

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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## MR. SCHWARTZ

By SAMUEL ROTH



People who passed Number 17 Willet street were accustomed to seeing on the stoop a tall, dark man with very black hair that fell down in rather uncared manner over his forehead and shaded two eyes so deep-sunken in his head, that it was impossible to say what color they were. Few of the people who passed by and saw him thought anything about it, and if they did it was only to reflect that there was another unfortunate man.

Bones did not think that his father was unfortunate, though it was too bad that he was so much of the time out of work. To Bones this gaunt, mysterious-looking man, his father, was a hero, very much different from all the heroes he had read or heard of, but a hero all the same. Bones would often sit for hours under the shed thinking of him. One afternoon as he was thus occupied, Charlie ambled up to his side.

"Whatcha thinking about, Bones?"

Bones looked long and silently at Charlie and replied, "Oh, about pop."

"We'll, what's the matter with him?" asked Charlie.

"He's out of a job again, and I guess mother will have to be taking in to wash pretty soon. Wish I could get out of school and go to work."

When Charlie sat down to supper that night he directed the following remark to his mother:

"Say mom, what's the matter, Mr. Schwartz don't get a job?"

"That man out of work again?" asked Mr. Walinsky, catching Charlie's question. Go down and tell him to come up here. I want to talk to him."

Charlie scampered down stairs and a few minutes later returned with Mr. Schwartz behind him.

Schwartz seemed to be conscious of his height for he leaned forward perceptibly as he walked. He didn't wait for an invitation but very slowly and lingeringly sat down at the table.

"Charlie tells me you want to see me, Mr. Walinsky?"

"I hear you are out of work again, Mr. Schwartz."

"That's true. Well, what about it?" Mr. Schwartz lifted his head

and glanced at the speaker. "I think I can offer you a job," Mr. Walinsky said. "Would you care to work for me?"

Schwartz nodded. "Come around to see me tomorrow morning, I'll put you to work immediately."

Mr. Walinsky had a shop on Henry Street. The shop contained about twenty machines which connected on the one hand with the electric meter, and on the other with the feet of twenty men who sewed

pants and you didn't get your salary.

Into this shop Schwartz came the following day. He was set to work at a machine which had been emptied by the death of its operator. An electric current had paralyzed him and death followed within a week. Mr. Walinsky ordered one of the older workers to instruct the newcomer in the art of making pants. Mr. Schwartz had never before worked in a shop: he had dreaded it all his life. The Galician village he hailed from had no shops.

The man informed him that he was already competent to work by himself; that he had received instruction enough, and Schwartz remained alone at his machine and the cloth. For several hours he sat at the machine and worked and worked, but suddenly one of the workmen saw him get up, put his shears into the drawer, cover his machine, and go out. This was reported to the boss, and Mr. Walinsky watched with interest his coming the following morning.

Walinsky said rather severely. "I am sorry," said Schwartz, "but I am afraid I will not be able to continue the work."

"Why, have you another position?" asked Walinsky.

"No," Schwartz answered. "What do you expect to do?" asked Walinsky.

"I don't know," Schwartz replied.

"Don't know!" exclaimed Walinsky. "Now this is serious. I don't mind about myself. One of my valuable men has spent a whole week teaching you the trade, and here you go and quit when you're about to be of some use to me! But what I mind is the condition of your poor wife! And how is Jake, your son, to be provided for if you don't work?"

Schwartz didn't answer. He merely said, "I am sorry," and went away.

The following day Mrs. Schwartz came up to Mrs. Walinsky and asked her if she had any washing she wanted to give out. Mrs. Walinsky gave her a lot of things to do, but she said to her:

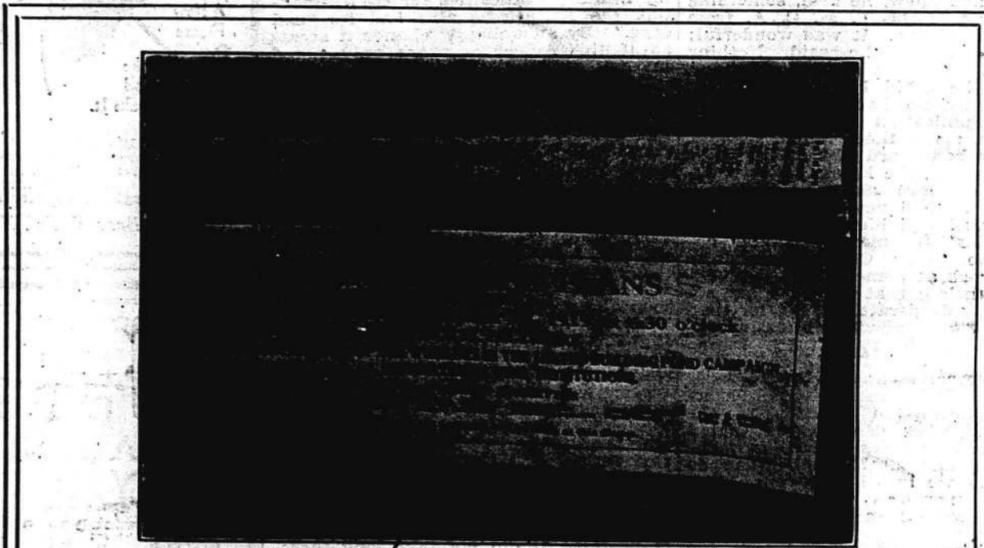
"If I had a husband like yours I'd see him out of the house first before I'd go to work for him that way. Why doesn't he get a job? Why didn't he keep the job my husband gave him?"

"You don't understand," Mrs. Schwartz answered. "My husband would so much like to work and he doesn't like to see me take any washing. He tells me he would like to see me well-dressed and he would like to provide for Jake, but he cannot sit in a shop, and he is too weak to carry heavy furniture. His back is always broken. He applied at the lock the other day but they won't take him any more. He looks too weak. What is there for him to do?"

"He can't afford to be so particular," said Mrs. Walinsky.

"But you do not know how my husband hates shops. In the old country he worked on his father's farm, and he would work hours on a farm—if he could get such a job that would pay him enough to support a family. But what's the use?"

And with these words she went out.



### BUILDING BRICKS AS INVITATIONS.

A dinner will be held Sunday evening, September 14, at the Biltmore to launch the United Building Fund campaign for \$10,000,000 with which to provide additional buildings for the local Jewish charitable institutions. The invitations to the dinner are in the form of building bricks as may be seen in the above illustration.

sewed all day long, and made pants, which, when they came out in finished form, were returned to the warehouse. Occasionally, if a pair of pants was burned, the workman who spoiled them got the pants and paid for them at a slightly reduced price. The money for the pants was taken out of his salary, and if the workman happened to have another pair of pants, he had so much less pay in his envelope that week. It was a sad thing—burning a pair of pants—you didn't get good

Schwartz loved the open air, and when he came to America he preferred to work on a dock or carry heavy weights for furniture removal companies. Sitting at a machine which buzzed and buzzed away all the time and had to be fed with a yard of cloth, neatly set in so as to make a sensible pair of pants, confused him.

The first week was a week of instruction and out of shame before the man who was teaching him he continued working. But one day

The following morning Schwartz did come in, and Walinsky motioned him aside.

"What happened yesterday afternoon?" he asked.

"Nothing," Schwartz replied.

"I should have told you that it is absolutely necessary that you work on steadily, because if you don't I cannot fill my orders. At any rate, if you don't feel well and want to go away I shall expect you to tell me, so that I can make arrangements for someone else to do the work."



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Barondess Resigns, Alleging "Charity Trust."

Denouncing the methods of what he terms the "charity trust," Joseph Barondess, former member of the Board of Education, and one of the delegates of the American Jewish Congress to the Peace Conference, announced last week he had severed his connection with all philanthropic enterprises. His statement follows:

"The reason for my present action is that I feel myself wholly out of sympathy with the methods employed by both professional and non-professional philanthropists. On the one hand, it is utterly impossible for an outsider to break through the charmed circle of the so-called 'charity trust'; on the other hand, incompetency is in the saddle, and actual results among the poor are altogether negligible.

"Let me say, however, that I am entirely in sympathy with the aims of Jewish charity, even though I find myself objecting to the mode of administering it. There are organizations of one sort or another which I have sought to place upon a secure footing. I have yielded them both my time and best energy, only to find in the end that maladroit administration has crippled all my efforts.

"To cite one small example: While I was away in Europe as a delegate of American Jewry to the Peace Conference several organizations which heretofore had solicited my interest and support took it upon themselves to oust me from their councils and entirely revised their policy, which up to that time had been dictated by scientific methods of bettering the conditions of the poor and needy.

"I wish to emphasize the fact that I have absolutely no quarrel with these organizations, but, in view of their action, it is quite obvious that I must withdraw from their undertakings."

Subsequently Mr. Barondess recalled his resignation as a member of the Board of Trustees of the Hebrew National Orphan Home.

"THOSE AWFUL 'Y' PEOPLE"

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.)

It was in the shop of a coiffeur in the Boulevard Pasteur, just off the Boulevard Montparnasse, in Paris, that it happened. What was I doing there? What would a poor sheep be doing in a barber shop of the boulevard of the Shepherd not far from the boulevard of the mount of Parnassus? I was there to be shorn, of course.

The place was in the very heart of the old "Latin Quarter." La Vie de Boheme still survived, in part—in a sadly run-down and degenerated condition truly, but it was to be noted as existent. In two or three of the restaurants there, one could still meet unsuccessful artists, musicians, scribblers, students, and out-of-date, or before-their-time, politicians and philosophers. All the dramatic personae of Henri Murgers' book presented their counterparts there, for the old traditions are not wholly dead. Girls, worthy of study, could yet be found in the quarter. Artistic women, feminist women, working women, women—and other females—yet foregathered there. And just round the corner were the wonderful gardens of the Luxemburg with all their olden beauty and charm. Two American hospitals were situated in the vicinity. All of which was why I was glad to find lodgings in the quarter.

I had previously visited that particular barbershop to have my hair cut—coupe legere, et ordinaire—as I anxiously instructed the barber in the hope of escaping the "scratch-wig" hair-cut so beloved by the doughboy.

Experience had satisfied me that the operators in this particular shop had a faint inkling of what I required and would strive to guide their shears accordingly and not for the gratification of their own soul-promptings.

I found that the staff of "tonsorial artists" had been changed. So I carefully explained my wishes again. I noticed that the young man at my chair had lost an eye. His neighbor's left hand was useless—a broken and badly-set wrist apparently. A third dragged a leg. Their lean and worn faces, their sun-and-wind bronzed complexions told the story. These glorious cripples had just been demobilized and were back in their old shop.

I entered into cheery conversation with my barber—"cheery" for me, I mean. Who shall gauge what he suffered from my French? He evinced curiosity about the insignia on my Welfare Workers' uniform. What did "J. W. B." mean? he asked. It really is no easy matter to find a satisfactory French phrase for the idiomatic and inelegant "Jewish Welfare Board." "Une societe pour la bien-etre des soldats israelites americains" was the best I could do. He understood, he said. "Espece d'igrec-em-say-ah," n'est ce pas? "Exactly," I replied, "like a Y. M. C. A. for Jews."

He had been stationed near the American lines and knew, he said, something of the work of the Y. M. C. A. from personal knowledge. It was wonderful; it was marvelous, he said. Nothing like it had ever been known in France, so far as he could learn. How often and earnestly he had wished that a similar organization existed in the French lines for the French soldiers. Oh, yes, he had heard of the Red Cross (la croix rouge), the K. of C. (les chevaliers de Colomb) and the Salvation Army, but he had never seen them at their work. I told him of the work of the organizations mentioned and described the "War Camp Community Service" work at home. I did not venture to translate that name. I am not a sufficiently desperate linguist for that.

Who paid for all this—the government? he asked. Then, with bosom swelling with pride, I answered. Despite the incredible number of milliards of francs we had expended on our hastily-raised forces, in addition to the enormous number of milliards (did I exaggerate the figures a little in mentioning the amounts? Well, what do you think?) we had lent to our Allies—all these enormous sums being supplied by domestic loans—we, the American people, thus heavily burdened and taxed, had cheerfully dipped into our pockets and dug out the trifle of about five hundred millions of dollars, say three milliards of francs, or three-fifths of the indemnity wrung from France in 1871 by Bismarck, and given it for the welfare of our soldiers. I retired victoriously from that field of linguistic battle and left at least one poilu gasping and reverently wishing that Heaven had made him an American.

It was in the "grippe" ward of Red Cross Hospital No. 3—just round the corner from that barber shop. Some 30 young American officers, all happily convalescing, occupied the beds. "Say, Rabbi," one of them said, "what've you got in those musette bags?" "Nothing for you," I replied, cruelly. "I carry cigarettes, chocolates, chewing-gum and, sometimes, Hebrew prayer-books for the sick doughboys in Hospital No. 53, opposite the gardens." "Well," said he, "why don't you give us some?" "Oh, you fellows can buy all you need—the orderlies will bring you in anything you want that the nurses will approve of. But I'll give you some Jewish prayer-books next time I come around, if you wish." "Not on your life!" he cried, in consternation. "But who told you that we can get all we want around here? Where in Gehennum (he didn't use exactly that word) are we to get chewing gum from? I don't want candy or cigarettes but I could do with some chewing-gum."

I handed a packet of chewing-gum

to him. Cries of "This way, Y. M. C. A.!" came from other beds. In the end, every man received chewing-gum and every pair of jaws in the ward was happily working in rhythmic movement. (Let me whisper a secret. The nurses also accepted chewing-gum with pleasure. One gray-haired nurse did, indeed, say: "Really, I don't approve of chewing gum in the wards. And I don't chew, myself. But since you're giving it out, I'll accept a few packages. I know some dear lads who'll be thankful for them. But I don't approve of giving out chewing-gum, to be quite candid with you." Hypocrite! I asked the nurses under her whether she had given the gum to patients and if so, to whom? How they laughed at my innocence!)

"Just a word, gentlemen," I said, as I was on the point of taking leave. "I'm not a Y. M. C. A. man. I'm a J. W. B.—Jewish Welfare Board—man." "Oh, it's all the same," opined a rash youth; "why do you object to being considered a Y. M. C. A. man?" "Well," I answered, "Y. M. C. A. stands for 'Young Men's Christian Association.' As I'm not a young man, not a Christian and not a member of the association, I don't see how you can claim that I represent the Y. M. C. A." I departed feeling that I'd had the last, and best, word.

The reader will perceive that, while I am honestly proud of the welfare workers, I hold no brief for the Y. M. C. A. Indeed I had, and still nourish, a strong antipathy for a certain class of Y. M. C. A. worker. I wish to do full justice to the good work of all the welfare organizations. All did excellent service. All made many mistakes—with the best intentions, of course. All made unfortunate choice in their representatives. I speak of all save the Salvation Army, whose members I did not chance to encounter either in America or in France during the whole period from November, 1917, to June, 1919, in which I was personally interested in welfare work. I studied them all and had personal dealings with them all, in camp and naval station, both in America and in France.

To tell the simple truth, the result of my review of my recollection of impressions, observations and experiences is that, unquestionably, the Red Cross and the Y. M. C. A. did, far and away, the best work of all—with the Y. M. C. A. the worthier of the two. Singularly enough, my impression is that in America the Red Cross workers were the better of the two, while, in France, the Y. M. C. A. workers were of a finer, more devoted, more self-sacrificing and more efficient type, as a whole, than any other body of welfare workers whatsoever.

Both the Red Cross and the Y. M. C. A. numbered their workers by the ten thousand. Naturally, a small percentage of them proved unworthy. And this remark, equally naturally, applies to all the welfare associations. If the goats among the Y. M. C. A. sheep embezzled and swindled, issued valueless checks and were handed over to the military authorities for courts-martial, the Red Cross also had its "bad eggs." By an unhappy chance it seems as if the American press only noted the evil the Y. M. C. A. does.

Let me not be misunderstood. These instances are so rare that they do not count at all in the sum of the character and worth of the workers and of the work done. They are only quoted to prove that all the welfare bodies alike could only work with human, fallible and weak beings; that the most circumspect and rigid scrutiny must, in spite of all care, permit the unworthy to escape unscathed.

Let me bear testimony to the splendid valor and worth of the thousands of men and women I met and observed at their work, both in the Red Cross and the Y. M. C. A. organizations here and abroad. And let me bear my testimony that, reviewing all, I must give the palm for merit to the Y. M. C. A. When I first went into the work as "Camp Pastor" I was restive and dissatisfied with the conditions which made it necessary for the J. W. B. to work with and through the Y. M. C. A. I had not been long in active work before I recognized the necessity of co-operation with the Y. M. C. A. and abandoned all thought of protest. It did not take long thereafter before it dawned on me that this co-ordination, and even subordination, of work was extremely desirable and helpful. In the end I was of those who felt that in almost every instance the erection of special J. W. B. huts in the camps in America was an unwise duplication of effort and a waste of funds.

Among ten thousand "Y" workers there were naturally a number who were not attractive to the individual observer. My own special dislike was strongest where I encountered the small-town fanatic, the village exhorter, who forgot that he was in the work only to do personal service and let slip no opportunity to insinuate his own religious preference to the "boys." I have met them. In spite of all denials, they do exist. The "I-preach-Christ-crucified" worker was out of place and wholly harmful in this particular field.

But I contrast them, happily few in number and insignificant in influence, with the splendid body of fine, loving, patient, wise, self-immolating men and women whom I met and worked with and to whom my heart goes out. When I think of those high-minded gentlemen and tenderly-nurtured ladies and recall the dirt and discomfort, the menial tasks and privations they had to encounter, when I recall them working so cheerfully and uncomplainingly—giving their health and strength, mind and soul to their great task, I am filled with an admiration that has no bounds.

(Continued from page 10)

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**British Awards to Military Leaders and the Question of General Sir John Monash—Justice Brandeis Now in London and to Remain for Few Weeks—He Takes Very Favorable View of the Future of Palestine—Still Discussing Lord Reading as Possible British American Ambassador—A Political Correspondent on British Government and the Palestine Occupation Question—Millel Zlatapolski in London—He Speaks on Present Position of Hebrew Study Movement in Russia—British Foreign Secretary's Reply to Lucien Wolf and the Appeal of 77,000.**

LONDON, Aug. 8, 1919. The British House of Commons during the past week has expressed the gratitude of the nation to its naval and military leaders by grants of titles and money to General Sir Douglas Haig and Admiral Beatty, together with a half dozen or so other leaders next to them in rank. Haig and Beatty will become earls and receive \$500,000 each so that they will be able to maintain their new positions with dignity. General Sir John Monash does not figure in this list, but I am informed that this is because any additional honors and rewards to him will be given by his own, and that is the Australian Government. The same rule applies to other British military leaders from the dominions across the seas. The honors given this week are therefore purely United Kingdom ones.

London is receiving a distinguished guest in the person of Justice Brandeis, of the United States Supreme Court, who reached town on August 5 after a visit to Palestine, and will be here for the next few weeks. His present visit is not concerned with industrial questions but with Zionism. Since 1914 Justice Brandeis has been president of the Zionist Organization in the United States, and in that capacity he has recently paid a visit to Palestine to examine the present condition and possibilities of the Jewish homeland on the spot, and to confer with his European colleagues. His visit was eagerly awaited by the Jewish population in Palestine, which has been largely dependent on American help during the war. It has been no less eagerly awaited by the Zionist leaders outside Palestine, who are looking forward to the benefit of his experience and practical idealism.

I understand that Justice Brandeis, who has been in close touch with the British authorities throughout his tour, has been delighted with his visit, and has formed a very favorable view of the future possibilities of Palestine. He was accompanied on his trip by Jacob de Haas, executive secretary of the Zionist Organization of America, and by Alfred Zimmermann.

The suggestion that the Earl of Reading should be appointed British Ambassador to the United States is heartily approved by those who are in a position to appreciate the excellent work he did there while acting temporarily as British representatives in Washington. Lord Reading, however, when he resumed his judicial duties, did not altogether abandon his political career, and at one time it was regarded as likely that in the reconstructed government he would fill an important place. The prospect of returning to politics may influence him against accepting the Washington post. The main difficulty of the government in securing a suitable ambassador is one of finance. The salary is \$50,000 a year, but that is merely nominal. After taxes are deducted on this side it would amount to little over \$30,000, and the ambassador would require to possess a considerable private income before he could hope to maintain the dignity of the post. The British Government, however, is now considering whether the salary should not be increased to \$100,000, which, considering all the circumstances, seems to be a justifiable course. In the event of this increase being given in the case of the Washington office, the British Ambassador in France, whose salary is \$55,750, would also have to receive an increase—probably larger, for Paris is the "plum" of the diplomatic profession.

The Allied representatives at Paris still turn at intervals to debating the manner in which the Turkish Empire shall be parcelled out, and it appears that they have done nothing yet, not even to discourage the Greeks and Turks from fighting in Asia Minor. But there is substantial evidence, and here

8 A. M. ————— 6 P. M.



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No. 52 Vanderbilt Ave. No. 80 Wall St.  
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I am quoting a very well informed political correspondent, for the belief that this country has practically decided against exercising the mandate for Palestine which she could have for the asking, both by right of conquest and by the desire of the natives. We are doing next to nothing out there to improve our military railways or begin anything in the way of permanent works, whereas in Mesopotamia we are pressing on great irrigation schemes.

Now that a British soldier is to receive the pay of an artisan, Britain's post bellum army must be kept down to a moderate size, and that compels Great Britain to reduce the areas in the East which she proposes to administer. Apparently, the choice lies between Palestine and "Mesopot," and the British Government seems to think the latter more profitable. Some say that to hold Palestine and Syria, in addition to Egypt, would require a garrison of 100,000.

Hillel Zlatapolski, leader of the Hebrew Organization in Russia, is now in London. His views about the Hebrew study movement in Russia have been obtained. He states that the movement has made great progress in Russia, especially since the Hebrew World Convention in Vienna in 1911. In the Ukraine there are 200 associations. The Tarbut maintains in Ukraine 188 schools, 118 kindergartens, three great teaching colleges with nearly 300 students in Kiev, Odessa, and Ekaterinoslav, two Froebel institutes with 200 pupils, five gymnasias, two People's Universities in Charkow and Odessa, and many courses in various subjects. The budget of the Central Committee amounts to 10,000,000 rubles. The local associations have their own incomes. In the Tarbut schools all subjects are taught in Hebrew; on the other hand, many other Jewish schools maintained by other organizations, teach Hebrew merely as one of the general languages. In Odessa there has been founded a Jewish Science University, under the direction of Ossowski. An interesting fact is that all Jewish colonies in South Russia have accepted the Tarbut program. All their schools are based on Hebrew as the medium of instruction. A first class Hebrew theatre has been erected in Moscow. A special committee, "Hamishpath haiwri," is at work on the production of a Hebrew book of laws for Palestine, based on the old Jewish laws. The corpus juris is now being translated into Hebrew. The committee publishes a journal named Hamishpath Haiwri. Less satisfactory is the situation of the Hebrew press. The difficulties of travel and the political anarchy now prevailing in Russia, make the existence of the press very difficult. Nevertheless there is published the "Haam" in Moscow, "Hadror" in Kiev, and recently "Massuth" in Odessa.

For the future Zlatapolski, along with Schmarya Levin, proposes to issue an appeal to the Jewish people to revive the language of the prophets. Courses for Hebrew conversation will be established in Palestine and wherever else Jews live in sufficient numbers.

Some time ago I mentioned that the petition of the Jews of the United Kingdom to the Peace Conference, containing the names of upwards of 77,000 members of the community was presented to the Peace Conference. Lucien Wolf transmitted the petition to Arthur Balfour, the British Foreign Secretary, and has received the following acknowledgement:

Dear Mr. Wolf: I am much obliged for your letter of July 3, sending me a copy of the petition submitted to the Supreme Council of the Peace Conference by the English Zionist Federation. You may rest assured, when the settlement of Palestine comes to be made, the observations that you have brought to my notice will receive the most careful attention of His Majesty's government. I hope that you will forgive the delay in answering your letter, but my time has been much occupied by the pressing business of the conference these last few weeks. Yours truly, Arthur James Balfour.

**People Unable to Realize Fully Deplorable Conditions Abroad.**

Mr. Morris Engleman, financial secretary of the Central Relief Committee, is at present on a Western tour in behalf of that organization and prior to his departure he was interviewed by a representative of this publication and asked to give his views on the present situation abroad and what confronted American Jewry for the coming year. "People are unable to grasp the full importance of the work to be done," said Mr. Engleman, "because they cannot get themselves to visualize the horrors of the situation.

"To illustrate it," he said, "let me cite the recent subway and elevated strike, when the people in New York city were delayed in reaching their places of work in the morning and had to use every possible means of conveyance, including wagons, to get to work, and the same conditions prevailed returning home in the evening. This caused great discomfort, but after all they had a good meal before they started out and they had a good meal when they got home, and during the in-

terim they had a job waiting for them, with plenty of work to be done.

"The situation in Europe, of course, differs in this respect—that whole families have been torn apart and there is no way in which the members of the families can get in communication or reach their very own. They have nothing to eat in the morning, they have nothing to eat in the evening and they have nothing to eat during the day, and that applies to thousands upon thousands of families. This situation is due to the fact that they absolutely have no raw materials, and the shoe factories and the clothing factories cannot go on turning out necessary articles of apparel. The people have not even shirts to their backs and as for stockings—they are luxuries that only the rich can indulge in. Barefooted women, bare-footed children and bare-footed men, many of whom were wealthy, are seen today in the different cities—and the bitter winter is on the way. Again as during the last year but more so will the thousands upon thousands of our people be subjected to frost-bite and many will be crippled because they have no way to protect themselves from the severe cold. Many of the cities contain but half of the former Jewish population. Where are the others? Many have died from want of food—many have died because of disease and as for the rest, where they are—God only knows.

"The New Year is soon approaching and throughout the different synagogues, the country over each and everyone will offer a prayer to the Lord Almighty. That prayer will include the earnest appeal that the lot of our brethren throughout the war zones may become better. There is no time like the present, now that the holidays are fast approaching, to prepare for the congregational appeal on the part of each and every synagogue, and let each and every rabbi, the country over, make it his business to stir the congregants as he never has before. Let every man, be he president of a congregation or president of a society, do his utmost to back up the spiritual message of their leader. Let every man whom God has endowed with the power of speech lend his voice to transcribe the bitter cry from across the seas. They, our brethren, must have clothes to wear, food to eat and be afforded, in addition, that spiritual assurance of our brotherly love that is their due.

"As a result of my visit abroad, I have personally received of late letters from the Agudath Israel in Switzerland, Holland and other parts of Europe and each and every letter implores that orthodox Jewry must assume that caution and care as will make it possible for us to bring a complete restoration to the institutions over there, without which Judaism would be meaningless.

"The Central Relief Committee, of which I happen to have the honor to be financial secretary, was the first committee to organize and represents 90 per cent. of the Jews abroad as it does represent fully 80 per cent. of the Jews in this country, and it is therefore only proper that every orthodox Jew should, as a matter of self-pride, support the work mapped out by the Central Relief Committee, and wherever the committees co-operating with the Central Relief Committee are weak, they should be strengthened, and wherever they have not been organized, every effort ought to be made than an organization be formed."

**Central Relief Committee Planning New Activities.**

A conference of all Jewish congregations and rabbis is being planned by the Central Jewish Relief Committee. The conference will take up the question of reorganizing the Jewish relief work, as well as of opening branches of the Central Relief Committee in the larger cities of the United States. The committee is also going to establish a press and speakers' bureau, the task of which will be to acquaint the Jewish public with the sufferings and want of the Jews on the other side of the Atlantic and with the relief activity of the committee in this country.

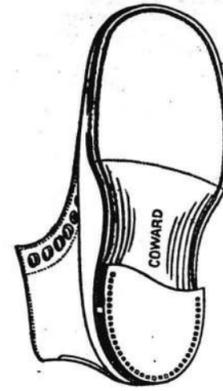
Mr. Harris L. Selig, the new executor director of the New York Central Committee, with headquarters at 51 Chambers street, is busy at present reorganizing and putting the relief work on a new basis. Mr. Selig had previously been head manager of the New England branch of the committee.

A plan has been prepared and is about to be carried out providing for the compilation of a Golden Book, on the pages of which will be inscribed the names of the Jewish synagogues, temples, congregations, orders, lodges and other organizations which shall have contributed not less than one hundred dollars each to the relief fund of the committee. The campaign for funds will continue through the coming Jewish holidays. The Golden Book will be presented for safekeeping to the Congressional Library in Washington, where it will be treasured forever as a testimonial of the good and noble work accomplished by American Jews in succoring their suffering brethren across the ocean.

The Golden Book will be taken to Washington by a special committee, which will consist of representatives from every State of the Union.

The committee has also decided to issue special stamps to be pasted on every synagogue admission ticket during the coming holidays. The committee expects to raise about \$50,000 in this manner. Synagogue and temple presidents are requested to send in their orders for stamps at their earliest convenience, and the committee feels certain that every Jew in whose breast beats a true Jewish heart will purchase no tickets without any relief stamps attached.

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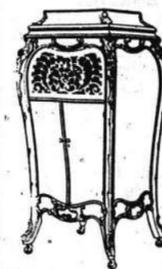
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## ITEMS OF INTEREST IN THE JEWISH WORLD

A congregation has been formed at Manhattan Beach, New York.

Application is about to be made for a charter for the Hebrew Sheltering Home of Memphis, Tenn.

A synagogue to cost about \$25,000 will be erected this fall by the Reform Congregation at East Liverpool, Ohio.

One of the best-known film magnates has donated \$10,000 to the Hebrew National Orphan Home of this city, on condition that his name be withheld.

Rabbi S. M. Gup, formerly of Natchez, Miss., has assumed charge of the pulpit of Temple Beth-El, Providence, R. I., succeeding Rabbi Simon Cohen.

Dr. J. Dworetzky has been appointed U. S. Health Officer for Liberty, N. Y., and has been put in charge of wounded or gassed soldiers recuperating in the vicinity.

Twenty-four cities in Pennsylvania and Delaware were represented at the tenth annual convention of the Y. M. H. A. of Pennsylvania, held last week at Scranton.

At a meeting held last month at the Anshei Sfard Synagogue, Manchester, N. H., it was voted to purchase a building for a Hebrew school between Hanover, Cedar, Union and Maple streets.

Appropriate dedicatory services last Sunday marked the opening of the new synagogue erected at No. 208 East Ferry avenue, for the Congregation Pincus Joseph, Detroit, Mich.

Rabbi Herman M. Cohen, four years rabbi of the Congregation Tifereth Israel, Des Moines, Iowa, has accepted a call from the Congregation Beth Sholem of Kansas City, Mo.

Contributions to the \$10,000,000 United Building Fund campaign now in progress in New York city have passed the \$3,000,000 mark. This sum has been raised among the directors of the various institutions.

Responding promptly to the request of many Jewish organizations, Governor William D. Stephens of California has changed the date of "Welcome Home" day, originally set for September 25 (Jewish New Year), to November 11.

Rev. Dr. Benjamin Fleisher, until recently head of the United Orthodox Congregations of Paterson, N. J., has been installed as rabbi of the Beth Abraham Congregation, Bayonne, N. J. Rabbi Fleisher is a graduate of the Isaac Elchanon Rabbinical Seminary.

The Congregation Talmud Torah Tifereth Israel, now at 232 East Thirtieth street, this city, has purchased the four-story building on lot 23x103, at 325 East Thirtieth street, between Second and Third avenues, and will alter it into a modern synagogue and Hebrew school.

After much stormy debate, the Zionist convention, which has just ended at Warsaw, has expressed itself as in favor of making Hebrew the official language of the Jews in Palestine. Instruction in the schools there is to be in Hebrew, and Hebrew schools in other countries are advocated. The convention also resolved to urge the actions committee of the Zionists to hasten the work of building the Hebrew University at Jerusalem.

During an anti-Semitic demonstration in Budapest, carried out by Christian Socialists, the chief rabbi was so badly beaten that he died as a result of his injuries. The attack was carried out before the eyes of the Budapest correspondent of the Manchester Guardian, and in the presence of a large number of Jews, whose efforts to rescue the rabbi were unsuccessful. Witnesses of the occurrence allege that the Budapest chief of police took an active part in the attack.

Dr. Herman L. Slobin, former professor of mathematics at the University of Minnesota, has resigned that position to accept the permanent appointment of professor and head of the Department of Mathematics at the New Hampshire State University. Dr. Slobin has just concluded his war work as field supervisor for the Eastern and Southeastern States for the Jewish Welfare Board, for which position he was granted a year's leave of absence by the University of Minnesota.

The will of the late Benno Loewy, who died as the result of injuries received during the recent car strike gives the bulk of his estate, estimated at over \$250,000, to Cornell University. His valuable law library, pamphlets, collection of Shakespearean and dramatic literature (regarded as one of the most valuable in America), medals, coins, postage stamps and Masonic collection, are given outright to Cornell, to be known as the Benno Loewy Library. His widow is left a life interest in the residuary estate, which goes to Cornell upon her death.

Executors of the estate of Morris Goldberg have been directed to comply with the testator's will in founding a home for Jewish girls in this city out of \$225,000 left for that purpose. Surrogate Fowler said that since the death of Mrs. Rachel Goldberg, widow of the merchant, no effort had been made by the executors to build the home contemplated. The surrogate said that "too many charities are allowed to fall in this State," and advised the attorney-general as general conservator of charities and public trusts to take steps in the Supreme Court to compel the executors to act.

### Zionist Convention to Consider Status of Jews in Europe.

Discussion of the status of the Jews in Europe, with especial regard to the prospects for their political emancipation will be one of the big features of the twenty-second annual convention of the Zionist Organization of America which begins its formal sessions at the Chicago Auditorium on September 14. This vital discussion, which is to terminate in the adoption of resolutions, will be led by President Julian W. Mack, of Chicago, and Dr. Stephen S. Wise, of New York city. Judge Mack was the head of the delegation sent to the Peace Conference by the American Jewish Congress held in Philadelphia last December, and of which he is president, and Dr. Wise was a member of the delegation. They were specifically charged by the congress to present to the Peace Conference, in addition to a resolution calling upon it to place Palestine under the trusteeship of Great Britain for the purpose of establishing there a Jewish commonwealth, another resolution touching upon the political status of the Jews of Europe. This resolution which related particularly to the Jews of Poland, Roumania, Czechoslovakia and Jugoslavia included a "Bill of Rights" providing that in the treaties entered into with these nations, and such other new nations as might be recognized or created by the Peace Conference, a clause should be included guaranteeing to the Jews and other minority peoples the right of minority representation, to be written into the constitutions of these countries and protecting the minority peoples in the free exercise of their religion, the use of their national or common language, and the maintenance of their cultural, educational and philanthropic institutions out of the national budget.

Poland and Czechoslovakia have signed treaties containing the provisions of the American Jewish Congress "Bill of Rights" and there is every reason to believe that the same course will be followed by Jugoslavia. Roumania has thus far refused to sign any treaty containing the guarantee of minority rights, going so far as to enter upon a separate treaty with Austria because of the inclusion of such a clause in the terms presented to the erstwhile Hapsburg Empire by the Peace Conference. Both Judge Mack and Dr. Wise obtained, while in Paris, a vast fund of firsthand information concerning the condition of the Jews in Europe and especially in pogrom ridden Poland, in red and white Russia, in the Ukraine, and in Germany and their reports which are scheduled for Monday evening, September 15, will reveal the vital facts of the tragic situation in which over half of the Jews of the world find themselves, and which has caused them to plan huge mass-migrations, with Palestine as a preferred objective.

### Hebrew Convalescent Home Conducting \$50,000 Drive for Enlarged Institution.

The Hebrew Convalescent Home, situated at No. 235-237 West 120th street, has such a long waiting list of applicants that enlarged quarters are imperative, and in order to rebuild its present building to provide accommodations for 100 patients, a drive to raise \$50,000 has been inaugurated.

Messrs. Abraham Cohen and David E. Goldfar are heading the movement and have secured the co-operation of Hon. Otto A. Rosalsky.

The Hebrew Convalescent Home works in conjunction with the hospitals of Greater New York and admits patients discharged from the hospitals, and who must have care and attention during their period of convalescence. It is a true Jewish institution, and is conducted upon strictly orthodox principles.

The superintendent, Mr. B. Goldschmidt, is a well-known social worker, who takes the deepest interest in his charges. When leaving those patients who are in need are given a sum of money from a fund established for that specific purpose.

### Peni-El Notes.

The regular Friday night services will begin this evening when Rev. Dr. Blau will speak on "The Spirit of Our Times." This Sabbath morning Dr. Blau will speak on "Old Truths, New Meanings."

The first meeting of the Peni-El Sisterhood will be held Thursday, September 18, at 8 p. m. At this meeting Dr. Blau will submit a plan of work. The question to be particularly discussed is how to utilize for broader social usage the social house next to the temple. The plan is to make this social house into a community center, especially for young Jewish girls.



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## ENGAGEMENTS.

**BARISH—FELLERMAN.**—Mr. and Mrs. A. Fellerman, of Arverne, L. I., announce the betrothal of their daughter Sara to Mr. Philip Barish.

**BRYER—BLUMENTHAL.**—Mr. and Mrs. Robert Blumenthal, of Montreal, Canada, beg to announce the betrothal of their daughter Levilla to Robert Bryer, of New York.

**FINCK—SCHAFER.**—Mr. and Mrs. Jacob Schaffer, of 550 West 157th street, announce the engagement of their daughter Elizabeth (Betty) to Mr. Louis Finck.

**FITZ—PLAUT.**—Mr. and Mrs. Samuel Plaut, of 331 Lexington avenue, announce the engagement of their daughter Edna to Mr. Nathan Fitz.

**GITTLER—LIPMAN.**—Mr. and Mrs. Alfred Lipman, of 790 Riverside Drive, announce the engagement of their daughter Beatrice to Mr. A. J. Gittler.

**HIRNICKEL—COHEN.**—Mr. and Mrs. Harry Cohen, of No. 1000 Hoe avenue, Bronx, announce the betrothal of their daughter Beulah to Mr. Melvin M. Hirnickel, of Cincinnati, Ohio.

**KRAUS—ROSENTHAL.**—Mr. and Mrs. Harry Rosenthal, of 562 West 164th street, announce the engagement of their daughter Anna to Mr. Henry Kraus, of Far Rockaway.

**MANASSA—ALTSCHULER.**—Mrs. Jenny Manassa, of 540 West 163d street, announces the engagement of her son Selig to Miss Sadye Altschuler, of 31 West 110th street.

**NEPEL—GOLDSTEIN.**—Mrs. Kate Goldstein, of 575 West 172d street, announces the engagement of her daughter Gladys to Mr. Josef P. Napel.

Evenings at 8:15. Mats. Wed. & Sat. at 2:15.

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50 Beautiful Scandal Mongers 50

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MAXINE ELLIOTT'S THEATRE  
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WEEK SEPT. 22ND  
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**OSTERWEIL—GOLDSOBER.**—Mr. F. Goldsobel, 541 Saratoga avenue, Brooklyn, announces the engagement of his daughter Marion to Mr. Max Osterweil, of Manhattan.

**ROSENBERG—SOLOMON.**—Mr. and Mrs. Abraham Solomon, of 914 Southern Boulevard, announce the engagement of their daughter Muriel J. to Mr. Emanuel W. Rosenberg.

**SCHWARTZ—SILVERMAN.**—Mr. and Mrs. Jacob Silverman, of 804 West 180th street, announce the engagement of their daughter Estelle (Eessie) to Mr. Samuel H. Schwartz, of Brooklyn.

**STERNE—GOLDSMITH.**—Mr. and Mrs. Simon Goldsmith announce the engagement of their daughter Viola to Cecil M. Sterne.

**WASSERMAN—GREENGERGER.**—Mr. and Mrs. Henry Greengerger, of 101 West Seventy-sixth street, announce the engagement of their daughter Lora to Mr. Moe Wasserman, of Phoebus, Va.

**WEISBURG—SAGATH.**—Mr. and Mrs. Isaac Sabath announce the betrothal of their daughter Cora to Mr. Harry Weisburg. At home 237 East Fourth street, Brooklyn, Sunday evening, September 21, 1919.

## MARRIAGES.

**ABELOWITZ—GOLDBERGER.**—Mrs. Henrietta Goldberger of 419 West 129th street announces the marriage of her daughter Augusta Margaret to Cornelius Nathan Abelowitz on Sunday, September 7, 1919, at Mt. Neboh Temple. Rabbi Aaron Eiseman and Rev. Isidore Frank performed the ceremony.

**BERKOWITZ—WOLFF.**—On Sunday, September 7, 1919, at the residence of the bride, 27 West 111th street, Julius Berkowitz to Miss Ethel Wolff. Rev. Solomon Goldenstein performed the ceremony.

**BRIKLIN—GINSBURG.**—Mr. and Mrs. Nathan Ginsburg announce the marriage of their daughter May to Mr. Abraham Briklin of Philadelphia, Pa., on Sunday, September 7, 1919, by Rev. S. Seidman.

**CHALASKY—LEVINE.**—September 7, 1919, Mr. Julius Chalasky to Miss Dora Levine, by Rev. Solomon Goldenstein.

**CHINSKY—ALPERT.**—On August 31, 1919, Mr. Max Chinsky to Miss Fannie Alpert, Rev. Solomon Goldenstein officiating.

**COHEN—BRANDON.**—Mr. and Mrs. Samuel Brandon of 616 West 137th street announce the marriage of their daughter Jennie to Arthur Edward Cohen on Sunday, August 31, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

**FLOCK—SCHWARTZ.**—Miss Selma Schwartz to Mr. Ralph Flock, on September 6, 1919, by Rev. Dr. Adolph Spiegel at his residence.

**HERRMANN—KLAPPER.**—On September 7, at the Hotel Bibb, Madison avenue and Ninety-second street, Miss Theresa Klapper, daughter of Mr. and Mrs. William Klapper, to Mr. Joseph Herrmann, by the Rev. Sol Baum.

**JELLINEK—LEWENGOOD.**—On Thursday, September 4, at noon, at the home of the bride's parents, Dr. and Mrs. J. Lewengood, 160 West Eighty-seventh street, Ruth Hannah to Arthur Jellinek, of New York.

**LAZARUS—KONWISER.**—Mr. and Mrs. L. Konwiser, of 117 Wadsworth avenue, New York city, announce the marriage of their daughter Edna to Mr. Louis J. Lazarus, on Sunday, September 7, 1919.

**LEWIS—SUPER.**—Mr. and Mrs. John Super of Bath, Pa., announce the marriage of their daughter Charlotte E. to Mr. Nelson Lewis of Nazareth, Pa., on Sunday, September 7, 1919, by Rev. S. Seidman.

**LOWY—HERMAN.**—Miss Birdie, daughter of Mr. and Mrs. Max Herman of 2004 Washington avenue, was married to Samuel Lowy on Sunday evening, September 7, 1919, by Rabbi Max Reichler at the home of the bride's parents.

**MAYER—GOODMAN.**—Tuesday, September 9, 1919, Elsie Goodman to Mr. Joseph Mayer, at 1039 Tiffany street, Bronx, N. Y.

**RICE—GOLDEN.**—On Thursday, September 4, 1919, at the home of Mrs. A. Lindhelm, 523 West 187th street, Miss Rose Golden to Lieutenant Arthur Rice. Rabbi Aaron Eiseman performed the ceremony.

**ROSEN—SOLOMON.**—Mrs. Rebecca Solomon of 526 West 158th street announces the marriage of her daughter, Hannah R., to Joseph B. Rosen on Wednesday, September 3, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

**ROSENZWEIG—FROST.**—Selma Frost, of 1661 Avenue A, was married to Dr. John F. Rosenzweig, of White Plains, N. Y., on Saturday, August 30, 1919, by Rev. A. Sukoeng at his residence.

**SEGEN—DELIN.**—Miss Esther Delin, of 1407 Madison avenue, to Mr. Henry Segen, on Sunday, August 31, by the Rev. A. Spitz.

**MORSE.**—of No. 185 Suffolk street, announces the marriage of their daughter Rose to Mr. Saul Singer, of Kansas City, on September 8 at the home of the bride, the Rev. Sol Baum officiating.

**SPIRO—GOLDSTEIN.**—Miss Gussie Goldstein to Mr. Albert Spiro, on September 6, 1919, at Royal Lyceum, by Rev. Dr. Adolph Spiegel.

**STRELITZ—WHITE.**—Mrs. A. White of 110 East Eighty-seventh street announces the marriage of her daughter Rose to Mr. Herbert Strelitz, on Sunday, September 7, 1919, Rev. A. Sukoeng officiating.

**SALZMAN—EMANUEL.**—Miss Marion, daughter of Mr. and Mrs. Samuel Emanuel of 1919 Hoe avenue, was mar-

ried to Abe Salzman on Saturday evening, August 30, 1919, by Rev. Dr. Max Reichler at the home of the officiating rabbi.

**SCHNEIDER—LANDARSKI.**—Mr. Irving Schneider to Miss Mollie Landarski, on August 24, 1919, by Rev. Dr. Adolph Spiegel at the bride's residence, No. 9 East 119th street.

**SKOLNIK—HARRIS.**—Mr. John Joseph Skolnick to Miss Lydia Harris on Saturday, September 6, 1919, at the bride's home, 256 West 108th street. Rev. S. Seidman officiated.

## NOTES

**HORVITZ.**—To Mr. and Mrs. Harry Horvitz (nee Rose Lisk), of No. 250 Riverside Drive, a daughter, September 12, at the New York Nursery and Child Hospital.

## SOCIAL NOTES.

Rabbi and Mrs. Joel Blau have taken up their residence at No. 600 Riverside drive, where they will be pleased to greet their friends.

Rabbi and Mrs. I. L. Mattuck, formerly of Far Rockaway and now of London, who have been visiting relatives in this country, have returned to England.

Rev. and Mrs. Hugo Heyman of No. 1090 St. Nicholas avenue will be at home next Tuesday evening, September 16, in honor of their twenty-fifth wedding anniversary.

Mr. and Mrs. David Mayer of No. 3905 Broadway celebrated their silver wedding last Sunday evening.

New Yorkers enjoying the late season at Atlantic City, N. J., who are registered at the Breakers are: Mrs. Charles Lewis, Mr. and Mrs. H. E. Smolen, Mr. and Mrs. C. Oberfelder, Mr. and Mrs. N. Messler, Leo R. Strauss, Mr. and Mrs. Lester Austern, Mr. and Mrs. Leo Levy, Mr. and Mrs. H. Horwitz, Mr. and Mrs. M. Feltenstein, Dr. and Mrs. M. J. Lederer, Mr. and Mrs. M. Kanzel and Mr. and Mrs. P. First.

## IN THE SYNAGOGUES.

**BRONX FREE SYNAGOGUE** (163d St. and Southern Boul.)—Rabbi Louis I. Newman lectures this evening on "The Collapse of America's Illusions."

**EMANU-EL BROTHERHOOD** (15th St. and Second Ave.)—Dr. Gustav N. Hausmann preaches this evening.

**EMANU-EL OF BOROUGH PARK** (49th St. and 14th Ave., B'klyn.)—Rabbi B. Reuben Wellerstein preaches Sabbath morning on "What Should the Synagogue Give to Us?"

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The sixteenth season of the Friday evening services conducted by the Emanu-El Brotherhood was inaugurated on Friday evening, September 5, with the first service held in the auditorium of the Hebrew Technical School for Girls, Second avenue and Fifteenth street. The large attendance of young men and women present at this first service gives every indication that the services, this coming season will be largely attended. Rev. Dr. Joseph Silverman, president of the Brotherhood, delivered the address on that evening.

On Sunday morning, September 7, registration was held for the Sunday school, and 128 boys and girls applied for admission. A very large registration was also had for the Hebrew school on Monday and Tuesday, and from the present outlook the school will be larger this year than in any preceding year. The Sabbath services for children will be resumed on Saturday afternoon, September 13.

Rabbi M. Spitz who has been retired as Rabbi Emeritus of Congregation E'nai-El, St. Louis, Mo., preached his farewell sermon last Sabbath after an unbroken official career of 41 years.

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### AFTER TWENTY YEARS.

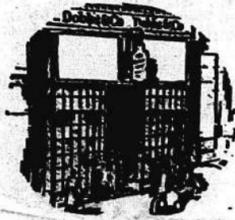
(A Letter from Roumania.)  
By Leo Wolfson.

Bucarest, Roumania, July 18, 1919.  
After 20 years of absence, I am now revisiting Roumania, my native land. I was a lad of 18 years when I left—a college student, with a keen sense of the injustices and oppression which were the lot of my people. My spirit yearned for liberty, and in other, more hospitable lands, I hoped to find the opportunities which were denied me in my own country. In the true Jewish spirit I picked up the legendary wandering stick and at first actually walking, and then in a long adventurous journey, with a group of 100 young men similarly situated, I arrived in God's own country, "America." My life in the land of the free is known to many and I need not make a recital of it. Now, saturated with American ideals, in an important position, after 20 years I came back for a short visit, to see those I left, and in my humble way, do something, if possible, for their amelioration.

Roumania! In the annals of history and particularly in the history of the Jews it is a sad, tragic and heartrending chapter. It is written with the blood of many Jews, with the sobs of many widows, and the despair of untold men and women and children. Life in Roumania for the Jews was often very hard and oftentimes cruel beyond words. During my life in America I have always kept in touch with those I left behind, and in their fate it has been my privilege to be always interested. I am grateful to have had the opportunity in a small way—with many of my friends in America, to have contributed to the solution of the Jewish question in Roumania, and I am fortunate indeed to be here and witness the beginning of a new era—let us hope an era of good will, an era of peace and understanding, and a realization of the hopes of our people.

I virtually slipped into Bucarest, the capital of Roumania, unheralded and unannounced. For several days, I actually kept a strict incognito. I walked around the Jewish quarters, spoke to people and learned from them many things which are not found in reports, and heard many a painful story full of pathos and sometimes mirth. The average Roumanian Jew is a simple sort of a fellow intrinsically. The cunningness some of them show sometimes is an acquired one from the crude necessities of life. They bear their burden silently without protest. Amongst themselves only they resent the treatment they receive and talk about it bitterly and with passion.

The war has hit terribly the Jewish population of Roumania. It is true that the entire population of the country has suffered, but the Jews suffered intensely more, just because they are Jews. The Roumanian Government, never friendly to the Jews, did not change its manner of action nor point of view. To the Roumanian Government the Jews have always remained "foreigners and aliens," and yet the government called upon them to defend the country, paradoxically as it may seem. If the Jew was made to feel that he is a foreigner in the land of his birth, in civil life, the fact was impressed upon him beyond any possibility of ever forgetting it, if it was his lot to be in the army, and to come out safe or crippled. I almost feel that in the very heart of every Jew who served



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in the Roumanian army is engraved the word "Idan," which in the language of the country stands for the word "Jew" when used as a means of hurting and insulting.

With Roumania the war did not begin in 1914 or 1916 when she joined the Allies—she has been in constant warfare since 1912, and at one of the stations in Transylvania, where I stopped on my way to Roumania, I met a Roumanian Jewish soldier who has been in continuous service since 1912, and who has taken part in the Bulgarian campaign and in the subsequent bloody battles.

The tales of woe I heard about the military life of the Jews while fighting for the country could fill volumes, and each is more tragic than the other. Yes, all that was written in the press about the horrors which the Jews suffered in the army is true—alas, too true, and hardly anything has been written about it. They were treated with contempt, with hatred, insulted and maltreated, and the vilest words, words which sting more than lashings were continually hurled at them. I have wondered more than once, how men could have survived such treatment, and how they could bear it, without resorting to violence. How meekly they bore everything, how submissive they were—only slaves, only an enslaved people, without hope and without will power could have endured it and could have survived it.

The country did not suffer much in devastation; the towns which I passed are almost intact, and although Roumania has suffered much economically, she is rapidly recovering, and in a few years will have regained her previous economic condition. Economically, the Jews have in the same sense suffered with the country, and as in many other parts there is a new crop of Jewish millionaires, with large masses in abject misery.

After I had sent out the many letters of introduction which I had and it became known in the city that I was here, I became immediately the subject of the greatest attention to Jews and Gentiles alike. I received invitations galore to meet ministers, the foremost men in politics. Representatives and editors of the local press called on me and demanded interviews, and I was given an exaggerated publicity. Legends created themselves about me and my mission. It was said that I represented the President of the United States, the Jews of America, the American Press, the Jewish Press, in fact, it appeared that I represented everybody in the world. I was forced to give a statement in which I said categorically that I do not represent any institution or authority except the International Jewish Press Bureau, but I do not think I succeeded in convincing them. I was practically forced to hold receptions in the morning and hundreds of people came to see me, some standing in line for hours to reach my room. They came to see me, talk to me, tell me their woes, and every one wanted me to intercede in his behalf with this minister or the other when I will see him. The Jewish organizations, and the Jewish leaders and even the Jewish elite showered me with invitations to come to their meetings, to visit their institutions, to visit their homes, to attend dinners and banquets, and even pink teas. They must have yearned for some one to tell their tales of woe, and if I have done nothing here except to listen respectfully, and with sympathy to what they said to me, I have done something worth while.

I have had interviews here with Dr. Angheliescu, former Roumanian Minister at Washington, and now Minister of Public Instruction, with Mr. Duca, Minister of Public Domains, and one of the foremost Roumanian diplomats, with Mr. Alexander Marghiloman, former Premier and leader of one of the political parties, with Mr. Take Ionescu, the leader of the Conservative party, with Mr. Argetoianu, of the People's League, with leaders of the Socialist party, and many editors of important newspapers, and other officials. I have also been received by the Roumanian King—who gave me an audience. I expect to meet the Queen, in addition to numberless interviews with prominent and important Jews, rabbis and men of all kinds and various walks of life. I am leaving now for a trip through Moldavia, the Jewish cities in particular, and will also visit Khishineff and Cernauti in Bukovina.

About many of these interviews and happenings I will write in detail as soon as possible.

### Ukrainian Jews in Terror of Pogroms at Hands of Petlura's Soldiers.

Paris, August 28. (by I. J. P. B.)—Much concern is apparent among Jewish political circles in Paris over the situation of the Jews in Ukraina and all through Southern Russia. Ever since Petlura's army has invaded these regions, the danger of pogroms against the Jews has been imminent. Especial anxiety is felt concerning Kiev, where over a hundred thousand Jews are gathered at present.

It is estimated that over 40,000 Jews have lost their lives during the past year in the course of pogroms in about twenty Ukrainian cities. For most of these pogroms, the soldiers of Petlura's army are responsible; the others are attributed to Gregorieff, Maka, and other malefactors.

Various arguments are advanced by the Ukrainian Bureau at Paris in answer to the pogrom charges against their government. They declare that pogroms have not occurred in towns where the government is in the hands of the Ukrainians, that in Kamenetz-Podolsk strict orders were given to check the pogrom, and that where outbreaks have occurred, they were directed against Jews only on account of their Bolshevism.



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## LUCIEN WOLF OR SEVEN MILLION JEWS?

Who Carried Through the Polish Treaty in Paris?

London Letter by I. Podrushnik, London Correspondent of the Day, N. Y. (The following article, written by the London correspondent of the Day, reflects the general surprise and indignation which prevail in Jewish quarters in the United States with regard to an amazing report which the Foreign Committee of the Board of Deputies and Anglo-Jewish Association was in such a hurry to issue, and in which all the credit for the achievements at the Peace Conference is claimed for Mr. Lucien Wolf and the small group of English Jews associated with him.)

As far as this bragging and boastful report is concerned, the Committee of Jewish Delegations at the Peace Conference, which was made up of delegates representative of the large Jewish masses in various lands, and which, as is well known, exercised great influence, does not exist. There is just one scanty reference in the report to a single delegate from America, but that this and other delegates sent by the American Jewish Congress and associated in Paris with the Committee of Jewish Delegations were a determining factor in the work carried on in connection with the Peace Conference to this there is no reference whatsoever. To have admitted the influence wielded by the delegates from democratic Jewish assemblies associated with the general Paris committee and especially to have recognized the power and ability exercised by the delegation from America would evidently have been contrary to the motives and politics of Mr. Wolf and his associates.)

As I have previously informed you, the Joint Foreign Committee, which consists of representatives of the Board of Deputies and of the Anglo-Jewish Association, hurried before any other Jew-

ish organization in the world, and has already published a report of its work in Paris in connection with Jewish rights in the lands where the Jews have been deprived of them. The report (which is signed by Sir Stuart Samuel, the chairman of the Board of Deputies; Mr. Claude Montefiore, the chairman of the Anglo-Jewish Association, and by two other members of the two organizations, Mr. Henriques and Mr. Prag) is an "interim" one. Presumably the work of the Anglo-Jewish delegation in Paris has not yet ended.

The "interim" report gives the impression that it is issued for no other purpose than to insure that all the credit for the work in Paris be given to the English delegation. The entire "interim" report is written in such a tone as though other than Mr. Lucien Wolf and the Alliance Israelite, no one was in Paris, no one worked, no one formulated demands and no one knew what rights were necessary for the Jews of Poland, Roumania and other lands.

In the last paragraph of the report, as an afterthought, is mentioned that the American Jewish Committee, with Mr. Marshall and Cyrus Adler, also helped. The writers of the report were not even open-hearted enough to admit that Marshall was sent as a delegate of the American Jewish Congress.

The special treaty with Poland, says the report, was brought about through the recommendations of the English delegation, which were formulated in a memorandum which they presented to

the Peace Conference on February 21, 1919. The policy underlying these recommendations were framed by the Joint Foreign Committee as far back as October 2, 1918, with specific regard to Poland. The recommendations were later adopted by the Alliance Israelite and by the American Jewish Committee as a basis of negotiation with the Polish political leaders. It was subsequently elaborated into a formula of civil and religious liberty to be applied to all new and enlarged states which might emerge from the peace settlement, and in this shape was communicated to the English Government on December 2, 1918, in a memorandum setting forth the case which the Jewish communities proposed to submit to the Peace Conference.

The makers of the report confess that in framing this formula the Joint Foreign Committee realized from the beginning the importance of avoiding proposals which by their exacting tendencies might be calculated to abridge sovereign rights as understood by the public law of Europe, and thus to stir up controversies and antagonisms which would have seriously jeopardized the end they had in view. Accordingly they limited themselves to recommending only such amendments and amplifications of the similar formulas inserted under similar circumstances in the great European treaties from 1815 to 1875, as experience had shown to be absolutely necessary in order to give effect to three formulas.

Just these "amplifications" of the previous treaties have been divided in three classes by the Anglo-Jewish delegation. The first relates to the definition of nationality and citizenship, the second to the rights of the minorities, the third to the guarantees for the execution of the treaty stipulations in which these formulas were embodied.

The report then discusses the separate points in the treaty with Poland concerning the minorities, in which they explain why they asked for "race rights" in Poland and in other lands, and concludes:

"The Polish treaty assures to all Polish Jews the equality of Polish nationals on the same footing as their Christian fellow countrymen, it assures to them the fullest equality of civil and political rights and opportunities; it gives them complete religious liberty and autonomy; it secures to them the fullest control of their communal institutions and an effective protection of their cultural interests \* \* \* so far as human precautions and foresight go, (this treaty) is adequate to secure their permanence."

The report says further that the treaty makes it impossible to take away from any one—no matter whom—their civil and religious freedom; the treaty makes it impossible that there will be any people who will remain alien and have no fatherland. The land where they are born must recognize them as citizens. The Polish treaty is important also as a type. The principle embodied in it and most of its actual provisions will be applied to all the other new and enlarged States, and also in the diminished States, such as Austria, Hungary and Turkey.

"Mr. Lucien Wolf tells us," the report says further, "that the committee on new states which advises the Peace Conference on these questions, has completed the drafts of treaties with Roumania and Czecho-Slovakia, which, in all fundamentals, are modeled on the Polish treaty. Other treaties with Jugo Slavia and Greece are in preparation, and in regard to them our agent in Paris has made all necessary representations to the committee."

The report expresses regret that because of an "omission" which has not yet been explained, the committee of new states received from the Peace Conference no instructions to prepare a similar treaty for Finland, and says that under instructions from the Anglo-Jewish delegation, Mr. Lucien Wolf has addressed to the Supreme Council of the conference a respectful remonstrance on the subject.

Besides watching these treaties, the report says, the Anglo-Jewish delegation worked on other labors. For instance, it kept the Peace Conference informed concerning all the pogroms and persecutions which took place in Eastern Europe. Nor did the delegation ignore the Palestine question, although, the report says, they recognize that this is chiefly a matter for the Zionist Organization. "Under our direction Mr. Lucien Wolf presented to the Peace Conference on April 14, the 'Statement of Policy on the Palestine Question' adopted by the Board of Deputies and the Council of the Anglo-Jewish Association on March 22 and 30 respectively." The report ends as follows:

"We cannot close this 'interim' report without expressing our gratitude for and appreciation of the great services rendered by other Jewish delegations in Paris, notably the Special Commission of the Alliance Israelite, presided over by M. Eugene See, and the American Jewish Committee, represented by Mr. Louis Marshall and Dr. Cyrus Adler."

As long as the report is a "preliminary" report, it will, until the full report appears, call forth—and it has already called forth—a great regret even in England itself. Not only does the Joint Conference Committee ignore to a scandalous extent the representatives of 7,000,000 Jews at the Peace Conference, but it is an open secret that the Joint Foreign Committee together with the Alliance Israelite were prepared to submit much milder demands than those that have been awarded. The Foreign Committee strongly adheres to the Biblical verse: Give unto Caesar the things which are not Caesar's.

## Political Views of Justice Brandeis.

(By London Correspondent.)

If we are well informed, Justice Brandeis is opposed to the nationalization of the ground in Palestine. In principle he favors nationalization, but he thinks that at this moment it is not practicable.

He is also opposed to the idea of a Jewish council acting as a representative of the Jewish people, and elected by a Jewish World Congress. Only the Zionist organization is entitled to participate in the administration of Palestine. A Jewish World Congress would force the Zionists to make concessions to the other parties which have fought 40 years against the Zionist ideal. The clan of the Zionist organization would be shaken at a moment that requires, more than anything, activity. Mr. Brandeis has expressed this view also to Mr. Balfour, who approved the reasonableness of Mr. Brandeis' argument. However, although the Jewish Council is proposed in the memorandum of the Zionist organization to the Peace Conference, it seems to us probable that the Zionists will give up this demand.

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 [L. S.] affixed.

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, Mendel W. Greenberg, Meyer Greenberg, Henry Greenberg, Esther Silbermann, May Greenspan, Fannie Weinberger, Flora Pearlman, Rose Matzner, Beatrice Moss, Abraham Joseph Greenberg, Henry Greenberg, executor; Esther Greenberg, executrix; Beatrice Moss, executrix; Bernard Drachman, executor; Benjamin Koenigsberg, executor; Henry Herzog, executor; Isaac Greenspan, Shirley Greenspan, Lydia Pearlman, also known as Libe Pearlman; Grace Pearlman, also known as Gittel Pearlman; Thelma Matzner, also known as Toby Metzger; Theda Moss, also known as Toby Moss; Isaac Emanuel Greenberg, Harold Ely Greenberg, also known as Hirschl Eliasur Greenberg; Harold Greenberg, also known as Hirschl Greenberg; Florence Greenberg; Max I. Greenberg, also known as Isaac Mordcha Greenberg; Edith E. Greenberg, also known as Chaye Greenberg; Ethel Greenspan, Sylvia Greenspan, also known as Sprince Greenspan; Sophie Sheldon, also known as Soffie Greenberg; Ethel Silbermann, David Silbermann, Milton Silbermann, also known as Moshe Silbermann; 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 Chaje Olam, Yeshiva Ol' 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 Ol' Torah by Rabbi Meyer Bal Hanes; Elieser Jacob Fudoser, as president of the Yeshiva Rabbi Shimen Ben Yechue.

"Also all persons, corporations and associations who are or may be legatees under the last Jewish 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 Jewish 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:

Whereas, Beatrice Moss, who resides at 1866 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 [L. S.] affixed.

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; Elise Kuenstlinger; John Kuenstlinger, real first name unknown; John Kuenstlinger, 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; Isaac 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 Jakab, if living, or, if dead, the husband, children, next of kin and heirs at law of said Jennie Jakab, whose names and places of residence are unknown; and to all the heirs at law, next of kin, children and personal representatives of the 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, send greeting:

Whereas, Mammie Isaacson and Joseph F. Saphir, who reside respectively at 246 Pacific street, Brooklyn Borough, and 345 West 85th 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.

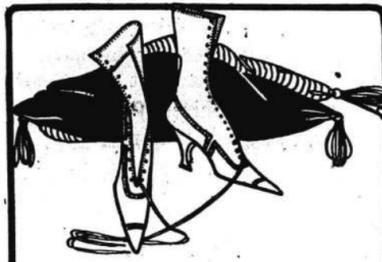
Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 30th day of September, one thousand nine hundred and nineteen, at half past ten o'clock in the forenoon of that day, why the said will 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 Petti, care, 24 Nassau Street, New York City.



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### (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, Mendel W. Greenberg, Meyer Greenberg, Henry Greenberg, Esther Silbermann, May Greenspan, Fannie Weinberger, Flora Pearlman, Rose Matzner, Beatrice Moss, Abraham Joseph Greenberg, Henry Greenberg, executor; Esther Greenberg, executrix; Beatrice Moss, executrix; Bernard Drachman, executor; Benjamin Koenigsberg, executor; Henry Herzog, executor; Isaac Greenspan, Shirley Greenspan, Lydia Pearlman, also known as Libe Pearlman; Grace Pearlman, also known as Gittel Pearlman; Thelma Matzner, also known as Toby Metzger; Theda Moss, also known as Toby Moss; Isaac Emanuel Greenberg, Harold Ely Greenberg, also known as Hirschl Eliasur Greenberg; Harold Greenberg, also known as Hirschl Greenberg; Florence Greenberg; Max I. Greenberg, also known as Isaac Mordcha Greenberg; Edith E. Greenberg, also known as Chaye Greenberg; Ethel Greenspan, Sylvia Greenspan, also known as Sprince Greenspan; Sophie Sheldon, also known as Soffie Greenberg; Ethel Silbermann, David Silbermann, Milton Silbermann, also known as Moshe Silbermann; 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 Chaje Olam, Yeshiva Ol' 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 Chaje Olam; Moses Kliers, as president of the Yeshiva Ol' Torah by Rabbi Meyer Bal Hanes; Elieser Jacob Fudoser, as president of the Yeshiva Rabbi Shimen Ben Yechue.

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the heirs and next of kin of Henry M. Greenberg, deceased, and all beneficiaries under the Jewish will of said deceased, Send Greeting:

Whereas, Henry Greenberg, who resides at 801 West 151st street, 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 Jewish language and dated October 31,

Shapiro's HOTEL BRITAIN. Ocean End of Maryland Ave., near Boardwalk ATLANTIC CITY, N. J. ALL MODERN IMPROVEMENTS. DIETARY LAWS OBSERVED.

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Edited by J. P. Solomon, 1882-1909.  
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Friday, September 12th, 1919 : : Ellul 17th, 5679

Sabbath begins 7.16 P. M.

כי חבא

Under the prohibition amendment to the Constitution of the United States the rabbi of a regularly organized and existing congregation becomes of great importance. For it is by his application alone, according to a recent authoritative ruling of the government, that congregations may obtain wine for use at their services. The rabbis will undoubtedly exercise this new phase of their authority wisely and well. We only hope that bogus "rabbis" and "congregations" will not arise to circumvent the operation of the law and, incidentally, to cast dishonor on the Jewish name.

No wonder one speaks of the scattered forces of Jewry. To a recent plea for unity in American Israel, to the recent demand that internecine quarrels in the Jewry of this country cease, *The American Israelite* makes reply by insisting anew on the things for which those whose policy it represents have always stood. And our Cincinnati contemporary seizes on the opportunity to "take a new fall" out of the Zionists. Not in this way will communal unity be achieved, communal quarrels ended. Only by emphasizing the matters that unite us and being oblivious to the matters that divide us will the forces of Jewry cease to be scattered. Surely the cause is worth a fair trial.

For one Jew to denounce another Jew over a matter having communal bearings is always dangerous. Such action is always misconstrued by the non-Jew; in fact, the latter tortures the situation to fit his own views. We said as much at the time the controversy between the Anglo-Jewish press and ten leading members of the Anglo-Jewish community, through *The Morning Post*, of London, was brought to our attention, and subsequent developments in this unpleasant business have confirmed our first notion. The journals concerned have ever since heaped the Ossa of their rage on the Pelion of their enmity, and the resulting spectacle is disagreeable, to say the least of it. Nor has the Anglo-Jewish press been helped to a *modus vivendi* with the principal figures of Anglo-Jewry by reason of its thoroughgoing attack on those among them whom it succinctly dubbed "the ten." Amenities in the newspaper field pay in the long run, just as they do in other walks of life. With these amenities goes the observance of them.

The question of covering the head while speaking Hebrew, which was ventilated in the London Jewish community in consequence of a recent lecture by Professor Yahuda of Madrid on the old Hebrew poetry in Hebrew, is now proved to have been more than academic. The lecture was of secular nature, in a hall not devoted to religious worship, and the entire proceeding had nothing to do with Jewish religious exercises of any form or nature. Therefore, should the professor have covered his head while he delivered his lecture, the facts of the case being as we have just set them forth? To contend that the head should have been covered is to argue in favor of the transference of an Oriental custom to Occidental lands. In the East, hither and farther, the male head is universally covered by appropriate headgear at all time. In the West the contrary obtains. We express no opinion as to which is better or more acceptable; we simply state the fact. Now, to ask a lecturer to cover his head during a secular discourse (the matter treated having no relation to the liturgy or the worship of the synagogue) simply because he was employing the language of Sacred Writ to convey his thoughts to his audience, is to stretch the point to great, almost to too fine lengths. Having no connection with the observance of our faith, the lecturer was quite free to follow his personal predilections.

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

### THE BRITISH REAFFIRMATION.

**D**R. CHAIM WEIZMANN, the Zionist leader, is responsible for the statement that the British Government has formally reaffirmed the Balfour declaration of November, 1917, with respect to the future of Palestine. In the words of this indefatigable Zionist propagandist, ". . . fully realizing the consequences of its action, the British Government has reaffirmed its decision (as represented by the Balfour note to Lord Rothschild) in such a way that the present administrators of Palestine will hereafter do everything in their power to facilitate the development of a Jewish national home."

The present administrators of Palestine are the military and civil officials of the Mesopotamian army of occupation, whose tenure is naturally limited. When the treaty of peace between Turkey and the *entente* is consummated, and promulgated as effective, these administrators will cease to function for the Holy Land, at least in their present temporary character. So their duty, to do everything in their power to facilitate the development of a Jewish national home in Palestine, is neither sufficiently extensive nor adequately definite.

We have quoted Dr. Weizmann's words from the address he delivered as president of the English Zionist Federation at a meeting of his organization held last month in London. The official document to substantiate his remarks is not produced; nor have we seen anything approximating an official missive since the first knowledge of his words came to us. It will be remembered that when the Balfour declaration was issued the Zionists promptly flooded the world with authentic copies of the letter itself. A "reaffirmation" in the present situation of doubt as to what is to become of Palestine is surely as important as the original declaration, and we are astonished that the Zionists have not published the exact terms of it broadcast.

Perhaps this reticence is due to the well-known Zionist failing of mystifying Jewry over political developments which are only to be divulged in part.

Beyond this bald statement of Dr. Weizmann the eventual fate of *Eretz Yisroel* remains as indeterminate now as during the past twelvemonth.

The world having been made safe for democracy, it is well to realize that ours is the age of democracy. The democratic spirit has fully entered at last into the incidence of communal affairs. No longer is it possible for autocratic leaders to arrogate to themselves all the initiative, all the common sense, all the ability to think and act for and in the community. The day of such has irretrievably passed, and never will it return. We cannot say we regret the downfall of our communal oligarchies, nor will we weep crocodile tears because they have finally been deprived by their real masters, the community, of their usurped powers. This condition of affairs has come to prevail in various parts of the Jewish world, here as well as across the seas. Wherever the rule of the masses in communal matters has been substituted for that of self-constituted and self-appointed leaders the community has gained in dignity, in strength and in effectiveness for good work.

We are not astonished to learn that enthusiastic co-religionists abroad, exposed to the danger of air raids during the great war, deposited their *sepharim* in the dug-outs in which, while they took cover, they stored the most prized and valuable parts of their *lares* and *penates*. It requires no argument to prove that the *sepharim* are as highly prized and as fervently valued by many Jews to whom their religion is a fount of living waters as life itself. What wonder, then, that men possessed of such sentiments should wish to keep their beloved *sepharim* intact? Their action in the premises is entitled to be praised in all reverence, not described superciliously or in a lightly satirical vein. Let us recall only that in other days, when the Christians were vigorously persecuted by pagan Rome, they carried into their catacombs that which they held nearest and dearest to them. Their prized possessions included their religious utensils. And archaeologists today discourse long and learnedly over the various cruciform representations brought to light by their excavations in these very catacombs.

We are told times without number that Judaism's essential weakness in these days is probably best summed up in one word—compromise. This indictment reposes on a basis of truth, we are sorry to be compelled to add. For on all sides and in every department of Jewish life we behold the operation of the spirit of compromise. *Nomina sunt odiosa*, and it were distinctly ungrateful and, indeed, unnecessary to submit a detailed list of instances where compromise produced results other than those calculated best to advance the great interest of Judaism. In the field of religion compromise has worked even greater havoc. There, in all the years that have passed since Reform first began to destroy the validity of our ancient faith and its ideals, compromise has continued to sway our people. True, Reform has defeated itself; its force is gone, its *credo* is quite outworn. Yet, while Reform has vanished as a danger, it has left mischief to a great extent in its trail. This mischief may best be summed up in the one word, compromise. If only this spirit and that which underlies it could be wiped out of Jewish life! If only our Jews of today were stern and uncompromising Jews who knew and quite appreciated the force of our undying traditions!

### FIRST-FRUIT OFFERINGS.

ועתה הכאתי חכאתי אחר אשית פרי הארץ אשר נזחתי לך  
"And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me." (Deut. xxvi, 10.)

**A** LITTLE boy of seven once told me (and I shall never forget it): "The other morning I saw the dew lying on the grass, and the sun shone upon it; and it was so beautiful that I thought it was a fallen star."

He was right. There is a dewy tenderness that lies on the grass in the morning only. And when the beads glisten beneath the rays of the rising sun, and the colors dance like little fairies in the depth of them (dew-beads are deeper than they appear to the shallow eye!), then it is easy to believe that the light of heaven does descend into our lives, transforming all that is ugly and sordid into magic beauty. We can perhaps not muster greater courage for the noble venture of faith at any other hour than when the day is young, and the world seems young, and the heart sings the song of youth. . . .

Soon the sun climbs up the blue vault of heaven, both her light and her warmth waxing with her sure ascent, her glory growing more golden and more magnificent. Then are revealed new and grander beauties—beauties more mature, more perfectly rounded off. The misty veil is lifted from hill and valley, shadows are more clearly outlined, and there is a sharp definition of line and color that destroys all vaguenesses, all the subtle play of gifts half tendered, half withheld, that fills the morning air with wistfulness. Gone are the dewy freshness and the tender bloom of nascent grace; gone the virginal veils of mystery and charm of the unknown: in the broad glare of the noonday sun the world appears like a full-bosomed matron too sure of herself to indulge in playful lurings that stir and baffle the imagination.

Perhaps, in the noon-hour, when the world offers herself to our gaze without coy reserve, we are seized with a longing for the wistful tenderness of the rising morn, for the shy beauty of its promise, for the timid enchantment of its iridescent dew-drops. Is this yearning not in vain? Our desire will not recall the dawn, our wishes will not set the lithe rainbows dancing in the dew. We must ever choose between the crass satisfaction of fulfillment and the sweet incompleteness of the dawn-prophecy. Life seldom allows us to linger at the trembling edge of the dawn, but carries us off at a relentless pace towards the level plain of midday. Some call this a victory. Others? Others count it among the victories of which truly conquering souls are afraid.

Others say with a sigh: The dew and the dawn, the fairness of a world that casts its spell upon each blade of grass, and the faith that brings heaven and the light of heaven down on the earth, are first-fruit offerings, passing wonderful but short-lived. Their place is not a grown-up world. Their lure is not for mature minds. But what we lose in tenderness we gain in strength, and what we lose in beauty we gain in conscious purpose!

Gain? Do we? Really?

Before my mental eye pass men and women I have known for many years ago. I knew them when they were young and hopeful; when the world appeared to them an infant with half-closed eyes ready to open, with half-closed lips ready to smile and speak. I knew the light in their eyes that seemed to search constantly for some wonder around the corner that might appear at any moment. And one wonder always was there—the wonder of this wishing and waiting that kept the heart youthful and made God a vivid presence always on the way. Then the dew was lying on the grass, and stars kept falling into their lives. I know them now, settled, prosperous, unattractively satisfied. Life has shaken them down into obese plenty, like a farmer shaking down a sack full of corn. The erstwhile beauty of the spirit, the bloom of the young dream, the dawn-flush of ideal anticipation—all the fairness of the firstfruit offerings of the soul—has gone from them. They are grown-up, terribly grown up and worldly wise. Have they really gained? Have they not moments when they yearn to be once again eager, venturesome and inquiring?

To be more specific: there is one all-important respect in which we lose infinitely with the loss of our spiritual youth. Faith in God is never as genuine, nor as beautiful, as when it retains a certain childlike simplicity and trustfulness. Faith is the fallen star in the dewdrop of our soul. Nothing is quite so appealing as the readiness with which the child, and noble child-natures, accept God. And no matter how many stages our religious development may go through, no matter how clarified our beliefs become, and how solid the base upon which we stand, Faith is no faith, Faith is not at its highest, unless it partake of the bloom and freshness of unsophisticated youth. Near God's throne we must always remain children. But we are led astray on the one hand by our habits of analysis and on the other by the experiences of life. Our analytic propensities land us in barren doubt that destroys the affirmations of faith. Our daily experiences tarnish much of our glowing idealism and we become hard and matter-of-fact. . . .

I pray that with whitening hair and withering cheeks, with waning strength and eyes growing dim from much seeing, with heart clutching rather desperately at vanishing hopes, my spirit may nevertheless not lose the dew of its inalienable youth. To the last let my soul bring ever-fresh offerings to my God. Let me be like a tree, standing in a heap of dry autumnal leaves, which, until the breath of winter come, still nourishes on its topmost branch a few green leaves that dream of springtime, of springtime beauty and springtime promise.

JOEL BLAU.



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

**HUNGARY—A HISTORIC SURVEY.**

By Gotthard Deutsch.

The Talmud is a storehouse of philosophy of history. Most Jews have heard the beautiful anecdote of R. Akiba and Pappus. The rabbi was studying the Torah, and Pappus wondered why he should risk his life, since the study of the Torah was prohibited by Roman law under penalty of death. The rabbi replied with the following parable: The fox walked by the shore of a lake and saw the fishes restless. He asked for the cause of their excitement. They answered that they had to be in constant fear of the man who with angles and nets was plotting against their lives. Well, said the fox, come to the shore, and I shall protect you. The fishes replied: Art thou indeed the wisest of animals? Why should we prefer certain death to the chance of life which we have here in our element?

This is the secret of the crowding of Jews into countries with uncertain political conditions, like Poland, Turkey and Hungary. There were plenty of traps, seines and hooks, but you could take a chance, while in Italy, Austria and Germany there was little chance, and in France, England, Spain, etc., none at all. In a country with a loose form of government, part of it constantly disputed between the sultan and the kaiser, where the nobles naturally had a great power, being almost sovereign on their estates, where the power and the will to enforce laws were usually for sale, a Jew could always find a corner where he could crouch. So we have in Hungary, roughly speaking, one million Jews in a population of 20,000,000, nearly 5 per cent. A great part of this population is of recent immigration. Up to 1848 the neighboring Austrian provinces, Bohemia and Moravia, furnished immigrants who wished to escape from the pressure of conditions at home, especially from the re-

strictions on marriage, and in northern Hungary the adjoining province of Galicia, with its crowded Jewish population, furnished another set of immigrants.

Another reason for the laxity of the central authorities was the mixture of nationalities. The Magyars, the ruling element, form only one-half of the population. It is reasonably certain that the census figures were somewhat manipulated, and with that they claim for the Magyars only 51 per cent. The Roumanians come next with 15, the Germans and the Slovaks with about 10 each, the Jugo-Slavs, as the Croatsians and Serbs are now called, with a little less, and the Ruthenians with about 5 per cent. Most of these nationalities live in compact territories, where the Magyars are only found among government officials. Equally mixed are the religious figures, though the decided majority is Roman Catholic; the Jugo-Slavs, however, are Greek Catholics, as are the Ruthenians. Then both the Germans and the Slovaks, as well as the Magyars, have a considerable section of Protestants, and finally there are a number of Unitarians, some of whom in the course of the sixteenth century became Jews. They had to conceal themselves, but occasionally they were discovered, and in 1638 one of their number, John Torockal, was stoned to death. Nevertheless, they persisted, and in 1869 their last remnant became officially Jews. The greater religious liberty, not in a small part due to the Turkish Government, also helped to increase the number of Jews.

Their situation was precarious as everywhere, but anyhow better than in the neighboring states. They also were excluded from some cities, especially from mining states, where Jews always were treated as suspicious characters who would act as receivers of stolen silver and gold; they could not hold land, and did not possess any political rights. They could, however, engage in mechanical trades and had greater freedom of movement than in other states.

The French Revolution of 1830 gave everywhere in Europe a new impetus to the Jewish question. Hungary had a sort of parliament. It was in reality only a representation of the large estate owners, the high clergy and the city councils, but at any rate autocracy was limited. This parliament began to discuss the Jewish question in 1840, and, as always is the case with such fossils, nothing came out of their deliberation except usual phrases that the Jews must give up their aloofness, just as we are hearing it now from Paderewski, Pilsudski, Voicóchevski and all the Krapulinskis and Waschlapkis.

The great upheaval of 1848 meant in Hungary less popular freedom than national autonomy. Naturally the Jews were sufferers. The Slovaks in northwestern Hungary organized regular armed forces, and their first victims were the Jews. The Magyar leader, Louis Kossuth, was an honest liberal, but knowing how divided the country was and what great power the immensely wealthy clergy, allied with the equally wealthy nobles, possessed, both of whom were hostile to the Jews, he postponed the emancipation of the Jews until the last moment, when he had no more power, and the Austrian army, supported by the czar's troops, put Hungary back under the yoke of the Hapsburgs. As we see it now in the case of the Bolsheviks in Russia and in Hungary with the government of Bela Kun, the Jews were held responsible for the whole trouble. Haynau, the commander of the imperial troops, and Prince Windischgraetz, the dictator, imposed heavy penalties on the Jews as a class. They were to pay over two millions of gulden as a fine. The sum was afterwards reduced to one million by the emperor who, besides, devoted this sum to Jewish educational purposes and part of it serves to maintain the rabbinical seminary established in 1877.

The Jews were by no means as prominent then as they were during the recent revolution. One of the advisors of the government was a Yeshibah Bahur from Presburg, Ignaz (Eiseck) Einhorn, afterward Edward Horn, Assistant Secretary of State. A prominent advocate of Magyar independence was Leopold Loew, rabbi of Szegedin (1811-1875), who narrowly escaped from the gallows. Loew, by the way, was a native of Moravia and his brother was quite an enthusiastic Czech.

Hungary never recognized Austria's right to dictate to her. She, therefore, did not send any delegates to the parliament of Vienna, nor did she recognize the Austrian law which gave to the Jews political rights. It was not until after the defeat of Austria in 1866, when Hungary gained her autonomy, that a law was passed in December, 1867, which gave the Jews full political and civic equality. A year later Moritz Wahrman, the grandson of a rabbi of Pest, became the first Jewish member of the Hungarian Parliament. The Jews did not consider their fight as completely won. They wanted to be recognized as a church. This had hardly any significance for the individual except in so far that under the existing law conversion to Judaism was not permitted and marriage between Jews and non-Jews was prohibited. The difficulty was largely, though not entirely, due to the Jews. The government had called a congress of Jews in 1866 for the purpose of establishing an organization of all Jews of the country, largely, I suppose, because it wanted them to become Magyars, while most of them still spoke Yiddish. The orthodox and the reformers could not agree, and so two different organizations had to be created, which, however, did not satisfy everybody. Some congregations would not join either organization, and so chaos became greater than ever before. Perhaps

in no other country the courts and authorities had so much trouble with internal Jewish affairs than in Hungary. A story which sounds like a joke, but is literally true, happened in 1872 in the city of Freystadt (Galgocz). Two parties went into court and the judge settled their difficulty by a compromise, declaring which party had the right to appoint the reader (Baal Tefillah), the shofar blower and how the honors of being called up to the Torah and of opening the ark are to be divided.

Another obstacle in the way of recognition of the Jewish church came from the clericals who opposed the legalization of a conversion to Judaism and the intermarriage. The fight lasted nearly 30 years, being won in 1895. Meantime, however, matters were not so rosy for the Jews. Hungary had of all European parliaments the first anti-Semitic party, and from it came the first official move to deal with the Jewish homeland. Victor de Istoozi, the leader of the anti-Semitic party, moved on July 12, 1878, while the Congress of Berlin was in session, that the sultan be compelled to give up Palestine and that all Jews should be deported there. It created at that time merely amusement. Theodore Herzl, then a student in Vienna, would have laughed heartily, if anyone had prophesied that he was to take up the same plan seriously less than 20 years later. The anti-Semitic movement was not a mere joke. It resulted in a ritual murder trial, the story of Tisza Eszlar, which was far worse in some respect than the case of Beilis. It lasted more than a year, 1882-1883, and was followed by regular pogroms in various cities, this time partly in Magyar and partly in Slovak territory.

The political situation nevertheless improved. While owing to the spirit between orthodox and reform it was impossible to have a rabbi as representative of the Jewish church in the Upper House, two Jews were appointed members in 1885, and others followed since. The number of members elected to the Lower House at one time rose to 23, the record number in any European parliament. Edward Horn, Assistant Secretary of State, was already mentioned. Had he not died at the early age of 50 in 1875, he probably would have risen higher. Louis Doczi, also a Magyar poet of note, was Assistant Secretary of State and the right hand man of Count Andrassy in the trying days of the Berlin Congress of 1878, and in 1917 the first Jew, the son of the president of an orthodox congregation, William Vaszony, became Minister of Justice. Hungary also had the first Jewish general of the Austro-Hungarian army in active service, Edward von Schweitzer, a conforming Jew, who was a trustee of the congregation of Budapest. It may also be mentioned as noteworthy that Ignaz Goldziher, professor of Semitic languages in the University of Budapest, was elected delegate to a celebration of the Academy of St. Petersburg, and when he declined because as a Jew he might have to apply for special permission, no other member would accept the appointment.

The religious life of the Hungarian Jews is as complex as the situation of the country. It had a radical reform with Sunday service in 1848, started by the before named Ignaz Einhorn, who by a curious coincidence was followed by a namesake, David Einhorn, afterwards rabbi of Bethel, New York. It has Hasidim of the most fanatic type in the northern section of the country, especially the family of Moses Titelbaum, who died in 1841 as rabbi of Satoralya Ujhely, and it had the leader of modern orthodoxy, Moses Sofer (1762-1839), who, while a native of Frankfurt, Me., spent most of his life in Hungary.

His Yeshivah in Presburg was the Western outpost of old-fashioned orthodoxy. It remained for over a century in the family. The present rabbi, Akiba Schreiber, is his great-grandson. The present situation is a serious menace to this institution as well as to the seminary of Budapest which depended for funds partly on the state and for students on sections of the country which will now become Slovak or Polish. There is Jewish history in the making.

**American Commission in Poland Nearing End of Investigations into Jewish Conditions.**

Paris, Sept. 3.—(By I. J. P. B.)—According to a statement made by Hugh Gibson, the American Ambassador to Poland, who is now in Paris to confer with the American Peace Delegation concerning Polish questions, the Morgenthau Commission will reach the end of its investigations into Jewish conditions in Poland in about two weeks.

Henry Morgenthau, chairman of the commission, in the course of an address before a conference of Jewish and Polish leaders in Cracow, said that the shooting of 34 Jews in Pinsk had made a stronger impression on the outside world than had the pogrom in Lemberg. This was due to the belief that the Ukrainians were responsible for the Lemberg pogrom.

Polish journalists in Cracow attempted to draw from Mr. Morgenthau a statement of his views as to whether the Jews constituted a separate nation or were merely a religious denomination, but Mr. Morgenthau declined to be drawn into the discussion.

Chenstochov Jews gave Morgenthau a hearty reception when he visited their city recently. The rabbi, Nahum Asch, said in his speech of welcome, that the Polish Jews desired peace with the Poles, but at the same time they wanted the world to know the truth about the horrible crimes that have been perpetrated against the Jewish people.

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(Continued from page 3)

They sickened and died "over there." They afforded far more instances of fearless heroism than their opposites did of unpleasant weakness. Daily from early dawn to late eve, month after month, they brought a touch of brightness and cheer to the life of the American soldier. Their work was beyond praise, in the vast majority of cases.

Yes, they sickened and died "over there." Eleven were killed in the fighting zone. Seventy died of accident and disease. Over one hundred were wounded and gassed on the battle fronts. Twenty-five were injured in accidents. Twenty-five were taken prisoners. These figures are authentic. Over two hundred casualties out of perhaps one thousand workers within reach of the enemy's guns! Compare the percentage with that of the fighting arm of the A. E. F., and then take off your hat to the Y. M. C. A. men and women.

The French and American military authorities recognized the good work done by these valiant volunteers. About one hundred and fifty of them were decorated. Over two hundred were "cited."

Under date of September 24, 1918, Major General Allen officially writes: "Two Y secretaries went over the top with the assaulting battalions."

Colonel Kelton, Chief of Staff of the Third Division, under date of August 18, 1918, officially stated in General Orders No. 33: "During the days beginning July 14, when the enemy made their attack and for days and nights afterwards, the Y. M. C. A. members not only cheered our soldiers with cakes and tobacco, but were of efficient assistance to our medical staff in caring for the wounded. Hot chocolate was served in many cases free, both day and night, to the wounded and to the ambulance drivers."

And yet it would be idle to deny that the Y. M. C. A. was unpopular with the doughboys in France—if one might judge, as I did, by the reports I read in the press here in America before I left for France and by the number of the non-Jewish boys I met over there who were bitter and outspoken in their abuse of the organization.

The central idea in this article is to recount my personal efforts over there to ascertain the reasons for this unpopularity and to judge if there were any justification for it. For, be it remarked, the "Y" did not seem to be unpopular in the training camps in America, so far as my observation could help me to an opinion. So far as I know the huts of the K. of C. were erected long after those of the Y. M. C. A. had been functioning happily. As to the J. W. B.—again speaking only from personal observation—they came into existence so late that I had no opportunity of observing how they functioned. In my opinion, most of them were examples of how money might be wasted by a well-intentioned central body being forced to yield, against its better judgment, to local clamor. Perhaps the "Y" authorities are partly to blame also. To me it seemed that they showed a lack of foresight and insight in not considering the just and reasonable claims of Jew and Catholic before planning their scheme of buildings for each camp. It is evident, however, that it may easily be the fact that the "Y" may have found it impossible to take this course. But when the K. of C. huts were erected they were never so popular or populous as the "Y" huts. Again I make the reservation that I speak only from my experience.

This condition also obtained in France. The very boys who most emphatically condemned the Y. M. C. A. organization were, as I noticed, among those who most readily availed themselves of every advantage the "Y" people offered.

Strangely enough I never met a complaining soldier who mentioned the rare instances of embezzlement to which I have made passing reference. Either they knew nothing of those cases or they were too just to blame an organization whose workers are numbered by ten thousand, for the fraction of a decimal fraction of one per cent. who were admitted evil-doers.

Nor was there ever any general criticism of the personnel. I, myself, encountered individual workers whom I could not like and whom, in all justice, I felt I could rightfully condemn as misfits in the work. But if the boys noticed these rare instances they were, again, too fair-minded to mention them. I found the following to be the charges almost invariably made against the Y. M. C. A.:

They charged higher prices for the articles they sold to the boys than did the army canteens. The statements made about this were often amusing. "Why," said one boy to me, "the 'Y' man asked me 75 cents for a small box of chocolates and I only paid 15 cents at the army canteen for the same sized box of the same kind."

"The canteen charged 15 cents?" I queried. "Uh-huh!" was the reply. "And the 'Y' asked 75 cents?" I continued. "Yes," was the reply. "I told yah so!" "Are you sure it was not centimes?" I asked. "You know that while the army canteens quote prices in dollars and cents, the 'Y' men are instructed to quote in French money?" The complaining boy was staggered and admitted he might have made a mistake—that the "Y" man might have wanted seventy-five centimes, not cents. "In that case," I said, "at the current rate of exchange the 'Y' was charging you less, not more, than the army canteen." But he would not admit that. Everybody knew, he alleged, that the "Y" was charging 11, 12 and 13 cents—yes, cents, not centimes—where the army charged only 10 cents. And so on, with other quotations. He himself

had paid the advanced rates. He knew what he was talking about.

The real count in the indictment was that the "Y" would refuse to supply a boy—sometimes just out of the trenches—with cigarettes, tobacco or candies when the boy had tendered all he possessed in coin, the amount being a cent or two less than the price charged. A number of boys testified to this, alleging that they were pressed when it happened. Several of the boys added that they paid the deficiencies out of their own funds.

The next charge was staggering—so much so that I was incredulous even to the point of believing that the complainants must be deliberately misrepresenting. I could not bring myself to credit what several of the boys solemnly averred—that after having bought and paid for cigarettes, candies, etc., they found, in the inside of the pockets, cards stating that the contents were the free gift of this or that local association, or body of newspaper subscribers—with the givers' best wishes and love. "Rather raw, huh?" said one boy. "I found my own father's name on a card in a packet of cigarettes for which I had just paid money at the 'Y' canteen!"

(I am even now inclined to think that the last incident is not to be taken literally but was simply added to give verisimilitude to an otherwise bald and unconvincing narrative.)

Imagine my amazement when, on repeating these allegations to a potent, grave and reverend seignior, high in office in the "Y" organization, I was quietly informed that all three statements were, most probably, true!

Each of the various welfare organizations had by agreement among themselves and with the sanction—possibly at the instigation—of the War Office, a strictly defined and distinct set of duties allotted to it. This is an obviously wise arrangement intended to minimize and even wholly to prevent duplication of work and overlapping of effort. To this arrangement each organization was bound in honor to adhere. It was no part of the duties allotted to the Y. M. C. A. to send any supplies or present gifts of any sort. That was to be done by other agencies.

But at the front, it was found impossible by the A. E. F. to establish enough army canteens or supply enough army attendants to permit of canteen arrangements sufficiently elastic, or fluid, to enable the authorities to follow the ever-shifting lines of trenches occupied by our soldiers. We are all proud to recollect that the changes were always, or almost always, in advance. Thus the front trenches today might be 10 to 15, or more, kilometers in front of the army canteens. A week or so before these canteens were readily available. But at any given moment it might mean the loss of a day for the boys to secure supplies. They would be withdrawn from the front trenches for a rest period, needing tobacco, candies, and other supplies just as badly as they needed baths, shaves, and clean, sterilized undergarments. In the hospitals the Red Cross supplied most things required by the wounded boys, free of charge. That was its function, for the discharge of which the public had furnished it liberally with funds. But the army canteen was the only source from which the unwounded soldier could draw the extras the presence or absence of which made such a difference to him. The officers were continually bothered by applications for permission to send or go for candies, cigarettes, tobacco and so on.

In this dilemma they turned to the only promising means of remedying the evil. Is it not a high testimony to the value and ubiquitousness of the Y. M. C. A., to its recognized readiness to help wherever possible and the efficiency of its organization—that the worried officers turned to that body for the solution of the problem? The local secretary could not wait till the higher authorities of the "Y" considered the difficulties and organized help. He had to act on his own initiative and promptly; and he took the risk. But he had no funds available for the purpose. I was told—I don't know how truly—for one instance, the officers of the companies helped with advances of money. The "Y" man had to account for every penny. Any deficiency had to be made good out of his own pocket and in most instances that was a very shallow purse, indeed. That was why he could not sell anything at less than the fixed price. Thus it was that he had to add the cost of sending for and carting the material from the army canteen to the front to the price demanded. Later on the plan worked so well that General Pershing himself formally invited the Y. M. C. A. authorities to undertake the work systematically. To avoid the hardship occasionally entailed, by a refusal to sell at less than the fixed price, hut secretaries were then instructed to make a free gift to the financially embarrassed boy of the article in demand, but in no instance to lower the fixed price by accepting a smaller amount. It is psychologically of interest to report that I was told that in very few instances would the doughboy accept the gift necessitated by his lack of the necessary amount. That smacked of charity. He borrowed from his buddy, or went without, comforting himself by nourishing a grudge against the "Y."

As to the higher prices at times charged, it must be borne in mind that cost of freight, etc., had to be met by the Y. M. C. A. in their canteens while the army canteens did not have these charges to meet. Occasionally a "famine" in a particular article necessitated special arrangements which meant enhanced first cost. For instance, at one time, there was a dearth of chocolate.

The Y. M. C. A. sent agents to Switzerland who ordered a special supply from the manufacturers there. Swiss tradespeople have been notable for centuries for not displaying any bashfulness in setting a value on their services or their products. The Swiss chocolate was, by comparison, horribly dear. The doughboy only knew that there was no chocolate obtainable at the army canteens, and that—as it seemed to him—the Y. M. C. A. was taking advantage of the fact to "profiteer" at his expense. He had to pay an unduly high price for inferior chocolate and kicked. He has continued kicking ever since.

Third Assistant Secretary of War Keppet investigated this question of the discrepancy between the army and "Y" canteen prices, and thus telegraphed his report:

"Matter of prices asked by Young Men's Christian Association for its articles sold in canteen overseas already investigated by War Department and condition being remedied. Young Men's Christian Association originally asked by General Pershing to run canteen for army on cost basis. To do this had to reckon in price fixing such overhead charges as transportation charges and marine insurance so that prices were much higher than in this country. Young Men's Christian Association made no profit but lost thousands of dollars. Arrangements now made will enable them to obtain supplies from sources that will reduce overhead charges and keep prices down."

Raymond B. Fosdick, chairman of the Commission on Training Camp Activities of the War Department, upon returning from an investigation of auxiliary agencies in Europe, was quoted by the New York Times as saying:

"I should like to take this opportunity to remove a misapprehension about the Y. M. C. A. which has gained considerable ground not only with our fellows abroad, but with the people back home, and that is that the Y. M. C. A. is making money out of the canteens which it is operating for the forces. At General Pershing's request I went into this matter very thoroughly and the report is absolutely without foundation. I mention this matter only because the widespread rumor is most unfair to an organization which is doing heroic service."

It will be seen from the above that the "Y" went beyond its recognized function and opened canteens at the formal request of General Pershing who, in May last, when the "Y" canteens, by agreement, closed their doors, warmly thanked the organization for the help it gave in this particular. Copies of his letters of thanks were posted in every "Y" hut.

But the mischief was then done and the boys' grudge against the "Y" was an established joy. He resented having his grievances satisfactorily explained away!

As to the sale of the "free gifts," loving gifts of the American people to the boys—that did occur, but was due to an error on the part of the manufacturers or shippers. The cases containing the gifts were similar in appearance to those containing the supplies for the canteens. It was arranged that the supplies intended for free distribution should be plainly so marked on the outside. Otherwise there would be no means of distinguishing them from those intended for sale. It happened that, by oversight, the manufacturer, or shipper, failed to mark the gift cases. The reader will understand that the cards conveying the loving greetings of the donors were wrapped inside the packets of cigarettes, etc., and, falling the stencilled indication on the outside of the case containing the goods there was no chance of discovering the unfortunate error until after the packet was purchased, paid for, and torn open. The goods were sold to the Y. M. C. A. by the Quartermaster's Department and the local "Y" storekeeper could only report the matter to his superiors. It is a fact that the quartermaster did just the thing that is held to have been so grievous when the "Y" did it, i. e., sold gift packages in the army canteens owing to the neglect of the shippers to indicate the fact of donation on the cases. But I never heard a grumble from the boys about that against the canteens.

When the error was discovered the "Y" authorities took immediate steps to rectify it. A due quantity of fresh supplies equalling the amount charged for by the error was purchased and despatched to the front for free distribution. The unsold remainder of this class of goods on the "Y" shelves was, I have been told, distributed gratis. So that the only loser by the blunder, for which it was in no wise responsible, was the Y. M. C. A. But, again, it was too late to pacify the boys' not unnatural resentment. The boys had a very quick and vivid sense of their grievance. They may never have heard, or if they did they declined to heed or credit, the satisfactory and perfectly true explanation.

It may be that, in addition to all that has been recounted here, the boys had another and a weightier grievance which they were too proud to state. I have heard a verse chanted by the boys which ran, as well as I can remember, as follows:

Solo: "Who won the war?  
"The Y. M. C. A."

Altogether: "Razz-berry!"  
and the vigorous and bitter emphasis which they "razzed" the berry spoke volumes. It is, I believe, the fact that, in the first few months of our participation in the war, correspondents of American newspapers and descriptive writers of all kinds were beholden to the Y representatives—the only welfare workers they encountered—for hospital-

(Continued on page 11)

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(Continued from page 10)  
ity and aid in various ways. They were duly grateful and praised the "Y" workers in their articles. But in the estimation of the doughboys they overdid their praise, thereby arousing a feeling of hostility and resentment among our boys which found vent in exaggeration of their other grievances, real or imaginary, against the "Y." That body, in its corporate capacity, was entirely blameless for any unduly enthusiastic description of its work and functions sent by writers in no way connected with their work nor under any obligation to seek their official approval or review of the statements they published. It must not be believed that the "Y" had no defenders among the soldiers over there. But they are mostly voiceless or inarticulate, and, in any case, not desirous of thrusting themselves on the public notice. I asked Private Paul Oppenheimer of the Second Corps Signal School and later of the Second Division, quartered in Germany, who was returned to America, to write for me his recollections of what the "Y" did for him—nothing extenuating nor setting ought down in malice. The only stipulation was that he must not quote Emerson, whose "Essays" were his Bible while "over there." "As Emerson says" was a phrase strictly taboo. The condition was hard, but necessary. Here is what he wrote and sent to me:  
"As you are in search of the truth concerning the activities of the Y. M. C. A. abroad, I gladly give you my observations, not only in France, but in England and Germany.  
"Loading in England on September

13, 1918, we were billeted in the 'Rest Camp' (?) of Knotty Ash. During the five days we were confined there—'confined' is the proper word—the 'Y' hut was the only place where we could secure recreation, writing material and additions to our scanty ration of food. The camp would have been desolate, indeed, without the 'Y,' as we were kept in by guards to the confines of the muddy enclosure. No permission was granted to see Liverpool. We saw mud in plenty. It was ankle-deep.  
"In Southampton the 'Y' served us in the same efficient manner. My one evening at that 'Y' will linger long in my memory. French, English and Yanks—all happy—made a picturesque assemblage as the khaki and sky-blue partook of the refreshments and sang lustily in the hut while it poured torrents of rain outside.  
"Crossing the channel to Le Havre, we found the 'Y' generously stocked with food—the most important item to a soldier—and at moderate prices. Yes, I still remember the zest with which I devoured four fresh tomatoes—the only fruit obtainable for weeks.  
"St. Aignon was our next objective, and, although we only stopped there long enough for 'chow,' were told by the boys stationed there that there were some excellent 'Y's' in the town. How we longed to 'go to it' after our journey in the box cars, but we were in for a hike.  
"Our hike brought us to the village of Oisley, which is in the same department as St. Aignon, vis., Yoire-et-Cher. No 'welfare' service existed in this village of perhaps one hundred souls—and grievously did we long for it.  
"After ten days of life in this hamlet, drilling by day and loafing in the cafes at night, we were aroused one evening when a Ford truck drove up to our kitchen. We were delighted to be greeted by two wholesome American women. Yes, they were Y. M. C. A. women.  
"They had cookies, tobacco, cigarettes and writing material, cigars, matches and gum! We were all lined up ready to buy. But somehow they had learned that we had not been paid for two months, and that some of the boys had no money. Tactfully and smilingly, one of the women announced that word had just been received from 'headquarters' that no money would be accepted, but that everything would be distributed equally and free. Which was done. They promised us to open a hut in the town, but we moved on shortly after the incident I have related.  
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"In April, 1919, while en route for Germany, we were the guests of the 'Y' at Chaumont. We were also hospitably received by the Red Cross at Neufchateau. The Red Cross, I found, had issued socks, pajamas, sweaters and ditty bags to us during the winter months.  
"I am writing these details not to compare the work of the welfare organizations, nor to show what some did not do, but rather to emphasize what the Y. M. C. A. did do that came under my own observation.  
"For, whereas, all the other organized welfare workers get their share of praise—which is just—the Y. M. C. A., who will themselves admit that they made some blunders, came in for all the blame—which is very unjust.  
"A point that must be brought out is the mental attitude of the average

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WONDELM, LEWIS HERMAN.—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 Lewis Herman Sondheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Max Alt-mayer, her attorney, at No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of March, 1920, next.  
Dated, New York, the 8th day of September, 1919.  
RETCHEM SONDHEIM, Executor.  
MAX ALTMAYER, Attorney for Executor, No. 290 Broadway, Borough of Manhattan, New York City.

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## PEANUT OIL

"After ten days of life in this hamlet, drilling by day and loafing in the cafes at night, we were aroused one evening when a Ford truck drove up to our kitchen. We were delighted to be greeted by two wholesome American women. Yes, they were Y. M. C. A. women.  
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doughboy. Sad, but true, the human nature which cried: "Crucify Him and release unto us the criminal," has not changed. The boys who benefited by the kindly ministrations of the Y. above recorded were—some of them—eager to believe damaging reports of that organization. Notice that we had not reached the front during the war. Yet many of the boys in my outfit spoke in no uncertain tones—they did not trouble to say 'so I am told'—when they added their testimony of how the Y. M. C. A. had failed at the front—overcharged at the front, robbed at the front, etc.  
"It must be understood that if a rumor starts in the army few will stop to assure themselves of its truth. When you sift the charges to find out how much truth the utterances contain they fall to pieces. The basis usually is: "Oh, a sergeant told me and he would not lie." Pretty flimsy evidence!  
"The work of the welfare organizations in the Army of Occupation is well advertised. But let me say that in the small towns where one welfare center existed—the oasis in the desert—that one was the Y. M. C. A.  
"I hope that a structure of truth and fact gathered from the testimony of those who know shall be erected to resist the gas barrage of falsehood which aims at belittling the noble efforts of the Y. M. C. A."  
"Thus my young friend, who would most assuredly not suppress any unfavorable facts that came under his notice. I find his quotation from the New Testament absolutely delicious in a Jewish boy who was formerly a parishioner of mine.  
"The reader will notice that Paul never reached the fighting line. But his brother, Otto, did (he was on five fighting fronts) and was wounded in action. "Will you get Otto to draw on his personal recollection of what the Y. did for him at the front?" I asked Paul.  
"Here is Otto's communication, altogether too charming to be altered in jot or tittle:  
"Dear Dr. Goldstein: Adding to the schmuse of Paul, let me say that I consider the doughboys' knocking of the Y. M. C. A. most unjust.  
"In the Argonne section a 'Y' secretary, under heavy shellfire, assisted in carrying in the wounded, giving them first aid treatment and serving them with cigarettes and 'eats.'  
"This was the only welfare worker whom I saw actually in the danger zone. Behind the lines all of these organizations did damn good work. (Please excuse the profanity. I forgot that I was writing to a rabbi.)  
"(All right, Otto, you're excused. As a rabbi I must admit and condemn the profanity; as a humble literary worker I must admire the crisp and attractive force of your style. It is certainly vigorous, authoritative and curt.)  
"As I said at the beginning of this article, I hold no brief for the Young Men's Christian Association. I even entertained a certain prejudice against it in the earlier weeks of my work with the army. In view of the surface cordiality of their greetings, coupled with their apparent lack of desire to grant reasonable aid which went beyond words, I was in the habit of saying: "Oh, yes, the 'Y' people always hold out the hand of friendship to me, but there seems to be nothing in it."  
"I am now somewhat ashamed of the jibe. I have long been convinced that there has not been, there could not be, any better work done than that by the "Y" overseas. And this is the testimony of one who is very open-eyed to their faults.  
"Sooner or later it will be generally recognized that the American people owe a great debt of gratitude to the organization. To the grumblers and knockers let me put this test: Try to recall what the "Y" did for you—not what you heard against it. Then try to imagine what your life in camp and over there would have been if the "Y" had not been on the job. Now, won't you

acknowledge the debt you owe?  
"It may well be that the "Y" people may not desire any expression of that debt. But they have earned the warmest gratitude of the American people and should have their due.  
"In any case, let there be an end to all depreciation of their great and often heroic work."  
**MUSIC AND DRAMA**  
Nina Tarasova, the Russian singer of folk songs and ballads, who created such an unusual amount of interest at the two recitals in which she was heard toward the close of last season, will give a third recital at Carnegie Hall on Saturday evening, September 13, with the assistance of Max Gagna, 'cellist.  
The Philharmonic Society of New York will inaugurate its seventy-eighth season, this fall, with Josef Stransky, conductor of the orchestra, entering upon his ninth season in that position. Although it is still exceedingly difficult to procure European novelties, Mr. Stransky is fortunate enough to have secured several, details concerning which will be announced later. As in former years, Mr. Stransky's programs will offer many American compositions, several of which will be novelties.  
The Philharmonic season will include 12 Thursday evenings, 16 Friday afternoons, four Saturday evenings and 12 Sunday afternoons in Carnegie Hall, as well as the usual series of five Sunday concerts at the Brooklyn Academy of Music. In addition to these performances in Greater New York, the orchestra will also make three short tours to over 30 cities throughout the country. The list of assisting artists for the New York concerts has been chosen as usual from the names of the prominent instrumentalists and vocalists available, and will be announced in full at an early date.  
A month before the first New York performance, the orchestra will reassemble, with few changes—though slightly augmented.  
Josef Lhevinne, the great Russian pianist, who has not been heard from directly since the beginning of the war, has just cabled that he is sailing for New York September 12 on the Frederick VIII.  
Thirteen years ago, as a young man of thirty-two Lhevinne appeared for the first time in one of the New York Philharmonic concerts under the baton of Wassily Safonoff, who had been his teacher in Russia.  
It has already been rumored that he was the 1895 winner of the Rubinstein prize in Berlin. Before that, when only seventeen, in a class among whom were Scriabine and Rachmaninoff, he had carried off the gold medal for piano at the Conservatory of Moscow.  
The audience which greeted him the night of his New York debut was consequently in its most critical mood.  
His playing of the Rubinstein 5th Concerto is something which those who were present will still remember as the sensation of the hour. He was hailed as a second Rubinstein. Each successive year thereafter, Lhevinne toured America with increasing success.  
Then the war broke upon the world. Unfortunately, Lhevinne happened to be at that time at his home in Berlin. Arrested by the German officials as an enemy alien, he was forthwith interned and not allowed to have any communication beyond the German border. Consequently, an extensive tour in the United States had to be cancelled and silence closed in around him for the duration of the war.  
Upon his return this season, Mr. Lhevinne will be accompanied by his wife, Rosina Lhevinne, herself a gifted pianist and former pupil of her husband, and their two children. The elder, Constantina, is named after Tolstoi's hero in "Anna Karenina," and was the god-child of the great Leo Tolstoi, himself.

## NEW YEAR GREETINGS

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HEBREW NATIONAL ORPHAN HOUSE LAUNCHES HALF MILLION DRIVE

With the slogan, "Save the Orphan," the Hebrew National Orphan House at 52 St. Mark's Place, near Second avenue, has launched a half million dollar drive in order to assume its share of the burden of solving the nation-wide orphan problem. The campaign will be given a fitting send-off Monday, Sept. 15, with a dinner which will be given at the Astor.

There is a twofold meaning in the slogan which has been adopted by the campaign committee: First comes the task of saving the orphan from want and the drift toward crime; second comes the duty of keeping him true to the traditions of Judaism. The watchword in this way simply epitomizes the established policy hitherto followed by the Hebrew National Orphan House. The child must not only be rescued from the temptations to lawbreaking and from becoming a burden to the community; but he must also be made familiar with the spiritual teachings of his religion. In the past, productive of much excellent results, has been this implicit faith in the soundness of the Hebrew strain and heritage.

There are indisputable facts at hand that the orphan problem, particularly in this State and city of New York, is unusually acute, owing to the lack of accommodations in recognized institutions. Especially is this true of the Jewish side of the question. The reports of the Commissioner of

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Charities are not only revealing but, if one penetrates behind to their significance, touching in the extreme. At this moment almost 500 children of Jewish faith, motherless and fatherless, are being generously cared for by non-Jewish institutions. Over that number has been turned away by the regular channels of Hebrew philanthropy, owing to the shortage of adequate funds to accommodate them in strictly Jewish institutions.

The case of the Hebrew National Orphan House simply underscores the magnitude of the problem which Jewish philanthropic endeavor is facing at present. On file at the Hebrew National Orphan House are no fewer than 400 applications, pathetic appeals for assistance, poignant letters from bread-winning mothers who want to see their children properly cared for and educated, while they are earning the means of subsistence. Owing to the lack of housing facilities the St. Marks Place institution has been compelled against its will to postpone action on these needy cases.

The present campaign for \$500,000 seems modest in comparison with the huge drives which war relief activities have occasioned during the conflict. And yet, according to estimates, it will help to take care of 500 orphans. A new spacious building, surrounded by 20 acres of park-like grounds on the Tuckahoe road, was recently purchased and the sum of \$500,000, it is expected, will cover the cost and necessary outlay for renovation, improvements and general equipment.

The present plan of the Hebrew National Orphan House also includes the placement of children, wherever possible, in clean, wholesome homes under the care of childless families, who are willing to devote their unexpended parenthood in attending to the spiritual and physical needs of some child who has been bereft of both mother and father. The Hebrew National Orphan House, in cases of this sort, continues to supervise the mental and physical well-being of the child.

Harry B. Rosen, No. 1 Second avenue, New York city, has been appointed treasurer of the campaign committee.

A GOOD SUGGESTION.

By a Dreamer. Though my appointment with a New York publisher was for Thursday forenoon (I need not mention month or year), I left Philadelphia the day before at 11 a. m. so as, on a visitors' day, to cheer a patient. When, however, I asked the clerk in the hospital about the young woman's condition, she put to me the question, "Are you a minister?" I said in answer thereto, "I have no congregation, though at times I assist at religious functions." "Then why did you say the other day that you're a minister, and they tell me you are not?" "I said the other day I was a minister! That cannot be so, for I have just come from Philadelphia, and it is two months since I last visited New York."

She still persisted in saying that I had made such a claim.

Then "a light woke me up." Quickly it flashed on me that a resemblance which others (not many, however) had detected in me to Rabbi Kay lay at the bottom of some mistaken identification. So I said, attempting to hide sorrow and vexation, "I am not the man you mean, but I think I know whom you mean—and he is a minister." She, apparently suspecting that my expression, "he is," was but a ruse (playing two parts?) would not give credence to the statement I made concerning Rabbi Kay. When I saw the patient, surrounded as she was by two sisters and a sister-in-law, I told her and her relatives of my experience. She said that his reverence had been there the day before, and expressed her wonderment: "How could they, having seen him so often, have taken you for Rabbi Kay?" After the visit I told the clerk (who if she cultivated a different manner towards all humanity might actually become beautiful) that during her inquisition I knew not whether to be angry at being taxed with mendacity (I did not use the shorter and uglier word) or to be provoked by being identified with Rabbi Kay.

I found out afterwards that Rabbi Kay makes too frequent use of his privilege as minister to enter at all times—this must have led to the clerk's asking of one whom she carelessly (I mean with too little scrutiny) identified with him, that question; the staff would have been glad to find that he was not what he claims to be.

Visiting the patient's relatives the following Sabbath, I was, so to say, reintroduced to a certain rabbi's daughter, or perhaps I should say she was reintroduced to me, as she (being young) had changed somewhat in six years. Not wishing my conversation with her to be interrupted, I asked Miss Beatrice to take a walk with me in Mount Morris Park. In the course of the conversation, I spoke of the Wednesday incident and one of the comments made by a charming New York girl: "Did they think you resembled Rabbi Kay?" and my reply: "They didn't think I resembled Rabbi Kay, they thought I was he." This had, I said, made clear to me the distinction and difference between a simile and a metaphor. Miss Beatrice, apparently thinking that I was unduly excited by the affair, advised me thus: "Go tomorrow (Sunday being one of the two visitors' days) and take Rabbi Kay with you." I said, "You are a real Bat Talmid 'Hakam!'" She thought it was simple, but I told her that's just the quality of a Talmid 'Hakam, and of a daughter of a Talmid 'Hakam: to arrive at the simple.

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Jacob Dinezohn, Famous Jewish Writer and Social Worker, Dies at Warsaw.

Warsaw, Sept. 2.—(By I. J. P. B.)—Jacob Dinezohn, who has been called the "father of the Jewish realistic romance," and whose name has become a household word on account of his untiring and effective work in behalf of the thousands of Jewish children who have been orphaned during the war, died Tuesday morning in Warsaw, at the age of 63.

Dinezohn was born in Zager, Kovna Gubernya, in 1856. He was educated at Mohliv-am-Dnieper, in the home of an uncle, Isaac Eliasoff, who was something of a mathematician. Dinezohn gave much time to the study of Hebrew, and later became a tutor of Hebrew in the household of the Hurwitch family at Mohliv. It was there that Dinezohn became acquainted with German and Russian literature.

Hebrew was the first literary medium which Dinezohn used, but after publishing a few letters and articles in that language, the desire to reach the great masses of the Jewish people who did not understand Hebrew caused him to turn to Yiddish instead. After a series of scientific nature studies, Dinezohn's first realistic romance appeared. This was followed in 1877 by "The Dark Young Man," a romance whose success was large and immediate, the book running into several editions. In his works, he is above all a moral critic, aiming always to arouse the best in his readers, and to instill love and sympathy for the weak.

But even if Dinezohn had made no noteworthy contribution to Yiddish letters, his services in behalf of suffering humanity would have endeared him to the Jewish people. The fame of his work for the war orphans of Poland has gone far. Dinezohn's schools, Dinezohn's homes for children, Dinezohn's little orphaned wards come to mind whenever his name is mentioned. He will long be remembered as a rare and great soul.

LEVY, EVA HEINE.—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 Eva Heine Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March next.

Dated, New York, the 6th day of September, 1919. LOUIS LEVY, Administrator. BANDLER & HAAS, Attorneys for Administrator, No. 2 Rector Street, Borough of Manhattan, New York City.

LOEB, LOUIS 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 Louis L. Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 2 Rector Street, in the City of New York, on or before the 15th day of March, next. Dated, New York, the 8th day of September, 1919. CORINNE F. LOEB, Executrix. HARRY W. NEWBURGER, Attorney for Executrix, No. 2 Rector Street, New York.

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CHILDREN'S PAGE

THE COURT.

Dear Children:

All the furnishings of the Tabernacle were now fully described, and Moses was instructed to make the court of the Tabernacle as follows: "And thou shalt make the court of the Tabernacle, for the south side, on the right, the hangings of the court, of twisted linen, shall be a hundred cubits in length for the one side."

"These hangings," says Rashi, "were made like the sails of a ship—of lattice work, not of woven work—and its pillars shall be twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets shall be of silver."

There was a space of five cubits between each pillar, and their copper sockets were set in the earth, and the pillars were fastened in these sockets. He made a construction that resembled poles, which were six cubits long and three cubits wide, and on its centre was fastened a copper ring. Around these the edges of the hangings were bound with cords against each pillar. These poles were suspended by means of its ring from the hooks on the pillar (which was made like a "var")—one point extended on top and its other point was fastened on the pillar, and upon these the hangings were suspended, which formed the partitions of the court.

"And the breadth of the court on the front side, eastward, shall be fifty cubits." These fifty cubits were not entirely covered by the hangings, for the entrance was also there. Fifteen cubits were covered by the hangings on one side of the entrance and fifteen cubits were covered by the hangings on the other side of the entrance, leaving an entrance of twenty cubits.

Therefore does it say, "And for the gate of the court shall be a hanging of twenty cubits." That means, the hanging in front of the entrance, which was twenty cubits in length, according to the width of the entrance. "And fifteen cubits of hanging shall be on the one wing; their pillars shall be three and their sockets three." Thus there were five cubits between one pillar and the other; the same on the other wing. And there were four pillars for the hangings in front of the entrance, making ten pillars on the eastern side and ten pillars on the western side.

"All the pillars round about the court shall be filleted with silver and their sockets of copper. As silver fillets and copper sockets were previously mentioned only in connection with the northern and southern sides, they are now mentioned in connection with the eastern and western sides.

"The length of the court shall be 100 cubits and the breadth fifty by fifty, and the highest five cubits, of twisted linen, and the sockets for the same of copper. The length of the court—this means the northern and southern sides from the east to the west—shall be 100 cubits and the breadth fifty by fifty. The court in the east was fifty cubits square, as the Tabernacle was thirty cubits long and ten cubits wide, and the entrance was placed in the east, at the edge of the fiftieth cubit, outside of the length of the court, thus leaving a space of twenty cubits between the length of the Tabernacle and the hangings of the court. West of the curtains, at the back of the Tabernacle, the breadth of the Tabernacle was ten cubits in the centre of the breadth of the court. Thus there was a space

of twenty cubits to the north and the south from the hangings of the court to the curtains of the Tabernacle. The same space on the western side, and fifty by fifty was the breadth of the court in front.

"And the height five cubits." The height of the partitions of the court, which means the width of the hangings. "And the sockets of same of copper"—the sockets of the hangings in front of the entrance. "All the vessels of the Tabernacle in all the service thereof, and all its pins, and all the pins of the court, shall be of copper."

All the vessels of the Tabernacle refers to these tools that were needed for rearing it up and taking it down, such as hammers to fasten the pins and the pillars. The pins were something like copper bars made for the curtains of the tent and for the hangings of the court, which were attached to them by means of cords tied to their edges, in order that the wind should not lift them up.

"And I do not know," says Rashi, "whether these pins were stuck in the earth or just fastened to the edge of the curtains and their weight kept them from being moved by the wind, but the word 'yesedoth' (pins) indicates that they were fastened in the earth, as the same word occurs in Isaiah, where it says: 'A tent that shall not be struck for removal, not one of the stakes of which ('Yesedosav') shall ever be moved.'"

לחן יב

New Jewish Books to Be Issued.

The Board of Trustees of the Jewish Publication Society of America held a meeting on Labor Day, in Atlantic City, at which reports were considered regarding the several important projects upon which the society is now engaged. It was announced that the following books were under way:

A biography of Baron de Hirsch is being prepared for early publication by Mr. Max J. Kohler, of New York city. The third series of a hitherto unpublished collection of essays by the late Prof. Solomon Schechter.

A translation of a volume from the pen of the famous Yiddish poet Yehoash, describing his tour through Palestine. The fifth volume of the "Legends of the Jews" containing Prof. Ginzberg's notes, references, etc., to his important work on the subject.

A volume by Norman Bentwich on "Hellenism."

A volume by Dr. Israel Abrahams of Cambridge, entitled "By-Paths in Hebrew Bookland."

The third volume of Dubnow's "History of the Jews in Russia and Poland," containing important additional material supplied by Prof. Israel Friedlaender.

The American Jewish Year Book for 1920 which will contain articles on the Jewish Contributions in the World War and a Complete Directory of National and Local Organizations in the United States.

Shortly there will appear Prof. Henry Malter's work on Saadia, the famous gaon of the Middle Ages, and an Anthology of Post Biblical Hebrew Literature, consisting of selections from the greatest Hebrew writers since Bible times. One volume will consist of Hebrew text and the other of translation. This is being edited by Dr. B. Halper, of Philadelphia, and will be of most useful addition to the text book literature of our schools and colleges.

It was announced that Dr. Cyrus Adler, of Philadelphia, was appointed chairman, and Prof. Max L. Margolis, secretary, of the Committee on Bible Commentaries. The need in English of a Jewish Commentary to the Bible has long been felt. Accordingly the society has decided to publish a series of commentaries which will explain the Bible in the light of Jewish interpretation, thought and tradition. The commentaries will represent the result of sound scholarship and will be as little technical as possible. Due count, of course, will be taken not only of the progress of Biblical study rendered possible by the discovery of ancient Hebrew records and lost languages, but particular attention will be paid the Jewish commentators of all ages as contained in the Talmud, Midrash and Book of Prayer, etc. Assignments for the Pentateuch and Book of Psalms have already been made.

In addition, a number of scholars have been commissioned to prepare volumes which will serve as helps to the study of the Bible. Four volumes have already been planned for this series, one containing a description of the order of

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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, Goldsmith, Cohen, 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 5th 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 15th day of November, next. Dated, New York, the 2d day of May, 1919. SARAH KERN, DAVID STERN, Executors.

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COLLECTORS AND SOLICITORS (male and female) wanted for Bronx Charitable Institute. Must speak English and Yiddish fluently. Good positions for right persons. Apply in writing or person Room A, 1319 Boston Road, Bronx.

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BUTOW, CARL (or CARL BUELOW).—In pursuance of an order of Honorable John F. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Bittow (or Carl Buelow), late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Samuel B. Hamburger, her attorney, No. 2 Beacon Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of December, next. Dated, New York, the 18th day of June, 1919. EDWIG STERNBERG, Executor. SAMUEL B. HAMBURGER, Attorney for Executor, 2 Beacon Street, New York City.

Any orthodox congregation desirous of obtaining the services of students of the Rabbinical College, apply to the YESHIVA, for Mr. Samuel L. Sar.

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BROOKLYN NOTES.

Bikur Cholim Hospital Plans Extensive Enlargement.
According to the announcement made last week by Mr. Solomon Feinman, general manager, the Bikur Cholim Hospital will shortly be enlarged to accommodate one hundred patients. This week title was taken to the house at 834 Lafayette avenue, adjoining the present building. It will be remodeled and connected with the hospital.

The Bikur Cholim Hospital, which for the past fourteen years has maintained a free dispensary at 84 Cook street, was opened at 830 Lafayette avenue a year ago. During that period the calls upon the institution were so many that its accommodation was taxed to the utmost. The decision to purchase the adjoining property was the result. This, however, did not satisfy the officers or the members of the Board of Directors. They felt that the Bikur Cholim Hospital must have a well-trained nursing staff, and so across the street from the hospital at 887 Lafayette avenue, a house has been acquired for a nurses' training school. The members of the medical staff of the hospital will instruct the students of the school. The dispensary at Cook street, which annually gives treatment and medicine to about 30,000 poor sick, will be rebuilt so as to make it a more efficient institution.

The question of convalescence of the patients has given the hospital authorities a great deal of concern, and in order to enable patients to recover completely a convalescent home will be opened in the near future in Arverne, L. I.
The officers of the Bikur Cholim Hospital are: Mrs. Miriam Arbeit, president; Mrs. A. Dworetzky, vice-president; Mrs. J. Breckir, vice-president; Mrs. R. Gross, vice-president; Judge J. S. Strahl, treasurer; Mr. J. Fink, trustee; Mr. S. Grolnick, trustee; Mrs. S. Quinn, trustee.
Executive Committee: Mrs. S. Grolnick, Mrs. B. Lippe, Mrs. L. Landesman, Mrs. Rubinstein, Mrs. J. Wecht.

Rabbi Tannenbaum Returns From France.
Rabbi David Tannenbaum, who was first lieutenant and chaplain with the A. E. F., has just returned from France after serving 18 months with the Eighty-second Division. Chaplain Tannenbaum was under fire on many occasions and his spiritual services brought hopeful cheer to the hearts of thousands of American doughboys.

To welcome Chaplain Tannenbaum a reception will be tendered him Sunday night, September 14, at 8.30, at the Ahavas Chesed Synagogue, No. 742 Jefferson avenue. The gathering will be addressed by distinguished citizens, among them being Rabbi Dr. B. Revel, Hon. Charles C. Lockwood, Judge Jacob S. Strahl, Hon. Isaac Siegal and Mr. Samuel Rottenberg.
The committee in charge of the reception includes Mr. H. J. Nurick, chairman, Mr. Marcus Rottenberg, Mr. I. Wiener, Mr. L. Josephson and Mr. P. Zuckerman.

For next week the patrons of the Star are promised "The Kewpie Dolls," a show built for mirth-producing purposes only. Tom Howard, a familiar figure in burlesque, is leading comedian as well as author of the skit which is presented, entitled "Two Wise Fools." Eight scenes are laid in different parts of the world and the costumes are the latest creations of famous modistes.

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LEOPOLD, AMALIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amalie Leopold, 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 Adam Wiener, No. 51 Chambers street, Borough of Manhattan, in the City of New York, on or before the 14th day of February next. Dated New York, the 4th day of August, 1919. JULIUS MARX, ADAM WIENER, Executors.

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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. Esteron, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Isaac Steinhaus, his attorney, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of November next.  
Dated New York, the 29th day of April, 1918.  
MORRIS ESTERSON, Administrator.  
ISAAC STEINHAUS, Attorney for Administrator, 233 Broadway, New York City.

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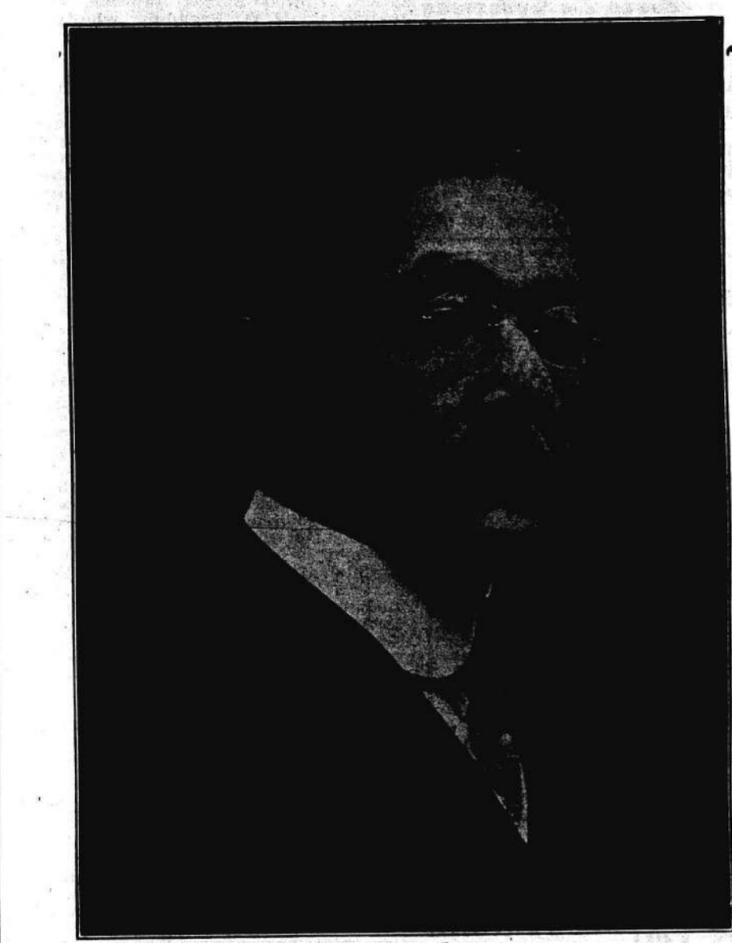
**LOEWENTHAL, LUCIEN D.**-In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lucien D. Loewenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at No. 1871 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of December, next.  
Dated: New York, the 7th day of June, 1918.  
WALTER LOEWENTHAL, STELLA LOEWENTHAL, Executors.  
WALTER LOEWENTHAL, Attorney for Executors, 1871 Broadway, Manhattan, New York City.

**HAAS, SILAS M.**-In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Silas M. Haas, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 257 Fourth Avenue, in the City of New York, on or before the 10th day of December next.  
Dated: New York, the 30th day of April, 1918.  
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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Samuel Grabfelder, President, National Jewish Hospital at Denver, Celebrates Seventy-fifth Birthday in Atlantic City.

About 100 prominent Jews from all sections of the country gathered at the Breakers in Atlantic City, N. J., on Tuesday evening, September 2, to honor Mr. Samuel Grabfelder, the well-known philanthropist, and president of the National Jewish Hospital at Denver, on his seventy-fifth birthday. A dinner was given to Mr. Grabfelder by the trustees of the hospital.  
Rev. Dr. William S. Friedman, the founder of the Board of Managers, presided, and in an eloquent address greeted the guests and gave a vivid description of the venerable president's activity and work for the hospital. At the conclusion of Dr. Friedman's remarks, he unveiled a life sized oil painting of Mr. Grabfelder, the gift of the trustees of the hospital.  
The toastmaster, Dr. Friedman, called on Ben Altheimer, treasurer of the hospital since its founding, for an address. Mr. Altheimer responded in his usual manner of interspersing his remarks with humor, sentiment and pathos. Sidney G. Kusworn, president of District

No. 2, I. O. E. B., was the next speaker. Mr. Kusworn came from Dayton, Ohio, to pay tribute to Mr. Grabfelder's work. Aaron Waldheim of St. Louis, president of the Jewish Hospital of that city, expressed his felicitations in behalf of the city of St. Louis. Dr. Samuel Swezey, the superintendent of the hospital, in an impressive manner conveyed to Mr. Grabfelder the good wishes of the patients of the hospital and presented to him in their behalf a silver loving cup with suitable resolutions.  
Mr. Grabfelder has been president of the National Jewish Hospital since the institution opened its doors 20 years ago, and besides donating the Grabfelder medical building in 1915, one of the most thoroughly equipped medical buildings in the country, and giving large sums to the hospital, has devoted himself to the welfare of that model institution with extraordinary enthusiasm. While he was being entertained in Atlantic City, the patients, the Board of Managers and the medical staff of the hospital were Mr. Grabfelder's guests at a dinner in Denver.

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Jerusalem is to be rebuilt as a modern, well-planned city, and is to have a Hebrew University, according to the announcement of the London Zionist organization, which has engaged Prof. Patrick Geddes, the noted authority on city architecture for this work. Professor Geddes has been commissioned to prepare plans for making Jerusalem into a beautiful city of the most modern and approved type, and also to design the buildings for a Hebrew university in Jerusalem. Professor Geddes will soon go to Palestine and report on Haifa, Ifu, and other towns.

**JEWISH CALENDAR.**  
Rosh Hashanah.....Thursday, Sept. 25.  
Yom Kippur.....Saturday, Oct. 4.  
1st day Succoth.....Thursday, Oct. 9.  
Shemini Atzereth.....Thursday, Oct. 16.  
Simchath Torah.....Friday, Oct. 17.  
\*Rosh Chodesh Cheshvan.....Saturday, Oct. 25.  
Rosh Chodesh Kislev.....Sunday, Nov. 25.  
1st day Chanukah.....Wednesday, Dec. 17.  
\*Rosh Chodesh Tebeth.....Tuesday, Dec. 23.  
\*Also observed the day previous as Rosh Chodesh.

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Palestine the Central Feature of Zionist Convention.

In anticipation of Great Britain becoming its mandatory for the purpose of facilitating the establishment there of the national Jewish homeland, Palestine will be the main point around which will centre the chief interest of the delegates to the twenty-second annual convention of the Zionist Organization of America, which begins its formal sessions at the Chicago Auditorium on Sunday, September 12. The delegates are looking around with especially eager interest to the report which they expect will be rendered by the honorary president of the organization, United States Supreme Court Justice Louis D. Brandeis, who is on his way to the convention directly from Palestine, where he spent a month making first hand investigations of the possibilities presented by the land for the successful establishment there of the Jewish homeland. Cabled reports quote Mr. Brandeis as having been highly enthused by his observations. On his way back from Palestine Mr. Brandeis stopped over in Paris, where he conferred with members of the Peace Conference. One result of this conference was an instruction from the Peace Conference to the British military administration to bear constantly in mind that Palestine is being held for the specific purpose of establishing the Jewish homeland there. Should Mr. Brandeis find it incompatible with his judicial position to make a public report, his findings will be related to the convention by Prof. Felix Frankfurter, former confidential assistant to War Secretary Baker, and until last February chairman of the United States War Labor Policies Board.

Another report on Palestine, of almost equal importance to the Brandeis report, is to be made by Dr. Harry Friedenwald, of Baltimore, who was for several months chairman of the Zionist Administrative Committee, with headquarters in Jerusalem and Jaffa. Dr. Friedenwald, who was for a number of years president of the Maryland State Medical Association, was for 14 consecutive years president of the Federation of American Zionists, now merged in the Zionist Organization of America. This report will be supplemented by another from Robert Szold, formerly of the United States Department of Justice and who is now secretary of the Zionist Administrative Committee, having returned to this country to wind up his affairs prior to making Palestine his permanent home.

Junior Mizrahi Organized.
The Department of Education of the Mizrahi Organization of America has taken into hand the organization and supervision of a nation-wide Junior Mizrahi Organization. The nucleus of the Junior Mizrahi has already been formed. In New York there are twelve such juvenile clubs, with a combined membership of over 200 boys and girls between the ages of 8 and 17. In Chicago there has been organized the "Zeir Adas B'ne Isdoel," composed of four large clubs. In Montreal also there are a few of the junior clubs. The membership material for the Junior Mizrahi will be drawn mainly from the Talmud Torahs and Hebrew schools. The Department of Education directs the organization of the clubs and supervises their activities.

Lithuania Grants Full Rights to Her Jews.

Paris, Sept. 2.—(By I. J. P. B.)—The Lithuanian delegation at the Peace Conference has sent an official declaration to the Jewish committee in Paris that the Lithuanian Government has decided to grant full civil, political and national rights to the Jews of Lithuania. This declaration was in the form of a draft of the provisions relating to Jews and Jewish affairs which are to be incorporated into the Lithuanian Constitution.

The Jewish Committee has expressed its full satisfaction with the proposed clauses, which are as follows:
1. Full civil, political and national equality for all Jews living in Lithuania.
2. Proportional representation in the various lawmaking bodies.
3. Participation in administrative and legislative branches of the government.
4. Proportional representation in the legislative houses through the establishing of national assemblies or other appropriate bodies.
5. The right to employ freely either Hebrew or Yiddish in open assembly, in the press, the theatres, schools, synagogues, courts, government offices, in legal documents, etc.
6. The right to observe Saturday as a day of rest is not to be limited in any way. Jewish rabbis are to have the same legal standing as ministers of any other faith.
7. Jewish autonomy in internal affairs: As religion, welfare activities, social service, educational and cultural development. This cultural autonomy is to be covered by definite laws which are to be constitutionally guaranteed. The Jewish schools are to be under the system of compulsory education, and are to enjoy all the privileges of the government schools. The unit of Jewish cultural autonomy is to be the Kehillah organization.
8. These Jewish autonomous units are to be considered as organs of the government and are to have the right to enforce special Jewish measures, and to impose special Jewish requests upon the government. The Jewish Kehillahs and the Union of Kehillahs are to have the legal rights of an individual, and may receive inheritances bequeathed to them.

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