

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## THE PURPOSE OF COLUMBUS

A vast amount of material on the subject of Christopher Columbus, his life and work, has been published and no apology is necessary from any American publication for thus dealing at length with the immortal discoverer of America. Nor need a Jewish periodical offer its readers an excuse for discussing this great man's career at even inordinate length, if for no other reason than that for the last twenty or twenty-five years a theory as to Columbus' origin has taken hold of the scholarly world which, if established, will be far-reaching in its effects and influence on the Jews.

For centuries Christopher Columbus has always been regarded as an Italian of the Italians, a native of Genoa, and a Roman Catholic. In the City of Genoa he first saw the light; there he was educated; there he learned to be a sailor; from this port he set out for Portugal, where he sought to gain encouragement for his then epochmaking view that the world was round and that by sailing a westerly course it were possible for a mariner to reach the tempting spice islands of eastern Asia. Portugal finally repulsed him and he wandered to Spain, the adjoining land of the Iberian peninsula. In Spain he pursued his object unwaveringly and unflinchingly. He knocked at the portals of the rich and the learned and sought to interest the high and mighty, and even the monarchs of the country themselves, in his ideas. So insistent and persistent was he in the pursuit of his quest that we are not surprised to find him re-

garded in many authoritative Spanish circles as more or less of a "crank," as an individual possessed of peculiar, and therefore "crack-brained" and diabolic notions. We know that he had to possess his soul in patience so far as the realization under Spanish auspices of his plans went, first all through the period during which Spain

Queen, believing that his lifelong dream was shattered. Were it not that certain Jews of Spain, as has been narrated heretofore in this journal, were equipped with a courage and an intrepidity far surpassing those of the rulers of the country, and supplied him with the requisite training, paraphernalia, and above all the funds to accom-

plished his object, it is not too much to say that the painter would here have disclosed the last act in the great tragedy of a human soul's endeavor to reach its goal. To speculate, perhaps Columbus, unable to attain his end, would have lived in a minor way in history to point a moral and adorn a tale and the painter's brush seized upon his

unutterable anguish and displayed him permanently crushed. But in our picture Columbus' discomfiture, which we know was only temporary, seems suffused in his countenance by the flame of the hope which was eventually realized. Of course, we are speaking from a superior knowledge of his activity over that possessed by the

between the claimants nationally of the great man. The Italians have always looked upon Columbus as one of their choice and greatest national figures. If it be proved that he was a Spaniard this claim will have to be surrendered to Spain and that country will be able to say that her soil, her institutions, her people made possible the discovery of that great continent which has meant so much for the welfare of the world during the past two or three centuries, which has vivified and deepened the immortal light of freedom and liberty.

A difficulty in the establishment of the Spanish theory, for it was originally advanced and is usually supported by Spanish writers, all of them, it so happens, non-Jews, lies in the fact that Columbus did live in Italy for a time. Of this there is no doubt for the municipal archives and extant records support the circumstance. Since, however, the date of the birth of the discoverer is not definitely fixed, some historians contending he was nearly sixty years of age when he landed at what is now San Salvador in the Bahama Islands, while others state he was only about forty years old at the time of this event, it is very possible that what is said of Columbus' early life can be proved eventually by the Spanish writers.



Columbus Finally Refused the Funds Necessary for His Voyage of Discovery, Sees His Lifelong Dream Shattered.

freed itself of the control of the Moors, and, secondly, after this "liberation" had been accomplished, during the years when he sought to gain the ear of the great and powerful only to be crushingly repulsed in the end. Our illustration shows Columbus finally refused the funds necessary for his voyage of discovery to the East Indies by the

men and women of the day depicted, the Spain of the end of the eighties of the fifteenth century. But we return to the theory advanced with confidence by certain historical scholars. To them Columbus was not an Italian and a Catholic, but a Spaniard and a Jew. At once we behold a sharp conflict be-

we behold a sharp conflict be-

we behold a sharp conflict be-

those who contend for the hitherto accepted view would have it. His travels to and residence in Portugal and Spain stand without cavil and of the discovery itself we have the highest, irrefragable proof.

Now, it is very interesting to find Columbus thus attempted to be accounted for as a Spaniard, but it is even more interesting to find that these writers make him out a Jew. We must say at the outset of this part of our discussion that the entire Spanish-Jewish origin of Columbus is not only *not* proved, but that considerable spade-work must be performed before it can withstand the attacks of opposing scholars. So, none of our readers should be led to the hasty generalization that herein we state that Columbus was a Jew. We state the contrary in fact and simply would point out that by an existing theory Columbus is held to have been a Jew, but that this theory is now only a theory and needs strongest confirmatory proof to make us and the world at large recognize the discoverer of America to have belonged to the House of Israel.

By this theory Columbus, the Spanish form of whose name is Colon, was the son of a Jewish mother, Susannah Fontenerossa. In Pontevedra, the town in Galicia, the northwestern province of Spain, where, according to this theory, he was born, there was a Jewish family of the name of Fontenerossa. It may well be that his mother was a member of this family, in which event her Jewish identity may be regarded as established. In Pontevedra, too, there were Jews named Colon, the Spanish form of Columbus. Thus it may be possible to regard Columbus as having had a Jewish father.

This, in brief, is the theory of the Jewish origin of Columbus. Not very strong or cogent, as yet, it will be interesting if new evidence to confirm it shall be discovered. Were the discoverer of the Western hemisphere proved to have been a Jew, the title of the Jews to participate in the unfolding development of the American continent, and especially in the growth of the United States, will be more clearly demonstrated.

As the situation stands, we make no claim to Columbus as a Jew. As we have heretofore shown, the Jews were sufficiently and actively interested in his voyage of discovery to entitle them to a considerable part of the credit for this.

No matter how strong and inflexible Columbus was in his purpose, his plans and desires would have been frustrated if these Spanish Jews of undoubted identity as such had not come to his aid. His purpose was one thing; to enable this to be translated into reality was another. The illustration shows what the leaders of Spain thought of this purpose and how they dealt with it. Columbus was so strong in his intensity of accomplishment that he required the support of strong and far-seeing men like himself, and curiously enough they were Jews, to realize his purpose. This is his glory and this redounds to the undying credit of the Jews of Spain and America and throughout the world.

To live in the sight of God is morally what heaven will be, the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like Him to hear. Write nothing you would not like Him to read. Read no book of which you would not like God to say, Show it Me. Go no place where you would not like God to find you. Never spend your time in such a way that you would not like God to say, What art thou doing?

## Man Made Differences and God Made Resemblances

By RABBI DAVID PHILIPSON  
Cincinnati, Ohio

Whatever may be the attitude of modern man towards the opening chapters of the Bible as the result of critical study and investigation, the fact will always remain that the writer of that chapter, whoever he may have been and whenever he may have lived, was possessed of the beliefs that man was created in the image of God, and that the whole human race was descended from a primal pair. This belief necessitated the corollary of the equality of all men as the spiritual children of that one God and the bodily descendants of that one pair. "Wherefore," asked one of the Jewish sages of Talmudic days, "are all men descended from one ancestral couple? In order that," so runs the answer, no one might be able to say in the future, "My ancestor was nobler than yours, my father's blood is bluer than yours." Try as we will, we can find no better warrant of democracy than this keen observation of that ancient sage. And another wise man in Israel elaborated that same thought in the assertion that when God determined to create man from the dust of the earth He selected the soil from which his head was fashioned from the land of Palestine, the material for the trunk from the land of Egypt, for the limbs from the ground of Babylon, and so on, for this was to be the father of all nations. Whatever may be our theory as to the origin of man, be we upholders of the orthodox theory of creation by fiat or of the scientific theory of evolution, we can not but be impressed by the implication of this quaint conceit of that ancient commentator. Palestine, Babylon, Egypt and other lands within his ken were taught by him to have contributed towards the creation of the father of all men in order to stress the fine conception that all peoples of the earth are united through their common ancestor who was thus imagined to be part and parcel of all nations — Palestinian, Babylonian, Egyptian, and all others. Hence these people were kin through their common share in the first father. Indeed, a most striking teaching of the Fatherhood of the One God and the brotherhood of man.

Fine as is this thought of the underlying unity of mankind and glorious as it would have been had humanity developed along this line, the truth of the matter is that in actuality, diversity and not unity became the leading motive in the outworking of human effort upon this planet. Far from accentuating their likenesses, men developed their differences and antipathies to the nth degree. Whatever may have been the origin of the various nations in the world, national differences have been most prominently to the fore within historical time. The great nations with one another were for the most part warlike. One great power succeeded another upon the scene as the ruling nation; monarchical ambi-

tions, territorial expansions, exploitations of the weaker peoples, national chauvinisms, such are the outstanding facts in the history of the ancient world. Egypt, Assyria, Babylonia, Greece, Rome, one after the other rose, expanded, triumphed, decayed, fell. War war, war, contention, contention, contention, such is the never-ceasing, monotonous tale. True, inspired seers arising among a small people in Western Asia had a glorious vision of all nations flocking together to the mount of the Lord, beating their swords into plowshares and their spears into pruning hooks, thus making an end of war; true, a great Latin poet sang of a golden age to come, when war would be no more; true, peace on earth, good will to man, was the refrain which sounded through the world upon the birth of Jesus of Nazareth, according to Christian tradition, but these were only isolated voices, sounding amid the clash of national warrings and racial antagonisms. This heritage of division and antipathy descending from the ancient nations continued to be honored in the observance in the so-called Christian centuries. The same old, weary story was continued. Despite occasional brave professions from the lips, nations knew one another only as material for ambition to feed upon and for power to aggrandize itself.

This sad story was written, however, not only in national, but also in religious records. Possibly little else could be looked for from the national viewpoint; nations did and do seem to have natural differences, owing to

many circumstances. Evolution from heterogeneity to homogeneity may have been the necessary course here, as in all development. But that the antagonism of religion and creed should have been, if possible, even more pronounced than the natural national differences is the anomaly of history. Of course, this is understandable in ancient days, when national and religious lines were almost co-extensive, when each nation had its own particular deity or deities under whose special protection that nation was believed to stand. National conditions were simply transferred to religious conceptions. Still, when under the dispensation of Buddhism in the far East and Christianity in the West, both of which claimed to be universal religions, wiping out national lines and superseding the national religions of an earlier day, the same bitter antagonism continued, the wonder of the situation cannot but puzzle us. Here were nations calling themselves Christian, professing the same faith, yet continuing the same old, terrible course, filling the world with the din of war and the noise of contention. Europe became a constant battle ground. And when the division arose in the Christian Church, what clashings, what combats! Religious wars became the order of the day. Religious wars! What a contradiction in terms, what a paradox! Protestant nation in arms against Catholic nations; creedal differences superimposed upon national distinctions. It was the same old, weary grind. In ancient days, national religions: in medieval times, state churches. Catholic antagonizing Protestant, Protestant execrating Catholic, both persecuting Jew. What a world! What now of the God-made resemblances which prophet and sage had spoken of? What now of the vision of brother-

hood and humanity which had floated before the inspired souls of mankind's loftiest? Romanist, Greek, Catholic, Gallican, Lutheran, Presbyterian, Methodist, Episcopalian, Baptist, Jew and all the other divisive religious labels that might be cited, and the specific sects within each of these communions, truly it appears that religion, instead of being the binding influence that its name indicates, had become even a more fruitful cause of discord and dissension than the national barriers of the ancient world. Medieval Christian Europe was but a replica of what had been in pre-Christian ages and lands. The universalistic teachings of the reigning religion in the Western world found no verification in the actual relations of religions and peoples.

The Middle Ages came to a close. A new era dawned at the close of the eighteenth century. The American and the French revolutions sounded a new tocsin, proclaiming the message of liberty throughout the lands and to all the inhabitants thereof. New ideals of freedom were preached and promulgated. The hatreds which had been so long in the saddle seemed to many to be passing. A new song was being sung, a new song of hope, a chant of brotherhood. In the great republic of the West many men of many nationalities and faiths were establishing a new experiment in government, a real democracy resting upon the cardinal principles of free speech, free schools, a free press, and freedom of conscience and of worship. No state church, no creedal privileges! Even in royalty and nobility-ridden Europe the new spirit was making itself felt. The iniquities of medieval bigotries and intolerances were being gradually cast into the discard. The leaven continued working until at the close of the mid-



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century the new wine burst the old bottles in the revolutionary year 1848. Ancient barriers fell, freedom celebrated victories. In 1851 a universal exposition, the first of its kind in all history, was held in London, as sign and symbol of a new internationalism which was displacing the world-old nationalistic separatism. But it was still only a beautiful dream. Isaiah's vision of the nations walking together to the house of the Lord remained still a vision, as appeared shortly. There was no real internationalism, no real religious universalism. It was only a beginning, and a faint beginning at that—a beginning to be soon crushed by a recrudescence of nationalistic ambitions in the latter half of the nineteenth century, the like of which the world had never seen. Prussianism was in the making; the ancient Babylonian was reincarnated; Bismarck's blood and iron theory was as ruthless in its application, if not more so, than any program of Babylonian or Assyrian monarch. Nation continued to lift up sword against na-

ordeal of battle was invoked. The most capable and best-prepared champion of the old order that the world had ever known was in the lists against the protagonists of the new order. The fortunes of humanity hung in the balance for four terrible years. The old order has been weighed and found wanting. The nightmare has passed. The watchman in the ancient vision declared, the night cometh and also the morning, the night has come and gone; the morning is here. Thank God, men, my brothers, women, my sisters, thank God! A new world is in the making, a new heaven and a new earth are in prospect. This is the world's great era from which shall date a new humanity and a new brotherhood.

If ever there was a time when the God-made resemblances have been accentuated and the man-made difference has been minimized it has been during these critical years. Many remarkable stories have come to us of fraternization both in the field of war and here at home during the amazing quadrennium which has wrought such vast changes.

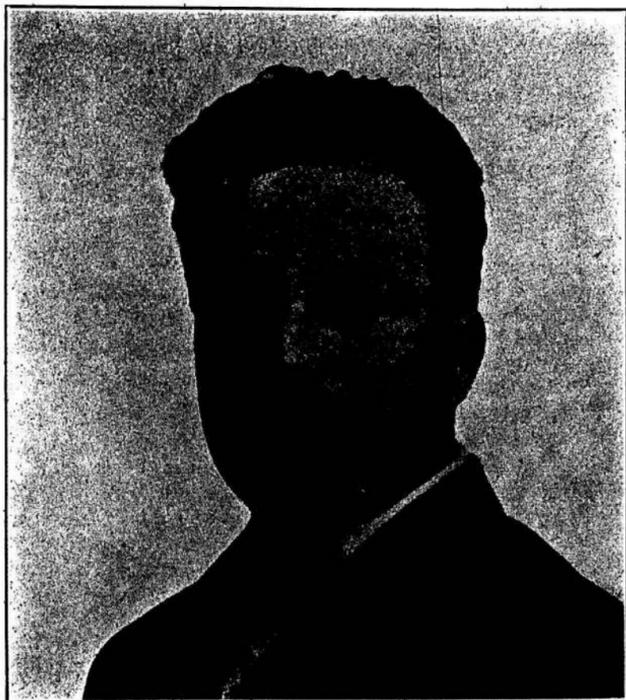
If the great war has taught anything, it has brought home to all thinking men and women the basic

in foreign lands, although possibly not to so acute a degree. Amazing tales of the fraternization of men of all sorts and conditions have come to us from every camp and every battlefield. The rabbi who, because no priest was at hand, held a crucifix before the gaze of a dying Catholic soldier, and the Methodist minister who, in the absence of a Jewish chaplain, recited for a dying Jewish soldier the confession of God's unity, in accordance with Jewish custom, rose to great heights and gave supreme examples of the spirit of true religion.

These things the war made possible. Can we, may we agree to the inference that murderous war is the prerequisite for such real democracy and brotherhood? Can we, may we admit that only in the fierce glare of battle fires men look into one another's souls and find one another's spiritual images mutually reflected? Such an admission would indeed mean the futility of all our so-called civilization and the bankruptcy of all religion as a meeting and not a dividing influence. Surely never has a greater opportunity than the present come to all of us who are preachers and religious educators of whatever faith we may be, to accentuate our God-made resemblances and to minimize our man-made differences.

The war has led the way. Our young men are coming back to us with new outlooks and new interpretations. They have learned the essentials. They have discovered that a man's a man for all that whatever be the religious, racial or national label that has been manufactured for him by past generations. We still continue to use the labels for purposes of designation, but we may no longer permit them to be all important. From our pulpits and in our religious schools we must continue—aye, we must even better the lessons our young men have learned in these tremendous days. This and this alone is true democracy. Thus and thus alone will religious education be a great democratizing influence. Never have we churchmen of all creeds had a responsibility even remotely approximating this. Will we prove equal to it? That is the fateful question by which our world will judge the spiritual values of organized religion and religious education.

If ever religious education had its opportunity as a democratizing influence, it has it today. You, my Christian friends, are constantly preaching the universalism of Christianity; we Jews are doing the same for our Judaism. In that universalism we can be, we must be at one. True, we have our differences. But we can work together none the less. Unity, not uniformity, should be our motto. Internationalism, for example, should not mean a dead level of uniformity, Frenchmen, Englishmen, Italians, even Germans, when duly chastened and repentant, shall continue the best in their national genius. In following that national bent, however, it should only be to do the work that must be done in the best way according to their best powers; working together with all others and not at cross-purposes. That, I take it, is the fundamental principle of the League of Nations. The nations will and must continue, but national differences must be composed in the interest of international welfare. The great task of the real and true leaders of humanity is to accustom people throughout the world to the new idea of international comity which is to take the place of the old and evil idea of national chauvinism and national advantage, no matter at what cost. A new state of mind must be created, that which some one has so well called the international mind. Humanity has been trained during all historical time along national lines. Men's minds have run in national grooves only. All that must be changed. It will take time, but it



Dr. DAVID PHILIPSON

tion. National hatreds were kept alive. Religious persecutions continued to blacken the record; Armenians were butchered under Turkish domination; Jews were tortured, pillaged and slain in Russia and Rumania. We see now how our world was rushing to the awful denouement, though many were resting in a fool's paradise. The age-old hatreds of differences were only smoldering. Many of us preached brave words of brotherhood and amity. There were many signs of apparent breadth of sentiment. Exchange of professors was the order of the day; there were international meetings and conventions of all sorts. But the time was not yet ripe for the realization of the prophet's golden dream and the poet's soaring vision of a parliament of man, a federation of the world. The enemy of mankind was completing his diabolical plans in secrecy and cunning. The fierce protagonist of nationalism and renewed paganism was biding the day when he would come forth to crush a world with his mailed fist. The awful moment came. The superhuman conflict was on. Hatred was making the supreme effort. The

truth that the differences of nationality, creed, social status and the like are of little moment in the supreme hours which try men's souls. Soldiers of all creeds, nationalities and social conditions fought, bled and died side by side in a great common cause. The differences which in earlier days divided them were forgotten. They recognized in their mates the essential likeness to themselves. American, Englishman, Frenchman, Italian, merged their national distinctions in their common manhood; Protestant, Catholic, Jew forgot their theological differences, which are largely man-made, in their fundamental resemblances, which are God-made. In the white heat of war's consuming fires the dross of baser human passions was burned away and the pure gold of the divine likeness, which links all together as children of the One Father, issued forth from the crucible.

We often speak of America as the melting pot of the nations. True though it be that in our country men of all nationalities have combined to form a new and free nation, still the process has but begun. The age-old differences which divided men in the European and Asiatic lands, whence they came to these shores, have continued in large part. Racial and religious acrimonies come to the fore constantly. The same separatist influences have been apparent here as



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will be done. And when men everywhere, though living under national dispensations, will really think internationally, brotherhood will be an accomplished fact and war will be impossible. The state of mind must be created—yes, that is it, that is it. Mankind is ready to begin the training; woe to them in high places who would interpose obstacles and stand in the way of this most blessed consummation.

How tremendously we religious educators can help along this all-necessary and all-important task, the greatest that any men and women in the world's history have ever been privileged to participate in! Paralleling the idea of the League of Nations there has been suggested the formation of a League of Religions. I can not go into that now in detail. Some such outcome there may be some time. But I wish to carry into our special province the thought that I set forth above. If the cultivation of the international mind is so supremely necessary and desirable, is not the same thing equally true of what we might term the inter-religious mind? What do I mean by that? Just this. That we shall think in terms, not only of our specialism or doxy, but shall accustom ourselves and those who come into the sphere of our influence to think of men and women of all other religions as children of the One Father; that Protestant preachers shall expound now and then that differ though Protestants may with Catholics and Jews, yet Catholics and Jews are their brethren and have not done fine things; it might not even be amiss to illustrate some of the splendid achievements which men of other creeds have done—and so, respectively, might Jews and Catholics do. I can think of no finer method of cultivating the inter-religious mind than by an occasional lesson like this in religious schools. What finer work for religious education in democracy could be imagined than for a Jewish teacher to dwell on the superb service of a Protestant like Florence Nightingale or Wilberforce, or a Catholic like Francis d'Assisi or Father Damien, in order to impress upon his pupils that goodness and righteousness are not confined to Judaism; and so, vice versa, what untold good could not the Protestant or the Catholic religious educator do if he would tell his pupils about the services in the cause of humanity of Jews like Moses Montefiore and Maurice de Hirsch? If young people would thus be made to understand that service in the cause of the right and good is not coterminous with creed, but is human, if they would be impressed with the good in all religions, prejudice, hatred, ill will would largely disappear. Ignorance is the fruitful cause of these evils. If the light of knowledge would be made to flood the dark spots of the mind many an ill from which we are suffering in interhuman relations would disappear. Ours it is at this crisis of the world's history to cultivate the inter-religious mind. It can be done. It must be done. As said Nathan the Wise, the leading character in the great drama whose theme is religious brotherhood, would that Christian and Jews would recognize in each other their common manhood and not their divisive creedal differences. Lessing wrote these words 150 years ago. They contain a most salient truth. Can we in our work of religious education not make provision to bring this truth home? I know of no finer service than can be rendered in the cause of universal democracy and brotherhood than this. Shall we not, then, lay stress on these things that spell our common humanity? Shall we not aim to emphasize our God-made resemblances, and minimize our man-made differences? The international mind, yes; but the inter-religious mind, too; that is yours and mine to cultivate. Shall we do it?

## Lincoln As Viewed by Jewish Leaders

Interesting Estimates of the Great Emancipator  
from the Pen of Rabbis and Laymen

Specially Compiled for the Hebrew Standard Magazine

By ISAAC MARKENS

Dr. Solomon Schechter said no religious hero ever entered upon his mission to conquer the world for an idea or creed with more reverence and a deeper feeling of the need of divine assistance than did Lincoln when he was about to leave his home and his old associates and associations, good and evil, for his new home and his new life in Washington. "I now leave," he said in his farewell address to his fellow citizens at Springfield, Ill., not knowing when or whether I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I cannot fail." This sounds like a prayer; but the concluding lines of his inaugural, given in Washington on the 4th of March, 1861, rise to the sublimity of a mystical hymn.

The greatest human, and at the same time religious, document, however, left us by Lincoln, for which history hardly affords any model, except, perhaps, that of the Scriptures, is, as is well known, his second inaugural: "The Almighty has His own purpose. Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh. If we shall suppose that American slavery is one of those offenses which in the providence of God must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from the divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3,000 years ago, so still it must be said: 'The judgments of the Lord are true and righteous altogether.'"

When reading these lines one can hardly believe that they formed a part of a message addressed in the nineteenth century to an assembly composed largely of men of affairs and representatives of a special political party, surrounded by all the pomp and paraphernalia of one of the greatest legislative bodies the world had ever seen. One rather imagines himself transported into a camp of contrite sinners determined to leave the world and its vanities behind them, possessed of no other thought but that of reconciliation with their God, and addressed by their leader when about to set out on a course of penance.

Nothing is more congenial to the student of Jewish literature than these ingredients in Lincoln's mental make-up which found their expression in his stories, his repartees, his wit and sarcasm, in all of which he was such a consummate master. In this literature the *maashal* (comparison) or *maaseh* (story) are the most prominent. They were mostly used by way of illustration. The use of the *maashal* (or comparison) in particular, is illustrated by the rabbi by another *maashal*, comparing it to the handle of a thing, enabling people to take hold of a thing or subject. Occasionally it forms the introduc-

tion to the most solemn discourse. Thus it is recorded of a famous rabbi that before he commenced his lectures on points of law before his disciples, he would first tell them something humorous to make them laugh, and then, resuming his natural self, commenced in solemn frame of mind his discourse. I need hardly remind you here of the well-known tradition in connection with the President's first reading of the Emancipation Proclamation to his Cabinet. They met in his office at the White House, and then took their seats in the usual order. Lincoln then took Artemus Ward's book and read from it the chapter "High-Handed Outrage at Utica," which he thought very funny, and enjoyed the reading of it greatly, while the members of the Cabinet, except Stanton, laughed with him. Then he fell into a grave tone and began the discussion preceding the perusal of this great historical and momentous document.

To give another specimen: When the rabbi wanted to impress his audience with the evil consequences of intemperance, he would say, "Story: Once upon a time there was a pious man whose father was addicted to strong drink, which brought great shame upon him. On one occasion, the pious man walked in the street in a pouring rain, when he perceived a drunken man lying in the gutter and exposed to the abuse of the street urchins, who had their sport with him. He thereupon thought in his heart, 'I will induce father to come here to show him the humiliation he brings upon himself by his dissipation.' The father came, but the first thing he did was to ask the drunken man for the address of the inn where such good wine was sold." This reminds one strongly of Lincoln's well-known answer to the charge brought against one of his most successful generals that he sometimes drank too much, which made him unfit for the command. Lincoln thereupon said that he should like to know the brand of whiskey consumed by him so that he "might distribute it among some of the other generals." Lincoln's pleading with his friends and foes that there is no hope for America to live outside of the Constitution if they cannot any longer live in it (I am unable to locate the passage or to give the exact words) reminded me also when I read it of the following Jewish parable: "Once upon a time, a fox was walking by the banks of a river, and he saw the fish swimming from place to place. 'Why this unrest?' asked the fox. The fish answered, 'Because of the nets spread out for us by the sons of men.' Thereupon, the fox said, 'Would you not prefer to move to the land and I and you will live together, as my ancestors and yours did before us?' The fish answered, 'Art thou the one who is spoken of as the sage among the animals? Thou art a fool. If, in our element of life we cannot always escape danger, the less so in the element that means death for us.'"

No religious hero ever entered upon his mission to conquer the world for an idea or creed with more reverence and a deeper feeling of the need of divine assistance than did Lincoln when he left Springfield for his new home and his new life in Washington. His address on that occasion sounds like a prayer.

A certain Jewish saint who had the misfortune to survive the death of his greatest disciple is recorded to have exclaimed: "O Lord, thou shouldst be grateful to me that I have trained, for you so noble a soul." This is somewhat too bold, but we may well be grateful to God for having given us such a great soul as Lincoln "who, under God, gave this nation a new birth of freedom," and to our dear country which by its institutions and its people rendered possible the greatness for which Abraham Lincoln shall stand forever.

Lincoln's ruling passion was patriotism, says H. G. Enelow. If ever life was a triumph his was. If ever career was a blessing to millions, his was. If ever death was a victory, a self-sacrifice, a transfiguration, it was Abraham Lincoln's. The chief inspiration the world is destined to derive from his life will emanate from the contemplation of his personality, rather than from any one thing he attained—from the marvel of his character, from the rare combination of qualities which singled him out as one of the greatest men in the annals of the world.

A soul so gentle and so strong, so tender and so determined, Dr. Solis Cohen, so full of love for man, and of hatred for wrong, a soul that reached out so yearningly into the world of good influences could not fail to be affected profoundly by the lives and teachings of the Hebrew judges and prophets, so near akin to it in spirit. If asked for the essence of his religion, he would probably like the founder of Christianity have responded with two quotations from the Law of Moses: "Love God with all thy heart, and thy neighbor as thyself." Like Amos and like Isaiah, he rebuked the proud oppressor who would sell the poor for silver; or who, with unclean, blood-stained hands, would bring as an offering into the Temple the fruits of violence and injustice. And like Gideon he asked for a sign. As Jews we find him spiritually akin in his faith in God, in acknowledgment of the Divine rule; in his passion for truth and justice—the establishment upon earth of the Kingdom of Heaven. As men, also, let us emulate his god-like laughter that defeats misfortune by ridiculing it and disarms hatred by transforming it. And as Americans, as Jews, as men, let us meet the problems of the day in the same spirit of justice and charity wherein Lincoln met the problems of his day. Slavery still exists in our land, though in a subtler form than that which took in the brick-kilns of Pithom and Ramses, or the cotton-fields and rice swamps of Mississippi and Carolina. "That which is hateful to thee, do not do to any other," said Hillel, and Lincoln, applying the same thought to the conditions of his time and country, spoke words that I would have linger in your memory as the essence of our communion with his spirit: "They that deny freedom to others deserve it not for themselves, and under the rule of a just God, cannot long retain it."

Leon Harrison says Lincoln taught men how to be enriched by poverty, how to be strengthened by struggles, how privileged one could be in having no privileges. If he was poor in coin, he was rich in God's good air, in the vast spaces of the uncrowded West. We cannot imagine Lincoln sanctioning the exclusion of immigrants by means of such tests as exclude poverty and illiteracy, both of which would have kept out his own parents. He favored a fighting chance for every one. He believed in the equality of the Declaration. If black slavery was so utterly hateful to him, what do you think he would

have thought of white slavery; of those bound to the wheel of labor all their days without the fair opportunity of working for themselves? What would he have thought of child labor?

G. Tabenhaus says Lincoln gave us all he had, his energy, his thought, his wisdom, his heart. He made the history of this country the stupendous realization of the lofty ideals of its inspired founders, the history of a free people on a blessed soil and under a propitious sky, at peace among themselves and at peace with the world, enjoying the prosperity of a great present and the hope of a still great future. Shining like a bright orb in the firmament of national thought and consciousness, Lincoln should be allowed all the sway and influence that tend to make us better and sincerer Americans.

Lincoln is one of the greatest ethical and religious assets of the American people, declared the late J. Leonard Levy. Weighed by human creeds, he may be found wanting, but tested by the qualities near to God, he was one of His chosen. Rejected by sectarian dogmatists, he was, nevertheless, acceptable to the Father of all. His religion was the expression of the coming faith. He anticipated the rational faith of the twentieth century of the present era, which is a renewal of the faith of the master minds of Holy Scripture. His religion was a high expression of those fundamental virtues, those basic qualities that mark the highest manhood. It was expressed by honesty, sincerity, patriotism, malice toward none and charity for all. It was a universal creed, the noble expression of his universal goodness.

Lincoln's Gettysburg address is by Rudolph I. Coffee compared to the Ten Commandments, to which, he says, it stands second to none. Lincoln at Gettysburg preached a sermon, the lesson of which is very clearly understood today. It looks like nineteenth century readings of the Pentateuch.

Said Henry M. Speaker: There is a saying in the Talmud to the effect that when the Holy One, blessed be He, foresaw that the righteous ones are rare, He distributed them sparsely in each succeeding generation. Divine Providence, however, did not intend these saints of our rabbis to enjoy unmitigated calm or unalloyed self-complacency. It is the duty and the goal of the righteous to strive ceaselessly for the realization of social justice. For each generation must contend with its own peculiar evils. And the more insidious the disease the more malign the cancerous growth, eating away the vitals of the body politic, the surer must be the skill, the steadier the courage, the deeper the wisdom of the righteous surgeon, who attempts to cure and bind up the wounds of a bleeding people. That Abraham Lincoln was one of these righteous surgeons, mighty in purpose, patient in toil, and meekest of men at the supreme moment of a nation's supreme triumph over a nation's long-standing, hideous, heaven-defying wrong—none will dispute. "Every living soil may join the supreme privilege of prising the Lord," says the Psalmist; it is only in the valley that we scatter. In the heights we meet again. So the heights reached by the Jewish ideals of life and conduct touch the heights of Lincoln's ideals—who realized for the entire nation through his love of humanity and abiding faith in the right. As to the inner life of Lincoln, let us not too rashly intrude into the sanctuary of a great man's sanctuary, of a great man's individuality. In the words of the poet we may well say, "O Lincoln, thy soul was like a star and dwelt apart." The heart of Lincoln was as large as humanity. But a solemn and sacred sorrow took its abode in that mighty heart, wherein no hu-

man being ever penetrated to learn its secret. In the very din and dust of the world his soul was like a "star and dwelt apart." For his was the holiness of the mighty men, whose souls ever brood on great things.

The late M. J. Gries considered that Lincoln, as a man, measured more than kings. The little log cabin wherein he was born in Kentucky, he said, proclaims a message to mankind more powerful than do the palaces of Europe; it is symbolic not of glory nor yet of splendor, eloquent not of pomp nor of power, but it proclaims the message of life and growth, and not of death and decay. It speaks the message of hope to all the millions of the world. The life story of Lincoln renews our faith in democracy. It gives us new trust in the people, in the government of the people. His character is an inspiration to us all.

It is pointed out by Nachman Heller that there are phases in the activities and accomplishments of both Lincoln and Washington resembling more or less those of the dignified Hebrew prophets of yore and eminent Jewish kings of old. Moses promulgated the abolition of slavery. Zedekiah put it into practice, and Lincoln moulded his presidential path after these lofty fashions. At these junctures one cannot help but marvel at the prophetic sagacity of the rabbis of the Talmudic epoch, who arranged and allotted the Pentateuchal chapter (Exodus xxi) dealing with Moses' anti-slavery inculcation and the prophetic paragraphs (Jeremiah xxxiv, 3-9-10) relating to Zedekiah's execution of the former's command for synagogal public lessons on the Sabbath following Abraham Lincoln's birthday. Lincoln's first name, Abraham, is of the Jewish Patriarch, and, like the latter, he pursued justice and virtue, delivered the oppressed, exercised righteousness and rescued the temporaneous Lots from their deplorable lots.

To Rabbi Jonah B. Wise Lincoln's character appeals as suggestive of the Old Testament. His unconventional appearance and seeming crudeness, his honesty of expression and purpose, combined with patient shrewdness, his homely wit masking and suggesting powerful reasoning, savor of the potent wisdom and self-reliant candor of Holy Writ. He seems to him to interpret life much as the Scripture does, and it is easy to understand that his mind was attracted to and formed by the reading of the Bible. Like no man in American life before or since, the martyr President typifies for him an interpretation of our fundamental religious thought. It is not coincidence, he asserts, that the Bible should produce language and habit of thought that was to mould the speech and thinking of the white man, for it is cast in the cast, in the form and wrought of the substance of man's needs. No weakness of adulation suggests Lincoln as an Old Testament type, for he portrays in his life the lessons of the everlasting wisdom. A man of clumsy frame, in appearance strange and uncouth, his language and his phrase often jarring on the sensibilities of his contemporaries, he stalked a strange figure among men. Yet they turned to him for help, and by the grace of a noble spirit, a soul that animated his clumsy body he produced for them lofty wisdom, inspiring words and powerful example, that subdued the scoffer and enthralled the loyal.

Emil G. Hirsch says Lincoln's Mecca today is the magnet of all Islam. The Bethlehem of Lincoln lies forever in history bathed in the flash of light of his own glory, and so does his Galilee forever find a place in the records of time. Lincoln's life proves that he is most fortunate who enters life having the least of what the world values most. His poverty, which seemed weight to crush him,

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became wings to lift him up. Poverty was the smithy in which his character was moulded. He was a man on whose lips was the law of truth. The greater the time that separates us from his time the greater is our capacity to value that rare life at its true worth. He stands like a mountain in history. The further we draw away from him the more we recognize his might and majesty.

A well-known rabbi of England, B. Salomon, explains Lincoln's pre-eminence over so many noble men whose work has been a blessing to mankind, as due to his breaking the fetters of slavery; like Moses he understood the Pharaohs of oppression and intolerance. He preferred the just to the expedient, and, saddest of all, lived to see, but not to enter, the promised land. Like as the Israelites of old, so were "God's images in ebony" treated in the plantations and workshops of their masters. The Southern Pharaohs hearkened not until the roar of cannon and the tramp of hundreds of thousands woke them from their foolish and evil dreams of eternal and universal slavery. Abraham Lincoln taught them that the Declaration of Independence was no longer a mockery—Lincoln, heroic, self-taught backwoodsman, who sealed his life's work with his life's blood, and whose history is a declaration that, come what may, "government of the people, by the people and for the people shall not perish from the earth."

There is a great similarity between Moses and Lincoln, says Meyer Elkin, in that while the people in their sufferings were entirely dependent of being helped out of their difficulties, the leaders themselves had full trust in the power of God to save. As long as history shall live and men will care for truth and liberty, the names of Lincoln and Moses shall stand out in bold relief on the pages of the world's history as chosen instruments for the benefit of mankind.

The human element in what we most admire in Lincoln is the view taken by Max Heller. He had had a precursor in "Poor Richard," the embodiment of American common sense, the man who typified the mother wit and horse sense of the common people. He was in himself that spirit of fair play, of that kindness of temper, which equally form the core of a healthy democracy. It is because he had served so long an apprenticeship with the poorest of the poor, because he had slowly risen from the ranks that he possessed so profound and varied knowledge of human nature; the tireless perseverance and toiling thoroughness he had acquired in his struggle trained him to become the master-mind in a cabinet of brilliant statesmen, a strategist and tactician of no mean order in his direction of military movements, a shrewd and far-seeing diplomatist in his dealings with political and foreign complications. For many succeeding generations of our history it may be fortunate that this most human of all our history heroes should have been apotheosized by the halo of martyrdom.

Taking as his theme "Lincoln and the Jewish Spirit," Dr. E. A. Fischkin asks: Can we as Jews claim any privilege in having exerted an influence on the formation of American ideals? Can we enjoy the privilege of recognizing in Lincoln's personality traits of our own peculiar to ourselves? His very name constitutes a sacred significance, commemorating the time when Hebrew ideals were moulding the character of the American people, when Hebrew spirit was regulating individual and social life, when the heroic personalities of the Old Testament were sacred names, when the old Puritans have even baptized their children by the names of Hebrew prophets and

patriarchs. Though not blood of our blood, he is a spirit of our spirit; though not a product of our life, he is the essence of our soul; though not part of our substance, he is the result and consummation of our ideals. The time is near, and benighted characters like Lincoln bring us nearer the time when the spirit of our religion shall be liberated and shall again be radiant in its pure light, as will also the understanding of what influence the Jews have exerted upon the destiny of the human race. Lincoln loved America with the passion and devotion of an exalted patriot, but it was the Hebrew ideals embodied in the Constitution that made America dear to him. Jewish was Lincoln's conception of patriotism; as a consequence was his conception of military duty, enforced by love and not by fear, by the voluntary sacrifice of individual right and not by tyranny. His ideal of political equality incorporated also the Jewish ideal of social equality. His love for the stranger was purely Jewish.

What is it that so endears Lincoln to us above any other man who played a part in our nation's history? asks Sigmund Zeisler, and he gives this answer: It is his life's simplicity, his singleness of purpose, his character's directness, his honesty and courage, his tolerance and fairness, his practical faith in the essential rightness of democracy which stamp him as the ideal American. No idealization of Lincoln is needed to make the record of his noble life one of the richest heritages of the nation. Such was his tolerance that no amount of criticism or aspersion, of which he suffered a full measure, exhausted his patience or weakened his reliance in the ultimate triumph of truth, such his self-effacement and deep sense of justice that no offense to his vanity or dignity ever blinded his judgment of the value of a man to the public service. Lincoln was as free from religious or racial prejudice as mortal ever was. His mind was too broad, his reason too strong, his vision too wide for any creed or dogma to claim his adherence. That diversity of religious beliefs should breed hatred was to him a melancholy proof of the infirmity of human judgment. His tolerance was as broad as charity. His humanity embraced all upright men, no matter what their color, creed or nationality.

Lincoln possessed spiritual insight, moral conviction, solid resolution, undying courage and hope and faith unfailing says Bernard Revel, in a discourse on Lincoln and the Jewish spirit. And he puts the question, Are his qualities, the brightest gems in the diadem of the greatest American, not of Jewish origin? If, he says, much of the best that is in the thought and tendencies of progressive life is due to inspiration and if all the great social reformers of history have drawn their inspiration from the Jewish prophets; if the Bible is the made mecum of the Pilgrim fathers from which they received their strength, their hopes and their sustenance, Lincoln, was the realization of the true spirit of Judaism. Israel was the first democracy, its religion the first proclamation of freedom. It was the Jewish prophet who, in all the stirring grandeur of indignant rage, cried out: "Have we not all one father? Has not one God created us all?" These were the principles for which Lincoln lived and died. And when the day will come and the American nation following its great prophet, Lincoln, will become a model of justice and through justice a pattern of peace to the world; when the American nation led by the spirit of its great savior and preserver, will add its share to the realization of the day which the Jewish prophet's inward vision foresaw thousands of years ago; when there will be universal peace growing out of universal jus-

tice, and the American nation will show itself worthy of this, then Lincoln's birthday will be the greatest holiday of a happy progressive humanity and will represent a milestone in a new era of mankind's history. True of himself are his words on Washington: "His is the mightiest name on earth, long since mightiest in the name of civil liberty, still mightiest in moral reformation. On that name an eulogy cannot be. To add brightest to the sun or glory to his name is alike impossible. In solemn awe pronounce the name and in its naked splendor leave it shining on."

Lincoln, declared Stephen S. Wise, fulfilled the ideal laid down in the holy writ for the government of those who are to choose judges and rulers of the people: "Moreover, thou shalt choose out of all the people men of strength, such as fear God; men of truth, hating their own again. Fearless before man, Lincoln feared God. Lip pity was not of the substance of his religion, nor was he given to many professions of faith, but he walked in the fear of God. If our democracy become polluted by the taint of caste it will produce no Lincolns. Lincoln has conferred a new dignity upon labor, but the new

dignity of labor must include larger dignity and fuller life for the toiler. If we are to do Lincoln's work we must enfranchise all men, and first of all ourselves, into that glorious liberty of the sons of God, which has been appointed to us, that we, the citizens of the American democracy, may be the emancipators of millions for all time. Would we find Lincoln today we must not seek him in the guise of a rail splitter nor as a wielder of the axe of the backwoodsman, but as a mighty smiter of wrong in high places and low.

Referring to the question whether Lincoln was a religious man,

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Max S. Merritt says, if you mean by religion, being patient, possessing forbearance, having a lovable and noble character and spending his entire time in doing good for and to his fellow men, then Lincoln was a religious man. He absolutely refused to conform to any creed, to any line of theology. If religion meant anything in this world or another; if Moses was a religious man; if the Man of Sorrows was religious, if Mahomet was religious, then Lincoln was religious, for the teachings of all these glorious and good characters might be summed up in these words: "Thou must love the Lord, thy God, with all thy heart, and thy neighbor as thyself." This was the keynote of Lincoln's religion to the end of his life, and he has at last come to his own, for now his memory is cherished in the hearts of the entire people.

Lincoln's mission is considered by Ferdinand Levy scarcely less important than that of any other man during the past nineteen centuries of record time; and more when we think of the birth, the cradle, the boyhood, the manhood, the poverty, privations, toils and struggles of Lincoln until his last gasp, and all the triumphs of his life and its rich legacy to us, we feel the glories of our life and time, and wherever civilization throbs and pulsates, wherever virtue and sincerity are cherished and respected, wherever a struggling soul is fighting its way up through the darkness and into the light, the resplendent name of Lincoln is known and honored. His grand aggregation of honor will gild the traditions of deathless centuries. The lips of memory shall kiss it with a crown of spotless roses that shall shed their fragrance of unfading love around the name of Lincoln.

Viewing Lincoln as a master spirit of the ages, ordained by Providence for his mission, Harry Weiss says his faith was simply summed up, in a sentence from the Old Testament,—Deut. 6-5: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all they might," etc. He talked to reason and not to passion. He combined patience with courage, mercy with firmness, a timely silence with an opportune expressiveness. Schooled in hardship, he gained strength; and who can tell what seemed to be a needless exaction upon the energy and a useless poverty was a divine provision for the building of a character that proved to be the savior of a nation at its most critical period.

Joseph Krauskopf knows of no better instance of prayer answered than the success that attended the supplications that were offered up for Lincoln when he entered upon his perilous office following his own prayers when he left Springfield for Washington. Every move in Lincoln's career seems to speak of providential call and guidance, and no man, he adds, was ever more the chosen of God than was Lincoln. When the call came to him as it had come to Moses, when the voice of God, through the voice of the people called him to Washington, he, like Moses, had not the heart to rush upon a work, which the greatest had feared to touch, fearing lest by unfitness he overthrew all future chance, all further hope. It was a work for a giant and for just such a giant, as Lincoln was. If men have been called saints, because of the holiness of their lives, then is our own Lincoln entitled to saintship.

S. R. Cohen, in an appreciation of Lincoln, finds the secret of his success, not political destiny, but a true humility, which kept him free from every selfish ambition and

private jealousy. As Moses had led Israel through all their trials and dangers, so Lincoln led the nation through the dark period of a dreadful war; watched over it in its dangers, mourned with it in its sorrows, comforted it in its distress and led it triumphantly to the Jordan of peace where he was forbidden to enjoy the fruits he had so justly earned. He suffered the fate of a martyr in the zenith of his fame, and when a grateful people had bestowed on him signal marks of their gratitude for the great work he had performed and of which he was the master-builder.

The moral to be derived from Lincoln's life is two-fold says C. A. Rubenstein. First, we see how dearly our country is to be loved. It is the only country for the average man. Secondly, we see the noble fruits of industry and perseverance. Lincoln had great principles, heartfelt convictions, a burning desire for free institutions. Through his indomitable energy he became the very type and symbol of American manhood.

**KNOWING ONE ANOTHER.**

By HON. JOHN W. ABERCROMBIE, Solicitor United States Department of Labor.

I was born after the Civil War in this country, and I was a child during the period of reconstruction that followed the war. Naturally I imbibed much of the prejudice of that period. In fact, while I am ashamed to confess it now, I was quite a youth, a big boy, before I really learned that "Damn Yankee" was not a single word. Now I know that the "Damn Yankees" are among the very best people in the world. Why? Because I have been among them, because I have associated with them and because I know them. When we really and truly know one another our problems become common problems, our burdens common burdens, our dangers common dangers, our country one country, and our flag one flag.

I have long prayed for the coming of the time when the people of this country would know one another. That time, thank God! is here now. We know one another today as we have never known one another before. We are all "Damn Yankees."

If there ever was a time when I entertained any prejudice against the Jewish people, all of that prejudice was removed by an experience I had when at college. I was unfortunate enough to have to pay my own way through college. After four years at college I found myself out of money. I needed a suit of clothes in which to make my graduation speech, but had no money with which to buy it. A good Jewish merchant in the town where the college was located sold me a suit on credit and gave me all the time needed in which to pay for it. Afterwards, when I attended our State university, I had a similar experience. Needing another graduation suit, a Jewish merchant friend of mine in that town sold one to me on credit. Afterwards, when I entered fraternity life, I found that the very best fraternity men in the world were the Jews in our town. So, I say, if there ever was a time that I entertained any prejudice, it has all disappeared.

No one knows what will be the result of our effort to assimilate the millions of aliens who are coming to this country. But this we do know, that he who serves his fellow man best, best serves self and home and country and God. In that fate let us indulge the hope that the time will come when all of the people of this great country, native born as well as foreign born, will be intelligent, patriotic, educated, efficient, prosperous and happy.

Happiness is a perfume you cannot pour on others without getting a few drops yourself.

**SOAK** Milk jelly 1/4 cup cold water. Soak in cold water for 15 minutes. Add 1/2 cup cold water. Cook in double boiler for 10 minutes. Strain into a wet mold and serve with cream or sauce.

**Fruit Jelly** 2 cups boiling water, 1 cup pineapple juice, 3 tablespoons lemon on juice, 2 tablespoons gelatine, 2 tablespoons cold water, 1 1/2 cups pineapple cubes, 1/2 cup sugar.

**Coffee Marshmallow Cream** 2 cups strong boiling coffee, 2 tablespoons gelatine (granulated), 2 tablespoons cold water, 1/2 cup corn syrup, 1/2 cupful condensed milk, 1 teaspoonful vanilla.

**Grape-Juice-Ginger-Ale Jelly** HEAT one pint of grape-juice with two tablespoons of sugar. When hot, pour over two tablespoons granulated gelatin which has been previously soaked in a little cold water. Stand in ice until ready to serve. Cool. — H. W. C., Rhode Island. Delineator.

**Woman's Home Companion** Pour water over sugar, and when sugar has dissolved, add gelatine soaked in cold water five minutes; then add juice drained from canned pineapple and lemon juice and strain. When mixture begins to thicken, add canned pineapple cut in one-half-inch cubes. Turn into a mold, first dipped in cold water and chill thoroughly. Garnish with pineapple cubes. Any home-canned fruit may be used in place of the pineapple.

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**Raspberry Napoleon Recipe (Illustrated above)**

Soak half an envelope of Knox's Sparkling Gelatine in half a cupful of cold water till soft; chill and whip two cupfuls of cream and put on ice. Heat one cupful of milk, one cupful of raspberry juice and pulp and half a cupful of orange juice in a double boiler; stir constantly, add the soaked gelatine, cool on ice, when it begins to harden whip till light; add the whipped cream and pour into mold. When ready to serve, turn out of mold and decorate the top with plain raspberry gelatine, molded in small molds.

This recipe makes over a pint mold or seven to eight individual servings and uses only one-quarter of a box of Knox Sparkling Gelatine.

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## Prominent American Non-Jews Favor The Jewish Bill of Rights

For the first time in the history of the Jews in America an American Jewish Congress was held in Philadelphia during the closing days of last year. This congress had 400 delegates speaking in the name of a united American Jewry and representing more than three million Jews in the United States.

The crowning work of this historic congress was accomplished on December 18, 1918, by the unanimous adoption of the Bill of Rights which was prepared for the congress by some of the greatest international lawyers and jurists in America. This Bill of Rights reads as follows:

"Resolved, That the American Jewish Congress respectfully requests the Peace Conference to insert in the Treaty of Peace as conditions precedent to the creation of the new or enlarged States which it is proposed to call into being, that before they shall be finally recognized as States the following principles be incorporated as part of their organic laws:

"1. All inhabitants of the territory of (name), including such persons, together with their families, who, subsequent to August 1, 1914, fled, removed or were expelled therefrom and who shall within ten years from the adoption of

this provision return thereto, shall for all purposes be citizens thereof, provided, however, that such as have heretofore been subjects of other States, who desire to retain their allegiance to such States or assume allegiance to their successor States, to the exclusion of (name) citizenship may do so by formal declaration to be made within a specified period.

"2. For a period of ten years from the adoption of this provision, no law shall be enacted restricting any former inhabitant of a State which included the territory of (name) from taking up his residence in (name) and thereby acquiring citizenship therein.

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

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

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

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

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

The American Jewish Congress appointed a commission of nine delegates to urge this Bill of Rights before the Peace Conference in Paris. This commission consists of Louis Marshall, Judge Julian W. Mack, Rabbi Stephen S. Wise, Jacob de Haas, Colonel Harry Cutler, Joseph Barondess, Dr. Natnan Syrkin, Rabbi M. Leventhal and Morris Winchevsky, with Bernard G. Richards as secretary. They have been in Paris for several months and, thanks to the cordial and praiseworthy assistance of President Wilson and the American and British peace delegations, the principles incorporated in the Bill of Rights bid fair to become part of the treaty that is about to be concluded at Versailles.

There is not the slightest doubt that President Wilson, in assisting the Jewish Peace Commission in its mission to obtain equality and justice to the Jew in every country, has the undivided support of the American people. This is shown by the many messages approving this Bill of Rights received from the most prominent persons in the political, religious, social and educational life of America. These messages were sent to Reuben Fink, of Washington, D. C., executive secretary of a committee of delegates instituted for that purpose by Bernard Semel and A. E. Rothstein, of New York. *It should be noted that these expressions of approval were given by persons who are neither of the Jewish faith nor nationality, thus speaking highly indeed for the fine spirit of tolerance and the breadth of thought of the leading men and women of American Christendom.* The messages received by Mr. Fink in the last five weeks from 280 of the most prominent Americans may be classified as follows:

Five governors of states,  
Seven United States senators,  
Twenty-eight representatives in Congress,

Six United States District Court judges,

Fifteen heads of departments and chiefs of bureaus at Washington,

Five United States district attorneys,

Twenty-eight mayors,  
Thirty Protestant and Catholic bishops, including a cardinal,

Eighty-two presidents of universities and colleges,

Eight state superintendents of schools,

Fifty-nine city superintendents of schools, and

Eight presidents of national associations, etc.

This list is increasing daily and is a clear expression of the firm demand of America for justice to the Jew in those countries where it is not yet accorded to him.

The list of names follows:

#### GOVERNORS.

J. J. Cornwell, of West Virginia.  
P. Norbeck, of South Dakota.  
B. N. Alcott, of Oregon.  
H. J. Allen, of Kansas (excepting one clause of bill).

R. D. Carey, of Wyoming (excepting one clause of bill).

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M. Poindexter, of Washington.  
Howard Sutherland, of West Virginia.  
Truman H. Newberry, of Michigan.  
Robert Owen, of Oklahoma.  
J. W. Weeks, of Massachusetts.  
W. G. Harding, of Ohio (excepting one clause of bill).

W. L. Jones, of Washington.

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J. S. Webster, of Washington.  
J. J. Babka, of New York.  
J. F. Caron, of New York.  
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H. I. Emerson, of Ohio.  
I. M. Foster, of Ohio.

R. L. Haskell, of New York.  
E. B. Howard, of Oklahoma.  
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G. F. O'Shaunessy, of Rhode Island.  
J. I. Nolan, of California (excepting one clause of bill).

#### JUDGES (U. S. DISTRICT COURTS).

H. G. Connor, of North Carolina.  
L. Hand, of New York.  
J. M. Killits, of Ohio.  
G. W. Ray, of New York.  
M. J. Wade, of Iowa.  
T. I. Chaffield, of New York (approved, but unsigned because of official position).

#### HEADS OF DEPARTMENTS AND BUREAUS (WASHINGTON).

W. C. Redfield, Secretary of Commerce (approved, but unsigned because of official position).

B. Crowell, Acting Secretary of War (approved, but unsigned because of official position).

John Barrett, Director of Pan-American Union (approved, but unsigned because of official position).

L. F. Post, Assistant Secretary, Department of Labor.

A. T. Vogelsang, First Assistant Secretary of Interior.

W. T. Chapman, Assistant Secretary Federal Reserve Board.

W. M. Holmes, Head Curator, Nation-

al Museum.

A. H. Kerr, Special Assistant, Department of Agriculture.

R. Meeker, Commissioner of Labor Statistics, Department of Labor.

H. H. B. Meyer, Chief Bibliography Division, Library of Congress.

J. R. Mohler, Chief of Bureau of Animal Industry, Department of Agriculture (except one clause of bill).

G. W. Norris, Commissioner of Farm Loan, Treasury Department.

Charles Moore, Chief of Manuscript Division, Library of Congress (approved, but unsigned because of official position).

E. E. Clark, Interstate Commerce Commissioner (approved, but objects submission to present conference).

B. H. Meyer, Interstate Commerce Commissioner (approved, but objects submission to present conference).

#### U. S. DISTRICT ATTORNEYS.

T. D. Slattery, Covington, Ky.  
H. Alexander, Atlanta, Ga.  
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J. O. Carr, Wilmington, N. C.  
T. J. Spellacy, Hartford, Conn.

#### MAYORS.

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T. C. Rogers, Centralia, Wash.  
W. R. Stone, Syracuse, N. Y.  
F. H. Thompson, White Plains, N. Y.  
W. F. Toomy, Fresno, Cal.  
J. R. Watt, Albany, N. Y. (excepting one clause of bill).  
J. J. Hayes, Vicksburg, Miss.  
S. E. Hays, Boise City, Idaho.  
H. G. Hinkle, Altoona, Pa.  
G. M. Hoagland, Cortland, N. Y.  
D. W. Hoan, Milwaukee, Wis.  
J. F. Rail, Cedar Rapids, Iowa (excepting two clauses of bill).  
A. Monro, Fort Smith, Ark. (excepting two clauses of bill).

### BISHOPS.

Cardinal James Gibbons (general approval).  
H. J. Alerding, Fort Wayne, Ind.  
J. F. Busch, St. Cloud, Minn.  
J. E. Fitzmaurice, Erie, Pa.  
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C. J. O'Reilly, Lincoln, Neb.  
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W. G. Sargent, Providence, R. I.  
C. Whitehead, Pittsburgh, Pa.  
W. T. Russell, Charleston, S. C.  
P. M. Rhineland, Philadelphia, Pa. (general approval).  
A. Drossarts, San Antonio, Texas (excepting one clause of bill).  
D. S. Tuttle, St. Louis, Mo. (excepting one clause of bill).  
M. S. Hoban, Scranton, Pa. (excepting two clauses of bill).  
T. Grace, Sacramento, Cal.  
F. Brossart, Covington, Ky.  
P. J. Donahue, Wheeling, W. Va.  
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F. A. McElvain, Minneapolis, Minn.  
V. Wehrle, Bismarck, N. D.  
C. Denny, Richmond, Va. (general approval).

G. M. Williams, Annapolis, Md. (excepting one clause of bill).  
B. Brewster, Portland, Me. (excepting one clause of bill).  
J. B. Cheshire, Raleigh, N. C. (excepting two clauses of bill).

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M. J. Ahern, Canasius College, Buffalo, N. Y.  
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C. S. Nash, Pacific School of Religion, Berkeley, Cal.  
E. W. Nichols, Virginia Military School, Lexington, Va.  
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R. E. Vinson, University of Texas, Austin, Tex.  
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J. A. Widtsol, University of Utah, Salt Lake City, Utah.  
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W. G. Hibbin, Princeton University, Princeton, N. J.  
R. Pound, Law School of Harvard Univ., Cambridge, Mass.  
C. M. Stuart, Garrett Biblical Inst., Evanston, Ill. (General approval).  
W. L. Burton, University of Minnesota, Minneapolis, Minn. (General approval).  
E. E. Brown, New York University, N. Y. city. (General approval).  
A. C. Humphreys, Stevens' Institute of Tech., Hoboken, N. J. (General approval).  
L. P. Harvey, Stout Inst., Menominee, Wis. (Excepting one clause of bill).  
W. D. Furry, Ashland College, Ohio. (Excepting one clause of bill).  
D. B. Pratt, Howard University, Washington, D. C. (Excepting two clauses of bill).  
B. F. Marshall, Connecticut College, New London, Conn. (Excepting one clause of bill).  
M. W. Swartz, Woman's College of Alabama, Montgomery, Ala. (Excepting one clause of bill).  
B. T. Marshall, Connecticut College, New London, Conn. (Excepting one clause of bill).

H. U. McCracken, Vassar College, Poughkeepsie, N. Y. (Excepting one clause of bill).  
C. C. Daniel, Birmingham-Southern College, Birmingham, Ala. (Excepting one clause of bill).  
H. L. Ferman, Adrian College, Adrian, Mich. (Excepting two clauses of bill).  
F. E. Jenkins, Piedmont College, Demorest, Ga. (Excepting two clauses of bill).  
W. D. Chevmerhorn, Dakota Wesleyan University, Mitchell, S. Dak. (Excepting two clauses of bill).  
C. A. Blanchard, Wheaton College, Wheaton, Ill. (Excepting two clauses of bill).  
A. T. Hadley, Yale University, New Haven, Conn. (Excepting two clauses of bill).  
W. O. Thompson, Ohio State University, Columbus, Ohio. (Excepting two clauses of bill).  
T. H. Wilson, Olivet College, Olivet, Mich. (Approves, but objects submission to present Conference).  
C. R. Brown, Yale School of Religion, New Haven, Conn. (Approves, but objects submission to league).  
W. D. Mackenzie, Hartford Sem. Foundation, Hartford, Conn. (Approves, but objects present submission to league).  
W. S. Carrell, University of South Carolina, Columbia, S. C. (Approves, but objects present submission to league).

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 J. A. Whiteford, Oklahoma City, Okla.  
 C. L. Wright, Huntington, W. Va.  
 W. H. Nye, Billings, Mont.  
 F. B. Cooper, Seattle, Wash. (Excepting one clause of bill.)  
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## Jews and Christian Science

By REV. DR. ELIAS L. SOLOMON  
 Rabbi Congregation Kehilath Jeshurun, New York

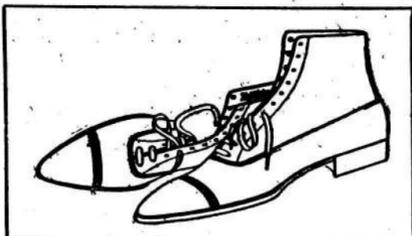
Many Jews are said to have become devotees of the new cult. The fact that people flock to the services and the Bible classes of the Christian Science church is symptomatic of a lack that is felt, of a longing for relief from our human woe and misery, from pain, sickness and trouble. The subject deserves careful study. It will not do simply to ignore it, or to dismiss it lightly.

Christian Science claims to be able to cure by faith. Faith and prayer, it says, are entirely able to overcome disease and suffering. Divine love is the great healer. To that extent there is nothing new in Christian Science. For Judaism and other religions recognize that prayer and faith can be effective in obtaining for man relief from pain and sorrow. But Christian Science goes much further. It goes to the extreme of denying the reality of disease and of the other ills which man is heir to. It would dispense with the use of medicaments, and the aid of the physician. It claims to be able to cure everything over matter. In fact, it denies en-

mud as "Birkat Cholim" or "Rephaenu," which runs thus: "Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds; for thou Almighty King art a faithful and merciful Physician." In this fixed benediction a special prayer for a sick person may be inserted, reading as follows: "May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick among the other sick of Israel." The Jew, therefore, does resort to prayer in his trouble.

But Judaism discourages the tendency to depend solely on miracles, on divine intervention in our behalf. The faculties and advantages with which man is endowed must be utilized in an effort towards self-help. Thus the human physician has a place in life. The classic quotation from the Apocryphal book, "Ben Sirach," emphasizes this thought: "Honor a physician with the honor due him for the uses which ye may have of

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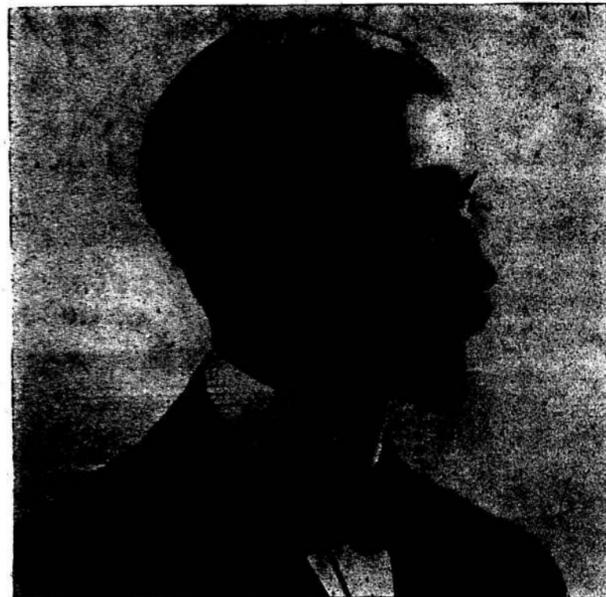
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tirely the existence of pain, death and sin. These it regards as negative things, as error.

Unfortunately we cannot abolish evil by denying its existence. Mere negations are not so effective. That a cure is occasionally effected by Christian Science healers can be readily accepted and explained. Mental suggestion is known to be helpful in the treatment of nervous diseases and mental disorders. Medicine and psychology have long recognized that there is an organic connection between the psychic and the physical in man. In the case of purely mental conditions the imagination is known to be powerful. But to assume that it can overcome all maladies, organic and otherwise, is absurd and unworthy of serious consideration.

Judaism's attitude is quite different. It by no means denies the effectiveness of prayer and the value of faith in God's readiness to help, and to cure all of man's ills. The pious Jew prays in behalf of the sick. Certain selected Psalms are read for the benefit of one thus afflicted. The "Amidah," which is recited three times daily, contains the benediction known in the Tal-

him, for the Lord hath created him" (Ecclus. xxxviii: 1). Of course in the last analysis the physician's wisdom and skill are derived from God, who "alone is the Creator of remedies" (Daily Prayer Book). But the physician is the instrument that God uses to bring about the desired end.

In Judaism sin and pain are regarded as real afflictions. We cannot banish these from the world by ignoring them. But there is something better than trying to read them out of existence. We are given the strength to overcome them. Faith? Yes. That we are taught is necessary. Faith in God's goodness, and readiness to help even the sinful. In the daily morning prayer we ask: "Subdue our inclination that it may submit itself unto thee." But the faith thus enjoined is by no means the feeble, inane, passive faith of the Christian Scientist who would effect cures by the mere recital of Biblical verses, as if they were so many magical incantations or cabalistical formulas. Our is a virile, aggressive faith, ready to combat sin and temptation and pain, and conquering by sheer strength of the spirit. The germ of truth contained in

Christian Science is overlaid with fallacy and falsehood. Not so Judaism, which is a sane, rational, practical religion. It takes life as it is. It is not given to exaggerations and extravagances. It does not magnify the power of mind over matter. It knows that the soldier who has lost a limb in battle cannot restore it by the power of imagination or faith. Faith cure is futile in such a case. But true religion can teach resignation, as it has taught untold millions to submit to their fate and to trust in the wisdom and goodness of the Almighty. It helps us bear up under our burdens, and to say with the Talmudic sage: "Whatever the Merciful One doeth, He doeth for the best."

This effect of Judaism on the believer has been amply illustrated by our innumerable martyrs. Rabbi Akiba's tortures at the hands of Tyrannus Rufus were real and he succumbed to them. But his faith triumphed over pain and the weakness of the flesh. And he could smile as, with the "Sh'ma Yisrael" on his lips, he died under the executioner's hand. He did not deny the reality of pain. But he welcomed the opportunity to serve God with his very life. This is the glory of Judaism that it gives strength to the weak, hope to the despairing, comfort to the sorrowful and fills even this mundane life of ours with light and joy.

Christian Science lays great stress on the thought that God is love. Is that a new doctrine? In Judaism that is one of the oldest teachings. The synagogue often repeats with great fervor and solemnity the so-called "Thirteen Attributes" of God, which characterize Him as the God of love, mercy, forgiveness and grace: "The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in loving kindness and truth; keeping loving kindness for the thousands, forgiving iniquity and transgression and sin." (Exod. xxxiv, 6, 7.)

Our literature is full of the idea of divine love and goodness, as a glance at Bible, Talmud or the Liturgy proves, and as the following quotations selected at random will show: "The Lord is good to all; and His tender mercies are over all His works." (Ps. cxlv, 9.) "The Lord is good; His loving kindness is everlasting, and His faithfulness from generation to generation." (Id. c, 5.) "Thou, O Lord, art good and forgiving, and abounding in loving kindness to all them that call upon Thee." (Id. lxxxv, 1, 5.) "As for me, I have trusted in Thy loving kindness; my heart shall be glad in Thy salvation; I will sing unto the Lord, because He hath dealt bountifully with me." (Id. xiii, 6.) "Thou, O Lord, wilt not withhold Thy tender mercies from

me; Thy loving kindness and Thy truth will continually preserve me." (Id. xl, 12.) "O Lord, my strength and my fortress and my refuge in the day of trouble." (Jer. xvi, 19.)

In our Liturgy God is frequently called the "Merciful One," "Father of Mercies," and daily does the devout worshiper address Him thus: "Thou sustainest the living with loving kindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound and keepest Thy faith to them that sleep in the dust." "O Thou who art all good, whose mercies fail not; Thou, Merciful Being, whose loving kindnesses never cease." These quotations extolling God's love and goodness, His sympathy with His human creatures, His desire to help them in all their troubles, can be multiplied indefinitely.

Why should the Jew seek outside of his religion healing for his wounds, for the hard blows of fate? "Is there no balm in Gilead? Is there no physician there?" As a matter of fact, Judaism has a balm for every wound, an anodyne for every one of life's ills. Are you sick? "I, the Lord, am thy physician." (Ex. xvi, 26.) Are you in distress? God is "a very present help in trouble." (Ps. xlv, 2.) Do you suffer mentally or bodily? Is your heart pining for an absent one? "He healeth the broken in heart, and bindeth up their wounds." (Ps. cxlvii, 3.) "Are you oppressed by the consciousness of guilt? He forgiveth iniquity and transgression and sin." (Ex. xxxiv, 7.) Are you in need of comfort for any reason whatsoever? The Psalmist obtained it of the God of Israel. "In the multitude of my thoughts within me, Thy comforts delight my soul." (Ps. xciv, 19.) For, "as one whom his mother comforteth, so will I comfort you." (Isa. lxvi, 13.)

Whether or not Christian Science healers are impostors, and their followers dupes, as some would have it, the fact remains that there is no justification for a Jew embracing that cult. Whether or not it is true that Christian Science is "neither Christian nor Science," as adverse critics put it, for a Jew to ally himself with any of the so-called healing religions is a senseless thing, a preposterous thing. To give up the exalted, rational teachings of Judaism for the extravagant claims of Faith Cure, mental healing or other fads of like character would be laughable if it were not so sad to see men groping blindly in the dark. It means selling one's glorious birthright for a mess of pottage. Our ancestral religion contains all the mental and spiritual healing and nourishment we require. The Rabbinic maxim, "Turn it and turn it over again, for everything is in it" (Abot. v, 25) is most true in the sense of the spiritual satisfaction which the Torah affords. It has a balm for every wound, a solace for every sorrow, an anodyne for every hurt.

Of those who leave the synagogue to seek help and comfort in the Christian Science Church we might say, quoting the prophets' plaint: "My people have committed two evils; Me they have forsaken, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, that can hold no water." (Jer. ii, 13.)

What is the cause of so many going astray, turning their backs on the religion of their fathers to seek help elsewhere? It is simple ignorance. Men and women, naturally, seek an escape from the woes of human life, from misery, from wretchedness, from poverty, from pain. And we cannot but sympathize with all sufferers who would obtain relief. But our people who turn to Christian Science are ignorant of the blessed doctrines our religion teaches, the strength, the healing, the



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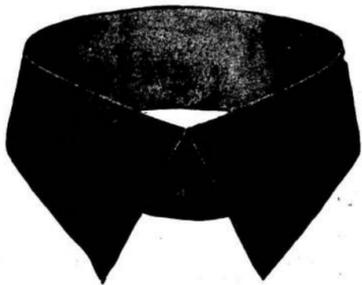
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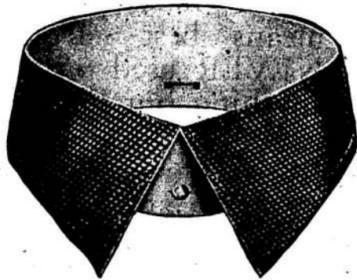
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ence in 1776, our government publicly acknowledging its indebtedness  
of over \$600,000 to Haym Salomon—a fabulous sum for those days.  
In the Civil and Spanish-American wars Jews were the first to volun-  
teer and furnished more than their pro rata quota to all branches of  
the service, and today the Jew is foremost in our citizenship and in  
every movement for good government.

help and consolation that Judaism  
affords.

What is the remedy? There is  
need of emphasizing just those  
aspects of Judaism alluded to above  
to stress the more attractive ele-  
ments, the fine ethics of our religion,  
its splendid moral values, its beauti-  
ful spiritual truths, the doctrine of  
divine love, God's solicitude for His  
human creatures and His readiness  
to heal, solace, strengthen and bless.  
The Jew who is familiar with his  
literature and knows what a store-  
house of noble truths and exalted  
spiritual doctrines his religion repre-  
sents could not, under any circum-  
stances, be tempted to barter away  
his precious patrimony.

## THE TRINITY AND THE TRUE UNITY OF GOD.

By ISAAC A. MILLNER

The idea of God, though being  
incomplete and vague in the  
mind of even the greatest, admits  
nevertheless of certain evolutional  
degrees. Not only do individuals  
differ in their conception of God—  
as is but natural from the very law  
of individuality—but one and the  
same person has in the different  
stages of life, namely, youth, matur-  
ity and old age, a different mirror  
of God.

In youth God is a source of ju-  
venile strength, of song, sweet  
dreams, reverie, beauty and of salva-  
tion or miracles. How readily does  
the young mind believe in miracles.  
Nay, it craves them, it creates them;  
it populates all creation with them.  
For such is the nature of the young,  
poetic, phantastic mind. "Ozi v'zim-  
ros yo vayehi li lishuo"—In youth  
God is the fount of my strength and  
the constantly bubbling well of my  
song and an ever-present miracle (in  
its original Latin meaning "wonder  
or astonishment-arousing phenome-  
non;" the youthful mind is always  
astonished over the phenomena of  
nature).

In mature age the human mind is,  
as a rule, sober and practical. The  
mature person exercises more prac-  
tical sense than physical strength;  
the fount of song is pretty well dried  
up; the miraculous and supernatural  
cease—cease, that is, from the no  
more young mind that has seen too  
often the phenomena of God's na-  
ture repeat themselves to be  
aroused by them in rapture and as-  
tonishment. Only poets form here-  
in an exception. But a poet, to be  
a poet, must stay unpractical and  
child-like through life. Religion,  
therefore, as the expression of man's  
relation to God, becomes in mature  
age a most practical thing, a thing  
necessary for the State, society and  
the family. It becomes, then, almost  
concrete, it assumes definiteness:  
"Ze eli." This is my God! Not a  
God of mere ideas, the God of poets  
and philosophers and dreamers, but  
a God rendered more substantial  
and accessible, so to speak, by the  
symbols of religion. "Veanvehoo"—  
And I shall build Him a tabernacle  
or sanctuary, according to the trans-  
lation of Ibn Ezra and Onkelos.  
Even according to the usual transla-  
tion: "And I shall render Him beau-  
teous," one notes the commentary  
thereto by the sages: Hasnoeh  
l'fonoiv b'nitzvous, asse l'cho seifer  
touro no-e, etc. The gist of the lat-  
ter in English would be: Render thy  
relation to God beautiful and pleas-  
ing by choosing fastidiously the ma-  
terial for the symbols of religion.

In old age, the practical side is  
not lacking, but the historical, tra-  
ditional, ancestral side becomes more  
prominent. The symbols of religion  
are then observed, not so much for  
the practical reason of good man-  
ners, but more because the forbears,  
who dwell in the realm of perpetual  
bliss and peace, observed them. They  
are thus clothed with new sacred-  
ness. "Elou-hei ovi va-a-roum'men-  
hoo"—I praise and pray to Him be-  
cause He is the God of my father,

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or rather the habitation of my deceased father, whom I shall join and with whom I shall dwell in the same All-God after I, too, will soon be gone.

These three concepts of God correspond to the three different attitudes of youth, middle age and old age, respectively: Youth, standing before the long road through life and filled with joyous buoyancy, is forward-facing or prospective. Middle age, confronted with the multifarious tasks and duties of bread-winning and child-rearing, etc., has time neither to look forward or backward, but has of necessity its eyes riveted on the stern realities of the present, while old age, standing at the end of life's career, becomes backward or retrospective.

Compare also how bodies throw their shadows: In the morning when the day is young, the shadow of a thing is long-drawn, stretching itself westward—towards the long day, as it were. At noon, or mid-day, bodies throw their shadows neither forward

nor rearward, but straight on their own center. While towards evening, when the day is almost spent, the shadow is again long-drawn, but this time backward or towards the east, where the day began.

But what is God aside from human life, beyond the cradle and the grave? "Adoushem ish milchomo, adouchen sh'mou"—Jehova is a man of war, Jehova is His name. Note that God is not referred to in this verse by any of His attributes, but by His true name, which is in Hebrew "Jehova," and which designates God as an absolute, immutable and unchangeable Being. And note also the expression, "Ish milchomo." Which is the original meaning of "milchomo"? The latter is derived, like "lechem," from the root "lo-cham"—to consume, devour, eat up, destroy. "Ish," according to the rabbis, is derived from "eish"—fire. Jehova is, independent of all subjective or human coloring, an all-consuming and everdevouring but also an all-creating and everlasting Fire.

On two sides are we encompassed by that all-creating and all-consuming Being: before we enter into life and after leaving it. Our existence is but an infinitesimal rift into that Eternity or Being, that lasts but a moment, measured by the life of God, soon to be closed and filled up again by the same Eternity. Not that our existence is outside of God. All that exists exists only in and through God. But the individual dreams, the dream of self-existence and free-willed independence, and what he or she calls then God appears as a source of song and salvation in youth, of duty and utility in mature age, while old age sees Him as a transfiguring revelation through the ages gone by. But the true nature of God is, through all times, an "esh oucheles eish"—an eternal glow, a perpetual flow, a fire eternally consuming and eternally creating itself. Just what Moses saw at the thornbush: he saw a fire burning and burning, yet remaining undiminished in its intensity. And when in connection with this vision he asked God as to His name, God answered him with the name "Jehovah"; for no other name of the many names of God used by the Hebrew language designates God's being as adequately as the name Jehova, just as no other element we know of symbolizes His nature better than does the element of fire.

The same threefold aspect is traceable through the history of our Jewish people and for that matter through the history of any other nation of any time or clime. Every nation of the past was ushered in into history with poetry and miracle, be the latter fact or fiction. This applies to all the Germanic nations; this holds good of all the Latin nations. Any one who is familiar with their ancient literatures will bear me out. The Romans and the Greeks, the Babylonians and Assyrians and the other nations of antiquity bear witness to it. Nor do the Eastern-Asiatic nations form an exception to this feature. God—and with the ancient nations "their gods"—appeared to them under the threefold aspect of "ouz"—juvenile strength, "zimroh"—song, and "yeshuo"—salvation—that is, putting themselves specially out for their devotees.

As Jews, this is very well known to us from our own history. The Song of the Sea, from which this text is quoted and which initiated our people into history, bears witness to it and is only one example therefor.

As a nation reaches maturity the aspect of song and salvation by and by vanishes from its nature. We may still find among it poets;

but they represent more themselves than their people. Their poetry has not flown out of the soul of the people as in the case of the first stage; for the people as such is no more poetical but practical; it wants to work out its salvation in a practical manner. Viewed from this standpoint America is about the maturest nation of all times and climes. One thinks in this connection of the difference between Anglo-Saxon and modern-English literature; or one may compare on this point the old French chansons with French poetry of our own day. Or take our own Jewish people. As soon as our people reached maturity the fount of song and popular strain began to dry up. Isaiah, Jeremiah, Ezekial and the whole galaxy of prophets were practical teachers and nothing else. And the maturer Israel became the drier and the more prosaic we find its literary products. From the days of the Maccabees down to the close of the Babylonian Talmud our old forebears produced nothing but ethics and morals and legal matter—all very dry and practical.

As a nation approaches old age the historical, traditional and ancestral aspect becomes more and more prominent. A good example for it is the Chinese nation. Or take our own Jewish people. All Judaism is placed with its face backward—towards antiquity. We Jews do not fight, as the Christians do, about dogma, as long as we all agree on the traditional point of "elou-hei ovi." Even our reform Jews, who erroneously think that they can live without tradition, still cling to at least one traditional float, that they may not sink and assimilate into the ocean of mankind. They still have the best known traditional or ancestral formula of our ritual—God of Abraham, God of Isaac and God of Jacob. Nay, the reform Jew has gone the full length of this last stage, in that Judaism has lost its practical nature for him altogether. For what influence does the Talmud and the Shulchan Oruch exercise on him? And what does he know and how much do his rabbis know of our whole ancient and recent literature?

But you will say, and say truthfully: The reform Jew emphasizes the more strongly and appropriates for his daily life the more readily the ethical and moral teachings of the Bible just because he has long since ceased to pay attention to the religious-practical side of Judaism.

But this is merely begging the question; for to be good and true and even perfect one does not necessarily have to be a Jew. Are there no good and true and perfect men and women in the Gentile world? What, then, is Judaism to the reform Jew? Nothing but a memory, ancestral re-

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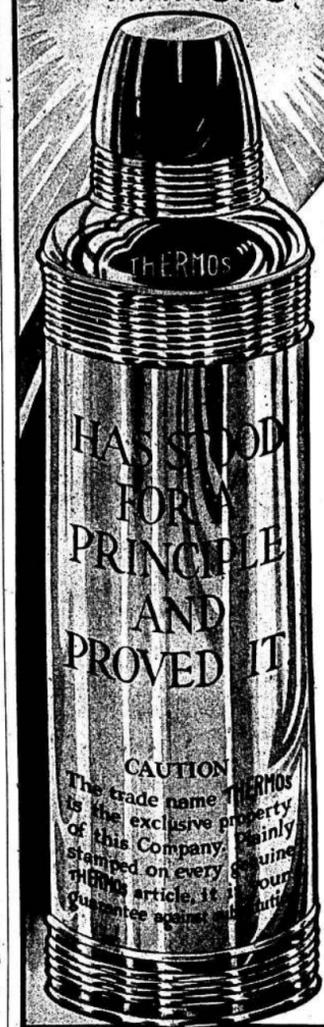
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**Tomato Stuffed with None Such**—Scoop out tomato. Mix None Such Mince Meat, celery, green peppers and onions. Fill the scooped-out tomato and serve, after chilling, on a plate garnished with parsley.

NOTE: None such Mince Meat, prepared in the same manner as for mince pie, is the basis for all these recipes. Use it according to directions.  
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lation. We call it fitly and aptly, Kaddish-Judaism.

Our friends, the Christians, still stand under the aspect of maturity. Therefore are they so practical in religious matters. They may fight about dogmas, but never about tradition. When the Christian goes to church it is because church-going is dictated to him by the practical sense—it belongs to good manners. The Jew is different. If he goes to the synagogue it is because he still stands under the spell of "elou-hei avrohom," or tradition. No good manners motive would ever move him to go to the "Schul" or the temple. Therefore are, alas! our synagogues and temples deserted.

And back of Jew and Gentile, of young and old and mature, and back of the whole galaxy of nations, ancient and modern, civilized and uncivilized, there is "Jehova ish milchomo"—the self-consuming and self-engendering God, out of whom we have all issued and into whom we shall all return. "Jehova sh'mou"—His name is Eternity, Being, God.

#### METHODIST EDITOR PRAISES JEWISH LOYALTY.

Under the title "East Side Americans," the editor of the Christian Advocate, the official organ of the Methodist Episcopal Church, pays

this tribute to the loyalty and patriotism of the Jews of the East Side of New York City:

"Good New Yorkers long ago learned to look to the Jewish element in the population for leadership in philanthropic movements of every sort. Not only do the Hebrews support their own special charities and hospitals with a generosity and a system which are the admiration of other groups, but their Warburgs, Strauses, Schiffs, Morgenthaus, Friedsams, Elkuses and Marshalls (to mention but a few) are active in promoting every movement for the advancement of the community and country. The war revealed that the rank and file of Gotham Jewry was not far behind these leaders in responding to the calls which the government made upon their possessions and service—buying bonds and giving their sons.

"Many East Siders volunteered at the first call and started for Yaphank shouting, 'All I have, all I am, all is yours, Uncle Sam!' Later the Socialists, pacifists and pro-Germans threw East Side opinion into confusion, but Local Draft Board 93, composed exclusively of Jews—'East Side Jews,' be it said—carried its difficult work to complete success, and provided the government with nearly 800 men,

Cohens, Goldsteins, Levines, Rosenblums, etc.

"The 10,000 button-hole makers and salesmen looked like anything but formidable material to hurl against the Prussian Guard, but they marched out from Camp Upton with the Seventy-seventh Division, with their chests out and heads held high, and in May they will come back from France with as proud a record as any organization that went overseas. They did their full share in the bloody struggle for the Argonne Wood, and Col. Whittlesey's heroic 'Lost Battalion,' which held out for four days, though cut off and surrounded by the enemy, was so full of the little clothing workers that someone called it a 'Yiddish battalion.'

"These honorable things are brought out here because among the many strident and distressing epithets which have been flung about in these nervous days is that of 'East Side Jew.' It ought not to be a term of contempt, even though Russian Bolshevism recruited its forces in that populous section, and revolutionary propaganda finds fertile soil among these waifs from lands which never knew such liberties as America offers to all.

"Hold!" said Arthur, Duke of Wellington, in the House of Lords; "but I have seen the Irish do their duty!" America has seen the Jewish soldier do his duty. America should not forget that at a time when the Socialists and slackers were instigating the young Russian Jews of the East Side to claim exemption on the ground of alien birth, it was an all-Jewish draft board which, through its chairman, Dr. Girdansky, adopted this opinion in the case of a registrant who claimed to be classed 5 F (alien birth) though he had lived here nineteen years, and had never lifted a finger to help his native Russia when invaded:

"Now he wants that the loyal American boy should leave here his sweetheart, his job and his home an inheritance to the perpetual alien and risk life and limb so as to secure for the perpetual alien the peaceful enjoyment of that inheritance.

"In the opinion of this board, such conditions have no precedent, and have no parallel anywhere in history, and anywhere on earth. This board refuses to submit to the treatment of our country as a gypsy camp or a hotel.

"This board refuses to recognize this registrant as an alien. There is no spot on earth where he by right belongs except America. He must stand up like a man and take his chance with the others. We classify him in 1 A."

"On last Thanksgiving Day, a festival peculiarly associated with those New England refugees whose priority of arrival gives them no exclusive rights in the American name, this draft board of East Side Jews held a celebration of which no true American can read without a feeling of profound obligation to this element of the national life. From Plymouth Rock to East Broadway is by some routes a long, long trail, and few there be that find it, but the Hon. Louis Marshall's words on this occasion are proof that there is such a way and that the Jew, the East Side Jew, may move toward the same ideals and make the same sacrifice as any other citizen, and that in the light of his service in the Great War he may read his title clear to the name American."

The man who is all smiles and sunshine as long as he can have his way may become very malignant when he is crossed or opposed in his plans.

## The Jewish Cemetery at Newport.

"How strange it seems! These Hebrews in their graves,  
Close by the street of this fair seaport town,  
Silent beside the never-silent waves,  
At rest in all this moving up and down.

"How came they here? What burst of Christian hate,  
What persecution, merciless and blind,  
Drove o'er the sea—that desert desolate—  
These Ishmaels and Hagars of mankind?

"Pride and humiliation hand in hand  
Walked with them through the world wher'er they went;  
Trampled and beaten were they as the sand,  
And yet unshaken as the continent.

"For in the background figures vague and vast  
Of patriarchs and of prophets rose sublime,  
And all the great traditions of the Past  
They saw reflected in the coming time.

"And thus forever with reverted look  
The mystic volume of the world they read,  
Spelling it backward, like a Hebrew book,  
Till life became a Legend of the Dead."

—H. W. Longfellow, 1858.

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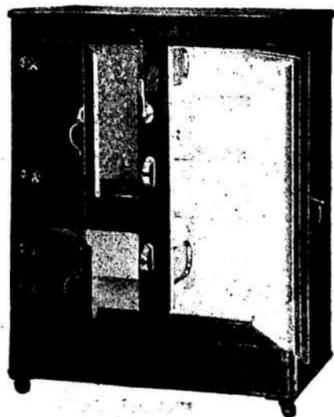
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## The Man With Empty Hands

A Parable for Shabuoth.

By E. C. EHRLICH



In the Festival of the First Fruits, when Jerusalem sat like a proud mother among her hills, and from far and near all Israel came with offerings, Phineas, serving at the altar, was amazed to see standing before him an aged man with an empty basket in his hands. And he rebuked him in his wrath, saying:

"What is this? Why dost thou come before the Lord without the fairest of the first fruits of thy ground?"

"I have naught to give," answered the aged pilgrim humbly; but, surely, God will not despise the gift I bring Him—a humble and a loving heart which thanks Him for the beauty of the harvest." Then, very humbly, he received back his empty basket from the hands of the offended priest and with bowed head walked slowly away. But only a little distance, for he was an old man and very tired from his journey. And so he sank down at the foot of one of the great pillars as though to rest and presently fell asleep.

Now it happened that when the singing pilgrims had all departed, leaving their offerings of fruit and grain behind them, Phineas, standing alone before the altar, began to pray, saying: "O God, who didst ordain the Festival of the First Fruits and didst command us to bring them to Thy altar, may the offerings of Thy people Israel be acceptable in Thy sight." Then he grew afraid, for before him stood an Angel of the Lord, grave and quiet, in robes of flowing blue with a crown of strange red flowers about its head.

And the Angel spoke sternly, saying: "The people have brought out of their abundance and the altar is piled high with offerings; but one offering is not here and the Lord doth require it of thee before He is satisfied."

"Every offering is here," faltered Phineas, the priest, "even as the pilgrims have left their first fruits; yea, all but one, only an empty basket not fit to rest upon the altar of the Lord."

"O man with blind eyes and foolish heart," cried the Angel, "what need hath the Lord of slain bullocks, when the cattle upon a thousand hills are His? What need hath the Lord of fruits and of

grain, when the orchards and the fields are His and He made them? But the empty basket was the offering of a heart that served Him in love and in humility, and that one offering must thou place upon

"Come with me and I will show thee why this gift hath become so precious in His sight. And, at the end, I will make it possible for thee to restore the sacrifice which thou didst dare to fling aside rejected."

leaning upon his staff, bearing his offerings to the Temple, that he might lay them upon the altar of the Lord. And Phineas marvelled when he saw the twin loaves, the white dove in its cage and the bas-

dove that Nathan carried in the wooden cage and stretched out her tiny arms to the bird and begged to be allowed to hold it. But her mother reproved her gently, saying that the good man was on his way to offer sacrifice and they must not hinder him in his journey.

"Nay," said Nathan, "how could I pass on to offer sacrifice with the child's crying in my ears?" And he drew the dove from the cage that the little one might fondle it to her heart's content, while the poor woman told Nathan how her sick child had long grieved for the death of her own white dove, her only pet.

"But we are poor folks," she said, "and since my husband's death 'tis hard enough to find food to put into our mouths. So how can I buy her a dove, though her heart desires it above all things? Yet I do believe that if she had her old playfellow back she might laugh and play as she once did in the days before her illness."

"Then give the dove to the child," Nathan told her, "for He will not be angry if instead of laying it upon His altar I give it as a love-gift to one of His little ones." And he went on his way, leaving them rejoicing together.

And now there came stumbling along the dusty road, a feeble old man carrying an empty basket, and Nathan saw that he was blind, and asked him in pity: "Must thou go along the road alone, with none to guide thee?"

"Who should guide my steps?" answered the blind man, wearily: "for I am the last of my father's house, and but a month ago a sickness took the wife of my youth and my only son from me. I thought to make the pilgrimage, but now I must go back, for although I have faithfully tended my poor trees that I might have at least two baskets of fruit to lay upon the altar of the Lord at Jerusalem, now my hands are empty." And he showed Nathan the empty basket he carried, and hung his head. "A little way up the road a rude fellow stopped me and bade me give him to eat from my baskets. I knew by his tongue that he was not a son of Israel, so I sought to tell him how I could not give him to eat of that which was dedicate to the Lord. But he cursed me for a

His altar ere the Festival of the First Fruits be over."

Then Phineas grew troubled in his soul. "Alas," he said, "how can I restore this offering since I have driven the old man away?"

But the Angel took him by the hand and spoke kindly, saying:

And, even as the Angel of the Lord finished speaking, the priest Phineas seemed to stand upon a dusty highway leading up to Jerusalem and the hot mid-day sun seemed to beat upon his face. As he stood there, he perceived a man coming toward him, old Nathan,

ket of first fruits, why this pilgrim had appeared before him with empty hands.

Then there came to Nathan a ragged woman carrying a child in her arms. And the little one was wasted with fever and weary-eyed, but she smiled when she saw the



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### Adolph Lewisohn Celebrates 70th Birthday

Last week Mr. Adolph Lewisohn attained the Biblical age of three score and ten and celebrated the day at his summer home at Ardsley-on-Hudson. Mr. Lewisohn is seen holding flowers presented by Mrs. James Speyer (centre), while on the left is Mrs. Ella O'Gorman Stanton. On this day Mr. Lewisohn was presented with \$30,000 with which to carry on his Prison Labor Work. Later on Mr. Lewisohn announced the presentation by him of \$150,000 to aid the Building Fund of the Federation of Jewish Charities of New York City.

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churl and he snatched the one basket from my hand and the fruit from this basket, to which I clung with all my might. So now I return to my own house empty-handed, and this year no man goes from my door to make the pilgrimage and lay the first fruits upon the altar of the Lord."

Quickly devising a tale, Nathan comforted the old man, telling him how the robber had passed him in the highway and had dropped the basket of fruit, fleeing in terror when questioned why he who was no son of Israel should bear such an offering. And Nathan gave to the blind man his own basket of fruit, and when he had passed his hands over it, finding it arranged as the Law commands, the figs above the rest and the grapes in a border about the edge, he thanked Nathan warmly, never dreaming that these were not the fruits from his own ground. At that moment there passed a company of pilgrims, among them the master of a household, borne in a litter. Nathan spoke to him, begging him to carry the blind old man with him, which he did, but Nathan himself lingered by the roadside, now very weary, for he had come a long way and was an old man and easily tired.

As Nathan sat by the roadside looking upon the empty basket the blind man had left behind him and

his own two loaves of bread—all that he had of his offerings—a man in a dark cloak crept from the thickets and sought to steal past him unobserved. Then he stopped, seeing the two loaves of bread in Nathans' basket, and flung himself at his feet, crying madly: "Give me bread—or I perish."

And, looking upon the stranger's hard, cruel face, Nathan answered slowly: "Even after the years I know thee. Thou art indeed Caleb, the son of Joel."

But the other answered him wildly: "I am a man without a father and without a name. I am a fugitive upon the face of the earth and he who finds me may slay me. But have thou pity upon me in my great need and give me bread."

"Didst thou have pity upon me and mine?"  
 The fugitive drew back astonished. "I have never looked upon thy face before."

"Truly," answered Nathan with quiet bitterness, "truly, I was as one of many to thee, a servant upon thy estate when thou wast mighty in Israel. And when I grew poor and could not pay the debts thou didst hold in thy hand against me, thou didst sell me and my wife and my two little ones for slaves!"  
 Then, as the man did not answer, but cringed before him: "I know not where my sons are today, and my wife died before the year of the

jubilee which set me free. So thou didst make my life very bitter, O my master, and today I am old and broken long before my time, a lonely man who hath toiled many weeks for a few poor offerings to bring up to Jerusalem."

"Mock me not in thy prosperity," groaned Caleb, "for I am more wretched. Yet curse me, if thou wilt, and go thy way and leave me to starve by the roadside, for I dare not beg for bread, seeing I risk my very life by showing my face before a man of Israel."

"I thought to take these two loaves up to Jerusalem—the last of my offerings," Nathan told him slowly. "But thou must not starve while I have food to give to thee." He pressed the twin loaves into the man's hands. "Eat and be satisfied. And yonder is a little brook I passed just now; take thou my flask with thee and drink of the cool water."

"I cannot take life from thy hand," sobbed Caleb, "for I was thy enemy."

"And today," answered Nathan, smiling a little, "I have had my revenge." And his eyes were very gentle as he watched Caleb, his shamed face hidden in his cloak, disappear into the thicket. "Now," he sighed, "I must on to Jerusalem, and I will tell the priest why I have come before the altar with only an empty basket in my hands. And he will hear me to the end and surely understand."

Then the vision faded from Phineas's eyes and the Angel of the Lord also, and the priest stood upon the steps of the altar and he was alone.

And Phineas cried aloud: "I have sinned—I have sinned!" And he called the priests and the pilgrims before him and said: "Come ye, men of Israel, that I may tell you of the vision the Lord hath sent to purge my sight. In the pride of my heart have I sinned against the Lord." And he charged the Temple servants: "Seek for him—overtake the old man who stood here even now and bring him back, that I may place his precious offerings—his empty basket—upon the altar, as the Lord hath commanded me to do."

And the servants of the Temple obeyed him, seeking in this place and that, and at last a young priest, Micah, returned to Phineas, saying: "I found the old man lying at rest in the outer court. And this basket was beside him."

Then Phineas cried out in wonder, for now the basket was filled with scarlet flowers. And he said: "These flowers grew in no earthly field."

"The air is heavy with incense," said the pilgrims and the priests, and they were afraid.

And Phineas cried out in fear: "Flowers like this the vision wore about its head. Waken him that he may come to the altar and place upon it this offering precious to God."

But Micah answered him, saying: "The man is with God."  
 (Adapted from a playlet of the same name.)

Columbia College Examinations on Jewish Holidays.

Rev. Dr. H. Pereira Mendes, who recently wrote Dr. Nicholas Murray Butler, president of Columbia University, protesting against examinations scheduled for Shabbath as being unfair to Jewish students, has received the following reply:

Rev. Dr. H. Pereira Mendes, 99 Central Park West, New York City.

Dear Dr. Mendes:  
 I have your letter of the 28th, and write at once to say that the matter to which you refer was settled satisfactorily to all concerned by action taken here many years ago. Provision has been made for a long time past for such students as find themselves debarred from attending a stated examination because it falls upon a holy day. In such case all that a student has to do is to make known the fact to the appropriate dean, and arrangements will be

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made to take care of such student without requiring his attendance on a holy day. This is our established administrative practice here. It is announced on page 55 of the general catalogue for 1916-17 in the following language:  
 "Students prevented by conscientious scruples from complying with academic requirements which may be fulfilled only upon days set apart by their church for religious observance should make application to the appropriate university authority for equitable relief."  
 Assuring you of my appreciation of your letter, I am,  
 Faithfully yours,  
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2d, 1908	1,425	17%	15,963	68%
3d, 1909	1,508	5%	18,979	67%
4th, 1910	2,079	38%	25,280	48%
5th, 1911	2,426	16%	29,322	14%
6th, 1912	2,414	4%	33,998	16%
7th, 1913	4,023	54%	40,669	19%
8th, 1914	4,505	12%	45,623	12%
9th, 1915	6,212	38%	53,143	16%
10th, 1916	8,478	37%	61,284	15%
11th, 1917	15,593	82%	117,621	44%

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Future of Lord Reading—Herbert Bentwich on Peace Conference Jews—Jewish Painters at the New Royal Academy—Dr. Yahuda Speaks of the Future of Jews in Spain.**

London, May 9, 1919.

In the important political clubs, in the Temple and other resorts of the law, and in the editorial offices of the biggest newspapers, much interest is being aroused as to the future of that great Jew, Lord Reading. He is concluding a long absence and returning to his suspended duties as Lord Chief Justice of England. Since the outbreak of war in 1914 his appearance at the law courts have been few and intermittent, and it is a matter of public congratulation that he is now free to devote himself to the duties of his great office. It is not necessary now to consider the conduct of the government in inviting him to undertake the work of a financial adviser, and more recently that of a diplomatic agent, as it has already been subjected to keen and sustained criticism, and it will be sufficient to say that Lord Reading is deserving well of his country in these two capacities.

If it is ever justifiable from the standpoint of the public weal to assign to a judicial officer the functions of a member of the executive, it may be said to have been justified in this case, especially so as during Lord Reading's absence the practical administration of the Chief Justice's department has been discharged by Mr. Justice Darling.

It has recently been suggested by responsible persons that the abilities of Lord Reading could be more fully utilized by the State in some capacity other than that of Chief Justice, and it is undeniable that his intellectual attainments, his sympathetic understanding of men and things, and—perhaps not least—his great personal charm, would enable him to fill creditably, almost any position in the State. But those who advance this suggestion overlook the fact that all these qualities are needed for the work that the Chief Justice must soon undertake in the domain of law.

The greatness of this country, both commercial and sentimental, is bound up with the maintenance of "the Rule of Law," and neither in its integrity nor even in a partial, but albeit satisfactory state can that rule be maintained unless the practical seal of the reformer keeps step with the needs of a progressive community which lives by and under that rule. At the present time much change and alteration are necessary, both in the matter and in the form of this country's laws.

To specify only a few instances where immediate attention is called for, one may mention that the Rules of Civil Procedure are merely shreds and patches on an almost effete system; that criminal procedure is in so serious a state of decay that even the intricate, ill-drawn, and foolishly conceived "Indictments Act, 1915," was received with enthusiasm by those who felt that any measure of alleged reform was better than none; that Courts of Summary Jurisdiction, Coroners' Courts, and the Court of Criminal Appeal insistently demand attention, and that a comprehensive Code of Criminal Law should take the place of almost indefinable usages and unscientific statutes.

This important—one might even say all-important—work lies within the province of the Chief Justice, and when there are added to such work the ordinary administration of the law from the seat of judgment and the regularization of proceedings in the King's Bench Division, one might well say that the fulfillment of the duties of Chief Justice will tax even the ability and industry of Lord Reading.

A few words may be said about Lord Reading in his relationship with those among whom he has lived and worked during his legal life. It is safe to say that he will be welcomed back to the courts by his professional brethren—and with unaffected pleasure. During a long and successful career at the Bar he won and maintained much popularity, for not only was he invariably cheerful, courteous, and considerate, but he has invariably satisfied

the high sense of honor by which the Bar is guided, and indeed upon which its existence is based.

On the Bench he has already shown himself to be well equipped with natural dignity, and has brought to bear upon the cases tried before him those qualities of intellect and learning which secured from him so prominent a position when at the Bar. It is, however, too early as yet to say that he will rank among the great judges, but there seems no reason to doubt that if he remain unmolested by political demands, he will be a not unworthy successor to Sir Alexander Cockburn and Lord Russell of Killowen.

On Lord Reading's departure for the United States, the present Attorney-General made on behalf of the Bar a valedictory speech in which he assured Lord Reading of the admiration and affection in which he was held by the Bar. If any such formal welcome be given him on his return, Lord Reading will learn not only that former assurances hold good, but also that he, in the opinion of the Bar, has succeeded in his task.

Herbert Bentwich has been to Paris and has since delivered in London his views on the Jews there in connection with the Peace Conference. From the remarks of Bentwich it appears that things were not altogether harmonious amongst the co-religionists in the French capital, but it is not always clear how far Bentwich was serious or how far he allowed his sense of humor to run away with him. Certainly he seemed very serious when he deprecated the action of Lucien Wolf, who he said had imperilled the whole question of Jewish security in the future by his assumption of authority, and by presuming to lay before the Peace Conference a program officially in the name of the Jewish people in England. This action, said Bentwich, was an outrage on Jewish manhood, and the delegates had sought at first openly to repudiate it before the world. Only because such action would reveal to the world an open conflict between Jew and Jew, between the Jews of the whole world and the Jews of England, whom Wolf "pretended to represent," and upon whom, therefore, the worst reflection would be cast, were they dissuaded from doing so.

Bentwich then proceeded to give a list of Jewish delegates and the countries they represented. He pointed out that the Conference of Jewish delegates was not and never had been a Zionist body. It had discussed the general Jewish question, and had left the question of Palestine entirely in the hands of the Zionist organizations working in Paris for the Zionist cause. The speaker further explained how, as a result of his efforts to bring together men of the conflicting camps, all parties had now definitely adopted Jewish nationalism as part of their platform. The lesson of the Peace Conference was that united we stood, divided we fell. He urged those assembled before him on this occasion (by the way, he was speaking to the West London Zionist Association) to see to it that there was no going back on the part of English associations from the policy now agreed upon.

The opening of what is called the London "season"—that is the time when the idle and some of the non-idle rich come back to town and start a couple of months or so of entertainments, opera attendance, racing, polo, etc.—is generally more or less marked by the opening of the annual exhibition of the Royal Academy. The pictures there this year are, on the whole, below the average and the average gets harder. Artistic conservatism was always very high here. In certain individual cases, however, special merit is shown. There is a very fine portrait, for example, of General Sir John Monash by John Longstaff; another fine portrait by Solomon J. Solomon; a Jewish writer here, Gabriel Costa, has been painted by Audley Gunston. "On Leave" is a picture by a Jewish painter, Isaac Snowman, representing several French soldiers setting out for their homes. Mrs. Dulcie Sassoon has a couple of fine pieces of sculpture and Ephraim Strellet shows a very striking picture entitled "The Butterfly."

Professor Dr. A. S. Yahuda, of Madrid University, is in London now and has been giving his views upon all sorts of Jewish questions. In one interview, speaking of the future prospects of Jews in Spain, the Professor said he did not advocate a general immigration of Jews into the Peninsula, although this was desired in many cases by the Liberal and intellectual forces in Spain. He thinks henceforth there should not be any other land for Jewish immigration except the Land of Israel. Further, Dr. Yahuda said: "The Liberals and intellectuals want the Jews to come to Spain, not only to redress an ancient wrong, but because they know the Jews will introduce a valuable Liberal and idealistic element, as well as new economic life. The government, of whatever complexion it may have been, has, at least recently, adopted a favorable attitude

towards the Jews, especially those in Morocco. Whenever any injustice has been committed against the Moroccan Jews, intervention has been successful. For instance, an anti-Semitic pamphlet was recently confiscated by order of the military authorities in Tetuan. Again, in Melilla, a Spanish officer who had ill-treated a native Jew, apologized abjectly to his victim rather than face the punishment with which he was threatened. The government also acted favorably towards the Jewish war refugees. I may remind you of the prompt response it made to representations when a number of Russian Jews were threatened with deportation from Barcelona, where they were unjustly denounced as Bolsheviks. On that occasion I was fortunate enough to secure the good offices of the British Ambassador, Sir Arthur Hardinge, whose intervention met with a cordial and immediate response from the Spanish authorities, who accepted my guarantee as to the bona fides of the poor Jews threatened with expulsion.

### Jewish Consumptive's Relief Society Holds 15th Annual Meeting.

Exceeding all expectations both of the national officers and of the St. Louis Convention Committee, the Fifteenth annual convention of the Jewish Consumptive's Relief Society of Denver, Col., held at the Hotel Statler in St. Louis Saturday evening, Sunday and Monday, May 17 to 19, was from every point of view the most successful in the history of the J. C. R. S.

The accomplishments of the convention were numerous and varied, chief among them being the voluntary subscription of approximately \$10,000 at the banquet closing the convention as the nucleus of a fund for an additional building at the sanatorium in Denver; the election of a Temporary Building Committee to complete the fund that will provide the proposed "St. Louis Building"; the passing of a resolution calling attention to the fact that great suffering and increased mortality among the 160 patients of the J. C. R. S. sanatorium are resulting from the protracted absence of Superintendent M. I. Marshak, who is now in the service as a lieutenant in the United States army, and calling upon the surgeon general of the army to release Lieut. Marshak as speedily as possible; and the adoption of another resolution protesting to the President of the United States, the United States Congress and the world generally against the recent pogroms against Jews in Poland.

More than 2,000 persons attended the six sessions of the convention. Delegates from points as far away as San Francisco, Calif., Pensacola, Fla., Terrell, Tex., and Toronto, Canada, were present, as were strong delegations from Chicago, Denver, Vincennes, Ind., and Cedar Rapids, Ia. Among the speakers were such men as Rabbi Saul Silber, of Chicago, fresh from the Peace Conference at Versailles, France; Dr. Philip Hillkowitz, president of the J. C. R. S., just released from the United States Army and Dr. C. D. Spivak, secretary of the J. C. R. S.

The opening session of the convention was in the form of a mass meeting which brought out close to a thousand men and women representing every strata of Jewish life and every sort of Jewish organization. Addresses were made both in English and Yiddish. Rabbi Silber, in Yiddish, painted in one breath the dire need for such work as that done by the J. C. R. S. and in another the glorious accomplishments of that work. He pictured the war against the white plague as one equal in necessity and intensity to the world conflict now ended.

Rabbi Spitz, Abramovitz and Halper, all of St. Louis, also spoke at this session. The Sunday morning session was devoted to routine business and the afternoon session to a symposium of reports from twelve Jewish fraternal, labor and social orders on "What We Are Doing for Our Tuberculous Members." Sunday evening Dr. Spivak in an illustrated lecture told the story of "Fifteen Years of J. C. R. S. Work."

Monday evening brought the climax of the convention. Three hundred delegates were guests of the St. Louis Ladies' Auxiliaries at a banquet at the new B'nai Amoona Synagogue. Hyman Cohen announced that he would contribute \$1,000 toward a fund for an additional building for the J. C. R. S. at Denver. Harry Siegfried gave \$500, Aaron Waldheim, \$500. The St. Louis Ladies' Auxiliary \$2,500 and promised \$7,500 additional. When \$10,000 had been pledged, a temporary Building Fund Committee was created with Mr. Hyman Cohen as chairman, Mrs. Morris Friedman as vice-chairman, Maurice Weil as treasurer and Mrs. D. D. Isreal as secretary, with instructions to double or treble the present size of the fund.

### Rabbi Goldstein Resigns from Welfare Work.

Rabbi Jacob Goldstein returned recently to his home, and, having doffed the uniform of the Jewish Welfare Board, declared that he still finds himself uncomfortable in civilian garb. He acted as Jewish "camp pastor" in Camp Devens and Cape May for about eight months, and then was one of the first two "field representatives" dispatched to France on behalf of the J. W. B. Having completed his six months abroad and being therefore entitled to a service stripe he left France when the division, the 81st ("Wildcats"), to which he was attached as "acting chaplain," began to move homeward. His experiences and impressions have been so striking and remarkable that he has decided to yield to the solicitations of his friends and to lecture on his impressions at an early date.

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ITEMS OF INTEREST IN THE JEWISH WORLD

Aaron H. Cohen has been elected magistrate of the fifth civil court at Memphis, Tenn.

Rabbi J. Goldstein has accepted a call from the Congregation Beth Israel, of Tacoma, Wash.

Several of the Orthodox Jewish congregations of Memphis, Tenn., have formed a Chevrah Kadisah or free burial society.

A Scottish Rite lodge has recently been granted a charter in Greenville, Miss. Rabbi Henry A. Merfield is the T. P. Master.

The Hebrew Free School and Kindergarten of Detroit, Mich., dedicated its new quarters recently at 107-113 Wilkins street.

The Hebrew Consumptive Aid Association of Montreal, Canada, announces the launching of a campaign to raise funds for a home for incurables.

The Independent Order Brith Abraham reports that a total of 8,640 of its members served in the army or navy during the recent world war.

Mess. Mitchell H. Rosenthal and Hardwig Peres have been elected to the board of directors of the Memphis, (Tenn.) Chamber of Commerce.

Active steps are being taken in Edinburgh, Scotland, for the establishment of the Jewish Social and Literary Society. Rabbi Dr. Salis Daiches heads the movement.

Jewish young men of Gateshead, England, have re-established the Sinai Association which had to be disbanded owing to the departure of most of the members for military service.

The Jewish Home for Babies at Pittsburgh, Pa. is making plans to build an annex to the home now occupied on account of the impossibility of accommodating the long list of applicants.

Rabbi Simon Glazer, of Seattle, has evolved a plan for the union of all the Jewish congregations of the Northwest. A convention to consider the plan will be called in Seattle early in August.

Jacob C. Badesch, former superintendent of the Hebrew Sheltering Home of the Chicago Federated Charities, has been elected superintendent of the Home for Aged Jews, in place of the late Simon Strauss.

B'nai Israel Congregation, Pittsburgh, Pa., has taken title to a plot of ground at North Highland avenue and Hippey street. The purchase price was \$40,000, and the erection of a synagogue will be started immediately.

Otto Klineburgh, attending McGill University at Montreal, Canada, has been returned the gold medalist in philosophy and the winner of the university scholarship for graduate study in philosophy at Harvard University.

Residents of the Borough Park section of Brooklyn have succeeded in getting a temporary injunction against the erection of Zion Hospital, claiming that the building, if carried through, will greatly depreciate property values.

The Shechita Board of the Cathedral Road Congregation, Cardiff, Wales, is experimenting with a co-operative Kosher butcher shop. They have taken over one of the leading butcher shops and are selling meat to the members of the congregation at cost.

Rabbi Jacob Tarshish, of Keneseth Israel Temple, Allentown, Pa., has been elected rabbi of Cong. Emanuel of Yonkers, N. Y., succeeding Rabbi G. Schulman. Rabbi Tarshish has been succeeded by Rabbi Ira E. Sanders, a recent graduate of the Hebrew Union College.

The Germania press bureau at Geneva, Switzerland, announces that the Jewish question will be settled by a new law allowing the naturalization of Jews in Germany. The law will give them absolutely equal rights with other citizens. Eight hundred thousand Jews are eligible.

Samuel Hirsch, a Confederate veteran and a resident of Memphis, Tenn., since 1863, died there last month at the age of eighty-two. Mr. Hirsch was elected a member of the Board of Public Works in 1888, and for forty-one years had been secretary of Congregation Children of Israel.

The following bequests were made by the late Mrs. M. W. Moss, of Houston, Texas: Congregation Beth Israel, \$1,000; Congregation Adath Yeshurun, \$500; Adath Yeshurun Cemetery, \$250; Beth Israel Cemetery, \$500; Association for the Relief of Jewish Widows and Orphans, New Orleans, \$1,000; Tuoro Infirmary, New Orleans, lot in Dallas valued at \$4,000; Jewish Consumptive Relief Society, \$100. In addition every local Jewish society was remembered.

At the 17th annual convention of the Independent Order Brith Sholom, held at Baltimore, Md., last week, there were over 400 delegates present. The 1920 convention, for the first time in the history of the order, will be held outside of Baltimore, and Norfolk, Va., has been selected as the meeting place.

Last week the inmates of the Sir Montefiore Old Home, who have lived for many years in the old institution at East 55th street and Woodland avenue, were moved to the beautiful new home on Mayfield road, Cleveland Heights. The formal dedication and reception will be held some time in July.

District Grand Lodge, No. 6, I. O. B. B., will convene in St. Paul, Minn., in August. The most important business of the convention is the ratification of the plan to rebuild the Cleveland (Ohio) Jewish Orphanage, at a cost of \$750,000, and the erection of a branch institution in District No. 6, costing not less than \$250,000.

Subscriptions to the Associated Jewish Charities of Chicago, Ill., last year amounted to \$773,093, and a campaign will be inaugurated to bring the amount up to \$1,000,000 for the current year. The principal beneficiaries last year were the Jewish Aid Society, which was allotted \$237,000, and the Michael Reese Hospital, \$209,000.

The Roumanian Press Bureau at Bucharest announces that a decree has been issued modifying previous laws relating to the naturalization of Jews in Roumania. Jews desiring to acquire rights as Roumanian citizens will only have to express the wish in proper form. The Jewish question, the bureau says, is thus settled finally.

Joseph Rosenbaum, millionaire Chicago grain dealer and one of the oldest members of the Board of Trade, is dead at the age of 82. Mr. Rosenbaum was a civil war veteran and a past commander of the Grand Army of the Republic. Some years ago he presented the Chicago Art Institute with the Rosenbaum collection of ivories, gathered together through his travels.

Manuel Klein, who wrote the score for many comic operas, died last week at a sanitarium at Yonkers, N. Y., where he had been ill for some time. Mr. Klein was born in England 42 years ago and was one of four talented brothers, the others being Herman Klein, a noted conductor and teacher of singing; the late Charles Klein, the famous dramatist, and Alfred Klein, the diminutive comedian best remembered as playing opposite to De Wolf Hopper. Manuel Klein was musical director of the Hippodrome during its first nine years, during which time he wrote the music of all its successes.

Work is now in progress for the new synagogue of Temple Beth-Elohim, in the Bronx district. The building will occupy seven city lots, and when completed will be the largest synagogue edifice in the Bronx. There will be seating capacity for 750, besides classrooms, gymnasiums, etc.

The Pueblo, the organ of the Jewish Community in Salonika, replying to an article in an Italian periodical on the internationalization of Salonika, writes: "It is absolutely unjust to speak of the anti-Semitism of the Greek Government when the latter has made every effort to show its sympathy with the Jews, when it was the first of the Balkan Governments to recognize the political rights of the Jews even before they had served in the army, and when it twice granted them postponement of military service and later showed itself very indulgent to those who did not present themselves for service when called up.

Teachers Organizing for Palestine Service.

An organization of Hebrew teachers interested in the cultural development of Jewish Palestine is being established in New York city, with the co-operation of the Educational Department of the Zionist Organization of America. The nucleus of this organization are the teachers who are already registered by the Zionist Organization for service in Palestine, and it will seek to establish educational relations through personal contact by maintaining fellowships and by other means.

The organizers of this association, which has issued a call for a public meeting of all who are interested, to be held at the Central Jewish Institute, 125 East Eighty-fifth street, New York city, Monday evening, June 9, set forth that there is a considerable number of Jewish teachers in America who are eager to practice their profession in Palestine, and that the association will help them to prepare in every possible way for this service. In addition, the association will make a survey of educational experience in America in the field of technique and equipment, and publish its findings for use here and in Palestine.

Sinai Temple of Chicago, Ill., reported at its 57th annual meeting 828 members divided as follows: 532 regular members, 179 special members, 29 junior members, and 89 associate members. The congregation's budget for the current year has been fixed at \$67,812. Of this \$15,000 is for Rabbi Emil G. Hirach as "salary" and \$9,000 for "extra compensation."

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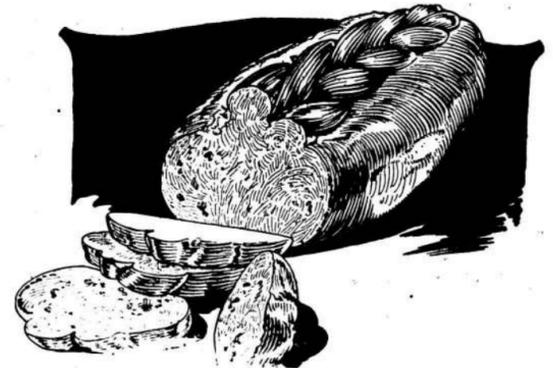
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**FINKELSTEIN—LOEFFELHOLZ.**—Mr. J. Loeffelholz, 601 West 151st street, announces the engagement of his daughter Helen to Mr. Norman Finkelstein.

**FREIRICH—BOLEY.**—Mr. and Mrs. Ben Boley, 301 St. Nicholas avenue, announce the engagement of their daughter Fannie to Mr. Edward Freirich, of Trinidad, Colo.

**GOLDSTEIN—WEISS.**—Mr. and Mrs. Marcus Weiss, of 1673 Second avenue, announce the engagement of their daughter Gertrude to Mr. Louis A. Goldstein. Reception Sunday, June 8, 3 to 6 at the Juliette, 103 West 117th street.

**MORRIS.**—Mrs. Anna Morris announces the engagement of her daughter Frances to Mr. Jack Radgitt.

**MORRIS—ROACH.**—Mr. Lewis Roach, of 14 East 116th street, announces the engagement of his daughter Cecelia to Jacob J. Morris, on Sunday, June 15.

**NETTER—EINHORN.**—Mr. and Mrs. Herman Einhorn, of 315 West Ninety-fourth street, announce the engagement of their daughter Berenice to Joseph X. Netter.

**TAMOR—BENJAMIN.**—Mr. K. L. Benjamin of 309 East 10th street, announces the engagement of his daughter Sara to Mr. David I. Tamor, son of Mr. and Mrs. M. Tamor, of 125 West 112th street, May, 1919. No cards.

**TYROLER—LINK.**—Mr. and Mrs. Max Hofstatter, of 826 Kelly street, announce the engagement of their daughter Eva Link to Mr. Leon G. Tyroler. Reception at home June 8, 3 to 6 p. m.

**MARRIAGES.**

**FAUER—MORRELL.**—Miss Anna, daughter of Mr. and Mrs. Benjamin Morrell, of 835 Beck street, was married to Abraham N. Fauer on Sunday evening, June 1, 1919, by Rabbi Max Reichler.

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**GOLDBERG—COHEN.**—Mr. and Mrs. Morris Cohen, of 428 East 157th street, announce the marriage of their daughter Florence to Mr. Lewis R. Goldberg on Sunday evening, June 1, at the Juliette. Rabbi Aaron Eiseman officiated.

**LACHMAN—WANNER.**—Miss Lena Wanner, of 856 Dawson street, was married to Charles Lachman on Saturday evening, May 31, 1919, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.

**MALENKA—WICHTEL.**—Mr. and Mrs. H. Luftig, of 1902 Seventh avenue, announce the marriage of their sister, Mollie Wichtel, to Morris Malenka on Thursday, May 29, by Rev. Joseph Rosenblatt.

**NATHAN—GOLDSMITH.**—Mrs. Flora Goldsmith, of 3117 Broadway, announces the marriage of her daughter Bertha to Mr. Lewis Frederick Nathan on Sunday, June 1, 1919, at the Hotel Marcellis. Rabbi Aaron Eiseman performed the ceremony.

**SUKELAS—SEMANSKY.**—Mr. Harris Semansky, of 603 West 140th street, announces the marriages of his daughter Bertha to Mr. Morris Sukelas on Thursday, June 5, at Bryant Hall. Rabbi Aaron Eiseman performed the ceremony.

**TENENBAUM—SHEVELL.**—Mr. and Mrs. Jacob Shevell, of 720 Riverside Drive, announce the marriage of their daughter Sadie to Mr. Samuel Tenenbaum on Monday evening, June 2, 1919, at the Hotel Biltmore. Rabbi Aaron Eiseman performed the ceremony.

**BIRTHS.**

**BERNFELD.**—To Mr. and Mrs. A. Bernfeld, 1070 Faile street, Bronx, New York city, a son, May 29.

**COHEN.**—Mr. and Mrs. Louis Cohen (nee Carolyn Morris), 620 West 152d street, announce the birth of a son Sunday, May 25.

**FRANKENTHALER.**—Mr. and Mrs. H. Frankenthaler (nee Irma Kleebblatt), 420 West 129th street, announce the birth of a son, May 23.

**MOEBUS.**—Born to Mr. and Mrs. A. C. Moebus (nee Robitzek) a son, Charles Edward, May 25, 1919.

**BAR MITZVAH.**

**ALTER.**—Captain J. E. Alter, M. C., and Mrs. Alter announce the Bar Mitzvah of their son Edward Sayre, at Temple Mount Zion, 37 West 119th street, Saturday, June 7, 1919, at 10 a. m.

**COHEN.**—Mrs. Annie Cohen, 894 Riverside Drive, announces the Bar Mitzvah of her son Theodore, at Temple Mount Nebo, West 150th street, near Broadway, on Saturday, June 7.

**GERSTEIN.**—Irving Gerstein, son of Mr. and Mrs. E. Louis Gerstein, of 284 Harrison avenue, Jersey City, N. J., on Thursday, 10 a. m. at Congregation Agudath Scholom, Jersey City, N. J.

**JACOBY.**—Mr. and Mrs. B. Jacoby announce the Bar Mitzvah of their son Franklin on June 4, at Quincy St. Temple, on June 4, at Quincy Street Temple, Brooklyn. At home Sunday, June 8, after 3 o'clock, at 246 Ninth avenue, Astoria, L. I.

**KATZ.**—Mr. and Mrs. M. Katz announce the Bar Mitzvah of their son Jerome, Saturday, June 7, at 10 o'clock, at Temple Adath Israel, 551 East 169th street, near 3d avenue. Reception at their residence, 1327 Wilkins avenue, Sunday, June 8, from 2 to 6 p. m.

**LOEWENTHAL.**—Mr. and Mrs. Sigmund Loewenthal, of 1575 Avenue A, announce the Bar Mitzvah of their son Ely, Saturday, June 7, at Eighty-sixth Street Temple, between Lexington avenue and Park avenue.

**MAYER.**—Mr. and Mrs. Herman Mayer, 536 West 111th street, announce the Bar Mitzvah of their son Joseph, at Temple Rodeph Sholom, Lexington avenue and Sixty-third street, on Saturday, June 7. Reception 3 to 5.30 same day, Hotel Savoy.

**ROBINSON.**—Mr. and Mrs. Maurice Robinson, of 501 West 110th street, announce the Bar Mitzvah of their son Richard, Saturday morning, June 7, West End Temple, 154 West Eighty-second street. Reception Sunday, June 8, Cafe Boulevard, Forty-first street and Broadway, at 9 p. m.

**SOCIAL NOTES.**

Mrs. S. W. Glazier, of 17 E. 87th street, is again at West End, N. J.

Miss Hattie Wolf, of No. 419 West 129th street, is at 1390 Sheridan Boulevard, Far Rockaway, L. I.

Mr. and Mrs. Arthur Levy and Miss Cecile Levy were the guests of Mr. and Mrs. Emanuel Kaplan at their home in Norwich, Conn., last week.

Mrs. Samuel Friedman, of 510 West 146th street, New York city, visited her son, Battalion Sergeant Major Bernard A. Friedman, at Camp Alexander, Newport News, Va. Sergeant Major Friedman was recently honorably discharged from the service and has accepted a position as chief clerk with the Utilities Detachment at this port of embarkation.

**OBITUARY.**

**BLOCH.**—Mrs. Mollie Bloch, a veritable Esheth Chayil, passed away on the 16th ult. Born about sixty years ago in Dukla, Austria, in 1878, she became the wife of Morris D. Bloch (brother of the famous editor, Dr. Josef Bloch), and with her husband arrived in New York soon after. Her husband had a hard struggle, and she shared his vicissitudes and assisted him in his business and later on he became a successful manufacturer. Mrs. Bloch in the mean-

time found time to rear six daughters, all of whom are married to successful New York business men. They are Mrs. Julia Gross, Rose Goodman, Janet Goldstein, Rebecca Brill, Fannie Sterngold and Lillian Schwartz.

Whether fortune smiled upon her or not, Mrs. Bloch's heart always went out to those who were less fortunate. She always kept open house, where the hun-



gry came and were fed, the cold were clothed, the poor and unfortunate were helped with money and employment, and, above all, those who sought her aid felt the generosity of her heart, the wisdom of her mind, the depth of her soul and the warmth of her benign smile. Scarcely a day passed in her busy life but that she did some mitzvah and made it pleasanter for some person to live in this world. She was an inspiration to all who knew her.

**IN MEMORIAM.**

**MARGOLIES.**—The monument erected to the memory of the late Rabbi Samuel Margolies, of Cleveland, son of Rabbi M. S. Margolies, of New York, will be unveiled on Sunday, June 8, at 3 p. m., at Mt. Carmel cemetery. Relatives and friends are invited to be present.

**IN THE SYNAGOGUES.**

**AGUDATH JESHORIM** (113 E. 86th St.)—Rabbi G. Schulman preaches Sabbath morning.

**BETH-EL** (5th Ave. and 76th St.)—Rabbi Max Reichler, of Sinai Temple, Bronx, will preach Sabbath morning.

**BETH ISRAEL** (72d St. and Lexington Ave.)—Rev. Dr. David Davidson preaches Sabbath morning.

**CENTRAL SYNAGOGUE** (55th St. and Lexington Ave.)—Rabbi Nathan Krass will preach Sabbath morning.

**JEWISH THEOLOGICAL SEMINARY** (521 W. 123d St.)—Lieut. Abraham Nowak, chaplain U. S. A., will preach the baccalaureate sermon to the graduating class this Sabbath morning.

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

**MOUNT NEBOH** (150th St. and Broadway)—Rabbi Aaron Eiseman preaches this evening of "The Greatest Sermon Ever Preached." Sabbath morning "The Parents' Greatest Blessing to Children." An address to the parents at the confirmation class.

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

**MT. ZION** (39 W. 119th St.)—Rabbi E. A. Tintner preaches Sabbath morning.

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

**PINCUS ELIJAH** (118th W. 95th St.)—Rabbi Jacob S. Minkin preaches Sabbath morning.

**SHEARITH ISRAEL** (70th St. and Central Park West)—Rev. Dr. H. P. Mendes will preach Sabbath morning.

**SINAI** (Stebbins Avenue and East 163d Street)—On Saturday morning Rabbi Max Reichler will occupy the pulpit of Temple Beth-El (Fifth avenue and Seventy-sixth street), and his own pulpit, will be occupied by Rabbi Clifton Harby Levy.

**YOUNG ISRAEL** (Educational Alliance, 197 E. Broadway)—Rev. Dr. Elias L. Solomon will preach Sabbath morning.

**Kehilath Israel Congregation Calls Rabbi Finkelstein.**

The trustees of Congregation Kehilath Israel, of 1162 Jackson avenue, Bronx, have unanimously elected Dr. Louis Finkelstein, the senior student of the graduating class of the Jewish Theological Seminary, as its rabbi, in succession to Rev. Dr. Elias L. Solomon, who resigned at the end of 1918, having been called by the Congregation Kehilath Jeshurun.

Rabbi Finkelstein, who was born in Cincinnati twenty-four years ago, was educated privately and studied Talmud under his father, Rabbi Simon Finkelstein, of Brooklyn. He took his B. A. degree at City College and his Ph. D. at Columbia in 1918. Much is hoped for as the result of his entering into this sphere of work, as it is the intention of the congregation to build and extend its activities as soon as practicable.

**Temple Mt. Neboh Notes.**

The closing exercises of the religious school will take place on Sunday morning at 10 o'clock. An interesting program dealing with the work accomplished in the school will take place. Twenty children were confirmed on Shabuoth by Rev. Dr. A. S. Anspacher. A very beautiful musical service was also arranged by Rev. Isidore Frank.

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Seventh Annual Convention of United Synagogue and Women's League.

The convention of the United Synagogue of America has planned to consider at different sessions distinct subjects of great importance. Thus after the opening joint session on Sunday morning, June 15, of the United Synagogue and the Women's League, directed to a general consideration of the whole range of Jewish activities, the joint session on Sunday afternoon will be devoted to the development and extension of the synagogue in which many practical measures will be considered for furthering the desired end.

On Monday morning the United Synagogue will first consider religious observance and Jewish law, and then the condition, problems and activities of Jewish education. On Monday afternoon, Palestine will be the subject considered. On each of these subjects reports will be presented; these reports will be passed upon by the convention committees and discussed by the delegates to the convention. Practical work will be determined upon.

The Women's League at its several sessions on Monday, June 16, will listen to several addresses, have round table discussions on the work of the Women's League, and its several local branches. Both bodies will elect officers and transact the business of the organizations.

The conventions will be marked by a number of social features and several exhibits have been arranged at the Seminary Building, 531 W. 123d St., New York, where the meetings will be held.

An informal reception will be tendered the delegates at the Jewish Center, 131-35 W. 86th St., on Sunday evening, and a banquet at the Seminary will be given on Monday evening. The Students' House at 405 W. 117th St. will be another center of interest and the scene of various functions.

The following additional congregations have affiliated with the United Synagogue: Mogen Abraham, of Detroit; Zemach Zedek B'Chevra Thilim, of Chicago; Adath Moshe Montefiore Congregation, of Philadelphia; B'nai Israel, of Hartford, and Sinai Congregation of Los Angeles, Cal.

The Women's League of the United Synagogue is supervising the establishment of a camp for girls in the Adirondacks that will be conducted with Jewish dietary and other religious regulations.

The recently established Philadelphia branch of the United Synagogue has taken charge of the arrangements for the Students' House near the University of Pennsylvania, similar to the one conducted under similar auspices in New York. The Boston branch recently formed of affiliated congregations and organizations in that city is supervising the establishment of a Kosher restaurant at Winthrop, Mass.

The directory of Kosher hotels, boarding houses and restaurants in the United States, compiled and published by the United Synagogue of America, will be ready for distribution at its seventh annual convention in June.

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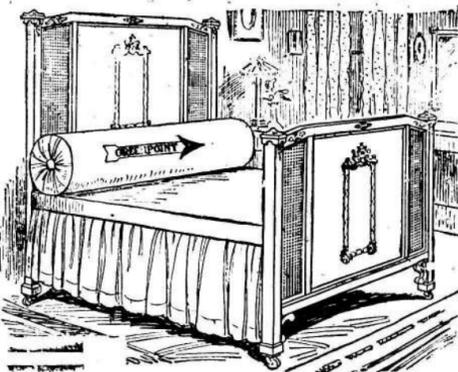
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ORBACH, MAME.—In pursuance of an order of Honorable John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mame Orbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Strasbourger & Schallek, her attorneys, No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December next.  
 Dated, New York, the 6th day of June, 1919.  
 HANNAH ROTH LICHTIG, Administratrix.  
 STRASBOURGER & SCHALLEK, Attorneys for Administratrix, 74 Broadway, Borough of Manhattan, New York City.

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street, is erecting on the site adjoining the present building.

The institution has become overcrowded and has a large waiting list of little children who lost either father or mother or both during the recent influenza epidemic.

Sunday, June 15, has been set aside as tag day, when collections will be made in the streets and from house to house.

The summer home for the infants who have been orphaned by the epidemic, and which is located at 155 Cedar avenue, Far Rockaway, was opened last Monday.

Mr. J. H. Luria, superintendent of the institution, has succeeded in getting permission from the various Jewish theatres to make collections during the performances. Last week the donations in the Lenox, Thomashefsky, Kessler, People's and Gable theatres netted over \$1,000.

**Mr. Engelman Reports of Appalling Conditions of European Jewry.**

Morris Engelman, special commissioner abroad of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, who has just returned to the United States, after a stay in Europe of several months, and who is shortly to return to the other side, in a report made to Felix M. Warburg, chairman of the committee, not only gives the result of his observations, but makes specific recommendations as to what is needed at this time if the Jews throughout the world are to be kept alive.

In the report now made public, Mr. Engelman states:

"The outstanding impression gained is that the greatest need of the present moment is for the American contribution to Jewish relief to be a permanent expression of American good will, rather than a temporary distribution of small doles that produce no permanent effect.

"In particular, it must be understood that the granting of small sums of money for individual relief is in reality of very little service. Money is relatively plentiful in Europe at present. Food, however, is scarce—especially kosher food—clothing is scarce, opportunities for self-respecting employment are scarce. These are really the things that are needed. Small doles do not carry far. Moreover, there is a distinct danger in this method of administering relief. The natural and inevitable tendency is for power and influence to gravitate toward those persons who control the relief funds. In the experience of the commissioner, cases have been known where refugees who genuinely deserved such relief declined it because of self-respect, while others, perhaps less deserving, accepted it. It tends to raise one class of the population and to depress another part. In other words, the power of distribution may become a political power, subject to all the abuses which go with political power. Moreover, it is well to bear in mind that hitherto accepted philanthropic principles are not necessarily applicable in the present extraordinary situation in Europe.

"Concretely, there are certain proposals which, in the opinion of the commissioner, will serve in some respect to mitigate those possible evils. It is proposed that the community as a whole become the instrument of relief; that the Jews of America advance food and clothing credits to be repaid, in the course of time, as the communities become self-supporting. The problem of clothing the population is very serious, and is not altogether understood. It will not do to send cast-off clothing of every description. It is true that a certain proportion of the population has reached a state of destitution as to accept anything; but in the main, the population is still self-respecting and will prefer, if any method can be found, to adjust this problem for itself.

At present the greatest possible need for the destitute population is a system of well organized couriers or dispatch carriers or messengers or persons otherwise competent and willing to serve as a means of communication. Such couriers, in co-operation with the people actually on the ground, could solve problems far more effectively than any committees or individuals working at long distances.

"The rabbinate and the most prominent Jews of Europe with whom I conferred during my stay abroad have sent me back with this message to the Jews of the United States. "We know that the Jews of America are yet our brothers and sisters, the same brothers and sisters as 3,231 years ago, when together we left Egypt and crossed the Red Sea, going to the freedom and the light.

"We know that the American Jewish heart is big, and that we do not need to again recite to you the sufferings we have passed through to cause you to enable you to continue the sorely needed help which you alone are enabled to give.

"We are grateful for what you have already done, but the task is not completed, and we must call upon your further generosity if we are not to perish. "You have been unvisited by the ravages of war. Peace and plenty have been your lot. It is the act of God which has placed us amid the horrors of European strife.

"I bring back this message. I have been engaged in the relief work since its inception. I did not believe conditions could, by any possibility, be as terrible as I actually saw them with my own eyes.

"American Jewry has done something, but it has not begun to do what the situation demands, or what it is possible for it to do. The problem is a gigantic one, but I believe that American Jewry

**Are You Going to Build?**

There is a housing famine all over the country, and many tenants are being forced from the houses they have occupied for so long and are preparing to build homes of their own. Perhaps you are one of those who is planning to own your own home, and the details of building are occupying your thoughts. If so it would be well to acquaint yourself with the fact it is to your advantage to do away with the old fashioned plaster walls and use instead Wall Board—the nearest perfect lining for walls and ceilings.

It does away with cracking, falling plaster. It makes a warm, comfortable lining that is as good a non-conductor as modern, hard plaster—if not better. It is a clean, sanitary lining—clean as a piece of new wood. And there is no place in it for germs or vermin to lodge. Old buildings can easily and quickly be brought up to modern standards of permanence and beauty by the use of wall board. New buildings of every kind can be permanently and attractively finished with good wall board.

But there is a difference in the quality of wall board, just as there is a difference in the grades of lumber, in the quality of brick or any other material that goes into buildings. Upson Processed Board has proved by actual service on walls and ceilings to be the most dependable fibre board made in America. It has created a reputation of less than one complaint for every 3,000,000 square feet sold and used.

Upson Board in the first place is the strongest fibre board made. It tests in the regular thickness a breaking strain of nearly 400 pounds to the square inch—nearly twice as much as the average fibre board will stand. Naturally, Upson Board will stand twice the wear and tear.

Upson Board is likewise the hardest, most woodlike wall board made. This is the result of the enormous pressure under which the strong wood fibres in Upson Board are built up. Carpenters say, Upson Board looks, feels and works like lumber. And they can apply a third more Upson Board in a day and do better work, because it is so easily handled—it does not split—and they can cut it with a fine tooth saw or a knife.

And then, Upson Board is scientifically-processed. It was the first board to be given a scientific treatment in order to make it more serviceable on the walls and ceilings. It was the first board to be kiln cured to take out excess moisture and minimize contraction and expansion. It was the first board to be ready primed or surface filled so as to envelop the panels in a protective coat or film to protect them against the penetration of dampness and water. The high grade materials entering into Upson Board and the scientific method under which it is manufactured account for the unequalled record for service it has made.

And like all quality products, Upson Processed Board is the cheapest wall board in the end. It may cost a little more than other fibre boards in the beginning—although there is less difference in the price of Upson Board at this time than there has been since it was first manufactured. But regardless of its first cost, Upson Board is cheaper in the end by one cent to two and one-half cents a square foot. The reason for its cheaper painting cost is a result of the ready priming of the panels. This process fills the pores of Upson Board, it stops the suction and makes a perfect bond for paint. No priming coat is required on Upson Board. And two coats of good paint will always finish it perfectly. Practically every other fibre board requires a priming coat and several coats of paint.

Not only is the surface of Upson Board cheaper to finish, but it is free from any materials that might be harmful to paint such as greasy wax or non-drying petroleum oils. Such materials are found in some boards that claim to be "treated." But the materials used in ready priming Upson Board are much like those used in high grade varnish so that it takes any kind of paint, enamel or varnish without danger of spots, streaks or peeling.

**Mr. Reich Heads Drive with \$5,000.**  
Mr. Bernard Reich, honorable vice-president of the \$50,000 infant home drive, has started the campaign, launched last week, with a donation of \$5,000 for the new infant home which the Hebrew Kindergarten Day and Night Nursery, 35-37 Montgomery

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is equal to it. We must act together now—tomorrow it may be too late."

Confirmation Services Temple B'nai Jeshurun.

The Shabuoth Services of Congregation B'nai Jeshurun were well attended. The confirmands, all of whom participated in the ceremony, were as follows: Claudia Friedsam, Gertrude Greenfield, Berenice Harris, Jeannette Hiller, Selma Rosenthal, Erminie Schneider and Elkin H. Walcoff.

The address and benediction was delivered by Rabbi Israel Goldstein. A beautifully bound Bible was presented by the congregation to each of the confirmands as a Shabuoth and Confirmation gift.

**Zionists to Vote for Delegates.**  
The Zionist Organization of America announces that June 29 has been set aside as a national election day to choose delegates to the twenty-second annual convention. This convention will be held at Chicago, Ill., and though the date has not been definitely fixed it will most likely be held during the week, including Labor Day.

**Work on Daughters of Jacob Home Progressing.**  
In order to show the work already accomplished on the new buildings being erected for the home of the Daughters of Jacob, at 167th street, Findlay and Teller avenues, Bronx, a reception will be held on the grounds on Sunday afternoon, June 8, from 1 to 6 o'clock. Hon. Otto A. Rosalsky and Hon. Louis D. Gibbs are expected to deliver addresses, and refreshments will be served.

**Dr. Krass' Sermons.**  
Dr. Nathan Krass, rabbi of the Central Synagogue, Lexington avenue and 55th street, announces that during the month of June and until further notice, he will deliver a sermonette each Sabbath morning. Dr. Krass was in Harrisburg, Pa., last Tuesday night and was a speaker at the meeting which resulted in raising \$28,000 for the building fund of the Reform Temple.

**BROOKLYN NOTES.**

**Sons of Israel Congregation to Lay Cornerstone.**  
Plans have been completed for the laying of the cornerstone of the synagogue of the Sons of Israel, at Twenty-first and Benson avenues, Bensonhurst. The ceremonies will be conducted on Sunday afternoon, June 8, at 2 o'clock.

Included among those who are scheduled to deliver addresses are Judge Otto A. Rosalsky, Supreme Court Justice Edward Lazansky and Magistrate Alexander H. Geismar. Cantor Rosenblatt will sing. The new edifice is to occupy a plot 100x150 feet, and will be erected at a cost of \$93,000, which does not include the cost of the interior fixtures or the ground.

**Hebrew Home Notes.**  
The directors of the Hebrew Home and Hospital for the Aged tendered a dinner to the inmates on May 18 (Lag B'Omer). Arrangements were in charge of Mrs. I. B. Krinsky.

A strawberry festival and bazaar will be held at the home on Saturday evening, June 7, and Sunday afternoon and evening, June 8. Preparations are being made for the cornerstone laying in the fall. A campaign is in progress to raise \$100,000 for the erection of a new wing.

**Temple Petach Tikvah.**  
The closing examinations in all the classes of the Sunday school took place last Sunday morning. Elaborate preparations are being made for the closing exercises of the school, which will take place in the school Sunday morning, June 8, at 10 o'clock.

The gold medal presented by Mrs. William B. Roth and the silver medal presentation class. Prizes will also be presented by Rabbi Levinthal will be awarded to the best pupils of the conferred to the distinguished pupils in the other classes.

The Sisterhood of the Temple will hold their annual strawberry festival this Saturday evening, June 7, in the vestry rooms of the Temple. The committee in charge has arranged a splendid program, and a most enjoyable evening is assured to all who will attend.

**Salvini to Teach at Edgemere.**  
Mario Salvini, the eminent New York vocal instructor, has a large and enthusiastic class of pupils at his studios, 206 West Seventy-first street, one of the most delightful of metropolitan localities. Near the river as well as the park, nature unites with art to make this center of activity magnetic. That many of Mr. Salvini's pupils deserve the name of artists was demonstrated at a recent notable recital in which they and prominent assisting musicians were heard at the Wanamaker Auditorium. Mr. Salvini is about to open his popular summer season at Edgemere, L. I., where balmy

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sea breezes and congenial surroundings make the place very attractive. Those desirous of taking advantage of this special course should address the secretary in care of the above mentioned New York studios, and it is of special interest that four scholarships will be given, applications for which should be made at once by contraltos, tenors and basses.

**To the Public**  
The following Mohelim, having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community:—  
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Rev. H. Levine, 956 Leggett Ave., Bronx  
Rev. Ch. Levintz, 160 Selgel St., Bklyn.  
Rev. S. Kaplan, 166 Henry St.  
Rev. S. Bernstein, 77 Essex St.  
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Mohelim desirous of being certified by the Milah Board are to apply to  
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# THE HEBREW STANDARD

America's Leading Jewish Family Paper

Edited by J. P. Solomon, 1882-1909.  
הגידו נתיים והלטיעו עמי נא

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

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Issued Every Friday at 87 NASSAU STREET, NEW YORK.  
By WILLIAM J. SOLOMON.  
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Friday, June 6th, 1919 : : Sivan 8th, 5679

Sabbath begins 8.28 P. M.  
נשנ

Although the New Hampshire Legislature has just passed a bill preventing hotel keepers from showing discrimination against any race or nationality, we hardly expect the hotel keepers of the White Mountains to let down their bars and admit Jews. There are many ways of winding around a law, and leave it to the hotel man to discover them.

One of the district grand lodges of the Independent Order of B'nai B'rith recently decided not to abolish the secrecy which surrounds the grips and passwords of the institution. These, which are means of identification, will accordingly continue to be known only to the initiated. As a matter of fact, in an order like the B'nai B'rith with a universal Jewish mission secrecy is quite obsolete.

If the attendance at the annual meeting of a Jewish communal organization is meager, the directors of the particular institution descant long and loudly on the apathy and indifference of our public. If the reverse be the case, and scenes of turbulence at the gathering ensue, the directors complain that their management has not evoked the communal confidence it undoubtedly deserved. Well, human nature takes on strange manifestations.

When Israel Zangwill remarked, as he did in a recent magazine essay, that Zionism is all things to all men, he uncovers a grave defect of the cause forever associated with the name of the late Theodore Herzl. A Jewish movement ought to be Jewish as well as a movement. Therefore, a Jewish cause must stand forth as a norm for Jews and as a Jewish norm for non-Jews. Here is where Zionism fails, if it be that the movement is whatever a Jew (or, for that matter, a non-Jew) chooses to make it.

We are glad to give the encouragement our words afford to the effort the newly-formed Jewish Ministers' Association of America (Agudath Harabonim Hamatifim) is making to stimulate the interest of Orthodox Jews in Zionism. Never having opposed the Zionist movement, but only its irreligious excrescences, we think it fair to say that, perhaps, the Jewish Ministers' Association will bring the necessary amount and element of religion into American Zionism. The leaders of the association in charge of this task, men like Rabbis Judelowitz, Buchler, Hurwitz and Minkin, have the interests of Orthodoxy sincerely at heart, and, therefore, are to be trusted. We wish them success in superabundant measure in their devoted project. We hope the Orthodox Jews in the community will aid them encouragingly and wholeheartedly.

We have received the report of the proceedings at the universal conference of Orthodox Jewish Organizations in Zurich on February 19 to 26 last, and note therefrom that at this assembly a number of important meetings took place. So far as the Peace Conference and the future of Palestine was concerned, the delegates to the Zurich foregathering adopted a middle course. They did not propose to set up the Holy Land as an independent Jewish state along modern lines, thus sharply differentiating themselves from the Zionist nationalists, but they expressed themselves in favor of making *Eretz Yisroel* the land of Israel, which, of course, it is, with all that this implies. Due to the stress of war conditions the Zurich conference necessarily lacked the all-embracing character a world-meeting of orthodox elements in Jewry should possess. But, with the coming of peace, there is reason to hope and believe that the *Agudas*, as it is known, will extensively develop and become in truth what it aims to be: A rallying-point for the Orthodox Jews all over the world.

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

## THE PERIL OF JEWRY

WE now possess the satisfactory assurances of President Wilson that the delegates to the Peace Conference at Paris are heeding the warning thrown out by events like the recent Polish and Galician pogroms, and are taking the necessary steps to safeguard the position of our people in Eastern Europe. The treaties which they are drafting and which will have effect in the newly-created countries of Europe will make adequate provision for the due protection of Jews.

This action is not only momentous; it is epochmaking in the true sense of this hackneyed word. The peril which hovers over all the Jews living in Eastern Europe is not only present and immediate; it is a very real danger which confronts our co-religionists in all lands heretofore dominated by or under the influence of Germany. That country has lost the great war, and its people now realize this fact in fullest and bitterest measure. They must look, indeed, are looking for a scapegoat on whom to vent their engulfing rage. Who so fitted to be that scapegoat as the unoffending, the defenseless Jew? For him, to judge by past history, no one will arise to plead his case.

Thanks to our own illustrious President, who always effects what he says, however, this situation will not obtain. Mr. Wilson has made the unequivocal statement that he has greatly at heart the subject of incorporating proper safeguards to prevent religious or racial discrimination in all the basic instruments to be drawn up as the result of the reconstitution and reconstruction of the world by the assembly at Paris. More than this, such proper safeguards being provided on paper, the means whereby they shall be effectuated will not be lacking.

We hope and believe, in view of the newest developments at Paris, that the forebodings of coming disasters for the Jews of Eastern Europe are idle dreams, irresponsible fancies of busy journalists. God forefend that stricken Jewry in Europe be visited by a new, a greater calamity than any which has befallen it for the past five years! The President of the United States has once more shown that he is, indeed, the true and enlightened friend of all humanity by his important action at the Conference and deserves the undying gratitude of the entire civilized world for indicating what shall be done in this crucial hour for Jewry.

A striking sidelight on the agitation for Jewish rights at the Peace Conference is thrown by the remark that we Jews are in no position to demand such. We can only plead for these and request a favorable answer to our petition. Judicially speaking this statement is true, for the Jew is not an individual possessed of national Jewish "moorings," but a citizen of one state or the other on the globe differentiated from his fellow-citizens of that state only by his racial and religious affiliations. This situation is certainly of interest in connection with the recent claims of some of our Zionist friends.

The report of the debate at the London Jewish Board of Deputies over the recent letter published in *The Morning Post*, to which letter we have already referred, has just come to our notice. It is printed in *The Jewish Chronicle* and makes extremely interesting reading. One of the participants, to our mind, completely grasped the inwardness of the situation and, it is but fair to add, seemed to us to be the only one who had the courage to say so. We refer to Henry S. Q. Henriques, a vice-president of the Board of Deputies, who called the entire issue a newspaper dispute between the ten gentlemen who signed *The Morning Post* letter and the only two Anglo-Jewish journals. This summarizes the state of affairs in a sentence. Mr. Henriques proceeded to point out that the Jewish Board of Deputies was asked to pass what was practically a vote of censure on ten of the leading members of the London community because they had written a perfectly temperate letter to *The Morning Post*. Thus the Anglo-Jewish community was made to understand that the question involved the freedom of the press, so far as that community is concerned, and freedom of thought, so far as the individuals composing it go. The two Anglo-Jewish journals having started this imbroglio must now see the matter fought to a conclusion, for conclusion there will be, however long deferred.

Ten of the most prominent Jews of England recently wrote a letter to a London daily newspaper in which *The Jewish Chronicle* and *The Jewish World*, associated Anglo-Jewish journals, were accused by implied reference with having encouraged the spread of Bolshevist notions among the foreign Jews resident in England. The charge was, in reality, quite unfair, for both our contemporaries have ever contended manfully against Bolshevism and its adoption among Jews, whether resident in England or in any other country on the globe. So, it would seem that the Anglo-Jewish press could make out, as in fact it does, a complete defense to this serious indictment. But our London contemporaries, the editor of which (for reasons best known to himself) must have become greatly incensed by the action of those whom he dubs "the ten," make a capital case out of the fact that a secular daily newspaper was chosen as the forum in which to ventilate these blundering opinions. The gentlemen concerned may well have looked upon the secular journal as affording them a better and more satisfactory opportunity for the expression of their thoughts than the columns of *The Jewish Chronicle* and *The Jewish World*, perhaps, as we intimated some months since, because these Anglo-Jewish journals are not, to put the matter succinctly, what they used to be. Zionism does make a difference, and the London editor may well have withheld his counter-accusation of *mosserim* and confined himself wholly to his own substantial defense.

## THE MAN AND THE JOB

איש איש על עכרו ועל משאו

"Every one according to his service, and according to his burden." (Num. iv, 49)

MOSES, in assigning the various parts of the service to various men in Israel, did what every good leader must do: he matched Talents and Tasks. In this light the text must be read. Every man was placed in the position he belonged to; every position was manned by the properly equipped person. The Man was fitted to the Job, the Job to the Man. From the mere "business" point of view, this course is universally recognized as the necessary condition of any job being efficiently performed. But the business point of view is not the highest. Mere business efficiency is more anxious about the Job than the Man. Let the job be properly done, even though the man be incidentally destroyed: only, even business recognizes that you can never get the best result out of men that are not only used but used up in a particular piece of work. However, this admission is granted grudgingly and from the wrong motive. Higher than the business point of view is the spiritual point of view: Man and Job should be rightly matched not for the sake of the Job as much as for the sake of the Man; and it is this point of view that we are here interested in.

Matching Talents and tasks from the standpoint of the Man means respecting the man's individuality, the soul within him. Any piece of steel may be used for almost any part of machinery—a lever, or a shaft, or suchlike. And if man were merely a machine, doing his work mechanically, without regard to the aching thing within seething with hope and aspiration and love, it would not matter much what job he is put to. In fact, one of the crying wrongs of modern industry is that it employs men in dehumanized fashion, turning them into mere meat-machines set upon one particular grind year after year. But Moses was a respecter of individuality—a rare quality then as today—and he put the right Man in the right Job. Sometimes, capacity outruns performance, as when a man of large ability is placed in a picayune position, and then the soul within agonizes for lack of ample self-expression. An under-worked person is more to be pitied than an overworked person. But in whatever way talents and tasks fail to match (and the ways are too numerous to bear mention), the soul of man must suffer. Not alone is this a manifest injury done to individual character, but there can be no possibility of happiness for any man unless he is doing the work he is fit, therefore called upon, to perform.

Human work has two purposes. The one is—Social Usefulness. The other—Individual Happiness. These two purposes, too evident to require expatiation, are interdependent, for, obviously, the greatest amount of usefulness to society, to mankind, will result from an activity that nets the largest amount of happiness to the doer;—and vice versa. And if commonsense and moral judgment ruled individual and social conduct such would be indeed the case not merely in logic but in everyday life. In everyday practical life, however, these two interdependent purposes of all human work are violently and unjustly separated; and often the individual pursues his selfish ends, deriving from the unrighteous attainment thereof the largest amount of satisfaction for himself, without promoting the social good. The opposite too is true, for in many ways society as at present constituted is a greedy maw swallowing up many lives in the conduct of its business. The reason for this is that our social order is based not on service but on gain. In the pursuit of gain, however, the separation between the social good and the individual good is bound to happen much more frequently than we imagine. The result is to be seen in the ugly maladjustments of present-day life, breeding so much discontent and strife. And the worst form of this maladjustment, the worst example of this separation of the twofold purpose of human work, is seen in the frequent discrepancy between the Man and the Job, the failure to match talents and tasks, for this means that the individual suffers and society loses.

The question, then, of fitting the Man and the Job is of large importance. A perfect Society is one in which every man will find his work. "Every one according to his service and his burden!" Where jobs and men will be properly apportioned, no small job going to big hands, and no big jobs to small hands. Where work will be the means of self-expression and not of self-repression. Where individuality will freely develop under a perfectly dovetailed system of social co-operation. How far yet are we from such a social order!...

Let us remember that misfits of occupation cause misfits of life, as life and work go inseparably together. Business for a living cannot be properly divorced from the business of living, except on the statutory ground of faithlessness. Our great object is to translate every phase of our life into moral and spiritual values. Where this is not done, and men are made to work in unsuitable ways, there moral injury results: there we may behold the most appalling of all forms of Waste—the human waste. We cry out against the wanton wastefulness of natural resources, the deforestation of mountains and the like. Why not be equally concerned about the wastefulness in human resources—in brain and brawn, in hearts, minds and souls? The millions of lives that are being wasted in the course of our civilizational efforts, due to misfit and maladjustment, are a blot upon our escutcheon. The remedy must lie in religionizing, in spiritualizing, society, in making the moral standard the only standard of life. God is the captain of our life: and there can be no happiness, there can be no right living, until, in obedience to God, we employ "every man according to his service and according to his burden."

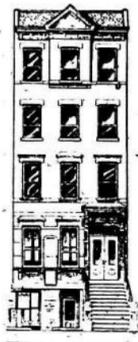
JOEL BLAU.

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Do you realize that there is no large religious school for boys and girls, no gymnasium for young men, no social center for both boys and girls, young men and young women?

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Are we going to overlook the all too well known results?

OR

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**PLEASE DO THIS TODAY**—We have only one week in which to raise the necessary \$300,000. Put your heart behind your pen and send the result to us. Make all checks payable to the **INSTITUTIONAL SYNAGOGUE BUILDING FUND**. What a life enduring monument to your generosity will be the knowledge that you have directed thousands of young folks along the proper path.

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### National Jewish Charities' Conference in Atlantic City.

Atlantic City, N. J.—The annual meeting of the National Conference of Jewish Charities began here last Tuesday. There were 300 delegates present, representing 192 philanthropic organizations. Rabbi Henry Fisher opened the conference with a prayer, and a representative of Mayor Bachrach greeted the conference on behalf of the city.

Reports on various phases of Jewish charity and education were read and discussed at the conference. Congressman Meyer London of New York city read a paper dealing with the Jewish labor movement in this country. Mr. London said that the organized Jewish labor movement is a force for good that all American Jewry is proud of.

At the Wednesday morning session a symposium was presented on the problems of "Family Care, Its Specific Jewish Aspects, and Their Relation to the Public Agency." Miss Dora Berres, superintendent of the Federated Jewish Charities of Los Angeles, described the manner in which the Jewish agency in that city co-operates with the public welfare department, which administers relief to all dependents, destitute because of sickness, old age or accident. The problem of purely money relief, Miss Berres pointed out, is not a purely Jewish one, but in the personal contact with the Jewish family, the knowledge, the background, and the kin-feeling of the Jewish worker is necessary. For this reason the Jewish organization serves as the personal interpreter and go-between for the Jewish family and the public relief department, and a definite, constructive and satisfactory system of co-operation is thus made possible. Miss Irene Kavin of Chicago, who presented the question of "Mothers' Pensions," described the manner in which the mothers' pension law is administered in her city.

Miss Florine Lasker of New York, who followed Miss Kavin, described the work of the home service department of the Red Cross, reciting the experiences of the field workers with Jewish families.

Miss Anne Bercowitz presented the work of the district organization in Boston, where five welfare centers have been established in the five Jewish neighborhoods of the city. Each center is governed democratically by a council of representative residents selected by the neighborhood, and the different phases of welfare work, health, relief, recreation and educational activities, and conducted under the direction of neighborhood committees on these problems. The success of this experiment gives promise of the spread of this form of Jewish social service organization, and evoked a lively discussion from the floor. Mr. I. Irving Lipsitch of San Francisco, who led the discussion that followed, pointed out that the Jewish social workers should carefully study the plan in relation to their own local situation before committing themselves to establishing it in their own communities.

Mr. Jess Perlman, head worker of the Educational Alliance in Baltimore, pointed out that the settlement house could well form the center for the organization of such a district service, and that, properly functioning, the settlement house could become the community service center which is being developed in Boston.

Dr. Ludwig B. Bernstein, for sixteen years superintendent of the Hebrew Sheltering Guardian Society at Pleasantville, N. Y., and now director of the National Bureau of Jewish Social Research, discussed the importance of establishing standards of child care, both in the institutions and in the homes in which children are placed. It is far easier to control and govern the conditions of child care in the large institution than it is in the private home in which a dependent child may be placed. But the important thing, urged Dr. Bernstein, is that standards should be created so that their might be definite methods of measuring the quality of the care given the dependent child.

### Strange Meeting of Two Brothers at Brest.

After being separated for exactly six years, two brothers who had enlisted in the United States Army met at Brest last month and talked together for almost half an hour before discovering their relationship.

Six years ago Louis Snyder left New York for Chicago and decided to make his home there. Shortly after Uncle Sam entered the war Snyder enlisted, and after a year's training in Texas went overseas with the Prairie Division, the Thirty-third. He saw active service and took part in the St. Mihiel and Argonne-Meuse drives.

Private Snyder's younger brother David, whom he had last seen when he left New York as a chap of fourteen, had enlisted meanwhile, and was sent to England with a casual of engineers.

In the middle of May both boys found themselves at Brest waiting to embark for home, but neither knew of the presence of the other. They met one day quite by accident and were reminiscing together. They told each other that they were, both of them, born in West Virginia and that each had lived in New York. Each one confided that he had a brother in the service. Finally they became so communicative as to disclose their names, and then it first dawned on the two that they were brothers.

They were separated again next day. Louis returned to New York on the U. S. S. America and David on the battleship North Carolina.

### U. S. Senate Enters Protest Against Murder of Jews.

Without a dissenting voice and without debate, the U. S. Senate adopted on May 26 a resolution presented by Senator Calder, of New York, directing the Secretary of State to communicate to the President a vigorous protest against the massacres of Jews in Poland, Roumania and Galicia. The resolution also asks the President to lay the protest before the representatives of nations in which the massacres took place.

The text of Senator Calder's resolution follows:

"Whereas, it is reported that innocent men, women and children, particularly of the Jewish faith, are being outraged and massacred in Poland, Roumania and Galicia; therefore, be it

"Resolved by the Senate of the United States of America that the Department of State be, and hereby is, directed to communicate such reports to the President of the United States and request that he confer with the representatives at the peace conference of the countries where such outrages and massacres are reported to occur, and inform them that this body and the American people generally deeply deplore acts of violence and cruelty committed against men, women and children because of race or religion."

### \$2,000 Monthly for Jewish Welfare Work in Palestine.

Beginning with the middle of May, the Jewish Welfare Board will send \$2,000 a month to Palestine to be spent on welfare work among the Jewish legionaries. This decision was taken by the Executive Committee of the Jewish Welfare Board after listening to a letter written by Dr. David de Sola Pool, now with the Zionist Commission in Jerusalem.

"We have over here," writes Dr. Pool, "some 2,300 Jewish boys, nearly half of them in camp some miles from Jaffe and nearly half of them in the desert between Palestine and Egypt. Among all these boys there is practically no welfare work being done. Even writing paper and envelopes are usually not at their disposal. Reading material is also at a premium.

"The Zionist Commission has done something for these boys. It is helping to support the welfare houses in Jaffe, Jerusalem, and Haifa. It has supplies, matzoths, wine, etc., for the Seder. Altogether, it has spent recently some \$5,000 on the men, but very little indeed could be achieved for this sum.

"The legionaries look for aid to America. Out of a total of 4,000 Jewish men, about 2,300 are Americans. They have been here about eight months, and feel bitter at the way they have been overlooked, as they think, by the folks at home."

The monthly allowance of \$2,000 is sent by the Jewish Welfare Board directly to Dr. Pool, who assumes personal responsibility for the expenditures.

### The Scoffer.

By MAX BOSHWITZ, Memphis, Tenn.  
What claim hast thou to be a Jew in home wherein you live?  
When not a Sabbath thou doest keep, nor Seder thou doest give,  
When mothers never bless the lights and fathers say no grace,  
When holidays are not observed, the Shul sees not thy face.

When swine is eaten at thy board, thy lips ne'er lisp "shema,"  
The Hebrew law thou oft derid'st with long and loud poobah!  
Atonement's day of ancient creed to thee does not appeal;  
For while thy people fast and pray, thou tak'st a public meal.

Thou' deep thy learning be of things dubbed wise for modern age,  
Yet wist thou not, as son of Jew, the wisdom of your sage;  
Thou may be versed in Grecian art, in wars of ancient Rome,  
What doest thou know of Maccabees? of heroes of thine own?

Thy Sabbaths seem like other days, no light the matrons bless!  
Thou toilest on like driven kine, that knows no holiness;  
No feast nor fast canst thou define, its dogmas seem insane;  
Why some marked flesh thou must not eat, thy science can't explain.

To wed a wife not from thy fold, the thirst of love to slake,  
May lead to life of ill content, thy bliss a bitter fake!  
To give thy child a Christian name, that none his lineage trace,  
Will never change the Semite sign—the birth-marks on his face.

What knowledge have thy college sons of Israel's holy creed?  
From what wise fountain have they drunk, what is their moral mead,  
When not a Bible can be found among thy library vast?  
The tefillah of thy mother's day, in fire too long's been cast.

What doest thou know of Israel's past, its midnight hour of fear?  
A sire's defense from howling mobs, a mother's suppliant tears!  
The persecution of thy race, the exiled life they lead;  
Of ravished maids in Ghetto homes, perhaps you never read.

And yet thou claim'st to be a Jew—ah, better change your creed;  
We want no scoffers in our ranks—it's loyal hearts we need!  
No breath divine wafts from thy soul, thy God is cast aside—  
Thou ridest upon a shoreless sea, an ocean weed thy guide!

### All Ready For Institutional Synagogue \$300,000 Campaign.

With all plans for the \$300,000 campaign of the Institutional Synagogue, No. 112 West 116th street, formulated, more than 2,000 members and volunteer workers will flood the city with literature commencing Sunday, June 8, in an effort to raise the necessary sum of money. The campaign will last for six days, closing the following Friday.

That the drive is expected to be a success can be seen by the great enthusiasm displayed by all the workers who have organized themselves into teams, with captains at the head of each, and quotas set for each team. The greatest rivalry exists among the teams for premiere honors, the captains devising ways and means of their own origination to raise money.

Harlem was never so stirred up over

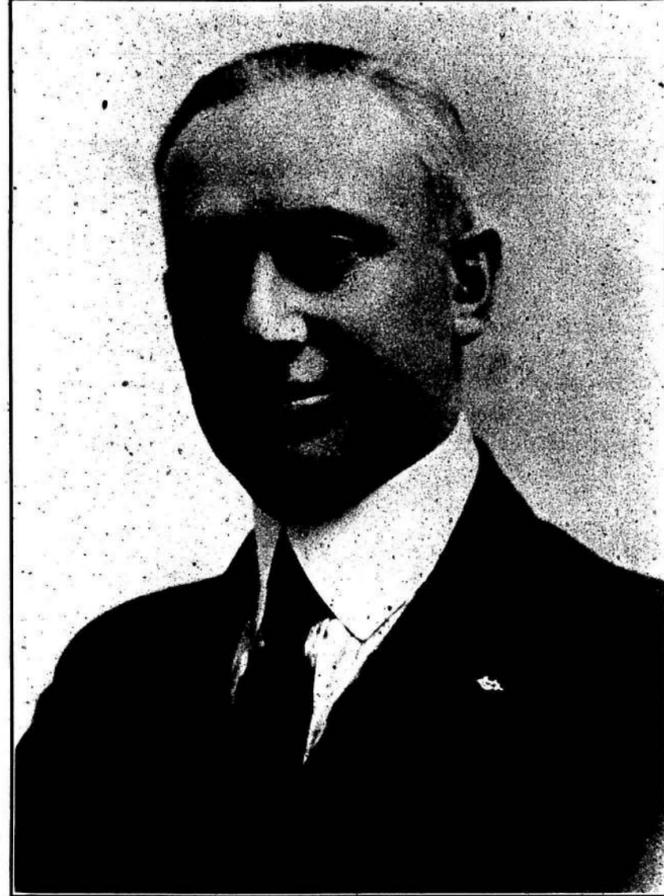
a similar campaign before. The entire district is well posted with campaign literature. Many merchants realizing the import of a newer and more commodious Institutional Synagogue have volunteered to give 10 per cent. of their gross receipts during one day of the drive. From this source alone a large sum of money will flow into the coffers of the treasury.

With title taken to the new building at Nos. 37 to 43 West 116th street, plans of reconstruction are already being made by the architects. The new building, situated on a plot of ground 100 by 100 feet, will be modern in every way. Among its features will be a swimming pool, gymnasium, auditorium, Talmud Torah classrooms, social and reception rooms and a synagogue. Dr. Herbert S. Goldstein, the rabbi, organized the synagogue in the spring of 1917 and it

has prospered so that larger quarters are a dire necessity if the welfare of the Harlem young man and woman of Jewish extraction is to be looked after in a religious way. Congressman Isaac Siegel is president.

### Temple Israel to Unveil Memorial Tablet.

The Parents' Association of Temple Israel of Harlem will unveil a bronze tablet in memory of those who enrolled in the service of our country, on Monday evening, June 9, at 8 o'clock, at the temple, Lenox avenue and 120th street. On the same occasion an honor roll of the sons of Temple Israel who served in the army and navy in the world war will be presented by the Ladies' Auxiliary. There will be interesting addresses and Rev. Joseph Rosenblatt will sing.



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The Hoffman House

22-24 West 120th St. Comfortable large and small rooms with strictly kosher board. Table supplied with best the market affords. JUDAH FELLER, Prop.

KORNGOLD, AARON.—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 Aaron Korngold, 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, Paul Hellingner, No. 320 Broadway, in the City of New York, on or before the 21st day of November, next. Dated, New York, the 6th day of May, 1919. SAMUEL KORNGOLD, Executor; FANNIE BUCHWALD, Executrix.

EINSTEIN, JULIUS.—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 Julius Einstein, 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 Gifford, Hobbs & Board, their attorneys, No. 40 Broadway, in the City of New York, on or before the eighth day of October, next. Dated, New York, March 27, 1919. MONROE L. EINSTEIN, LINA EINSTEIN, PAUL MICHAELSON, Executors.

MILLER, MEYER B.—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 Meyer B. Miller, 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 Harry I. Stein, his attorney, at No. 80 Maiden Lane, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 19th day of November, 1919, next. Dated, New York, the 23d day of April, 1919. SIMON MILLER, Administrator. HARRY I. STEIN, Attorney for Administrator, Office and P. O. address, 80 Maiden Lane, Borough of Manhattan, New York City.

DIETERLEN, GEROLD E.—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 Gerold E. Dieterlen, 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 Edward Goldschmidt, his attorney, at No. 26 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of November, 1919, next. Dated, New York, the 17th day of May, 1919. GEROLD DIETERLEN, Administrator. EDWARD GOLDSCHMIDT, Attorney for Administrator, Office and P. O. Address, 26 Liberty Street, Borough of Manhattan, New York City.

WOLFSHEIM, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolfsheim, 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 Kalish & Kalish, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next. Dated, New York, the 21st day of May, 1919. SOPHIE WOLFSHEIM, SYLVAN WOLFSHEIM, CHARLES MAR, Executors. KALISH & KALISH, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

STINER, OSCAR.—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 Oscar Stiner, 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 Foiner & Maass, their attorneys, at 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of December, next. Dated, New York, the 23rd day of May, 1919. FLORENCE STINER, Executrix; LEON H. KRONTHAL, Executor. FEINER & MAASS, Attorneys for Executors, Office and Post Office address, 100 Broadway, Borough of Manhattan, City of New York.

JACOBS, ESTELLE.—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 Estelle 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 M. S. & I. S. Isaacs, at No. 53 William Street, in the Borough of Manhattan, in the City of New York, on or before the 1st day of December, next. Dated, New York, the 19th day of May, 1919. FLORENCE J. MAYER, JULIAN T. MAYER, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, 53 William Street, Manhattan Borough, New York City.

LIPPMAN, SAMUEL 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 Samuel W. Lippman, 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 Ernst, Fox & Cane, 31 Liberty Street, in the City of New York, on or before the 10th day of December, next. Dated, New York, the 23rd day of May, 1919. HENRY LIPPMAN, Executrix. ERNST, FOX & CANE, Attorneys for Executrix, 31 Liberty Street, New York City.

CHILDREN'S PAGE

SELF DEFENSE.

Dear Children:

The Torah continues its exposition of civil and criminal laws as follows: "But if it be known that the ox was wont to gore in time past, 'mitemole' shileshom." "But," says Rashi, "if the ox was not a 'Tonu,' but it was known that it was wont to gore today, yesterday and the day before, that it had gored three times," and his owner had not kept him in; he shall surely pay ox for ox, "the entire damage," and the dead shall belong to him," to the one who suffered the loss, and the one who caused the damage shall pay him an additional sum, compensating him for the entire loss that he sustained. "If a man steal an ox or a sheep, and kill it, or sell it, five oxen shall be restored for one ox, and four sheep for one sheep." "Five oxen," said Rabbi Jochanan Ben Zakai "The Omnipresent mercifully took in consideration the honor of his creatures—an ox that walks by itself, and the thief did not have to degrade himself by carrying it on his shoulder, he had to forfeit five oxen for stealing one—a sheep that he had to carry on his shoulders he had to forfeit only four for stealing one, inasmuch as he suffered the degradation of carrying it. Said Rabbi Meir, "Come and see how highly labor is prized, for an ox which the thief deprived its owner of his labor, he must restore five oxen, whilst for a sheep which performs no labor he must restore only four sheep—"for one ox"—"for one sheep." The Torah expressly repeats the names of these animals in order to teach us that the law requiring the restoration of four and five for one only applies to an ox and a sheep. "If a thief be found while breaking in, and be smitten so that he die, there shall no blood be shed for him." The one who kills him is not guilty of murder, because he is considered as having deliberately gone to his death. Here the Torah teaches you that if one comes to kill you, you should hasten and kill him, and the thief came with the intention of killing you, because he knew that no one is going to stand idly by and see his property stolen from him, it is, therefore, understood that he came with the intention of killing the one who would try to prevent him from stealing. "If the sun be risen upon him, there shall be blood shed for him." This expression is only in the nature of a parable. If it is clear to you that he is at peace with you, as the sun that brings peace to the world, that he did not come with the intention of killing, even if the owner of the property should stand up against him, as, for instance, a father who breaks into the house of his son with the intention of robbing him, it is known that the mercy of a father is towards his son, and he did not break in with the intention of committing murder, "there shall be blood shed for him." He should be

considered as one whose life should be spared, and if the owner of the house kill him, he is guilty of murder. "He (the thief) shall make full restitution" of the money that he stole, and does not incur the penalty of death. Onkelos translates "If the sun be risen upon him," "If the eyes of witnesses fall upon him he thus gives it a different meaning, viz., if witnesses saw the knife before the arrival of the owner of the house, and when the owner of the house came against him they warned him not to kill him, "there shall be blood shed for him," he is guilty of murder if he killed him, for inasmuch as there are witnesses, that thief does not come with the intention of killing the owner of the property. "If the thing stolen be actually found in his hand alive," in his possession, neither having killed or sold it, "whether it be ox or ass, or sheep, he shall restore double." Everything stolen should be restored double, whether it is live stock or other property, as it is said later (eighth paragraph), "for lamb, for raiment, or for any manner of lost thing," "he shall pay double unto his neighbor," "alive, he shall restore double," he shall not pay with the dead animal, but either with the live animal or its equivalent in money. "If a man cause a field or vineyard to be eaten off, and he let his beasts enter, and they feed in another man's field; with the best of his own field, and with the best of his own vineyard, shall he make restitution?" This means if one will lead his beasts in the field or vineyard of his neighbor and he will cause him to sustain a damage through one of these two ways, by the beast trampling upon the products with its feet, which the Rabbins said is expressed by the word veshilach, and by eating thereof, which, say the Rabbins, is expressed by the word uvier, "with the best of his own field, and with the best of his own vineyard shall he make restitution—whatever the damage it must be paid with the best of his property.

וְהָיָה

Central Jewish Institute.

Last Monday evening a class room was dedicated at the Central Jewish Institute in memory of the late Ferdinand E. M. Bullowa. Mr. A. A. Silberberg, representing the Board of Directors of the institution, presided and among those who delivered addresses were Rev. Dr. H. P. Mendes and Dr. S. Benderly. Rabbi Elias L. Solomon delivered the benediction and Cantor Landau chanted a memorial prayer. The ceremonies were preceded by Maariv services conducted by the children of the school. The Fellowcraft Club of True Craftsmen's Lodge, No. 651, F. & A. M., has presented a fund in memory of the late Leo J. Solomon, who was the guiding genius of the organization and secretary of the Young Folks' League of the Central Jewish Institute. The interest will be used to purchase a medal annually which will be known as the "Leo J. Solomon Medal." A Shaboth festival will be held Saturday night for the benefit of the Jewish parents of the neighborhood. A special program, appropriate for the occasion, will be presented by the pupils of the institute. Sunday evening at 8:30 the League of the Jewish Youth will hold its convention when officers for the year will be elected. A social hour will follow the business of the evening.

Adolph Lewisohn Gives \$150,000 to Federation.

The Federation for the Support of Jewish Philanthropic Societies of New York city has announced a donation of \$150,000 from Adolph Lewisohn. The contribution was forwarded for application to the United Building Fund campaign soon to be launched under the auspices of the federation, and marked an observance of Mr. Lewisohn's seventieth birthday, recently celebrated. The building fund drive will embrace all of the Jewish hospitals, orphan asylums, recreational centres and educational institutions affiliated with the federation. The institutions have been unable to repair or improve their properties during the four years of war, because of the high cost of building materials and in some instances a shortage of labor. The idea of the campaign will

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be to raise subscriptions enough to take care of all improvements or expansion of the institutions for the next five years.

Tulsa Congregation Protests the Thirty-one.

Tulsa, Okla.—At the annual meeting of the Congregation B'nai Emunah, M. M. Travis, president, resolutions were unanimously adopted protesting the recent action of a group of thirty-one men who claimed to represent

Jewry in America and declaring itself in opposition to the establishment of a Jewish Commonwealth in Palestine. The resolutions stated that the American Jewish Congress voiced the truly American Jewish opinion.

Congregation Ahawath Achim of Lafayette, Ind., of which Dr. Carl Schorr is rabbi, has changed its name to the Reform Congregation Temple Israel.

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Here is the camp you have been looking for! Camp Jened for boys of Hebrew faith is the only real Kosher camp. It is situated in an ideal spot in the haunts of Rip Van Winkle. Its equipment is complete in every respect. It has counsellors of many years' experience, among whom are a doctor and a rabbi. Once a camper of Jened, always a camper of Jened. For particulars write to J. Rosenberg, 1878 Seventh Avenue, or E. Fast, 400 West 160th Street.

French Summer School

For Girls 6-13 years old HUNTER, (Greene Co.) N. Y. Beautifully situated in the Catskill Mountains. Exclusive high-class attendance. Large dormitories, with single enameled beds. Newly furnished throughout. Equipped with all latest improvements. Out of door exercises. Study in French, music, dancing, physical training. Excellent cuisine under observation of strict Jewish dietary laws. For booking and particulars address C. FISCHER, Hunter, N. Y. Tel. Hunter 100.

**ANNOUNCEMENT**

# Hotel Nautilus

**ARVERNE, L. I.**

**DIRECTLY ON THE BEACH BETWEEN STRAITON AND STORM AVENUES**

Telephone Hammels 1250

Mr. M. Rosoff takes pleasure in informing his many friends, patrons and the public in general, that for the coming season he will conduct the HOTEL NAUTILUS as a first class Family Hotel, under strictest Jewish dietary regulations. Open for inspection on May 1st. For information until the above date communicate with New York office, No. 751 Sixth ave. Phone Bryant 5727

M. ROSSOFF, Prop.

## THE OCEAN CREST

FORMERLY KNOWN AS THE BIBO HOUSE

THE OCEAN CREST is the most modern hotel in Arverne, and is located directly on the beach. It is equipped with all the latest improvements, large light rooms. EVERY ROOM FACES THE OCEAN, and has hot and cold running water. Rooms single or en suite, with private bath. The house has been renovated and redecored throughout. Now open. Cuisine in strict accordance with the Dietary Laws.

LIFSHITZ & GOLDSTEIN (formerly of Arverne Court), Props.

## THE ALEXANDRIA

32 Storm Ave. Arverne, L. I.

Finest location—near the ocean. Large, airy rooms. Home comforts. Excellent cuisine. Sabbath and dietary laws strictly observed. Special attention to table boarders at the BEACH APARTMENTS.

Tel. Hammels 334 Mrs. S. ALEXANDER, Prop.

## THE INN

DIRECTLY ON THE OCEAN  
ARVERNE BY-THE-SEA

Perfectly modern. Private baths, hot and cold running water. Telephone and Electric Light in each room. Jewish dietary laws observed. Perfect service. Music day and evening. Special rates for June and September.

Telephone 1600 Hammels. H. BURGER, Prop.

Telephone Connection.

## The VENDOME

Park Ave. near Beach 79th St. ARVERNE, L. I.

Directly on the ocean. Large airy rooms with all modern improvements. Hot and cold running water in every room. Electric light. Sanitary plumbing. American-Hungarian cuisine. Home comforts. Reasonable rates.

MRS. L. POLLACK

PHONE 315 HAMMELS

# THE ST. REGIS

Beach 66th Street, formerly Gaston Avenue, Arverne, L. I.

B. GROSSMAN

NEAR THE OCEAN. ALL COMFORTS AND MODERN IMPROVEMENTS. HEBREW DIETARY LAWS STRICTLY OBSERVED.



## WEISMAN'S INN

Beach 63rd St., (Sea View Ave.) Arverne, L. I.

Ocean Front

BEAUTIFUL LOCATION FACING THE OCEAN. ROOMS, SINGLE AND EN SUITE, EQUIPPED WITH ALL MODERN IMPROVEMENTS. UNSURPASSED CUISINE. JEWISH DIETARY LAWS STRICTLY OBSERVED. NOW OPEN FOR BUSINESS.

TELEPHONES HAMMELS 174-2123

## Majestic Hotel

ARVERNE, L. I.

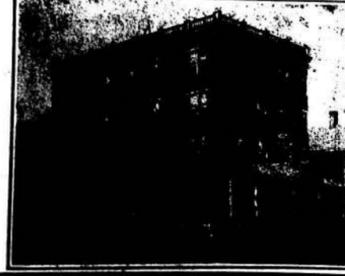
First class family hotel, newly renovated, decorated and refurbished, equipped with all modern improvements. Large, airy rooms, with or without baths. Excellent cuisine. Reasonable rates. Open for inspection May 1. Apply for terms and particulars at the above hotel.

PACHMAN & CO., Proprietors.

## Rosenberg's Cottages

109-110 Sea View Avenue (Beach 63rd St.) Arverne, L. I.

Exclusive location. Large private beach and tennis court. Spacious airy rooms. Private baths. All latest improvements. Famous for excellent cuisine. STRICTLY KOSHER. Now Open.



## The Emerson

I. BLUMENKRANTZ, Prop.

### First Class Family Hotel

Beach 64th St. Ocean Front  
ARVERNE, L. I.

Telephone Hammels 5

## HOTEL BITTERMAN

(Formerly The Stafford)

108 S. GASTON AVE. Beach 66, ARVERNE, L. I.

This hotel is newly renovated, redecored, and refurbished, equipped with all the modern improvements. Jewish dietary laws strictly observed, under personal supervision of Rev. L. BITTERMAN. Rates reasonable. Phone Hammels 415.

New York Booking Office, 193 Lenox ave., Republic Hall. Rev. L. Bitterman, Prop.

### I. O. B. A. Convention Elects Hartman Grandmaster.

Atlantic City, N. J.—Judge Gustave Hartman, of New York city, was chosen grandmaster of the Independent Order Brith Abraham at its thirty-third annual convention held last week in this city. Grandmaster Leon Sanders was defeated for re-election by a vote of 437 to 315. It was the consensus of opinion among the delegates that Judge Sanders' defeat was due solely to the favorable attitude he took toward the matter of adopting fraternal rates in the order. Judge Sanders, however, was given a vote of thanks by the convention for the services he had rendered the order during his long period of office, and he was elected a member of the Executive Committee.

Other grand officers elected are: First deputy grandmaster, Adolph Rosenblum; second deputy, George I. Cohen; third deputy, Max Sachs; fourth deputy, Abraham Wolff; fifth deputy, I. Schor; sixth deputy, Harry J. Gibstein; seventh deputy, Otto S. Hirsh; eighth deputy, S. N. Friedel; ninth deputy, Henry Dembitz; tenth deputy, Phillip W. Marcus. Mr. Max Hollander was re-elected grand secretary; Adolph Moskowitz, grand treasurer, and Nathan Turk, grand trustee.

Phone Hammels 982

## "Tender Villa"

JOSEPH L. TENDER, Prop.

105 Storm Avenue  
Beach 59th Street  
ARVERNE, L. I.

Home Made Kosher Meals  
All Modern Improvements

## The BELMONT

25 Beach 114. Rockaway Park, L. I.

A real Jewish home, where dietary laws are strictly observed, under the special supervision of Mrs. I. Braffman. Rooms single and en suite, with all modern improvements. Rates reasonable.

Special rates for September.  
MRS. I. BRAFFMAN, Prop.

## THE EAGLE HOUSE

103 Straiton Ave. (60th Beach)  
ARVERNE, L. I.

Strictly Kosher, Excellent cuisine. All latest improvements. Situated on ocean block.

## Meyer's Cottages

64-72 Straiton Avenue, ARVERNE, L. I.  
Now Beach 60th St.

Directly on the ocean  
Now open. Home comfort, large rooms, with all the latest improvements. Excellent cuisine, strictly kosher, under supervision of Mrs. Meyers. Telephone 313 Hammels.

New York Office Hotel Phone  
Phone Intervale 1464 1453 Hammels

## Lillian Court

111 BEACH 64th ST., ARVERNE, L. I.

Finest location near beach. Large, airy rooms. Dietary laws strictly observed. Home comforts. Now open.

Mrs. I. GROSSMAN, Prop.

Tel. Hammels 1412.

## The ALTO COTTAGE

20 Beach 67th St. Arverne, L. I.

One block from Gaston Ave. Station. Located in best section, a few doors from beach and board-walk. Large airy rooms equipped with all improvements. Jewish dietary laws observed.

E. ALTERMAN, Prop.

## The ALEXANDER

108 Straiton Ave. (Beach 60th St.)  
ARVERNE, L. I.

Finest location near the ocean. Large and airy rooms with all the latest improvements. Jewish dietary laws strictly observed. Now open. Tel. Hammels 1847. I. LEWKOWITZ, Prop.

Phone 2033 Hammels

## The ROSE INN

6 S. Beach 68th St., Arverne, L. I.

A select home for select families. Jewish dietary laws observed. Reasonable rates.

MANDELTORT, Prop.

Phone Hammels 1126

## J. ISSERLES & SON

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MEAT AND POULTRY MARKET.  
805 Boulevard, bet. Vernon and Gaston Aves.  
ARVERNE, L. I.  
New York office, 335 Lenox Ave.  
Hotels and Weddings Supplied

## MARIO SALVINI

Celebrated Vocal Instructor. Opens Popular Summer Course at

Edgemere, L. I.

Write N. Y. Studios, 206 W. 71st St.

## THE ELIZABETH

3 STORM AVENUE  
(at Straiton Station)  
ARVERNE, L. I.

Located in finest section of Arverne. Large, airy rooms with all modern improvements. Home comforts. Rooms single or en suite, with or without bath. Jewish dietary laws, rigidly observed under the supervision of the well-known Mrs. Jacobson of No. 249 W. 130th st., New York. Good Food. Good Service. Rates reasonable.

JACOBSON and HECKER, Props.  
NOW OPEN.

## HARTMAN'S

106 Straiton Ave. Beach 60th St.  
ARVERNE, L. I.

High Class Family Hotel Near the Ocean. All Comforts and Modern Improvements. Hebrew Dietary Laws Strictly Observed. Tel. Hammels 19.

## THE EDGEWATER

DICKERSON AVE.  
Directly on the ocean  
EDGEMERE, L. I.

Mr. G. FRISCHMAN, formerly of the Hoffman House, Nos. 22 and 24 West 120th Street, and Mrs. L. JOACHIMSTHAL take pleasure in announcing to their many friends and patrons and the public in general that for the coming season they will open the

### EDGEWATER HOTEL, Edgemere, L. I.

which they will conduct in accordance with Jewish dietary regulations and as a first-class family hotel.

The hotel is equipped with all the latest improvements, is handsomely furnished, every room facing the ocean, and with hot and cold running water. Rooms single or en suite, with or without bath. Write for terms and particulars.

G. FRISCHMAN—MRS. L. JOACHIMSTHAL, Props.

## MESNER'S PALM HOUSE

Southeast Corner of Lewmay Road and Beach 31,  
EDGEMERE, L. I.

Finest location. Large, airy rooms, with hot and cold running water. Rooms single and en suite, with private baths. Excellent cuisine in strict accordance with the Jewish dietary laws.

Mrs. M. MESNER, Prop.

## JEFFERSON HOTEL

Facing the Ocean, Lewmay Road, EDGEMERE, L. I.

Mr. F. SEIDEN, of the Shelbourne, Lakewood, N. J., announces to his many friends that for the coming summer season he will again conduct the JEFFERSON HOTEL, at Edgemere, L. I., in strict accordance with the Jewish dietary regulations. The hotel is newly decorated and equipped with all the latest improvements and conveniences. Large, airy rooms, single or en suite, with or without bath. Unsurpassed cuisine. Mr. Seiden announces that for the coming winter season he will open the HOTEL SHELBORNE (now known as the HOTEL ELISBERG), 8th street and Madison avenue, Lakewood, N. J., of which he has acquired the ownership.

## The HOTEL AMIGO

DICKERSON AVE.  
EDGEMERE, L. I.

Directly on the Beach

Formal opening Decoration Day. Dietary laws strictly observed.

Tel. Far Rockaway 2669 MRS. E. M. DALKOWITZ.

Mrs. F. BABCHIN of the BABCHIN HOUSE, LAKEWOOD, N. J., announces the opening of the

## Hotel Babchin

FORMERLY THE COLONIAL  
208 EIGHTH AVENUE  
NORTH ASHURY PARK, N. J.

Unobstructed view of the ocean and Deal Lake. This modern house is our new attraction for the happiness of our ever-increasing patronage. Jewish dietary laws strictly observed. Reservations can now be made. Tel. Asbury Park 286.

## Far Rockaway Club

Glenwood Ave.  
Far Rockaway

Most exclusively located. Equipped with all the latest improvements. Large, airy rooms. Home comforts. Jewish dietary laws strictly observed under the personal management of Mrs. Jacob L. Andron. Open for the season.

Reasonable rates. Telephone Far Rockaway 2141. Mrs. JACOB L. ANDRON, Prop.

## GERSTEN'S WAVE CREST INN

CENTRAL AVE. FAR ROCKAWAY

Near the Beach

Will be opened May 16th as a branch of "Gersten's," St. Nicholas avenue and 171st street, under the management of Abe Levy. Phone Far Rockaway 1100.

HIGH CLASS HOTEL. Restaurant a la carte. SHORE DINNERS and Sea FOOD a SPECIALTY.

When in Hammels, Rockaway Beach, Don't Forget to Patronize

## REICH'S HUNGARIAN RESTAURANT

615 BOULEVARD, NEAR DIVISION AVENUE  
On the Boulevard, where the best food is served at city prices.

## Rockaway Laundry Co. Inc.

Telephone 442 Hammels

Boulevard and Straiton Avenue Arverne, N. Y.

SPECIAL ATTENTION TO BOARDING HOUSES AND HOTELS

## American Steam Laundry

The Laundry That Serves You on Time and Right

### Lechtman Laundry Company, Owners

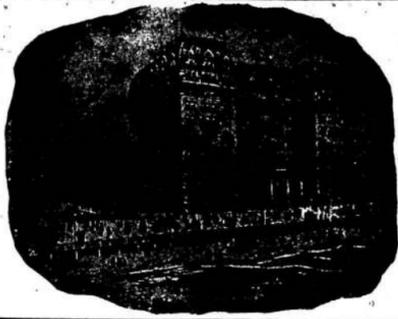
The Largest Plant on Long Island

469-471 Boulevard, TELEPHONE 345 HAMMELS Rockaway Beach, N. Y.

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Riding Instructors

LAKEWOOD, N. J. Tel. 165-W SAFETY FIRST



### The Breakers

ATLANTIC CITY'S NEWEST FIRE-PROOF HOTEL  
Ocean Front. Unusually Attractive  
During All Seasons of the Year.  
AMERICAN AND EUROPEAN  
PLANS  
Luxurious lobbies, spacious verandas  
and sun parlors overlooking the  
ocean. Charming afternoon musi-  
cals and evening concerts. A pa-  
latial residence for those seeking  
rest and recreation. Sea water  
baths. Fireproof garage. Illus-  
trated booklet sent on request.

### HAUSDORFF'S HOTEL

St. Charles Place and Beach, Atlantic City, N. J.

KASHRUTH GUARANTEED BY LEADING ORTHODOX RABBIS.  
POSITIVELY NO COOKING DONE ON SABBATH.

### GROSSMAN'S HOTEL

New Jersey Ave., Near Beach, Atlantic City, N. J.

STRICTLY KOSHER

NOW OPEN WITH COMPLETE MODERN EQUIPMENT. OPEN  
SURROUNDINGS. COURTEOUS SERVICE. SEA WATER IN ALL  
BATHROOMS. ALWAYS OPEN.  
FOR TERMS OR OTHER INQUIRIES COMMUNICATE WITH  
JOSEF GROSSMAN.

### HOTEL GLENSIDE

Oriental & Connecticut Aves  
Atlantic City, N. J.

NEAR BEACH

Exclusive location. Large, airy rooms, with all the modern improve-  
ments. Hungarian cuisine. Reasonable rates.

MRS. J. REISMAN, Prop.



### HOTEL BRITAIN

South Maryland Avenue  
ATLANTIC CITY, N. J.

ALL MODERN IMPROVEMENTS, OCEAN END OF BOARDWALK,  
DIETARY LAWS OBSERVED.

TELEPHONE ATLANTIC CITY 32

### HOTEL BAYLE

212 S. Massachusetts Ave.  
ATLANTIC CITY  
Near the Beach

Select neighborhood. Ocean front rooms. Wholesome, homelike  
meals our specialty. Reasonable rates. Strictly kosher.

Mrs. J. J. JACOBS, (formerly of 12 S. Michigan Ave.)

### VIRGINIA HOTEL

South Virginia Avenue  
ATLANTIC CITY, N. J.

The Jewish hotel with a Jewish atmosphere, where you always meet your friends.  
Second house from Boardwalk, facing Steel Pier. Airy rooms, modern improvements,  
and all conveniences. Hot and cold running water. Private baths. Best table and  
positively Kosher. Indorsed by Chief Rabbi Leventhal, of Philadelphia. Moderate  
prices. For rates apply to J. B. SIDKOFF, Prop.

### Hotel Lockhart Lafayette Hotel

ST. JAMES PLACE AND BEACH  
ATLANTIC CITY, N. J.  
Capacity 250. Elevator to street. Large outside rooms. Private baths.  
Noted for the incomparable cuisine. Write for Booklet. Bathing from both hotels  
Capacity 150. Running water in all rooms. Private baths. Opens June 28th.

MRS. J. WIRTSCHAFTER

UNDER NEW MANAGEMENT. OPEN ALL YEAR.

### Hotel New Florence

Virginia Ave. & Beach  
ATLANTIC CITY, N. J.

Newly renovated, decorated and refurnished. Large airy rooms with all home  
comforts. Hungarian Cuisine. Strictly Kosher. Reasonable terms. Special rates  
for June and September.  
Bell Phone 3931 W.

FARBER & FARBER, Prop's.

### The Merion Hotel

VERMONT AVE. AND BEACH  
ATLANTIC CITY, N. J.  
Will be open for the reception of guests Wednesday, June 25, 1919.  
Telephone Connection

MISS FARLEY, Owner and Prop.

### The DUDLEY

30 S. Pennsylvania Ave.  
ATLANTIC CITY

L. R. Pollock

Centrally located. Near Beach. Attractively furnished; all rooms with  
running water, private baths. Home comforts. Cuisine unexcelled.  
Rates reasonable. On application.

Bell Phone 3608-W  
STRICTLY KOSHER  
THE NEW SEABRIGHT Mrs. G. DAVIS,  
109-11 S. RHODE ISLAND AVE. Near the Beach ATLANTIC CITY, N. J.  
Electric Lights in Every Room. Open All Year, Steam Heat, Newly Furnished.

Clifton Ave. Fish Market Sea Food  
All kinds of  
JOHN D. HAVENS & SON  
33 Clifton Ave., Lakewood, N. J.  
Tel. 267

John Laug  
Manufacturer of and Dealer in  
HOME-MADE CANDIES  
Pine Needle Taffy and Old-Fashioned Molasses Candy  
118 CLIFTON AVE. LAKEWOOD, N. J.

### The Work of the Hebrew Convalescent Home.

Reports of the twelve months' work of the Hebrew Convalescent Home were given at the annual meeting of that institution at the Y. W. H. A., 31 West 110th Street, on Monday evening, May 26. Congressman Isaac Siegel, Rabbi Elias L. Solomon, Dr. Michael Schuman, David Goldfarb, Dr. Michael Rosenthal, S. M. Trachtman and Harry Charnas, president, were the speakers. Music was furnished by the Hebrew Orphan Asylum band.

During the past year the Hebrew Convalescent Home has cared for eighty-nine men and women discharged from hospitals in this city. It provides them with full care and maintenance until such time as they are ready to go back to work again. It has aided in relieving congestion in local hospitals by removing patients needing after-care treatment as soon as their convalescence begins. The building of the Hebrew Convalescent Home is at 235 West 120th Street.

### Krakauer Aid Society to Build Home for Aged—\$28,000 Already Subscribed.

A dinner was given by the United Krakauer Charity and Aid Society on Sunday evening last at the Hotel McAlpin at which \$28,000 was subscribed by those present to a building fund created to construct a home for the aged and infirm. This home is to be devoted to the care and support of indigent old and infirm Jews regardless of their place of birth.

The president of the society, Mr. S. J. Manne, made an address and he was followed by Edward Mandel, principal of Public School No. 188, and by Mr. Bernard Nighthouser, president of the Young Folks League of the United Krakauer Charity and Aid Society. Mr. Alexander Pfeiffer, vice-president, made the appeal for funds which met with such a hearty and generous response.

Building for Greenpoint Y. M. H. A.  
A movement for the establishment of a Young Men's Hebrew Association is under way in Greenpoint. The idea was championed at a campaign rally of workers who are striving to raise \$15,000 for the erection of a new building for the Greenpoint Young Women's Hebrew Association, which occupies the historic Meserole landmark at 1000 Lorimer street. The suggestion was made at the meeting that the new Y. W. H. A. building should be made the centre of Jewish civic and recreational activity of the Greenpoint section, and the meeting resolved to consider the matter.

### THE BILTMORE

A Summer Home of Refinement  
Fifth Avenue and Heck Street  
North Asbury Park, N. J.  
Excellent cuisine. Open now.  
M. FINN & FINN-MILLER, Props.  
New York Address  
M. Finn, 51 E. 129th Street  
Phone Harlem 4597

PHONE OPEN ALL YEAR STEAM HEAT

### ROSE VILLA

MRS. B. LITTMAN, Prop.  
Jewish dietary laws strictly observed  
Board Optional  
106 SO. CONNECTICUT AVE.  
Atlantic City, N. J.

### BARTH'S VILLA

111 Straiton Ave., Arverne, L. I.  
Formerly Prop. Barth's Restaurant  
32 W. 28th St.  
Now open. Finest location. Ocean front. Large, airy rooms. All modern improvements. Excellent Hungarian cuisine.

### THE MARLBORO

102 Gaston Ave. (Beach 68th St)  
ARVERNE, L. I.  
First class resort. Large, light airy rooms with all conveniences and improvements. Strictly Kosher. Table board. Phone Hammels 1291.  
S. KNEITEL.

### FLYNN'S GARAGE

ZASLAWSKY BROS., Successors  
South Fallsburg, N. Y.  
Reasonable rates. Guaranteed Service. Open Day and Night. Storage. Repairing of every make car a specialty.

### A. M. TOWNLEY & CO.

HARDWARE, PAINTS AND OILS  
191-193 Broadway,  
Long Branch, N. J.  
HOUSE FURNISHINGS AND SPORT-  
ING GOODS, ETC.

### The NEW WINTHROP

CORNER SEVENTH and PARK AVENUES  
NORTH ASBURY PARK, N. J.

Large, airy rooms, single or en suite, with bath. Electric lights; Elevator service. Spacious veranda. Delightfully situated.

Kosher Hungarian Cuisine.  
Music and Dancing. Booklet.

GOLENBOK AND THOR.  
Formerly of the Hotel Windsor.

### The BURREINGTON

317 Seventh Avenue,  
N. Asbury Park, N. J.

Beautifully situated near the ocean. All improvements. Strictly Kosher. Excellent cooking. Rooms single or en suite. Home comforts. Write for booklet or call.

SILBERMAN & SHULMAN, Props.

### SUNSET AVE. HOUSE

307 SUNSET AVENUE, ASBURY PARK, N. J.

Overlooking beautiful Sunset Lake. One short block from the ocean. All modern improvements. Electric lights, running hot and cold water. Rooms single or en suite. Hungarian cuisine. Hebrew dietary laws observed. Open for reservation on Decoration Day. Phone 478. M. KRAUSS, Prop.

### HOTEL CLARENDON

Telephone, Asbury 803 M. LEVINE, Prop.  
Fifth Avenue, Asbury Park, N. J.  
Electric Lights and Hot and Cold Running Water in All Rooms  
Strictly Kosher Table All Modern Improvements  
Winter Season Hotel Clarendon, Lakewood, N. J.

Directly on the Ocean Front

### HOTEL COLORADO

BELMAR, N. J.

Now open under the management of LOUIS HALPERN as one of the most fashionable hotels at this beautiful resort. Jewish Dietary Laws strictly observed. New York office, Floral Garden, Broadway and 146th St. Phone Audubon 144.

### The Atlantic Hotel

LONG BRANCH, N. J.

Directly on the ocean. All modern improvements. Hot and cold running water in every room. Now one of the finest strictly Kosher establishments on the Jersey coast.

NEW YORK OFFICE  
315 FOURTH AVE.  
H. E. GOLDBERG

S. Glaser, Prop.

### The MANNAHASSETT

Monmouth Beach,  
New Jersey

Located on the Beautiful Mannahasset Bay and the picturesque Shrewsbury River, near the Ocean. Boating, Bathing and all Sports. Strictly Kosher table. Accommodates 125. Moderate Rates. Phone 158 Long Branch.

M. SANDBERG, Prop.

### The Irvington

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

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

### THE MILBORNE

63-71 NORTH BATH AVENUE, LONG BRANCH, N. J.  
Newly built. Greatest improvement in years for Long Branch. Now the finest strictly Kosher establishment on the Jersey Coast. Rooms en suite, with bath; showers on each floor. Hot and cold running water and telephone in all rooms. My fifteenth season.  
NEW YORK OFFICE: 22 EAST BROADWAY, AND IN M. J. LIPSITZ'S DRUG STORE, 100 HENRY STREET.

### Scarboro Hotel

LONG BRANCH, N. J.

Open for the fourth season under the same management as heretofore. Additional improvements. Hot and cold running water in rooms. Dietary laws observed.

LOUIS SHAPIRO.

PIANOS and VICTROLAS } For Summer Rent on Jersey Coast

THE TUSTING PIANO CO.  
ASBURY PARK RED BANK

## BRIGHTON BEACH HOTEL

BRIGHTON BEACH, N. Y.



**ROOMS FOR SEASON**

Special rates for families. Bathing direct from the hotel. All rooms with hot and cold running water. Reservations can now be made. Opens June 14th.

**RESTAURANT** **BALL ROOM**

**Annual Graduating Exercises of Jewish Theological Seminary.**

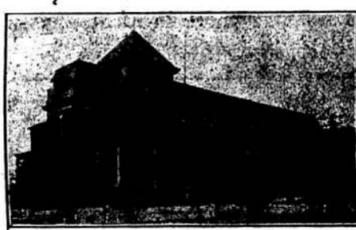
The baccalaureate sermon will be preached Sabbath morning in the Seminary Synagogue, 531 West 123d street, by Lieut. Abraham Nowak, chaplain, U. S. A.

The commencement exercises will be held on Sunday afternoon at Aeolian Hall, 33 West 42d street. In addition to the degree of Rabbi, which will be conferred upon the graduates who have completed the course, the degree of Doctor of Hebrew Literature will be conferred upon the Very Rev. Joseph H. Hertz, Chief Rabbi of the United Hebrew Congregations of Great Britain and the first graduate of the seminary. The full program for Sunday afternoon is as follows:

Organ: March  
 Invocation . . . . . Rabbi Paul Chertoff  
 National Anthem  
 Introductory Address . . . Sol. M. Stroock,  
 Conferring of Degrees . . . . . Prof. Louis Ginzberg  
 Address to Graduates . . . Prof. Ginzberg  
 Conferring of Honorary Degrees  
 Organ: Solo  
 Address . . . Prof. Mordecai M. Kaplan,  
 Valedictory, Bernard Reuben Weilerstein  
 Announcement of Prizes and Scholarships  
 Adon Olam . . . . . Rev. S. Jacobson,  
 Students and Audience  
 Organ

## THE PHELANDO

Chelsea & Ocean Avenues  
LONG BRANCH, N. J.



This up-to-date house accommodates 275 guests. Hot and cold running water in every room. Rooms with bath, single or en suite. My fifteen years' experience assures guests the most cordial hospitality and good service.

**JEWISH DIETARY LAWS STRICTLY OBSERVED.**

Social events frequently during the season. Music evenings and at dinner. For information, write to the hotel. MRS. R. EDELSCHNIN.

## BARROW FARMS INN

IN THE SHAWANGUNK MOUNTAINS  
NAPANOCH, ULSTER Co., N. Y.  
NOW OPEN

Finest location in the Catskills. Equipped with all the latest city improvements. Running water, baths and showers. All outdoor sports. Bathing, fishing. A flock of 6,000 hens supplies fresh eggs daily. Excellent cuisine under competent supervision. Write for booklet and rates.

**CAMP OWAISSA** will be open during the month of July and August to accommodate children from 3 years up. This camp is located directly on the farm and is opened with the distinct object of relieving parents from the personal care of the little ones. Every comfort is worked out in detail for their proper care, and a competent staff of attendants is provided for. Reasonable rates. Booklet describing in detail all our splendid features on request. Write to



## North White Lake

Sull. Co., N. Y.



The "COLUMBIA"



The "EMPIRE"

CALVIN BROS. Props

For a real vacation, select White Lake and stop at either of our hotels, located directly opposite the Lake. Equipped with all the latest city improvements and conducted according to the Jewish dietary laws, giving you all the comforts of home. Reasonable rates. Perfect service and unexcelled cuisine. All outdoor sports. Write for information and booklet to CALVIN BROS., Props.

## Marlborough Hotel

BELMAR, New Jersey

An ideal vacation resort on the ocean front, a short distance from Asbury Park, within easy commuting distance of the city. All services and appointments are first-class; large, airy and well-furnished rooms, fitted with hot and cold running water, electric lights, etc. Within a cheery and spacious dining room, an excellent cuisine, in strict accordance with Jewish dietary laws, will be maintained. Fine auto roads stretch out for miles in all directions. Mrs. J. Rosenberg, Prop.

Brooklyn Office, 637 Prospect Place. Phone 7753 Prospect.

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NEW YORK to LIVERPOOL

Vasaria . . . . . June 14  
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 Vestris . . . . . June 28  
 Caronia . . . . . July 1  
 Carmania . . . . . July 5

NEW YORK to SOUTHAMPTON

Mauretania . . . . . June 14  
 Aquitania . . . . . June 28

NEW YORK to PIRAEUS

Pannonia . . . . . June 18

NEW YORK to GLASGOW

Olympia . . . . . June 21

21-24 STATE STREET, NEW YORK

**Mizrachi Convention Plans Important Palestine Work.**

Cincinnati, Ohio.—An intensive program for the furtherance of Palestine colonization on an orthodox basis was decided upon at the annual meeting of the Mizrachi Organization of America, held in this city May 25, 26 and 27. It is planned to establish Mizrachi groups of colonists on Palestine soil, and to cooperate for this purpose with the Orthodox Jewish organizations in the Holy Land.

The American Mizrachi will agitate for a five-day week in the predominantly Jewish industries in this country, according to a resolution adopted by this convention. The organization also decided to support the Rabbi Isaac Elchanon Yeshivah as an important bulwark of orthodoxy in this country.

The following officers were elected for the ensuing year: Honorary president, Rabbi Leiser, Cincinnati; President, Rabbi Meyer Berlin; treasurer, B. Schor; general secretary, Gedalia Bublik; educational secretary, Dr. Meyer Waxman. Executive Committee: Mr. A. Garfield, Rabbi B. J. Levinthal, I. Borgenicht, Rabbi M. Ushinsky, Rabbi Silver, E. Kaplan, Rabbi Israel Rosenberg, Rabbi Gold, Rabbi Kaplan, Rabbi Braver, Rabbi Levin, Isaac Allen, Rabbi Mushkin, Rabbi Boruchow and Rabbi Inselbuch.

## THE ROSERY

"The House of Roses"

MONTICELLO, N. Y.

Newly built hotel with all latest improvements. Running water in every room. Electric light and telephone. Large dining room. Tennis courts. Outdoor sports. Home comforts. Excellent cuisine. Dietary laws strictly observed. Ten minutes from R. R. station. Located directly on State Automobile road to New York city. Open all year.

I. AKS, Prop.

Strictly כשר

## New Liberty Hotel

South Florida Ave., at the Beach  
ATLANTIC CITY, N. J.

Newly furnished. Ocean view rooms. Personal attention. Moderate prices. Capacity, 250. Open all year.

J. FREEDMAN, Prop.

## Brown's Rexall Store

Carries all new stock only to be found in large city drug stores. Prescriptions compounded under my PERSONAL SUPERVISION. JAMES G. BROWN. The Progressive Druggist

FALLSBURGH, SULL. CO., N. Y.

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REAL ESTATE BROKER OF  
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Hotels, Boarding Houses and Cottages  
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REAL ESTATE FOR SALE.

Library Building, Boulevard, corner Oceanus Avenue, Rockaway Beach. Fire-proof show structure. Price, terms, particulars on premises or by mail. Agents protected.

McKENNEE, Owner.

Call up 148 Hammels

and we will take your order to call at your home and deliver TRUNKS and BAGGAGE by auto service to the Beachways direct, direct to your summer hotel or residence.

JACOB THATER  
817 Boulevard, Arverne, L. I., corner Gaston ave., next to Klein's Pharmacy. Auto moving vans at reasonable rates.

## ZEIGER'S HOUSE

FALLSBURGH Sull. Co., N. Y.

Newly built, with all the latest improvements. Running hot and cold water in every room. Large dancing hall and casino. Jewish dietary laws strictly observed. Home comforts. Reasonable rates. Write for information to

B. ZEIGER, Prop.

S. SIMONOFF M. SHIFRIN

## The Royalton House

STEVENSVILLE, Sullivan Co., N. Y.  
(Ferndale Station)

Situated on the well-known Swan Lake. Equipped with all the modern improvements. Large, airy rooms. Home comforts. Jewish dietary laws observed. All outdoor sports. Reasonable rates. Write for terms.

## Berman's

## STRATMORE HOTEL

S. MARYLAND AVE. AT THE BEACH  
ATLANTIC CITY, N. J.

Open all year. Newly renovated and redecorated. Elevator service. Equipped with all modern improvements. Jewish dietary laws strictly observed under personal supervision of Mrs. Berman. Home comforts, Reasonable rates.

## Hotel Frederick

ASBURY PARK, N. J.

RACHLIN & SCHAEEN, Props.

300 Sixth Ave., cor. Webb St.  
Tel. 1411 Asbury

One block from the ocean. American and Hungarian Koshèr cuisine. High-class accommodation. Music dancing. Special rates for June. Our fifteenth season.

SITUATED DIRECTLY ON THE OCEAN

## THE HOTEL VENDOME

WEST END, LONG BRANCH, N. J.

This celebrated hotel has been refurnished with new linens, silverware, furniture, etc., and is now in prime condition for the former and new patrons of this house. Hot and cold running water. Private baths. Entertainments and Dancing. Strictly Kosher cuisine. Phone 346 Long Branch.

Mr. H. J. SCHNEIDER, formerly of the Scarboro Hotel, Long Branch, N. J., is pleased to inform his patrons and the public, that he has for this season,

## THE ABERDEEN HOTEL

KINGSLEY ST. & 3rd AVE., ASBURY PARK, N. J.

A beautiful well-furnished house, delightfully situated, near the ocean and all attractions. Phone 1681 Asbury Park.

**General O'Ryan Praises Heroism of Lieutenant-Colonel Goldstein.**

In a memorial service held at the Free Synagogue on May 25, Major Gen. John F. O'Ryan said among other things:

"This memorial service is typically American," he said. "It is conducted under Jewish auspices and participated in by Christians. It is typical of what we see in the army in the work of the Jewish chaplains. It is unnecessary in this day to cite the heroic deeds of Jews. When deeds of valor are done on the battlefield we do not look to see whether a man is a Jew, Protestant or Catholic. I cannot but mention, however, that one of the four Distinguished Service Orders conferred on men of the Twenty-seventh Division went to Lieut.-Col. Emanuel Goldstein of the 102nd Engineers."

It is interesting to note that Lieut.-Col. Goldstein is a nephew of Mr. and Mrs. Israel Unterberg, of this city.

## CENTRAL HOUSE

E. ABRAMSON, Prop.  
HUNTER, N. Y.

"In the Heart of the Catskills"

We have the reputation of catering to patrons who return regularly every season. Hence our saying "Our guests are our best references."

The Central House is equipped with all modern conveniences, electricity, rooms with running water and suites with baths, music, tennis, etc.

Forty acres for the children to romp about and play. Milk from our 22 Jersey cows.

For particulars apply to the hotel or Nathan M. Abramson, 35 Nassau Street, New York City. Phone Rector 3548.

## THALER'S MOUNTAIN HOUSE

South Fallsburgh, Sullivan County, N. Y.

Newly renovated. All modern improvements. Hot and cold running water. Electricity in every room. Home comforts. Vegetables and dairy products from our farm. Dancing, boating, bathing, fishing. Baths and Shower Baths and Dancing Hall on premises. Write for rates.

CHARLES THALER, Prop.

## The Pellman House

South Fallsburgh  
Sullivan Co., N. Y.  
ISAAC PELLMAN, Prop.

The Pellman House has been entirely remodeled with all the latest improvements, including running water in every room, newly furnished, redecorated, and lawns and grounds beautified. Excellent, Strictly Kosher table. Moderate rates. Now open.

ISAAC PELLMAN, Prop.

## HOTEL HUGUENOT

HUGUENOT, ORANGE COUNTY, N. Y.

FIRST-CLASS SUMMER HOTEL NOW OPEN FOR SEASON 1919

Beautifully located. Equipped with all the latest improvements. Home comforts. First-class service. Best Hungarian cuisine. Pure spring water. Dancing, boating, bathing, fishing and other amusements. Beautiful grounds; 50 acres of lawn. Tennis courts, etc. Electric lights.

**ALPINE HOUSE STEVENSVILLE, Sullivan Co., N. Y.**

Situated on very high ground with plenty of shade, commanding a magnificent view of surrounding country. Accommodates 50 guests; excellent Hungarian cuisine; sanitary improvements, fine orchard, 10 minutes walk to village post-office, lake, boating, fishing, bathing and bowling; good music. Terms on application. Season, May 15 to October 15. WM. RAFFAPORT, Mgr.

**The Arlington NORTH WHITE LAKE Sullivan County, N. Y.**

Located directly on lake. House newly renovated; all modern improvements. Cottage connected with main house. Dancing pavilion, boating, bathing, fishing and other outdoor sports. Music, American table. None better. Auto meets guests at Liberty Station. Rates \$18.00 up. Write for booklet. Telephone Connection. DANIEL & LATZ, Props.

**The Wayside Inn**

M. SHINDLER & SONS, Props. P. O. B. 142, Luzon, Sull. Co., N. Y. The well known hotel keeper, M. Shindler, formerly proprietor of the Grand View House and Annex, wishes to inform his many friends and patrons that he has acquired the newly built Wayside Inn, which is equipped with all modern improvements. Every room has electric lights, running water, with showers, open plumbing. Large dining room. No expense has been spared to add to the comfort of our guests. House located at famous Sheldrake Lake, affording rowing, bathing, etc. Strictly Kosher table. Our dairy is one of the most modern and largest in Sullivan Co. Write for particulars. Reasonable rates.

**LITTLE HUNGARY**

LUZON STATION and Farndale, Sull. Co., N. Y. P. O. Box 79 Picturesque location. Rebuilt and decorated. Newly furnished throughout. Equipped with all latest city improvements. Running water, electric lights, Sanitary Plumbing. All outdoor sports. Jewish dietary laws strictly observed. Excellent Hungarian cuisine. Reasonable rates. PASSAMENT BROS., Props.

**The Fleischer House FERNDALE, Sull. Co., N. Y.**

A. ELLNER AND M. WANGEL, Props. Most up-to-date House, all city improvements. Jewish dietary laws observed. Cuisine excellent. Hungarian chef. Home comforts. Amusements such as Dancing, Bathing and Fishing. Tennis Court, Pool and Billiard Casino. Library. Orchestra at meals. Rates reasonable. For information ask for booklet. A. ELLNER, Ferndale, N. Y., Sull. Co., Box B.

**THE RUDOLPH**

108 S. AMERMAN AVE., ARVERNE, L. I. Under new management. Large rooms, affording every convenience. Excellent Strictly Kosher cuisine. Reasonable rates. Tel. Hammels 1216. B. SOLOW, Prop.

**"The GROSSINGER" & Cottages**

FERNDALE, SULLIVAN CO., N. Y. Crowning the summit of Terrace Hill, 2,000 feet above sea level. The most beautiful hotel in the Catskills. Surrounded by spacious grounds. Equipped with all the latest improvements. Running water and electric light in every room. Excellent Strictly Kosher cuisine. Outdoor sports, homelike surroundings. Write for booklet and terms. H. & S. GROSSINGER, Props.

**Hotel Washington FLEISHMANNS, N. Y.**

Jewish dietary laws observed. Newly furnished and renovated. Hot and cold water in rooms. Everything up to date. Beautifully situated. Ownership Management. S. HALPERN, Prop.

**A SELECT HOTEL FOR SELECT PEOPLE**

**PALACE HOTEL**

FLEISHMANNS N. Y. P. FRANKEL, Prop. Same management as during the past four years. Jewish Dietary Laws observed. Orchestra. Garages. Auto Service. Dancing. N. Y. Office, Imperial Lyceum, 162 E. 55th St. Phone Plaza 4836.

**Morningside Hotel**

HURLEYVILLE, LUZON, STA., Sull. Co., N. Y. DAN & GOLDSTEIN, Props. First class, strictly Kosher cuisine. Modern hotel and farm of 325 acres. Lake of 135 acres. Fine views, good fishing, rowing, dancing and hunting on premises. Fresh milk, butter, eggs and vegetables from our farm. Fresh caught fish from our own lake. Telephone 5-F-2 Hurleyville.

**The Westin House PARKSVILLE, Sull. Co., N. Y.**

House entirely renovated. Strictly Kosher table. All latest conveniences including electric lights in rooms. Sanitary plumbing and other modern improvements. Write for booklet and information to A. WESTIN, Prop.

**The New Holland House**

PARKSVILLE, SULLIVAN COUNTY, NEW YORK Most ideally located. Up-to-date service. All latest improvements. Outdoor conveniences. Kosher, Hungarian cuisine. Home-like comforts. Reasonable rates. Telephone connection. OAKLANDER & WEISS, Props.

**Polish Agitation Against Jews in the United States.**

(By our special Washington Correspondent, Joseph L. Tepper.)

As long ago as December, 1918, the writer has forewarned of the menace that threatened Jewry the world over by its enemies, making it responsible for the rise and spread of Bolshevism in Europe. But no one could have then foreseen the wild conflagration of hatred that now threatens the very existence of Jewry in Balkan and Slavic territories of eastern Europe, and their safety even in such liberal countries as England and other west European governments.

Undoubtedly the Jews now face the greatest crisis in their history, and we do not make this statement under the stress of present danger and heart-rending suffering. It is not a figure of speech nor meant for rhetorical effect. This is the blackest and the bloodiest of the black and bloody pages in the sad history of the children of Israel. I am not unmindful of the great number of crises the Jews passed through in the past. But there is this difference: If the Jews were threatened with extermination in Spain, they presently found a haven of refuge in Portugal or Holland and a little later in the United States. If conditions became intolerable in some of the German states, or in mediæval France and England, they fled to Poland, later to become incorporated into Russia, or even to some of the Scandinavian countries. At no time were they so universally surrounded with a ring of hatred or indifference as at the present time and never were the prospects so despairing. At no other time in the whole world's history was humankind in such a blaze of passions and never was human life of so little value as now,—not merely Jewish life, but life in general.

In the late massacres in Russia that pale into insignificance compared to those of which we hear daily in territory of the new "democratic" states, there was at least humanity's voice of protest and the real perpetrators were forced to hide their acts under a screen of lies and falsehoods. Now the world, reeking with blood and gore, grows callous and indifferent to cries for help and refuge.

During the worst stage of Russian brutality against her Jews, she merely threatened extermination, and that of one-third, expecting to expel and proselytize the other two-thirds; but, of course, she never dared to put these diabolical plans into execution. Now, in the twentieth century, after the greatest of all wars was fought in the name of universal freedom and democracy, new governments resting on the stilt of Allied diplomacy are openly and with impunity proceeding with the extermination of Jewish populations. And, to the shame of humanity, the Jews who were horribly mangled and decimated by the war to give independence and freedom to their persecutors, are now crucified in the very sight of the Paris Peace Conference in defiance of all principles upon which they were allowed to establish themselves.

The tragedy is all the blacker because these conditions are not temporary, nor are they confined to any particular country in Europe. We may be rid, for the present, of political despotism, but industrial and caste despotism is in full sway, as the saying goes, despots never forget and never learn. Not even the war has taught them anything. They would turn back the clock to 1914 and have things running according to the pre-war schedule. They cannot understand that the world has been revolutionized. And so the struggle of the ages is gaining impetus day by day, and when the final clash comes, the impact will shake the world to its very foundation. These forces are as inscrutable to us as the very laws of nature and as much beyond our control. In the Americas and in every country in Europe, not yet seriously affected by this world-revolution, every innovation or attempt at social or economic improvement will be railed at as Bolshevism, anarchy and the like, and the scapegoat is sure to be the Jew, for in truth he has a keener sense of social justice, being himself a perpetual victim of all sorts of iniquity, more so than any other people, and is largely represented in all movements for social and economic improvements. As a shock absorber the Jew has served the purposes of the despots from time immemorial.

From this it can be seen that the problem is more than the present massacres. The present enemies of the Jews do not content themselves with the claim that their own troubles are due to the Jews. Thus, the Polish press bureaus are constantly harping on the Jews being enemies of the present order of society. It is perhaps known to few that the State Department is bombarded with reports from all over Europe calculated to prejudice the Jewish grievances and Jewish claims for equal rights. It has even been urged on the State Department by so-called Americans that an anti-Semitic movement be started against the Jews in the United States. A veritable campaign of calumny and abuse is in full swing and unfortunately it takes root.

The latest and boldest efforts against us were daringly made by Poles in Racine, Wis., by circularizing all Senators and Congressmen and government officials charging Bolshevism to the Zionists. They charge that the Zionist movement is a disloyalist movement and quote prominent American anti-Zionists, such as Ambassador Morgenthau and

DAVID M. JACOBS, Mgr.

MAX BLOCH, Prop.

**THE KENMORE**

North White Lake, Sullivan County, N. Y.

NEW YORK OFFICE, W. and G., 414 B'WAY., N. Y.

TEL. 1558 FRANKLIN

The Kenmore is now under new management. Every modern improvement, including all sports for the young folks make the management feel that the Kenmore surpasses any hotel of its kind in Sullivan County.

Write for further information and booklet. Directions: Take O. & W., at Weehawken to Liberty. From there our autos will take you to White Lake.

**SHARON HOUSE**

SHARON SPRINGS, N. Y.

H. B. GROSSMAN, Prop.

The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shochet and Mashgeach in constant attendance. Daily concerts during meals. Our newly erected theatre, the Sharon Academy, is the greatest place of amusement in Sharon Springs. Other amusements are bowling, tennis, dancing.

For booklet and other information apply to H. B. Grossman, at the Sharon House, or at the Lexington, 109 East 116th street, New York, Phone 892 Harlem.

**Cedar Hill Farm House**

South Fallsburgh Sullivan Co., N. Y.

HARRY SCHINDLER, Prop.

Finest location. Rebuilt, refurnished and redecored. All modern improvements. Large airy rooms. Excellent cuisine. Reasonable rates. P. O. Box 325.

**EDGEWOOD HOUSE Loch Sheldrake Sull. Co., N. Y.**

AMERICA'S MOST MAGNIFICENT HOTEL FOR JEWISH PEOPLE

Situated in the most aristocratic part of Loch Sheldrake. All city improvements, including baths and toilets on each floor and gas in every room. Hardwood floors and latest style furniture and furnishings. Table supplied with products from our own farm. Excellent, strictly Kosher cuisine. Accommodations for families. Terms and booklet mailed upon application. H. PERSKY, Proprietor

LOCH SHELDRAKE, N. Y.

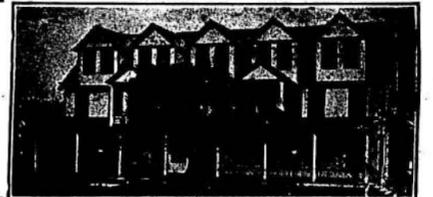
**Maple View House STEVENSVILLE, Sullivan Co., N. Y.**

Now under Jewish management. Finest location. Equipped with all modern improvements. Electric lights. Sanitary plumbing. Bathing, fishing, rowing, and all other outdoor sports. Best Hungarian Kosher kitchen. Homelike surroundings and reasonable rates. Tel. Liberty 106F. 13. ROSENTHAL & GENUD, Props. Ferndale Station.

**The PRAIRIE HOUSE**

LUZON, SULLIVAN CO., N. Y.

Newly built and newly furnished. All modern improvements. Accommodates 150. Dancing Casino newly built. Tennis Court. For booklet apply to S. Shindler, Prop.



**The ROSE GARDEN House**

Tannersville, Greene Co., N. Y.

Latest sanitary improvements. Open plumbing, running hot and cold water in rooms and baths. Electric lights. First-class Hungarian cuisine. Lawn tennis, baseball grounds, fishing, bathing, rowing, music; all amusements. \$18 up. Special rates for June and September. Mrs. R. ZWICKEL, Prop.

STRICTLY KOSHER. TELEPHONE CONNECTION. GOOD SERVICE.

**The CEDAR INN FALLSBURGH, Sullivan Co., N. Y.**

MERL BROS., Props. The Cedar Inn situated in the heart of the Mountains, surrounded by fruit orchards, and in splendid location. Contains baths, Tennis Court and all kinds of Amusements. Electric lights and all modern conveniences. Waterfalls near the house. Fishing. A new, large dining room and annex has been built with all the latest improvements. SEND FOR TERMS AND MENTION THE HEBREW STANDARD.

**New Tuxedo Hotel FLEISHMANNS NEW YORK**

Beautifully situated, overlooking Lake Switzerland. Newly renovated for this season. Electric lights in every room. Rooms single or en suite, with or without bath. Hot and cold water lavatories. Excellent cuisine. Jewish Dietary Laws strictly observed. Ballroom. Music at meals. Other amusements, Rates and particulars on application. MORRIS GEFFEN, Prop.



**The FERNDALE PALACE**

FERNDALE, SULL. CO., N. Y.

R. WEISSBERGER, Prop. An up-to-date hotel for those desiring comforts and conveniences. All latest improvements. KOSHER Hungarian cuisine. Reasonable rates. New York information from H. Weiss, 76 St. Marks Pl. Tel. Orchard 2129.

**IN THE ADIRONDACKS PROSPECT COTTAGES SCHROON LAKE, N. Y.**

Location overlooking Schroon Lake. Spacious grounds. Baths, hot and cold running water, electric lights. Excellent Hungarian-American cuisine. Apply until June 15th. Mrs. A. Blaustein, 1841 Mohegan Avenue, Bronx. Phone Tremont 1658. After June 15th to Hotel direct.

New Under Jewish Management

## WHITE SULPHUR SPRINGS HOUSE

WHITE SULPHUR SPRINGS, SULL. CO., N. Y.

Mr. H. Wiener takes pleasure in informing his many friends and the public in general that he has become the owner of the famous White Sulphur Springs, as well as the White Sulphur Springs House, and will conduct the same under his and Mr. D. Isaacoff's management in strict accordance with the Jewish dietary laws.

The White Sulphur Springs House is now undergoing a thorough renovation and redecoration, and is being equipped with all the latest improvements, such as electric light and running water in every room. Send for booklet and other information to H. Wiener, 202 Greene Street, New York. Telephone Spring 3521.

## FISHMAN'S RIVERSIDE PALACE

Hasbrouck, N.Y. (Fallsburgh Station)

כשר : STRICTLY KOSHER : כשר

Exquisitely furnished, and situated in an unusually beautiful location facing the Neversink River, this is the ideal resort for those who are in need of rest or recreation.

The rooms are large and airy, and En Suite if desired. Lavatories are with bath and hot and cold running water. Splendid grounds for all outdoor sports.

BATHING, BOATING and FISHING in the picturesque Neversink, which flows opposite the house.

MUSIC and DANCING every evening.

A beautiful fruit orchard and a cultivated vegetable garden lend the atmosphere of the farm to the comforts of a modern hotel.

The rates are most reasonable.

Please address: Fishman's Riverside Palace, Hasbrouck, N. Y. (Fallsburgh Station), or call our City Telephone: Madison Square 3498, any afternoon.

## HOTEL GLASS

Fallsburg, Sull. Co., N. Y. Open All Year

Choicest location in the Mountains. Newly built with all modern improvements. Large, airy rooms. Home comforts. Unsurpassed cuisine, in accordance with the Jewish dietary laws. Write for information and terms to the office of Dr. J. Glass, Hotel Bonta, 94th street and Broadway. (Phone Riverside 1411), or 67 Second avenue. Phone Orchard 2028.

## Kiamesha House

Kiamesha Lake, Sull. Co., N. Y. Mrs. J. SAFRAN, Prop.

Finest location—directly on Kiamesha Lake. All modern improvements, running water in every room. Jewish dietary laws rigidly observed. Hungarian cuisine. Boating, bathing, fishing, bowling, dancing. Moderate rates. Write for booklet. Winter season Safran House, Lakewood, N. J.

## HOTEL WEINGARTEN

SOUTH FALLSBURGH SULLIVAN CO., N. Y.

Mr. I. Weingarten takes pleasure in informing his many friends and patrons that he is building a new hotel and will open the same for the coming summer season. The hotel will be equipped with all modern improvements and every room will have hot and cold running water, electric lights and up-to-date furnishings. Jewish dietary laws strictly observed.

UNDER NEW OWNERSHIP AND MANAGEMENT

## RED SWANN INN

WARWICK, Orange Co., N. Y.

Farm and First Class Hotel Combined. 50 acres, Nine Hole Golf Course. TENNIS, GARAGE, STABLES, FISHING, BATHING (Near by). VERY BEST CUISINE, GRILL, MUSIC, AUTO PARTIES ENTERTAINED. ALSO BOOKING FOR FALL SEASON.

HOTEL ELITE

Mrs. IDA MARKS 320 Riverside Drive, N. Y.

FIRST HEBREW HOTEL IN THE CATSKILL MOUNTAINS

## Grand View Hotel and Cottages

KAATERSKILL JUNCTION POSTOFFICE, HUNTER, N. Y.

NOW OPEN. Equipped with every modern improvement. Jewish dietary laws strictly observed. Guests met at Kaaterskill Junction. For terms apply to S. EPSTEIN, Proprietor.

## The GRAMPIAN

HIGHMOUNT, Catskill Mountains, N. Y.

High class summer resort. Finest section of the Catskill Mountains, all improvements; large, airy rooms and home comforts. Spacious grounds, tennis courts and other facilities. Cuisine excellent and strictly Kosher. Splendid service. Now open. Address Mrs. Philip Coble, 203 W. 111th street. Phone Cathedral 9251. After May 1st address above Hotel. PHILIP COBLE, Prop.

"SULLIVAN COUNTY'S FOREMOST HOTEL"

## KIAMESHA INN

KIAMESHA, N. Y. B. TURKEL, Prop.

For the coming summer season Kiamesha Inn has been newly renovated, decorated and refurnished. Hot and cold running water in every room. Complete equipment for the best service to our patrons. Strict adherence to the Mosaic dietary laws. Accommodate five hundred. Rooms single and en suite, with private baths. Heated during the early seasons. For information and booklet apply to "The Vienna," 131-133 East 58th street, New York City. Tel. Plaza 3633.

STRICTLY KOSHER אף למהדרין

## The HERLANDS HOUSE

KIAMESHA, N. Y.

Rev. I. Herlands, formerly cantor of Congregation Shaari Zedek, Prop. The best summer resort, equipped with all improvements. Electric light, running water, hot and cold baths on every floor. Tennis court and all outdoor sports. Fresh eggs, milk, butter and vegetables from our farm. Special attention is called to the fact that Rev. I. Herlands will devote his efforts to provide his guests with a table in strict adherence to the dietary laws. Reasonable rates. Send for booklet.

others, in support of the charge. Thus we reap the just harvest of the foolish and tactless utterances of some of the self-styled Jewish leaders. The circular goes on to threaten Jews with demonstrations, as if these enemies of civilization have not demonstrated enough. Here are some gems of anti-Semitic wisdom taken at random from the aforementioned circular:

"Radical Zionists have united themselves with Russian and Ukrainian Bolsheviks against Poland; the entire Bolshevik movement in Russia, Ukraine and the attempt to stimulate Bolshevism in Poland is an offspring of radical Zionist elements, which believe that internal disruptions in the above-mentioned countries will aid them in the realization of the Jewish state in those countries. In Cracow a Jewish revolutionary plot was uncovered, likewise in Pinsk. Therefore the Poles punish dissension agitators, murderers and other miscreants, and they have a lawful right to do so.

"We also admonish all business men and manufacturers of Jewish extraction that all Zionist demonstrations against Poland and the Poles will be met with Polish counter-demonstrations, and the effects of this will only reverberate with a loss of their establishments and interests, as a majority of American citizens are sympathizing with the Polish cause and have become cognizant from which direction does Bolshevism and other internal disruptions endanger the United States."

What do the Jews do, what can they do, to stem this tide that threatens well nigh to engulf them throughout Christendom? The first part of the question can readily be answered by saying that they do as yet but little of permanent value. What they can do is too large a problem to be attempted in this correspondence, if it is to be answered in the light of new developments and new facts as they are seen here at the nation's capital.

### Israel Still Weeps.

The soil no longer now is bored  
By heroes' blood and peace doth reign  
On Flanders fields where cannons  
roared

Their savage tune midst death and pain.

The world has heard poor Belgium's cry,  
When tyrants' heels its life would crush;  
With justice armed, its hosts drew nigh,  
And to that nation's aid did rush.

Where'er the weak oppression knew  
Democracy has fought its cause;  
The right to live as is their due,  
Is now their lot through humane laws.

But not for Israel, child of woe,  
Her bitter cup is not yet drained;  
Her blood continues still to flow,  
To please the beasts that were unchained.

Her sons drew sword in Poland's cause,  
They gave their lives its flag to save;  
Alas the pogroms cruel jaws,  
Spoke thanks for all their acts so brave.

Civilization cannot wear  
The crown that justly would adore,  
While Jews are slaughtered here and there,  
And anguished cries to Heaven soar.  
LOUIS COHEN.

SPECIAL ATTENTION of  
BOARDING HOUSES  
and HOTEL MEN

## Goldberg's

PURE  
OLIVE OIL

Fresh and Fragrant

171 E. Broadway  
NEW YORK

Costs No More Than Imitations

ISAACS, 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 estate of William Isaacs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Leon R. Jacobs, their attorney, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of November, 1919, next.

Dated, New York, the 6th day of May, 1919.

JOSEPH ISAACS, CHARLES ISAACS, HARRY WRONKER, Executors.  
LEON R. JACOBS, Attorney for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

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SOUTH FALLSBURGH, Sullivan County, N. Y.

Beautifully situated hotel with all modern improvements. Hot and cold running water in each room. Electric lights. Private baths, etc. Dietary laws strictly observed. A synagogue is provided on the premises. Make your reservations now.

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Recently built and newly furnished throughout. The rooms are all comfortable in size, thoroughly ventilated, each room having two windows and a transom, baths, hot and cold running water, sanitary plumbing. My former patrons and those desiring a summer home in the mountains will find this a delightful spot at an altitude of 2,140 feet, surrounded by the largest lake in the county, affording guests every sport and recreation. Kosher cuisine special feature.

H. GOLDBERG, Prop.

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"THE SUPERIOR SUMMER RESORT"

Telephone Connection  
D. HEIDEN, Proprietor

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Newly built with lavatory in every room. Bathing, Fishing, Rowing. Homelike comforts. Reasonable rates. Finest location; latest improvements; large, airy rooms. Kosher cuisine.

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House refurnished and redeccorated; newly built cottages, equipped with all the latest improvements, including electric lights, and also a new Dancing Pavilion for the comfort of our guests. Strictly Kosher cuisine. All outdoor sports. Boating, bathing and fishing. Reasonable rates. Telephone connection.

## MURRAY HILL HOUSE

OLD FALLSBURGH, SULL. CO., N. Y.

Two Miles from Station. Open All Year. All modern improvements, every desirable convenience, beautiful location, large shady lawns, extensive woodlands, bathing, rowing, fishing, pure crystal spring water throughout the building. Special attention called to our new dancing pavilion. Fresh milk, butter, eggs and vegetables from our own farm. First-class Vienna Kitchen. Strictly Kosher. Long-distance telephone. Free transportation to and from station. Write for particulars and illustrated booklets. P. O. Box 15. TOPPER & NEWMAN, Proprietors.

## Sunny Brook Farm

FALLSBURGH Sull. Co., N. Y.

Newly built and equipped with all the latest city improvements. Large, airy rooms with running water in every room. Electric lights. Sanitary plumbing. Jewish dietary laws strictly observed. Reasonable rates. Write for particulars. Telephone Hurleyville 33 F. 5. L. LEVINE, Prop.

KRUPKA LANDESBAUM UNGER

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HIGH CLASS SUMMER RESORT FALLSBURGH, N. Y.

With all the latest city improvements. Beautiful large grounds. Bathing, Fishing, Rowing, Tennis, etc. Jewish Dietary Laws strictly observed. Write for Particulars. P. O. Box 4.

Under New Management

## THE NEW PROSPECT HOUSE

FALLSBURGH Sull. Co., N. Y.

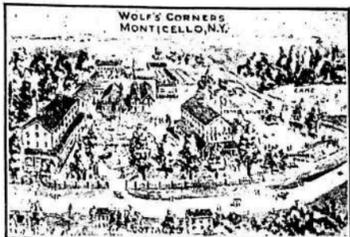
Situated amid picturesque surroundings. House newly built and comfortable, equipped with all the latest improvements. Running water in every room. Jewish dietary laws strictly observed. Own lake for bathing. Fishing, Rowing. Home comforts. When writing mention The Hebrew Standard. GERSON & MOGILEWSKY, Props.

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KIAMESHA, N. Y. WM. COLEMAN, Prop.

This house is equipped with all modern improvements, RUNNING WATER IN EVERY ROOM. Baths, electric lights. Kosher cuisine. Reasonable rates. Telephone connection.

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**Wolf's Corners**  
**MONTICELLO, NEW YORK**



All the comforts of a home amid the most beautiful environment in the Catskills. Electric lights in every room, running water in every room, hot and cold baths on every floor, Swimming, Rowing, Fishing, Tennis, Baseball, Croquet. Dancing every night in our OWN ballroom, with our OWN professional orchestra. Our glass-enclosed dining room and sun parlor adds that superlative touch of beauty to excellently served meals. The culinary department follows strictly the Jewish Dietary Laws. Music with meals. The products of our own farm enrich our table. We emphasize SERVICE by securing college men in several branches of work. AN INNOVATION—We have added a new day to the week. Come up and enjoy it. EVERY DAY IS FUNDAY AT THE "CORNERS." Special rates for June and September and for Clubs. Write for more information

JACK MITTLER Proprietors SHAPIRO BROS.

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**HOTEL ST. REGIS**  
 Facing Lake Switzerland—The Most Modern Hotel in  
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Tennis, Bathing, Boating, Riding, Motoring, Musicales. Dancing every evening and entertainments under the direction of Miss Lorenzo, social hostess. Up to the minute service. Excellent Kosher cuisine. Opens May 20th. A. & B. ENGEL, Props. New York Address: 1363 Stebbins Avenue, Bronx Phone Intervale 3846

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Newly built and newly furnished. The most modern hotel in the Catskill Mountains, having every convenience that characterizes the best New York Hotels. Every room has hot and cold running water, open plumbing, ample closet space and telephone. Rooms en suite and with baths. Cuisine strictly Kosher and in conformance with the dietary regulations. Entertainments will be of the highest order, and guests are assured the hospitality that always prevailed in our establishments, but in our new hotel all records will be eclipsed. For booking, write to the Pinewood, Lakewood, N. J. H. Levinson, Prop.

**HOTEL SWITZERLAND**  
**FLEISCHMANN'S, N. Y.**  
 NOW UNDER THE MANAGEMENT OF  
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An exclusive hotel for discriminating people. Cuisine unexcelled. Dietary Laws strictly observed. Open May to October. New York office, 13-19 University Place. Phone Spring 8356.

**BREEZY HILL HOTEL**  
 The Largest and Most Modern Hotel in Fleischmann's, N. Y.

Rooms en suite, with or without bath. Lavatories with hot and cold running water in sleeping rooms. Magnificent ground for all outdoor sports. An especially equipped playground, with all necessary appliances for the amusement of children. Boating and bathing on beautiful Lake Switzerland nearby. Telephone and telegraphic connection on premises. Orchestral music. Dietary laws strictly observed. For rates and further information address MILBERT & GREENBAUM, Fleischmann's, N. Y.

**THE MOUNTAIN SUMMIT HOUSE**  
 Mrs. L. Levinson & Son  
**TANNERSVILLE, N. Y.**

The hotel has been completely renovated, refurnished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks. For booking and rates, write The Pinewood, Lakewood, N. J.

**Bieber's Cold Spring House**  
 Tannersville, Greene County, N. Y.

Improved for the season of 1919. Rooms en suite, with bath. Cafe, billiards, croquet, tennis. New artesian wells, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Milk from our own cows. Strictly Kosher. Winter season, Majestic Hotel, Lakewood, N. J. For rates apply to BIBBER & FELDSTEIN, Props.

**Sholem Joseph Silberstein Dies a Hermit.**

S. J. Silberstein, known as the erratic philosopher, died recently, almost in seclusion and obscurity, at the age of 78, at the Montiflore Home in New York, where he was a patient for some time. His death was unknown to friends and admirers, owing to the failure of his children to announce the tragic news to the Jewish press. George Selikowitz, one of the editors of the Jewish Daily News, received the tidings recently and hastened to render homage to the memory of the great man, and your humble servant herewith translates some of the professor's appreciations of the philosopher's doings and activities in the course of his life, which was crowded with struggles and sufferings.

Sholem Joseph Silberstein was born in Kovno, Russian Lithuania, where he received a fine Jewish training and an excellent rabbinical education. In his first years of manhood, he became rabbi of a town in the province of his birthplace, which position, however, he abandoned in a very short time. Familiar with philosophical thoughts, through his studies of the Books of Ecclesiastes and Job, scattered passages in the Talmud and Midrash, and the mediaeval classics of Maimonides, Saadiah, Ibn Ezra and Jehudah Halevy. Silberstein delved deeply into modern sources of psychology, ethics and metaphysics by means of books in German, French and Russian.

Coming to New York with his stock of learning, Silberstein took to the study of English and its literature. He, as a matter of record, qualified in the knowledge of English as well as he did in his earlier days with his French, German and Russian. Silberstein was a scholar incarnate and a genius personified, but he was of a fighting type, militant to the extreme. Rumor has it that Jacob H. Schiff and a few other philanthropists contributed largely toward the support and sustenance of Silberstein and his family, placing him in comfort and ease. Yet, Silberstein had claims against the world and its fullness, as if they owned him a living.

Some thirty years ago, after the great and renowned Rabbi Jacob Joseph, of Wilna, was brought here in this country and made Chief Rabbi of America, there arose dissensions and schisms, resulting in mass meetings, condemning both rabbinic and rabbi. Among the speakers and agitators at one of those gatherings Silberstein loomed up, dubbing Rabbi Joseph with all sorts of names of a vile and abusive character. Giving up the rabbinic many years previous and parading under the banner of philosophy, why should he heap insults and venom on a scholar, rabbi and gentleman, without any reason, cause, text and pretext whatever?

Silberstein was typical in many other ways, reducing the dignity and authority of men and scholars of all ages and generations, calling Nietzsche a chatterer, Kant an ignoramus, Spinoza a bore, Maimonides a stray wanderer, Darwin and Spencer simple and stupid, thinking, however, of himself as the greatest of both contemporaneous and former times. His notions and ideas in respect to men and matters could never be changed, neither would he consult any of his friends and admirers concerning any topic or subject; on the contrary, when any one made to him suggestions and propositions in any shape or form, in reference to any person, dead or living, book or publication, institution or place, sarcasm and irony, scorn and scolding, would be his response.

He left a considerable number of books which shall certainly perpetuate his name and give him a conspicuous place in the world of lore and learning. "Glui Einayim," published in 1881; "Hadoth v' Hatorah," 1887; "Universe and Its Evolution," 1891; "General Laws of Nature," 1894; "Jewish Problem," 1904, and numerous articles, contributions and reflections in papers, periodicals and encyclopedias. Another reason for his being disgruntled and dissatisfied may be his metaphysic studies, which are after all but unexplored regions and undiscovered ground, and the rabbi of old, appealing to the psychic forces, warned against the study of metaphysic sources, assigning the dissenter to a doubtful position. To his credit it may be said, Silberstein will always be looked upon as both a loyal American and a true Jew, because of his books written in Hebrew and English, discarding other tongues.

NACHMAN HELLER.

HOCHBAUM, 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 Hochbaum, 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, Henry M. Levin, No. 5 Beekman Street, in the City of New York, on or before the 21st day of October next. Dated, New York, the 14th day of April, 1919. ALFRED H. FRIEDMAN, Executor. HENRY M. LEVIN, Attorney for Executor, 5 Beekman Street, New York City.

HAAS, SILAS 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 Silas M. Haas, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business, at the office of A. Stern, their attorney, No. 31 Nassau Street, in the Borough of Manhattan, of the City of New York, on or before the 15th day of November next. Dated, New York, the 30th day of April, 1919. DAVID HAAS, Administrator, C. T. A. LEO OPPENHEIMER, Attorney for Administrator, C. T. A., 60 Wall Street, New York City, N. Y.

KERN, HENRY.—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 Henry Kern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of A. Stern, their attorney, No. 31 Nassau Street, in the Borough of Manhattan, of the City of New York, on or before the 15th day of November next. Dated, New York, the 3d day of May, 1919. SARAH KERN, DAVID STERN, Executors.

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 Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecored throughout. Equipped with all latest improvements. Large, airy rooms. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports, tennis, croquet, etc. Daily concerts. For particulars address Union Hotel, Sharon Springs, N. Y. Long distance phone, 21 Sharon Springs. Mr. and Mrs. JOSEPH GARSONY.  
 SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA

**Manhattan Hotel**

SHARON SPRINGS, N. Y.  
 This Hotel is situated in the best part of Sharon Springs, is equipped with all modern conveniences; fine, large, airy rooms; strictly Kosher cuisine under rabbinical supervision; excellent service, and will be conducted under personal management of the well known hotel proprietor, L. WELKOWITZ.

**HOTEL ROSENBERG**  
 SHARON SPRINGS, NEW YORK

Recommended by Leading Orthodox Rabbis as to Kashruth  
 UNUSUALLY attractive residence for those seeking cure, rest or recreation. Luxurious lobbies, spacious verandas and charming daily musicales. Accommodates 300. Free garage for guests' autos. Send for Illustrated Literature. HARRY WASSERMAN, Prop.

**CROST'S VICTORIA HOTEL**

SARATOGA SPRINGS, N. Y.  
 I take pleasure in informing my many friends and patrons that for the coming season, the VICTORIA HOTEL has been renovated, redecored and refurnished throughout, with hot and cold running water installed in every room. Rooms single or en suite, with or without bath. Strictly Kosher and best Hungarian cuisine. New York Booking Office, 60 Lenox Ave. WOLF CROST, Prop.

**HOTEL GROSS** 226-28 South Broadway  
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Most beautifully located, newly furnished and decorated. Elegant rooms, equipped with all modern improvements. Home comforts. Dietary laws strictly observed under the supervision of Rabbi S. D. Posner, of Jersey City, and Rabbi Dr. Philip Klein, of New York. Terms moderate. GROSS & BAUM, Props.

Now under Jewish management.  
 D. L. Snyder, Prop. Formerly with Hotel Montrey, N. Y.  
**THE UNIQUE HOUSE**  
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Delightfully situated. Altitude, 2,300 feet. Accommodates 100. All improvements. Electric lights. Hungarian cuisine. Amusements. Rates and booklets on application. Rates \$20.00 and up. Special rates for families and season guests.

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 COOK'S FALLS, N. Y.

Open Decoration Day (May 30), for inspection.  
 NOW UNDER OWNERSHIP MANAGEMENT  
 Mr. Max Schnur takes pleasure in informing his friends and the public that he has purchased the magnificent MOUNTAIN LAKE HOUSE, at Cook's Falls, N. Y., and that he will conduct the same, in accordance with the Jewish Dietary Laws. Rooms single or en suite, with or without bath. Rates reasonable. Write for booklet MAX SCHNUR, Prop. New York Office, 149 Delancey Street. Tel. Orchard 3420.

**RIP VAN WINKLE HOTEL**  
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Most Beautifully Situated Hotel in the Mountains—Boating, Bathing, Fishing, All Sports. All Modern Improvements.  
 A strictly modern hotel. Rooms single and en suite, with baths. Hot and cold running water; electric lights; telephones; casino. Excellent Kosher cuisine. Booklet.

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 FRENCH TABLE D'HOTE, BANQUET HALL From 15 to 150  
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 WE SELL and SERVE THE BEST OF EVERYTHING  
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**The CAMBRIDGE Restaurant**  
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 Opposite The Waldorf Astoria  
 The finest and most expensively equipped eating place in the shopping district.  
 Dinner De Luxe daily from 5 to 8.30. Sunday from 11 a. m. to 8.30 p. m. Afternoon tea from 2.30 to 5 p. m. A la carte service all day.

Let the War End for Jews.  
 Daily the cable brings the news of fresh outrages upon the hapless Jews of Russia and of Poland; no one is safe. The latest dispatch bears the information that Reb. Meyer Simcha Cohen, the great Rabbi of Dwinsk where he had been spiritual leader for a period of thirty-two years, was shot to death whilst walking in the street.  
 The demise of Reb. Meyer Simcha is a great loss not only to Russian Jewry, but to world-Jewry. The rabbi of Dwinsk was a great scholar, a Gaon. But aside from his learning he was a man who was deeply interested in all Jewish affairs. And withal he was a modest man. When he was offered the rabbinate of Dwinsk he hesitated accepting, because he felt that he did not know sufficient, although he was at that time already reputed as a scholar of great erudition.

And thus this noble soul, the life of this great Jew has been put to an end by the hand of an assassin.

The story of the Great War is the narrative of Jewish suffering, of devastation of Jewish homes, of the destruction of Jewish communities, of the wanton murder of the high and the low. Early in the conflict rabbis were hanged by the mob and the soldiery in Russia; now they are shot from behind. "The Jews of Russia and Poland are being exterminated."

Dr. Hiram Davis, who has just returned from Poland where he served with the American Red Cross Commission, draws a terrible picture of the plight of Eastern European Jewry. Well may he say that "World Jewry is at the greatest crisis in its history." The killing of the rabbi of Dwinsk is but an incident, though one which shows what is actually happening. And the cry for help comes to America.

The cry for help comes to America! How will America respond? And we don't mean only the Jews of America, but America—all America. "Temporary relief measures will not suffice," says Dr. Davis. This has been our opinion all along. It is not sufficient to give money. America must take other measures. America has assumed the leadership in the battle for human rights. Are Jews less human beings than the Poles themselves and the Belgians and the Serbians and the Armenians? This question America must answer and in no uncertain tones.

Reb. Meyer Simcha Cohen, the Gaon of Dwinsk and the hundreds and thousands of other Jews and Jewesses, young and old, who have been done to death cannot be brought back to life. But, further bloodshed can be prevented. This is the task of America.

The war is ended. Let the war be at an end for Jews as well.—Jewish Daily News.

FRANK, SIDNEY J.—In pursuance of an order of Honorable John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sidney J. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Barnett & Jablow, No. 371 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.  
 Dated New York, the 24th day of March, 1919.  
 ROBERT L. FRANK, Administrator.  
 BARNETT & JABLOW, Attorneys for Administrator, No. 371 Broadway, Borough of Manhattan, New York City.

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 13th 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.

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 F. ...  
 Dated New York, the 28th day of February, 1919.  
 ISAAC R. HOROWITZ, PHILIP HOROWITZ, Executors.  
 CHARLES J. FOLTZ, Attorney for Executor, Office and P. O. Address, No. 3 Rector street, Borough of Manhattan, New York City.

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CAHEN, ISAAC J.—In pursuance of an order of  
Honorable John P. Cahalan, a Surrogate of the County  
of New York, notice is hereby given to all persons  
having claims against Isaac J. Cahen, late of the County  
of New York, deceased, to present the same, with  
vouchers thereof, to the subscribers at the office of  
Marks & Marks, their attorneys, No. 63 Park Row,  
Borough of Manhattan, City of New York, on or before  
the 20th day of October next.  
Dated New York, April 10, 1919.  
RACHEL CAHEN, LENA RADGIK, Executrices.  
MARKS & MARKS, Attorneys for Executrices, No. 63  
Park Row, Borough of Manhattan, New York City.

ESTERSON, JOSEPH 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 Joseph M. Esterston, 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 Isaac Steinhilber,  
his attorney, No. 233 Broadway, Borough of Manhattan,  
in the City of New York, on or before the 31st day of  
November next.  
Dated New York, the 29th day of April, 1919.  
MORIS ESTERSON, Administrator.  
ISAAC STEINHILBER, Attorney for Administrator, 233  
Broadway, New York City.

EISENBERG, ABRAHAM.—In pursuance of an order of  
Honorable John P. Cahalan, a Surrogate of the County  
of New York, notice is hereby given to all persons  
having claims against Abraham Eisenberg, also  
known as Abe M. 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 as administratrix at the office of Walter F.  
Severance, No. 256 Broadway, in the City of New York,  
on or before the 8th day of October, next.  
Dated New York, the first day of April, 1919.  
METTIE EISENBERG, Administratrix.  
WALTER F. SEVERANCE, Attorney for Administratrix,  
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**Jews Once Led Battle Against  
Assyrians.**  
With the announcement of a new  
Biblical drama entitled "Judith," by  
Henri Bernstein, the noted French  
dramatist, to be presented in this country  
in the near future, there is brought  
to mind the story of Judith, one of the  
most wonderful women of the past and  
who well might be called the "Joan of  
Arc of Antiquity." Through her, the  
Jews were delivered from the very jaws  
of destruction, and like the Maid of  
Orleans she marshaled the Jewish  
armies into fighting array and led a  
furious charge against the Assyrian  
lines.

But in addition there is a story of  
romance and passion connected with  
this Jewess that the adventures of Joan  
of Arc lack.  
Like Emperor William of Germany,  
Nebuchadnezzar, the king of the Assyrians,  
began to aspire to universal dominion,  
and his overpowering ambition was  
unanimously approved by his military  
advisors. Holofernes was chosen commander-in-chief of all the armies of the  
empire by Nebuchadnezzar and was  
commissioned to go out and conquer the  
world. His progress was swift and  
spectacular and he swept everything before  
him—armies, cities and fortifications—  
until he came to Juda. The Jews were  
terror-stricken at the impending  
onslaught, and fought bravely and  
desperately. Finally Holofernes poisoned  
the water supply and the wells, until  
there seemed no hope of escape.  
Judith, an exceedingly beautiful and  
immensely wealthy widow, was greatly  
mortified at the approaching calamity  
to her native city. She sent for the  
commander-in-chief of the Jews and his  
aids, and outlined a scheme she had  
conceived of visiting the Assyrian camp  
and saving the beleaguered city, but she  
did not disclose her plans. She implored  
them to ask no questions, and to do  
nothing until she returned. They  
agreed.

She spent the night in prayer, then  
arose, took off the garments of her  
widowhood and put on her costliest  
dress, strings of priceless pearls about  
her neck and a wealth of diamonds  
upon her person. Judith was a striking  
figure, shapely, graceful, bewitching—  
incomparably lovely. She took one of  
her maids with her on her mission to  
Holofernes and made her way to the  
Assyrian outposts.

A sentry challenged her. "Whence  
comest thou?" he demanded. Judith was  
not disconcerted; she had anticipated  
the question. She told the sentry that  
she had left the city because the Hebrews  
persisted in their folly of defending  
the doomed city and that she had  
determined to go to Holofernes and tell  
him the secrets of the beleaguered  
garrison and show him how he could capture  
the city without the loss of a man.  
The pickets were stunned by the  
amazing loveliness of the woman. It  
was a vision appearing to them out of  
the twilight of the morning. They did  
not halt to consider the lack of plausibility  
in her story. The witchery of  
her presence disarmed them of discretion  
and they led the supposed renegade  
to the tent of Holofernes.

The commander-in-chief of the  
Assyrian armies bade her enter. His keen  
eye immediately was caught by her  
beauty. She began to flatter Holofernes,  
and he listened attentively. He was  
captivated. Judith saw her advantage  
and at each step she became more  
bewitching. Adroitly she told her tale  
and told Holofernes that she would so guide  
him that at the proper time he would  
enter Jerusalem with so little opposition  
that not even a dog would bark against  
him.

Holofernes listened and was charmed.  
He ceased to be the despot and became  
a lover. Inasmuch as Judith claimed to  
be a traitor to Jerusalem and could not  
go back, Holofernes ordered the most  
luxurious tent prepared for her. Judith  
asked Holofernes one great favor—the  
liberty to go out at night with her maid  
to pray to her God. The Assyrian readily  
acceded to this request.

The bewitching beauty of Judith, her  
gorgeous raiment and her magnificent  
jewels had completely captivated Holofernes,  
and on the fourth day he gave a  
huge banquet in her honor. Holofernes  
and his guests drank heavily. Left alone  
with Holofernes, Judith plied him with  
drink until the heavy wine stupefied his  
wits and he fell into a deep sleep—  
sodden with drunkenness. The decisive  
moment had come. Judith bade her  
maid stand guard at the chamber door.  
She looked with compassion at the  
prostrate Assyrian, but patriotism mastered  
her emotions. She stepped to the  
bedside of the unconscious chieftain, and  
drew the great sword of Holofernes from  
his scabbard. Firmly with her left hand  
she seized the hair of the Assyrian's  
head. With her right hand she lifted  
the dreaded sword of the conqueror.  
She prayed to the God of Israel for  
strength. Then she struck and the head  
of Holofernes was rendered from his body.  
Judith dropped the hideous trophy in a  
sack which her maid held and the two  
women left the camp of the Assyrians,  
"according to their custom," as if it were  
to pray. When she approached the walls  
of her native city, she shouted to the  
watchman, "Open the gates, for God is  
with us!" She lifted the bloody head of  
Holofernes and displayed it to the  
people. She ordered the trophy of her  
strategy to be hung upon the walls of  
the city to fire the fervor of the  
populace. The Jewish armies were hurriedly  
marshaled into fighting array and at  
daybreak Judith led them in battle  
against the Assyrians.

The enemy was completely surprised.  
The alarm spread through the Assyrian  
camp and the captains sent messengers  
to Holofernes. The door of Holofernes'  
room was opened, and there was seen  
the headless trunk of the dead chieftain.

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His lieutenants ran out and shouted the  
horrible discovery to all the army.  
Panic seized upon them. All discipline  
was gone. The Assyrians fled, with the  
Jews in pursuit. Judith's triumph was  
complete, overwhelming and stunning.  
She lived to a ripe old age, revered by  
her people.—Chicago Israelite.

**Jews Will Go to Palestine Under All  
Circumstances, Says Weitzman.**

London (By I. J. P. B.).—The conference  
of English Zionists which is now  
in session here, gave a great ovation to  
Dr. Chayim Weitzman when he said  
that he made it clear in very responsible  
circles that, no matter what may hap-  
pen to the Zionist claims upon Palestine,  
the Jews will in any case emigrate  
to their ancient homeland. This firm  
attitude on the part of the Zionist leader  
aroused the convention to the highest  
pitch of enthusiasm. All the delegates  
rose from their seats and cheered Dr.  
Weitzman for several minutes.

Dr. Weitzman's speech followed a  
vote of confidence given unanimously  
by the conference to the Zionist lead-  
ers. He repeated his assurances that  
the Zionist prospects are excellent, but  
at the same time he let it be understood  
in influential circles that the Jews are  
decided upon settling in Palestine even  
if the Zionist claims should not be recognized.  
Dr. Weitzman also dwelt on  
the difficulties which the Zionist leaders  
in Paris are continually encountering.  
He claimed that every movement of  
theirs was being spied and every action  
of theirs wrongly interpreted by enemies.  
These obstacles, Dr. Weitzman  
explained, are being created by Jews  
and Arabs, who are instigated by Jews.

**WOLF, ISAAC L.**—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 L. Wolf, 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 offices of his attorneys,  
Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway,  
Borough of Manhattan, in the City of New York, on or  
before the 22d day of November, next.  
Dated, New York, the 5th day of May, 1919.  
ARTHUR J. COHEN, Executor.  
GOLDSMITH, COHEN, COLE & WEISS, Attorneys  
for Executor, 61 Broadway, Manhattan, New York City.

**PAKER, ALBERT**—In pursuance of an order of  
Honorable John P. Cahalan, 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, de-  
ceased, to present the same with vouchers there-  
of to the subscribers, at place of transacting  
business, care of H. E. Karinsky, No. 309  
Broadway, in the City of New York, on or be-  
fore the 25th day of August, next.  
Dated, New York, the 31st day of January,  
1919.  
JOSEF PAKER AND BELLA PAKER, Ad-  
ministrators.

**FRIEDENSTEIN, SIMON**—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 Simon Frieden-  
stein, late of the County of New York, deceased, to present  
the same, with vouchers thereof, to the subscribers at  
the place of transacting business, the office of  
George H. Hyde, their attorney, No. 41 Park Row, Bor-  
ough of Manhattan, City of New York, on or before  
the 30th day of October next.  
Dated, New York, April 14, 1919.  
JOSEPH STEIN, ARTHUR FRIEDENSTEIN,  
Executors.

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**CONHAIM, ALBERT**—In pursuance of an  
order of Honorable John P. Cahalan, a Sur-  
rogate 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 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 31st day of January,  
1919.  
ISAAC TUMPOWSKY, MORRIS CONHAIM,  
Administrators.

**HAMMERSLOUGH, SAMUEL**—In pursuance of  
an order of Honorable John P. Cahalan, a Sur-  
rogate 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 sub-  
scriber, at her place of transacting business,  
at the office of Steinhilber & Goldman, her attor-  
neys, 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.  
STEINHILBER & GOLDMAN, Attorneys for  
Executrix, 111 Broadway, Manhattan, New York  
City.

**SINSHEIMER, LEONTINE**—In pursuance of  
an order of Honorable John P. Cahalan, a Sur-  
rogate 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, Pollak, 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, POLLAK, PITCHER &  
STERN, Attorneys for Executors, 111 Broadway,  
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The Earl of Reading.
Lord Reading has terminated his career as acting British Ambassador at Washington, and we cannot allow the occasion to pass without a word of gratification at the brilliant success which has attended his diplomatic work. As the Times remarked, he has held what unquestionably has become "far the most important embassy in the service of this country." Our contemporary went on to say that "on the signal success with which Lord Reading has discharged his mission in the supreme crisis of our history, and of the world's, it is needless to dwell. The present relations between the two governments, and between the two nations, bear to it a testimony manifest to all men. By the consent of both peoples it has abundantly justified the unprecedented departure from established practice which his appointment constituted." It is a profound satisfaction for us to be able to associate ourselves with this tribute. Lord Reading opened out great paths for English Jewry—the path to the Lord Chief Justiceship as well as to a leading diplomatic office. And in both he has borne himself not only with advantage to the state, but with credit to the Jewish people. We do not forget, too, that this Jewish pioneer has consistently, in America, as in this country, identified himself with the Jewish cause. At a meeting of the Judeans recently held in New York, he bore eloquent tribute to the part which Jews played in the war.

"The younger generation of Jews of my country, which had treated Jewish peoples with fairness and justice for centuries," said Lord Reading, "entered with enthusiasm into the war—indeed, raced to see who could be first to serve under the flag. They did what was the bounden duty of a citizen. This war, perhaps, appealed to us as no other war ever could, because it raised for us the standard of justice, impartial to all men. In your country it is gratifying to realize how excellent was the response and how well our people belonging to America acquitted themselves in battle." Lord Reading thus closed his term of office with a word creditable alike to the distinguished Jew and the distinguished Englishman that he is.—Jewish Chronicle.

America.
God built Him a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and pillared it with thundering mountains. He studded it with soft flowing fountains and traced it with long winding streams. He graced it with deep shadowed forests and filled them with song. Then He called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes, and in their souls the glory of hope. And out of the bounty of earth and the labors of man—out of the longings of hearts and the prayers of souls—out of the memories of ages and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime and called it America. RABBI ABBA HILLEL SILVER, Cleveland, Ohio.

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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 23.
Fast of Ab...Tuesday, Aug. 5.
Rosh Chodesh Ellul...Wednesday, Aug. 27.
Rosh Hashanah...Thursday, Sept. 25.
Yom Kippur...Saturday, Oct. 4.
1st day Succoth...Thursday, Oct. 9.
Shemini Atzereth...Thursday, Oct. 16.
Simchath Torah...Friday, Oct. 17.
Rosh Chodesh Cheshvan...Saturday, Oct. 25.
Rosh Chodesh Kislev...Sunday, Nov. 23.
1st day Chanukah...Wednesday, Dec. 17.
Rosh Chodesh Tebeth...Tuesday, Dec. 23.
\*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 his place of transacting business, No. 309 Broadway, in the City of New York, on or before the 16th day of August, next.

ANNIE PECKER, Administratrix. RITTENBERG & RITTENBERG, Attorneys for Administratrix, No. 809 Broadway, New York City.

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.

MARTIN MARKS, Executor. S. EARL LEVENE, Attorney for Executor, 160 Broadway, Manhattan, New York City.

STERN, 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 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 Messrs. Stroock & Stroock, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

HATTIE STERN, DAVID I. STERN, CHARLES H. STERN, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Manhattan, New York City.

BRAUDE, SIMON.—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 Simon Braude, 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. 79 1/2 Street, in the City of New York, on or before the 10th day of August, next.

MOE TUMPOWSKY, Executor. Dated, New York, the 29th day of January, 1919.

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 Melghan & Necarbulmer, 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.

GERTRUDE M. GREENBERGER, ISAAC MANNHEIMER, UNITED STATES TRUST COMPANY OF NEW YORK, Executors. MEIGHAN & NECARBULMER, Attorneys for Executors, 120 Broadway, 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 Messrs. Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next.

EDITH HAAS, GEORGE C. HAAS, HARRIET F. HAAS, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

PAKER, 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 Paker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, care of Reit & Kaminsky, No. 303 Broadway, in the City of New York, on or before the 25th day of August, next.

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

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.

MARTIN BECK, Administrator. STUDIN & SONNENBERG, Attorneys for Administrator, 55 Liberty Street, New York City.

PHILLIPS, 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 Phillips, 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. Lind & Pfeiffer, No. 48 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 9th day of August, next.

MAY PHILLIPS, Executrix. LIND & PFEIFFER, Attorneys for Executrix, 48 Cedar Street, Borough of Manhattan, New York City.

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, at the office of her attorneys, House, Grossman & Foreman, No. 111 Broadway, in the City of New York, on or before the 17th day of June, next.

THERESA JERSKI, Administratrix. HOUSE, GROSSMAN & FOREMAN, Attorneys for Administratrix, 111 Broadway, New York City.

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 2d day of August, next.

DAVID E. OPPENHEIMER, HENRY E. OPPENHEIMER, MILTON E. OPPENHEIMER, EDWARD HIRSH, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

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 Messrs. Straus, Reich & Boyer, their attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July, next.

SIMON WEINSTOCK, SAMUEL WEINSTOCK, Executors. MOSES ALTMAN, Attorney for Executors, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

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. Cohen, their attorney, No. 7 Pine Street, in the Borough of Manhattan, City of New York, on or before the 10th day of July, next.

BEATRICE H. PHILLIPS, Columbia Trust Company, Executor. ALBERT L. COHEN, Attorney for Executors, 7 Pine Street, Manhattan Borough, New York City.

BULLOWA, FERDINAND E. M.—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 Ferdinand E. M. Bullowa, 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. 23 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1919, next.

WILHELM M. BULLOWA, Executor. Dated, New York, the 21st day of March, 1919.

SAWYER, 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 Sawyer, also known as Sam Sawyer, 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 Susman, No. 3208 Third Avenue, Borough of the Bronx, City of New York, on or before the 6th day of October, next.

LOUIS SUSMAN, Attorney for Executors, 3208 Third Avenue, Borough of Bronx, City of New York. Dated, New York, the 4th day of March, 1919.

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 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.

YETTA WILENSKY, Administratrix. SAMUEL KAHAN, Attorney for Administratrix, 63 Park Row, New York City. Dated, New York, the 17th day of February, 1919.

BRODMERKEL, CHARLES, 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 Charles Brodmerek, Jr., 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 Messrs. Sherman & Limburg, their attorneys, No. 160 Broadway, Manhattan, in the City of New York, on or before the 15th day of November, next.

EMILY G. BRODMERKEL, BERNARD DELIN, ANGELO BRODMERKEL, Executors. HIRSCH, SHERMAN & LIMBURG, Attorneys for Executors, 160 Broadway, Borough of Manhattan, New York City. Dated, New York, the 1st day of April, 1919.

HOLZMAN, BENJAMIN 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 Benjamin M. Holzman, 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 Messrs. Holman Brothers, No. 24 Exchange Place, in the City of New York, on or before the 15th day of November, next.

EMMIE K. HOLZMAN, ASHER HOLZMAN, ELKAN HOLZMAN, Executors. Amstein & Levy, Attorneys for Executors, 128 Broadway, Manhattan, New York City. Dated, New York, the 1st day of May, 1919.

WEISL, HENRY.—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 Henry Weisl, 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 Messrs. Kendall & Herzog, 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 17th day of November, 1919, next.

HENRY BLOCK, CARL WEISL, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 120 Broadway, Borough of Manhattan, New York City. Dated, New York, the 30th day of April, 1919.

MEYERS, ABRAHAM 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 Abraham R. Meyers, 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, at No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 19th day of November, next.

WILLIAM J. WOLLMAN, LOUIS N. KRAMER and LEOPOLD J. LIPPIMANN, Executors. MORK & BAUM, Attorneys for Executors, 35 Nassau Street, Borough of Manhattan, New York City. Dated, New York, the 28th day of April, 1919.

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.

LILLIE ASHER, ABRAHAM A. ASHER, Executors. EDWARD JACOBS, Attorney for Executors, 25 Broad Street, Manhattan, New York City. Dated, New York, the 18th day of November, 1918.

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 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 Straus, Reich & Boyer, their attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July, next.

CENTRAL UNION TRUST COMPANY OF NEW YORK, Executor. STRAUSS, REICH & BOYER, Attorneys for Executor, 141 Broadway, New York City, Manhattan. Dated, New York, the 8th day of January, 1919.

OLENDORFF, 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 Elkus, Vogel, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 25th day of July, next.

PAUL L. LOWENWARTER, ARTHUR WOLFF, Executors. ELKUS, VOGEL, GLEASON & PROSKAUER, Attorneys for Executors, 111 Broadway, New York City. Dated, New York, the 20th day of January, 1919.

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. 22 East 26th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of September, next.

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

GOLDE, ISADORE.—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, also known as Isidore W. Golde, 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 her attorney, M. J. Sneudaira, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of June, next.

ALICE IRENE GOLDE, Administratrix. M. J. SNEUDAIRA, Attorney for Administratrix, 309 Broadway, New York City. Dated, New York, the 9th day of December, 1918.

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.

JUSTINA BUCHSBAUM, Executrix. OTTERBOURG, STEINDLER & HOUSTON, Attorneys for Executrix, 200 Fifth Avenue, Manhattan, New York City. Dated, New York, the 2nd day of January, 1919.

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. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of June, next.

ALBERT BLUM, FLORA BLUM, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City. Dated, New York, the 10th day of December, 1918.

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 17th day of August, 1919, next.

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

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, at the office of Messrs. Cohen, Gutman & Richter, No. 111 Broadway, in the City of New York, on or before the 30th day of November, next.

HENRY BLOCK, CARL WEISL, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City. Dated, New York, the 1st day of May, 1919.

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 Messrs. Fisher & Diemel, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

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.

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

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, at the office of her attorney, Louis B. Davidson, No. 49 Wall Street, in the City of New York, on or before the 15th day of July, next.

IDA EISENBERG, Administratrix. LOUIS B. DAVIDSON, Attorney for Administratrix, 49 Wall Street, New York City. Dated, New York, the 7th day of January, 1919.

HELLER, 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 Esty 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. 820 Broadway, in the City of New York, on or before the 3d day of June, next.

ARTHUR A. LANDSMAN, Executor. WILLIAM WEISS, Attorney for Executor, 820 Broadway, New York City. Dated, New York, the 15th day of November, 1918.

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 Messrs. Grossman & Vorhaus, his attorneys, No. 111 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.

NATHANIEL C. GOODWIN, Administrator. HOUSE, GROSSMAN & VORHAUS, Attorneys for Administrator, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City. Dated, New York, the 18th day of February, 1919.

KUENSTLINGER, MORRIS.—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 Morris Kuenstlinger, 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, Cornelius Huth, No. 34 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 18th day of July, next.

MAMIE ISAACSON, JOSEPH F. SAPEIR, temporary administrators. CORNELIUS HUTH, Attorney for Temporary Administrators, 34 Nassau Street, New York City. Dated, New York, the 4th day of January, 1919.

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.

ROSA KORN, DANIEL KORN, WILLIAM KORN, RALPH H. KORN, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City. Dated, New York, the 20th day of January, 1919.

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

WOLF & SELIGBERG, Attorneys for Executors, 15 William Street, New York City. Dated, New York, the 23d day of December, 1918.

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

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, at the office of Messrs. Bandler & Haas, attorneys, No. 2 Rector Street, in the City of New York, on or before the 3rd day of August, 1919.

DAVID P. JACOBS, STANLEY P. JACOBS, JOSEPH E. GILBERT, Executors. BANDLER & HAAS, Esqs., Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City. Dated, New York, the 32nd day of January, 1919.

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

JOSEFINE FRIEDMAN, Administratrix. JAY C. GUGGENHEIMER, Attorney for Administratrix, 27 William Street, Manhattan, New York City. Dated, New York, the 31st day of February, 1919.



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BERNSTEIN, JOHN J.—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 John J. Bernstein, 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. 141 Broadway, Manhattan Borough, in the City of New York, on or before the 27th day of October, next.

ARNOLD LICHTIG, Executor. Office and P. O. Address, 141 Broadway, Manhattan Borough, New York City. Dated, New York, the 21st day of April, 1919.

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 his place of transacting business, at the office of Messrs. Grossman & Vorhaus, his attorneys, No. 111 Broadway, in the City of New York, State of New York, on or before the 15th day of June, next.

JACOB RUBENSTEIN, Executor. ABRAHAM H. SARASOHN, Attorney for Executor, 309 Broadway, New York City. Dated, New York, the 9th day of December, 1918.

LIPSHIZ, 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 Lipshiz, 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. Grossman & Vorhaus, his attorneys, No. 111 Broadway, in the City of New York, State of New York, on or before the 11th day of August, next.

LOUIS B. BRODSKY, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City. Dated, New York, the 4th day of February, 1919.

NEUBURGER, MAYR.—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 Mayer Neuburger, 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 Messrs. Williams Klein, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of June, next.

RALPH M. NEUBURGER, HELEN HARTOGENSIS, Executors. Dated, New York, the 20th day of November, 1918.

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 Messrs. Josephson, their attorney, No. 235 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, next.

GEORGE C. TYLER, Administrators. MAX D. JOSEPHSON, Attorney for Administrators, 235 Broadway, Borough of Manhattan, New York City. Dated, New York, the 20th day of November, 1918.

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 Messrs. Charles Harrison Meyer, their attorney, No. 27 Rector Street, in the City of New York, on or before the 13th day of July, next.

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

DITTENHOFFER, MYER.—Pursuant to 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 Myer Dittenhoeffer, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned executors at their place of transacting business, Room 801, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of November, 1919.

DITTENHOFFER & FISHEL, Attorneys for Executors, 32 Broadway, Borough of Manhattan, New York City. Dated, New York, April 22, 1919.

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 & Seligberg, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 20th day of July, next.

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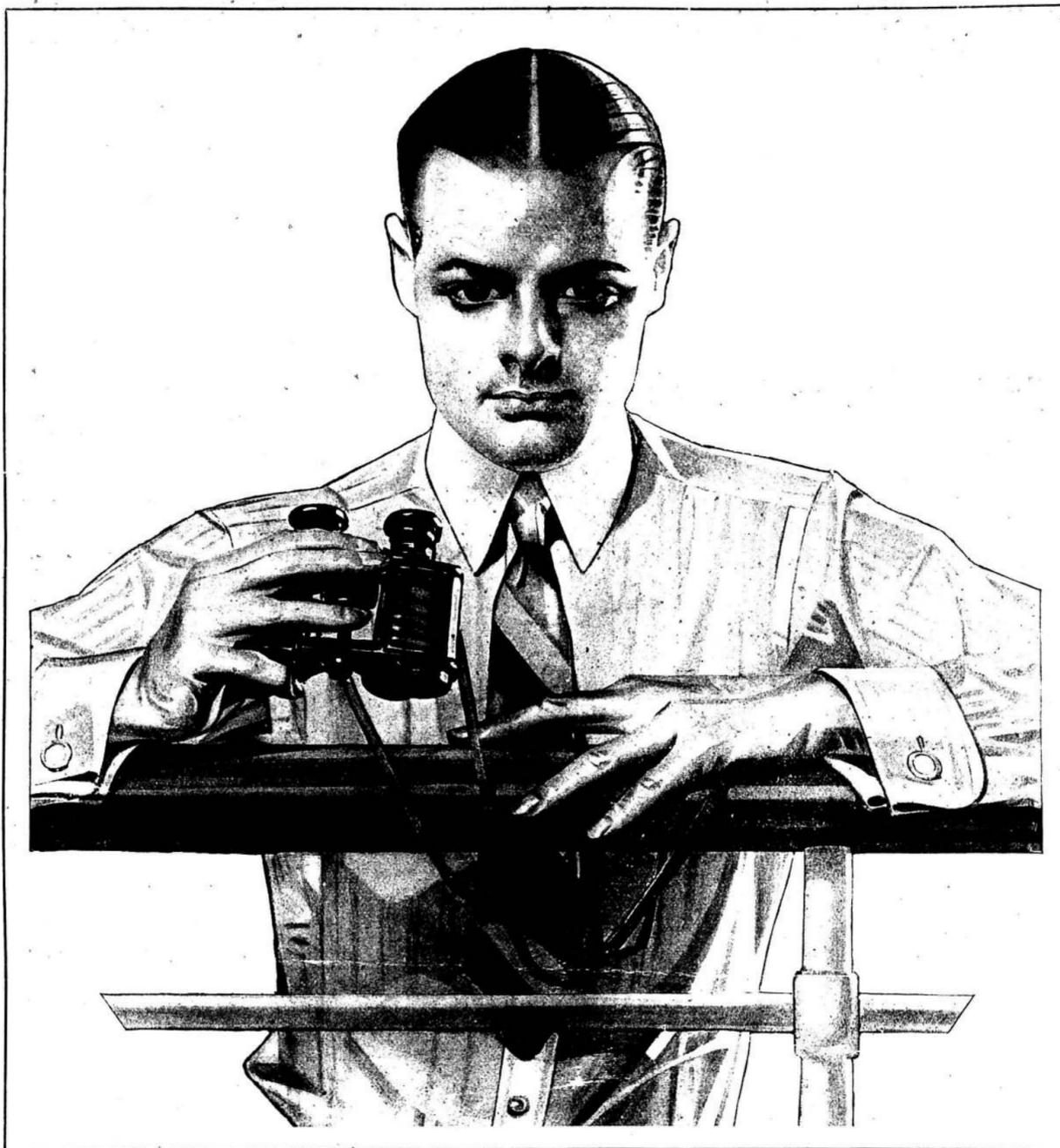
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