard of living if he has an adequate amount of insurance. Again, I could enumerate many men who have either cashed in or have large equities in policies who would not possess a dollar of it were they not compelled to pay the premiums regularly, and the compulsory saving element is a big factor. I also find copartnership insurance a large field in which to work. With this mode of insurance the firm pays the premiums, and if one partner dies and his heirs call for their share of the business it is comparatively easy to pay them off with the amount received from the insurance company without seriously crippling the resources of the firm. If the copartnership is dissolved each partner may continue his premiums personally—if there is a corporation with a particularly valuable head, the value of his services are insured. In fact there are many ways in which this form of insurance is valuable, and it is growing in favor with business men almost daily.

But don't think selling insurance is a bed of roses and merely engaging in an occasional visit. It requires sturdy, hard work, energy, and keeping appointments with clients at hours which suit their convenience and not mine.

ABRAHAM R. FINKELSTEIN,
 Harlem Branch, New York,
 Life Insurance Company.

Will There Be a Campaign for the Jewish War Sufferers This Year?

By HENRY H. ROSENFELT.
 The need for relief in war wrecked Europe is greater now than ever before. With the signing of the armistice millions of people in the liberated areas were found to be suffering as perhaps people have never suffered before. In

Galicia and Lithuania, the death rate among children under five at the present time exceeds sixty per cent, due to malnutrition. It is estimated that there are six million Jewish women, children and aged men actually starving to death. Mr. Louis Marshall recently said: "We shall need more money than ever, now that the veil is about to be lifted which has prevented the outer world from appreciating the full extent of the suffering of the unfortunate inhabitants of eastern Europe. Not only have our brethren been the victims of famine, but the recent atrocities which they have undergone in Poland and Galicia, beggar description."

Last year, through the generosity of the Jews and non-Jews of America, we raised fifteen million dollars to help three million of our brethren, while this year, with the removal of the barriers, more than five million people cry to us for food. Will the people of America permit them to plead in vain?

Louisiana has replied with \$450,000, the proceeds of a campaign held in January, of which amount the city of New Orleans contributed \$250,000, and the little city of Shreveport, with a population of 35,000, under the leadership of Rev. Jasper K. Smith, a Methodist minister, subscribed \$50,000. Way out in Kansas, our State chairman, Henry Wallerstein of Wichita, joined forces with the Armenian and Syrian Relief Committee, which will add at least another \$100,000 to the sacred fund. Mr. August Kohn of Columbia, South Carolina, is preparing a State drive, and the Governor of South Carolina has called upon his citizenship to contribute at least \$150,000. Out in South Dakota a small group of Jews invited the participation of leading non-Jews, and on March 28 the entire State will have an intensive drive lasting three days, which is certain to bring another \$50,000 for our stricken people. It will be interesting to note that the chairman for this drive is Lt. Gov. W. H. McMasters, who cheerfully answered the call to serve us. The State of Arizona, under the leadership of David Goldberg of Phoenix, within a few days will send a check for \$55,000, being the proceeds of their campaign recently concluded, which netted \$110,000 to be equally divided between the Jewish War Sufferers and the Armenian and Syrian Relief Committee.

Many other States, such as Kentucky, with Col. Fred Levy of Louisville, as chairman; Texas, under the generalship of Alex H. Sanger of Dallas, and several more, have pledged to raise large sums in order that the greatest tragedy in human history may be averted. Notwithstanding the militating factors of unsettled business conditions, income tax, etc., we face the future confident that American generosity is not an evanescent thing which must be kept alive by the pressure of war, but instead a permanent spiritual enrichment which has transformed America into one of the greatest and happiest nations on the earth.

League of Sabbath Associations of the State of New Jersey.

A meeting was held on March 12, at the residence of Mr. Emanuel Gross, 895 Bergen avenue, Jersey City, N. J., at which prominent Jews of various cities of the State of New Jersey were present. Rabbis from Jersey City, Paterson, Newark, Bayonne and Hoboken were also present at this meeting.

The name "Sabbath League" was not satisfactory to the assembly, and a resolution was passed to change the name at the next meeting. It was decided:

1. To organize all the Jews of the State of New Jersey in one large body.
2. To use influences before the State Legislature to create a proper kosher and Sabbath law.
3. To establish a Jewish Beth Din, composed of rabbis, lawyers and merchants to settle arguments, quarrels and claims of greater importance, and to prevent bringing religious affairs into the courts, if such can be settled outside.
4. To establish a State board of Jewish education, based strictly upon the principles of traditional Judaism, which

should assist morally and financially every educational enterprise in the State of New Jersey.

5. To build public ritual baths in towns where such are needed, which should be as modern and attractive as possible.

The next meeting will be held on March 26, next, in the same place, to which all the rabbis of the State of New Jersey and committees of all congregations will be invited.

Passover Number of the Jewish Forum.

The April issue of "The Jewish Forum" will be a special holiday (Passover) number, containing many attractive features, besides the music supplement to be sent the readers. Dr. Henry Keller contributes the first of a series of articles on "Scenes in the Holy Land," entitled, "Impressions of Tiberias"; illustrations will accompany it. Dr. Solomon T. H. Hurwitz, the editor, will write an article on "Passover"; Tzivil Gordon, poetess, playwright and story writer, contributes a Passover story entitled, "Horowitz"; Dr. Jacob S. Raisin, author of "The Haskalah Movement in Russia," continues his article on "Jewish Contributions to the Progress of Russia"; Peter Wlernick, editor of the Jewish Morning Journal, writes the fifth article in his series on "The Cultural History of the Jews in Russia"; Rabbi Alter Abelson, poet and playwright, contributes a one-act play entitled, "The Messiah Idea." Passover messages will be printed from men of prominence in the Jewish world, and other features will appear.

Mrs. Babchin Acquires the Palmer House.

An announcement which will be received with much pleasure by those of our co-religionists who patronize Lakewood, N. J., is that the famous Palmer House has been acquired by Mrs. F. Babchin, who for the past seasons has managed the Babchin House, on Clifton avenue.

The Palmer House is one of the largest and best known hostels in Lakewood. It is built of brick, and is situated on the corner of Clifton avenue and Second street, right in the centre of the village's attractions. The Palmer House is famous for its grounds, and is so built that every room receives a maximum of sunlight and air. During the coming season the house will be extensively altered—in fact, practically rebuilt—handsomely fitted out, and when opened in the fall it will be a most modern and up-to-date hotel. The famous kosher cuisine established by Mrs. Babchin will prevail at the Palmer House.

ADLER, CAROLINE.—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 Caroline Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles Harrison Meyer, their attorney, No. 27 William Street, in the City of New York, on or before the 12th day of July next.

Dated, New York, the 8th day of January, 1919.
 JULIUS S. OPPENHEIMER, EDWARD A. ADLER, Executors.
 CHARLES HARRISON MEYER, Attorney for Executors, 27 William Street, Borough of Manhattan, New York City.

RUSSAK, FRANK.—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 Frank Russak, late of Paris, France, but domiciled at the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Strauss, Reich & Boyer, their attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of July next.

Dated, New York, the 6th day of January, 1919.
 CENTRAL UNION TRUST COMPANY OF NEW YORK, Executor.
 STRAUSS, REICH & BOYER, Attorneys for Executor, 141 Broadway, New York City, Manhattan.

SIMONS, MARTIN.—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 Martin Simons, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Oscar A. Lewis, No. 50 Court Street, Borough of Brooklyn, in the City of New York, on or before the 12th day of September, next.

Dated, New York, the 26th day of February, 1919.
 SIGMUND WYLER, ALBERT I. VOORHIS, LOUIS L. FIRUSKI, Executors.
 OSCAR A. LEWIS, Attorney for Executors, 50 Court Street, Borough of Brooklyn, City of New York.

PAKER, WILLIAM.—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 Albert Paker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, care of Beit & Kaminsky, No. 309 Broadway, in the City of New York, on or before the 25th day of August, next.

Dated, New York, the 31st day of January, 1919.
 JOSEF PAKER AND BELLA PAKER, Administrators.

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2d, 1908	1,433	17%	16,963	67%
3d, 1909	1,609	12%	16,979	67%
4th, 1910	2,079	29%	25,259	48%
5th, 1911	2,418	16%	31,223	16%
6th, 1912	3,114	29%	33,988	16%
7th, 1913	4,023	29%	40,869	20%
8th, 1914	4,595	14%	45,623	12%
9th, 1915	5,612	22%	51,145	16%
10th, 1916	6,428	15%	51,254	53%
11th, 1917	10,048	56%	111,423	14%

Admission free. Opened by Louis F. Rothschild, Treasurer, 1916 Madison Avenue, New York City.

JACOBS, JOSEPH W.—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 W. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Henry Leon, an executor, at No. 23 East 26th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of September next.

Dated, New York, the 7th day of March, 1919.

HENRY LEON, DAVID C. GREENWALD, EUGENE M. STROUSS, Executors.
 EUGENE M. STROUSS, Attorney for Executors, Office and Postoffice Address, No. 247 Powers Building, Rochester, N. Y.

GREENBERGER, ALBERT.—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 Albert Greenberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Meighan & Necarsulmer, their attorneys, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of August, 1919, next.

Dated, New York, February 14, 1919.
 GERTRUDE M. GREENBERGER, ISAAC MANNHEIMER, UNITED STATES TRUST COMPANY OF NEW YORK, Executors.
 MEIGHAN & NECARSULMER, Attorneys for Executors, 120 Broadway, Borough of Manhattan, 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, 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.

MEISELSON, 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 Meiselson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Meighan & Necarsulmer, their attorneys, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 9th day of May next.

Dated, New York, the 28th day of October, 1918.
 JACOB MEISELSON, Administrator.
 MAX ARENS, Attorney for Administrator, 371 Broadway, Manhattan, New York City.

PAKER, WILLIAM.—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 William Paker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, care of Beit & Kaminsky, No. 309 Broadway, in the City of New York, on or before the 25th day of August, next.

Dated, New York, the 31st day of January, 1919.
 JOSEF PAKER AND BELLA PAKER, Administrators.

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Edited by J. P. Solomon, 1882-1900.

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By WILLIAM J. SOLOMON.

Telephone 899 Cortlandt.

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

Friday, March 21st, 1919 : : Veadar 19th, 5679

Sabbath begins 6.13 P. M.

13

We noted with amusement that the advertisements for last evening's meeting for the Isaac M. Wise Centenary at Temple Emanu-El appeared in the daily papers under the heading of "Amusements."

Our congratulation to the sponsors of the Rabbi Isaac Elchanon Theological Seminary, which this week gives tangible results of its efforts, by conferring the Rabbinical degree on five of its students. The event will be a great manifestation for traditional Judaism, and inasmuch as the graduates are all virtually placed in positions, it augers well from the practical side.

One of our readers takes us severely to task because we have given quite a bit of our space recently to the activities of our Reform brethren. We take issue with our critic and while The Hebrew Standard has always been a staunch adherent to the cause of traditional Judaism, we would consider it very narrow and bigoted on our part not to give the other side a hearing via our news columns.

The Manager of the St. Louis (Mo.) Employment Department of the Royal Typewriter Co. in a statement as to why she inserted an advertisement calling for a "Gentile Stenographer" prefaces her defense with "one of my most respected and worthy friends is a Jewess, therefore there could be no accusation of discrimination or prejudice there." In our minds this stereotyped defense of the anti-Semite should convict her without any further perusal of her statement.

Assuredly the Free Synagogue rejoices in full and complete freedom of the pulpit. Usually, in most congregations, when the rabbi and the trustees differ on vital questions the former, and not one or more or all of the latter, resigns. They order this matter differently at the Free Synagogue. When Mr. Morgenthau and Dr. Wise experience an insurmountable difference in their views on Zionism, the president goes and the rabbi remains. We take off our hats, figuratively speaking, to Dr. Wise: he has not only not made the rabbi subservient to the trustees. He has made the trustees subservient to the rabbi.

Foreign Secretary Balfour's preface to Nahum Sokolow's history of Zionism gives in reasoned form the statesman's grounds for supporting the claims of a section of Jewry to erect a Jewish state in Palestine. As such it contains nothing new. It does not elaborate upon the memorable utterance which has come to be known in Jewish history as the Balfour declaration. It simply introduces Mr. Sokolow's book to the reader and explains, for such of them as need this, why Zionism has so great and compelling an interest for a large body of Jews. Then Mr. Balfour has disappointed the Zionists by this preface plainly appears from the editorial remarks of their leading organs.

We hope that many congregations will raise suitable memorials within their walls to such of their members as made the supreme sacrifice in the Great War. Mural tablets of the kind are decidedly in place, and belong in the vestibules of synagogues. The tablets need not and should not be very ornate. At the top a brief statement of the congregation and its participation in the war, then in plain lettering the names of the fallen. A memorial of this kind is a splendid and delicate tribute to the youth who gave their lives that the world be rendered safe for democracy. It does not offend Jewish law or traditions, and it evidences the proper spirit of patriotism in the hearts of the leaders of the congregation. Moreover, it offers tangible evidence to all who see and read that the Jews, now as before, do their full duty by the Republic of which they are proud to be citizens. And of the dead this memorial for righteousness shall be a blessing.

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.

A DEPLORABLE OUTCOME

IT WAS to be expected that our Zionist friends should emphatically protest the action of Congressman Julius Kahn and his associates in opposition to the claims of Jewish nationalism. Opposite points of view produce controversy and crimination. It is essential, however, that a contest of this nature be kept within due bounds.

We regret to have to add that our Zionist friends have overstepped the limits of good taste and fairness in the presentation of their side of the Kahn incident. Thus, in *The Maccabean* for February, this journal, be it noted, being the official organ of the Zionist Organization of America, a writer informs us that the victory resulting from the great war has freed the Jewish people from the moral domination of a small group of German Jews, that the cradle of hostility toward Zionism is to be found in Germany, and that "whenever a Jew comes out against Zionism he hails as a rule from Germany."

Sad enough it is that Jew sometimes raises his hand against Jew. The German Jew and the Russian Jew have not, in the past, been overfond of each other. But it is wrong and illogical, simply by reason of the foregoing fact, to posit the statement that most, if not all, Zionists are Russian Jews and that all those in Jewry who are opposed to Zionism are German Jews. Such a statement were diabolically dangerous at any season; it is positively so at this juncture in the affairs of the world when the name German is anathema, and rightly so, to many good people, and when many Jews who are loyal and patriotic citizens of this or any other *entente* land have no other remote or immediate connection with or interest in Germany than that they were born within its borders or are the descendants of ancestors who hailed from its territories.

As a matter of fact, many German Jews, men who were born and now live in Germany, are profound adherents of the form of Zionism known as Jewish nationalism. Again, many Jews of a different strain of blood are fundamentally opposed to it. If the Zionists have no other argument to advance against Congressman Kahn's contentions than the appeal to passion and prejudice, the veriest *argumenti ad hominem*. their situation is in a sad case, indeed, and it were best for them to confess their utter failure to refute the Californian's representations.

Rev. Dr. George A. Simons, the Methodist minister who was made notorious by his infamous and slandering reference to Jews in connection with the Bolsheviks, displayed his true character when he wantonly and unjustifiably attacked President Wilson in an address recently before the Y. M. C. A. in Brooklyn. His remark about the President is about as true as was his statement concerning the Jewish Bolsheviks.

Germany has already announced the personnel of her delegation to the Peace Conference. It includes two Jews. One is Dr. Eduard David, a prominent majority Socialist, of whom we have had occasion to speak in this place in times past. The other is Max M. Warburg, of the famous Hamburg banking firm of Warburg & Company. Herr Warburg is, of course, a close connection of Felix M. Warburg, the beloved chairman of the Joint Distribution Committee, and the able and influential communal leader of New York Jewry.

This week was Isaac Mayer Wise Week for the Reform wing of the local community. As a journal steadfastly committed to ideals which were not and are not those of Isaac Mayer Wise and of his disciples and their supporters, we nevertheless hope the campaign will be crowned with success. Thus far no authoritative announcement has been made of the result. It were a pity, however, if Reform Jewry in this, the greatest community of the Diaspora, did not rise equal, if not superior, to its occasion. For Reform Judaism Isaac Mayer Wise accomplished much. His memory is kept alive as the master-builder of American Reform. If such Jews as accept his principles and practices do not translate their reverence for his career into practical accomplishment, then Reform Judaism in America is bankrupt, indeed. We are glad, we may add, to pen these lines in appreciation of the efforts put forth by our Reform brethren. However little we agree with them, however much we regret the form taken by Isaac Mayer Wise's activity, we cannot forget that all Israel are brethren and, in these hours of the world's reconciliation and reconstruction, we wish to emphasize the things which unite us, not those that separate us. This we can well do while remaining scrupulously faithful to our own cherished ideals which are fully in accord with Jewish tradition.

We observe that the representative institutions of Anglo-Jewry have despatched certain of their leading officials to Paris, there to follow and report on the work of the Peace Conference so far as it affects the future weal or woe of the Jewish people. Some of our own communal organizations have acted in a similar manner, and their representatives have been proceeding to Europe for the past two months by degrees. It appears, however, that the most important and influential of these representatives delayed their departure, for reasons which are, of course, quite unknown to us, until very recently. This circumstance we must keenly regret because thereby, we think, much precious time has been irretrievably lost. The Peace Conference began to hold its sessions in January, at which time the representatives of organized Jewry in Western lands should have been on the ground. Take, for example, the Polish situation. The Polish delegates, whose anti-Semitic character has been fully proved, have been at Paris since the first days of the Conference, presumably gaining the ear of this or that official delegate to it and inoculating him with the virus of their dangerous and indefensible doctrine. By just so much have they secured an advantage over the Jewish representatives who must now make up for lost time. Will they be able to do so? We may well pause before giving our reply.

ASHES OF BURNT DEVOTIONS

והוציא את הדשן אל מחוץ למחנה אל מקום טהור :

"And the priest shall carry forth the ashes without the camp unto a clean place." (Lev. vi, 4.)

THE very ashes of those burnt devotions on the ancient sacrificial altar were to be treated with reverential regard. Residue of a sacred fire that was, remains of a blaze that had given of its warmth and its glow to the soul of many a votary of the true God, keeping alive within him the high hope of divinity, these ashes were holy. Grey symbols of self-immolation, desolate token of the stintless giving up of the burning heart of desire for the sake of a passionate enthusiasm, sad memento of a slighted existence that spends in order to be spent, mere unconsidered corpse of a flame that rose to heaven but was relentlessly dissipated by the elements: ah, ashes of our burnt devotions, what consecrated spot shall we find for them in our lives, to deposit them there with a soft sad sense of inevitable loss?

Thoughts have their corpses even as lives. Ideals have their cerements even as creatures. Wishes, desires, yearnings, the passion that yesterday was but today is no more, are all reduced to ashes. Sparks die into cinders, and universal grey-ness is the mournful heir of all self-transcending flames. Dust, dust, dust, whirls in all winds, and what is the end of our devotions? A choking of the breath, a flicking of the eyelids.

The thing that was so real yesterday, how could it lose its lustre so soon? The cause that seemed so eminently worthy but a little while ago, why does it fail to move us? Why does not our heart beat higher at its mention, and whither is the moist flash of the eye gone? The bloom, the freshness of our loves; the dew that glistened on our petals, the songs and carols in our gardens, the mirth, gladness and exaltation of our daring selves, the thrill of the days of keen, joyous living: into what emptiness are they dissolved and what dirt and debris do they leave behind them to clutter our minds with? Why cannot joy keep its edge, enthusiasm its fire, faith its spiral torch?

"Where are the snows of yesteryear?" cries one. "Where are the maidens of long ago?" cries another. "Where are the ideals of yesterday?" cries yet another. Even saints weep for the vanished hope, and prophets for the lost vision: and each remembered thing holds a portion of our dead selves. . . .

It is easy to say, Let dead selves stay dead. If but the dead left nothing behind, no ghastly mockery of the thing that once flushed with the pink of warm life! Oh, but the ashes remain! The obstinate silence of the simulacrum remains, issuing its dumb demand to us, still claiming our affection and our devotion! It is easy to say, Rise to your higher Self! But our feet stumble over the ashes, often impeding our progress. The ghosts return. The past is never past. Dry leaves race each other athwart our way. . . .

Men have covered old cities with dust and refuse and have built new cities on the mounds. Recklessly the generations sweep on burying their dead with little ceremony. But irreverence has its nemesis. We of today are compelled to dig down through the ashes of the lost cities in order to find the meaning of our own civilisation. At any rate we have learned to what limited extent we may call the civilisation of our time our own: its warmth, its glow, its sustaining vitality, have come from quenched altars in which burned the devotion of bygone ages. The spirit rises not only out of the living flame, but out of the very burial places where lie hidden the consecrated ashes of the past. And this spirit mingles with our lifebreath, regulating the heave and rhythm of living hearts. . . .

Traditionalism pure and simple, of the mechanical unthinking sort, a worship of the dead, retards progress. The snobbish contempt for everything produced by our forebears cheapens and brutalises life. Both extremes are wrong. Is not the biblical suggestion of a reverential regard for things in the discard the best? We need not feel that we are hindered by the ashes, nor that we are tied down to them; we may feel that we are inspired, and to that extent, helped by them.

But it's the individual life rather than the life of the race that enters into this discussion. We pass from stage to stage on our spiritual journey, yet not without poignant regrets. When we rise at dawn, something of the melancholy hues of the last twilight weaves itself into the texture of our newborn hopes. Our heart is a sanctuary of quenched altars that range their blackened structure by the side of brightly burning new altars. The new altar, how much of its sacredness is derived from the old? The new devotion, how much of its fire? Where old devotions are replaced by new ones, shall there be no regret? Shall there be an upstart contempt for the remaining ashes? Oh well, one must be young and ecstatic; but maturity very properly cools all ardors. . . . Only choice souls cherish the very memory of each exalted moment, of each seraph-winged hour. Oh, the sacred ashes of our burnt devotions, why does not some Phoenix sing out of them the paean of a new life?

Sadder is the case of those whose altars are extinguished forever without bequeathing their fire to new ones. Sadder is the case of those whose shrine is a ruin over which no gracious spirit presides. Silent is the psalmody of youth, cold the devotion of the golden days, choked into dust the generous fire. Ideals are shattered, hope is gone, and the heart that once poured out its worth upon all creation retains naught of its vital zest. Over these desolate sanctuaries hover the ghosts of unfulfilled lives, and here the sighing winds emit echoes of bewilderment and disenchantment and embitterment. Ashes? They are the signs of a departed glory, sacred but too sad for words. Still, better is a desolate altar, with its sacred ashes, than no altar at all.

JOEL BLAU.

THE JEWISH COMMONWEALTH.

By NORMAN HAPGOOD,
President of the League of Free Nations
Association.

Zionism is, in one respect at least, as interesting to other peoples as it is to Jews. If we leave out the religious basis for it, it still has a perfectly sound foundation in the essential principles of democracy. Democracy can be conceived in two ways: One is a process of standardization, of increasing uniformity, or wiping out all the differences that have made the past picturesque and multi-form, and ushering in a period when everyone thinks alike, dresses alike, and has similar customs. The other and more fertile method of conceiving it includes the encouragement of the special traits of different individuals, nations and races. From this point of view it would be a great misfortune for the Chinese, the Hindoos, the Russians, the Germans, the French, the Italians, and the British to become practically uniform in their mental processes and in the gifts that they develop. Progress has consisted in the development of different attributes of which the most useful and interesting are kept alive.

In my opinion, the two most notable races that we have had since the dawn of history are the Ancient Greeks and the Jews. The Greeks had more artistic quality and intellectual brilliancy than any other people, but the Greek civilization and Greek genius disappeared. The Jews, who have provided the religious and ethical inspiration and orientation of the modern world, have shown a supreme power to survive. In spite of their being scattered for centuries and subjected to the fiercest persecution, as well as to the temptation of comfort that lay in merging themselves through inter-marriage, they have persisted as a distinct people, and their influence on world-thought is vastly out of proportion to their numbers. It would be a misfortune to the future to have these special traits disappear, and it is from this angle of democracy as a varied and interesting system of life, that Gentiles are as much interested in Zionism as are Jews.

Incidentally, a possible interest of Zionism for non-Jews may be found in the link between Eastern and Western methods of thinking that Palestine may

*Written for "The Maccabean," official organ of the Zionist Organization of America.

offer. The Jews are an Oriental people, largely occidentalized. With Arabia and Armenia free, the Near East will play a large role in the culture and also in the practical affairs of the world. The mutual influence of Orient and Occident will be more likely to be peaceful and helpful through the existence of this connecting link of thought; and this point, in the present relations of Europe and Asia, may well develop into high importance.

In what I have said it is implied that Zionism makes for the preservation of characteristic Jewish traits. This seems to be indisputable. The Zionist movement is not primarily a materialistic movement. It is a spiritual movement. It is based on the desire of the Jews to have a centre for their natural civilization, for their characteristic culture. The Hebrew language, which in the opinion of some great scholars, comes next to Greek in richness, is to be the language of the Jewish population in Palestine; a Hebrew university is under way. The soil is poor; life is hard, and most of the people who go to Palestine will go because of ideals that move them. Not only will Palestine as an ideal be a real encouragement to the best things in the Jewish genius, but it also will tend to prevent the Jewish traits from running into undesirable attributes. We all know that every individual and every nation has the defects of its good qualities. The strenuousness and determination of the Jews, rightly directed, make for the strongest and most elevated conduct. Wrongly directed by unfavorable circumstances, they make for a certain roughness in the race that I am confident will become rapidly less when the Jewish mind all over the world is focussed on its ideal home and when it no longer feels itself to be a people with no centre of its own. This does not mean, of course, that any attempt will be made to get all the Jews to Palestine. It does not matter how many are there, and indeed, no very large population could be supported there.

The misunderstanding of this fact often makes trouble among those who are poorly informed about the meaning of Zionism, including some who should have a better understanding. For instance, Representative Kahn, of California, writing in the New York Times, says: "There is the practical objection—against the huddling together in a confined territory of enormous numbers of the Jewish people. As every one knows, Palestine is small; it could never support the millions of Jews who live in countries where Jewish persecution is a matter of common occurrence. That huddling together has had a baneful effect in Russia, Rumania, Galicia and Poland. The result would be a continuance of these disadvantages in the proposed new home."

No Zionist with a spark of intelligence intends any such huddling, or intends any forcing of Jews to Palestine, or any appeal to any except such as are led by race-idealism, on the one hand, or by the need of getting away from an unsuitable environment, on the other.

Mr. Kahn's prominence and influence, perhaps, make it desirable that I should correct some of his other mistakes, for the benefit of others who may not understand the real nature and probable effects of Zionism.

Mr. Kahn says: "The Jews of Palestine are a small minority of the population. Will the other people who live there consent to domination by this minority?"

Nobody intends to ask such consent. Palestine will be autonomous, with equal opportunity for all. The Jews believe their energy and aspirations and culture will give them the leadership. I have seen no request to the Powers for special favors to the Jewish population. I take it that if any other race wishes to found a University in any other language it will be free to do so, or in any other way to gain intellectual or political leadership. Numbers alone do not give the last word in a region like Palestine, where the component parts of the population are in such different states of development, but the Jews would certainly not try to force Jewish culture on other peoples, even if the whole matter were not under the supervision of the League of Nations. This is characteristic of the criticisms leveled at Zionism, in that it takes a purely imaginary view of the facts.

The objection that Mr. Kahn puts first is perhaps the one that has the easiest popular appeal. He says: "It creates a divided allegiance, as between our country and its Stars and Stripes and Zion with its white flag with the blue star. The Zionists, even in this country, are bent upon following their flag. The real American Jew knows but one flag, the Stars and Stripes. The American Jew sings the Star-Spangled Banner as his national anthem. The Zionist sings 'The Hatikvah' as his." Now as a matter of fact the citizenship of the Jews is constantly, although almost always unfairly, criticized today. Zionism promises to decrease this criticism, not to increase it. Who questions the Americanism of our friend Patrick because of his warm sentiment for Ireland? Was it wrong for Col. Roosevelt to be proud of his Dutch blood? Is it wrong for me to be interested in my English tradition? Does Mr. Coudert's French culture hurt his Americanism? No. Such backgrounds do not lessen patriotism. They enrich it. Between two Jews, one of whom takes no interest in the notable and exceptional qualities of his race, and the other of whom is alive with the beauties of Israel and with the vision of further services rendered to man by Jewish spiritual thought, do not tell me that the former will make a finer, more elevated, more contributive American than the latter. If

three million idealists live in Palestine they will hold up a torch, made in a world toward uniformity. They cannot possibly by the vision they portray tempt the American Jew away from devotion to the best in American civilization: the suggestion of such a danger is ridiculous enough to carry its refutation on its face.

Mr. Kahn's remaining argument is that persecution, in those countries where Jews are now persecuted, would be excused and increased by Zionism. In my opinion the exact opposite would happen. We hope to bring about a great spiritual broadening through the Covenant of the nations. Will the Americans want to throw out the Poles or Czechs because there are now to be a free Poland and a free Bohemia? Will these people be the worse for looking across the seas to a free homeland of their language and their peculiar culture? Why should the Jews alone be hurt by knowing that the country to which they trace their history is still there, aspiring and free?

Let us close with a word about the immediate method of securing and safeguarding this home of culture and of aspiration. I have been interested in Zionism for many years, but during the last four years my attention has been given particularly to the political aspect of it as affected by the world war, and during those four years I have been discussing it with influential Jews and non-Jews in different countries. It seems to me perfectly apparent that the safety of the Palestine State and its ability to develop in its own way depend on the creation of a successful League of Nations. It depends on the harmony of man. This is true of all small countries and indeed of all countries, great and small. If the countries are to put their energy into thinking about how they can protect themselves from onslaughts of force, they are not going to turn their principal energies to developing what is most beautiful and original in their intellectual and spiritual possibilities. If we have a League of Nations successful enough to remove this fear from mankind we may expect extremely interesting growths in art, literature, economics, religion, ethics, and political welfare in many different countries taking many different directions. In none of the new smaller States will this be more true than in Palestine. If Asia Minor is going to be a football of contending ambitions the ideal side of the Zionist movement is likely to be mostly swamped in complications that no one can foresee. If, however, the world proves equal to the task of introducing cooperation in place of fear and hate, then, under the protection of such cooperation, we may well hope for a renaissance of the human mind; with the vigor and variety implied in that word renaissance. Every Jew, therefore, who is a Jew in his idealism as well as in his race, should be one of the most intense workers for the success of the League. He ought not to be satisfied with a mere negative adherence. He ought to see that Jewish societies take an active part in the attempt to break down the factious opposition on the part of some members of the United States Senate. He ought to do his part to see that the outcome is one that will allow the highest hope for the noblest elements that have through the centuries marked his race.

Jewish Soldiers Abroad to Be Provided With Matzoth.

A week ago the Jewish Welfare Board discovered that the Jewish soldiers, with the expeditionary forces in France, England, Germany and Palestine, would most likely be unprovided with matzoth during the Passover holidays, and realizing that it would be unfair to have them eat Chometz, decided to take the bull by the horns and transport the matzoth from America in order to insure them reaching the soldiers in time.

At the same time the Jewish Welfare Board realized the difficulty in providing the Jewish boys at the various camps in this country with matzoth, and after a conference decided to negotiate with the B. Manischewitz Company, of Cincinnati, Ohio, realizing that this company was the only one in a position to satisfactorily carry out the undertaking. The Manischewitz company accepted the commission, which may safely be put down as the largest order for Matzoth ever given out at one time, and are filling the order. Steamers with matzoth are leaving today for England, France, Italy and Palestine, and shipments are also being made to the various camps through the United States.

Active Year of Hebrew Free Burial Society.

The annual meeting of the members of the Agudath Achim Chessed Shel Emeth (Hebrew Free Burial Society) was held at the Sons of Israel Synagogue, 11 Pike street, on March 11, and was well attended. Barnett Freedman, the president of the society, welcomed the members, and the secretary read the annual report, which showed that in 1918 free burial had been given to 1,001 dead of the Jewish poor.

The receipts during the year were \$27,865. The disbursements were \$27,008.16, of which \$5,000 was applied to the building fund. The total number of free burials since the institution of the society in 1888 now amounts to 30,297 and the total disbursements have reached \$442,697.76.

Addresses were delivered by Rabbis Skinder, Masliansky, Katz and M. A. Kaplan. The president closed the meeting by making reference to the contemplated erection of a Tahara House, where the last rites would be performed and from which funerals would be held.

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As maid or wife or mother, 'tis her crown

Of Royalty! It means the charm of Grace

The charm of Sweetness and of Purity! Without this charm which men call modesty

The fairest woman is disgraced, dis-crowned.

O King, the first to enter represents The charm of womanhood's Sweet Modesty. (Enter Modesty.)

The next who enters tells what womanhood,

If it be true, must mean to all, to King And peasant, rich and poor, to old and young.

'Tis Happiness! This blessing, King, this gift.

Queen Esther brings to thee. (Enter Happiness.) The third who comes Personifies true Pride, that honest pride

Which scorns the lie, which hates pretense,

Which says true womanhood means Honesty.

Too proud not to forgive, too proud to hold

A hate forever, knowing that the charms Of womanhood are kindness, tenderness, Humility that knows to conquer self.

(Enter True Pride.) The fourth of these, thy maids, personifies

The virtues womanly of Sacrifice, Of Duty, Mercy, Industry and Truth,

The jewels gemming crown of womanhood! (Enter Self-Sacrifice.)

The fifth personifies true courage which Makes womanhood contend for Righteousness,

For Justice, Modesty, Humility, Preserve her dignity, and more, demand

From children reverence, from men respect! (Enter Courage.)

The sixth portrays that wondrous glory, Love!

'Tis this, O King, that Esther brings to thee.

And bringing this to thee she brings thee all! (Enter Love.)

Then comes the seventh, last of woman's charms,

The last but greatest, holiest of all! She comes with heaven's blue, with rain-bow robe!

The blue means holiness. The rainbow hues

Suggest the glow and beauty woman brings

To make life worth the living. Yea, they teach

That all the rainbow-tints of happiness Are in the keeping of the woman who

Reveres that God of holiness who spans The tearful earth with heaven's bow that brings

The strength of Faith, and glow of Hope, the pow'r

Of Righteousness or Charity. 'Tis called Religion! With it woman brings to man

That happiness no poet can describe! O blessed is the home, and blessed be

The woman who is reverent and true To her religion, true unto her God!

'Tis by Religion that the world is saved! Here ends the vision of fair womanhood

Conveyed to thee, O King, by these who play

Their parts without expressing sound or word.

For woman oft performs her angel-part Unheard and oft unseen. The vision ends!

West End Synagogue.

The children of the West End Synagogue gave their Purim entertainment Sunday afternoon, March 16, at the synagogue building. The program, among other things, consisted in the reading of competitive prize essays on "Purim," the children having acted as judges and themselves awarding the prizes. The prize winners were: 1, James Ulman; 2, Jane Moyses; 3, Roslyn Teutsch, Jerome Kaufman, president of the high school department, made the presentation of awards.

A play, "Purim at the Bazaar," was given with the following cast; Mordecai, Arnold Buchsbaum; Esther, Jeanette Brown; Haman, Morton Salomon; Ahasuerus, Douglas Warner; Vashti, Sylvia Rittenberg; Guard, Victor Lesser; Herald and Keeper of Booth, Edith Behrens; Children, Judith Rees, Joseph Kaempfer.

Mr. Paul Poole, a professional magician, entertained with slight of hand work. Rev. Dr. Nathan Stern gave the Purim address to the gathering.

In token of their own happy condition, the twelve classes of the school provided twelve poor Jewish families of the city with a complete Purim dinner, carrying to each the dry and fresh groceries needed and giving to each sufficient money for the purchase of a kosher chicken. This service was done through committees on Wednesday and Thursday preceding Purim.

In addition, as has been their yearly custom, the children sent Purim cheer

to the children of the Columbia schools, but this year it was given in memory of the late Miss Minnie Isaacs.

The March meeting of the Young Folks' League will be held on the evening of the twenty-sixth at the Synagogue. Instead of the usual proceedings at their monthly meeting on the fourth Wednesday evening of every month, the gathering is called for seven-thirty when a supper will be served for the members and their friends, after which there will be dancing. The officers of the League are: President, Rev. Dr. Nathan Stern; vice-president, Mr. B. Kaempfer and Miss Honey Kramer; secretary, Miss Anna Blum; treasurer, Mr. Arthur Mendes.

Temple Peni-El Notes.

The theatre party of the Congregation will take place on Monday evening at the Morosco Theatre. The entire house has been obtained and everything points to a very successful affair.

Rabbi Eiseman has appealed for the annual Passover Fund to care for the poor and destitute during Passover week. Last year more than seventy-five families were helped with matzoth and provisions. Mrs. Nathan Hirsh is chairman of the committee.

The Sisterhood held its public installation at the Community House, 531 West 147th street, on Tuesday evening. Rabbi Eiseman installed the newly elected officers: Mrs. Louise Brotman, president; Mrs. S. Marten, first vice-president; Mrs. Max Frankel, second vice-president; Mrs. Henry Grant, treasurer, and Mrs. Emanuel Friedman, secretary. Rabbi Eiseman was presented with a beautiful platinum and gold watch chain in appreciation of his services to the Sisterhood in having increased its membership to over 200 members.

Five hundred dollars was also presented to the congregation as a Purim gift.

The religious school held its Purim entertainment on Sunday afternoon in the temple. A large gathering of parents was present. There was a short religious service, a playlet entitled "The Enchanted Garden," a Purim play and a Punch and Judy show; also music and recitations, and an address by Rabbi Eiseman. The Misses Haas and Klafy coached the children.

The will of the late Henry Glicksman leaves a bequest of \$500 to the congregation for memorial services in his memory.

The Red Cross workroom continues to be open; refugee garments are being made. Mrs. S. Marten is chairman.

Sinai Temple of the Bronx.

The Board of Trustees have decided to raise a fund of \$35,000 for the purpose of extending the temple building. The plan proposed by the Building Committee, headed by Mr. L. Rains, is to issue certificates of indebtedness and have the members buy these bonds.

The Purim entertainment given by the children of Sinai religious school proved one of the best ever presented. More than fifty children participated, and about a thousand people turned out to see and hear the miniature actors and singers.

The Sinai Sisterhood held its annual luncheon last Thursday afternoon at the Temple rooms. The meal was prepared and served by the ladies and music and witty recitations added zest and relish to the repast. Among the dozen men present were Mr. William Daub, the president of the congregation, and Rabbi Max Reichler, both of whom spoke in the interest of the Building Fund.

Congregation B'nai Jeshurun.

On Sunday afternoon, March 16 the religious school of Congregation B'nai Jeshurun held a Purim entertainment, which was attended by the children of the school and by their parents and friends. The program consisted of the following numbers: Piano selections by Gertrude Greenfield and Berenice Harris; dancing by Miriam Naftal; recitations by Roslyn Schiff, Sam Simon, Eleanor and Shirley Schwartz, Beatrice Greenfield, Elihu Golde and Maurice Katz. The program concluded with a Purim play, "The Casting of Lots." The cast consisted of Erminie Schneider, Edna Rosenmond, Selma and Mildred Rosenthal, Miriam Naftal, Mortimer Simon, Richard Jones, Theodore Rittenberg, Eugene Eiseman, Seymour Harris, Felix Uttal and Walter Wise. A Purim lecture, illustrated by stereopticon slides, was delivered by Mr. Goodman Rose, assistant principal of the school.

Institutional Synagogue.

Under the auspices of the Institutional Synagogue a public meeting will be held to discuss War Saving at the Mt. Morris Theatre, 116th street, corner 5th avenue, this Sunday morning, at 10:45 a. m. Congressman Isaac Siegel will preside. Among those who will address the meeting will be Rabbi Herbert S. Goldstein, Captain Paul Perigard of the French High Commission, Mr. Louis Wiley of the New York Times and Mr. Michael Kley of the War Savings Society. A naval band will play.

Twelve prizes in the memory of the late Bessie Davidson were awarded to the pupils of the Institutional Synagogue Talmud Torah who showed proficiency in their work. These prizes were donated by Mr. Joseph E. Davidson in the memory of his wife.

Rabbi Kopstein Resigns.

Rabbi Mayer Kopfsstein, for some years past minister of Congregation Adath Israel of the Bronx, has tendered his resignation, to take effect on July 1. At a meeting of the Board of Trustees the resignation was accepted with regret.

New Life in Yorkville—Grand Opening of the "Chateau" by Charles Alter.

Yorkville, good old Yorkville, has been slowly but surely coming to life again. New apartment houses of the magnificent type on Park avenue now almost form a canyon; the same can be said of Madison avenue. Eighty-sixth street, between Third and Lexington avenues, has become an amusement centre, having several theatres on the block, all of them doing a thriving business. With all these signs of progress and evidence of a revival in this section, there still remained a void—there was something lacking to unite the old with the new order of things, and that was a high-class, modern restaurant, conducted on modern lines. Now that has been supplied, since "The Chateau" had its grand opening Tuesday, March 11, 1919.

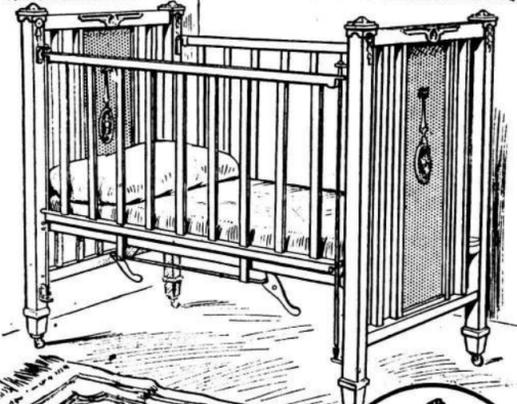
"The Chateau" is the latest, most artistic and most expensive production ever attempted in Yorkville, and involves the expenditure of about \$100,000. Charles Alter, the proprietor, who makes the venture, is well-known among the restaurateurs of New York, having been for years identified with Carlton Terrace, which he successfully managed; he was the creator of Healey's Sunken Galleries, at Broadway and Ninety-fifth street, and the Cafe des Artistes, which he opened. Mr. Alter, with his long experience in the successful service of others, determined to have a place of his own, and believing Yorkville needed and would sustain a high-class, up-to-date establishment, with Broadway embellishments, at popular prices, chose the Aeschenbroedel Society's Building, Eighty-sixth street and Lexington avenue, where for months artists, architects and the building trades were kept busy remodeling the restaurant on the street floor of the building, after Mr. Alter's own conception of what a new restaurant should be, and Mr. W. G. Massarene, the premiere architect, was engaged to execute the order which has transformed the place into a veritable palace of the Byzantine period, done in royal blue and parchment, the chief color effect of the decorations, the only one in this city, so conceived and carried out in artistic perfection of that style of architecture. And it is a revelation to the public. The beauty and harmony of the settings blend perfectly with the colors of the decorations, and in its spacious amphitheatre one dines or dances in entire happiness, oblivious to the many didos and encumbrances of many of the other restaurants of the Great White Way.

The Chateau, architecturally, is a masterpiece of Mr. Massarene, who previously had designed the "Midget City" at the World's Fair, Chicago; "Dreamland," Coney Island, and the Symphony Theatre on Broadway.

The grand opening of the Chateau brought more than 1,000 persons to its hospitable tables, and all speak in the most favorable terms of Mr. Alter and his establishment. They were effusive in praise of the complete modernization of the place, its excellent cuisine and its masterful service—the triple combination that has made all the establishments managed by Mr. Alter unqualified successes. In his own Chateau, Mr. Alter can be depended upon to surpass his previous efforts and his energies will be directed toward serving the public in the best manner known to the art of catering, besides furnishing music and singing of a high order.

Reasonable prices are the dominant note in Mr. Alter's song, and he wants the praise of the public he serves, if he does as he sets out to do, try to give Broadway's best at half the price, thus allowing patrons to have some money left after dining on the fat of the land, from the kitchens of the Chateau, presided over by a chef of international fame. And one of the features of the Chateau is the "Chef's Dinner" for a dollar, the choice of the menu, consisting of any soup, relish, roast, salad, dessert and coffee, which Mr. Alter explains, is not a table d'hote dinner, but a selection of dishes prepared for a la carte service, the customer having his choice. The chef's dinner is served from 5 to 9 p. m., Sundays and holidays from 12 to 9 p. m. The service is a la carte at all hours, music and dancing at luncheon and evenings. Everything about the place is strictly in accordance with the most advanced requirements of refined people, and comfort and splendor are happily combined.

Besides the Chateau restaurant, the seven-story building is splendidly equipped with ball rooms for weddings, receptions, etc., and a number of societies have regular meetings in the lodge rooms, all of which may be engaged by the public for all occasions. Yorkville is to be congratulated upon Mr. Alter's entrance into the activities of that section and his Chateau is deserving the patronage of people from all parts of the city, as it can now be conveniently reached by all the subways: it is just at the Eighty-sixth street express station, of the Lexington avenue line; the elevated railroad station at Eighty-fourth street and Third avenue is only two blocks distant, and the Eighty-sixth street crosstown cars pass the Chateau. All surface car lines—the Green and the Red—are also convenient, so with transportation facilities unequalled and everything else first class, the Chateau should prove one of the great winners in the new era for Yorkville.



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IS FANATICISM CONFINED ONLY TO ORTHODOXY?

By RABBI JULIUS SILBERFELD.

A popular conception of a certain thing is not always the right conception of that thing. Just as a popular idiom in any language, employed by a great many people, is very often absolutely wrong from a grammatical standpoint, so in many other respects the popular judgment is not always to be implicitly depended upon. Take, for instance, the most modern example: The English speaking world has been fed with the theory that the term "Bolshevism," as now employed in many countries, particularly in Russia, stands for something unspeakably vile and detestable, something loathsome and revolting, so that to call a man a "Bolshevik" is to apply to him the most degrading epithet imaginable. Now, I don't desire to pose as sponsor for the social and political theories advanced by the adherents of Bolshevism; but the term itself means something altogether different from what popular conception would have it. "Bolshevism" means what Oliver Twist, one of Dickens' heroes, expressed: "I want some more." It is the opposite of "Menshevism," which means: "I am satisfied with a little." In other words, the Bolsheviks want to secure the maximum benefits for the lower classes of society, and therefore are they frequently referred to as "Maximalists"; while the "Mensheviks" are satisfied with a minimum of reform, and therefore are often styled "Minimalists." So you see how easily the popular imagination can be led astray and made to picture things not at all in harmony with truth.

This same popular conception somehow or other associates fanaticism with orthodoxy. Only an orthodox can be a fanatic, while reform and liberalism are looked upon as synonymous. But is fanaticism confined only to orthodoxy? If we investigate the real meaning of the word "fanaticism" we will find that it infects the liberal as well as the reactionary, the reformer as well as the orthodox. Fanaticism is the same as intolerance. You are a fanatic when you are intolerant toward your neighbor. You are a fanatic when you want to force your neighbor to accept your point of view, when you are ready to condemn him because he holds an opinion different from your own. The leaders of the Spanish Inquisition were fanatics, because they wanted to force Catholicism, through torture and death, upon followers of other creeds. And so the Protestant of today, wishing to compel Catholics to abandon the faith in which they grew up, is a fanatic. The same is true of our own people. An orthodox, who hurls anathemas upon the head of the reformer, because the latter chooses to follow his own religious inclination, is a fanatic; but the reformer, who is intolerant toward his orthodox brother and wishes to convert him by hook or crook to the reform point of view, is just as virulent in his fanaticism. It is wrong of the orthodox to condemn the reformer for disregarding the dietary laws, but it is just as wrong for the reformer not to respect the feelings of the orthodox and to try to compel him to eat what to him is forbidden food. An orphan asylum, or a hospital, or a home for the aged, whose inmates are mainly orthodox, should be conducted in strict compliance with the Jewish dietary laws, even though the men composing the Board of Directors may be reformers of the most radical type. To conduct such institutions as a means of propagating Reform Judaism is one of the worst species of fanaticism and shows a spirit of intolerance that takes advantage of helplessness to commit a flagrant wrong against the conscience and the heart.

But not only in religion, also in other matters, men are liable to be inoculated with the virus of fanaticism. If I like, for instance, a certain style of music and am impatient with anybody who may differ with me, then I am a fanatic on this subject. The same is true of literature, of art, of politics, and even of patriotism.

We usually associate adherence to Zionism with orthodoxy. But as a matter of fact, there are plenty of Zionists in the Reform camp, while among the Orthodox you may come across some opponents of Zionism. However, while I should like to see every Jew a fervent adherent of Zionism, yet am I willing to respect the opinion of him who honestly differs with me. I would be a fanatic were I to use force, if I could, to convert a non-Zionist to my point of view. But I expect the same tolerance from the non-Zionist. Just as he has the right to oppose Zionism, so have I the right to advocate it. If this opposition to Zionism goes beyond a certain limit, if because he doesn't desire to go back to Palestine, he would prevent every other Jew from going there; if because he feels comfortable and secure in the land where he happens to dwell, he cannot sympathize with his brother Jew, who lives in a country where his existence is well nigh intolerable and where he is constantly exposed to pillage and massacre, and therefore is yearning for the land of his forefathers; if he carries his hatred of Zionism to such an extreme as to try to impugn the patriotism of its exponents before the eyes of the non-Jewish world, then he is a fanatic of the worst type and may well be accused of treason to the Jewish cause.

It is such fanaticism which prompts a man like Congressman Julius Kahn in

his effort to appear hyper-patriotic, to utter the blasphemous statement that "If I have to make a choice between my country and my Judaism, that choice is not difficult. I should stand firmly and forever for my country—America, the land of the free." In other words, if he were given a choice between his God and his country he would discard God and prefer his country. And a man who makes such an utterance has the audacity to pose as a Jew, and a representative Jew at that, claiming to speak for Jews! In the first place, the very supposition of the possibility of such a choice is repugnant to the fundamental principles of this republic. The American Government is founded upon the theory that you can worship God according to the dictates of your own conscience. This doctrine is the very essence of American freedom. To suggest that anybody in America could be put to the test of having to choose between his religion and his country is an affront to the genius of this republic. And in the second place, suppose by the wildest flight of fancy a Jew were obliged to choose between Judaism and Americanism, would he and should he follow the advice of Julius Kahn and throw his religion overboard? Suppose a Christian were asked to choose between Christ and America, what would his attitude be? No matter how fervid his patriotism, no matter how ready he would be to lay down his life for his country, he could not but stand up for his religion and prefer Christianity. And should a Jew be expected to do less?

Study the history of the Jewish people and you will find that had the Jews been willing to renounce their religion in order to be permitted to dwell in peace in the lands of their sojourn, they would have spared themselves all the persecutions and martyrdom to which they had been subjected for centuries and centuries. What did Spain demand of the Jews, if not to give up their faith and embrace Catholicism, which was synonymous with Spaniardism? And yet the Jews preferred torture, misery, exile and death to becoming faithless to the God of their fathers, and for that reason the era of Jewish martyrdom in Spain is looked upon as one of the most glorious chapters in the annals of Israel. And even in modern times could not the Russian Jews have secured immunity if they had become thoroughly Russified by joining the official Greek Catholic Church? But have the Russian Jews done that? Have they been willing to buy their freedom at the price of apostasy? Thank God, no! And should there ever arise a like contingency in this country, when to be an American would mean for the Jew to sacrifice his Judaism, every Jew worthy of the name would immediately be ready to take up his staff and wander forth into exile rather than give up the sacred heritage handed down to him from Sinai. But what use is there in indulging in fanciful speculation? As long as America remains true to its traditions, a choice between Judaism and Americanism can never confront American Jews. America does not demand the sacrifice of your religion upon the altar of your patriotism. It is blind fanaticism and overzealousness on the part of men like Kahn that can suggest such an impossible choice. Let the Jew remain true to his Judaism and he will of necessity be most loyal in his patriotism. It is Judaism that teaches the Jew: "Pray for the welfare of the government." It is only the agnostic Jew, the apostate Jew, the Godless Jew that can harbor thoughts of disloyalty and sedition toward his country. The religious Jew knows his duty and will always be ready to fight for his country and shed every drop of his heart's blood in its defense. Let us stand up for our Judaism, let us uphold the faith of our fathers, and we will thus put to naught the blasphemous aspersions of our detractors, from without as well as from within, and hold aloft the banner of freedom with its emblazoned motto: "For God and country!"

Rabbi Isaac Elchanan Theological Seminary Graduation Exercises.

The ceremony of conferring the rabbinical degree will take place Sunday afternoon March 23 at the Spanish and Portuguese Synagogue, Central Park West and Seventieth street, New York. Among those who will participate are Rabbis M. S. Margolies, Philip Klein, S. E. Jaffa and H. Pereira Mendes. The degree will be conferred by Rabbi Dr. B. Revel, president of the faculty.

Rabbi Judah Damesek, who is already officiating at the Lakewood (N. J.) congregation, will deliver a Hebrew address. The valedictorian will be Rabbi Mordecai Hirschsprung. Rabbi Hirschsprung has accepted a call from Congregation Agudas Achim, Braddock, Pa.

Members of the Cantors' Association of America will render psalms and selections from the ritual.

All the members of the Alumni Association will attend, and the annual meeting of the association will take place on Monday, March 24. Delegations are coming from Philadelphia, Baltimore, Boston, Wilmington, Del.; Washington, D. C.; Buffalo, Harrisburg, Canton, Ohio; Omaha, Neb.; Montreal, Can., and other cities.

Mr. Samuel Sar, principal of the religious schools of Baltimore, Md., has been appointed an instructor of the Yeshibath Eitz Chaim, the preparatory department of the seminary.

All Creeds Unite in War Relief Drive in Yonkers.

Yonkers, N. Y.—Over 500 enthusiasts of all creeds attended a meeting held in Library Hall, Yonkers, last Monday night to complete final arrangements for a drive for the relief of war sufferers. At the meeting \$5,000 was pledged, and there is every indication of double the amount

aimed at being raised. Mayor Wallin delivered an inspiring address and has issued a proclamation calling upon people of all denominations to support the drive. Frank E. Xavier, Rev. Francis T. Brown, and Judge

Blakely, representing various denominations, made impassioned addresses, as did Congressman Siegel and Rabbi Tarshish.

Some of the most enthusiastic workers in the cause are Mr. Harry Kitzinger,

Rabbi Jacob Tarshish, Mr. Max Schlesinger, Mr. Lambert Friedl, Dr. Paul J. Bauerberg, Dr. S. Miller, Edmund Waterman, and Samuel Stone.

The receipts will be forwarded to the Central Relief Committee.



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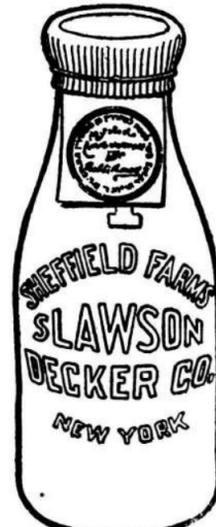
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Why Most American Jews and Non-Jews Do Favor Zionism.

Editor Hebrew Standard:
Zionism is today a topic of absorbing interest. Jews and Gentile alike find in the movement toward the establishment of a Jewish nation in Palestine a subject worthy of careful study and unbiased discussion. On the one hand, the movement is assailed as unpractical and visionary—on the other hand its advocates claim it to be practical and idealistic.

Recent writers, claiming obviously with but little justification to voice the sentiments of all the Jews of America, have opposed the project for various reasons. One writer insists that the creation of a Jewish state will tend toward a divided allegiance on the part of the Jews in this country. Another points out that the country about Jerusalem is too small to accommodate all the persecuted Jews in the various parts of Europe who might wish to settle there.

It is pointed out that the site selected, if small, its natural resources poor and limited, that a great commonwealth cannot be fostered there. In short, innumerable so-called "practical" objections are raised. To the first of these the answer is so apparent that as an objection to Zionism it has but little weight. On every page of history the loyalty and fidelity of the Jewish people to their adopted countries is clearly shown and no stronger evidence of it is to be found than in the manner in which the Jews of the allied nations have rallied to the banners of these nations in the great cause of democracy. The objection here raised is one that might, if it were a valid one, be raised against the Irish, the English, the French, the men of every nation who have become loyal citizens of the United States.

Because they have prospered here and are content, the Jews of America cannot, and the vast majority of them do not wish to wash their hands of any responsibility for their oppressed brethren in Russia, in Rumania, Turkey, and elsewhere. There may be a few who will, like Cain of old, cry out, "Am I my brother's keeper?" and refuse to do their part in helping the less fortunate of their race. The voices of such as these, however, are of little importance and surely not to be considered in an undertaking of such vast scope, such lofty idealism as that of Zionism.

That a great and powerful nation may not be developed in Palestine is true, if we think only in terms of national prosperity, national wealth, in the numbers of its people. The advocate of Zionism is not concerned wholly with such factors. He looks forward to the establishment of a powerful nation, it is true, but his estimate of that power is based on other values. The nation may be small, its numbers comparatively few, its natural wealth and resources poor when compared to many other nations of the earth, and yet to the Jew it will be great and powerful in that it embodies in its organism the highest ideals, the noblest traditions of the race. It will be a refuge for many, perhaps only a small percentage of those who might wish to emigrate there, but more important than this consideration is the fact that it will establish a center for the development, for the fostering of all that is best in Jewish character, in Jewish learning.

It is because the movement is an expression of Jewish racial idealism that it is sponsored by so many in all parts

of the globe. It is for this reason that the criticisms so frequently raised seem so trivial, so specious. The objectors miss the vital point of the argument, look at the question in a narrow, biased way, and fail to grasp its real significance. We only realize how little bearing such objections have upon the real issues here involved when we compare them with the words of Isalah or Michah, the prophets who have in flaming words so beautifully expressed the hope, the ideal, actuating in the minds of those who today are sponsoring Zionism.

Turn to Michah, chapter 4, and there you will, in prophetic language find the best arguments that can be advanced in support of the movement.

1. "And it shall come to pass in the last days that the mountain of the Lord's house shall be firmly established on the top of the mountains and shall be exalted above the hills: and unto it shall people flow.

2. "And many nations shall come and say, Come ye, and let us go up to the mountain of the Lord and to the house of the God of Jacob; that he may teach us of his ways, and we may walk in his paths; for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem.

3. "And he shall judge between many people and decide for strong nations even afar off; and they shall beat their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall not learn any more war.

4. "But they shall sit every man under his vine and under his fig-tree, with none to make them afraid; for the mouth of the Lord of hosts hath spoken it.

5. "(But) though all the people should walk every one in the name of his God, yet will we walk in the name of the Lord our God for ever and ever.

6. "On that day, saith the Lord, will I assemble her that halteth, and her that is driven out will I gather, and her to whom I have done evil;

7. "And I will make of her that halteth a remnant, and of her that was cast off far away a strong nation; and the Lord will reign over them on Mount Zion, from this time unto eternity.

8. "And thou, O tower of flocks, the stronghold of the daughter of Zion, unto thee shall go, and shall come, the former dominion, the Kingdom belonging to the daughter of Jerusalem.

9. "Now why dost thou cry aloud? Is there no king in thee? Is thy counsellor lost that pangs have seized on thee as on a woman in travail?

10. "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail, for now shalt thou go forth out of the town, and thou shalt dwell in the field, and thou shalt go as far as Babylon; there shalt thou be delivered: there will the Lord redeem thee from the grasp of enemies.

11. "And now many nations are gathered against thee, that say, Let her be defiled, and let our eye look with pleasure on Zion.

12. "But they know not the thoughts of the Lord, and they understand not his counsel."

The day when a powerful and upscrupulous nation can oppress a smaller and weaker one is fast drawing to a close. We are approaching a time when all the races of the earth will enjoy their God-given right to freedom, of self-development, when every nation will be forced to recognize the right of every other to develop its national characteristics, its racial arts and native culture. The millennium may not be at hand, but surely we are arriving at a better understanding between men of different races, creeds and tastes—a broader, more sympathetic understanding, a more

universal brotherhood. Why in this great period of readjustment should not the Jew come unto his own, why not be given the chance to found a nation for himself, a home of which he has been deprived so long?

DR. RAPHAEL J. MOOLTON,
New York, March 6, 1919.

The Christian Science Menace.

Editor Hebrew Standard:

In your issue of February 21, there appears a letter by an Eddyist. I am surprised and pained to see an orthodox Hebrew journal publish an article derogatory to Judaism.

The object of your correspondent, the Christian Scientist, was to receive free advertisement for the propaganda of their false and ridiculous teachings.

You may not know it, but it is a fact that many Jewish women claiming to be mothers in Israel believe in the so-called Christian Science fake. In so far as they claim to be a religious sect, we have no quarrel with them. We Jews respect the religious beliefs of every one, but when they claim to heal all ills that flesh is heir to, by ignorant persons whose only qualifications consist of reading Mrs. Eddy's book, it is time for every sane man who knows that their teachings are a menace to the health of the community to speak out and call a spade a spade.

When I told them that believing in Christian Science they cannot remain in the fold of Israel, the women were surprised; they were told by the Eddyists that they may believe in their teachings and remain good Jewesses.

What do you think of such misrepresentation? The Christian Scientists are the greatest danger to Judaism.

In the words of the Psalmist: "God protect me from my friends (claiming to be my helpers); from my enemies I can help myself."

The very name, Christian Scientist, is contradictory. Christianity is a religion. The fundamental principle of religion is to believe. Science teaches facts that can be proven and demonstrated to the satisfaction of every sane person. The fundamental principle of science is not to believe.

Your Christian Scientist quotes from the manual of the mother church: "Christian Science as taught and demonstrated by our master restores the lost Israel." When and where was Israel lost? Israel is everlasting. A certain king was asked do you believe in an everlasting God? answered when I see that Israel is still in existence I must believe in the protection of Providence.

It is time, dear editor, that the Jewish community should announce from the pulpits that an Israelite who believes in Christian Science becomes a Christian. No one can serve two masters. No one can claim citizenship of two countries at the same time.

L. W. ZWISOHN, M. D.,
249 West 122d street,
New York, Feb. 24, 1919.

Feeding the German People.

Editor Hebrew Standard:

The press reports that the victors of the war have found a practical way how to feed Germany must be agreeable, I think, to all good people. I am well aware what Germany did to Northern France and Belgium. There is also very good reason to assume that the atrocities committed by the former German Kaiser and his hangmen—Hindenburg and Ludendorff—in Poland, Lithuania and the other provinces of former Russia, occupied by Germany, especially the acts committed by the mentioned German beasts against the Jewish populations of the said provinces, are a thousand or more times greater and more vicious than the crimes committed by the hangmen in France and Belgium.

Northern France and Belgium were,

even under German occupation, more or less open to neutrals, and many people knew what was going on there. It was all different with the provinces of former Russia. Wilhelm Hohenzollern understood how to close up the respective provinces for the world, as soon as his armies succeeded in penetrating there (it is high time for the victors of the war to see that communication should be re-established between the peoples of the several provinces of former Russia, which were invested by the microbe of German culture and the world), and the German beasts were thus able to do their work of culture according to their own ways.

It seems to me, however, that the feeding of present Germany should not be affected much by the crimes committed under William Hohenzollern. The majority of the German people might not have known what their former Kaiser was doing outside of Germany, and the said majority of the German people were not in a position to interfere with the barbarian, even if they would have known all what was being done in their name.

ISRAEL N. PREVOVICH.

The Mizrahi Withdrawal.

Editor, HEBREW STANDARD:

Kindly allow me space in your valuable weekly regarding the Zionists and the Mizrahi.

At this time, when we Jews are all sitting breathless, "with our loins girded, with our shoes on our feet and our staves in our hands," waiting for the nations to give us back our God-chosen land (Palestine), after 1800 years in exile—in a time like this which requires the unity of all Israel—the separation of the Mizrahi from the Zionists, owing to the latter not being quite orthodox, means that the Mizrahi is only a decayed branch which has fallen off from the Zionist tree.

"Be not righteous over much . . . Why shouldst thou destroy thyself."—(Ecl. 7-16.)

HARRY GREENBERG,
235 Ferry street, New Haven, Conn.,
March 14, 1919.

Educational Alliance Wants List of Those Who Have Seen Service.

Editor Hebrew Standard:

It is the intention of the directors of the Educational Alliance to erect a fitting memorial for those who came in contact with this institution at some time or other, and have seen service in the Army and Navy.

May we ask your readers to forward to us the names and addresses of these men so that a fairly complete list may be obtained.

HERMAN GOLDSTEIN,
Asst. Executive Director.

Arab Leader Favors a Jewish Palestine.

In the course of an interview given to a Reuter correspondent, Prince Feisul, son of the King of the Hedjaz and commander-in-chief of the Arab army, which played a valuable part in the Allied operations against the Turks, explained his attitude and that of the Arab Kingdom on the question of the Jewish Palestine. He emphasized the complete solidarity of Arab and Jewish interests and made it clear that from the point of view of the new Arab Kingdom, a Jewish Palestine was very welcome. He is confident that the new Arabia will gain much from the assistance that Jewish energy and resources can afford. Prince Feisul is now in Paris as representative of the new Arab Kingdom. He said:

"The two main branches of the Semitic family, Arabs and Jews, understand one another, and I hope that as a result of the interchange of ideas at the Peace Conference, which will be guided by the ideals of self-determination and nationality, each nation will make

definite progress towards the realization of its aspirations. Arabs are not jealous of Zionist Jews and intend to give them fair play, and the Zionist Jews have assured the Nationalist Arabs of their intention to see that they, too, have just treatment in the Jewish Palestine. Turkish intrigue in Palestine has raised jealousy between the Jewish colonists and the local peasants, but the mutual understanding of the aims of Arabs and Jews will at once clear away the last trace of this former bitterness, which indeed had already practically disappeared, even before the war, thanks to the work of the Arab Secret Revolutionary Committee, which in Syria and elsewhere laid the foundation of the Arab military successes of the past two years."

The Value of Labor.

The Creator has connected a quiet pleasurable emotion of satisfaction with every effort that is made to promote the happiness of others. Sweet must have been the feelings of the late Earl of Aberdeen on reflecting that the treaty he negotiated gave peace to Europe for forty years and of Sir Robert Peel, in remembering that he had given untaxed bread to toiling millions of his country, but in its degree, a similar satisfaction attends every effort to promote the well being of others. A bricklayer, we have said, might beautify his labor by reflecting that he was promoting the happiness of those who were to occupy the building. To introduce a new vegetable—to have invented a new machine to have made a road—to have built a bridge—becomes a source of unselfish enjoyment to a rightly constituted mind. When during the Indian mutiny a Yaqis rescued two British children and was asked what reward he required, "Dig a well," was his reply. Heaven as he was, he had tasted the pleasure of an act performed for the good of his fellow creatures.

RABBI JULIUS J. PRICE,
Plainfield, N. J.

A Living Rebuke to the Slanderers.

The banner citation of the eighteen New England men who have been awarded the Distinguished Service Cross goes to Benjamin Yabovitz of 83 Bellingham street, Chelsea, member of B Company, 101st Infantry, who showed exceptional heroism while on the firing line in France.

It was while carrying a message through an advance trench that he was attacked by fourteen of the enemy. In his struggle to subdue them he received two bayonet wounds, but succeeded in killing three and capturing the other eleven, whom he brought to the rear.

Private Yabovitz, who is only nineteen years of age, came to this country when six years old and attended the public schools of Chelsea, graduating from the Williams Grammar School. He enlisted with the 101st Regiment in April 1917, immediately after the declaration of war. He is the youngest of four brothers. He also has four sisters—Boston Jewish Advocate.

One on Mr. Billikopf.

The Jewish press must have been very derelict in duty during the past year, or Mr. Jacob Billikopf, of the American Jewish Relief Committee, would in his annual report have included in it the rather long list of persons and organizations to whom in his resume of the year's work of the committee he thinks gratitude is due for readiness to co-operate. It is to be hoped that the Jewish press will not be guilty of such laches in the future and earnestly strive to be worthy of inclusion in next year's list of those who deserve the gratitude of Mr. Billikopf—American Israelite.



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ANNOUNCEMENT
MRS. E. M. DALKOWITZ takes pleasure in informing her many friends, patrons and the Jewish public in general, that for the coming summer season she will open

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Jersey City Section C. J. W.
An interesting meeting was held under the auspices of the Jersey City Section, Council Jewish Women, last Tuesday, at the Peoples Palace, Bergen avenue and Forrest street. Miss Rose Brenner, of Brooklyn, who is first vice-president of the National Council, was the principal speaker of the afternoon, and after the meeting had been opened by Mrs. Isaac Klinghoffer, president of the Jersey City section, Miss Brenner read a selection from the 125th Psalm, after which the regular business of the organization was transacted.

"There is no branch of philanthropic or educational work that is not being carried on at the present time by the National Council of Jewish Women throughout the country," said Miss Brenner, "and much good has resulted from the efforts of the members of the organization." The latest work that has been taken up is the care of the deaf and dumb, which department of the work is presided over by Mrs. Sydney Stern of Philadelphia. The Jewish women of Jersey City are blessed with many advantages that women in other parts of the United States do not have, and to such women the council offers a chance to exemplify in their daily lives and works the teachings of Judaism.

Previous to Miss Brenner's talk, an interesting address was made by Miss Elinor Sachs, and at close of the business session an excellent musical program was presented.

Rosenfelt Succeeds Billikopf as Executive Director.

Mr. Jacob Billikopf, who was recently presented with a gift of \$50,000 as a testimonial of his services as executive director of the American Jewish Relief Committee, has resigned that position and Mr. Henry H. Rosenfelt has been appointed as his successor.

Mr. Billikopf is now abroad with a commission which will investigate conditions among our stricken people in the devastated areas.

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CONHAIM, ALBERT.—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 Albert Conhaim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, No. 70 1/2 Pine Street, in the City of New York, on or before the 10th day of August, next.
Dated, New York, the 29th day of January, 1919.
ISAAC TUMPOWSKY, MORRIS CONHAIM, Administrators.

JACOBS, PHILIP.—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 Philip Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, the office of Bandler & Haas, Attorneys, No. 2 Rector Street, in the City of New York, on or before the 3rd day of August, 1919.
Dated, New York, the 22nd day of January, 1919.
DAVID P. JACOBS, STANLEY P. JACOBS, JOSEPH E. GILBERT, Executors.
BANDLER & HAAS, Esqqs., Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

PHILLIPS, SAMUEL.—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 Samuel Phillips, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of her attorneys, Laid & Pfeiffer, No. 46 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 9th day of August next.
Dated, New York, the 25th day of January, 1919.
MAY PHILLIPS, Executrix.
LIND & PFEIFFER, Attorneys for Executrix, 46 Cedar Street, Borough of Manhattan, New York City.

HAAS, KALMAN.—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 Kalman Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of her attorneys, Messrs. Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of September, next.
Dated, New York, the tenth day of February, 1919.
EDITH HAAS, GEORGE C. HAAS, HARRIET F. HAAS, Executors.
ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

WILENSKY, HARRY.—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 Harry Wilensky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, No. 63 Park Row, in the City of New York, on or before the 1st day of September, next.
Dated, New York, the 17th day of February, 1919.
YETTA WILENSKY, Administratrix.
SAMUEL KAHAN, Attorney for Administratrix, 63 Park Row, New York City.

LIPSHZ, MARTIN.—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 Martin Lipshz, 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 Louis E. Brodsky, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of August next.
Dated, New York, the 4th day of February, 1919.
NETTIE LIPSHZ, Administratrix.
LOUIS E. BRODSKY, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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MUSIC AND DRAMA.

The Berkshire String Quartet at the third and last concert of the season, which takes place in Aeolian Hall on Tuesday evening, March 25, will play for the first time in New York a new string quartet by Mr. Henry Eichheim of Chicago. Mr. Eichheim is an American and received his early musical training in this country. At one time he was a member of the Theo. Thomas Orchestra during its life in New York, and then he became a member of the Boston Symphony under Arthur Nikisch, where he remained for twenty-one years, and at various times he was leader of a quartet trio and other combination. The quartet was written in 1895.

For the closing concerts of the season request programs will be given by the Philharmonic orchestra. The programs are as follows:

- Thursday evening, March 27.
Beethoven.....Symphony No. 3, in E Flat Major, Op. 55, "Eroica"
Ippolito-Ivanoff.....Caucasian sketches
Debussy.....Tone Poem, "The Afternoon of a Faun"
Wagner.....Prelude, "The Mastersingers"
Friday afternoon, March 28.
Mendelssohn.....Overture, "Fingal's Cave"
Schubert.....Symphony in B Minor, "Unfinished"
Tchaikovsky.....Symphony No. 5, in E Minor, Op. 64
Sunday afternoon, March 30.
Beethoven.....Symphony No. 5, in C Minor, Op. 67
Rachmaninoff.....Tone Poem, "The Isle of the Dead"
Bruch.....Concerto in G Minor for violin and orchestra
Eddy Brown
Tchaikovsky.....Overture, 1812

Vera Barstow is announced as the soloist of the Orchestral Society of New York, which will give its second concert of the season on Sunday afternoon, March 23, at Aeolian Hall. Conductor Max Jacobs will lead his sixty-five men through the following program:
Prelude, Choral and Fugue.....Bach-Abert
Symphony No. 2, in D Op. 73.....Brahms
Overture, "Herold" (Ms. first time) Henry Hadley,
Rondo Capriccioso for Violin and Orchestra Saint-Saens
Marche Slav.....Tchaikovsky

At the Bronx Opera House, starting Monday evening, March 24, Cohan and Harris will present their greatest laughing success, "A Tailor-Made Man," a brilliant American comedy in four acts by Harry James Smith, with Grant Mitchell in the leading role, supported by the original cast, direct from fifty-one consecutive weeks at the Cohan and Harris Theatre, eighteen weeks in Boston and four solid months in Chicago. The superb company comprises fifty talented players, including Gladys Gilbert, Ninna Gale Haynes, Lotta Linthicum, Mary Martin, Grace Nolan, Nancy Power, Gertrude LeBrandt, Frank Burbeck, Rowland Buckstone, Frank Bertrand, Dore Davidson, J. Emmett Driscoll, L. E. Conness, A. P. Kays, Charles Horne, Lawrence White, Howard Wall, John A. Boone, Edmund Sorigham, William C. Hodges, Howard Johnson, Walter Croft and Phil Hardy in the most important roles.

The next attraction at the Bronx Opera House for the week of March 31 will be Leo Carrillo in "Lombardi, Ltd.," with Grace Valentine.

It is announced that the season of the Theatre Guild, which begins early in April at the Garrick Theatre, will be ushered in by the presentation of "The Bonds of Interest," translated into English by James Garret Underhill, from the Spanish of Jacinto Benavente. Mr. Underhill controls the American rights for all of the Benavente works which he has translated. For those unacquainted with means of fostering a play which, through lack of merit, cannot reflect credit on the American theatre. On the contrary, it is the contention of those who have undertaken this work that the play, the title offers but little in the way of a clue as to its intent, for "The Bonds of Interest" may, logically, be construed in a number of different ways, but Crispin, the central figure, who at once excites our admiration and contempt, utters in the third act the words which form the theme around which the plot is built. "The ties of love," says Crispin, "are as nothing compared to the bonds of interest." And that at least half the world agrees with him on this score there is no denying.

When it first became known that the Theatre Guild was comprised of those who had previously been identified with the Washington Square Players, a great many persons at once assumed that the new organization would take up the work where the former had discontinued. However, the Theatre Guild will not confine itself to one-act plays—in fact, it does not contemplate restricting itself in any manner whatsoever. The object of the Theatre Guild is to present to the public, at prices well within the reach of moderate purses, what it considers to be the best plays available, be they one-act or four-act plays. Another of the objects of the Guild is to further American drama, but it does not purpose accomplishing this through by such means the cause of American drama would ultimately be harmed rather than benefited. When an American play is presented to the Guild which has at least equal value with those which are available from the pens of foreigners, the American play will be given the preference, and will be presented in a fitting manner by the Guild. But in the present instance no such American play has been forthcoming.

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Rabbi Coblenz to Lecture in Washington Heights Synagogue.
Rabbi Adolph Coblenz, of Syracuse, N. Y., who for the past three years has regaled New Yorkers at congregations at the Arverne and Long Branch Synagogues, will preach at the Washington Heights Synagogue, 161st street, near Amsterdam avenue, on Friday evening, March 28, 1919, at 8 o'clock, and on Saturday morning, March 29, 1919.
Rabbi Coblenz has the reputation of being a forceful orator, as well as being a deep thinker, and is extremely popular among both Jews and Gentiles in his home city.

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BROOKLYN NOTES.

Temple Petach Tikvah.
A Chevra Kadisha Group, who are to look after the last rites of deceased members, was recently organized by Temple Petach Tikvah.

The Emanu-El Brotherhood.
On Sunday evening, March 23, Miss Judith Ver Planck, under the auspices of the National Security League, will deliver a talk on the subject, "League of Nations."

The young people of the Brotherhood are now actively engaged soliciting funds for the Matzoth Fund. It has become an annual institution with our young people.

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

STEINBERG, HARRY.—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 Harry Steinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 6th day of June, next.

Dated, New York, the 25th day of November, 1918.
JOSEPH STEINBERG, Administrator.
LOUIS H. LEVIN, Attorney for Administrator, 320 Broadway, Manhattan, City of New York.

LOBENTHAL, MICHAEL.—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 Michael Lobenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Steckler, Herman & Weitzner, his attorneys, at No. 51 Chambers street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of August, 1919, next.

Dated, New York, the 21st day of February, 1919.
LEVI LOBENTHAL, Executors.
STECKLER, HERMAN and WEITZNER, Attorneys for Executors. Office and P. O. Address, 51 Chambers street, Borough of Manhattan, New York City.

CAHEN, JULIUS P.—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 Julius P. Cahen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at the office of their 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.
HAROLD CAHEN, Executor; **EDITH ROALIE CAHEN, Executrix.**
COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

LEWISOHN, JESSE.—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 Jesse Lewisoohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Elkus, Vogel, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 25th day of August, next.

Dated, New York, the 10th day of February, 1919.
MARTIN VOGEL, EDNA R. LEWISOHN, FREDERICK LEWISOHN, Executors.
ELKUS, VOGEL, GLEASON & PROSKAUER, Attorneys for Executors, 111 Broadway, New York City.

HAMMERSLOUGH, ISIDORE.—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 Isidore Hammerslough, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Edward Hymes, No. 55 Liberty street, in the City of New York, on or before the 25d day of April next.

Dated, New York, the 14th day of October, 1918.
EDWARD HYMES, MICHAEL SCHAAP, Executors.
EDWARD HYMES, Attorney for Executors, 55 Liberty Street, Manhattan, New York City, New York.

CHILDREN'S PAGE

A PERFECT NATION.

Dear Children:

The Divine Psalmist, singing the praises of the Torah, declares that the Law of the Lord is perfect, and the Torah tells us here of the perfection of Israel, the nation who received the Torah, "And all the people perceived the thunders," hence we learn that there was no one blind amongst them, and whence do we infer that there was no one dumb amongst them, for it is said, "And all the people answered unanimously" (Exodus 19), and when do we infer that none of them were deaf, as it is written, "And they said all that the Lord hath spoken will we do and obey (literally "hear"), (Exodus 24), (Mechilta) Roim es hakoloth, "Perceived the sounds." Rashi says, "They saw that which is heard, which it is impossible to see elsewhere, es hakoloth. The sounds of the ten commandments uttered by the Omnipotent." And when the people saw it they trembled—and stood afar off—they fell back twelve miles—the entire length of their camp, and the ministering angels assisted them to return. And Moses said unto the people, "Fear not; for in order to lenasoth teshem, 'to make you' the banner nation, in order that your name become renowned amongst the nations that He, in His glory revealed Himself to you—and in order that His fear may be before your faces when you will behold His awesome grandeur, you will know that there is none beside Him, and will fear Him." And Moses drew near unto the thick darkness—he entered within the three partitions choshech "darkness," anan "the cloud," and arafel, "thick darkness," as it is written, "The mount was burning with fire, darkness, a cloud and thick darkness"; arafel is the aranean, the thick cloud—as it is said, "And the Lord said unto Moses, 'Behold I will come unto thee in a thick cloud,'" beav heanan—(Exodus 19). And the Lord said unto Moses, Ko thomar, "Thus shalt thou say—with these very words, 'Ye have seen,'" There is a difference between what a person sees and what others tell him, because what others tell him, there are times that in his heart he is loath to believe, "that from heaven I have spoken with you." Rashi says, in another paragraph it is written, "And the Lord came down upon Mount Sinai," a third paragraph comes to reconcile these seeming contradictions. "Out of the heavens He caused thee to hear His voice, to correct thee; and upon the earth He caused thee to see His great fire" (Deuteronomy 4). Israel saw His glory in heaven and His fire and great power upon the earth. Another meaning is this, He bent the heavens and the highest heavens and spread them out upon the mountains, as it is said, "And He bent the heavens, and came down" (Psalms 18). "Ye shall not make anything with me," "Ye shall not make any form of my satellites that serve me in heaven" (Mechilta) "gods of silver"—here He warned them concerning the cherubs which you make to stand with me, that they shall not be of silver, for if ye will change and make them of silver I will consider them as idols, and gods of gold—here He warned them not to make more than two cherubs—for if you will make four—I will consider them as idols of gold. "Ye shall not make unto yourselves," do not say, "I will

make cherubs in the synagogues, and in the Houses of Learning the same as I make in the House built to the Eternal," therefore it is said, "Ye shall not make unto yourselves"—"An altar of earth," built upon the earth, and not upon pillars or foundations (Mechilta). Another meaning is this—the hollow part of the copper altar was filled with earth during Israel's encampment—"shalt thou make unto me," "it should be made originally for my sake." "In every place where I shall permit my name to be mentioned—my Ineffable Name—I will come unto thee and I will bless thee, I will cause my 'Schechina' (Divine Presence) to rest upon thee—this teaches us that it is not permitted to pronounce the Ineffable Name except where the Schechina comes, and that is the Chosen House—the Holy Temple, where the Chanim were permitted to pronounce the Ineffable Name where they raised their hands to bless the people. "And when thou wilt make me an altar of stone, thou shalt not build it of hewn stone, lest thou lift up thy iron tool upon it and thus pollute it, as the altar was created to prolong man's life and the iron weapon was created to shorten man's life. It is not just that which shortens life should have the ascendancy over that which prolongs it, besides the altar makes peace between Israel and their Father in heaven, therefore no destructive tool shall come upon it." What a great moral we can draw from this. If stones that neither see nor hear nor speak, because they make peace between Israel and their Father in heaven, the Torah commanded concerning them, "Thou shalt not lift up any iron tool upon them." (Deuteronomy 27). He who makes peace between husband and wife, between one family and the other, between a man and his neighbor, how much more will he be safeguarded against punishment. "Neither shalt thou go up by steps upon my altar" (Talmud-Midoth), but it shall be built with a sloping ascent, "that thy nakedness be not laid open the reon, because steps cause one to make longer strides, and although it would not be an actual uncovering of one's nakedness, as they were clothed in linen breeches, nevertheless, the extra long strides resembles a laying open of one's nakedness, and you thereby treat the altar with contempt. What a great moral this teaches us. If these stones, which possess no intelligence to resent their degradation, inasmuch as they are useful, the Torah commanded that thou shalt not treat them in a degrading manner. Your fellow man, who is formed in the image of your Creator, and resents being degraded, how much more should you be careful to treat him with respect.

נו אהרן

A Jewish Doctor's Opinion of Some of His Co-religionists in France.

Lieutenant L. S. Dunn, who in private life is a well-known physician of this city, is now with the A. E. F. in France, attached to Base Hospital No. 89. Lieut. Dunn recently sent a letter to a friend in this city from which the following is excerpted and which we reproduce without comment on our part:

"I am in Paris at the Jewish Welfare Board and a concert is being given by the French girls and ladies—of course, of Jewish extraction. They are wonderful. Trefah sandwiches are being served and our chaplains—Jewish rabbis—are eating like pigs. I am the only one not partaking of them. I have made a protest and naturally I am disliked. My heart breaks to see such things among the Jews, nevertheless I cannot help it.

"There are a few very good 'Kosher' families here, only about 15 in number. The rest are radically reformed. New York city is Jerusalem as compared to Paris."

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STIEFEL, MATILDA.—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 Matilda Stiefel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 20th day of July next.
Dated New York, the 9th day of January, 1919.
SAMUEL STIEFEL, MORTIMER STIEFEL, ABRAHAM STIEFEL, Executors.
WISE & SELIGSBERG, Attorneys for Executors, No. 15 William Street, Borough of Manhattan, New York City.

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WOLFSON, NATHAN.—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 Nathan Wolfson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Isaac R. Horowitz, at No. 225 Fifth Avenue, Room 1102, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1919, next.
Dated New York, the 28th day of February, 1919.

ISAC R. HOROWITZ, PHILIP HOROWITZ, Executors.
CHARLES J. FOLTZ, Attorney for Executors, Office and P. O. Address, No. 2 Rector street, Borough of Manhattan, New York City.

Izzy Gets a Girl.
He slouched into the little kitchen that evening with his usual air of sullen disgust. His heavy curly hair was just as untidy as ever; there was the same smudge on his nose. Yet his mother, turning from the sputtering frying pan to nod a greeting, felt something strangely aggressive in the youngster's manner. But she went back to her cooking without a word; her flank steak and onions couldn't wait, but Izzy could. She knew, through long experience, that if he wanted to talk, he would—if she just let him alone.

At the sink Izzy washed with unusual care and deliberation, even behind the ears—a significant fact in your youngster of sixteen. He even cleaned his nails and retied the crumpled silk tie crushed beneath the soft collar of his flannel shirt. Then, with a pat or two to his curly mop, he flung himself into a chair before the table and waited for supper.

After depositing her platter of steak and onions upon the table, Mrs. Solomon remembered that she had forgotten to cut bread; this task accomplished, she jumped up again to bring Izzy a glass of water, five minutes later she brought the dessert from the pantry, two dishes of stewed prunes and apricots. Izzy scowled; he should have been used to his mother's housekeeping, but the rudiments of order he had learned in the stock room of a wholesale clothing firm since his twelfth year had sunk deeply enough to cause him to protest against such inefficiency.

"Aw, Ma," he muttered, "can't you put things on the table once for all and get done with it?"

Mrs. Solomon turned upon him indignantly. She was a wiry little wisp of a woman, her bright eyes sparkling like a girl's in the midst of her untimely wrinkles. He had attacked her in her most sensitive spot, her housekeeping, and she felt justly insulted.

"Every Yiddish kind should have it like you have it," she fairly snorted, "a hot breakfast at six in the morning and lunch to take along and a good supper at night. I've been standing on my feet till I'm so tired I could fall on my face—I washed and ironed today—I scrubbed the kitchen—and then you go for me like that."

"You ought to get time to put on a clean apron once in a while, anyhow," Izzy returned, but under his breath and she swept on with added indignation.

"Such a home as I give you—wearing myself out from morning till night—cooking what you like with that ganef of a butcher on the corner charging me for a piece of steak that I'm ashamed to buy it unless it's Shabbas—and you put three or four 'shirts to the wash, too." She paused for a moment in her delicious task of scouring her plate with a bit of bread and faced him indignantly over the shining oilcloth. "Such a home as I give you!" she repeated, her mouth filled with bread and gravy.

Izzy scowled. I guess it costs me enough," he answered sulkily. "I'm getting twelve a week now and ain't I giving you ten? I guess I'm paying for what I get—earning a good salary and not having enough for a pair of pants when I need 'em."

"He throws up the bread I eat," she retorted, her voice shrill with anger. "God help a mother who has to de-

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pend on her children." She swayed as she spoke, taking a mournful pleasure in reciting the rosary of her woes. "Minnie she married her shegetz and Joe's in the army and never sends me a cent and you would let me starve if it wouldn't make rishus among the neighbors."

"I wasn't saying a thing," the boy protested. "Only it does get me sore never to have a cent in my pocket when I'm out with the fellows."

"You and your loafers! You and your poolrooms!" "I guess I can watch 'em play—I ain't never got a cent that I can play myself," he flung back at her.

"Such loafers! Such bandits!" She was on her favorite topic now. "That's why you're all washed—you're going out again tonight."

"Suppose I am? You won't be lonesome. You'll be sitting talking with your Mrs. Cohen downstairs, won't you?"

Her shrewd little face sharpened. "Mrs. Cohen's Bertha said she saw you out with a girl the other night. But I told her she couldn't see right. I told her you didn't have no girl!"

"Guess I haven't!" But the forced heartiness in his voice betrayed him. "God has punished me!" she wailed, "you, too. There was real fear in her sharp eyes. "She is a shicksa?"

He shook his head. "There ain't anybody, I tell you."

"But Mrs. Cohen—" "Maybe she saw me coming out of the picture show with Elsie Grosberg the other night. I guess she's all right—you always liked her folks."

A long silence as Mrs. Solomon pictured little Elsie Grosberg, so "American," as she would have vaguely phrased it had she thought aloud, a slip of a girl with sunny hair and laughing eyes. Her heart sank and she felt suddenly cold and tired.

"I guess she's all right," Izzy repeated, half-defiantly. "A girl that puts on her back every cent she makes," snapped back his mother, but she felt the ground slipping from beneath her feet. "A girl that thinks she's better than her poor old mother and wants to wear laced high-up shoes and skirts so tight she can't walk. She ain't the wife for you, Izzy."

He stood up, his boyish face set and hard. "I am not going to get married for a while," he said with a certain unboyish bitterness in his voice. "We can't live on two dollars a week—or twelve either. And by the time I got a good job I guess Elsie'll have a regular fellow and won't look at me. I don't blame her for wanting to live right—she's got it coming to her."

"A girl that won't keep a kosher house," wailed his mother. "May you bury me first!"

"Didn't I say I wasn't going to marry her! This ain't the old country, where you came from, where you couldn't look at a girl unless you wanted to marry her. So I guess it's all right to take her to a picture show once in a while if she'll go with me." He paused at the door. "And you don't need to be telling your Mrs. Cohen about her, 'cause there's nothing to it," he warned.

"A boy with a good home like you've got wants to get married," she moaned on, unheeding. "I'm not getting married today or tomorrow," he assured her. "But," and his boyish mouth hardened, "but when I do, I'm going to look for a girl like Elsie—I'm going to have things up to date and right about my house." His eyes took in the dingy kitchen, the rough floor which no scrubbing would render spotless, the cupboard, the dresser, the couch in the corner all littered with odds and ends, the freshly ironed clothes thrown with garments his mother had forgotten to put into the wash but meant to do "next time."

In his glance of disgust the younger generation was condemning the old. "You're not giving me a good home," he accused his mother, "and I'm getting darn sick of it!" Slamming the door behind him, he left her to cry noisily over the supper dishes as he went out to join his girl.—E. C. Ehrlich in the Jewish Criterion.

Palestinians Return "Home."
The four years of war have wrought many ravages from which it will take the Jews of Palestine a long time to recover. Happily, the restoration of the Jews formerly exiled from the colonies is now proceeding at a rapid rate.

A considerable number of Palestinian Jews who had been deported by the Turkish authorities to Damascus have returned to their homes. The British authorities rendered them every assistance. A number of Palestinians who made their way to America in the early days of the war have returned as Jews. Similarly, many Palestinians who sought refuge in Egypt have joined the Judeans, encamped on the outskirts of Cairo. There was great enthusiasm also among the 350 Jewish exiles recently returned from Constantinople. They sailed in a French vessel flying the Jewish flag.

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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 SCHALLEK, Attorney for Executor, Office and P. O. Address, 74 Broadway.

MAYERS, JENNIE L.—The People of the State of New York, by the Grace of God, Free and Independent, to Abraham Mayers, husband of Jennie L. Mayers, also known as Jane Mayers, and also known as Jennie Levene, deceased. Send Greeting:
Whereas, Jacob J. Goodman, who resides at 340 West Twenty-ninth street, New York City, and Rose L. Goodman, who resides at 340 West Twenty-ninth street, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Jennie L. Mayers, also known as Jane Mayers, and also known as Jennie Levene, who was at the time of her death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 28th day of March, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.
Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 14th day of February, in the year of our Lord one thousand nine hundred and nineteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.
LEON LASKI, Attorney for Executors, 160 Broadway, New York City.

BRAUDE, SIMON.—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 Simon Braude, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 70 1/2 Pine Street, in the City of New York, on or before the 10th day of August next.
Dated, New York, the 29th day of January, 1919.
MOE TUMPOWSKY, Executor.

HIRSCHBERG, ABRAHAM A.—The People of the State of New York, by the Grace of God, Free and Independent, to Mrs. Sadie B. Meldner, Joseph Hirschberg, Elsie Hirschberg, Mrs. Blanche Meyer, Mrs. Celestine Sohn and Theodore Hirschberg, the heirs and next of kin of Abraham A. Hirschberg, deceased, send greeting:
Whereas, Solomon C. Hirschberg, who resides at No. 77 East 89th Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to both real and personal property duly proved as the last will and testament of Abraham A. Hirschberg, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 10th day of April, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York, to be hereunto affixed.
Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 26th day of February, in the year of our Lord, one thousand nine hundred and nineteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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HAMMERSLOUGH, SAMUEL.—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 Samuel Hammerslough, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscriber, at her place of transacting business, at the office of Steinhardt & Goldman, her attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next.
Dated, New York, February 4, 1919.
EMILIA HAMMERSLOUGH, Executrix.
STEINHARDT & GOLDMAN, Attorneys for Executrix, 111 Broadway, Manhattan, New York City.

SINSHEIMER, LEONTINE.—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 Leontine Sinsheimer, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscribers, at their place of transacting business, at the office of Engelhard, Poliak, Pitcher & Stern, their attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next.
Dated, New York, February 4, 1919.
HATTIE HARBURGER, ALEXANDER I. SINSHEIMER, Executors.
ENGELHARD, POLIAK, PITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

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Joseph Jacobs' "Jewish Contributions to Civilization" to be Published.

The Jewish Publication Society of America has just issued a volume entitled "Jewish Contributions to Civilization," from the pen of the distinguished litterateur, the late Dr. Joseph Jacobs. The author was a thinker and writer of unusual breadth and versatility. Among the subjects to which he gave his attention was the comparative distribution of Jewish ability, as the result of researches he had undertaken in association with Sir Francis Galton.

Dr. Jacobs had intended to write a comprehensive work, entitled "The Jewish Race—A Study in National Character," in sixty-seven chapters, the outline of which was printed privately in London, 1889. It was perhaps his occupation with this general subject which turned his thought to Jewish contribution to European civilization. The careful reader will notice that the introduction and various parts of the book show the polished style of the master. The brilliant mind, the wide reading and the broad information of the author are manifest everywhere, and his calmness and objectivity of judgment will make this, his last work, a valuable contribution not only to Jewish literature, but to the history of modern civilization.

Joseph Jacobs was not an apologete—his wish was to point out the share of the Jews in the world's progress. He was convinced that the part played by the Jews had never been adequately acknowledged. On the other hand, he puts forward no claims which cannot be substantiated by solid facts.

In his book he dwells upon Jewish achievement in the various fields of research during the past two thousand years. He shows that the Jews have made themselves a constituent element of that civilization to which they are heirs equally with other nations, creeds and peoples.

It may justly be said that this book contains the essence of the author's manifold literary activity. The introduction, which is brilliant in its presentation, gives a clever analysis of the causes of the so-called higher anti-Semitism, while the nine chapters deal with the following themes: The People of the Book, The Church and the Jews, Jews Become Europeans, Medieval Jews as Intellectual Intermediaries, Influence of Jewish Thought in the Middle Ages, Jews and Commerce, Jews and Capitalism, The Breakdown of the Church-Empire and Jews and Liberalism. In addition, the seventh chapter has an Excursus on Sombart, which is a trenchant review on the theories of the distinguished German economist.

It will thus be seen that all phases of Jewish activity for the past two thousand years have been dealt with in this work, which will prove a storehouse of information both for the scholar and the layman.

English Zionists in Palestine Service.

The London Zionist Bureau announces that it has received nearly two hundred applications for service in Palestine. The applications include a number of civil service employes, physicians, engineers, agronomists, teachers, etc. A number of appointments have already been made, including Mrs. Norman Bentwich, Miss H. M. Bentwich and Miss S. Millstein, who are to aid the orphanages and boys' and girls' clubs in Jerusalem and elsewhere in Palestine; Mr. Benjamin Grad and Dr. Mordecai Elisha, who are to join the staff of the Zionist Administrative Commission, and Mr. S. Antebi, who is to enter the department of agriculture. Six other appointees are now taking a course of instruction in conversational Hebrew and office administration.

The American organization is represented by the personnel of the American Zionist Medical Unit, and is being joined by Dr. David de Sola Pool, of New York; Dr. Harry Friedenwald, of Baltimore; Mr. Robert Szold, of Washington, and Dr. I. Biskind, of Cleveland.

Orthodox Jews in Poland Alleged to be Against Jewish Rights.

London (by I. J. P. B.).—Rabbi Halpern, who claims to represent the great majority of Polish Jewry, attacked Noah Pritulski in the Polish Parliament, at the same time defending the Poles. The rabbi claimed that the orthodox Jewry of Poland, in whose name he spoke, wished to refute the accusation which Pritulski had made, to the effect that the labor leader, Pifichino, was an anti-Semite. He further stated that he had confidence in the intention of Poland to give all its citizens equal rights. Finally, he declared that the Jews love Poland, but that the nationalism which such as Pritulski propounded is likely to spoil the amicable understanding between Pole and Jew.

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JEWISH CALENDAR.

Rosh Chodesh Nissan... Tuesday, April 1.
1st day Pesach... Tuesday, April 15.
7th day Pesach... 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 Tammuz... 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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SPINGARN, SOLOMON.—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 Solomon Spingarn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Studin & Sonnenberg, his attorneys, No. 55 Liberty street, in the City of New York, on or before the 15th day of September next.

PECKER, LOUIS.—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 Louis Pecker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 309 Broadway, in the City of New York, on or before the 16th day of August, next.

MARKS, HENRIETTA.—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 Henrietta Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of S. Earl Levene, his attorney, No. 160 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of August, next.

STERN, ISAAC.—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 Isaac Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Stroock & Stroock, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

GLASSBERG, JACOB.—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 Jacob Glassberg, 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 attorney, Henry Goldstein, No. 37-39 Liberty street, in the City of New York, on or before the 25th day of April next.

KORN, DAVID.—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 David Korn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of August, next.

OLLENDORFF, WILLIAM.—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 William Ollendorff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Eklus, Vogel, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 26th day of July, next.

OBLER, MAX.—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 Max Obler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Fine Brothers, attorneys, No. 271 Broadway, in the City of New York, on or before the 1st day of May, next.

WEINSTOCK, MOSES.—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 Moses Weinstock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Moses Altman, their attorney, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of July, 1919.

MEYERS, MORRIS.—The People of the State of New York, by the Grace of God, Free and Independent, Chane Ancholofsky, send greeting: Whereas, Becky Meyers, who resides at 870 Riverside Drive, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Morris Meyers, who was at the time of his death a resident of 870 Riverside Drive, the County of New York, deceased.

Therefore, you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 28th day of March, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 18th day of February, in the year of our Lord, one thousand nine hundred and nineteen.

KAHN, EUGENE.—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 Eugene Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Fisher & Diemel, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

DAVIS, MARK.—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 Mark Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Blumenstiel & Blumenstiel, their attorneys, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May next.

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 & Seligsberg, their attorneys, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

LEONORA ST. GOAR AND OTTO S. LOEB, Executors. WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, New York City.

MANCHESTER, LOUISE.—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 Louise Manchester, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Maurice Block, his attorney, No. 95 Wiam Street, in the City of New York, on or before the 18th day of May next.

ROSE SELIG, Executrix. COHEN, GUTMAN & RICHTER, Attorneys for Executrix, No. 111 Broadway, New York.

PLONSKY, GUSTAVE.—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 Gustave Plonsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of M. Kornfeld, No. 141 Broadway, in the City of New York, on or before the 20th day of May next.

OPPENHEIMER, EDWARD.—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 Edward Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of August, next.

WEINSTOCK, MOSES.—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 Moses Weinstock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Moses Altman, their attorney, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of July, 1919.

ROSENTHAL, SAMUEL.—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 Samuel Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Arnshteyn & Levy, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Therefore, you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 28th day of March, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 18th day of February, in the year of our Lord, one thousand nine hundred and nineteen.

SIEGEL, HARRIS.—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 Harris Siegel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of her attorney, Oscar Englander, No. 302 Broadway, in the City of New York, on or before the 1st day of May next.

ASHER, MARTHA.—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 Martha Asher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Edward Jacobs, No. 25 Broad Street, Manhattan, in the City of New York, on or before the 2nd day of June next.

SALOMON, CHARLES.—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 Charles Salomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Kurzman & Frank, attorneys, at No. 25 Broad Street, in the City of New York, on or before the 1st day of May next.

GOLDBURG, EMANUEL.—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 Emanuel Goldburg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph Rubin, their attorney, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of May next.

STARLIGHT, WILLIAM.—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 William Starlight, 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 Kendall & Herzog, their attorneys, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of May next.

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, at the office of M. Kornfeld, No. 141 Broadway, in the City of New York, on or before the 18th day of April, 1919.

FLORANCE, EMILY HANNAH.—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 Emily Hannah Florance, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Albert L. Cohn, their attorney, No. 7 Pine Street, in the Borough of Manhattan, City of New York, on or before the 10th day of July next.

BUCHSBAUM, MICHAEL.—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 Michael Buchsbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Otterbourg, Steindler & Houston, No. 200 Fifth Avenue, Borough of Manhattan, New York City, on or before the 15th day of July next.

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, at the office of her attorney, Rose & Paskus, No. 135 Broadway, in the City of New York, on or before the 15th day of April next.

BLUM, JOSEPH A.—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 A. Blum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Rose & Paskus, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 37th day of June, next.

GOLD, ISRAEL.—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 Israel Gold, also known as Israil Gold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, No. 63 Park Row, in the City of New York, on or before the 1st day of September, next.

ARONSON, SAMUEL.—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 Samuel Aronson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Louis Salant, No. 34 Pine Street, Borough of Manhattan, in the City of New York, on or before the 9th day of May next.

SCHORSCH, ISAAC E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac E. Schorsch, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at place of transacting business, at the office of Kurzman & Frank, attorneys, No. 25 Broad Street, in the City of New York, on or before the 15th day of May next.

EISENBERG, ISAAC.—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 Isaac Eisenberg, 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 attorney, Louis B. Davidson, No. 49 Wall Street, in the City of New York, on or before the 18th day of July next.

HELIER, BERTHA.—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 Bertha Heller, also known as Betty Heller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, William Weiss, No. 320 Broadway, in the City of New York, on or before the 3d day of June, next.

GOODWIN, NATHANIEL C., JR.—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 Nathaniel C. Goodwin, Jr., also known as Nat. C. Goodwin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of House, Grossman & Vorhaus, his attorneys, at No. 115 Broadway, in the Borough of Manhattan in the City of New York, State of New York, on or before the 30th day of August, 1919, next.

WELTY, GEORGE M.—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 George M. Welty, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max D. Josephson, their attorney, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July next.

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 their attorney, William W. Chorsch, No. 51 Chambers Street, in the City of New York, on or before the 1st day of May next.

ROTHSCHILD, MONROE R.—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 Monroe R. Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Crawford & Tuska, No. 20 Nassau Street, in the City of New York, on or before the 2d day of June next.

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FRIEDMAN, WILLIAM A.—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 William A. Friedman, 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 Jay C. Guggenheimer, her attorney, No. 27 William Street, in the City of New York, on or before the 5th day of September, next.

GOLD, ISRAEL.—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 Israel Gold, also known as Israil Gold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, No. 63 Park Row, in the City of New York, on or before the 1st day of September, next.

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HANF, LOUISE.—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 Louise Hanf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 51 Chambers Street, in the City of New York, on or before the 1st day of April next.

LOWENSTEIN, MORRIS.—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 Morris Lowenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 18th day of April next.

GOLDE, ISADOR.—Also known as Isadore William Golde, also known as Isidore W. Golde. 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 Isadore Golde, also known as Isidore William Golde, 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, M. J. Sneedra, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of June next.

RUBENSTEIN, BETSEY.—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 Betsey Rubenstein, 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 his attorney, Abraham H. Sarason, No. 309 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of June next.

BECK, SARA S.—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 Sara S. Beck, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Studin & Sonnenberg, his attorneys, No. 55 Liberty street, in the City of New York, on or before the 15th day of September next.

KERN, HENRY.—The People of the State of New York, by the Grace of God, Free and Independent, to Sarah Kern, Berthold Kern, Frederika Gutman, Marguerite Lederer, Sara S. Beck, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Studin & Sonnenberg, his attorneys, No. 55 Liberty street, in the City of New York, on or before the 15th day of September next.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 4th day of April, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 19th day of February, in the year of our Lord, one thousand nine hundred and nineteen.

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