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Simon Berggarten

By COUNT CARL SCAPINELLI
Translated by JACQUES MAYER



Even as a child Simon Berggarten had been a quiet little lad. His father, who owned a small retail shop in the ghetto street of a little Moravian town, died young, leaving his widow and child, a shoe business, from which they eked out a meagre livelihood.

His father's death made Simon a still sad boy; so was his mother still and sad, and gloomy was the little shop, whose only light was derived from a small door, as still and as sad as the strong-smelling black shoes, hanging on the walls.

Simon always sat in a dark corner of the shop seldom playing with a comrade on the street; and if perchance a school boy happened to pass, at whom he looked earnestly and longingly, the passer by paid him no attention except perhaps to regard him contemptuously because he was such a timid, mother's darling.

On such occasions, Simon's pale cheeks turned purple, his eyes bored into those of his enemy, and froth almost covered his lips.

On perceiving this, Frau Rosa Berggarten invariably became frightened, and would often peevishly exclaim: "God the Righteous," in his rage he is just like his father."

How often her husband's suppressed fury would cause her to tremble and suffer, and to become horrified at the thought that such rage might bring about a stroke. If a customer chanced to dicker too sharply, if he was charged with unfair dealing, or if a competitor should jeeringly pass the little store, Berggarten's face turned furiously red, and he could not recover his temper until he had slowly sat down in a chair at the door, taken out his large nickel spectacles, and, in order to fully calm himself, began to read a book. Then his face again became pale; he would either smile or grumble to himself, and the incident passed from his mind.

And after little Simon had learned to read and write, he too was wont to occupy his father's orphaned place in the store, and read in the old books which had been left him. He read of the knights and spirits, and gradually he created his own fantastic world.

"Your lad must become a man of learning," Counsellor Hillmer once remarked on passing Rosa Berggarten's shop, and this wish also

lay concealed in the mother's heart. She had asked advice of the rabbi and the wholesale merchant Weichmann, whose son was an aristocratic student. But to her sorrow they had told her that such a career was very expensive, took a long time, and not to be thought of in connection with the son of a poor widow.

And when Simon had graduated

a great merchant, and very seriously indeed did he take his duties as an apprentice. At night he attended a commercial school, and in the day time stood behind the counter, strictly obeying the orders of the older clerks, and bore uncomplainingly their teasings, their fooling and their laughter. Only after his apprenticeship had come to an end

fashion volume. What sort of crazy, fantastic stuff did her son read! When once she called his attention to it he answered that the book spoke of the beautiful and brilliant world, which signified his future, she became silent and reflected that like every young man her son had his dream—his carefully hidden, fond day dreams.

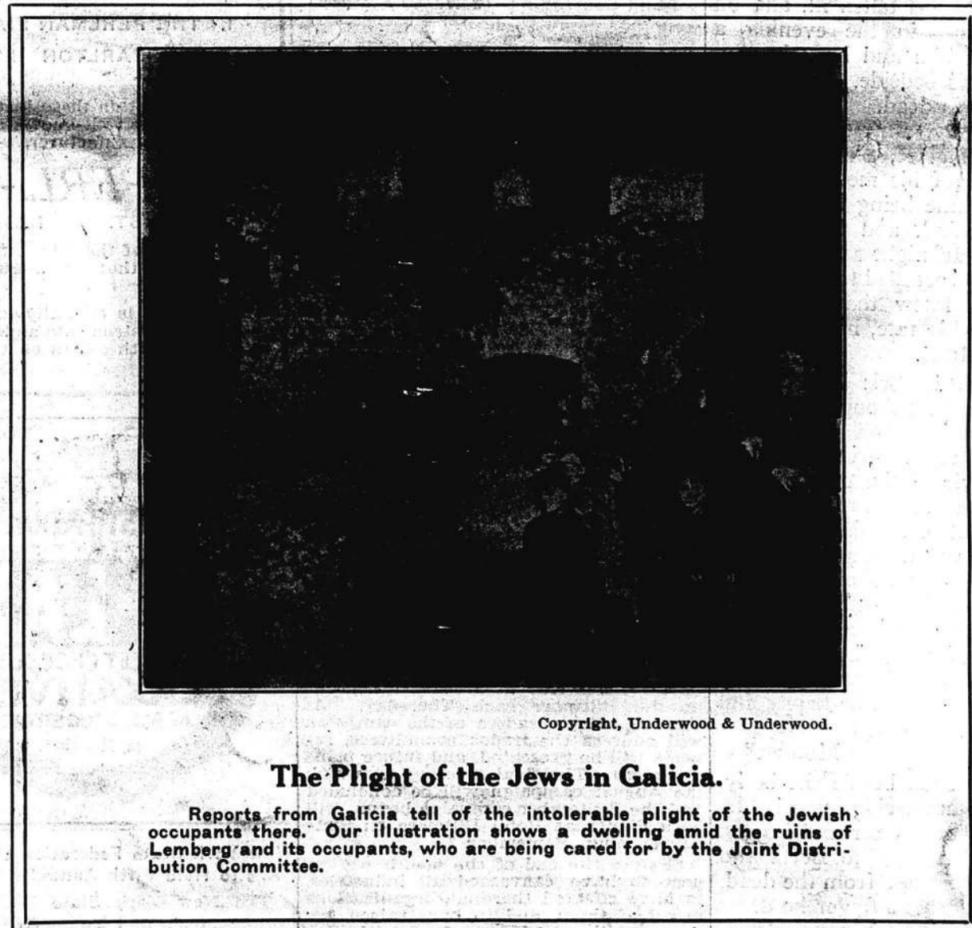
gloves. Simon had served her, had been even more reticent than usual, smoothed with trembling fingers the right glove in the little hand and taken the payment without a word of thanks! But when the little blonde, who was regarded as the prettiest girl in town, was about to leave the store, Simon followed her and at the door stood in speechless admiration and remained there staring until she had disappeared around the corner.

"Well, Simon," cried out the proprietor, "call you that gentlemanly behavior? You gape like a moon calf at my best customer and almost run after her into the street. It's a pity that Walch, the student, did not see, for in that case a sound slap in the face might have overtaken you!"

Blushing all over, Simon returned to the counter and as the boss had again entered his office our hero glanced into the mirror opposite. Was it then a crime for him—a young man—to find a girl pretty? He was decidedly tall, his face was much too pale, his nose much too large, and the beard under that nose stubbornly refused to sprout. His hands and feet emerged rather prominently out of his wornout suit, and his red necktie plainly touched his neck. Certainly the mirror showed him all these things. And therefore the boss's reproach did not greatly worry him, for that he gladly bore for her sake, but the allusion to the student pained him sorely. And therefore he discreetly inquired of his colleagues whether the student Walch paid attention to the fair Berta. Although he ascertained that Walch was only seen with her at the skating rink, that fact sufficed to arouse his anger.

While he was compelled to work, some one else was courting her—such an arrogant law student, member, no doubt, of a secret society and the son of a well-to-do family—and a Christian, while he, Simon, the poor Jew, was surely not taken seriously by Berta.

And he became more deeply absorbed than ever in his novels and romances, and his associates in the store found him even more unsociable than before. Only his wardrobe received more of his attention, and he begged his mother to be unusually careful when it needed



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The Plight of the Jews in Galicia.

Reports from Galicia tell of the intolerable plight of the Jewish occupants there. Our illustration shows a dwelling amid the ruins of Lemberg and its occupants, who are being cared for by the Joint Distribution Committee.

from the public school, and wished only to become a commercial apprentice, a stone fell from her heart, and she brought her boy to a large dry goods business up at the market place, opposite the city hall and the police headquarters, where all the fine officials' wives and citizens' daughters were in the habit of dealing.

Simon's ambition was to become

and he was permitted to remain in the store as a junior clerk, and could faithfully and regularly present his mother with his monthly salary—only then would he from time to time read in the old books. Once a month he would purchase a newly published work, and as he read it the poor mother could not refrain from saying, she herself had once read a few pages from such a new

In the business he was useful, talked but little, was industrious and therefore liked by his employer. Only on one occasion did the latter shake his head, call Simon to account and afterwards regretted that he had done so.

* * *

The fact is Fraulein Berta Bachmayer, the architect's blonde daughter, had called and selected a pair of

mending, for, as he explained to her, such elegant people visited the store.

On a Sunday afternoon he accompanied his mother to the skating rink and remained there. For some time he glanced at the couples skating, when suddenly his face assumed the look of intense anger familiar to his mother.

"Simon, why are you so angry?"

But the red on his face became almost purple, and turning around he exclaimed almost viciously: "I hate that student Walch!"

"What did he do to you?"

But to this question Simon found no answer. All the more was he startled when the worn-out, prematurely old mother looking more closely at him said in trembling tones: "Simon, do put the Christian girls out of your head."

For the rest of the Sunday they exchanged not a word. But the anxious glances cast by the mother made the evening very unpleasant.

* * *

Years passed. Some time after the little episode described above, Walch was killed while fighting a duel in Vienna. Simon's mother had sold out her business and joined him in Vienna, where he had become department head in a large retail house. As far as appearance goes, Simon Berggarten, approaching his thirtieth year, cut no great figure. But for steady, plodding office work he had made himself indispensable. And so he had a fine position and could give his mother a comfortable home. But even now, notwithstanding a far better pecuniary situation and though Simon "read every wish of his mother from the expression of her eyes," their home was a sad and cheerless and silent one. The mother was assured of the devotion and the love of her son, but his poor, loving, human heart belonged to some one else.

The woman from the ghetto street of the little Moravian town could neither overcome or comprehend this.

In Vienna Simon had again met Berta Bachmayer. As such things often happen, her father died and it appears had left no money. Consequently, Berta, as comely as of yore, came to Vienna where, through the influence of an aunt with whom she lived, she had secured a position in a business house.

They met accidentally. Simon introduced himself as a countryman and former silent admirer, which pleased her, and they saw each other frequently. He admired her as one admired a goddess, and his attentions were such as one pays a duchess. Naturally this did not fail to impress Berta, and after Simon had implored her to become his wife, she gradually began to think of an assured future. As for the difference in their religion, that seemed to her no obstacle; indeed, her attention was only called to it when Simon, calling the next day in an indescribably despairing manner, informed her that his mother had declared she would never consent to his marrying a Christian. He loved his mother above all things, and he begged Berta to wait until—yes, until (he was hardly able to utter the words) she died. Her health was very frail and her death could not be long delayed.

At first Berta was rather angry, but thinking the matter over, she reflected that at her age a good part was not to be thrown aside; poor Simon appealed to her sympathies, and, after all, there was no harm in waiting a little while.

She found Simon's love for his mother most touching, and he, grateful for her decision, expressed his gratitude by every means in his power. At home, to be sure, he passed many a sad hour. Patiently he endured the sighs, the tears and the reproaches of the mother. Patiently he sought to change her mind,

he praised his Berta, and implored the mother's permission to bring her to the house. But this Frau Rosa Berggarten refused most emphatically, and finally they no longer referred to the girl.

Although Simon treated his mother with his usual loving kindness they were both aware that they had become estranged.

Only on one occasion—two years after the pair had become engaged—did the mother ask her son in a hard tone of voice: "I suppose you still see the girl?"

To which he quietly answered "Yes." And with a severe and rather menacing glance the old woman exclaimed: "I hope that you hold her in honor and treat her as a bride!"

"Mother, as a bride I treat her. Mother, do let me marry her. She will nurse and look after you. We shall have a jolly home."

But the ailing old woman merely shook her head, and from that time on the son remained silent.

Four years after the engagement had passed Simon continued to love the girl patiently and modestly, but Berta's manner towards him gradually became cooler. She often indicated more or less clearly that he was probably making a fool of her. She endeavored to meet him less frequently, for, as she expressed it, these meetings only increased her anxiety and disappointment.

For days mother and son did not speak to each other. Frau Berggarten had long ago expected that the son's love for the girl would cease. One day she said to him, "After I am dead you will find a letter for you in my sewing drawer. But promise me, Simon, not to open it until then."

And Simon promised. But a mental conflict caused him to say to himself, "No, no, I must never wish for her death. In spite of all, that he could not wish for."

Before he really thought of it, one afternoon she was taken ill, and on returning home in the evening a neighbor met him and brought him to his mother's bedside. Frau Rosa Berggarten was dead.

And suddenly, almost during the first shock of grief, Simon thought of Berta and of his mother's letter. But for the time being he forced it out of his mind, and it was only after he had all night sat beside the body that he proceeded to the sewing drawer. He knew that the letter would decide his fate, his happiness or his misfortune.

"My dear Simmerl! Now that I am dead, your first thought no doubt is of your bride. You will look at my pale face and you will have the courage to ask of the dead mother that which the live one refused. And because I want to rest in peace, and because I do not want you to curse me after I am gone, I shall calm your conscience, and you shall do nothing against my will—not even after my death. Therefore, I beg of you, marry Berta, and I give you my blessing, and may you be happy and never say that cruel was

"Your Mother."

Sobbing he sank beside the body. And with stammering words he praised and thanked her and begged that he might now go to Berta and bring her the message from the dead.

From the mother's finger he drew a slender silver ring which he intended to bring to his bride.

It was the hour of noon, when he knew that Berta habitually left the office for the purpose of going to her aunt's house for dinner.

Within the threshold of her home he would await her, for his agitation was too great to permit him to tell her of the mother's death and of the letter.

Deep sorrow and painful joy filled his mind. But the image of his mother became more exalted. He looked down the street. And as she

approached—did he see clearly—an officer was at her side. Perhaps she knew him as a business acquaintance—perhaps he had forced his company upon her—perhaps, as he accompanied her to the door, he lived in the same house.

But, no! For they remained standing at the door, and he clearly heard her whisper to him: "Very well, sweetheart, tonight at eight."

Simon was so astounded and confused that he remained standing behind the door. He heard Berta quickly ascend the stairs.

His eyes almost stared out of their sockets, his pale face turned purple, rage made him motionless for some moments.

And then suddenly he raced up the stairs, rang the bell, passed the horrified aunt, and in the dark corridor confronted Berta.

"How you frightened me," the latter explained. Why, Simon, what brings you here?"

Should he tell her of his mother's death, and how in a last letter she had provided for their future happiness? No, that would now seem dishonoring his dead.

"You have deceived me," he screamed, as he fell upon the girl, strangling and beating her until exhausted he ran past the screaming women into the street and ran home, ran as if a demon possessed him.

Recovering himself, but deadly pale, he stood before the mother's body, tore the letter into a thousand bits, and strewing them upon the bed, he knelt beside it, murmuring again and again: "Even with your death you could not help me! And your heart surely did not prompt the sacrifice. No, and, therefore, I refuse it!"

But of Berta's deception he did not speak to the dead. Of that he was too much ashamed.

August Campaign for United Building Fund Concluding—\$2,300,000 Already Pledged.

This week will witness the wind-up of the second phase of the United Building Fund Campaign of Federated Jewish Institutions, and it has been marked by stimulated activity in all trades, and completions of the organizations of all trade committees. Trade headquarters have been established at the Biltmore, where conferences are held by trade leaders, with Mr. Herman Lissner, chairman of the Publications Committee, of the general campaign organization, and chairman of the Clothing Division; with Mr. Henry F. Samstag, chairman of the industrial organization; with Mr. Louis J. Robertson, chairman of the September general campaign, and Mr. William Goldman, chairman of the August campaign. Colonel H. A. Guinzburg, chairman of the campaign, has taken active charge and is conferring daily with leaders of the drive. He reports that pledges amounting to \$2,300,000 have already been secured.

Reports are being received almost daily from industrial chairmen indicating the progress of the campaign in their respective industries. Colonel M. Friedsam addressed a conference of department store heads and effected an organization of department store committees at campaign headquarters on Wednesday, and members of the Clothing Industry Committee reported at a luncheon meeting at the Aldine Club that considerable progress was made. Reports will be received from leaders of all industries at weekly luncheons at the Biltmore each Thursday. At these meetings leaders of the campaign will address the trades committees, reports will be presented, and future plans discussed. The final meeting, at which the August campaign will be concluded and the September campaign begun, will be a dinner at Hotel Biltmore on Sunday evening, September 7.

"Before the end of the month we expect to have canvassed all industries, to have effected thorough organizations in all of them, and to have raised our share of the \$10,000,000 fund," William Goldman, chairman of the August Committee, said today. "Although the vacation exodus has seriously depleted our ranks of workers, the August campaign has swelled the fund considerably and brought us within reach of our quota. The achievements of this month's drive, however, are chiefly in the successful organization which has been effected and the enthusiasm which has been stimulated for the September campaign in the trades. One sentiment predominates in this campaign—we must succeed. We dare not fall one dollar short of our goal, for the sum asked in this campaign has been calculated with such rigid economy that to fail to obtain even the slightest measure of it would be to deprive some sick and needy ones of the assistance which they so sadly need."

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New York State Federation of Y. M. H. A.'s to Hold Fifth Annual Convention.

The New York State Federation of Young Men's and Young Women's Hebrew Associations is to hold its fifth annual convention on Sunday and Monday, August 31, and September 1, at Albany. Extensive preparations have been made by the Convention Committee for the reception of the delegates and visitors. It promises to be the most successful convention in the history of our State federation. Some of the most prominent national men are to be the speakers. Every Jewish community in the State is making preparations to send a large delegation to Albany.

The cities that will be officially represented at this convention include Buffalo, Rochester, Syracuse, Elmira, Binghamton, Utica, Gloversville, Schenectady, Albany and Troy.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

General Monash and Members of Jewish Soldiers in London's Great Peace Celebration March—Jewish War Memorial Makes Progress Despite Controversies—Views For and Against Jewish Educational "Atmosphere"—Talking with France's New Grand Rabbi — Grigorieff's Murders of Ukrainian Jews.

London, July 25, 1919.

One of the most interesting figures in London's great peace march with which last Saturday's epoch-making and momentous peace celebrations opened was Lieutenant-General Sir John Monash, who marched at the head of the Australians as commander of the Australian Military Forces. Jewish soldiers and officers figured throughout the procession with their respective units and covered every division of the British army and navy and every British colony.

The Jewish War Memorial scheme continues to make excellent progress. Rabbi Gollancz and Lord Rothschild have been appointed to represent the deputies of British Jews upon the council of the memorial scheme and this is generally regarded as a very happy selection.

In connection with the memorial scheme it will be remembered there is the proposal that Jews' College should be removed to one of the principal old British university towns. Objectors to this removal believe that it will destroy what they term the existing Jewish atmosphere of the college and that students will be steeped in an utterly non-Jewish environment when the removal is effected. Against that, however, a great many arguments are raised, in most of which "atmosphere" arguments suffer badly. Perhaps to convey this point clearly the following extract may be made from an appropriate communication. This correspondent asks: Why, when the question of filling the vacancy caused by the death of Dr. Hermann Adler arose, was everybody passed over—the Hyamsons, the Gollanczes, the Abrahamses, the Buchlers, the Drachmans; all of them steeped, to use the pussyfoot expression, in the atmosphere of Jewish environment, all of them full to overflowing of Jewish learning? It was because the community knew that it needed someone who, besides possessing Jewish learning—of the conventional kind—could represent it outside the community and could appeal inside the community to the English Jews, with the average of whom Jewish learning, of the sort usually understood by the expression, does not count very much if at all—a not unreasonable requirement seeing it was for Jews in England that the Chief Rabbi was being chosen. The same argument applies to the ministry in general. The ministers who have been most successful have been those who have had the advantage of experience in a non-Jewish environment, have studied it, and utilized their knowledge of it for the purposes of their calling. Foremost among those living who from this point of view have been Anglo-Jewish ministers, is perhaps the Rev. A. A. Green. But there are others—the Rev. Morris Joseph, the Rev. Ephraim Levine, Rabbi Dr. Salis Daiches, the Rev. I. Raffalovitch, the Rev. S. Frampton. There have been in the past men like Dr. Hermann Adler, the Rev. A. L. Green, Professor Marks, the Rev. S. Singer, Doctor Raphael, the Rev. G. J. Emanuel, and others who equally were supreme successes as Anglo-Jewish ministers just because they were brought into contact with English thought and were steeped to an extent in a non-Jewish environment. Anglo-Jewry needs Anglo-Jewish ministers, not a whit less Jewish than any Ghetto-bound Melamed, but indeed for the purpose in view more practically Jewish, because English, and thus able to get themselves accepted by Anglo-Jewry as respected expounders of Jewish creed and cult.

Anthony de Rothschild has been elected one of the vice-presidents of the Deputies of British Jews and again here the choice is generally commended. Every Rothschild is heir to a great tradition and the only pity in the matter is, perhaps, that his election involved the defeat of the other candidate, Doctor Daiches, but whose excellent work the deputies have also honored.

Great interest has been aroused by the election as new Chief Rabbi of

France of Israel Levi. He comes of a great family and represents experience and family tradition. For many years he has been a Paris rabbi and has a unique knowledge of French Jewry and general conditions. He is a man of scholarly attainments, charming to meet and with wide sympathies. His flock is enlarged now owing to the reunion of the large congregations of Alsace Lorraine with those of pre-war France.

According to an interview obtained by a French correspondent of the Jewish Chronicle, the Grand Rabbi declared that anti-Semitism was dead in France. During and since the war, he said, there had not been a single manifestation of this anti-social disease. The part played by Jews in the defense of France have earned encomiums in all quarters, including the highest. The number of Jewish officers in the French army was out of all proportion to the number of Jews in France and shows the very high standard of education achieved by the French Jewish community. At the same time the war has hit French Jewry very hard, the Grand Rabbi says. "Many communities have ceased to exist because the towns in which they lived have been wiped out. Thus, the synagogue at Verdun was completely destroyed, and altogether ten places of worship met a like fate. The synagogue at Rheims was not altogether destroyed, but the inhabitants were compelled to leave. Several synagogues, including those at Rouen and Boulogne, were bombed from the air. We have naturally had to maintain the officials of all these places, and there has been no revenue from many centers that formerly met their own budget. We have had to issue a special appeal to meet a deficit of 700,000 francs (\$140,000)."

Jewish chaplains showed great heroism. They were selected in the first place from those rabbis over military age, but these proving insufficient the authorities released a certain number of rabbis from the fighting ranks to serve as chaplains. Several fell upon the field of battle, including the Grand Rabbi of Lyons, who was the hero of a remarkable incident. A farmhouse, which was being used as a dressing station, came under shell fire, and the rabbi went about among the wounded reassuring them till their turn came to be removed. A poor fellow, who was dying, seeing a chaplain moving about, asked him for a crucifix. The rabbi fetched one, and was holding it before the man's dying gaze when he himself was killed. The incident created quite a sensation at the time and produced a profound impression in circles able to appreciate the fine humanity of the rabbi's last service to his fellow creatures.

Jewish war orphans are, according to the Grand Rabbi, being well cared for in France by means of a foster parent system and benevolent contributions.

From an authoritative source I learn further details about the report issued in Paris on July 24 from the Committee of Jewish Delegations at the Peace Conference on the terrible news from the Ukraine. It seems now certain that the most dreadful pogrom of history since the raid of Chmielnicki, the Cossack, in the seventeenth century, is now raging there. It is estimated in official Jewish quarters that no less than 120,000 Jewish men, women and children have already lost their lives in this new pogrom. The news was brought by Jewish refugees fleeing towards the south into Bessarabia.

What appears to be happening is this. Grigorieff with his army is sweeping the Ukraine from Ekaterinoslav through Podolia to the north, killing every Jew he meets upon his path and burning whole villages and towns. The whole Jewish population of the Ukraine is in a state of utmost panic and confusion. The Ukraine Government are powerless, it is said, to stop this man and his band of land pirates, and all that the unfortunate Jews within his reach can do is to flee as far as they can out of his way, though with the frontiers closed and war on every side this cannot be very far.

The report of the Jewish Committee states that as yet only fragmentary news of this catastrophe has filtered through. Details are given as far as known of certain towns, such as Proskuroff, where 3,964 Jews were massacred; Filchitne, where all the Jewish population was massacred; and the district of Ekaterinoslav, where the whole Jewish population has disappeared. Grigorieff seems to have begun his raid some time ago, but the most desperate point of his murderous march seems to have been last month. The pogrom is still continuing.

In consequence of the repeated representations of the Orthodox Jewish leaders to the Polish Government, pointing out that total Sunday closing would certainly lead to Jewish trading on Sabbath, and thus have a deteriorating effect on religious sentiment, it is contemplated in Polish official circles to introduce a bill into the Diet, allowing Sunday trading for two hours during the day.

THE AMERICAN JEW AS A SOLDIER.

By RABBI JACOB GOLDSTEIN.
(Formerly Field Representative of J. W. B., in France and "acting chaplain," 81st Division (Wild-Cats) A. E. F.)
(Copyrighted by the Author.)

Mercier, the clever, learned, Parisian journalist, laughed heartily, rolling his portly corporation and "shimmying" his plump shoulders, as he told the story which he declared to be true to his own knowledge. Privately, I took the liberty of holding a mental reservation about that; it seemed to me that I had heard something similar before. But si non e vero e ben trovato—if it were not true it was well founded. He told of an Englishman, struggling with the French language, while enthusiastically praising Socrates, dwelling especially on the serene fortitude of his last hour on earth as he discoursed sweet philosophy with his disciples while buvant tranquillement son cigare.

We laughed with Mercier—my friendliest regards to him, if he be still alive, and as he was a devout Catholic, my prayers for his soul's repose if he be dead—and the talk flowed on to other topics. There were four of us, dining towards the end of the year of grace, 1897, in a restaurant in Paris. Besides the good and kindly Mercier, there were Robert Charvay—all hail, staunchest and truest of friends!—now a successful dramatist whose comedies have found favor in Paris, New York, London, Berlin and Vienna, and a young Roumanian journalist. I made the fourth in the quartet of after-dinner talkers.

The Roumanian had been sent by a Bucharest journal to report the Cretan war. He made his way to Paris en route for an English port where he hoped to find a ship to take him to Crete. The under-channel London to Paris telephone service had just been installed. On the afternoon of his arrival in Paris he secured the latest war news from London and telegraphed it to Bucharest. Then he arranged for a daily telephone report of the progress of the war as published in the London papers, wired it to Bucharest—and remained in Paris, getting through his daily task in less than two hours—for the duration of the war. His editor made no objection. Why should he? The daily reports of the war in his paper were easily the completest and most reliable of any published in Roumania. A contract had been signed and the money stipulated must be paid. Why insist on the correspondent making his arduous way to the actual scene of the war, there to describe the little details that came under his personal observation, or to become the mouthpiece of headquarters staff, when fuller, livelier, and more dependable statements could be daily dispatched by him? I envied my Roumanian friend, complimented him on his ingenuity, and wished heaven might some day send me an assignment as satisfactory. Alas, editors are shrewder and more exacting, nowadays.

Now, Mercier and Charvay had each "been out" in his time, for a duel was an inevitable experience in those days for a French journalist, but both held the practice in sensible contempt; while the Roumanian, who had the reputation of being a veritable fire-eater and sword-swallower, was an ardent advocate of the custom. A duel between the Duke of Orleans and the Prince of Turin had recently taken place. Orleans, a pretender to the French throne, had published an article (dealing with the war between Italy and Abyssinia, when the former country was worsted) in which he had said something derogatory of the valor of the Italian troops. Turin, a relative of the Italian king, had promptly challenged Orleans to a duel. Swords were the weapons selected and Orleans had been put hors de combat by a rapier thrust in the abdomen. This famous duel was one of the things we four chatted about. I spoke most contemptuously of the whole affair, somewhat to the surprise of my friends. What good had been gained by it? I asked. What did it prove? If the Italian army was not up to the due standard could its weaknesses be held to have been remedied by poking a hole in a French writer's stomach? If the charges were true he was a friend of Italy to emphasize them; for, if neglected, far worse disasters might await the country which depended on so faulty an organization. If they were untrue, it was beneath the dignity of a royal personage to undertake the personal chastisement of a critic who might, after all, be honestly mistaken. Did the victory of the Italian prove the perfect morale of his country's army? Had he been the less skillful swordsman would the Frenchman's victory have been conclusive proof of defects in the Italian army? The only good brought about by the ridiculous affair was that the Duc d'Orleans had a bad stomach ache and would be chary of supping from that Turin in the future. As the bon mot (!) had to be carefully explained to my French friends it fell rather flat.

The Roumanian, naturally, held a different view. Duelling, he declared, was distinctly valuable. Without it the bully might reign supreme in the press. Besides, the readiness to engage in duels must be admitted to be a proof of courage. That I denied. Nations like the English, who had long abandoned the duello, and treated it as a vulgar, criminal offense, to be sternly punished by law, had given, and were constantly giving, to the world, proofs of unquestionable courage. There was no virtue, (Continued on page 6)

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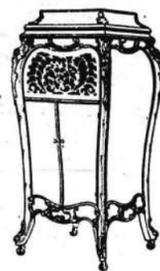
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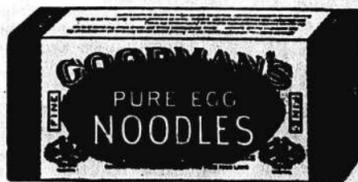
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ITEMS OF INTEREST IN THE JEWISH WORLD

Rabbi Max Kaufman has assumed the pulpit of the College Street Temple, Brunswick, Ga.

The Agudath Yisroel, with headquarters in Zurich, Switzerland, has decided to open a brach at London, England.

Rabbi Alexander Siegel, who has been the minister of the San Diego (Cal.) Reformed Congregation for the past year, has resigned.

A State convention of the various Pennsylvania Young Men's Hebrew Associations will be held at Scranton August 31-September 2.

Baron Robert de Rothschild has been appointed Chevalier of the Order of the Legion of Honor for his services during the war as military interpreter.

On the 18th of July, during a memorial meeting held at Ostrowice, on the fifteenth anniversary of the death of Herzl, fifty of the audience were arrested.

Application has been made to the Philadelphia (Pa.) courts for the consolidation of the Eagleville Sanatorium for Consumptives and the Jewish Consumptive Institute.

The Carl Rosa Opera Company, which is about to inaugurate its annual London season, announces the first production of a one-act opera, the libretto by Mr. Alfred Kalish.

The Mizrahi Organization in Poland held its second annual convention at Warsaw in the latter part of May. Three hundred and two delegates from all parts of Poland attended.

The anniversary of the death of Dr. Herzl was commemorated by special services in the synagogues of Vienna. More than 20,000 persons were in the procession to his grave.

The first synagogue at Wildwood, N. J., was consecrated last week, and contributions of \$1,500 marked the occasion. Services are held each Sabbath according to the Sephardic ritual.

Several members of the Austrian National Assembly have requested the government to take measures to prevent the immigration of Galician Jews and to deport all Galician Jews now living in Austria.

Jacob Rosenberg, a retired rabbi and one time president of the Keneseth Israel Congregation of Minneapolis, Minn., passed away suddenly last week. Rabbi Rosenberg had resided in Minneapolis for the past 15 years.

Mrs. Henry Sahlein, prominent club-woman and civic worker of San Francisco, Cal., has been reappointed as a member of the adult probation board, which plays an important part in the handling of cases of court probationers.

Rabbi J. Max Weis, of Temple Israel, Gary, Ind., recently addressed a union service at Washington Park, Michigan City, Ind., in response to an invitation extended by the churches. He spoke on "The Un-Jewish Christian and the Un-Christian Jew."

Chief Rabbi Isaac Eigarrat, of Larache (Morocco), died there on July 9 at the age of 65. He had held the office twenty-two years, and was respected by Jews and non-Jews alike for his culture, kindly disposition and tact.

Rabbi Nathan Brenner, who has acted rabbi of the Bnai Israel Congregation, Philadelphia, Pa., for the past 26 years, has resigned to assume the duties of rabbi of the congregation of the Children of Israel of Poland, a newly-formed congregation.

The relations between the Jews and the Lithuanians continue very cordial, and anti-Semitism is only noticeable in those districts that are largely populated by Poles. Large numbers of Jews recently joined the army, and many have entered the schools for officers.

Orthodox Jewry in St. Louis, Mo., lost a leader last week through the demise of Mr. Benjamin Rubenstein, at the age of 66. Mr. Rubenstein was for many years president of the Orthodox Home for the Aged, and was a past president of Congregation B'nai Amoona.

Miss Bessie Spanner, recently returned from France, where she had been an army nurse for the past two years, has been appointed supervisor-directress of Martha House, a home for girls, maintained by the Cleveland (O.) section, Council Jewish Women.

The Moscow Government has issued a decree suspending the activities of all Jewish communal councils without exception. The decree placed the entire funds, property and belongings of the communities in the hands of the Jewish commissaries. The decree is regarded as the beginning of a new campaign against Jewish organizations and institutions.

At Buckingham Palace last week, the King invested Captain Joseph Kino, R. F. A., and Lieut. Laurence Nathan, M. G. C., with the military cross.

At a general meeting last month of the Limerick (Ireland) Hebrew congregation the Rev. J. M. Shatz, of Cork, was elected Chazan and teacher.

The mayor of Vilna has sustained a protest from the Jews of his city and given permission for appeals to be sent to the municipality in Yiddish.

Opposition has developed in Jersey City, N. J., over the proposed campaign for a new \$100,000 Y. M. H. A. building. Members of several organizations oppose such a building, being of the opinion that a community centre would better serve the needs of Jersey City's Jewish people.

Friends of the late Jacob L. Einstein, who passed away at Cleveland, Ohio, last month, are raising a fund with which to endow a room at the Moses Montefiore Kosher Home for Aged Israelites. Mr. Einstein was chairman of the board of trustees of this institution.

The Polish authorities confiscated an issue of the Pravda Rabotnitcha, which contained insulting articles against Henry Morgenthau, styling him "Wilson's Jewish servant," and complaining that Poland was compelled to seek means to curry favor with him. Legal proceedings were also instituted against the editor.

Herman Jadowker has been engaged as a leading tenor by the Chicago Opera Association for the coming season. Jadowker, prior to the war, had been a success at the Metropolitan Opera House, this city, and has been singing in Berlin for the past five years. He is a native of Riga and started out in life as a Cantor.

The Council of the South African School of Mines and Technology has appointed Rabbi Dr. J. L. Landau, of Johannesburg, as professor of Hebrew. The appointment is a temporary one, its permanence depending on the number of students who will present themselves and the financial support which will be accorded.

A special general meeting of the Jewish Consistorial Association of Paris, held recently, under the chairmanship of Baron Edmond de Rothschild, unanimously made an important concession to its rabbis. In future the title of chief rabbi will be granted to rabbis who have served in the ministry a certain number of years.

A cornerstone was laid last week for an addition to the synagogue of the Shaaris Israel Congregation at Kansas City, Mo. The congregation has already started alterations involving the expenditure of about \$30,000, which will give an enlarged auditorium, with a seating capacity of 1,200, besides new class rooms and other features.

At a meeting of Polish workmen held at Warsaw, a resolution was adopted on the Jewish problem. The workmen expressed themselves against pogroms, but declared that they would not allow the Jews "to rule the country," as they were "capitalists and the worst enemies of the workmen." A copy of this resolution was sent to Parliament.

A destroyer was launched at San Francisco last week and named after Lieutenant Alfred Marcus, in recognition of the bravery of that officer, who was seriously burned in a submarine explosion in Manila Bay in 1917. Lieut. Marcus was a graduate of the class of 1913 at Annapolis, and thus one of the youngest officers to be honored.

The London Morning Post of August 8 reports that in addition to the three Jewish papers in Warsaw whose suspension has been announced, the Polish Government has suspended two other Jewish papers—the Czenstochowa Tageblatt and the Lubliner Tageblatt—for publishing an appeal for the abolition of the Polish State.

The Hebrew Free School of 108-110 Attorney street, this city, has bought the old church at 128-132 Stanton street, on a plot 80x100, between Norfolk and Essex streets. The building will be remodeled as a home for the hundreds of poor and orphan children who are maintained and educated at the school. The purchase was made for \$60,000.

Rev. Clifton Harby Levy, who resigned from Tremont Temple, this city, last March, is heading a movement to establish the "Peoples Temple" in the Bronx section. The plans are for a cultural and community center, seats without a fixed value, and a free religious school. The congregation will be supported by voluntary contributions.

Plans are on foot toward mobilizing Russian immigrants in Japan, between the ages of 18 and 45 years, for Kolchak's army. The Japanese Government has already given its consent, and Herr Pakavner has come from Siberia for the purpose of carrying out such a draft. The order affects some 10,000 Russians in Japan, of whom 80 per cent are Jewish.



A Split of White Rock and a dash of lemon quenches the most irritating thirst.

The Joint Distribution Committee of Funds for Jewish War Sufferers has received \$2,000 from the Utica (N. Y.) war chest. This represents Utica's contribution to Jewish relief for the month of July. The Utica war chest has promised a quota of \$25,000 to American Jewish relief during the current year, and the above sum is a payment on that pledge.

The whole Jewish population of the village of Yusefov, Poland, has been terrorized by a gang of rioters. They entered every house occupied by Jews, bound the residents with cords and took away all valuables. One Jew escaped to Vengrov and informed the police of the outrages. The police sent to Yusefov a detachment who released the Jews.

The Jewish Councillor, Dr. Klashkis, has interpellated the mayor of Vienna on the violent anti-Semitic agitation conducted in the city. He also drew the mayor's attention to an infamous anti-Semitic leaflet which charged all Jews with treason. The mayor declared that the authorities disapproved of the anti-Semitic agitation, and that they meant to adopt strong measures to suppress it.

The Associated Hebrew Charities of Rochester, N. Y., has obtained a sixty-day option on the Wagner Memorial College property on Oregon street, as a site for the proposed new Jewish Home for the Aged. The building contains thirty-seven rooms and a basement, and it is reckoned that about \$40,000 will be needed to put it in thorough repair, remodel it and put in modern equipment. More than thirty inmates are expected when it is opened.

The senate of the University of London has instituted a diploma for journalism which will be awarded after examination to persons who have pursued prescribed courses of study with the University. The general arrangements have been placed by the senate under the supervision of a Journalism Committee of the University. Professor Sir Sidney Lee is chairman and Professor Sir Israel Gollancz is a member of the committee.

At Radom, during an affray between soldiers, a stray bullet hit the Court of Justice. The Jews were immediately accused of the act, and searches for munitions were carried out in a large number of their houses. Nothing of a suspicious character was discovered. Nevertheless, a number of valuable belongings were removed. The community is in a state of panic, fearing further outrages.

Deputy-Rabbi Halpern was on a visit to Posen in connection with the arrest of prominent Jews in that city. On returning to Lodz, he was met by a gang of ruffians who were determined to cut off his beard. Thanks to the station-master's timely intervention, he succeeded in escaping from the gang. They, however, carried out a series of attacks on other Jews, in the course of which many were beaten. A number also had their beards cut off.

Deputy Rabbi Halpern and Deputy Farbstain recently visited Posen, and were received by the local commander, General Darbor-Mushnitzky. The deputies drew the general's attention to the anti-Jewish feeling fostered in Posen. The general, in reply, made an attack on the Jews of Posen, accusing them of being pro-German in sentiment. Even the rabbis of Posen, he said, do not have the appearance of their Polish colleagues, but resemble the Germans. The general then proceeded to express sympathy with the aims of the Zionist movement, and argued that it would be well for the Jewish soldiers, who suffer from anti-Semitic feeling in the army to be drafted into separate Jewish regiments. In conclusion, he endeavored to excuse the anti-Semitic attacks on Jews by the alleged provocative action of the Jewish rulers in Russia against the Poles.

Contributions to the Jewish National Fund in May amounted to 238,610 Frs., being remitted by the following countries: Poland, M. 124,535; Germany, M. 96,977; North America, \$6,315; England, £1,159; South Slav Lands, M. 64,236; Galicia, K. 38,619; South Africa, £279; Palestine, L.E. 210; Holland, Fl. 2,319; German-Austria, K. 21,455; Switzerland, Frs. 2,944; Lithuania, M. 6,127; France, Frs. 2,530; Denmark, Kr. 1,130; Egypt, L.E. 4,694; Roumania, M. 2,409; Spain, £26.12; Canada, £20; Greece, Frs. 430; Tunis, Frs. 144; Belgium, Frs. 7.

The elections of the Jewish Communal Council at Kovno, the present capital of Lithuania, resulted in the return of sixteen Zionists, four members of the Mizrahi, seven Orthodox candidates, three Socialists, and six non-party men. On the termination of the communal elections in Lithuania, an all-Lithuania Jewish conference will be held to discuss schemes in connection with the National autonomy granted to the Jews by the government. The conference will also elect those who are to be Jewish representatives in the Cabinet.

Mayor Hylan has announced the appointment of a committee of prominent citizens to be known as the Mayor's Committee on Receptions to Distinguished Guests. The function of the committee will be to provide proper welcome and reception to foreign dignitaries, accredited representatives of European governments and other distinguished visitors to the city of New York. Among those named are Philip Berolzheimer, Nathan Burkan, Benjamin Cardozo, Abram I. Elkus, Solomon Goldenkranz, S. R. Guggenheim, Nathan Hirsch, Otto H. Kahn, Judge Edward Lazensky, Sylvan Levy, Benjamin Lissberger, Adolph S. Ochs, Mortimer L. Schiff, Jefferson Seligman and Joseph Yeska.

Bitter Anti-Semitism Infests All Germany.

London, Aug. 20, 1919. (By I. J. P. B.)—Anti-Semitic feeling is so rife in Germany that there is great fear of pogrom outbreaks throughout the country. The Jews are hated by all classes of the population, because they are held responsible for Spartacism and for the high cost of living. In spite of the fact that the German Government is attempting to prevent pogroms, certain German newspapers are offering prizes for the best articles on anti-Jewish topics.

Daily attacks are made against Jews, and in many university towns the students have befallen the Jews. Pogrom proclamations are spread everywhere. In many bathing resorts, where Jews are guests, they have had to appeal for military protection from attacks.

In Berlin the von Hindenburg statue has become a rallying place for all anti-Jewish demonstrations. A placard has been attached to the statue, bearing the following inscription: "Hero, who has once saved our people, we appeal to you in our great wrath to take an iron broom and drive out all the Jews from the land."

In giving the reasons for this growing anti-Semitism, the London Morning Post, itself anti-Jewish in spirit, declares that the Jews are driving Germany to a revolution, that they have hoarded all the food in the country, which they are now selling at the highest prices, and that wealthy Jews are backing the Spartacides with their money.

Although War Minister Noske has given out an order to his officers to suppress all outbreaks against Jews among the soldiers, his army is reported to be saturated with anti-Semitism. They stop trains and insult Jews frequently.

On August 15 the first number of a new daily paper appeared in Berlin, with the open declaration that its object was to spread anti-Semitism. The Junkers and the Monarchists appear to be responsible for the present situation, although the anti-Jewish sentiment can be perceived among all classes.

Anti-Semitism in Central Europe Increasing.

According to a cable from the Berlin correspondent of the New York Sun, anti-Semitism in Central Europe is on the increase and is beginning to cause anxiety not only in Jewish circles but in those of the governments as well. This feeling in Berlin has resulted in several street rows in the last few days, while a veritable pogrom atmosphere is reported from Munich, Vienna and Budapest.

An official anti-Semitic newspaper has been established in Berlin, over the street sale of which a shooting affray occurred yesterday, one man being wounded seriously. To counter that movement an organization has been formed to combat anti-Semitism. In Berlin the feeling has not approached anything like a dangerous phase, but in Munich and Budapest the situation according to reports, quickly could become grave.

In those cities it constitutes a reaction to Bolshevism, where, according to the Sun's correspondent, reactionary agitators and others, who lost property taken by the Bolsheviks, are endeavoring to place the responsibility chiefly on the Jews, who are accused of being the chief leaders of the extreme radical movement in most countries. In view of this steadily rising tide of anti-Semitism the better class Jews and those who are most influential are being urged publicly to cut loose from the radical members of the race by denouncing Bolshevistic agitation and to do all they can to check the growing influence of the class known here as "Russian and Galician Jews," who were the leaders in the Munich and Budapest Soviet movement.



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Unscrupulous agitators, besides endeavoring to identify Bolshevism as a Jewish movement, also are trying to arouse feeling among the ignorant by attributing the high prices of everything to the Jews. The German Government is watching the situation closely.

Kolchak Government Anti-Semitic?

We sincerely hope that it is not yet too late for leaders of the Jewish community in America to break off their negotiations with the Kolchak representatives here, concerning which reports have come to us from reliable sources. It is, or it ought to be, well known to those distinguished Jews that the Kolchak regime is thoroughly impregnated with anti-Semitism. This is the chief stock-in-trade of the Kolchak officers. Even the Kolchak press contains Jew-baiting statements worthy of Czarist times. The knout has returned and the machine gun is rarely silent. Liberals, radicals, and revolutionaries even of the mildest type are systematically hunted down, kidnapped, and killed by old Czarist officers. The American troops under General Graves are reported to be completely disgusted with Kolchak and his pretensions. How can it help the Jews of Russia for American Jews to be currying favor with such a regime? We do not wish for a moment to question the motives of the Jewish leaders here. But is their hatred of the Soviet government—under which no pogroms have been reported to have taken place—so blinding that their only hope is to help the Black Hundreds into power? What other explanation can there be of the recent meeting of four Jewish leaders with the well-known "pogromchik," Metropolitan Platon?—The Nation.

Hungarian Jews Appeal to England for Help in Averting Threatened Pogroms.

London, Aug. 21, 1919. (By I. J. P. B.)—Dr. Hevezy, the chief rabbi of Budapest, has addressed a memorandum to the English military mission, in which he declares that the Jews are being held responsible for the misdeeds of the Bolsheviks, in spite of the fact that the Jews suffered more than all others as a result of Bolshevik confiscations and decrees. The Jews of Budapest appeal to the English mission for reparation for the damage they have undergone during the recent riots, and for protection against future pogroms.

A new party has been founded in Hungary, known as the "Help for Hungary" party. It is reported that every candidate for membership in this party must take a vow that he will not rest until the last Jew in Hungary has been annihilated. The placards of the party bear the signatures of three Roumanian centers.

Jacob Bleye, known as one of the most bitter of the Hungarian anti-Semites, has been appointed Nationality Minister, a post which carries authority over all Jewish affairs.

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ENGAGEMENTS.

BERLIN-BRENER.—Mr. and Mrs. Levis Brener, of 1009 Prospect avenue, announce the betrothal of their daughter Leah to Mr. Joseph L. Berlin.

BUTNER-BRANDON.—Mr. and Mrs. Nathaniel Brandon, of 122 West Seventy-fifth street, announce the engagement of their daughter Gwendolin to Lieutenant J. C. Butner, Jr., of Atlanta, Ga.

EPSTEIN-STRAUSS.—Mr. and Mrs. Edward Strauss, 521 West 144th street, announce the engagement of their daughter Emma Marjion to Mr. David Epstein.

GERBER-HARRIS.—Mr. and Mrs. Jos. D. Harris, of No. 348 West 118th street, announce the engagement of their daughter Rose to Mr. Harry Gerber.

LEVY-ROBERTS.—Mrs. Annie Roberts, of 9 East 109th street, New York, announces the engagement of her daughter Ellen F. to Philip H. Levy, of Augusta, Ga.

MANASSA-SEELIG.—Mr. and Mrs. W. Seelig, of 475 West 159th street, announce the engagement of their daughter Estelle to Mr. Jerome Manassa.

SINGER-MARRUS.—Mrs. Y. Marrus, of No. 1018 East 163d street, announces the engagement of her daughter Bertha to Mr. Abraham Singer, of Toronto, Canada.

WALDMAN-PROPP.—Mr. and Mrs. Marcus Propp, of 3681 Broadway, announce the engagement of their daughter Arna to Mr. Nat Waldman, of Boston, Mass.

MARRIAGES.

BRAUNFIELD-COHEN.—Mrs. Betsy Cohen of 601 West 135th street, announces the marriage of her daughter Rita to S. Sigmund Braunfield, on Wednesday, August 20, 1919, at Murray's. Rabbi Aaron Eiseman performed the ceremony.

GREENSTEIN-WEISS.—Mr. and Mrs. Adolph L. Weiss of 17 Post avenue, announce the marriage of their daughter Eva to Louis Greenstein on Sunday, August 24, 1919, at their home. Rabbi Aaron Eiseman performed the ceremony.

HURVITZ-LITTLE.—Mrs. Ada Lytle of 790 Riverside Drive announces the marriage of her daughter Evelyn Marcid to Herman L. Hurvitz, on Tuesday, August 19, 1919. Rabbi Aaron Eiseman performed the ceremony.

WALLACH-HERING.—Mr. and Mrs. Herman Hering of 974 Hoe avenue announce the marriage of their daughter Amelia to Mr. Harry Wallach, Sunday, August 24, 1919, at the Belvedere by Rev. Dr. M. Krauskoff.

BIRTHS.

HILLELSON.—Mr. and Mrs. Irving H. Hillelson (nee Mildred Lyon), of 949 West End avenue, announce the birth of a daughter on August 21.

SILVERSON.—Mr. and Mrs. Joseph Silverson, 362 Riverside Drive, announce the birth of a son on August 23, 1919.

STONE.—On August 22, to Dr. William and Gable Stone (nee Spero), a daughter, Elane Grace.

OBITUARY.

LOEWY.—Benno Loewy, one of the best known lawyers in New York city died on Tuesday, the 19th inst., as a result of injuries sustained by being hit by a motor truck during the Interborough strike.

Mr. Loewy was born in Berlin, Germany, June 14, 1854, the son of the Rev. Dr. Adolph Loewy, Ph. D., Phil. D., Theol. D. After attending schools of learning in his native country and in London he came to America, and in 1874, when only 20 years old, was graduated from the Columbia College Law School. He was admitted to the bar the following year, and since that time has been a leading lawyer in this city. He specialized in theatrical contracts, and was the attorney for many leading musical managers and opera and concert singers. Mr. Loewy was a member of many organizations, in-

cluding the American Statistical Association, the American Society for Judicial Settlement of International Disputes, American Political Science Association, American Bar Association, American Society of International Law, New York State Bar Association, and the American Economic Association. He was a member of nearly all the Jewish charitable organizations in this city, and was a prominent Mason, member of the B'nai B'rith and Free Sons of Israel.

As a member of the B'nai B'rith he was at one time president of Washington Lodge, No. 19, and he was also president of Aryeh Lodge, No. 6, of the Free Sons. He was a past master of the National Lodge, F. & A. M., past high priest of the Crescent Chapter, Sovereign Grand Inspector General thirty-third degree Scottish Rite, and honorary member of the Supreme Council for the Northern Masonic jurisdiction of the United States. He belonged also to the Mecca Temple, the Mystic Shrine, the Azim Grotto, the Veiled Prophets, and many other Masonic orders. He was a member of the Economic Club.

Mr. Loewy is survived by his wife, Mrs. Isabella Koehler Loewy of this city, whom he married on February 27, 1883.

DIED.

BODOW.—On Monday, August 18, Chas. J. Bodow, aged 18, died after a lingering illness. Funeral services were held from his late residence, 570 West 156th street, Rabbi Joel Blau officiating.

IN MEMORIAM.

GREENBLATT.—In sad and loving memory of our darling daughter and beloved sister, Ruth Leah. Passed away August 31, 1917.

CARD OF THANKS.

LEVINSKY.—Mrs. S. Levinsky and family wish to extend their thanks to their friends for the expression of sympathy and condolence in their recent bereavement.

SOCIAL NOTES.

Mr. and Mrs. Adolph Guggenheim sailed for Amsterdam last week to remain abroad for a few months.

Mr. and Mrs. Max Solomon, of No. 323 East Seventy-ninth street, celebrated their silver wedding anniversary at their home on Monday, August 25.

New Yorkers who registered at the Breakers, Atlantic City, N. J., last week, were: Mr. and Mrs. E. Spitz, Mr. and Mrs. I. Baer, Mr. and Mrs. Henry Andan, Mr. and Mrs. M. Viregi, Mrs. S. Feldstein, S. H. March, A. N. Mayer and A. W. Stern.

Mr. and Mrs. Jay Berg and family, accompanied by their niece, Miss Marion Berg, have toured the New England States, and are now stopping with friends at Brewerton, N. Y., where their niece, Miss Selli Raunheim, who has been at Cornell University, will join them. From there they will continue their trip to the Thousand Islands and return home by way of the Adirondacks.

Mr. and Mrs. William Klein, of 60 Avenue C, New York city, who are summing with their family at 211 North Vernam avenue, Somerville Park, Arverne, L. I., celebrated the thirtieth anniversary of their wedding day on Tuesday, August 12, 1919. Relatives of the family attended a dinner given at Bitterman's Hotel, Arverne, L. I., in honor of the occasion. Rabbi Moses Weinberger, who officiated at the happy couple's wedding thirty years ago, was also present at this occasion and delivered an address.

A Correction.
Through error it was reported under "Social Notes" in our issue of August 8 that Mr. and Mrs. L. J. Freiman were spending their vacation at Livingston Manor. The announcement was incorrect in as much as Mr. Freiman is a widower, and we regret that the incorrect announcement caused any inconvenience.

CORRESPONDENCE.

Will Sabbath Desecration Ever Cease?
Editor Hebrew Standard:

I spent the last week end at Far Rockaway, and last Sabbath while on my way to synagogue a young woman approached me and impudently me to purchase some tickets to aid a Jewish Sanatorium for Children, located at Far Rockaway. When I told the young lady that I do not carry money on Sabbath she seemed to doubt me, and informed me that there was no wrong in so doing. I naturally felt hurt at her attitude and also displeased that Jews should be collecting money for a Jewish cause on the Sabbath, irrespective of the worthiness of the cause.

I have written a letter to Rabbi B. A. Lichten, of Far Rockaway, telling him of my experience and how I feel in the matter. I told him that such actions bring Judaism into disrepute, and asked him to have the practice of collecting money on the Sabbath (I have since learned that it is quite a general custom in the Rockaways) discontinued, and to ask his co-worker, Rabbi Isaac Landsman, of the Reformed congregation, to co-operate with him.

EDWIN KAUFMAN.
New York, August 26, 1919.

Long Branch Synagogue Consecrated.

The new synagogue which has been erected for the Congregation Brothers of Israel at Long Branch, N. J., was consecrated on Sunday afternoon, August 24. This congregation is in the village of Long Branch and is open all the year round and should not be confounded with the summer congregations Beth Miriam (Reform) on Bath avenue or the Long Branch Synagogue (Orthodox) on Second avenue.

Rev. Dr. Moses Hyamson, who is summing at Long Branch, was in charge of the arrangements, and the full program was as follows:

Presentation of Key to Mr. Sigmund Eisner
Consecration Service.....Rev. H. Movshowitz and Choir
Opening Prayer.....Rabbi M. Z. Margolius
Address (Talmudic).....Rabbi M. M. Twersky
of New Jersey
Greetings from the Y. M. H. A.....
Samuel M. Heimlich, Pres. of Y. M. H. A.
Address.....Judge Rufus V. Lawrence
Address.....Rev. Dr. B. A. Blasz
Address.....Rev. H. Masliansky
Psalm.....Rev. S. Lobman
Address.....Rev. A. Chornovsky
Closing Benediction.....Rev. Dr. M. Hyamson

Cornerstone Laying at Chrome, N. J.

The cornerstone of a new synagogue to be erected for the Congregation Ohab Zedek was laid at Chrome, N. J., last Sunday in the presence of a large gathering. Rabbi J. S. Minkin, recently called to the Congregation Beth-El at Rochester, N. Y., was the principal speaker. His subject was "The Spiritual Leadership of American Israel."

Rabbi Blau Begins Preaching at Peni-El.

Rabbi Joel Blau will begin preaching before the members of Congregation Peni-El, W. 147th street, on the coming Sabbath when he will speak on the subject of "Cap. Religion be Taught?" Rabbi Blau will deliver a sermon every Sabbath morning until further notice and will begin preaching Friday evening discourses on September 12. Arrangements are being completed for children's services to be held during the holidays.

Awards for Welfare Board Workers.

The Jewish Welfare Board will soon issue certificates of award to its workers who distinguished themselves by meritorious service with the American forces.

An official service pin will be distributed to members of local committees who have rendered substantial service in work of the board for a period of at least three months.

A recently opened delicatessen shop is that of Benjamin Sheiman, conveniently located for New Rochelle residents at No. 27 Mechanic street. Mr. Sheiman specializes in roast turkey and all kinds of cold cuts. He uses the best of material, and his products are roasted to a nicety that will tempt the palate of any epicure.

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510 West 161st Street.

We beg to announce the election of **RABBI MAX DROB**

as Minister of this Congregation.

The committee for the sale of seats will be in attendance at the synagogue daily (Sabbath excepted) until 11 P. M.

EMANUEL HERTZ, Pres.

Congregation Orach Chaim

Lexington Ave. & 95th Street
New York

Rev. Moses Hyamson, Rabbi

The synagogue will be open for the rental of seats on Thursday, August 28, and thereafter on week days from 8 to 9:30 p. m. and Sundays from 10 a. m. to 12 noon. Applications can also be made in writing to the president, Jacob Lunitz, 1463 Lexington Avenue, New York City.

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A limited number of gallery seats may be rented for New Year's Day and the Day of Atonement at from \$10 to \$25 each, according to location. The Temple will be open daily, excepting Saturdays and Sundays, between 10-4; as well as from 8.30 to 10 on the evenings of September 9, 11, 16 18 and 23, and from 10-12 Sunday morning, September 7, 14 and 21.

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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 Hellinger, No. 250 Broadway, in the City of New York, on or before the 31st day of November, next.
Dated, New York, the 8th day of May, 1919.
SAMUEL KORNGOLD, Executor; FANNIE BUCHWALD, Executrix.
PAUL HELLINGER, Attorney for Executors, 250 Broadway, New York City.

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SCHLOSS, ANNIE P.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie P. Schloss, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 8th day of January, next.
Dated, New York, the 22nd day of June, 1919.
EMANUEL J. MYERS, GUSTAV G. FISCH, HARRY PRINCE, Executors.
SAMUEL J. GOLDBLITH, Attorney for Executors, 100 Broadway, New York City.

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(Continued from page 3)

I argued, more widespread among all classes of all nations than the possession of courage. It is the commonest quality in humanity, but it is always a relative virtue. The fighting-cock, the black-and-tan terrier, the rattlesnake, possess more positive courage than the hardest warrior or most experienced duellist. Courage is, also, a matter largely of training and habit. The Australian rough-rider or the American broncho-buster might be excused for hesitating at climbing the maintop mast and then standing on his head on the maintop truck. Yet that was a common feat among sailors who, on the other hand, could hesitate to back an unbroken colt without fearing the imputation of cowardice. Again, courage was largely a question of physical condition and lack of imagination. The daring human brute who most fearlessly defied the forces of law and order might have less true courage than the pale, slender citizen in the presence of an unusual emergency. If courage meant fortitude, stout-hearted facing of odds, fearlessness of death, patient bearing of pain and sickness and sorrow, then most Chinamen and nearly all women were more courageous than a brutal duellist like the Marquis de Mores. In spite of the latter's reputation as a successful and vindictive duellist, Foa had obeyed the dictates of the prevalent code of honor, and had challenged Mores, but he never had a chance, nor hoped for a chance, in the encounter. Mores, after a few passes, had run his rapier clean through the unfortunate lad's body, with such force that it was said that the witnesses could hear the impact of the rapier hit on his breast bone. It was assassination, pure and simple. Mores had left Paris for Africa and was never heard of again. Whose was the better courage—that of the victorious swordsman who ran no risk in the duel, but was too cowardly to face the consequences of his deed, or that of the vanquished amateur fencer who knew that he had no chance, but, nevertheless, faced death fearlessly? Yet the form of courage possessed by Foa is the common possession of all mankind and of many animals. Duelling is not in the least necessary to develop that form of bravery. It is the inalienable virtue of all.

The foregoing considerations form the necessary introduction to what follows. No attentive reader of Edward Gibbons' "History of Rome" can fail to perceive that he is a philosophic infidel, rather inclined to an idealized paganism, if anything. He hates Christianity, especially that of the first five centuries, and evidently considers that the intolerance of the earlier sectaries was, as much as anything else, responsible for the fall of the old Roman power. He has a queer, twisted aversion to Jews because they were the nation responsible for the Christian religion. His sneers at the Jews as a non-military nation indifferent to the glories of armed conquest do not, nevertheless, conceal the fact that in all the centuries and among all the nations they were to be found in arms fighting fiercely and valiantly for alien masters and strange ideals. Power displaced power and dynasty

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followed dynasty, but all were alike in one thing. They all persecuted, despised and robbed the Jews. The great tides of movement of races westward and eastward carried with them always currents of Jews. For Roman and Moham-medan powers they fought, exulted when their masters were victorious, mourned in their defeat. The valor of the Jews, as a people, is fully proved by the records of history.

But so fierce and atrocious in the last two generations has been the persecution of the Jews, especially in the Russian pale, that it is a marvel not only that they survived, but that they still were able to retain a semblance of manhood. The great stream of immigration to these shores, of Jews fleeing from intolerable persecution and outrage in Russia, brought millions to us whose previous experiences, training and mode of life were all ill-calculated to develop a fighting and martial type of manhood. If there had been complete failure in the war record of Jews to count up to the average the fault would not have been theirs and the blame could justly have been allotted elsewhere. But the singular thing has been that not only the first generation, born or reared in America, has proved its full manhood, but that the young refugees of our draft age, born and reared in countries where their every claim to human rights was ignored, acquitted themselves manfully on the field of battle. That the Jew, wherever born or reared, possesses virtues of a high kind is universally acknowledged. He is admittedly sober, shrewd, self-denying, industrious, honest, benevolent, public-spirited, intelligent, law-abiding, home-loving and altogether of excellent material for the highest citizenship. But how would he shape when in Uncle Sam's uniform? That was the important question.

My first impressions at Camp Devens were rather discouraging and depressing. The J. W. B. representative was housed in the Y hut, No. 27. A single room, 10 feet by 10, was all he had for office, library, meeting room, store and bedroom. There was no accommodation for me there and I was forced to live in Ayer, about two and a half miles away.

I found a little knot of Jewish boys who had the habit of making the J. W. B. room their clubroom and refuge. My first feeling was that it was a mistake to encourage them there. They spoke always in Yiddish, which I did not deem desirable. It would be better for them and the army, I thought, to force them to employ English as their vehicle for expressing themselves at all times. Their topics of conversation were mostly about their grievances. They saw *rishtus* in every regulation which in the least interfered with their comfort or desires. Many of them were filled with ill-digested socialistic ideas. Now I am not, by any means, a bitter opponent of some forms of state socialism. But I am an individualist by conviction, after having passed through and recovered from my youthful fever of socialism. But while I am always tolerant of the theories of an intelligent, well-informed socialist I felt that Uncle Sam's army was not a good school for the study of those theories nor was a training camp for American soldiers the proper place for the discussion of them. Besides, I deprecated the habit of segregating themselves from their non-Jewish and non-Yiddish-speaking comrades, which this practice of crowding constantly into our small office engendered among the Jewish boys.

At this point I must remark that the Y. M. C. A. people seem to me to have committed a grave error in judgment in not making due provision for the religious needs of Catholics and Jews in their camps. We were only allotted forty-five minutes per week in the larger assembly room for our services. Even then no attempt was made to secure us from interruption. Non-Jewish men rushed all the better seats—in order to have a good site for viewing the moving pictures which immediately followed our Friday night services. Very often we

could not begin our services promptly owing to the difficulty of getting our men seated as near to the platform as possible and of distributing our prayer books among the scattered Jewish worshippers. If, however, we exceeded the allotted time by a minute or two the lights were turned out or "flashed" in a blinding manner by the impatient machine operator. It may fairly be argued, also, that it is not conducive to easy preaching to have the machinist try out his focus by projecting a blinding stream of light into the eyes of the preacher on the platform—which happened to me more than once.

That the result was to force the K. of C. and the J. W. B. people to erect their own huts is obvious. Thus at Camp Devens, for about 30,000 soldiers, there were, eventually, thirteen Y. M. C. A. buildings, three Red Cross edifices, three Knights of Columbus huts, two War Camp Community buildings, one Y. W. C. A. "hostess house," and a Jewish Welfare building. Much of the work was thus unnecessarily duplicated; a couple of hundred thousand dollars, at least, was wasted, and a deplorable feeling of soreness and hostility among the sects was engendered which could by no chance be helpful and not improbably, was carried overseas where it reacted unfavorably on that good esteem of the Y. M. C. A. men by the dough-boys, which was undeniably the due of the association for what was unquestionably fine work, in spite of all defects.

Let us thank God that such another crisis in our history is not likely. But should it ever happen again and this country be called on to face a similar emergency—which God forbid—then the first duty of the patriot should be to prevent repetition of mistakes such as that just pointed out.

But if this is all true with respect to purely religious work it is equally true that just as the men were uniformed, drilled, instructed, fed and bedded alike, so for all social purposes—without a single exception—they should be handled in common and every kind of separatism, whether racial, social or local, should be invariably frowned upon. That under such conditions seems, and always has seemed to me, to be axiomatic, self-evident.

Our little knot of Jewish malcontents did not, it turned out, number one per cent. of the total Jewish population of the camp. The wiser, more thoughtful, patriotic and Americanized Jewish lads were never seen in this congregation of the unrighteous. Those of the better type might attend an occasional service, or they might present themselves to seek a personal interview, asking for aid or advice in their private perplexities, but they openly scorned the group of grumblers and grouches and frankly expressed their contempt of them.

The character of the discussions by the small group who had not yet "orientated" themselves, may be judged from the fact (I do not know this of my personal knowledge, but I was credibly informed of it) that a suggestion was seriously made by one of their number that it would be a good thing to organize a union among the Jewish soldiers to deal with their grievances. I fear, I greatly fear, that I was not, and never will be, popular with this half-score of lazy, malingering, "yellow" examples of a type of foreign-born Jew which, thank God, is very rare among our people. It must be remarked, however, that they attract far more notice among non-Jews than their numbers or importance justify, and there exists an unhappy tendency to estimate all Jews by these feeble products of bad environments in half-civilized lands where Jews are subjected to outrageous ill-treatment. The vast body of Jewish lads, who are, in every respect, worthy of study and admiration, is ignored and all Jews suffer in reputation from the weakness of the very few. Deplorable, but natural!

And there were splendid Jewish lads among the soldiers in Camp Devens—indeed, I found to be the case when

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ever I went among the boys, here, or in the A. E. F., whose virtues and manliness entitle them to a high place in our esteem. I had always judged that the height, weight and physical powers of the Jewish boys would be found to be, in the average, lower than that of the non-Jewish population anywhere in this land. To my pleased surprise I saw good reason to alter this view. It is a fact that I noticed that many of the tallest, bulkiest and most muscular of the lads were Jews. Perhaps it would turn out, on a careful examination of every soldier, that the physique among the Jews in our army was, after all, not at all below the average of their fellows.

I was not long in Camp Devens before I had acquired a well-justified pride in the Jewish soldiers I encountered, whether privates or officers, and a feeling of certainty that when the test came they would acquit themselves as gallantly as any of the men. I have seen our soldiers in training camp jumping with wonderful rapidity from the class of slouching, awkward, round-shouldered cits and rustics into that of well-set-up, muscular, gallant, military men. I have seen them, after a few months' training, deploying in serried rank and have remarked: "I have seen soldiers in different lands, and I see no reason to doubt that, well-led, properly handled and supplied, those lads are fit to march through any opposition they will encounter, anywhere. There's a big surprise awaiting the Germans, I should say." The event justified my anticipation.

Our Jewish lads did their part satisfactorily in the training camp. How would they acquit themselves in actual warfare? That was the question. I was beginning to entertain no apprehension about the answer. When I left Devens in August, 1918, and reported in New York for service overseas, I found that I might have to wait for a very tedious period before my passport would be returned from Washington, and another annoying delay might follow before all the necessary visas had been granted. As a matter of fact, over three months elapsed between the application for the passport and the securing of the last visa. (And they blame us for not being in the game "over there" earlier!) In the meantime I accepted an assignment to the Cape May Naval Station. At Cape May there was a great hospital for wounded soldiers. Among these I found two lads with the croix de guerre. I heard of a third, from Philadelphia, who had the cross, with three citations. All the three decorated men were Jews. Two of them (including the last-mentioned) were named Cohen. By the time I left Cape May, then, I had acquired an assurance that the Jews would write a proud page in the history of this war.

In France my experience only intensified this gratifying feeling. I could quote many instances of remarkable cases of valor among the Jewish boys, but, as I am trusting to memory and may confuse the particulars, I had better, perhaps, refrain. I cannot, however, as a rabbi, deny myself the pleasure of quoting one instance. Young Rabbi Elkan Voorsanger, of St. Louis, a son of the late Rabbi Voorsanger, of San Francisco, a famous leader in Israel—when America declared war, resigned his pulpit and enlisted, voluntarily, as a private. His career was most creditable. When he crossed the seas to join the A. E. F., he was a "top sergeant." At the front there were a great many casualties among the Jewish men. There was a lack of Jewish chaplains to bury the Jewish dead. Word reached headquarters that Sergeant Voorsanger was a rabbi. He was promptly appointed a chaplain by General Pershing. When I met him in Paris, in December, 1918, he was senior chaplain of his division. In March he was mustered out with the rank of captain and was immediately invited to take charge of the J. W. B. "over-seas" work in Paris. Captain Voorsanger is a credit to his race, his country and his profession.

Let me now record my own experiences. In February last, I had occasion to visit the great Paris headquarters of the A. E. F. in the Rue Tilsitt. My business necessitated an interview with an officer of high rank. When the orderly took in my card he left the outer door open and I heard a voice saying: "Oh, let him in at once." The smiling orderly signed to me to enter. A fine specimen of the American officer rose from his desk at the end of the large chamber and did me the unexpected honor of crossing the room to greet me. Without waiting for me to explain my reason for calling on him he tendered me his hand and the following colloquy ensued:

He.—"I'm delighted to meet you, Rabbi. You are the first of your profession I've met over here, and I've often wished to meet a gentleman from your association, for I've longed for an opportunity of saying how well your people behaved in my division."

I.—"I'm very glad to hear you say that, sir. Would you not care to write to our office, telling our people what you've told me? They will be delighted to have your opinion on record."

He.—"I'm afraid I can't do that. I have felt that such a communication should be sent. Indeed, I've suggested it to my superior officers. But they did not see their way to act on my suggestion. No, I fear you will not get such a letter."

I.—"At least, sir, you'll not object to telling me the name of our representatives whose work so pleased you?" He (puzzled).—"Representatives? Of the—ah—'Jewish Welfare Board'?" (He

looked at my card to get the name). Why, I never met any of them before now. I don't think you had any at the front."

I (somewhat bewildered).—"I don't think I understand, sir. What was your division?"

He.—"The Seventy-seventh."

I.—"At the Argonne?"

He.—"Yes."

I.—"Oh, you mean that the Jewish soldiers in your command behaved well in the face of the enemy?"

He.—"Just that. There were no better soldiers in our army than those Jewish boys in the Seventy-seventh."

Some few weeks after this experience I had the pleasure of meeting and chatting with Col. A. F. Prescott, of the Seventy-seventh Division. In the course of our talk I repeated the little dialogue just recorded and expressed my regret that official reasons prevented me from quoting the name of my officer friend when I made his opinion public. "Well," said Col. Prescott, "I fully agree with his opinion and I haven't the slightest objection to your quoting my name if you wish to make my opinion public. I may say that before we went into the action some of us felt a little doubtful of the wisdom of putting these city-bred Jewish boys to so severe a test as the Argonne-Meuse offensive promised to be. But we were relieved of any feeling of that kind as soon as we saw them in action. They behaved splendidly. I fully agree with—he named my officer of Rue Tilsitt. There were no better soldiers in our army than the Jewish boys of the Seventy-seventh. At any rate, that's my opinion."

Later on I learned of a curious and interesting fact. This time, again, it would be indiscreet to name my informant. But he is quite reliable and was in a position to know whereof he spoke. Among the records, captured from the Germans in the Argonne were the instructions from the German high command to their divisional commanders. "It was really astonishing," said my informant, "to see how well-informed was the German headquarters staff about us. They supplied the commanders with amazingly accurate figures about our forces opposed to them. They had the practice of giving their opinion to the generals in the field, of the exact value of each of our divisions as military units. Well, they estimated the Seventy-seventh Division as being just next to our best 'shock-troops'."

My friend, Col. Kopetzky, tells me that a little while ago he was invited to address an audience in Temple Rodef Shalom, New York, on the occasion of the dedication of a memorial to the boys of the congregation who died on the field of honor. The principal speaker was General Alexander, commanding the Seventy-seventh Division. Gen. Alexander apologized to the audience for having at one time rather entertained a low opinion of the value of the Jew as a soldier. His experience with the A. E. F. had led him to reverse entirely his views on that point, and he now held the Jewish soldiers in his command in the highest esteem.

For some one duly accredited and equipped for the work, and with the necessary access to official records there waits the noble task of writing the splendid story of the part played by the American Jewish lad in the successful struggle for the preservation of civilization and democracy that convulsed the world for the four and a half weary years of fighting which tried the mettle of our manhood as in a flaming furnace.

(SUPPLEMENTAL CITATION NO. 1.)

GREENBERG, HENRY M.—The People of the State of New York, by the Grace of God, Free and Independent, to Esther Greenberg, Mandel Greenberg, Meyer Greenberg, Henry Greenberg, Esther Silberman, May Greenspan, Fannie Weinberger, Flora Pearlman, Rose Matzner, Beatrice Moss, Abraham Joseph Greenberg, Henry Greenberg, executor; Esther Greenberg, executrix; Bernard Drachman, executor; Benjamin Koenigsberg, executor; Henry Herzog, executor; Isaac Greenspan, executor; Lydia Pearlman, also known as Libe Pearlman; Thelma Matzner, also known as Toby Metzger; Theda Moss, also known as Toby Moss; Isaac Emanuel Greenberg, Harold Ely Greenberg, also known as Hirsch Eliasur Greenberg; Harold Greenberg, also known as Hirsch Greenberg; Florence Greenberg, also known as Edith E. Greenberg, also known as Chaye Greenberg; Ethel Greenspan, Sylvia Greenspan, also known as Sprinze Greenspan; Sophie Sheldon, also known as Soffie Greenberg; Ethel Silberman, David Silberman, Milton Silberman, also known as Moshe Silberman; George Greenberg, also known as Marks Greenberg; Irving Greenberg, also known as Isaac Greenberg; Ethel Backer, Yeshiva Chaim Michel Greenberg, Yeshiva Chajeh Olam, Yeshiva Ohr Torah by Rabbi Meyer Bal Hanes, Yeshiva Rabbi Shimen Ben Yechue, the family of David Elderman, Pincus Bidderman, Rachel Adler, Talmud Torah Anshe Polen, Inc.; Solomon Kluger's School, Inc.; Montefiore Home, Lebanon Hospital, Beth Israel Hospital, Machzkeh Talmud Torah, Rabbi Isaac Elchonon, Theological Seminary, Inc.; First Hungarian Congregation Ohab Zedek, Zichron Ephraim, Talmudical Institute of Harlem, Inc.; the City of New York, Shiman Housman, as president of the Yeshiva Chaim Michel Greenberg; Meyer Adler, as president of the Yeshiva Chajeh Olam; Moses Kliers, as president of the Yeshiva Ohr Torah by Rabbi Meyer Bal Hanes; Elezer Jacob Pudover, as president of the Yeshiva Rabbi Shimen Ben Yechue,

Also all persons, corporations and associations who are or may be legatees under the last English will and testament of Henry M. Greenberg, deceased, who died in the Borough of Manhattan, City of New York, on June 6, 1919, then being a resident of 34 West 119th street, Borough of Manhattan, City of New York, and which said English will is now on file in the office of the Clerk of the Surrogates' Court, New York County. The names of all such persons, corporations and associations and their places of residence being unknown to the petitioner herein, all said persons, corporations and associations being residents of Turkey, Europe, the heirs and next of kin of Henry M. Greenberg, deceased, and all beneficiaries under the English will of said deceased, Send Greeting: St. Nicholas avenue, Borough of Manhattan, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, written in the English language and dated October 31, 1918, relating to both real and personal property, duly proved as the last will and testament of Henry M. Greenberg, who was at the time of his death a resident of 34 West 119th street, Borough of Manhattan, New York City, in the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 7th day of October, one thousand nine hundred and nineteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof we have caused the seal of the Surrogates' Court of said County of New York to be hereunto affixed.

[L. S.] Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 20th day of August in the year of our Lord one thousand nine hundred and nineteen.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

(SUPPLEMENTAL CITATION NO. 2.)

GREENBERG, HENRY M.—The People of the State of New York, by the Grace of God, Free and Independent, to Esther Greenberg, Mandel W. Greenberg, Meyer Greenberg, Henry Greenberg, Esther Silberman, May Greenspan, Fannie Weinberger, Flora Pearlman, Rose Matzner, Beatrice Moss, Abraham Joseph Greenberg, Henry Greenberg, executor; Esther Greenberg, executrix; Bernard Drachman, executor; Benjamin Koenigsberg, executor; Henry Herzog, executor; Isaac Greenspan, executor; Lydia Pearlman, also known as Libe Pearlman; Thelma Matzner, also known as Toby Metzger; Theda Moss, also known as Toby Moss; Isaac Emanuel Greenberg, Harold Ely Greenberg, also known as Hirsch Eliasur Greenberg; Harold Greenberg, also known as Hirsch Greenberg; Florence Greenberg, also known as Edith E. Greenberg, also known as Chaye Greenberg; Ethel Greenspan, Sylvia Greenspan, also known as Sprinze Greenspan; Sophie Sheldon, also known as Soffie Greenberg; Ethel Silberman, David Silberman, Milton Silberman, also known as Moshe Silberman; Max E. Greenberg, also known as Marks Greenberg; George Greenberg, also known as Gerson Greenberg; Irving Greenberg, also known as Isaac Greenberg; Ethel Backer, Yeshiva Chaim Michel Greenberg, Yeshiva Chajeh Olam, Yeshiva Ohr Torah by Rabbi Meyer Bal Hanes, Yeshiva Rabbi Shimen Ben Yechue, the family of David Bidderman, Pincus Bidderman, Rachel Adler, Talmud Torah Anshe Polen, Inc.; Solomon Kluger's School, Inc.; Montefiore Home, Lebanon Hospital, Beth Israel Hospital, Machzkeh Talmud Torah, Rabbi Isaac Elchonon, Theological Seminary, Inc.; First Hungarian Congregation Ohab Zedek, Zichron Ephraim, Talmudical Institute of Harlem, Inc.; the City of New York, Shiman Housman, as president of the Yeshiva Chaim Michel Greenberg; Meyer Adler, as president of the Yeshiva Chajeh Olam; Moses Kliers, as president of the Yeshiva Ohr Torah by Rabbi Meyer Bal Hanes; Elezer Jacob Pudover, as president of the Yeshiva Rabbi Shimen Ben Yechue,

Also all persons, corporations and associations who are or may be legatees under the last English will and testament of Henry M. Greenberg, deceased, who died in the Borough of Manhattan, City of New York, on June 6, 1919, then being a resident of 34 West 119th street, Borough of Manhattan, City of New York, and which said English will is now on file in the office of the Clerk of the Surrogates' Court, New York County. The names of all such persons, corporations and associations and their places of residence being unknown to the petitioner herein, all said persons, corporations and associations being residents of Turkey, Europe, the heirs and next of kin of Henry M. Greenberg, deceased, and all beneficiaries under the English will of said deceased, Send Greeting: St. Nicholas avenue, Borough of Manhattan, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, written in the English language and dated October 31, 1918, relating to both real and personal property, duly proved as the last will and testament of Henry M. Greenberg, who was at the time of his death a resident of 34 West 119th street, Borough of Manhattan, New York City, in the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 7th day of October, one thousand nine hundred and nineteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof we have caused the seal of the Surrogates' Court of said County of New York to be hereunto affixed.

[L. S.] Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 20th day of August in the year of our Lord one thousand nine hundred and nineteen.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

KUENSTLINGER, MORRIS.—The People of the State of New York, by the Grace of God, Free and Independent, to the Attorney General of the State of New York, Ellice Kuenstlinger; "John" Kuenstlinger, real first name unknown, the name "John" being fictitious, if living, or, if dead, his wife, children, next of kin and heirs at law, whose names and places of residence are unknown; Gottfried and Hyman Gottfried, whose residences are unknown, if living, or, if dead, their wives, children, next of kin and heirs at law, all of whose names and places of residence are unknown; Jennie Jakob, if living, or, if dead, the husband, children, next of kin and heirs at law of said Jennie Jakob, whose names and places of residence are unknown; and to all the heirs at law, next of kin, children and personal representatives, or their respective heirs at law and next of kin, of any possible children, of Morris Kuenstlinger, deceased, and to all persons interested as the heirs and next of kin, or otherwise, of Morris Kuenstlinger, deceased, and greeting:

Whereas, Mamie Isaacson and Joseph F. Saphir, who reside respectively at 246 Pacific street, Brooklyn Borough, and 845 West 88th street, Manhattan Borough, the City of New York, have lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Morris Kuenstlinger, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 30th day of September, one thousand nine hundred and nineteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

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

Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 18th day of August, in the year of our Lord one thousand nine hundred and nineteen.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court. CORNELIUS HUTH, Attorney for Petitioners, 84 Nassau Street, New York City.



Edited by J. P. Solomon, 1882-1909.
הגידו בנינו והשמינו וישא נ.ד.

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Sabbath begins 7.38 P. M.

שמיני

It is really a cause of wonderment to us that opposition has developed to the removal of Jews' College, London, to Oxford or Cambridge, on the score of its Jewish atmosphere suffering in this new environment. In the United States our seminaries exist in close proximity to ancient universities, and derive positive advantage from this close association.

We are glad to note that *The American Israelite* thinks that our congregations treat their ministers liberally, because one or two outstandingly prominent ones pay their rabbis princely salaries. Most of our congregations struggle to make both ends meet, and treat their rabbis perforce accordingly. This fact enhances the nobility of service of our rabbis, and the laity should not lose sight of it when criticizing its spiritual guides without stint.

"It is, alas! a Jewish failing that Jew will show no deference to Jew." The preceding sentence contains a sad truth. It was written because a Jew, Professor Yahuda, of Madrid, recently delivered a lecture in Hebrew before a Jewish audience with his head uncovered. The learned *savant* may be "emancipated" from such "barbarous" customs. Some in his audience prefer to obey the force of tradition. Further comment is a together superfluous.

We are on the threshold of the autumn. The last days of the summer season, with their *dolce far niente*, are passing. Soon even the Reform synagogues will be hebdomadally active once more. But the community has not taken a vacation. Nor has it suffered its well-matured plans to slumber because of the heat of summer. From all sides the call is, be up and doing! There is a work to do in plenty, and willing heads and even more willing hearts to see it gloriously through. This is the true Jewish spirit.

The issue of *The Sinaist* for July carries the editorial notice that, now that the war has happily ended, this journal enters on a new stage of its existence. It is henceforth to appear in an enlarged form. *The Sinaist*, the organ of the Sinaist League of London, is published in the interests of traditional Judaism. It has had the advantage of the active collaboration of Chief Rabbi Dr. M. Jung. We wish our interesting contemporary abundance of years and prosperity.

The United Synagogue, of London, has made a substantial increase in the salaries it pays the ministers and other officials of its constituent synagogues, as well as in the pensions allocated to such as have become superannuated. This fact is of value on this side of the water only as an example and an incentive. The process by which these increases in London are provided is to place an additional tax on the seats in the synagogues, and from this heightened return to devote a greater proportion than heretofore to building purposes as well. Thus the principle of self-taxation and real communal efficiency is wholly vindicated. Through a strong, centralized organization like the United Synagogue of London adequate provision is made for those who labor under its direction and, at the same time, necessary additions to buildings and equipment can be undertaken without delay and without appealing to the well-disposed and the generous in the community to do what all equally should carry on. A valuable lesson for the control and government of communal affairs is afforded us by this incident, one which, we trust, our leaders here will heed and utilize.

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.

NEW IMMIGRATION PROPOSALS.

SENATOR DILLINGHAM, of Vermont, is a thoroughgoing advocate of the restriction of alien immigration to these shores, and bids fair to stand, especially since the demise of the Congressman from Alabama, Jean L. Burnett, as the chief exponent of his strange creed in the national legislature. Not content with having added a new statute restricting immigration to the United States, over the Presidential veto, to the body of our laws, the Senator introduced a bill into Congress recently which, if enacted into law, will undoubtedly work havoc with the progress and future prosperity of our great country.

The bill to which we allude is the one providing, among other things, for a definite yearly limit on immigration from Europe. That is to say, after July 1 next European immigration to these shores would be limited to 5 per cent. of the persons of each nationality then residing in the United States. Because of certain other provisions in this vicious proposal for legislation, the Dillingham bill has been declared to proceed from sources friendly to Japanese interests in this country. With this phase of the matter we have no present concern and on it we express no opinion.

But so vicious—nay, so ridiculous—a proposal as to restrict immigration by rule of thumb, as it were, distances all the past performances of the most rabid of anti-alien demagogues. In no other land, despite all the tendencies against aliens which have manifested themselves in different countries, have we heard of such a dangerous proposition. The capability for mischief of such a measure as this is beyond appraisal. It is a diabolic attempt to foist on the United States, under cover of sumptuary legislation, all the dangers which lurk in Bolshevism, not to speak of anti-Semitism of the worst dye.

At a time in our affairs when this country should not only foster the immigration of desirable aliens to these shores, but is in positive need of the presence here of such, the restrictions, with Senator Dillingham at their head, offer this inept bill. The unblushing effrontery, to call it by no other term, of this course is apparent. Let an enlightened public opinion give this bill short shrift.

Things have come to a pretty pass with the Anglo-Jewish press. These organs continue to pose as, and in other days indubitably were, redoubtable pillars of orthodox Judaism. Now, under the influence of a rampant Jewish nationalism, they have traveled so far along the road to heterodoxy that they literally defend the Earl of Reading for his irreligiosity, Jewishly speaking, against an American Jewish Reform journal, because, forsooth, the noble lord has expressed himself sympathetically on the subject of Zionism. No wonder Anglo-Jewry is in such sad case when its press literally sells its birthright for a mess of pottage.

The circumstance that Anthony de Rothschild, a son of the late Leopold de Rothschild, recently became vice-president of the Jewish Board of Deputies, of London, is a further evidence of the continuity of the tradition which links the house of Rothschild so intimately with our community. The Rothschilds have displayed their genuine interest in and concern for the affairs of Jewry uninterruptedly since Mayer Amschel Rothschild, their founder, was first seen in the *Judengasse* of Frankfurt-on-the-Main. There is a service communally without parallel—one, moreover, which we may venture to commend to others as an example to follow.

The Spanish and Portuguese Congregation of London is preparing to take over the property and funds of the ancient synagogue at Bridgetown, on the island of Barbados, in the West Indies. This ancient fane is reported to be in a deplorable condition, and only two Jews are left of what was once upon a time a large and flourishing community. A history of no mean worth clusters about the Spanish and Portuguese Jews' congregation of Bridgetown, and it is to be hoped that Bevis Marks will not only lovingly care for the remaining outward memorials of its existence, but publish an account of the glories that once were. Barbados, notably in the seventeenth century, was one of the chief seats of our co-religionists in the new world. Other times, other men and manners!

Although Great Britain is a land in which religious freedom is an ingrained principle of public policy, it maintains establishments. In consequence its hierarchical organization is parcel of the governmental control of the land, and is usually dependent upon the grace, or even the whim, of great public and non-clerical officials. When the Secretary of State for India in Council has, as is now the case, the appointment of an archbishop in his hands, and happens not to be an Anglican churchman, some outcry is raised by the pious followers of the national establishment. Mr. Edwin S. Montagu, the present Secretary, is a Jew, a younger son of the late Lord Swaythling. But this fact will not influence him one whit in the appointment to be made. He will consult churchmen of rank and reputation before proceeding to make it. So, the outcry raised against him is altogether out of place and in very bad taste. Great Britain has found her existing system to work well all these centuries, and there is no reason for changing it now.

SEEING LIFE WHOLE.

צדק צדק חררה

"Justice, justice shalt thou pursue." (Deut. xvii, 20.)

JUSTICE is but another name for Seeing Life Whole. This full-orbed vision of life is the stumbling-block of the many, and the virtue of the few. But it, and it alone, is the ruling principle of existence, both in its regulative aspect, as prescribing right conduct, and its corrective aspect, as righting the disturbed balance in human relations. What, then, does it mean, this Seeing Life Whole?

Seeing Life Whole is the opposite of seeing life in fragments, in disconnected parts, in mere broken, jagged bits of living. Do you see only yourself, your family, your friends, and not your next-door neighbor—his life, his needs, his interests? The partition that fails to shut out the sound of his pianola, is it strong enough to shut out the more genuine music of his heartbeat? Do you regard only your block, or your neighborhood, and not your city; your city or section and not the vaster mother-land against whose large-bosomed strength your life is buttressed? Do you consider only your country and its people, and not every country and every people living under the heavens, filling the air of the world with hungry cries after happiness? In all these cases you suffer from part-vision, from a partial paralysis of your optic nerve, incapable of seeing the stupendous but oh! so heartening bigness of this far-spreading life of ours! You are a human shell-fish, a hermit of your own particular oyster-bed; the tremendous pressure of the ocean does not touch you, the gigantic play of its pushing waves does not thrill you: all you know, all you care for, is the immediate ooze around you, the dirt that nourishes you, the slime that keeps you alive. All you learn is to clap together your shells quickly in order to shut out alien lives, unless these can be gobbled up. Oh, you mollusc!

But Justice is not and cannot be self-regarding. Nor would it be correct to say that it is other-regarding. Justice is all-regarding. Justice is God-regarding.

Seeing life in parts enables us barely to observe even our immediate surroundings. For it is a fact that the closer an object is placed to our eye the less distinct it appears. It is blurred. An object must be placed at the right distance, before it can be seen in its right proportions. But blurred vision is an altogether too frequent human disease, making justice impossible. So frequent indeed that the popular saying about short-sighted folk "not seeing beyond their noses" becomes a gross exaggeration: in the case of many people the distance between nose and eye being too long to be covered by ungenerosity and prejudice. Justice, being in essence full-orbed vision, asks for long-distance view. For even the objects that lie near at hand, the interests that lie near at heart, cannot be rightly discerned unless studied in their farthest relations. This is the law of life: the far-view and the near-view complement one another not alone, but also explain each other reciprocally. The thing that is near is better understood when brought into true relationship with the thing that is far. Every garden-spot has a horizon-line behind it, every hillock rises into distant crests, every star has its setting, and vast worlds influence one another across the immeasurable spaces. Nothing stands alone. The universe is an unlimited companionship. God is the universal friend.

Justice then is this recognition of life as an ill-inclusive universal relationship. Is Justice self-regarding? No. Is it merely other-regarding, altruistic, sentimentally weak? No. It is not merely man-regarding: it is, let it be said again, world-regarding, it is all-regarding, it is God-regarding. Its high aim is to establish a balance, a perfect relationship, between the infinitely varied parts of a stupendous whole, so as to enhance the parts and glorify the whole. Under this view no narrow construction of Justice (or of human existence in its entirety) is possible. This view is an antidote to all base prejudice and ignoble passion. It prevents the separation of the individual good from the general good. But it also hinders the absorption of our personal loyalties in a mistaken universal medley. A perfect balance is sought, nothing more nor less. An ideal adjustment. From this principle all the higher aspirations of the race derive their sanction: Charity which "begins at home" but ends at somebody else's home; Patriotism, which is not jingoistic, based upon hatred of another nation; Democracy, which is neither snob-rule nor mob-rule—and a host of others. Here is depth that does not scorn wide frontiers; here is breadth that is no cover for shallowness. Here is the vast sweep of the terribly kindly eye of our gracious God.

The God of the Old-Testament, I hesitate not to add. The old controversy between Love and Justice as guiding principles of life has lost much of its point, because on the spiritual level all seeming opposites transcend themselves into divine harmony. What on the reasoned side we call justice we may well on the feeling side call love. But I can't help remarking that Love, unless disciplined by Justice, is apt to serve narrowly personal interests at the cost of the universal welfare. The ape-love of the fond parent, or the yellow chauvinism of the patriot, is a good example in point. Not so Justice. For the few instances in which Justice has blasted Love, there are thousands of instances in which Love has made mock of Justice. Therefore, the Old-Testament God, the God of Justice, the strong God with the tender heart, is the God of Israel—and not the so-called God of Love, weak, sentimental, and often murderously cruel. And this I claim for my people: that, inspired by the ideal of universal Justice, if alone, of all nations, has developed a genius, and a deathless passion, for Seeing Life Whole.

JOEL BLAU.

THE TREASURE.

An Original Allegory in Three Parts,
Written by
PHILIP ROMANOV.
Adapted by Mrs. Julius Levy, Assisted
By Miss Nell Axbrov.*

Prologue: The Doubt.
Place: A Jewish Home, Sabbath
Evening.
A Father in Israel.
A Mother in Israel.
A Son in Israel.
A Daughter in Israel.

Scene: A simple home—Sarah is
putting the finishing touches to her
home.
David (entering): Today I heard of
another pogrom in our old home town.
Sarah: Were many hurt?
David: That I cannot tell. All that
the newspapers say is that the people
had to flee from their homes, leaving
everything behind them.

Sarah: Yes, our race is suffering
terribly.
David: It seems that way. But why
complain? God is just. There must be
some unknown purpose for all of this.
We must believe in His guidance.
Sarah: Yes, but sometimes I wonder—

Joseph (running in): Father, I am
all ready to go with you to "Shul." You
promised to take me today. I love Shul
so much!
David: Yes, I'll take you to Shul,
but you must promise me that you will
be very quiet.

Joseph: Of course, I'll be quiet. I
know how to "Daven" (opens prayer
book).
David: It's time to go; come Joseph.
Joseph: Good-bye, mother.
(Exit Joseph and David).

Sarah: How like his father is Joseph
becoming. He is not yet seven years
of age, and already he knows how to
"Daven." God is indeed kind to me.
It is getting late. I must light the can-
dles. (Arranges candle-sticks and can-
dles—lights them, and goes through the
motions of the blessings—Rachel un-
noticed is imitating her).

Rachel: Mother, what do you say
when you put your hands over your
eyes?
Sarah: I thank God for letting us
live until today, and for giving us the
glorious Sabbath.

Rachel: When I am a mother I'll do
that, too.

Sarah: Of course you will, my child.
(She takes prayer-book and reads)
"God of Abraham, Jacob and Isaac, lis-
ten to the words of a daughter of Thine
who asks Thy forgiveness and craves
Thy blessings. Mayest Thou guide her
children in Thy path and mayest Thou
give power unto her husband to sustain
them; and mayest Thou bring peace
upon all Israel and all the world be-
cause of Thy hold Sabbath, Amen."

Rachel: Mother, are there songs in
this book, too?
Sarah: Yes, dear, some of the most
beautiful songs are found in our prayer
book.

Rachel: Really! Ah, please sing
one. Yes, mother?
Sarah: I'll sing one for you but you
must listen first to the meaning of the
words. (Explains "V'Shomru B'ne Yis-
roel es Hashabbos," and sings same in
Hebrew).

Rachel: That was really beautiful.
I'll try to learn those words. Mother,
will you call me when father comes?
I'll be in my room reading my new book.
Sarah: All right, dear.
(Exit Rachel).

Sarah (busies herself round the
room): David has told me of the pog-
rom. If he but knew how it hurts my
heart he would never speak about it.
If I could only have faith that it is all
for some good! But sometimes I
doubt whether it is just that the Al-
mighty should permit such outrages.
(Shakes herself in a startled way) No!
David is right. May God forgive me for
such thoughts. I am only a tired, frail
woman. The duties of a housewife are
many and strenuous. (Opens her
prayer book again, and prays silently)

*Written for and produced by the
children of the Religious School, New
York Section, Council Jewish Women.

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until she falls asleep).

(Curtain.)
INTERLUDE: THE VISION.
Place—A Forest.

Israel.
A Prophet.
Satan.
Oblivion.
Vice
Torture } Oblivion's Daughters.
Hunger
Purity.

Scene: An open space in the forest.
Israel appears, speaking to himself.

Israel: For many years I have wan-
dered through this forest. The rains
that fell from Heaven have chilled me.
The strong winds that blew through the
forest have caused me to tremble. Many
a branch, hanging low, has marred my
face and pierced my skin. Many a time
has my foot stumbled against a root or
a fallen log. My Father has promised
to make me great, yet even wild beasts
of the night have caused me to fear.
"Could that I could hear from my Father!"

(Enter Prophet.)
Prophet: Israel! Israel!

Israel (Turning round): Who is this?
Who calls me by name?

Prophet (Takes out a book from under
his cloak): Behold! Thy Father sends
this to thee. Thus saith Thy Father:
"This is the treasure of thy greatness,
and this shall help thee in thy weak-
ness. When evil shall beset thee, gaze
upon thy treasure, and thou shalt be
comforted. Guard it well and keep it
holy." Saith thy Father: "In it is thy
life, without it thou art lost." (Israel
takes book. Exit Prophet.)

Israel: I will lie down upon the grass
awhile and see what this treasure con-
taineth. (Lies down, reads First Com-
mandment in Hebrew.)

(Enter Satan.)
Satan: Ah! There is Israel. For many
days have I tried to make him forget
His Father, but ever he keeps Him in
mind. Sometimes have I, Satan, thought
him under my influence and then,
through some strange power, he escapes
me. But he knows not that His Father
wants to give him Purity, the most
beautiful maid for a wife; and I will
keep him from her. I will use the great-
est of my powers in this effort. (Walks
deeply in thought for a moment.) Yes,
I have it, my servant Oblivion will do
it! Doth Oblivion not swallow up every-
thing in sight? (Claps his hands twice.)
Oblivion!

(Oblivion appears from behind a tree.)
Oblivion: I am at thy command, Mas-
ter!

Satan: Oblivion, thou hast stood me
in good stead many a time; one more
task will I put upon thee and then shalt
thou have thy freedom.
Oblivion: I am thine to command, oh
Master!

Satan: There is Israel. (Oblivion
moves as if to hide.) Fear not, we are
invisible to him. All that lieth within
thy power shalt thou do to cause him to
reject the treasure upon which he is
intently gazing.
Oblivion: I am thine to command, oh
Master!

Satin: See that I am not disappointed
in thee.
(Exit Satan.)

Oblivion: I will call upon my daugh-
ters! They shall make their father free.
(Stamps his foot twice.) Ho, my daugh-
ters! My daughters! (Enter daugh-
ters.)

Daughters: Father, here we are.
Vice: Why disturb us in our revels?
I and my sister, Torture, are having lots
of fun.
Torture: Yes, sister Vice encourages
men to act wrongly, and then she leads
them on to me. And I whisper harsh
things in their ear. (Laughs fiendishly.)
It is such glorious fun!

Hunger: Yes, it is glorious pleasure;
for to satisfy the wishes of my sister,
the foolish on earth are dragged down
and they bear others with them.
Oblivion (Impatiently): Daughters, do
you love your Father?

Daughters: Do we? What a question!
Oblivion: Would you like to see him
happy?
Daughter: Why ask such questions?
Oblivion: I have a request to make of
you.

Vice: Father, for thee, we would even
become good!
Oblivion: Ah, my daughters love me,
don't they?
Daughters: Yes, we love our father.

Oblivion: You are fair, my daughters,
but you are growing old. I would like
to see you settled down. (Points to
Israel.) There lieth Israel, a glorious
youth. The one of you, my daughters,
that shall induce him to forsake his
ways and put aside his Treasure, shall
have him for a husband.

Daughters (Struggling): Father, let
me try! I want to be first! No, I
father, etc.
Oblivion: Quiet, everyone will receive
permission. Vice, thou art my oldest
daughter, I will let thee try first.

Vice: Father, make me visible.
(Oblivion waves his hand over her three
times.)
Oblivion: Go now, thou art visible to
mortal eyes, and the Devil's blessings
on thy head.

Vice (Dances before Israel. Israel
looks up from his book): Come with me,
Oh Israel! Come see the world. Taste
of the cup of pleasure. What foolish-
ness to waste thy time in this forest.

Israel: I like not thy looks, damsel.
Vice: Come drink of the flowing bowl.
Saith not thy treasure, that wine re-
joiceth the heart of man.

Israel: Beseech me not. I have re-
ceived a holy trust.
Vice: Leave thy Sabbath. Give up
thy holy days. They were made for
ignorant people. Thou art wise; thou
needest them not. Come and be merry.
Contemplate how restful, how beautiful,
how delightful!

Israel (Arises to follow her—is walk-
ing after her—he shivers slightly, gives
head a wild shake): No, I will not go
with thee. Thou art accursed of God,

thou wicked daughter of Satan!

Vice (Beseechingly): Come, come!
Israel (Hugs treasure to his heart):
Go, entreat me no more. God is my
master and none other. (Hebrew
"Shema" is sung behind the scenes.)

Vice: He has pronounced The Name.
I must leave. (Goes back dejectedly to
father.)
Oblivion (Moves his hand over Vice):
I see by thy dejected look that thou hast
failed.

Vice: What could I do? He pronounced
The Name.
Oblivion: I have my other daughters.
Torture, go thou and attempt that which
thy sister has failed to do. (Torture
starts to go.) Wait till I make thee
visible to mortal eye. (Torture rushes
out with rough and roaring voice.)

Torture: Israel! (Israel looks up in
fright.)
Israel: Who is this disturbing me
now? Am I to have no rest at all?
Torture: Yes, thou shalt have rest if
thou doest as I say.

Israel (In terror): What do you want
me to do?
Torture: Give up the treasure which
was given into thy care. Turn from thy
old-fashioned ways and be happy!

Israel: I will never resign that which
was entrusted to me.
Torture: You will. For if thou re-
fuset to obey me I will have thee
thrown to the hungry lions and bears
in the arena. Thou wilt be forced to de-
fend thyself from thine own brothers in
fierce gladiatorial contests. Thy blood
will flow. Choose, which dost thou
wish? Happiness and peace with me,
or pain such as I can devise?

Israel: I have been given a trust which
I love and which is an honor, and I will
not violate it.
Torture: Thou still refuset. Then
shalt thy body be burnt upon the fires of
rage hatred. Thou shalt be tortured,
and yet thou shalt live and feel it all.

Israel: Away from me, I will not heed
thee.
Torture: I will cause thee to wander
from place to place, from village to vil-
lage and from country to country. Every-
where wilt thou be waylaid and
harmd until thou obeyest me. (Laughs.)
Israel: Stop torturing me. I can bear
it no longer. (Shema Yisroel, etc.)

Torture: Don't mention that Name!
I will leave thee. (Goes slowly back to
Oblivion.)
Oblivion: Well?
Torture: What well? You see I come
without him!

Oblivion: Daughter Hunger, do thou
not fail me. Thou knowest not what
this meaneth to me. My very happiness
dependeth upon it.
Hunger: Father, have I ever failed
thee? If all else fail, I will not.

Oblivion (Waves hands thrice over
daughter): Go and may your father's
blessings accompany thee.
Israel: I feel a strange gnawing in my
insides; my blood seems to leave my
head.

Hunger: That is only I that you feel
near thee.
Israel: What is thy wish?
Hunger: Thou art fair, Oh, Israel, but
foolish! Thou must marry me!

Israel: Oh, how long, how long, will
this suffering and woe continue? Thou
art mistaken, daughter of blackness and
sorrow. My Father hath given me a
holy treasure, and ne'er will I forsake it.
Oh, how weak I feel.

Hunger: Be careful of what thou sayest.
I am Hunger. All those who dare
to disobey me shall rue the day of their
birth. Follow my dictates, and thou
wilt be happy. Cast them aside and the
greatest of pain shall attend thee. I
will throw a pallor over thy face, I will
weaken thy feet, I will dim thy eyes.

Israel: Though all thou sayest will oc-
cur, still will I remain true to my trust.
(Hunger scowls at him, and starts to
move toward him; he falls back.) Oh,
my God, how long? How long? (Sings
"Eli, Eli.")

Hunger: He hath uttered the Holy
Name. I must away. (Goes back to the
group.)
Oblivion: And hast thou also failed?
Hunger: For once a stronger power
than mine hath overcome me.

Oblivion: Woe to your father! Woe to
me! Away from me, my daughters. Ye
have been false to your father. Away!
Away! (The daughters run in fright
as their father drives them away.)
(Satan appears.)

Satan: Once more in the skies above
they mock me! I saw the heaven shake
with the laughter of the Angels. "Go,"
said Gabriel to me, "thou art no more a
power; even the weakest of mortals is
stronger than thou! Oblivion, thou hast
failed. Thrice hard shall be thy lot.
Come!" (Satan, Oblivion and Daughters
disappear.)

Israel: This has been a long night of
torment and pain. Oh! That the dawn
might come! (Prophet appearing lead-
ing Purky in a white robe.) What dost
thou bring now, O Prophet? Does thy
coming portend more pain and sorrow?

Prophet: Thus, saith Thy Father:
"This was not a dark night, but a wan-
dering, O Israel, which thou hast en-
dured. Once thou hadst a Vineyard
which thou didst despoil, and thou wast
cast out! Thou hast wandered long, but
thou hast conquered hunger, hardships
and folly. Luxury hast called thee, yet
thou hast clung steadfastly to thy
Treasure! Behold Israel! Thy Treas-
ure is My Law! Thy Bride (leading her
to Israel) Purity, My Sabbath! Purity
shall comfort thee and be thy help. In
the name of Thy Father, I bless thee.
(Blesses Israel and Purity with) "May
the Lord bless you and keep you, etc."
(Blessing given in Hebrew.) (Soft, dig-
nified music.)

(Curtain.)
EPILOGUE: FAITH.
Place—A Jewish home.
A Father in Israel.

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Scene: Same as in prologue.

Sarah (Wakes from her dream): What
a vision! Has God found me worthy and
answered my doubts? Now I see be-
yond—The Hatikvah—The Hope!

(David, Joseph and Rachel enter):
Good Shabbos! Good Shabbos!

Joseph: Mother, I was in Shul. It was
wonderful! I saw the Rabbi (teasing
Rachel) and, mother, you ought to hear
the chazan. He didn't even make one
mistake. He made Kiddush, and I drank
some wine m-m-m, it was so good.
(Smacks his lips.) I am going again
next Friday night. Yes, yet, I will.

(Dances.)
Father (Clapping hands): Come, chil-
dren, we'll make "Kiddush." (Reads the
Kiddush in Hebrew.)

Sarah (Still thinking of the dream):
David, children, I had such a wonderful
dream while you were at Shul, and I
feel so happy. Let us deliver thanks to
God, and sing a song of praise! What
shall it be?

Children: Let's sing "En Kelohenu."
Joseph: I'll start.

Rachel: All right, Mr. Chazan. (They
sing while Joseph conducts them.)
(Chorus behind the scenes "En Keloh-
enu.")

(Curtain.)

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THE JEWISH COMMUNITY OF MT. VERNON.

Of late years, there has been a marked tendency on the part of our people to establish themselves in the suburban communities within easy commuting distance of New York. The first who ventured out of the metropolis and gave up the doubtful joys of apartment houses and subways, were of the stuff of which pioneers are made. To move to a locality far removed from Jewish life and activities, where there was consequently no semblance of Jewish social life, required a certain amount of heroism, even though these drawbacks were counterbalanced by the blessings of living in a real home, with plenty of breathing space, grass and flowers, porches and other suburban attractions. During the past two or three years the patience of these pioneers who prepared the way was more than justified. In that period there was a significant movement away from the city to the country and what were tiny settlements of a handful of families became almost overnight full fledged Jewish suburban colonies with full measure of organized religious and social life. The best example of this development is Mt. Vernon, N. Y. It is true, that there were always Jews in Mt. Vernon, ever since its incorporation as a town. But they were of the class who engaged in business in Mt. Vernon. This element possessed no consciously organized life and its only product was a synagogue of ever waning influence as far as the younger generation was concerned. About a decade ago, Jews of the reform wing were attracted to Mt. Vernon, established a temple with the attendant social organizations. The Reform element constitutes, at the present writing, an important section of the Jewish community, but its further growth in numbers and influence may be discounted, because it rarely now receives fresh accessions to its ranks.

The remarkable phenomenon in the growth of Mt. Vernon Jewry is the well nigh miraculous establishment of a community of those Jews who cling to the orthodox mode of worship and manner of living. Up to three years ago, there were about four or five families of this type, the heads of which were New York business men who commuted back and forth every day. These families affiliated with the old synagogue, although they were not in harmony with the methods and practices which obtained there. They had no choice in the matter, unless they joined the Reform Temple, which they preferred not to do.

Exactly three years ago, this July, six men conceived the rather fantastic



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idea of organizing a modern orthodox synagogue in Mt. Vernon. The six soon attracted six others, and with an optimism rarely equaled, took it upon themselves to engage a rabbi for the ensuing year. They rented the spacious and beautifully located Masonic Temple, in which to hold services on the high holidays, engaged cantor and choir and then sat back and waited with bated breath. Their hopes were more than realized. On Rosh Hashanah there were present about 200 worshippers, and on Yom Kippur eve, when the rabbi, Dr. Elias Margolis, made an appeal for funds with which to build a synagogue, the response was instant and about \$8,000 was realized. In this fashion was Congregation Emanu-El founded. From that day on the congregation kept progressing rapidly and last spring, only two and a half years since its organization, the congregation dedicated its beautiful synagogue, which was built at a cost of \$70,000.

During the development of the synagogue, the community kept growing apace. The best evidence of this is that the membership has grown from a dozen men to a total of 120, three-fourths of whom are New York merchants. A large number have bought and built their own homes.

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BUTOW, CARL (or CARL BUETOW).—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 Carl Butow (or Carl Buetow), late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Samuel B. Hamburger, her attorney, No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of December next.

Dated, New York, the 18th day of June, 1919.
HEDWIG STEINBERG, Executrix.
SAMUEL B. HAMBURGER, Attorney for Executrix, 2 Rector Street, New York City.

STINER, OSCAR.—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 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 Feiner & 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.

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CHILDREN'S PAGE

THE TENT.

Dear Children:

You have probably noticed that there were two different sets of curtains—ten curtains for the Tabernacle and eleven curtains for the tent over the Tabernacle, so that there was one curtain of the tent in excess of the curtains of the Tabernacle. The Torah now explains what shall be done with the curtain in excess, as follows: "And the part hanging over in the excess of the curtains of the tent, the half curtain which is over, shall hang down over the back part of the Tabernacle."

Rashi thus explains it: "And the part hanging over in the excess of the curtains of the tent over those of the Tabernacle, these curtains of the tent which are the upper curtains and were made of goats' hair, which really served as a roof for the Tabernacle and had one curtain in excess, half of that curtain was doubled toward the front side of the Tabernacle, and the two remaining cubits of the other half shall hang down over the back part of the Tabernacle to cover the two cubits of the boards that were uncovered. The back part of the Tabernacle was the western side, because the entrance of the Tabernacle was on its eastern side, which is called its front side, and the northern and southern parts were called 'its sides,' towards its right and left-hand sides.

"And the cubit on the one side and the cubit on the other side, towards the north and south, in the excess of the length of the curtains of the tent, which exceed the length of the curtains of the Tabernacle by two cubits, shall be hanging down over the sides of the Tabernacle towards the north and the south, as explained above."

Thus the Torah has taught us etiquette, that one should take care to preserve the beautiful. "And thou shalt make a cover for the tent of rams' skins, dyed red, and a cover of badgers' skins above," for that roof of goats' hair he made another covering of rams' skins dyed red, and above that another cover of badgers' skin. All these covers only covered the roof. Their length was thirty cubits and their width ten cubits: This is the opinion of Rabbi Nehemia, but Rabbi Judah is of the opinion that it was one cover, half of rams' skins dyed red and half of badgers' skins.

"And thou shalt make the boards for the Tabernacle of shittim wood, standing up." It should have said: "Thou shalt make boards." Why does it say "the boards"? The boards which were standing in readiness for that purpose. Our father Jacob planted cedars in Egypt, and before he died he commanded his sons to bring them up with them when they would go out of Egypt; and he told them that it was destined that they should receive the command from the Holy One, blessed be He, to make a Tabernacle in the wilderness from shittim wood.

"See that they be ready to your hands. Ten cubits shall be the length of each board." Thus we learn that the height of the Tabernacle was ten cubits. "And a cubit and a half shall be the breadth of each one board." Hence we learn that the length of the Tabernacle was thirty cubits, as there were twenty boards that were in the north and south from east to west, altogether thirty cubits.

"There shall be two tenons for every board." The tenons were made as follows: He cut a niche in the centre of the lower portion of

the board; at the height of a cubit in these niches or tenons the sockets were placed, and these joined the boards closely together. "And for the back wall of the Tabernacle westward thou shalt make six boards." Thus we find that its width was nine cubits. "And two boards shall thou make for the corners of the Tabernacle in the back wall," one for the northwest and the other for the southwest corners. Thus the eight boards were in one row, only that the two just mentioned were not to close the hollow of the Tabernacle, for only half a cubit of one and half a cubit of the other were visible on its hollow to make its complete width ten cubits; and the remaining cubits of each were placed against the thickness of the boards of the Tabernacle in the north and south, in order that the outside corners should be equal.

"And they shall be closely fitting together beneath." The thickness of the two sockets shall not separate one board from the other. This shall be accomplished by means of the rings. "And so they shall be eight boards"—six boards westward and two boards for the corners. "And thou shalt make bars of shittim wood—five for the boards of the one side of the Tabernacle," etc. These five were three, but the upper and lower bars were made of two pieces; one passed one-half the wall and the other the other half of the wall through the rings until they reached each other, but the middle bar passed from one end to the other of the wall.

"And the boards thou shalt overlay with gold, and their rings shalt thou make of gold, as receptacles for the bars, and thou shalt overlay the bars with gold." This does not mean that the bars were gilt, as there was no coating on the bars, but on the boards there were two hollow tubes of gold. These were fastened on both sides of the rings. The bars were placed within and through the rings, so that the bars, when fastened on the boards, were overlaid with gold.

"And thou shalt rear up the Tabernacle"—when it will be all completed rear it up—"according to the fashion thereof which thou hast been shown on the mount. . . . Before you will rear it up. I will show you in what manner it should be done."

כו אהרן

GOLDENBERG, SIMON.—The People of the State of New York, by the grace of God free and independent, to Frederick F. Neuman, as executor of the last will and testament of Mary Goldenberg, deceased; Louis Marcus, Gussie Gross Crohn, Harry Gross, Gertrude Cooms, Theodore Goldenberg, Rosetta Kaufman, Malcolm Ullman, Samuel L. Goldenberg, Solomon Kantor, as executor of the will of Augusta Kantor, deceased; Rosa Goldenberg, Hannah Ottenberg, Bessie

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ment of said deceased, should not be judicially settled.

In testimony whereof, we have caused the seal of the Surrogate's Court of said County of New York to be [Seal.] hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said county at the County of New York, the 25th day of June, in the year of our Lord one thousand nine hundred and nineteen.

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

WISE & OTTENBERG,

Attorneys for Petitioner,
396 Broadway, New York City.
S. Karsman, Meier Katten, Herman Katten, Johanna Sannchen Katten, Joel R. Goldenberg, Julius Marcus, Bertha Gotthold, Hilda Katzenstein, Helen Schoningher, Breda Gross, Bessie S. Abraham, Martin Strauss, Augusta Seligman, Hannah Rosenbaum, Ella L. Ullman, as executrix of the will of Hiram G. Ullman; deceased; Lee Simonson, Henrietta (Yettchen) Katten, Benjamin Goldenberg, Simon J. Strauss, Ralph J. Sommer, Paula Katten, Mandel Katten, The Burgomeister of the Village of Kestrich, Theodore Marcus, Augusta Strauss, Elsa Laredo, Lucy Gross, Cornelia Kaufman, Netta Levi, Paula Bamberger, Johanna Katz, Julius Ullman, Hannah Fischer, Helen B. Chaim, Elsa Milus, Minnie B. Wise, Benjamin Strauss, Hilda Lett, Adolph Katten, Hebrew Technical Institute of the City of New York (Edward Weinberg, Lillian Kitzson, Sadie Weinberg), children of Isaac Weinberg, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise in the estate of Simon Goldenberg, deceased, who at the time of his death was a resident of the County of New York, State of New York, send greeting.

Upon the petition of Hermann Goldenberg, residing at 128 East 72d Street, in the Borough of Manhattan, City, County and State of New York.
You and each of you are hereby cited to show cause, before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 16th day of September, 1919, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Hermann Goldenberg, as trustee under the last will and testa-

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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 office of his attorneys, Abraham D. Kaplan, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of November, next.

Dated, New York, the 8th day of May, 1919.
ARTHUR J. COHEN, Executor.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, 61 Broadway, Manhattan, New York City.

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 19th day of November next.

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Morgenthau Commission Finishes Investigation Into Vina Pogrom.
London, Aug. 19, 1919. (By I. J. P. B.)
-As a result of the investigation, lasting seven days, into the details of the pogrom which occurred in Vilna when the Poles took that city from the Bolsheviks, the Morgenthau Commission has determined that 70 Jews were killed and an untold number wounded. It was also found that not a single Pole lost his life in the so-called fighting against the Bolsheviks. These facts were arrived at after the examination of 500 witnesses, and inquiries into the cases of 250 pogrom victims.

Anti-Semitic documents and proclamations which the Poles spread in Vilna were also examined by Mr. Morgenthau. An investigation of the prison hospital in Vilna where a number of Jewish prisoners are interned was made by Captain Gothard, a member of the Commission, who found conditions there very disgraceful. The Commission also made inquiries concerning the circumstances surrounding the death of the Jew Kravetzki, who died as a result of torture and starvation in Byalistok, where he had been dragged by the Poles.

An example of the extent to which the material damage to Jewish property was carried may be gleaned from the fact that the Commission's investigation proved the single establishment of Zalkind, a large department store in Vilna, had suffered losses of half a million rubles during the pogrom. The contrast between the former state of business prosperity in Vilna and the present industrial stagnation was brought to the attention of the Morgenthau Commission by a deputation of Vilna merchants. The latter suggested as a practical step towards trade rehabilitation, the founding of an American bank, and also that the Americans help by sending them raw materials.

Mr. Morgenthau assured the deputation that on his return to America he would do his part toward setting in motion American forces for their aid, and declared himself in favor of the project of an American bank in Warsaw with a branch in Vilna. The "Gazeta 'Warszawa'" has published a complaint that Polish witnesses were not more in evidence at the Morgenthau investigation, and questioning the reliability of many of those examined.

Auto owners residing in New Rochelle and vicinity are referred to the Woodside Garage, recently installed at No. 18 Everett street, corner Main street, New Rochelle, N. Y. This garage makes a specialty of repairs, body work of every description, ignitions and magnetos, and prices are within reason and work guaranteed. If you want quick service, telephone to New Rochelle 2696.

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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. Esterson, 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 No. 1877 Broadway, Borough of Manhattan, in the City of New York, on or before the 2nd day of November next.

LOEWENTHAL, LUCIEN D.—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 Lucien D. Loewenthal, 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 No. 1877 Broadway, Borough of Manhattan, in the City of New York, on or before the 2nd day of December next.

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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 his place of transacting business, at No. 257 Fourth Avenue, in the City of New York, on or before the 16th day of December 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.

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MUSIC AND DRAMA

The glowing tributes recently won by Lillian R. Wilson, the eminent Canadian prima donna, indicate that next season under the direction of the Standard Booking Office, Aeolian Hall, New York, she will fill numerous concert, operatic and oratorio engagements in the United States and Canada. Miss Wilson, whose voice is a coloratura soprano, with at the same time lyric characteristics, has a varied and attractive repertoire in several languages. This summer she has made several important appearances in reference to which the press of the adjoining Dominion has evidenced that a soprano may win honor and even laurels in her own country.

The opening of the Jewish Art Theatre September 1 is an event of vastly more than ordinary interest. It is something more than the launching of a new business enterprise. It marks the turning point of the Yiddish theatre, which once for all leaves behind it all that was objectionable. As a cultural factor, the Jewish theatre will at last take its place intended for it. With the program advanced by the management of the Jewish Art Theatre, it should do more than that. With the able cast, with Emanuel Reicher as the art director, the Jewish theatre is now in position to take the lead in expressing Jewish art. For pre-eminently the Jewish Art Theatre is being founded for the better expression of true Yiddish art.

The wisecracks who shook their heads because the Jewish Art Theatre went further north in their choice of a home are beginning to realize that Yiddish drama, like the Yiddish soul, should not and cannot be confined to one locality. The Yiddish theatre in its march forward, having broken away from the Bowery, must not become a fixture of Second Avenue. The East Side playgoer and true lover of art will seek his theatre no matter where it is located. The Jewish Art Theatre, however, while feeling confident of the support of the East Side masses, makes a bid for the support of that class of Jews who, for numerous reasons, were estranged from the Yiddish theatre. The Jewish Art Theatre frankly seeks the patronage of these hundreds of thousands of Jews.

With that end in view the management has taken steps to completely redecorate the house. An entirely new lighting system, including a cyclorama, was installed; scenery and settings were designed by one of the foremost of the Yiddish artists, and are now being done by the artist Poshko and also Bromberg, who has created a name for himself as a scenic artist by the work he has done for some of the artistic small theatre movements in this city.

The list of players contains the names of practically all of the younger and abler of the Yiddish actors. To assure the maximum of result artistically in its productions, the Jewish Art Theatre has engaged as its art director the man most eminently fitted for the post, Emanuel Reicher. Mr. Reicher brings to the Yiddish stage the prestige of 30 years of experience. It is hoped that he will continue his good work on the Yiddish stage. The Jewish Art Theatre will create for itself a new repertoire of plays. With very few exceptions, the old Yiddish repertoire will be ignored. The opening of the season with a Peretz Hirshbein is a promise of better things to come. Hirshbein has this last year been recognized as the Yiddish playwright.

The raising of the curtain at 8:30 Monday evening, September 1, marks an event of really deep significance in Yiddish cultural history, and it is hoped that the progress of the Jewish Art Theatre will be a matter of interest to all Jews.

Beginning Sunday matinee, August 31, the sensational attraction of the current season, Mack Sennett's Bathing Beauties, will appear at the Bronx Opera House, East 149th street, in conjunction with the six reel comedy, "Yankee Doodle in Berlin." This film is the greatest of all Sennett comedies and draws crowded houses wherever shown. In addition the famous bathing beauties, who have been appearing in Mack Sennett comedies for the past two years, will appear in person in a series of classic poses and charming dances. These girls have just concluded a long run at the Broadway Theatre, where they were the sensation of the current season.

JEWISH CALENDAR. Rosh Hashanah.....Thursday, Sept. 25. Yom Kippur.....Saturday, Oct. 4. 1st day Succoth.....Thursday, Oct. 9. Schemini Atzereth.....Thursday, Oct. 16. Simchath Torah.....Friday, Oct. 17. Rosh Chodesh Cheshwan.....Saturday, Oct. 25. Rosh Chodesh Elul.....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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The Same Old Excuse.
[The following correspondence between the Kehillah and a large manufacturing concern is printed for what it is worth, and our readers are asked to form their own opinion. Stereotyped excuses in these cases of racial discrimination are either "Some of our best friends are Hebrews" or that "The matter was done by some one without authority." It might be pertinent to add that generally the one who without "authority" displayed anti-Semitic tendencies manages to hold down his job after the affair blows over.—Editor Hebrew Standard.]

August 4, 1919.
Mr. R. B. Sheridan, President
Allied Machinery Co. of America,
51 Chambers Street,
New York City.

Dear Sir: The following is a copy of a communication received by Edward H. Beckert, special agent, United States Employment Service, and which is signed by R. S. Keitz, personnel manager of your company, which has been called to our attention.

Allied Machinery Co. of America,
51 Chambers St.
Subject: J. Weiss, No. 36.
Mr. Ed. H. Beckert, Special Agent,
U. S. Employment Service,
469 Fifth Avenue, New York City.

Dear Sir: Under date of May 12, 1919, you addressed the Allied Sugar Machinery Corporation, an affiliated company, and we replied on May 19 on the same subject.
Will you be good enough to advise us in confidence whether Mr. Weiss is a Hebrew?

Yours very truly,
(Signed) S. R. KEITZ,
Personnel Manager.

(The undersigned is the objectionable part referred to.)

The Executive Committee of the Kehillah desires to express its reluctance in believing in the possibility of this communication having been sent with the authority of your officers and Board of Directors, or that they have knowledge of its contents. Such a flagrant act of discrimination as the letter suggests can not be reconciled with true Americanism. We should greatly deplore the fact, if true, that an American firm, after the great sacrifices made by the sons of all religious denominations, should have failed to learn the lesson of democracy, and fails to afford an equality of opportunity to all regardless of race or creed.

We should very much like to learn from you if the above communication was authorized, and whether you will make it your policy to continue such discrimination in the future?

Very truly yours,
(Signed) William Liebermann,
Council.

Allied Machinery Co. of America,
51 Chambers Street,
New York.

August 7, 1919.
Kehillah (The Jewish Community),
114 Fifth Avenue,
New York.

Gentlemen: Your letter of August 4 to Mr. Sheridan, formerly president of this company, has come to my attention. The communication to which you call attention was unfortunately made without the knowledge of our officers or Board of Directors.

In selecting employees, it is the policy of this company to be governed solely by the qualifications of the individual and to consider each case on its particular merits. We sincerely regret that any impression of discrimination should have been created by the letter to which you call attention.

Very truly yours,
(Signed) F. A. Munroe, Jr.,
Vice-President.

Hatred Vanishes in Holy Land.

Natives of Jerusalem declare that the Biblical prediction of a day when the lion and the lamb would lie down together has about reached this quarter of the globe. For the first time in the history of the Holy Land, Christians, Moslems and Jews are working side by side in industrial work rooms which were opened by the American Red Cross Commission to Palestine. Racial and religious hatred and suspicion are being forgotten by the men and women, refugees of the war, who are tolling together, says the Jerusalem correspondent of the American Red Cross Bulletin.

One of the greatest needs of the people of Jerusalem has been clothing. Another great need has been employment for religious pilgrims who were stranded in the historical city in 1914. The American Red Cross therefore arranged with the British Government to establish looms for hand weaving in an old street known as the cotton market. Fifteen shops and one large building, formerly a mill, were rented, and twenty-eight looms were furnished by the Red Cross.

To put the work on a permanent commercial basis, a native, Shukri Batato, was put in charge of the enterprise. Cloth from Red Cross workshops at Gaza and weaving thread were supplied, and weaving was begun. The looms not only are giving employment to a great many persons, but are providing an output of cloth of good quality which can be sold at reasonable prices. Of equal importance is the spirit of good feeling which is growing up among the people of different religions and races.

Plans are being made to permit a certain number of apprentices to learn the art of hand weaving in the shops, and a special sum of money has been furnished by the British Government for this purpose. The sales from the shops have been good, and it is believed that the business will prove successful.

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