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America's Leading Jewish Family Paper

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THREE LITTLE HEADS

By SCHALOM ALECHEM

Translated by JACQUES MAYER



I.

If the pen of the writer were the brush of the painter, or at least a photographic apparatus, I should then bring you as a present a precious group: Three graceful, pretty little black heads with curly hair and beaming eyes. All three look at things wonderingly as if they'd like to ask the world: "Why?" And you view the childish heads, wonder at them, and for their sakes feel as if you really were responsible for their having been brought into the world—three additional, superfluous little souls.

The charming little heads belong to Abramtschik, Moseijtschik and Dworka—two brothers and their little sister. These names with the Russian endings were given them by their father Peijsa, the bookbinder. If it were not that he feared his wife, and that he was poverty-stricken, he would have changed also his own name, and called himself Petsa or Peter.

For the present he must content himself with Peijsa until the coming of those better times of which Bebel, Karl Marx and all good, wise men speak. Then, ah yes, everything will be different! . . . Awaiting these times Peijsa is compelled to work from early morning until late at night, cutting pasteboard, and glueing boxes. . . . And so he stands the whole day long cutting and cutting, glueing and glueing, and singing old and new Jewish and non-Jewish songs, mostly half-sad, half-glad, with a half-sad and half-glad refrain.

"Perhaps you'd like to stop singing your Russian songs!" his wife frequently cried to him. "You seem to have a craze for everything that's Russian. Ever since we moved into the big town, you've become quite Christianized."

II.

All three of them—Abramtschik, Moseijtschik and Dworka—were born and brought up in the same place between the wall and the stove. All three see one and the same thing. The jolly father, who cuts pasteboard and sings, and the careworn, withered mother, who cooks and bakes and sweeps and cleans, and who never gets through with her work. Both are always at it, the father at his boxes, the mother at the hearth. Who needs those boxes?

Why are so many of them made? The whole world seems to be full of boxes! Thus think the pretty little heads, and wait impatiently until the father has finished many—ever so many—boxes. Then he binds them together, takes them to market, and comes back without them, but bringing instead money for mother, and rolls and buns and candy for them, the children. . . . They have a father who is good, ah, how good?—as good as gold! The mother is good, too, but excitable; sometimes she hits or pushes or pulls your ears.

III.

One little window is all they possess. All the three little heads push themselves to the window! Why what's to be seen there? A wall, a high broad, grey, damp wall. Always damp, even in summer! . . . Does the sun shine in? Sometimes one can see not the sun, but its light. Then it's a holiday for the children. All three little heads stretch to the window, look up as high as possible and see a long, narrow blue stripe, a long, narrow ribbon. "See that, children? That's the sky!"

Abramtschik tells how with his own eyes he has seen a machine working without hands. Abramtschik tells he has seen a wagon moving about without a horse, and every time he swears, just like his mother: "As true as I want to see everything that's good. . . ."

Moseijtschik and Dworka listen, sigh and envy Abramtschik. He knows everything, everything!

Abramtschik, for example, knows that somewhere a tree grows. To be sure neither he or they have ever seen how a tree looks. In their

In their street are fearfully tall houses, grey walls and high tubes, from which smoke pours. In one house there are a lot of windows, thousands and thousands; machines working without hands, wagons moving without horses—oh, he can't help telling this over and over again but—there's nothing else, nothing at all.

Even a bird is seldom seen here. Once in a while a sparrow loses its way here, as grey as the grey wall, pecks once or twice at a green stone and flies away. . . . Of larger birds they sometimes see on a Saturday a quarter of a chicken with its meagre little leg.

"How many feet has a chicken?"

"Four, same as a horse," answers Abramtschik, and it must be so, for Abramtschik knows everything.

Sometimes the mother brings from the market the little head of a chicken, with its projecting eyes over which a thin white skin is drawn.

"It is dead," says Abramtschik, and all of the three little heads look earnestly at each other with their great black eyes and sigh.

In the large house of a great city, born and raised amid its awful narrowness, poverty and solitude, they had had no chance to see living birds and animals, not even domestic animals, except cats. They had a cat of their own, a lively grey cat as grey as the grey, damp wall opposite their house. The cat forms their only source of enjoyment. They play with her for hours, bind a cloth over her head, call her "god-mother," and laugh and laugh until they are tired. The mother envies them, and punishes them. The one receives a slap on the ear, the other a dig in the ribs, and the third a sharp pinch.

The children creep into their corner behind the stove. The oldest relates, the others listen. Abramtschik says, and he is seriously heeded, that mother is right, for the cat is an unclean animal, the bad spirit dwells in her, therefore, one must not play with the cat! Abramtschik knows everything! There's nothing in this world which he does not know!

IV.

Abramtschik knows everything. Abramtschik knows that somewhere far, far away there's a country called



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HAPPY JEWISH ORPHANS

This illustration shows some of the happy wards of the Hebrew Sheltering Guardian Society of this city at an outing given in Central Park. These children are not quartered in the institution building at Pleasantville, but are given over to foster mothers.

She will have no disorder in the room, she does not wish the children to play "Papa and Mama," that Abramtschik should tear the pasteboard remnants, that Moseijtschik should hide the glue, or that Dworka should bake bread out of sand and water! . . . She wishes the children to remain quiet and sit down properly.

The mother doesn't seem to know that the little minds are thinking that the young souls strive to get away, away—where to? Outside! To the light! To the window—the window!

So says the oldest, Abramtschik. Abramtschik knows. Abramtschik attends the religious school. Abramtschik already knows the alphabet. The school is situated next door in the second story. Oh! What wonderful things Abramtschik learns in that school, and talks about when he gets home. Abramtschik relates how, with his own eyes, he has seen a great big stone house with nothing but windows from top to bottom. Abramtschik swears—may he see everything that's good—that he has seen a long, ever so long, pipe from which black smoke poured. . . .

street there are no trees, but he knows—he heard it at school—that fruit comes from the tree, therefore, when one eats fruit, one must thank "the Creator of the fruits of the tree!" Abramtschik knows—what he doesn't all know!—that potatoes, cucumbers, onions, garlic grow in the earth, therefore, when one eats them, one praises "the Creator of the fruits of the earth!" Abramtschik knows everything. Only he does not know how and where a tree grows. He has never seen it, for in their street there is neither a field, a garden, a meadow or grass.

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America. There in America they have many friends and acquaintances. There in that America the Jews lead a free and happy life. Thither they intend to travel as soon as they can get tickets for the ship. Without tickets you can't travel, for the ocean lies between, and on the ocean storms take place—storms that rage fearfully! Abramtschick knows everything!

Yes, everything! Even what happens in that far-off world. He knows, for example, that there exists in that country a paradise, naturally for Jews. In paradise there are many trees, with wonderful fruits; there cream flows in streams. Diamonds and pearls roll around the street. You only need to bend down and pick them up with both hands and fill your pockets with them, as many as they'll contain.

Pious Jews sit there day and night, study and are delighted with the rays of the Holy Spirit.

Thus relates Abramtschick. The eyes of Mosejtochik and Dworka beam upon him. They envy the older brother, who knows everything. He even knows what is going on in heaven. Abramtschick swears that twice a year, on holidays, heaven opens its portals. He himself has never seen it, because from their house you can't see heaven. But his comrades have seen it. They swear, as true as they want to see everything that's good, that they saw it. And surely they would not swear falsely. Why, that's a sin. A pity that over their street there's no heaven—only a long, narrow blue ribbon. On such a little section of heaven, what's to be seen except a couple of small stars, and the reflection of the moon? . . . In order to convince his younger brother and the little sister Abramtschick goes to his mother and tugs at her skirt.

"Mamma, it's true, isn't it, that on Eref Pessach heaven opens with a loud crack?"

"I'll give you a crack on the skull, and then you'll know!"

After he had received a slap from his mother he awaited the return of his father, who had gone to market with a bundle of boxes.

"Guess what sort of a present papa will bring us today?" asked Abramtschick. The children began to think the matter over and to count on their fingers all the things which the human eye can see and the human heart wish for. Rolls, buns, candies—and still they failed to guess. Peijsa, the bookbinder, bought this time neither rolls nor cakes and not even candies from the market. He brought grass—green, sweet-smelling grass.

All of the three little heads—Abramtschick, Mosejtschik and Dworka—turned to the father inquiringly.

"Papa, what is that?"

"That—that is something green."

"What do you mean by green?"

"Something green for the holiday. For Passover one must have it."

"And where is it taken from, papa?"

"Where is it taken from? Ahem—you buy it at the market."

Thus answers the father, as he strews the green, sweet-smelling grass upon the freshly-cleaned floor. Pleased at the acquisition, he good-humoredly exclaims to his wife:

"I wish you happy holidays! Do look at the green!"

"I congratulate you! You can sweep it away when the time comes. The little beggars will now again be able to soil the floor," answered the

wife crossly, and, as usual, bestows upon one child a slap on the ear, the other a day in the ribs and the other a sharp pinch. A queer mother is theirs. Always discontented, always sad, always troubling about things. Not at all like their father.

And the three little heads look at the father, look at the mother, look at each other. And when the parents can not see, they all three lie down on the floor, the three little faces caress the sweet-smelling grass and kiss the soft, lovely, delightful thing which is called green, which one needs for the holiday and which one buys in the market.

Everything one can get in the market, even green grass. The father buys everything, everything they use, everything they have! Even green grass! Even green grass!

CORRESPONDENCE.

A Protest Against Sabbath Desecration.
 Editor Hebrew Standard:

For many years I have been (and am) a subscriber of your valuable paper. Believing you take interest in all that is Jewish, I take the liberty to put the following before you. The so-called Big Sisters have arranged for working girls a place called the Anchorage, 100 Gaston avenue, Arverne, L. I.

Would you please enlighten me whether it is known to you that the place is void of anything Jewish, no kosher; on the holy Sabbath they are to leave New York and likewise are obliged to leave on the holy day.

Not long ago a lady of our best society arranged to give to a number of girls an outing in honor of her mother's birthday. The girls, being inmates of the Friendly Home, 545 West 159th street. Again the girls were told to assemble on the holy Sabbath. As one of those girls has been with me two years, she readily consented to forego the pleasure and abstain from joining the rest.

Is it not time to call a halt and to teach those benevolent ladies to change their tactics? Perhaps your paper will succeed in awakening them to some sense of Judaism. So do your best in behalf of our youths.

MRS. R. B.

The Real Situation of the Jews in Ukraine.

NEW YORK, Sept. 10, 1919.

Editor HEBREW STANDARD:
 The Ukrainian National Committee has just received from Copenhagen the attached statement concerning the Jews in Ukraine. This statement from a leading Jewish scholar familiar with events in Ukraine is especially timely in view of the recent convention of Ukrainian Jews in New York to protest against pogroms in eastern Europe. Its publication should go a long way toward bringing Jews and Ukrainians to a closer understanding and sympathy in the aspirations and ideals they have in common.

You probably will agree with us that the freedom and security of the Jews, as well as of every other people in Ukraine, lies in the speedy establishment of a strong and orderly government. Such a government General Simon Potiura is endeavoring to set up. His principles are well known and in assisting him to expel the forces of anarchy from Ukraine you will be aiding in safeguarding life, liberty and happiness for the whole population, regardless of race or creed.

Very truly yours,

MILTON WRIGHT,
 Director.

Dr. Mark Wischnitzer, Jewish historian and editor of the "Jewish Encyclopedia" and "The History of the Jewish People," stopped in Copenhagen on his way to London and placed the following articles at our disposal:

After Ukraine had shaken off the centennial chains of foreign sovereignty and was proclaimed as a free State, it was thought in leading Ukrainian circles that autonomic, national rights should be given to the minority nationalities that have, since ancient times, been domiciled in Ukraine. Thereby peace would be secured among the different nationalities in the new State, and the co-operation of all the different tribes of people would be gained for the building up of the Ukrainian republic.

The scope of this decision can be appreciated when we remember what the Ukrainian people have suffered in the course of time from national suppression. But it was also wise, farseeing and beneficial to the State to win over the minorities to the cause of the new State, for these minorities—Great Russians, Jews and Poles—have always been, and are still, in numbers, reputation,

cultural development and economical consideration, important factors in the country.

In order to safeguard the national interests of the aforesaid nationalities, special State-Secretary offices were established. In the first so-called "Universal," the "Zentralrada" promised to protect the national rights of the minority nationalities. In the third "Universal," the "Rada" went still further and granted national personal autonomy to the Great Russian, Jewish, Polish and other minority nationalities, and held out prospects of a special law in this respect being made. Thus the Jew question, which has been worrying most European countries, was solved in a clear and natural way.

The experiences of latter years have proved to us that it does not pay to have a civil emancipation of the Jewish inhabitants. We realize more and more that the civil emancipation cannot be the final solution of the Jewish question, and that the recognition of all people as equally entitled members of a State is the natural consequence of the recognition of all nations as equally entitled factors in the progress of humanity. Thus this demand which the Jewish civil and socialistic parties present with more and more force is for the first time recognized as authorized and is fulfilled in Ukraine.

The law proposed by the government has been elaborated by the Secretary of State for Jewish Affairs, and on January 9, 1918, it was unanimously passed by the Zentralrada. In this law it solemnly declared that all people in Ukraine have a right to national-personal autonomy, i. e., a right of independent determination of their national life, especially by means of national leagues composed of members of the respective nationality. The right to national-personal autonomy is an inviolable right. This right cannot be denied any people in the Ukrainian republic, and neither can it be restricted for those who enjoy it. The national league has a right to impose taxes on its members and to take all steps that it finds necessary to protect all cultural and other demands.

Owing to the political conditions the law has not yet taken effect, but during the two years the independent Ukrainian State has existed public Jewish life has been able to develop freely. The Jews in Ukraine have the most extended national rights. The Jewish language is officially recognized, a Jewish ministry has been able to develop its activity. Jewish congregations have been able to thrive in freedom, and new Jewish schools have grown up. In the newly founded university at Kamenetz Podolsk, the government has established a professor's chair for Jewish history and literature, and hereby the national rights of the Jewish people have been still more emphasized.

The government in the west Ukrainian republic has, in every case, shown much understanding with respect to the demands of the Jewish inhabitants for autonomy. The Jews have here, as in Great Ukraine, without fighting and without any special exertions, attained what they have striven after and are still striving after in other countries, for instances in Poland and Roumania. It was, at least lately, necessary at the peace conference to fight some of the Poles. The agreement with the Poles contains a whole series of provisions with respect to political and national rights for Jews, but all these together, cannot anywhere near equal the regulation of the Jewish question which has been established by the Zentralrada in its grand law concerning national-personal autonomy. There is lacking a central Jewish school system; there is even lacking an organ for a Jewish autonomic organization in the country, even the nucleus of national autonomy is lacking.

The Roumanians even refuse to give the Jews the slight admissions granted them by the Poles, but they will probably submit to the pressure exercised by the Allies Powers. No matter how this turns out, the Polish agreement does not contain the provisions that the Jews are striving for. The Jews in Ukraine will lose much if the imperialistic aspirations of the Poles and Roumanians for Ukrainian land should become a reality.

How Patients Are Admitted to the Sanatorium of the Jewish Consumptives' Relief Society of Denver, Colorado.

Editor HEBREW STANDARD:

During the fifteen years of the existence of the Jewish Consumptives' Relief Society at Edgewater, Colorado, over thirty-three hundred patients have been admitted. Various methods of admitting patients to the Sanatorium have been experimented with by the Admission-Dismission Committee. In the earlier days of the existence of the Sanatorium the Admission-Dismission Committee met regularly once a month and more frequently when necessary. Each case received individual attention. Whenever a vacancy occurred in the Sanatorium the Committee took up all the applications then pending and after carefully considering the quality and quantity of the merits of the case, they finally, after hours of debate selected one of them to fill the vacancy. The members of the Committee thought that they were able to judge unerringly as to who of the many applicants should be admitted first and be given precedence over all the others. They were under the impression that they could discriminate between the hundreds of applicants who is more deserving or who is in greater need. At one time an applicant would be taken in because the Committee believed that he is more sick than all the rest of the waiting appli-

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cants. at another time because he was a father of eight children and they thought he should receive precedence over single men. In other cases again it was deemed advisable to admit a case because it was the first case to come from that city. Some cases were admitted because the pressure from his friends, from his lodge, from his order or from a National Director was too great to resist. Thus acting conscientiously and in the light of their understanding, the Admission-Dismission Committee has pursued the above policy for a number of years. There is no doubt that each and every member of the Committee thought that he was doing his duty to the best of his ability.

The result, however, of the first six years of the work of this Committee was discouraging and disappointing. The members of the Admission Committee discovered that instead of praise or encouragement, which they thought their unselfish labors deserved, they have been accused of all the crimes on the calendar—of partisanship, of favoritism, of hard-heartedness, of political pull and even of petty graft. Of course the members of the Admission-Dismission Committee knew that there wasn't a scintilla of truth in all the accusations, but the dissatisfaction of the applicants grew and made itself manifest in many ways. This caused the members of the

(Continued on page 3.)

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

NEWS FROM ENGLAND.

Extraordinary Blunder in New British Honors List—Conversionist Jew Honored as Jew—Interesting Lady Swaythling Will—Palestinian Mayor Throws Fresh Lights on Palestine Problems—The French Government's Bulletin on Jewish Questions at the Peace Congress—Russian Jewish Actor for New West End Theatrical Production.

London, Aug. 15, 1919.

The new Honors list contains one Jewish name only among the twenty-six grants of knighthood and none among the other dozen or so higher honors. The grant to a person with a Jewish name is to Leon Levison, whom the government declares has rendered valuable work in connection with the Russian Jews' Relief Fund and also has rendered public services during the war. It will perhaps scarcely be believed by American readers that this honor, given, as the government thinks, to a Jew, is actually being given to a conversionist Jew and a worker for the conversion of Jews to Christianity, who has long been a paid official of the Medical Mission in Edinburgh (Scotland) and whose Palestine Jews' Fund is a most unsatisfactory and suspicious affair.

Very rightly the Jewish papers here want to know who it is that has blundered in granting this honor to a Jew who is detested among all Jews and whose business proceedings have been the subject of extraordinary animadversions not only in the local daily newspaper of Edinburgh, The Scotsman, but in Truth, the big United Kingdom weekly newspaper that keeps its eye specially upon all sorts of financial frauds.

These honors are, of course, supposed to be conferred by the King, but that is merely a legend, because they are granted by the government of the day—in this case by Lloyd George's, ministry—and the recommendations for the granting of these honors come through all sorts of channels. The so-called honors list has long been a farce in the very worst taste, and this latest conferment is one of the worst reproaches.

Turning to something by way of a distinct contrast, I have been reading the will of the late Lady Swaythling, or, to give her her full title, Ellen Dowager Laronesse Swaythling, of Swaythling, Hampshire, who died on March 15. She has left bequests to the Jewish Girls' Club, the Jewish Board of Guardians, the Emily Harris Home, the Jewish branch of the Children's Country Holiday Fund, and other charities. The will reads:

"It is my earnest wish and solemn request that no child of mine shall at any time or under any circumstances abandon the Jewish religion or intermarry with a person not in the Jewish faith."

It is interesting to recall that the late Lord Swaythling, who died in 1911, and left over five million dollars, left all the bequests to his children, and to those taking through his children, subject to the condition that "they shall respectively at my death be professing the Jewish religion and not be married to a person not professing the Jewish religion."

M. Dizengoff, the mayor of Tel-Aviv, the Jewish suburb of Jaffa, is just now visiting this country and has been stating his views on some Palestine problems. Dizengoff is the leader of the Ezrah party, which, while not claiming to be anti-Socialist, still finds itself in a position of certain antagonism to the Jewish Socialist parties in Palestine. It appears that social labor parties in Palestine number about 1,600 members belonging to the working classes, and they demand instant nationalization and socialization of all agricultural and industrial enterprises there. The Ezrah party, while being aware of the spirit of social justice which the Jewish seers of old have fought for, and which breathes in every letter of the Bible, do not close their eyes to the difficult situation now existing in Palestine. According to Dizengoff, the country there is not ripe for expensive and dangerous experiments at the risk of the whole future of the people.

The Ezrah program, therefore, as printed in the London Jewish Chronicle, contains the following points:

- (1) Land speculation is to be avoided. Each person is to be allowed to possess a small allotment of ground, such as he will be able to cultivate without assistance.
- (2) Sale of land is to be subject to taxes on the increase of land values.

(3) Land acquired by the Jewish National Fund is to be national property. But at the same time private ownership of small allotments is to be allowed, our aim being State control, not State monopoly.

(4) The progress of trade and industry to be controlled and promoted by the State.

Dizengoff makes the following statement which I pass on verbatim and without comment: "It is particularly incomprehensible to us that we cannot succeed in influencing the authorities to treat the Hebrew language on the same lines as Arabic. The stamps, letter boxes, etc., are inscribed only in English and Arabic. The excuse made that the Hague Convention has to be obeyed is not just, because prior to the war the Turkish language, and not Arabic, was officially in use. That we cannot obtain concessions of such comparatively unimportance has made the Palestinian Jews very skeptical. The following facts will tend to illustrate the attitude of the authorities. Some days before I left Palestine a Jewish company solicited a concession for erecting bonded warehouses, with the right to issue customs' warrants. The authorities declared they were only the administrators of a Turkish province, but promised the Zionist organization that no concessions would be granted to any other inhabitants of Palestine until the political destiny of Palestine was determined. And now I learn from Hadaschoth Mehaarez (the daily paper in Jerusalem) that an Egyptian company has obtained this concession and has already got to work. Another example: A hotel in Jaffa, that belonged to a German was to be sold by the authorities. A Jew wished to purchase the place, but was refused, the hotel being sold to an Arab at a lower figure than that which had been offered by the Jew. While our leaders in London prepare great schemes and await the time when we shall obtain monopolies, while they hinder the development of private Jewish enterprise in Palestine, the Arabs and others are showing great activity. The Arabs have already taken measures to make the possibility of the purchase of land by Jews extremely difficult. They have founded co-operative associations, which pledge their members not to sell ground to Jews. The British authorities encourage Arab enterprise by granting credits to the Arab peasants, while Jewish enterprise is hindered in every direction."

The French Ministry of Foreign Affairs, in conjunction with the French Ministry of War, have issued a government publication entirely devoted to setting out the documents before the Peace Congress which bore any relation directly to Jewish questions. These documents are divided into three and are classified respectively under the heads of Emancipation, National Rights and Zionism. Under Emancipation we have the memorandum of the Joint Foreign Committee, the resolutions of the American Jewish Congress, the Socialist program and the German program. Under National Rights we have the memorandum of the committee of the Jewish delegations at Paris, a statement on the Zionists and National Rights and an American explanation of National Rights and English and German opinions. The Zionist section opens with the Balfour declaration, then deals with Zionism at the Peace Conference and with Zionism in England (the latter in two divisions, the first dealing with the manifesto of the Foreign Joint Committee in 1917, and the second having reference to the statements of the Joint Foreign Committee on the Palestinian question in 1919). This section of Zionism is finished by statements on Zionism in the United States and covering resolutions of the American Jewish Committee and a reference to the anti-Zionist memorandum.

Discussing this bulletin the British Jewish press has little except praise for it. Advantage is once more taken to press forward the view that emancipation should mean the sweeping away of every vestige of the old anti-Jewish disabilities, with no state allowed, under any pretext whatever, or in any specious disguise, to reintroduce them. A little passing regret is that Jews should have spoken to the Peace Congress under so many different voices, but this is apparently held to be inevitable.

Good Shylocks are rare on the dramatic stage in these days, and I hear that an interesting experiment is to be made in London in the near future. Bernard Fagan is producing "The Merchant of Venice" shortly, and I understand that he has engaged Maurice Moscovitch for the part of the legendary usurer. Moscovitch is a well-known Russian Yiddish actor, whose performances are mainly given in Yiddish at Mile End, in the East End of London. People who have seen him play Shylock in Yiddish declare that, taking the Shakespearean part for what it is and not trying to theorize over this particular Shakespearean character, Moscovitch's is a masterly rendering. His name is not unknown in the West End, and many playgoers have wanted to see him play in English. I believe that this will be the first time he has played the part in English.

(Continued from page 2)
Committee to think. They found that the applicant for relief has his own views on the subject and that his viewpoint differs from the viewpoint of the management. They also found that the applicants' views are sometimes the more logical and correct. After a number of meetings were held and the subject studied thoroughly, it was found that the method they have pursued was not entirely just and occasionally it was even unfair. The Committee discovered that many of the applicants who were believed to be absolutely penniless and starving had money in the savings bank. In a number of cases the Committee misjudged the severity of the symptoms. In a number of cases they have unwittingly admitted cases through pressure.

A new system had to be devised, and it was therefore decided that all cases should be admitted to the Sanatorium in the order in which the applications are filed. First come, first served, was adopted as the guiding principle. This rule has been adhered to most rigidly during the last few years and has proved to be highly satisfactory to all concerned. The names of the applicants and the date of filing are written on cards and then arranged according to date. The applicant, when making out his application, is shown his card and he knows, when making out his application, how many applicants are ahead of him. It is gratifying to know that the applicants, as a rule, understand the perfect justice and absolute fairness of such an arrangement and notwithstanding the fact that they have now to wait for their admission just as long as they used to under the previous method there is less grumbling. This blind mechanical and machine-like policy has proved after all to be more just, more equitable and more satisfactory than the policy of judging each case individually which was pursued in the early days.

We have made, during the last ten years, every possible effort to explain our method of admission of applicants to the Sanatorium in our official publication, The Sanatorium, and in our correspondence, with applicants, friends and National Directors. We have made it perfectly clear to our thousands of friends who have entrusted us with the conduct of the Sanatorium that we do not make any exceptions to our rule of "first come, first served." All tuberculosis cases are alike to us. They are all sick. They all must be helped. But there are not enough beds for all of them, and, therefore, some are lucky to be admitted first and some must wait. And yet in spite of our propaganda there are a number of our friends who insist that the man or woman whom they recommend for admission must be admitted forthwith regardless of how many applicants there are waiting. In order to drive the truth home we will illustrate our argument with the bread-line method.

Imagine that there is a bread line and people are waiting for their loaf of bread. There are a great number of people in the line. They are all hungry. There are only a certain number of loaves to be distributed today. More bread will be distributed later. The loaves of bread cannot be divided. Imagine that you have been appointed to distribute the loaves of bread to the starving multitude. You stand behind the counter and you have it within your power to give the life-saving loaves to whomsoever you like. Would you not hand a loaf to each one as he passes you in line? You certainly would not think it proper to halt the procession and call on the last man in the line or the man in the middle of the line and hand him a loaf. If you did, what would the first man say? What would all the men in the line do? They would accuse you of unfairness; they would "raise Cain" and end in a riot. And they would be right.

That our readers may understand the procedure, we will illustrate as follows: An applicant for admission to the Sanatorium comes to the office, files an application and inquires how long it will take before he will be admitted. We invite him to go over the cards of all applicants, which are arranged according to the date when the application was filed, and to find out for himself which one he is on the list. He understands then that finding his name, let us say, to be the fifteenth on the list, he cannot expect to be admitted to the Sanatorium ahead of them. He must wait until the fourteen that preceded him have been admitted. If he had been the first on the list, he would consider it unfair were we to give preference to the fourteen on the list. The sense of justice appeals to all our applicants.

We appeal to all our friends throughout the country, and especially to our National Directors, to become more familiarized with the methods of admission of patients to the Sanatorium. We ask all our National Directors to write to us before they send a case to Denver. We will let them know how many cases we have on file and they will judge for themselves how long it will take. Our experience has taught us that the number of patients admitted to the Sanatorium is on the average about 16 per month. Any time we have on file 16 applications, it is easy to calculate that it will take approximately one month before the seventeenth is admitted. If we have forty-eight applications on file, it will take about three months before the forty-ninth is admitted.

The Admission and Dismissal Committee thinks that it deals fairly and squarely with the applicants. If any one of our friends has a better plan to offer or any criticism to make, the Committee will be pleased to hear from him or her.

C. D. SPIVAK,
Secretary Jewish Consumptives' Relief Society.

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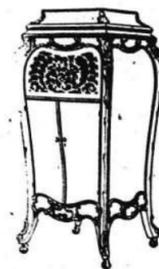
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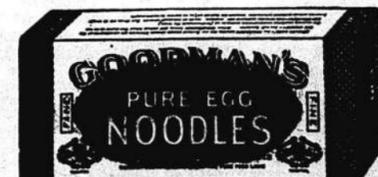
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ITEMS OF INTEREST IN THE JEWISH WORLD

The internes and former internes of the Beth David Hospital of this city have formed an Alumni Association.

Jewish young men of Woodlawn, Pa., have organized a society to aid in the collection of funds towards a synagogue and religious school.

The first Jewish secondary school in Vienna is about to be opened. The Hebrew and English languages are made compulsory subjects.

According to statistics just compiled by the American Jewish Relief Committee, there are twenty counties in the State of Illinois in which no Jews reside.

Adath Jeshurun Synagogue at Louisville, Ky., was dedicated on the 7th inst. The structure is considered one of the finest church edifices in the South.

Rabbi L. J. Rothstein, who prior to his going overseas as acting chaplain for the J. W. B., was located in Alexandria, La., has accepted a call to Pine Bluff, Ark.

St. Paul (Minn.) Jews are considering the erection of a large community building which will house the Capital City Hebrew School and various other activities.

Charles I. Cooper has been appointed a staff lecturer on "Social Diagnosis" at Duquesne University, Pittsburgh, Pa. Mr. Cooper is superintendent of the United Hebrew Relief Association.

Congregation Rodfel Zedek, East Forty-eighth street and Michigan avenue, has elected Rabbi Benj. A. Daskel, of Indiana Harbor, Indiana, as its spiritual leader for a period of three years.

A number of women have sent in a petition to Temple B'nai B'rith at Los Angeles, Cal., asking to be received as members of the congregation. Favorable action will be taken on the request.

Following the recommendation of its superintendent of schools, the Montclair (N. J.) Board of Education has petitioned the New Jersey State Board of Education to make Hebrew an elective study.

It is reported that sixty-seven anti-Semitic pogrom agitators have been sentenced to death at Kieff. It is also stated among them is the notorious Vera Techeberakova, who figured prominently in the Bellis case.

Wolf Posnanski, a Colorado pioneer, died last week at the advanced age of 81 years. Mr. Posnanski came to Denver in 1860, crossing the plains in ox carts and living in the State continuously since that time.

The attempt to enroll 1,000 members for the Young Men's Hebrew Association looks so promising that the committee has decided to throw aside the original plan and endeavor to enroll the entire Jewish population.

The Copenhagen Zionist Bureau publishes an appeal from the Jewish war prisoners in Siberia to be released and sent to their homes. There are more than 5,000 Jews still in Siberia, and their condition is deplorable.

The recently organized Congregation Beth Shalom of Squirrel Hill, Pa., is about to make application for a charter and is considering the purchase of a centrally located property. Sixty members are at present enrolled.

Har Zion Congregation, of No. 2016 West North avenue, Baltimore Md., will erect a new synagogue, costing about \$15,000, on the lot now used and the one adjoining. The congregation, which was established three years ago, has shown remarkable growth.

Aiming to stimulate interest in Judaism by blending material activities with spiritual life, Rabbi Herman Rosenwasser of the Bush Street Temple has launched a movement for the building in San Francisco, Cal., of a \$200,000 institutional temple.

The successful drive of Pisgah Lodge I. O. B. B., of Detroit, Mich., which resulted in the acquisition of over 1,000 members, has spurred Montefiore Lodge, the local branch of the Independent Order Free Sons of Israel, to institute a similar campaign.

Rabbi William Fineschreiber of Memphis, Tenn., is considering a call from Temple Shaare Emeth of St. Louis, Mo. In the event of Rabbi Fineschreiber accepting the call, he will succeed Samuel Sale who was rabbi of Shaare Emeth for over thirty years and who resigned last June.

Jacob Nathan, one of the most prominent and well-known young men of Detroit, has been appointed executive secretary of the Detroit Stock Exchange. The position was tendered to him by the Board of Governors after an unanimous approval of all the members of the Stock Exchange.

Mark Hyman, general counsel of the United States Shipping Board, has submitted his resignation, and will assume the practice of his profession in New York. His retirement is part of the reorganization plan, following the withdrawal of Chairman Hurley.

Meyer Jacobs, well known San Francisco attorney, died last week after an illness of many months. The decedent had been a member of the San Francisco bar for forty years, was sixty-two years of age, and a graduate of the University of California and the Columbia Law College.

For the first time Jewish national delegates have been elected to the City Council of Vienna. At the first sitting of the council the delegates made a declaration that they, without seeking to jeopardize the German character of Vienna, are striving to obtain complete and effective equal rights.

Michael Rosenberg has received the endorsement of the Democratic organization of Chicago, in his candidacy for delegate to the Constitutional Convention from the nineteenth district. Mr. Rosenberg, who is a director of the Marks Nathan Orphanage and other charities, is a well-known communal worker.

Major Isidor Schayer of Columbia, S. C., has been selected to fill a new position at the University of South Carolina in Columbia, created at the request of the Federal Government. He will be instructor in personal and rural sanitation and not only will he give instruction in this branch, but also instruct the students in personal hygiene and health.

The recently organized Society for Promoting Sabbath Observance, of Baltimore, Md., is progressing. The purpose of the society is not to induce Jews to observe Sabbath, but to make Sabbath observance possible for those Jews who are by reason of their employment or other economic conditions compelled to violate their religious scruples as to Sabbath.

The will of John Moss, Jr., of Philadelphia, Pa., which was probated last week, left \$30,000 in trust to his widow, Fleurette L. Moss, with the conditions that on her death \$1,000 shall go to the Pennsylvania Hospital and the remainder of the estate shall go in equal shares to the Jewish Maternity Hospital, the Jewish Seaside Home and the National Farm School of Doylestown.

The Committee of the Wolffsohn Fund recently held its meeting in The Hague and resolved that the material collected by the late Dr. Abraham Robinsohn for a biography of Wolffsohn shall be put into book form and published in Hebrew, English and German. All the letters of the late Mr. Wolffsohn and any documents pertaining to him are to be collected and added to the Wolffsohn archives.

Rabbi Abel Lane, for many years prominent in Cleveland and Chicago, died September 6, aged 77. Born in Russia, Dr. Lane came to this country in his early manhood. Thirty years ago he was rabbi of the Congregation Anshe Emeth, Cleveland. Later he moved to Chicago. As a student of history and as a writer for both Hebrew and American publications Dr. Lane was also known.

The Anti-Semitic Union arranged a meeting in the Leopoldstadt district of Vienna with the object of founding a branch there. The spokesman of the anti-Semites, in his opening remarks, invited the Jews to go to Palestine and leave Austria en masse. Subsequently, the Socialists grew tired of listening to the attacks made on the Jews, and they stormed the platform and dispersed the anti-Semites.

Detroit Jewry will soon boast of another house of religious worship, according to plans at present under way. The new structure will be located west of Hamilton Boulevard and is designed to cater to the spiritual needs of the fast growing northwestern section of the city situated between the Boulevard and Highland Park. It is planned to make the institution thoroughly modern yet orthodox in tendency.

The following promotions in and appointments to the Order of the Legion of Honor have been made by the President of the French Republic: To be Grand Officer, M. Lippmann, professor at the Faculty of Sciences of Paris and member of the Institute of France (the famous chemist); to be officer, M. Alphonse Franck, president of the Association of Theatre Directors; to be chevaliers, M. Henri Bernstein, the celebrated dramatist; M. I. Glotz, professor at the Faculty of Literature of Paris; M. Leon, president of the Chamber of Lawyers at the Paris Court of Appeal; Mlle. Georgette Saint-Paul, who had rendered important nursing services during the war, for which she had received the Croix de Guerre, and several Jewish lawyers practising at the Courts of Appeal in Paris and Rouen.

Dr. Joseph Zeisler of Chicago, Ill., dermatologist and professor in the medical school at Northwestern University, died last month. Dr. Zeisler, who was born in Austria 65 years ago, had practiced medicine in Chicago for 35 years. He was attending dermatologist at the Michael Reese, Wesley and Mercy hospitals, and at the time of his death was emeritus professor of the Department of Dermatology at Northwestern University.

The government has opened Chambers of Commerce in Jerusalem, Jaffa and Haifa. The president of the Chamber of Commerce in Jerusalem is the governor of Jerusalem or his representative, and two other governmental officials are members of the Administrative Committee. The vice-presidents are representatives of the following banks: The Anglo-Palestine Company, the Credit Lyonnais, and the Anglo-Egyptian. Further the authorities nominated four Jews, two Mohammedans and two Christians as members of the committee.

A deputation of Sokolka Jews arrived at Warsaw to inform the Jewish members of Parliament of the mysterious shooting at the police station of Rabbi Jacob Kaplanski. The rabbi recently arrived at Sokolka as a candidate for the local rabbinate. He became ill, however, and on his recovery he went out for a walk. A policeman stopped him and demanded to see his documents. The rabbi informed the policeman that his documents were at his residence. He was, however, arrested and taken to the police station, where he was afterwards found shot.

The editors of the Polish anti-Semitic press, headed by M. Nemojevski, continue to ignore the advice tendered to them by the government not to indulge in too strong a Jew-baiting campaign at the present juncture, especially during the presence of the Morgenthau Commission in Poland. M. Nemojevski, however, openly expresses his contempt for the American Commission on the ground that it is headed by a Jew "who must be an interested and prejudiced party in the inquiry." He even claims that the American officer, Mr. Foster, who is attached to the commission, admits the justice of his (Nemojevski's) argument against Mr. Morgenthau's role in the Commission. The chief of the Government Press Department, M. Mankovsky, summoned the anti-Semitic editors, headed by M. Nemojevski, and explained to them in plain terms that their action placed the government in a difficult position. He openly confessed that their anti-Semitic articles were harmful to Polish interests, and that it was impossible for the government to allow them to treat all Jews as enemies of Poland. The editors assumed a very hostile tone in respect to the government efforts in directing them how to act with reference to the Jewish question.

Rabbi Abraham A. Neuman, for the past six years a member of the faculty of Dropsie College, has accepted the invitation of Congregation Bnai Jeshurun, Philadelphia, Pa., to become its permanent rabbi in place of Rabbi Harry S. Davidowitz, who left for Palestine a few weeks ago. Rabbi Neuman took charge of the congregation for about a year when Rabbi Davidowitz volunteered and became a chaplain in the United States army.

On the occasion of the funeral of two soldiers at Drohobycz, the Mayor of Warsaw, M. Yarosz, delivered a speech in the presence of General Haller, in which he eulogized the loyalty of the Jews to Poland and denied the libel that Jews had assisted the Ukrainian troops. The Mayor declared that the Jews protected Poles during the Ukrainian occupation of Galicia. General Haller expressed his pleasure at the remarks of the Mayor.

Under the pretense of suspected firing from the residence of Chief Rabbi Rubinstein, the gendarmes at Vinn made a search of the premises occupied by him, which was attended by unceremonious conduct on the part of the authorities. Dr. Shabad made representations on the subject to the commandant and to the police, and the Communal Council adopted a strong protest against the search in the Chief Rabbi's house, declaring that such an act was an insult not only to Rabbi Rubinstein, but to the whole Jewish community. It has subsequently transpired that the shots, which the authorities had suspected to have come from the residence of the Chief Rabbi, had been accidentally fired by a soldier, and the police, without the least effort to inquire into matters, had hastily come to the conclusion that the Chief Rabbi was in possession of stores of munitions.

Clarence I. de Sola of Montreal, has been created Chevalier of the Order of Leopold in recognition of his valuable services to Belgium during the war. This title is the highest order of knighthood in the power of the Belgian monarch. Mr. de Sola, who is a brother of the late Rev. Meldola de Sola has been president of the Canadian Federation of Zionists since organization. He has been Belgian Consul at Montreal for many years, and in 1887 he organized and became managing director of the Comptoir Belgo-Canadien which was a combination of the leading Belgian steel and bridge builders. Mr. de Sola is a large shipowner and in addition is president of the Ocean and Inland Transportation Company; president of the Ocean Steamship Company, of Canada, president of the Walfort Forwarding Corporation Company, director of the Donald Steamship Line, director of the Reid-Donald Steamship Company, director of the Canadian Marine and Commercial Company, and of several other transportation companies.

All Jewish Service Men to Receive Holiday Furlough.

Furloughs will be granted to all soldiers and sailors of Jewish faith for observance of the New Year and Day of Atonement. These furloughs will be given the men in order that they may observe the Holydays, and arrangements are accordingly being made by the Jewish Welfare Board for the entertainment of men in uniform by the community branches of the organization in towns adjacent to cantonments. Arrangements are also being made to hold Rosh Hashanah and Yom Kippur services in Jewish Welfare Board huts in all camps and naval bases in this country and in France, and on transports bringing back soldiers from France.

Instructions have been issued by Adjutant General P. C. Harris to all officers of the army as follows:

"The War Department desires that furloughs be granted to men of Jewish faith for the New Year from noon September 24 to the morning of September 28, and for the Day of Atonement from noon October 2 to the morning of October 6, if this does not interfere with public service. If military necessity prevents granting furloughs, provision should be made for them to hold divine services wherever possible on days mentioned."

Similar orders have been issued by Commander Mayo to officers of the Navy.

Speech Defects Classes in Evening School No. 93.

Any one suffering with a speech defect such as stammering, stuttering, lisping, etc., may receive treatment free in the evenings in Evening School No. 93 situated at Amsterdam avenue and Ninety-third street. Instruction is given Monday, Tuesday and Wednesday evenings from 7:45 to 9:45 p. m. Instruction is free! Register now.

A Correction.

In your issue of last week there appeared a statement to the effect that the Beth Moses Hospital of Brooklyn is the "first kosher hospital in Brooklyn."

Permit me to say as a matter of fairness that the Bikur Cholim K kosher Hospital, who have maintained a dispensary at 84 Cook street for the past 14 years, and a hospital at 832-834 Lafayette avenue since the beginning of 1918, is a strictly kosher hospital.

With many thanks for your courtesy allow me to make this correction.

Very truly yours,
S. FEINMAN, Supt.

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ENGAGEMENTS.

AARONSON-BUMFELD.—Mrs. Barnett Bumfeld, of 9 Pinehurst avenue, announces the betrothal of her daughter Cella to Mr. L. Aaronson.

BARISH-FELLERMAN.—Mr. and Mrs. A. Fellerman of 600 West 163d Street announce the betrothal of their daughter, Sara, to Mr. Phillip Barish, Chicago, St. Louis, San Francisco papers, please copy.

BERGMAN-DAVIS.—Mr. and Mrs. Max Davis, 190 Nagle avenue, announce the betrothal of their daughter Gladys to Mr. Ira Bergman.

BIEBER-ISAACS.—Mr. and Mrs. L. Isaacs of 1032 East 8th Street, Flatbush, announce the engagement of their daughter, Elizabeth, to Mr. Irving Bieber of Flatbush.

EICHNER-WESTHEIM.—Mrs. Caroline Westheim, of 601 West 172d street, announces the betrothal of her daughter Florence to Mr. Max Eichner.

EPSTEIN-PINK.—Mr. and Mrs. Samuel Pink, of 518 West 151st street, announce the engagement of their daughter Edith to Mr. Ralph Rappaport Epstein.

FRANKEL-MORRIS.—Mr. and Mrs. Louis Morris, of 716 West 180th street, announce the betrothal of their daughter Florence to Mr. Robert Frankel, Reception Sunday, September 21, 1919, at the Savigny, 229 Lenox avenue, after eight o'clock.

FREUND-WIESENSELDER.—Mr. and Mrs. Jacob Wiesenselder of 203 West Eighty-fifth street announce the engagement of their daughter Hattie to Mr. Armand Freund.

FRIEDMAN-LOWENTHAL.—Mr. and Mrs. Max Lowenthal announce the engagement of their daughter Jennie to Mr. Albert Friedman.

GOLDMAN-ZEIMER.—Mr. and Mrs. Walter Zeimer, of 1155 Park avenue, announce the engagement of their daughter Helen M. to Mr. Harold L. Goldman of New York.

GOODSTEIN-SILVERSTEIN.—Mrs. M. Silverstein, of No. 269 West 113th street, announces the engagement of her daughter Jessie to Mr. Elliot M. Goodstein, son of Mr. and Mrs. Samuel Goodstein.

GRANT-GARDNER.—Mr. and Mrs. Arthur R. Gardner of 307 West Seventy-ninth street wish to announce the engagement of their daughter Miriam to Max L. Grant.

KAHN-GUTMAN.—Mr. and Mrs. Leopold Gutman of 455 East 140th street New York, announce the engagement of their daughter Francis to Mr. H. Bloomfield Kahn.

KORN-LOEWENTHAL.—Mrs. Samuel Loewenthal of 220 West Ninety-eighth street announces the engagement of her daughter Lillian to Samuel S. Korn, son of Mr. and Mrs. Peter Korn.

LACHMAN-GOTTLIEB.—Mr. and Mrs. Israel Gottlieb, 327 West Eighty-seventh street, announce the engagement of their daughter Helen to Mr. Leonard A. Lachman.

LEVY-SCHOEN.—Mr. and Mrs. Leo J. Schoen of 124 Audubon avenue announce the engagement of their daughter Loretta Ruth to Mr. Joseph Levy, Reception Sunday, September 21, at Savigny Hall, 229 Lenox avenue, at eight o'clock.

PRICE-WEINBERG.—Mr. and Mrs. Charles Weinberg, 630 West 138th street, announce the betrothal of their daughter Jeannette to Mr. Samuel Price of Rockaway Park.

SCHORR-SALAT.—Mrs. Johanna Salat wishes to announce the betrothal of her daughter Hulda to Mr. Herbert Schorr.

SPEIER-MANHEIMS.—Mr. Jacob J. Manheims of 528 West 152d street announces the engagement of his daughter Edythe to Mr. Berthold Speier.

WASSERMAN-GREENBERGER.—Mr. and Mrs. Henry Greenberger of 101 West Seventy-sixth street announce the engagement of their daughter Lora to Mr. Moe Wasserman of Phoebe, Va.

ZIESLER-HOLZMAN.—Mr. and Mrs. Joseph Holzman, of 1800 Seventh avenue, announce the engagement of their daughter Frieda to Mr. Sam Ziesler, of 759 Greene avenue, Brooklyn.

MARRIAGES.

CORN-ALEXANDER.—On Sept. 10, 1919, at 546 West 147th Street. Della Alexander to Julius J. Corn, Rev. Joel Blau, officiating.

FINE-TASHMAN.—Mr. and Mrs. F. Tashman announce the marriage of their daughter Helen to Mr. Louis L. Fine, on September 7, 1919.

HAFT-ROSENBAUM.—On Thursday, September 11, 1919, at Hotel McAlpin, Hortense, daughter of Mr. and Mrs. Alfred Rosenbaum, to Mr. Arthur K. Haft, the Rev. Dr. Edward Lissman officiating.

HOLLANDER-SPIELER.—Miss Frances, daughter of Mr. and Mrs. Solomon Spiel, of 1334 Intervale avenue, was married to Morris Hollander, on Sunday afternoon, September 14, 1919, by Rabbi Max Reichler, at the home of the parents of the bridegroom, 827 Tinton avenue.

GOODMAN-STRAUSS.—Mr. Louis Strauss, of 207 West 110th street, announces the marriage of his daughter, Lillian R., to Hyman Goodman, of Brooklyn, on Tuesday, September 9, 1919, at the Hotel Biblo. Rabbi Aaron Eiseman performed the ceremony.

KLEIN-MARSHALL.—Mr. and Mrs. Jacob Marshall, of No. 601 West 149th street, announce the marriage of their daughter, Bertha H., to Mr. Charles E. Klein on Sunday, September 14, at Temple Peni-El, by Rabbi Joel Blau, assisted by Cantor Kleinert and choir.

KRAUS-BLOOM.—Miss Tillie Bloom to Mr. Charles Kraus by Rev. Dr. Adolph Spiegel at his residence on Sunday, September 14, 1919.

KOCH-SAPIRO.—Mr. and Mrs. A. J. Sapiro of 140 West 117th street, announce the marriage of their daughter Betty to Mr. Horace I. Koch, on September 11 at the home of Mr. and Mrs. Philip Siegel, of 157 South Fourth street, announce the marriage of their daughter, Bessie, to Mr. Jacob B. Neuwirth on Sunday, September 14, 1919, at the bride's residence. Rev. Joseph Salzman performed the ceremony.

MICHAELS-LYONS.—Mr. and Mrs. Reuben Lyons, of 600 Riverside drive, announce the marriage of their daughter, Ida Rose, to Edward Michaels on Sunday, September 14, 1919, at the home of the bride's parents. Rabbi Aaron Eiseman performed the ceremony September 7, 1919.

REEVES-ROSEN.—Mr. and Mrs. Max Rosen, of 555 West 147th street, announce the marriage of their daughter Minna to Mr. Benjamin M. Reeves on Sunday, September 14, 1919.

SHAPIRO-BLUMENSOHN.—On Sept. 11 at the home of the officiating rabbi, Rev. Joel Blau, Ernestine Blumensohn to Abraham Shapiro.

SKLARZ-GOLDSTEIN.—Mr. and Mrs. Eckel Goldstein, of Passaic, N. J., announce the marriage of their daughter, Rose, to Leo Sklarz, on Monday, September 15, 1919, at the home of Mr. and Mrs. Melton Sklarz, 128 Convent avenue. Rabbi Aaron Eisemann performed the ceremony.

VALDES-NETTEL.—Mr. and Mrs. Gustav Nettel, of 317 East Eighty-eighth street, announce the marriage of their daughter, Leopoldine, to Mr. Juan Valdes on Sunday, September 14, 1919. Rev. Joseph Salzman performed the ceremony.

WEINBERG-STERN.—Mr. and Mrs. H. Stern of 850 East 161st street, announce the marriage of their daughter Estelle M. to Michael J. Weinberg of Bath Beach, Sunday, September 7.

ZAHNER-TURK.—On Sunday, September 14, 1919, Miss Sadie Turk was married to Mr. Max Zahner at the Belvedere by Rev. Dr. Adolph Spiegel.

BAR MITZVAH.

AUTOR.—Mr. and Mrs. Samuel Autor, of 201 Smith street, Brooklyn, announce the Bar Mitzvah of their son Edwin on Saturday, September 27, at Mt. Sinai Synagogue, No. 305 State street, Brooklyn. Notice of reception later.

KATZ.—Mrs. Lillie Katz announces the Bar Mitzvah of her son, Sidney E., Saturday, September 20, at Temple Anshe Chesed, Seventh avenue and 114th street.

MORRIS.—Mr. and Mrs. Louis Morris, of 716 West 180th street, announce the Bar Mitzvah of their son, Seymour L., at the Hebrew Tabernacle, 218 West 130th street, on Saturday, September 20, 1919.

BIRTHS.

ADLERMAN.—Mr. and Mrs. Israel J. P. Adlerman (nee Sadie Federman), of 1018 East 163d street, announce the birth of a daughter September 11.

KREITMAN.—Mr. and Mrs. Louis H. Kreitman (nee Mathilde Mitchell), of 920 Cauldwell avenue, announce the arrival of a daughter, Harlee Ann, Sunday, September 7.

WOLFF.—Mr. and Mrs. Edward E. Wolff (nee Jeanette Baep), of 1151 Carroll street, Brooklyn, announce the birth of a daughter, Carolyn Lucille, September 5.

NEW YEAR GREETINGS.

LE BOWSKI.—Mr. and Mrs. Jacob I. Le Bowski, of No. 1885 Seventh avenue, extend to their relatives and friends, also officers, members and seatholders of the Congregation Mt. Zion, best wishes for a happy New Year.

IN MEMORIAM.

BANNER.—In loving remembrance of my beloved daughter, Zipporah, who went to her eternal home the 27th of Ellul, 5675. May her beloved soul find everlasting joy by her Heavenly Father. HER SORROWFUL MOTHER.

BERRENT.—Unveiling of monument in memory of Violet, beloved daughter of Abraham J. and Esther Berrent and devoted sister of Herbert I. and Rose, will take place on Sunday, September 28, at 3 p. m. at Union Fields Cemetery, Cypress Hills. Relatives and friends are invited to attend. In case of rain, postponed until the following Sunday.

IN THE SYNAGOGUES.

BETH ISRAEL (Lexington ave. and 72d st.).—Rev. Dr. David Davidson preaches Sabbath morning on "Standing Erect Amid a World of Ruins." First day Rosh Hashanah, "The Sleeping Sentinel."

INSTITUTIONAL SYNAGOGUE (112 W 116th st.).—Sabbath morning Rabbi Herbert S. Goldstein will preach on "The Significance of the Selichos."

MONTEFOIRE (Hewitt and Macy preaches Sabbath morning on "The Passing of the Hour." First day Rosh Hashanah on "The Lord Shall See." Second day, "A Voice in the Wilderness." morning, "The Passing of the Hour."

MT. NEBOH (150th street and Broadway).—Rabbi Aaron Eiseman preaches this evening on "The Religious Training of the Young." Sabbath morning, "Mysteries." Rosh Hashanah eve, "The Message of the Hour." First day Rosh Hashanah, "The Jewish Philosophy of Life."

MT. SINAI ANSHE EMETH (600 West 181st street).—Rabbi L. Zinsler preaches Sabbath morning on "The Valuation of Life." First day Rosh Hashanah "The Trumpet Calls to Activity," second day "Continuation."

PENI-EL (West 147th street).—Rabbi Joel Blau preaches this evening on "Shall the Name Jew Be Eliminated?" Sabbath morning, "The Revealed and the Concealed." First day Rosh Hashanah, "The Flight of Time." Second day, "Life—A Call and a Challenge."

ORACH CHAIM (Lexington avenue and Ninety-fifth street).—Rev. Dr. Moses Hyamson preaches first day Rosh Hashanah.

RODEPH SHOLOM (Lexington avenue and Sixty-third street).—Rev. Dr. Rudolph Grossman preaches Sabbath morning on "A Parable and Interpretation." Rosh Hashanah eve, "Peace Be With You." First day New Year, "A New Year's Wish."

SINAI (Stebbins avenue and East 163d street).—This Sabbath morning Rabbi Max Reichler will speak on "The Enchanted Distance"; Rosh Hashanah Eve, "Greetings"; Rosh Hashanah morning, "The Trumpet Call."

TEMPLE ISRAEL (Jamaica, N. Y.).—Rabbi G. Lipkind will lecture on New Year's Eve on "The Glory of Sacrifice," services at eight o'clock; and on Thursday morning on the theme, "Life's most precious gift."

WASHINGTON HEIGHTS CONGREGATION (510 W. 161st street).—Rabbi Max Drob preaches Sabbath morning, and also first and second days of Rosh Hashanah.

SOCIAL NOTES.

Mr. Max Herskovits of No. 315 Central Park West, has returned home after a ten weeks' trip to the Orient.

Mr. and Mrs. Louis Hirschler, of 500 West 111th street, were at home last night in honor of the 25th anniversary of their marriage.

Mr. and Mrs. S. J. Manne and family, who spent the summer at Rockaway Park, have returned to their city home at 202 Riverside Drive.

Mr. and Mrs. Edward Weingarten have removed from 505 West 183d street and established their residence at 69 Blake street, New Haven, Conn.

Mr. and Mrs. Rudolph Polk have just returned to the East after a five months' honeymoon trip through California. They are residing temporarily with Mrs. Polk's parents, Mr. and Mrs. A. Finkelstein, at White Plains, N. Y.

Mr. and Mrs. Leo J. Schoen, of No. 124 Audubon avenue, announce their 25th wedding anniversary. They will celebrate by giving a reception to their relatives and friends at Savigny Hall, 229 Lenox avenue, Sunday evening, September 21.

Rev. I. A. Hadad has returned to New York city after having spent the major portion of the summer at Parkville, N. Y. Rev. Hadad instituted divine services on Friday evenings and preached each Friday, and in addition delivered a series of lectures on Jewish religious subjects on week day evenings, all of which were largely attended.

New Yorkers who registered at the Breakers, Atlantic City, N. J., last week, included: Mr. and Mrs. Simeon Wild, Mr. and Mrs. J. H. Morganroth, Mr. and Mrs. Samuel J. Fink, Mr. and Mrs. M. H. Wasserman, Mr. and Mrs. Davis

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PALESTINIAN CONDITIONS AS OBSERVED BY A NEW YORK LEGIONAIRE.

Mr. Emanuel Polack, of New York city, has written an interesting letter to his parents here describing army life with the 39th Royal Fusiliers (Jewish Battalion), of which he is clerk of Company C. Mr. Polack, writing under date of July 8 from Ludd (ancient Lydda), describes conditions as follows:

Long ago I made up my mind to write a good, lengthy letter descriptive of the life in camp, but somehow the desire to write has never up to now coincided with the opportunity, so I have neglectfully but reluctantly let the matter slip. Now that I have the inclination, here goes.

In the first place, I suppose I ought to speak about the weather. At 7 in the morning the sun is sufficiently strong to make us grateful for our sun helmets, and I am exceedingly sorry for all and sundry whose duties compel them to be out in the open for any considerable length of time between 9 in the morning and 4 in the afternoon. At night it is rather cool, but one blanket cover for oneself usually suffices.

I give you herewith a rough sketch of the way our camp is laid out. (I should have done it long ago.) From the Mogen David you can get a fair idea of where Company C's clerk (myself) keeps himself most of the day and all of the night. The usual daily routine follows:

4 a. m.—Reveille and breakfast (for those going out on prisoner-of-war escort, returning about 1).

5 a. m.—Prisoner-of-war escort leaves.

6 a. m.—Breakfast (bully beef, tea, oatmeal).

7 a. m.—Parade. This consists of an inspection by the officer commanding each company of the kits, blankets, etc., which are laid out each morning in front of the open tents and in regular lines. Also, the men are lined up. There is an inspection as to cleanliness of rifle, equipment, etc., and the detail (for assigning of duties for the afternoon and following morning) is given out. This parade lasts not more than an hour.

12 noon.—Dinner (stew, rice, tea).

3 p. m.—Guard mounting. Those who have been warned for camp or other guard duty to be inspected again as to cleanliness of face, buttons, rifle and equipment.

5 p. m.—Tea.

6 p. m.—Picket mounts. The camp and fire pickets turn out for inspection. The guards and pickets are, as a rule, on duty two hours at a stretch, with four hours off; the fire picket (spelled picquet) merely has to stand to in case of any danger between 18 00 hours and 06 00 hours (6 p. m. to 6 a. m.).

10 p. m.—Lights out.

The sick parade, for any one desiring to see the M. O. (medical officer) is at 7.30. He has authority to lodge against a man's name on the sick report: a. M. and D—medicine and duty—meaning that he has or has not, according to like judgment, given the man medicine but that the subject is fit for duty as assigned; (b) light duty for as short or as long a period as he thinks necessary; the man does small odd jobs about the camp, but cannot be taken for guard duty; (c) excused from duty; when any man is in so low a physical condition as to warrant his being excused from all duties for one day or more he has that day to himself, but he is only obligated to remain in camp unless he can

get a pass to one of the colonies; (d) fourthly, in case of serious accident and injury or a fever of 101 degrees or above the doctor usually rings up the nearby hospital (only a collection of large marquees) and the ambulance comes around promptly to take the man away. It is a rule that a man must remain in the hospital at least ten days, so that he usually gets a good rest before coming out. If it is a serious malaria case or, worse still, a relapse, he goes "down the line" to Kantara (on the Suez canal, 250 miles southwest), and in extremely aggravated cases, to Alexandria for the sea air and, at the same time, perfected treatment.

Any soldier has the right to see the M. O. at any time of the day or night if he feels ill, provided he has first obtained "special sick report" from his company officer or sergeant major.

Saturdays the routine is varied but slightly. The "sick report" in put off till 10 o'clock in order to give room to a 15-minute farce of a service at 7:30 and a by no means farcical but an extremely serious and strenuous tent and lines inspection by the C. O. Woe to any man who has a scrap of paper or match stick in or about his tent at the C. O. Saturday inspection. But worse still for the N. C. O. in charge of the tent. He gets it in the neck.

Now, here's what I do. Work any hour, morn, noon and night, when there's anything to do. Otherwise I get up when I like, eat when I please, (I cannot eat the army stuff except when I'm broke), and sleep when I want to. Just now I'm not complaining of the life, but I do want to get home.

From what I can judge of my rather infrequent visits to the colonies (have not been to Jaffa since February) I should say that the Jewish battalions have outworn their welcome just a bit. Of course, there have been not a few of the residents, especially in Jaffa, who have welcomed us for the financial benefit we have brought to them, and for us their smile is as bright as ever. I refer, though, to the leaders and those among the people here who have not allowed themselves to be caught in the snare of Bolshevik ideas, for the introduction of which 90 per cent. of our own men are greatly responsible, and of these I would say that they are as courteous and affable as when the 38th came out here about a year ago (from what I can gather of their welcoming demeanor then), but they undoubtedly sigh to themselves for a sight of the ships that will take 50 per cent. of the men home soon and another 30 per cent. in another six months.

Up to the beginning of last May one could change about from one to the other of the following groups at will—those who had announced their wish to: (1) Go home as soon as possible directly; (2) Go to England or her colonies, with choice of repatriation to the U. S. A., if desired, within six months from the date of release from the army; (3) Remain in Palestine with repatriation in six months, etc.; (4) Remain here finally.

Since then, however, no changes have been allowed, and those in groups 3 and 4 are finding out to their cost that it is not easy to get a paying job here, unless one is skilled in some particular branch which would actually and materially assist in the development of the land.

Few wish to be unskilled farm hands, for in this branch they have to compete with the native Arab, who is used to the climate and can live on next to nothing a day. It might be suggested that the Jewish tenants should pay their Jewish laborers a living wage, but, then, it is just too often rightly claimed that it is only that difference in pay that would do away with the profit of the poor farmer himself. Personally speaking, it is now six months since I made my decision to return as early as possible to my native shores. I am not anxious to be under obligations to the Zionist Commission—now the chief civilian authority in this country—for a job, and, more important than that, in my individual case, I feel that though I by no means regret the eighteen months or so I have given to the cause of our people, it would be the height of folly for us to accept a clerical or even an administrative post out here, and so ruin the career that I see opening before me at home.

There are a good many of our boys who have managed to get ten-day leaves to the colonies in Galilee. I do not think it is likely I shall be so lucky, but fortunately I have a fair idea of what they are like if those hereabouts are anything like them, so do not altogether pity myself very much. I have, however, seen pretty much all there is to be seen in Jaffa, Jerusalem and Jericho (I did not visit the last while on leave, however, and am thankful to be able to hope for another and more complete trip) not in khaki in a few years hence. Will you come along with me? With love to all,
 (Signed) EMANUEL.

P. S.—Please keep some apple and honey for me, also a set of Machsorim for Yomtov.

WHAT THE WEIZMANN COMMISSION ACCOMPLISHED.

In connection with the financial report just issued by the London Zionist Bureau, there is a brief but illuminating glimpse at the work of the Weizmann Commission, especially during the 11 months from April 1, 1918, to February 28, 1919. Although this glimpse is by way of the financial window, it nevertheless permits one to obtain a fairly comprehensive view of the colossal task with which the Zionist Administrative Commission is charged and what it has accomplished.

"As yet Judea only had been liberated," says the foreword to the financial

report from which the following extracts are taken, and referring to the beginning of the period mentioned above, "and the Zionist Commission had to build up its administration and carry on its activities very close to the firing line. All action and movement was subject to a rigid military machine. The Commission, therefore, in the initial stages of its work found itself faced by difficulties which were beyond its control, and which rendered its task more complicated. The restrictions placed on the importation of personnel into Palestine hindered for some time the establishment of an efficient administration, and the Commission was compelled to make use of the scanty human material which it found in Judea, which in its turn had been impoverished by the deportation by the Turks to the North and into Syria, of the best elements of the Jewish population. Moreover, the moral, material and physical exhaustion of the Jewish population, brought about by the suffering and hardships which they had undergone under the Turkish regime, added to the difficulties of the task. In not knowing what the morrow would bring, living in constant fear of exile and deportation, forced to pay large and substantial bribes to the Turkish officials in order to assure themselves immunity from wholesale robbery and pillage, it is not surprising that the Jewish population was unable to cope with the task of rehabilitating the economic and cultural life of the country. The liberation of Samaria and Galilee in September last, presented additional economic and social problems similar in character to those found in Judea. The task of repairing the ravages of war and of initiating the work of rehabilitation fell upon the Zionist Commission, and it is indeed true to say that the Zionist Commission, with the assistance of the Preparation Fund, was able at the most critical moment in the history of Jewish colonization in Palestine, to assist in maintaining, and in some small degree reconstructing what has been built up at great sacrifices during the last 35 years. Had it not been for the assistance brought by the Zionist Commission, there is no doubt that many of the colonies would have been ruined beyond repair, and a calamity would have befallen the new Yishub in Palestine from which it could scarcely have recovered.

A perusal of the accounts of the Preparation Fund will indicate how deeply the Commission penetrated into the economic, educational, and cultural life of the Jewish population in Palestine. With the funds at its disposal it was enabled to grant assistance to colonists and workmen, and to a number of workmen's and women's agricultural groups. It assisted in the founding and maintaining of co-operative food supply societies, it covered a large education budget of the Jewish schools; it stimu-

(Continued on page 7)

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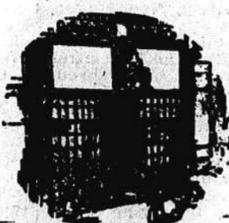
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Friday, September 19th, 1919 : : Ellul 24th, 5679

Sabbath begins 7.05 P. M.

שבת

It looks very much as if the Lloyd George government is putting a premium on the work of "knightly" *meshummodim*. The most recent list of honors for British subjects embraces but one Jewish name. It is that of one Leon Levison, of Edinburgh, who is knighted because of his activity for the Russian Jewish Relief Fund. Thanks to the energy of the Anglo-Jewish press, however, this fund has been proved to be a trap for converting Jews to the dominant faith and the "knightly" knight none other than a sorry *meshummad*. He has battered on the gullibility of loyal and pious Christians who contributed liberally (as they thought) to his useful work but, in reality, to enable him to live a life of ease and luxury. Now, his nefarious traffic receives the stamp of accredited and official public approval. The Anglo-Jewish community has by the same token received figuratively a deliberate slap in the face from the British Premier.

Joseph Baroness' withdrawal from the charitable affairs of the lower East Side on the score that the philanthropic work of this section of our community is administered and closely controlled by a "charitable trust" has created considerable comment. Mr. Baroness is acknowledged to have been a force of strength in this form of endeavor and his loss is widely deplored. While we think that the orthodox institutions of this city are very far from being links in the great chain which constitutes the so-called "charitable trust," we are inclined to believe that there is room for an improvement in the manner of administering such of our institutions as are not strictly founded on Jewish tradition. To call such institutions a "charitable trust were, perhaps, to go too far. But when the susceptibilities of observant Jews are deliberately flouted by an institution which calls itself Jewish, when the laws of *kashruth* are persistently defied and the charges of another institution suffered to be reared in complete ignorance of the requirements of traditional Judaism, when a community supinely suffers such conditions to prevail and to persist, then Joseph Baroness by his spectacular method of drawing attention to existing evils in communal life confers a real public service and is entitled to the grateful appreciation of his co-religionists.

Henry Frank's reprint of his San Francisco lecture, "Why Is Christian Science Luring the Jew Away From Judaism?" interested us much. Mr. Frank thinks that Jews are drawn to Christian Science because they wish to belong to a Christian denomination whose records are unstained with the blood of the ages or the tears of the persecuted of their own faith, rather than because of the physical, the therapeutical appeal. We cannot agree with this interesting explication of the state of affairs, for we regard the Jews who have sold their birthright of hallowed glory for the mess of pottage called Christian Science as only such Jews as seek material and physical well-being, as well as imagined relief from human ills, at all costs. They care little and know nothing of the historical claims of Judaism and Christianity. In particular, they are quite unaware that various Christian sects oppressed the Jews at different times in the past fifteen centuries. They are, therefore, unable to draw fine distinctions between the persecuting sects or to choose deliberately Christian Science by reason of its modern or philosophical origin. Finally, Mr. Frank thinks that Jewry is not a race—another cause for the many withdrawals to Christian Science. Does he not know that many a steadfast Jewish follower of Mary Baker Glover Eddy returned to Judaism in the presence of the mystery of death and was buried in consecrated Jewish ground with the rites of the faith which he at one time spurned?

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.

EMPLOYING JEWISH SOLDIERS.

WE direct the attention of the community, and especially to such of its members as are employers of labor of one kind or another, to the specific problem of securing positions for the discharged soldiers, sailors and marines of our faith. The re-employment bureau of the Jewish Welfare Board is grappling with this stupendous situation, stupendous because, in addition to the inherent difficulty of placing returned heroes of the Great war, we Jews are compelled to combat the fires of prejudice in all walks of commercial and industrial life.

It is not merely an anomaly, but a positive disgrace, that returning heroes from European battlefields, their breasts covered by the Distinguished Service Cross, or, perhaps, the Congressional Medal of Honor, and the *Croix-de-Guerre*, should find the doors of opportunity in civil life closed to them just because they are Jews. This state of affairs might have existed unchecked in mediaeval Russia or Roumania. America, with its ideals and traditions, has a different reputation to sustain.

Yet we know from the everyday experiences of each of us that crass prejudice of this kind flourishes. Our discharged military men, who should of all persons be the very last to feel the force of this base and ungenerous sentiment, are subjected to its pernicious operation. The community should make it its business to ease their burden for them.

We draw attention to this situation because we feel it contains within itself the problem of the moment. Moreover, we feel that by devoting our space to this discussion the knowledge of these facts will be brought home to the entire community, and especially to the merchant-princes and large employers of labor of the Jewish faith. These men particularly can materially assist in solving this problem by placing the discharged military men in suitable channels of employment. The men and these employers are both Jews, and, therefore, in neither case will this base prejudice to which we allude operate.

The Jewish Welfare Board has this matter in hand, as we set forth above. The organization needs the practical help of the community in the manner we have just indicated. We have no doubt that this aid will be forthcoming in abundant measure, and we bespeak it for the purpose mentioned in these remarks.

When, in future, an anti-Semitic writer or speaker falsely dares identify the Jews with the Bolsheviki by and large, let us mention the name of Samuel Gompers, the president of the American Federation of Labor, in refutation of his calumny. Mr. Gompers has the confidence of President Wilson, and has rightly earned it. For he, more than any other man in this country and probably without the aid of other labor leaders, kept the laboring man loyally faithful to his trust throughout the period of the participation by the United States in the Great War. Had not Samuel Gompers held up the hands of our Chief Magistrate through the trying days of the enormous struggle, none knows to what an extent our social, political and industrial fabric would have been Bolshevized. When, therefore, the anti-Jewish agitator glibly speaks of the Jews and the Bolsheviki, as if they were synonymous terms, let him recall that Samuel Gompers, the Jew, did more than any other man in America to prevent Bolshevism from gripping our vitals in its fangs.

Herman Bernstein investigated the Jewish question in Poland on the spot and has been contributing the results of his inquiry to the *New York Herald*. Mr. Bernstein is a careful and conscientious writer, and, therefore, his words are entitled to serious consideration, the more especially since he is familiar with conditions in the former empire of the Czars. When, accordingly, he finds there are positive proofs of the existence of a campaign against the Jews of Poland, and lists his evidence in detail, his testimony is corroborative of what the Jewish world has believed on this head for the past six months. The gist of Mr. Bernstein's findings is contained in the following excerpt, which we quote:

"My purpose in going to Poland was to ascertain the facts and publish them, no matter what they were. I believe that people everywhere outside of Poland desire to know whether, after the world war was over, one of the nations liberated by the Allies, celebrated its freedom by murdering innocent men, women and children because they were Jews—by plundering, pillaging and looting. I believe that people also would like to know, if that is not true, whether there is really a campaign of calumny and slander against new Poland by some mysterious forces.

"I have secured all the materials possible from the Polish government concerning the anti-Jewish 'excesses' in Poland. I have also secured documents and proofs furnished by the Jewish communities to the Polish government. I have reports of members of the Polish Diet on some of the more important cases. I traveled in Poland and interviewed Polish officials, high and low, Jewish leaders of various factions, witnesses and relatives of the victims.

"My investigations have convinced me that the anti-Jewish 'excesses' in Poland since her liberation were far worse than any of the notorious Russian pogroms which roused the conscience of the civilized world. The pogroms in Russia were organized and engineered by the government for political purposes. There was really little anti-Semitism in the Russian masses.

"The Polish 'excesses' in Vilna, Lida, Pinsk, Chestochow and scores of other places were distinctly and typically Polish. Indeed, they may be described as Pologroms."

HEARING AND LEARNING.

למען ישמעו ולפען ילמדו:

"That they may hear and that they may learn." (Deut. xxxi, 12).
ONE of the great human arts is the art of listening. No one who has had the task set before him to make people listen can fail to appreciate this. The art of listening very largely depends upon the art of speaking. Right speaking is preliminary to right listening. But altogether apart from the skill of the orator to compel listening, there must be a native tendency in the heart of man to lend a listening ear, or else all the blandishments of the speaker could not induce man or woman to become his auditor. There must be an eagerness, a natural hunger, for the right word in the right time—the living word. The moment an eager group gathered for the first time, somewhere away back in primitive ages, around some surpassingly good talker, the man of gifted speech recognized his opportunity, and eloquence was born. There is, then, a give-and-take between speaker and hearer that makes for perfect utterance, as it makes for perfect listening. Withal the art of speaking is the rarer gift, while the art of listening is the more widespread, though by no means as prevalent as desirable.

There is no contradiction implied in saying that good listening is an instinct and an art. For no matter how native a tendency may be in the human heart, it atrophies without proper cultivation and dies from neglect. But when a native tendency or instinct is cultivated to its utmost it is raised to the heights of art. Art, with a capital A, is the highest cultivation of the highest instincts. When the *instinct* of listening is developed to its height, the result is the *art* of listening. Before such development can be reached, how many steps are there to take, how many obstacles to overcome! To name just a few: Men's minds are inert, lazy. They are slow to receive the influence of ideas. There is a certain intellectual effort involved in listening, which grows strenuous with the importance of the message enunciated. Listening and listlessness do not comport well; it is ever more pleasant to shirk the arduous task of hearing someone speak than attempt to think his thoughts after him. That is why the easy, shallow talker is always the more "popular"—the favorite of the mob. Then again, men are afraid of the risk involved in listening. Yes, a risk! For some powerful message might shock and shake the listener out of his complacency and composure, compelling him to change his accustomed ways of living. Why not rather keep at a safe distance from the range of such a perilous voice? To the intellectual inertia is thus added the practical inertia, the persistence not only to think but to act in habitual grooves. Again, where there is no inertia, there is pride. The prig is always with us, and he offers the greatest resistance to listening. He makes the poorest listener. The man who talks becomes necessarily the teacher; quite unconsciously he assumes a position of superiority to the listener. For, if the talker be not at the same time a teacher, why should he talk? If he has no message to deliver, no thought to express; if he is but a useless repeater of platitudes, why should he burden the shining ether with the unnecessary vibration of his voice? But though the talker must be a teacher, there are prigs so inflated with their own intellectual importance as to resent unjustly any alien attempt at teaching. They know it all, and who could presume to tell them something new? Listening at any rate requires an attitude of humility, a recognition of personal limitations, an acknowledgment of the value of truth no matter by whom enunciated; for sometimes we can learn from the humble even more than from the high. Let the listener be humble, though the greater humility must always be with the speaker. Finally, apart from all inertia and pride as obstacles to good listening, there is the pitiable but very widespread phenomenon of obtuseness. This obtuseness may not be without good-will; but good-will cannot heal the helpless impenetrability of an incredibly thick cranium, facing which the speaker stands himself helpless. You can pelt some skulls with veritable dum-dum bullets of verbal shot, without being able to make a dent. It is this human obtuseness that requires the greatest patience and forbearance on the part of the speaker, amounting even to self-repression and self-suppression. He must put on his mask, like Moses, not to let his light shine forth fully, whenever there is a danger of blinding the feeble eyes of his auditors.

This list of obstacles to good listening would not be complete without the mention of probably the worst, because most insidious, hindrance. This is the general incapacity to discriminate between sound and sense. Given a verbal trickster and vocal juggler, with the seeming ability of swaying the passion-ruled masses, this all-important distinction between sound and sense is forgotten, and men are under a "spell." But talking—speaking the Word—is not a musical performance! The rhythm of sound cannot take the place of the subtler and far more harmonious rhythm of thought. The world will not be saved by a speech that can be whistled off, or played on the piano; it may be saved by a thundering defiance of the forces of evil and a ringing challenge to the forces of righteousness.

Good speaking makes for good listening, and good listening makes for good learning. There is vast distance between the mouth of the speaker and the ear of the listener; but once this distance is spanned, the further distance is shortened between ear and mind, between mind and hand. The great purpose of all speaking and listening is learning—learning the practical ways of right living. The speech that is most effective is the one that echoes in the noises of street and mart. The world must become a whispering gallery for it. The circuit must be complete: mouth, ear, hand—current, conduit, motor!

JOEL BLAU.



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

INTERVIEW WITH THE KING OF ROUMANIA.

BY LEO WOLFSON.

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It was on the 17th of July, 1919, in Bucharest, Roumania. I was sitting in the dining room of the Grand Hotel—a Jewish hotel where I was stopping—and listening to the troubles which several Bessarabian Jews were detailing. Suddenly the room became quiet, and every one stood transfixed, looking at the door where the proprietor of the hotel was talking with an officer of the Royal household. Finally they came over to my table, and the hotel proprietor pointed me out. The official greeted me politely, asked if I were Mr. Wolfson, and when I answered "yes," he again bowed and said that he had a letter for me from the marechal of the royal household.

He handed me the letter and asked me to sign a receipt for it. After I did so, he very politely bowed himself out. The letter was written in French and read as follows:

"From the Household of His Majesty the King, Bucharest, July seventeenth. 'Sir: By command of His Majesty the King, I have the honor to inform you that His Majesty will receive you in audience on Friday, the eighteenth of July, at 5.30 in the evening in the palace in Bucharest. I beg you, sir, to accept assurance of my highest esteem. 'The Marechal of the Royal Household, Henri Katargi. 'Formal evening dress. 'To Mr. Leo Wolfson.'"

A quarter of an hour later, the entire Jewish section rang with the news that I had been invited to meet the King, and the evening papers carried a notice to that effect. Friday, at four o'clock, people already began to gather about the entrance to the hotel. Curious ones wanted to see how I would go to the audience. At five o'clock my carriage arrived, and 10 minutes later I left my room, dressed

in frock coat, silk hat and white gloves. The crowd greeted me warmly, with an ovation; I exchanged a few words with several acquaintances—and amid shouts of "Bring salvation to the Jews," I rode off. Many people, among them acquaintances, lined the sidewalks along the way to the palace; they greeted me in friendly fashion and wished me success. In Roumania, the King does not receive Jews very often, and for that reason my audience was creating such a stir. At 20 minutes after five I reached the palace. At the entrance, a major received me. He introduced himself as Major Cristescu. Between rows of lackeys who opened the doors, we entered a waiting salon. The major talked with me for a few minutes. Then a bell rang out and he asked me to accompany him. We passed through several handsomely furnished salons. We stopped at a door, the major took leave of me, and a lackey opened the door and asked me to enter. I found myself in a large and beautiful room, with bookcases on all sides, and a richly carved table in the middle of the room. At a corner of this table two chairs stood prepared. Heavy hangings made the room somewhat dark, though through one window which was open the sun shone in; a sort of gentle twilight atmosphere seemed to prevail.

I stood near the table and looked around and waited. A few minutes later, I noticed the portieres being quietly parted, and a gentleman clothed in a navy uniform, very simply, without decorations, was coming up to me. I believed that this was an officer coming to lead me to the King; but I was mistaken—he was the King himself. He stretched out his hand to me and greeted me in French. He seated himself at the table, and asked me to take the other chair which was prepared. I was the first journalist who had come from Paris immediately after the treaty had been signed, and who had been present at the ceremony, and the King questioned me concerning certain topics on occurrences at Paris. I answered his questions to the best of my knowledge of the circumstances involved. All the time up to then we had been talking in French. When in the course of the discussion we came to Roumania herself, he remarked that he knew that I spoke Roumanian and asked whether I wished to continue to converse in that language, to which I agreed.

For over an hour we spoke concerning the Roumanian Jewish question. I called the King's attention to the tragic plight of the Roumanian Jews, to the many promises which from time to time had been made that the Jews would be granted equal rights, and to the fact that all these promises have never been kept. I stated that the present law decree which purports to grant the Jews equal rights was not satisfactory. It excludes all Jews who were not born in Roumania. I raised 17 objections against the law, and attempted to show him that the Jewish question is not completely solved thereby. I remarked that under this law two of the most prominent Roumanian Jews cannot become citizens. The first is the venerable Rabbi Dr. Beck, who for over 40 years has been rabbi in Bucharest; and the second the distinguished scholar, Rabbi Dr. Numerow, also serving the country for over 25 years—and that tens of thousands of immigrant Jews find themselves in the same position.

Coming to cases of persecution, I told the King that the military tribunals treat Jewish soldiers brutally and cruelly. I told him of the case of Isaac Ciobotaru, who was sentenced to death on the testimony of an under-officer, whom the court itself arrested in the course of the trial for perjury. A higher court annulled the sentence, but a new trial will be required. I also told the King about the soldier Kaufman, who was tried together with two Roumanian soldiers, all for the same offense. The Roumanian soldiers were sentenced to five years in prison, while the Jew was given the death penalty, which the King himself had commuted to 20 years' imprisonment. I told him that thousands of such cases exist.

Further I recalled the disgraceful death of the Jew Macht, of Yassi, who was shot while he was being led to prison; and also a number of other such incidents with which I was familiar. Speaking of the way in which Jewish soldiers had fought for the country, I declared that in no army in the world would such shameful orders be permissible as those which General Presnan had given concerning Jews; nor would such openly anti-Semitic manifestoes be published as were given out by Captain Chitelescu.

All of the troubles which the Jews of Roumania have suffered and are still suffering, I pictured for him in moving words, and finally appealed to him to make an end of them. He listened with the deepest attention. He answered part of my accusations—tried to excuse others—made certain statements and ended with a promise. When we finished, I asked permission to publish our conversation. The King asked that I write an account of it and submit it to him, and after he had read it, I would receive an official statement. I wrote a detailed report of all that we had said about the Jewish situation, and submitted it.

A few weeks later, when I returned to Bucharest, after my trip through Roumania, Bessarabia, and other regions, I received a letter with the permission to publish the following official statement of the King:

"His Majesty was kind enough to receive in audience the American journalist, Mr. Leo Wolfson. In an interview which lasted more than an hour, all questions of the day were touched upon, and especially the Jewish question. 'Among other things, His Majesty said: 'Up to the present we have not been able to solve the Jewish problem

for purely economic reasons. In Roumania there have never been any race or religious persecutions, nor have there been any pogroms as in other countries. Now the economic difficulties have disappeared, no reason at all exists why the Jews should not receive full political rights. The promise which I gave to the Jewish Committee, of Yassi, during the war, has been carried out. This has been done through the law decrees of December, 1918, and May, 1919. The first law having presented certain technical difficulties for the Jews was altered by the decree which is now in force. Under the provisions of the present decree, all those who wish it may now become citizens.'

"To the statement of the journalist that the present law contains many restrictions, so that a great number of Jews are excluded from citizenship, His Majesty replied:

"If it will appear in the working out of the law, that it creates certain difficulties, the necessary modifications will certainly be made; for the country is firmly resolved to settle the Jewish question once for all!"

"Mr. Wolfson then called the attention of His Majesty to many cases where Jews are being persecuted for occurrences during the war, and especially to the unusually severe punishments which have been meted out to accused Jews. To this His Majesty replied:

"The severity of the courts martial is necessary, but I do agree that the same measures should be applied to all equally. Justice must be meted out impartially. These instances which are brought before me personally, I study very thoroughly. I have always had the friendliest feelings toward the Jews, and I hope that now they have become citizens, their condition will improve. It is necessary that the Roumanians and the Jews should understand each other and get together. For the accomplishment of this end, it is necessary that both sides should make every possible effort. For my part, I shall do everything possible. In the new Roumania no Jewish problem will exist. All citizens will enjoy every right without let or hindrance. The country's resolve to settle the Jewish question has been offended in the Minority Rights clauses, and it has not been treated as it deserved by the Paris Conference. I am convinced that the Jews will be good Roumanian citizens for the good of the country, and for their own."

According to journalistic ethics, I am not permitted to publish more than the official statement. Many of the statements which the King made, and which I am not at liberty to disclose, were most interesting.

It is interesting to note that the official letter which accompanied the royal statement, says that I may print the interview only in the American press, but not in the Roumanian papers. The outside world may know what the King says concerning the Jews. The Roumanians and the Jews in Roumania itself need not know it. It appears that this official statement is "for foreign consumption only," but we shall not bite.

Slovakian Minister Resents Charges of Anti-Semitism.

London (By I. J. P. B.).—The minister for Slovakia, Srober, in a speech made by him on August 3 at Turcos S. Martin (Slovakia), opens a discussion by all government representatives and delegates of Slovakia. Srober availed himself of the general questions regarding the problems of the Czecho-Slovakian Republic in Slovakia for the purpose of inciting the representatives present against the Jews. Among other things he said, "Our Jews accuse us in their papers of introducing a reign of terror into Slovakia directed against the Jews; that our government is anti-Semitic, and that the Jews enjoy no rights whatever there. Nowhere in Slovakia are the Jews persecuted; if it does happen it is because of profiteering by the Jews and for treachery. But the same treatment would be meted out to Christians in similar circumstances. The Jews have taken advantage of the Slovakian people, and the last invasion of Magyaria proved that the Jews did not keep the promises given by them to the government, and that they were unloyal. Enemies of government are punished throughout the world. During the Magyar invasion we were compelled to intern people, and various mistakes were made in this connection."

"One of the principal questions of the Slovakian Republic is the Jewish economic question. On that we must be agreed to a man. The Jews enjoyed privileges in Slovakia. These privileges must be cancelled, particularly where they were bestowed by the Magyar government for informants' services rendered them against Slovaks. Our economic success depends upon our emancipation from foreign Magyar capital which rules in Slovakia at the present time."

Slovakian Boycott Against the Jews Urged.

London (By I. J. P. B.).—The Slovakian political economical paper "Povazke Ilavy Listy" of July 25, under the title "Wrong Anti-Semitism" counsels against pogroms, but is more insistent in its demands for a thoroughly planned economic war against the Jews. The Slovakian is neither to sell to nor buy anything from a Jew. The paper is compelled to admit that the Jews are better business people than the Gentiles and that they sell cheaper, ostensibly with a view to crippling Christian commerce. The paper complains that the Slovakian merchant is intent on getting rich quickly, and is therefore not in a position to compete with the Jews.

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BERTH OF A NATION

The Jewish Sabbath, the Priceless Pearl.

Adapted from Rabbi Samson Raphael Hirsch.

"See, God has given you the Sabbath!" Among all the holy treasures, with which Judaism endows its children, none is so rich in blessing and in joy as the oldest institution on earth, the Sabbath, the Jewish Sabbath. Take away the Jew's Sabbath and you rob him of a pearl beyond price, and there is nothing you can give him to make up for it. Take away the Jew's Sabbath, and he stands friendless and forlorn. Other friends may press round him, other joys may enwreath him, but he will find no friend like the Sabbath, and every other pleasure will fade when compared with the still, sweet happiness of the Sabbath eve.

For the Sabbath is the Jew's pearl, the Sabbath is the Jew's friend. God has wedded the Jew to the Sabbath, has brought him this observance as a winning bride. If he is true to her, if he is devoted, if he is ready to deny himself for her sake, then she becomes his most faithful and delightful companion, transforms a hut into a bower of Paradise, lights the darkest earthly night with sunshine, leads him with a firm and loving hand along slippery paths, levels the hills, dries all tears, heals the wounds of his heart, makes the poor rich, and gives to the rich the only real enjoyment of his wealth. He makes the simple wise, and teaches the wise the real foundation of wisdom.

How little do they know, who turn their backs on this friend of the soul, what treasure they lightly throw away! How little do they realize the extent to which they are impoverishing their children, who will not inherit this pearl. Make your children rich, make them good, make them clever, healthy and accomplished, and give them the Sabbath as well, the old Jewish Sabbath. Give it them by your teaching, and give it them still more by your own joyful earnest, self-denying example. Then you will have given their wealth stability, their virtue a support, their cle-

erness a light, their strength power, and their accomplishments, their learning, their education and their honor the right substance, the right worth, and the right significance.

Lie down in peace and take your rest. Even if your children's wealth vanishes, if their virtue totters, if their wits fail them, and their health gives way. If their penetration is insufficient, and their friends desert them. If you leave them—and you cannot remain beside them for ever!—even when they are far off and lonely, and poor and sunken, the Sabbath will not leave them. The Sabbath will stay with them, and her store of comfort and strength, of light and healing, of uplifting and restoration, of peace and joy for them, is inexhaustible.

But if you give them all good things and neglect to wed their souls to the Sabbath, then you hand over their happiness and their peace, their blessing and their prosperity, their wisdom and their Judaism to the unreckonable drift of the more-or-less.

"Thou Shalt Do No Work."

And were it nothing else, nothing more, than a divinely appointed day of rest, one day in every seven, what blessings would it not bring in its train!

If you had not this gift of God, this day of rest, when would you rest? When would you come to yourself, to wife and child, to your heart and to your spirit, to your heaven on earth? When you had time? But when would you have time?

The material world is a busy round, it is never quiet, there is no pause in the struggle for existence, no going back, no standing still, "day and night they rest not," and you are going to say to your hand: stop! to your head: rest! to your mind: be at peace! You are going to step aside and shake off the dust of the arena, and quietly look, for once, not at what you are going to be but at what you were, and at what you are to come out of the stress and strain of the "becoming" into the joyous sense of "being," of being a man in the Paradise on earth.

Paradise? Who dares to speak of Paradise on earth? The gates were shut behind us long ago, the trees of life and knowledge no longer grow of their own accord, the earth brings forth briars, and in the sweat of our brow we win our bread, and we eat it with care and sighing. Sabbathless, without repose, man toils through his life. The more inventions, the more needs, the more power, the more ambition. He has so much to do for himself, for wife and child, that he has no time to think of himself or of them, so much to do for his house that he is never in it.

"Existence" has come to be such a great thing in itself, that no one stops to inquire its object, its significance and its worth, and everything, from science to charity, has to provide itself with a certificate of "usefulness" before it is admitted into the circle of the busy toilers. And man, made to be the image of divine goodness and wisdom, made to take pleasure in his work like the Creator himself, man pants perspiring in his search for means to "exist," and hears no longer the: Where art thou? of the searching voice of God.

And now comes the messenger from Eden, the angelic one, the Sabbath, and says to you: In the name of God, no further! You shall not take thought only for visible bread for yourself and dear ones, you sin against yourself, against your wife and child, when you are for ever toiling with hand and feet and head, for food and food only. Have you no spirit, no heart, no souls, souls intended to bud and blossom here in time for eternity? and are these souls to starve and perish, while you feed and adorn your bodies only? Enough of work! Your God's commands: You are not to work, and that is sufficient surely that you need not work, that you have done enough, when you have labored honestly for six days. Unless you deny that you have a better and a deathless self, and refuse to acknowledge your God, leave your work and come with me into your own house."

And the Sabbath brings you home and says: "Lay your burden upon the Lord, and He will see to it." If you have done your part, He will do the rest.

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Sabbath in our days? To put a stop to all business, to have a whole day's pause in the exchanges and the factories and the railways and everywhere? Merciful heavens! the pulse of human life would cease to beat, and the whole world would go to rack and ruin.

The world go to rack and ruin? the world would be saved.

The God who called the Sabbath holy has also blessed it. The God who withholds manna on the seventh day can provide a double portion to reward the week's work, and if on Sabbath you lay your industry and your diligence at His feet, your powers and your work will fall under the Sabbath blessing.

Therefore: The more you see "business" getting ahead of all human needs and all human relations, the more you feel yourself seized and carried away by the industrial current, the more you have reason to tremble, lest you and your child be engulfed and lose all recollection of God, all consciousness of the felicity of the human calling. The more importance business assumes in your eyes, the more precious you feel your time to be, the more gain and loss hang for you on every day and hour and minute. The shorter the industrial fetter, the greater the sacrifice represented by the observance—the more eagerly, the more joyfully, take hold of the goblet of the sanctification, the more lovingly call round you your wife and child and all members of your household, and hallow and praise the Sabbath, and give thanks from the depth of your heart for the heavenly gift, and shew by your example that not only in the wilderness is every hut and soul dependent on God's grace, that not only the dewy grain of manna falls from His hand, but that in the tumult and whirl of the great industrial city God is still the Protector and the Provider. That not your strength, and your brains, and your untiring diligence could support you and yours without His blessing, that the Sabbath is not His gain and your loss!

And just as you greet the entrance of the Sabbath with the goblet of wine, "thinking" and "remembering"—so, when the Sabbath departs, assemble your household again, and before you take "fire" into your hand, the symbol of man's sovereignty over Nature, lift the goblet once more, and this time to "preserve" and to "treasure" the hallowed spirit which the Sabbath has brought into the house, to take it with you into the work-a-day world outside. "God is my salvation!" You have witnessed to this by keeping the Sabbath, you will witness to it further by the quietness and confidence with which you return to work. God is your strength; He makes you joyous and glad; God has helped till now; He will do so in the future. Joy and gladness, merriment and dignity—these were the Jewish inheritance, and they will remain so. Therefore, you uplift the cup of salvation and dedicate yourself to God, who mixes the cup of our lot and calling, who gave the sacred for the profane, light for darkness, Israel for mankind, and the Sabbath for the week, so that, through the Sabbath, holiness and light and the "Jewish spirit" should be preserved on earth.

HELENA FRANK.

WHAT "COUNCIL HOUSE" DOES.

The three main phases of work of the Council House directed by the New York section of the Council of Jewish Women, at 74 St. Mark's Place, consists of the Americanization of foreign women, the aid to immigrants, and the religious, social, and industrial classes for young people. A special organizer is employed to visit the foreign mothers in their homes, and lead them into the Council House for English classes. One hundred and seventy-three women have registered in these classes and have had the benefit of the English, civics, and domestic science planned for them, while the 80 children who accompanied them were entertained with organized play. In the spring of the year, the Council House became an annex of the New York Evening High School for Women, the Board of Education providing the teachers, while the New York section, Council of Jewish Women, organized the groups, and providing rooms, light and heat. Dress-making and millinery proved to be the most popular of the courses offered.

The immigrant aid work was planned to assist the immigrant shortly after his landing at Ellis Island. The social worker interested herself in the welfare of the family, helping the father and other adults of the family to secure work. She also accompanied the various children to clinics where medical and other attention was given them if necessary. The mothers and daughters of the family were encouraged to join the English classes, and participate in the social groups organized for them. The files of the office show that at present the section is working with 173 immigrant families, who have been in the country from one month to five years.

The activities of the Council House during the summer months have been directed mainly towards open-air work. It may be classified into mothers' outings without children, excursions for mothers with children, hikes for girls, picnics for children and the guiding of working girls in their choice of vocational and week-end resorts.

Fifty women have been relieved from the care of their children for one day during the summer and have been sent to the sea shore, accompanied by a social worker; others with small children have been sent to suburban districts, their transportation covered, and refreshments served; the outings having been financed by an interested member of the section.

The Jewish working girl employed in commerce and factory leads a sedentary life, and needs a great deal of encouragement to take an all-day hike. Some 35 surprised the social worker when once the hikes had been started by their adaptability, and their willingness to play the American games where team work was the essential factor. The religious and industrial classes with a registration of 140 children were also taken for a day in the open.

The most recent development of the Council House has been the organization of a Mothers' Club, composed of immigrant Jewish women, the purpose of which is to develop American ideals and to improve housing and neighborhood conditions. A trained nurse from the Department of Health was brought in to address the mothers upon cleanliness, the care of babies, and sanitation laws. A health committee from the club was formed to report to the section whenever unsanitary conditions prevailed in any of the tenements which were contrary to the laws of the community.

Thirty thousand pounds of ice had been secured from the city for distribution among the poor families with small children.

A vote was taken to learn if the mothers would prefer to discontinue their English lessons for the month of August. They unanimously voted to continue the English lessons.

Approximately 450 persons have had outings or vacations with the assistance of the Council House during the summer months.

Jacob Dinezohn Buried at Warsaw.
London, Sept. 9 (By I. J. P. B.).—Ten thousand Jews, among them Jewish deputies of the Polish Parliament, representatives of all synagogues and Jewish organizations, members of the American Food Commission at Warsaw, and Jewish soldiers took part in the elaborate and impressive ceremonies in connection with the funeral of the Jewish writer and charitable worker, Jacob Dinezohn, who died last week in Warsaw.

The funeral of the beloved "father of the war-orphans" was one of the greatest mourning demonstrations which Warsaw has ever seen. Policemen and 500 special officers were assigned by the authorities to keep order and to see that traffic in the streets did not interfere with the funeral procession.

Among the pall-bearers were the Jewish writers, Z. Prilutski, Hillel Zoltin and S. Anski. Practically all Warsaw Jewry was present at the moving services in cemetery.

Kun and Szamuely Not Jews.
Dr. Bloch's Wochenschrift is the authority for the statement that Bela Kun and Tibor Szamuely, the two Communist leaders in Hungary, were not Jews as hitherto supposed. Bela Kun is a member of a Siebenbirgen family. His father was the notary in his native town. Szamuely was formerly employed in a clerical and Christian-Socialist organization and a correspondent in the Christian Socialist organ.

It was generally believed both by Jews and non-Jews, that both of these communists were Jews.

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ONE
EXPLANATION. Matter in italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE.

ALBANY, July 1, 1919.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section seven of article one of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER ONE.

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO SECTION SEVEN OF ARTICLE ONE OF THE CONSTITUTION IN RELATION TO THE DRAINAGE OF SWAMP OR AGRICULTURAL LANDS AND THE TAKING OF PROPERTY THEREOF.

Section 1. Resolved (if the Senate concur), That section seven of article one of the constitution be amended to read as follows:
§ 7. When private property shall be taken for any public use, the compensation to be made therefor, when such compensation is not made by the state, shall be ascertained by a jury, or by the supreme court with or without a jury, but not with a referee, or by not less than three commissioners appointed by a court of record, as shall be prescribed by law. Private roads may be opened in the manner to be prescribed by law; but in every case the necessity of the road and the amount of all damage to be sustained by the opening thereof shall be first determined by a jury of freeholders, and such amount, together with the expenses of the proceeding shall be paid by the person to be benefited. [General] The use of property for the drainage of swamp or agricultural lands is declared to be a public use, and general laws may be passed permitting the owners or occupants of swamps or agricultural lands to construct and maintain for the drainage thereof, necessary drains, ditches and dykes upon the lands of others, under proper restrictions on making [and with] just compensation, and such compensation together with the cost of such drains may be assessed, wholly or partly against any property benefited thereby; but no special laws shall be enacted for such purposes.

The legislature may authorize cities to take more land and property than is needed for actual construction in the laying out, widening, extending or relocating parks, public places, highways or streets; provided, however, that the additional land and property so authorized to be taken shall be no more than sufficient to form suitable building sites abutting on such park, public place, highway or street. After so much of the land and property has been appropriated for such park, public place, highway or street as is needed therefor, the remainder

§ 2. Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK,
IN SENATE

April 3, 1919.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.

By order of the Senate,
HARRY C. WALKER,
President.

STATE OF NEW YORK,
IN ASSEMBLY

April 7, 1919.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.

By order of the Assembly,
THADDEUS C. SWEET,
Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.:

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

GIVEN under my hand and the seal of office of the Secretary of State, at the [L. S.] city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO,
Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER ONE.

"Shall the proposed amendment to section seven of article one of the Constitution, declaring the use of property for the drainage of swamp or agricultural lands to be a public use and providing that the compensation and cost of such drainage may be assessed wholly or partly against any property benefited thereby" be approved?

TWO.
Explanation—Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE

ALBANY, July 1, 1919.

Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to article two of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER TWO.

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO ARTICLE TWO OF THE CONSTITUTION, IN RELATION TO ABSENT VOTERS.

Section 1. Resolved (if the Senate concur), That article two of the constitution be amended by inserting therein a new section, to be section one-a, to read as follows:

§ 1-a. The legislature may, by general law, provide a manner in which, and the time and place at which, qualified voters who may, on the occurrence of any general election, be unavoidably absent from the state or county of their residence because

their duties, occupation or business require them to be elsewhere within the United States, may vote, and for the return and canvass of their votes in the election district in which they respectively reside.

§ 2. Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK,
IN ASSEMBLY

February 12, 1919.
This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.

By order of the Assembly,
THADDEUS C. SWEET,
Speaker.

STATE OF NEW YORK,
IN SENATE

April 4, 1919.
This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.

By order of the Senate,
HARRY C. WALKER,
President.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.:

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

GIVEN under my hand and the seal of office of the Secretary of State, at the [L. S.] city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO,
Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER TWO.

"Shall the proposed amendment to article two of the Constitution, by inserting a new section to be section 1-a, authorizing the Legislature to enact general laws to provide a manner by which absent qualified voters may vote at any general election and for the return and canvass of their votes in the election district in which they respectively reside" be approved?

THREE.
EXPLANATION. Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE

ALBANY, July 1, 1919.

Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section six of article three of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER THREE

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO SECTION SIX OF ARTICLE THREE OF THE CONSTITUTION, IN RELATION TO THE SAL-

ARY AND TRAVELING EXPENSES OF MEMBERS OF THE LEGISLATURE AND THE SPEAKER OF THE ASSEMBLY.

Section 1. Resolved (if the Senate concur), That section six of article three of the constitution be amended to read as follows:

§ 6. Each member of the [legislature] senate shall receive for his services an annual salary of [one] three thousand five hundred dollars. Each member of the assembly, except the speaker thereof, shall receive for his services an annual salary of three thousand dollars. The speaker of the assembly shall receive for his services an annual salary of five thousand dollars. [The members of either house shall also receive the sum of one dollar for every ten miles they shall travel in going to and returning from their place of meeting, once in each session, on the most usual route.] Senators, when the senate alone is convened in extraordinary session, or when serving as members of the court for the trial of impeachments, and such members of the assembly, not exceeding nine in number, as shall be appointed managers of an impeachment, shall receive an additional allowance of ten dollars a day.

§ 2. Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK,
IN ASSEMBLY

April 7, 1919.

This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.

By order of the Assembly,
THADDEUS C. SWEET,
Speaker.

STATE OF NEW YORK,
IN SENATE

April 8, 1919.

This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.

By order of the Senate,
HARRY C. WALKER,
President.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.:

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

GIVEN under my hand and the seal of office of the Secretary of State, at the city [L. S.] of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO,
Secretary of State.

constitution be amended to read as follows:

§ 7. The court of appeals is continued. It

FORM FOR SUBMISSION OF AMENDMENT NUMBER THREE.

"Shall the proposed amendment to section six of article three of the Constitution, fixing the salaries of State Senators at \$3,500, Assemblymen at \$3,000 and the Speaker of the Assembly at \$5,000" be approved?

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Jewish Caucasian Highlanders.
 Of all the scattered tribes and remnants of the Jewish people, none is less known to the world at large, and certainly none presents a more striking contrast to the common conception of the modern Children of Israel than the Jewish Highlanders of the Eastern Caucasus. Yet there are probably none in all the world who have kept the Jewish blood more pure and free from Gentile admixture, nor any who have more faithfully preserved the traditions, beliefs and customs of the times before the Exile.

Indeed, they hold themselves quite aloof from the other Jews of the Caucasus region, refusing to intermarry with them, to worship with them, or even to have social or commercial intercourse with them beyond the limits of the barest necessity. No Scottish Highlander ever scorned the Lowlander one-half so much as these Highland Jews scorn their kinsmen of the plains and of the urban ghetto.

The date and the circumstances of their settlement in the Caucasus Highlands are unknown, even in their own traditions, but it is certain that they have been there for nearly a thousand years. In that time their physical characteristics have been materially modified by their environment and mode of life. With characteristic Jewish faces and complexion, they have tall, stalwart, muscular bodies, resembling the best of the Hill men of India, or some of the giant Highlanders of Scotland. Their life is of course purely rural, since they have no considerable towns, and they devote themselves to agriculture, and the growing of grapes and tobacco. From the grapes they make both wine and brandy, and of these beverages they are heavy drinkers. Indeed, they have the unenviable reputation of being the hardest drinkers in all that part of the world—which they might easily be, since the Mohammedan tribes around them are almost entirely total abstainers. However, drunkenness is little known among them, if at all.

They are also great fighters. That is generally a characteristic of mountaineers, and in these Highland Jews it is highly developed. They always go armed, as do the Montenegrins, and are never backward in using their weapons for defense. They do not, however share in any of the blood feuds of the Circassian tribesmen, nor do they join in their raids and quarrels.

Their language is neither Hebrew nor that of the country in which they live, but rather what philologists term Farsi-Tartar, or a mingling of old Persian and Tartar. From this circumstance it is inferred that their ancestors went to the Caucasus from Persia in the days of Cyrus the Great, or Darius. Perhaps they were fugitives from Persian captivity; or else they preferred going to the Caucasus, rather than back to Palestine. There is indeed one ancient legend which tells that they wandered northward in quest of Mount Ararat and the remains of Noah's Ark.

The patriarchal mode of life prevails among them. When a son marries he does not establish a home of his own. He simply builds a wing on his father's house and lives in it. In this fashion there are often three or four generations living in a single house, which consists of a single story spread over a large area of ground. Each house has its own allotment of land, comprising grain field, tobacco field, vegetable garden and vineyard, and all are kept in a high state of cultivation, though with primitive methods. Each garden is inclosed within a wall of rubble and clay about six feet high.

These Highland Jews have no rabbis and no religious head. They have no synagogues and no liturgy. They have a scroll of the Law, but it is used only for reference. They observe the Sabbath in the strictest Mosaic fashion, doing no work and cooking no food, all food requiring it being cooked on the preceding day. They keep the Passover, not by eating unleavened bread, because all of their bread is always unleavened, but by eating an evening meal in common

in the open air. The Feast of Tabernacles is similarly observed, and they have a special ceremony of their own at each new moon.

Girls must always be betrothed for six months before marriage, and the bridegroom, instead of receiving a dowry with his bride, must pay her father a price for her. This is usually paid for in sheep, cattle or horses, but always in eighteens or some multiple thereof. The price may be eighteen sheep, or thirty-six head of cattle, or if the bridegroom is rich it may be seventy-two horses; but for some reason the origin of which is lost in antiquity the number must always be eighteen or a multiple of eighteen. There is no religious marriage ceremony, but a civil contract is written and signed.

When a child is born it is laid upon a platter, sprinkled with salt, and exhibited to guests. Women go unveiled, and speak to men as freely as in Western lands. A man is permitted to have as many as three wives at once, though by no means all of them avail themselves of the privilege. Divorce is seldom if ever practiced. At death the body is not encoffined, but is merely wrapped in a shroud and buried, while the women wail a dirge.

One of the most curious of all their customs is that of having the women of the household occupy rooms which are accessible from the rest of the house only through semi-circular holes at the bottom of the wall, not more than two feet high, for all the world like the entrances to dog kennels. When a guest calls at a house, he is welcomed in a spacious reception room, and then his host gets down on hands and knees and crawls through a hole in the wall in search of his wife, or wives, as the case may be, and presently comes crawling back, followed by the ladies of the household in the same undignified attitude. The women dress in jacket and loose trousers, after the oriental fashion.—N. Y. Herald.

Julien Strassburger—A Tribute.
 (Reprinted from the Birmingham (Ala.) Ledger.)

"Go on to Berlin" were the last words of Captain Julien Strassburger, when he fell mortally wounded on the fields of France, on the night of July 27.

Before going into the battle that cost him his life, Capt. Strassburger, son of Col. Leo Strassburger, member of the governor's staff, knelt and prayed that his men be spared. The news telling of the machine gun battalion that killed one thousand Germans was dated July 26. On the night of July 27 Captain Strassburger led his men into the thickest of the firing of a large force of Huns. He fell and called to his men to "Go on to Berlin."

Captain Strassburger was with the machine gun company of the 167th Infantry, and in the desperate fighting in which that regiment participated on both sides of the Marne.

He was until recently with Brigadier General Brown as aide-de-camp, but was promoted to a captaincy and resumed his place with his company. He was judge advocate of the regiment and was one of the most popular young men in the famous Alabama organization.

He was a son of Mr. and Mrs. Leo Strassburger, of Montgomery. A graduate of the University of Alabama, he was the personal friend of hundreds of the alumni of that institution. He had visited Birmingham very often, and was well known and had many friends here. He was a member of the law firm of Blakey & Strassburger in Montgomery.

In Julien Strassburger was embodied the real true spirit of America. Clothed in democracy he made the supreme sacrifice for its principles.

He had made an enviable reputation as a lawyer and the comparatively short time that he was engaged in its practice built up an extensive clientele. He won the respect and admiration of the leading lawyers of the State by his straightforwardness.

Julien Strassburger came from a family of high type and fine intellectual attainments, but to everybody he was just plain Julien, loved and respected by all who knew him, and from the smallest tot in Montgomery to nearly every man, woman and child there they are mourning his loss, because Julien was their friend and comrade.

He was a true American, in every sense of the word, and the land that gave him birth—famous for its warriors—is proud of the fact that it has men of the type and calibre of Julien Strassburger.

Julien Strassburger was noted for his modesty and unassuming nature. He was secretary and treasurer of the University Glee Club, and when the Mexican trouble came he volunteered and was stationed at Nogales, Arizona.

The land is holy where he fought,
 And holy where he fell;
 For by his blood that land was bought,
 The land he loved so well.
 Then glory to that valiant band,
 The honored saviors of the land.

"Go on to Berlin" was his cry,
 As he led his men,
 But to his God, he gave his prayer,
 And rushed to battle then,
 The God of battles heard his cry
 And sent to them the victory.

The bugle's wild and warlike blast,
 Shall muster him no more,
 An army now might thunder past,
 And he not heed its roar,
 America's flag 'neath which he fought
 In many a bloody day,
 From his grave, shall rouse him not,
 For he has passed away."

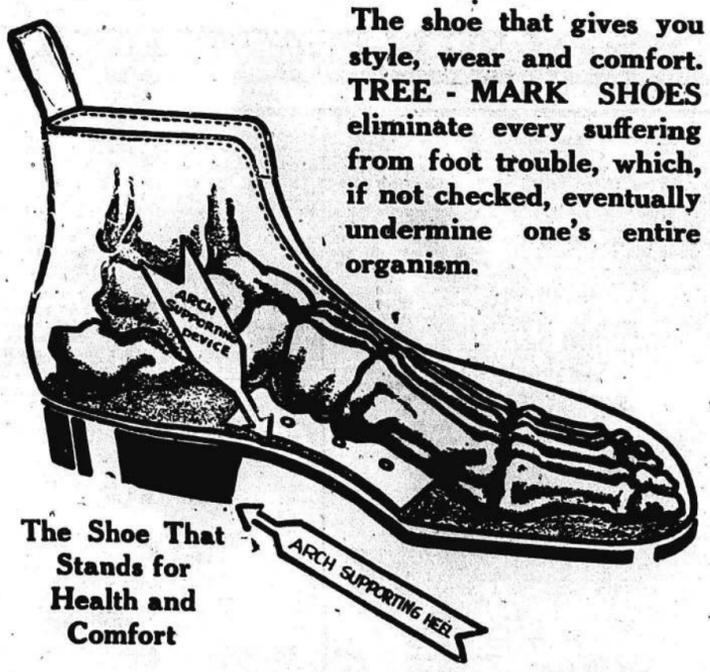
The spirit of Julien Strassburger shall live on forever, a shining beacon guiding his comrades to victory.
 May peace be to his ashes.

—H. P. L.

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MUSIC AND DRAMA

The MacDowell Symphony Orchestra under the direction of Max Jacobs, whose aim is to promote musical efficiency, routine and experience in orchestral playing, will resume rehearsals on Sunday morning, September 21, at the Yorkville Casino, 210 East Eighty-sixth street. Professional and non-professional players of both sexes are eligible for membership.

Josef Stransky, conductor of the Philharmonic Society of New York, has just returned from his summer residence in the Adirondacks. When questioned concerning the society's plans for the coming season, he said: "We are starting rehearsals an entire month previous to our first New York appearance. The reason for this unusual amount of preparatory work is the fact that the society plans to offer more important revivals and novelties this season than have ever appeared on previous Philharmonic programs. The new compositions which will be featured early in the season are works by Viteslav Novak and Bernard Rogers. Novak is one of the really distinct characters among the younger Czech-Slovak musicians. The Philharmonic will play his tone poem, "In the Tatra Mountains." Mr. Rogers is an American. Of the native works which I have had the pleasure of selecting for the coming season, his composition will be the first to be produced.

Messrs. Lee and J. J. Shubert will present Rachel Crothers' comedy, "39

East," with Henry Hull and Constance Binney and a brilliant supporting company, at the Bronx Opera House, week of September 22, with matinees on Wednesday, Saturday, and a special matinee on Thursday, September 25. This comedy was seen all last season at the Broadhurst and Maxine Elliott theatres. A new comedy by Rachel Crothers, the authoress of "Old Lady 31," "The Three of Us," "A Man's World," and "A Little Journey," is a matter of unusual interest in the theatrical world. The Messrs. Shubert brought together a particularly fine cast for this Rachel Crothers comedy. Henry Hull, who is featured with Miss Binney in this comedy, made a truly astonishing hit in Jules Eckhart Goodman's play, "The Man Who Came Back," a year or so ago.

Week of September 29, Broadway's biggest hit, "The Unknown Purple," will play at the Bronx Opera House. It comes direct from a season's run at the Lyric Theatre. The cast is headed by George Probert, the well-known actor.

The opening of the Jewish Art Theatre is still the main topic of discussion on the Yiddish Rialto, and the consensus of opinion is that the Yiddish stage has at last gained for itself the status intended for it, and that is the art institution. It is conceded that the criticisms leveled at the Yiddish Theatre by its friends that they always lack proper "regie" is borne out. Critics agree that in the "Idle Inn," the Peretz Hirschbein folk comedy which was the opening attraction, there is evidence of the deft hand of the "Regiseur." The play has been pronounced to be more settled, more nearly like a tragi-comedy than a folk comedy. Binah Abramowitz, Celia Adler, Ben Ami, Lazar Freed, Yechiel Goldsmith, Rubin, Myself and little Ida Feldman, who interpret the leading parts of the play, made a pleasant impression on the audience that packed this playhouse during the several performances given already, and Foshko, who drew the designs for decorations and scenery in this play, has gained a great deal of favorable notoriety.

But the one thing that has proven particularly gratifying to the management of the Jewish Art Theatre was the response by the American Jews. It became evident from the very first performance that the Jewish Art Theatre will be frequented by entirely different class of people.

The rare honor of being the official guest of three great European powers, which is to be the portion the coming spring of the New York Symphony Orchestra, makes Walter Damrosch's plans for his coming New York season of peculiar interest. This remarkable tribute given by the governments of France, Italy and Belgium, puts forward with extraordinary force the position held in the world of music by the New York Symphony Orchestra and is at once a tribute to the orchestra itself, to its leader, and, indeed, to the American nation. So it is that in preparation for its European tour Mr. Damrosch has aimed to make the orchestra's concerts in New York events of a peculiar intensity of interest, both as to the compositions to be played and to their manner of performance.

Among the novelties recently brought back from Europe by Mr. Damrosch are works by French, Italian, English and Spanish composers, showing that despite the scourge of war the creative lamp still burns in the European home of art. These compositions, in addition to several new American works, will all be given at the New York concerts, as will, of course, the great works of the classic repertoire, and in the variety of the programs Mr. Damrosch's eclecticism of taste will never have been more apparent.

The New York concerts will include as usual eight Thursday afternoons and

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Welfare Board Girls in Washington Parade

Thirteen Jewish Welfare Board girls, who have just returned after service with the Army of Occupation in Germany, marched in the Pershing parade at Washington on Wednesday. Accompanying them were David M. Satz, formerly field supervisor of Jewish Welfare Board Women Workers in the Army of Occupation; John M. Goldhaar, organizer and overseas field director of the Jewish Welfare Board, who have just returned from France, and Charles L. Ornstein, headworker of the Jewish Welfare Board at Camp Merritt, N. J. The group included Etta Aaronson, Zena Blanc, Maud Druker, Regina Levy, Ethel Lippman, Marcella Mascowitz, Minnie Rabinowitz, Sara Landman, Sophie Serber, Jennie Eisenberg, Rae Barnett and Leonora Liman.

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The Autumn examinations for admission into the Seminary will take place on Monday and Tuesday, September 29 and 30, 1919, at 10 A. M. and 3:30 P. M.

Applicants must bring credentials. The formal opening of the Seminary will take place Sunday evening, October 19th, at 8:15 P. M.

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EXPLANATION. Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, ALBANY, July 1, 1919.

Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is

hereby given that the following proposed amendment to section seven of article six of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO, Secretary of State.

AMENDMENT NUMBER FOUR

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO ARTICLE SIX OF THE CONSTITUTION, IN RELATION TO COMPENSATION OF JUDGES OF THE COURT OF APPEALS.

Section 1. Resolved (if the Assembly concur) That section seven of article six of the Constitution of the State of New York shall be amended so that the chief judge and associate judges now in office, who shall hold their offices until the expiration of their respective terms, and their successors, who shall be chosen by the electors of the state. The official terms of the chief judge and associate judges shall be fourteen years from and including the first day of January next after their election. Five members of the court shall form a quorum, and the concurrence of four shall be necessary to a decision. The court shall have power to appoint and to remove its reporter, clerk and attendants. Whenever and as often as a majority of the judges of the court of appeals shall certify to the governor that said court is unable, by reason of the accumulation of causes pending therein, to hear and dispose of the same with reasonable speed, the governor shall designate not more than four justices of the supreme court to serve as associate judges of the court of appeals. The justices so designated shall be relieved from their duties as justices of the supreme court and shall serve as associate judges of the court of appeals until the causes disposed of in said court are reduced to two hundred, when they shall return to the supreme court. The governor may designate justices of the supreme court to fill vacancies. No justice shall serve as associate judge of the court of appeals except while holding the office of justice of the supreme court, and no more than seven judges shall be designated by law to serve as associate judges of the court of appeals, including those now in office, shall receive for their services a compensation established by law which shall not be diminished during their official terms and shall not be less than the highest compensation allowed by law to any other judicial officer in the state. A justice of the supreme court while serving as associate judge of the court of appeals shall receive the same compensation as judges of the court of appeals.

2. Resolved (if the Assembly concur) That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK, IN SENATE March 4, 1919.

The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.

By order of the Senate, HARRY C. WALKER, President.

STATE OF NEW YORK, IN ASSEMBLY April 9, 1919.

The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.

By order of the Assembly, THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, ss.:

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office and do hereby certify that the same is a correct transcript thereof, and of the whole thereof.

Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO, Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER FOUR.

"Shall the proposed amendment to article six of the Constitution, increasing the salaries of Judges of the Court of Appeals," be approved?

Congregation Orach Chaim

Lexington Ave. & 95th Street New York

Rev. Moses Hyamson, Rabbi

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

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By order of the Board of Trustees.

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ISAAC BILDERSEE, Secretary.

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

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THE OLIVE TREE.

A Hebrew translation of "The Olive Tree," by A. E. de Mazieres, which is included in the Agricultural Library published at Jaffa under the editorship of Mr. I. Wilkowsky, contains some valuable additions by the editor on the olive tree and its produce in Palestine and Syria, with which the original does not deal.

In the opinion of various natural historians, the olive tree originated in Palestine and Syria. In any case, there is no doubt that this tree has a very long history in Palestine, and that it was one of the principal articles of food in the land in ancient times is abundantly proved by the Bible, in which oil as a food is constantly mentioned, together with corn and wine. The abundance of oil enabled King Solomon to export the surplus to neighboring lands in exchange for timber and other commodities. Similarly, references in the Talmud show how widely the olive was used in the time of the second temple. Josephus, again, in his Wars of the Jews, praises the olive tree, which grew abundantly in Galilee, in the neighborhood of the Lake of Tiberias. The remnants of ancient oil presses in different parts of the country indicate that the present cultivation of the olive tree in Palestine falls below the standard of development of those ancient days.

The olive tree appears in a district of Syria and Palestine which is bounded on the north by the Taurus and on the south by the desert, and extends to about 60 miles from the Mediterranean. It is particularly abundant and fruitful close to the seaboard, from Latakia and Antioch in the north, to Gaza in the south. In this district it finds exceptionally favorable climatic conditions on both mountain and plain. All the slopes of the Lebanon and Carmel are well covered with olive trees; on the plains of ancient Philistia, in the vicinity of Gaza,

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Askalon, Ashdod, etc., extensive tracts of sandy land are covered with olive plantations, and in the district around Jaffa, near Lydda and Ramleh, large forests of olive trees are the economic mainstay of the local inhabitants. These forests, by the way, were planted by the Crusaders, and the natives called them "the Roman olive."

The olive also flourishes further inland, on the mountain range, at a height of 2,000-2,500 feet above sea level, as on the "Mount of Olives" and on the hill called "Nebi Samwill" close to Jerusalem, which is 2,700 feet above sea level. The olives which flourish on the mountain terraces of Bethlehem and in the village of Ein-Kerem add a peculiar beauty and picturesque quality to the surroundings of Jerusalem, and the olive trees on the hills around Shechem (Nabulus), Nazareth, and Safed give each of these towns a beautiful setting. The Jordan valley, around the Lake of Tiberias, is thickly set with olive trees, and even east of the Jordan, where the climatic conditions are not favorable to vegetation, owing to the excessive heat which prevails during the greater part of the year, groves of olive trees are found in abundance, particularly in the valleys, which are rich in water.

In short, the olive tree may rightly be regarded as the typical tree of Palestine, and there is hardly a village in the whole land where it is not found. To some districts it shares with the fig tree the blessings of the population, while in others it enjoys undivided supremacy as the only tree in the district. Nowadays as of old, olives and oil are staple articles of food. They are also extensively used as a raw material for the soap industry, and are therefore not exported in large quantities. What export there is goes chiefly by way of Acre. In 1901, 400,000 kilograms of oil passed through this port alone to foreign lands.

One of the advantages of the olive tree is that it is not very particular about the nature of the soil in which it grows. Its roots force their way even through rocks, and absorb the moisture beneath, as on the mountains of Judea and Galilee. The most favorable soil for the olive is that which contains plenty of carbonate of potassium, magnesium and phosphates, but it repays cultivation even on land where any other plantation would be a failure.

A word of thanks is due to Mr. Krishesevesky, one of the veteran teachers of Palestine, and once director of the girls' school in Jaffa, for his translation of de Mazieres' book, in which he has restored to modern Hebrew a rich vocabulary of words long buried in the Talmudic literature.

Rabbi Minkin Outlines Plans.

Rochester, N. Y., Sept. 10.—Rabbi Jacob S. Minkin, the newly appointed spiritual leader of Temple Beth El, Park avenue and Meigs street, has arrived in Rochester and has taken up his residence at No. 15 Rowley street. Rabbi Minkin's first sermon will be delivered on Rosh Hashanah.

In an interview last evening Rabbi Minkin spoke as follows of his hopes and plans for his work in Rochester: "The war came and wrought a complete revolution in the mental and moral life of the American Jews. For the first time has American Israel learned the lesson of self-reliance. Thrown upon their own resources, the Jews of this country have realized their own strength. Without placing an embargo upon the intellectual and spiritual wealth of other countries, we mean to develop our own resources.

"It is to the upbuilding of this kind of Judaism, a Judaism virilily, vitally and intensely Jewish, that I would have Temple Beth El consecrate its best efforts and dedicate its greatest enthusiasm. This kind of Judaism has no quarrel with any of the previous types of Judaism. It is neither Reform nor Orthodox. It is composed of a group of enthusiastic, thoughtful and hopeful young men and women who are not Reform because they feel abhorrence at the extremes to which Reformed Judaism has led, nor are they Orthodox in the sense in which their fathers were, yet look upon traditional Judaism as the mother whose breasts have nourished it.

"This progressive and forward-looking type of conservative Judaism will have a message both for the young and old. It will speak to the heart and appeal to the mind. It will make of Temple Beth El not merely a house of prayer, but also a community center in the truest sense of the word. The spark of Judaism that will be kindled in this university-like synagogue in the hearts of father, son and daughter will shine out also in the home, and will find an echo also in the workaday life of its members."

Open Your Pursestrings.

The holidays are fast approaching. No time of the year lends itself to the collection of funds as does Yomin Na'omim. We are making it a point to address every affiliated organization to urge them to take such steps in bringing about every preparation to make the returns, due to the appeals that will be made throughout the country in the different synagogues the largest ever.

We are not attempting to visualize the situation abroad. To do it properly we would have to issue a book containing the accounts of the privations and the sufferings that our people are undergoing. Besides, every day adds to the misery and every hour recruits additional martyrs."

We are not speaking to you in the name of the living alone; their voices are weak, due to hunger and spiritual pain. We would rather have those who are dead address themselves to you. Let from their graves come forth the plea

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of pleas—"Save those who have remained; save them from hunger; save them from the bitter cold of the approaching winter; save them from themselves!"

The Jewish people are the wrecks of the hunger zone. They are our brethren. Their death cry rings to heaven in the tongue that is your own; they are flesh of your flesh, and blood of your blood!

This, in short, epitomizes the situation of our very own. It can be amplified by each and every man whom God has blessed with the power of speech and the eloquence made the more eloquent by a truly inspired Jewish spirit. Let every man who has a voice raise it so that tears may flow freely. Let every rabbi set forth in a sermon of the strongest possible type, the kind of an appeal which shall in dignity and in sacredness compare with some of the prayers which we are wont to repeat year in and year out. They relate to the martyrdom of martyrdoms in former ages. But the present is by no means a comparison. Never before in the history of our people has Israel suffered the trial or trials that it is undergoing this day.

This, in short, is our message to you. We hope you will be inspired by it in preparing your holidays campaign. We trust that you will see to it that every effort is made to translate this into giving, giving, giving. We wish you a very happy New Year, and trust that your prayer will be answered in full, and that through your aid the lot of our brethren improve.

CENTRAL RELIEF COMMITTEE.

Some Plain Truths. When Senator Knox, of Pennsylvania, in a set speech delivered in the Senate last Friday declared his opinion that the entire peace treaty with Germany should be rejected, he placed himself in practically the same position as Editor Viereck, who, in an interview published the day afterward, advocated the same course. The motives of the two men are different, but the effect is the same.

The real motive of Mr. Knox arises from his general sympathy with autocratic methods. He demonstrated that when he, as Secretary of State, advised President Taft against the abrogation of the treaty with Russia. He and those who agree with him in his attitude toward the peace treaty are true to their instincts and habits of thought. Denunciation of Germany, coupled with a peculiar lament over the harshness of the treaty terms is apt to confuse those who respect Senator Knox's personal integrity and great ability, but who do not understand how his mind, and the minds of those who agree with him, work.—Jewish Exponent.

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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.

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JUDAH FELLER, Prop.

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, the name "John" being fictitious, if living, or, if dead, his wife, children, next of kin and heirs at law, whose names and places of residence are unknown; Isaac Gottfried and Hyman Gottfried, whose residences are unknown, next of kin and heirs at law, all of whose names and places of residence are unknown; Jennie Jakob, if living, or, if dead, the husband, children, next of kin and heirs at law of said Jennie Jakob, whose names and places of residence are unknown; and to all the heirs at law, next of kin, children and personal representatives, or their respective heirs at law and next of kin, of any possible children, of Morris Kuenstlinger, deceased, and to all persons interested as the heirs and next of kin, or otherwise, of Morris Kuenstlinger, deceased, send greeting:

Whereas, Mamie Isaacson and Joseph F. Saphir, who reside respectively at 245 Pacific street, Brooklyn Borough, and 345 West 88th street, Manhattan Borough, the City of New York, have lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of 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 Surrogate's 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 Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York (L. S.) 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 Surrogate's Court.

CORNELIUS HUTH, Attorney for Petiti. sors, 24 Nassau Street, New York City.

CHILDREN'S PAGE

HOLY GARMENTS.

Dear Children:
 The Holy One, blessed be He, having given Moses complete instructions concerning the making of the Tabernacle, now said to him: "And thou shalt command the children of Israel, that they bring thee pure olive oil, beaten out, for the lighting, to cause a light to burn always."
 "This oil," says Rashi, "was absolutely pure, entirely free from drugs, as we are taught in the Talmud, Menachoth. The olives are picked from the top of the vine," etc. These olives were pounded in a mortar and not ground in a grinder, in order that there shall be no dregs, and after the first drop of oil was extracted it was placed in a grinder and ground, and the second extract of oil was not valid for the use of the candlestick, but proper for the meal offerings, as it is said, "beaten out for the lighting, but not beaten out for the meal offering." "To cause a light to burn always" he should kindle the fire until the flame ascends from itself Tomid—"always." Every night is called Tomid—always—as it is said: "olath tomid—a continual burnt offering," and it is offered from day to day.

Concerning the offering of baked pastry it is also said tomid, "always," when, in fact, it is offered "the half thereof in the morning and the half thereof in the evening, while the tomid that is written of the showbread was from Sabbath to Sabbath.

"In the tabernacle of the congregation, without the veil, which is before the testimony, shall Aaron with his sons arrange it, for from the evening to the morning before the Lord"—put in sufficient oil to cause it to burn from the evening unto the morning. The Sages have gauged it as being a half "log" for the long nights of Tebeth, the same quantity for the other nights, and if any were left it did not matter.

"And thou shalt let come near unto thee, Aaron, thy brother," after the construction of the Tabernacle will be completed, "to sanctify him, that he may be a priest unto me—to sanctify him with the priesthood by means of the holy garments. And these are the garments which they shall make: A breastplate (this was an ornament worn over the heart) and an ephod."

"I have not heard nor have I found in a Beraitha, a description of the ephod," says Rashi, "but I imagine that it must have been a garment that was girded on his back, as it is said, 'And David was girded with a linen ephod' (II Samuel, 6), 'and a robe' that was worn above the 'checkered coat,' which was worn next to the body. The checkered coat was fashioned like the settings that are made for ornaments of gold wherein precious stones and pearls are set." "A mitre and a girdle": The girdle was worn over the checkered coat and the ephod was girded over the robe, as it is said in the order of attiring him, "And he put upon him the coat and girded him with the girdle, and clothed him with the robe, and put upon him the ephod (Leviticus, 8)—holy garments," from the offering sanctified for my name shall they make them.

"And they shall take the gold"—the wise-hearted who will make these garments—shall take from those who make the offerings, gold and blue, etc., to make these garments. "And they shall make the ephod of gold, of blue, and of purple, of scarlet yarn and twisted linen, of weavers' work."
 These fine strands were woven in

every cord; the gold was beaten very thin and cut into threads, and a gold thread was interwoven with six cords of blue; another gold thread with six cords of purple, and this with the scarlet yarn and the linen, six of each kind in a cord woven with a thread of gold, made the entire cord contain twenty-eight strands.

"And thou shalt take two onyx stones, and engrave on them the names of the children of Israel." Six of their names on the one stone, and the remaining six on the other stone, according to the order of their birth. "Reuben, Simeon, Levi, Judah, Dan, Naphtali on one stone, and on the other stone Gad, Asher, Isachar, Zebulon, Joseph and Benjamin," twenty-five letters on each stone.

"And thou shalt put the two stones upon the shoulder pieces of the ephod as a memorial unto the children of Israel." And Aaron shall bear their names before the Lord upon his two shoulders for a memorial, in order that the Holy One, blessed be He, may see the tribes inscribed before him and remember their virtues.

נו אהרן

BROOKLYN NOTES.
Rabbi Silver Resumes Preaching.
 Rabbi Maxwell Silver has inaugurated late Friday evening services for the current season at Temple Shaari Zedek, Putnam avenue, near Reid street, and until further notice will preach every Friday evening during the course of the services which begin at 8 o'clock.

Y. M. H. A. Now Open.
 The building of the Young Men's Hebrew Association of Brooklyn, 345 Ninth street, is now open for the season. During the summer months, the building has undergone extensive improvements, which will tend to make it more attractive to its members.

There will be classes in Spanish, salesmanship and dancing in addition to others as might be desired by the members and considered feasible. A House of Congress is to be organized, also a debating team, orchestra and dramatic society.

Congregation Baith Israel Anshei Emes.
 There is now intense activity going on at Congregation Baith Israel Anshei Emes, Harrison street near Court street, in preparation of the approaching High Holidays. The regular choir has been greatly augmented and, under the direction of Mr. Samuel E. Goldfarb, is preparing an interesting program. The sermons will be preached by Rabbi Israel Goldfarb.

Many new activities have been mapped out for the current year, including the reorganization of the Sunday School, the extension of the Hebrew classes, the building fund and membership campaigns, the inauguration of a Friday evening lecture course for young people, the publication of a monthly temple bulletin and the extension of the Junior clubs.

The committee co-operating with Rabbi Goldfarb consists of President P. Weinberg, Vice-President J. Schnittka, N. Lieberman, J. Kronman, Harry G. Anderson, Louis J. Moss, A. Dango, Ralph Copland and Dr. Norman Salit. The welcome home celebration for our boys recently discharged from the United States service has been postponed until October 19.

\$6,000 Pledged for New Congregation.
 Led by a brass band of twelve pieces, 3,000 members and friends of Congregation Zichrath Torah Moses marched in triumphant procession through the streets of East New York on Sunday, the 8th inst., as part of the ceremony of the laying of the cornerstone of the new temple on Vermont street near Sutter avenue. Rabbi Abraham Geller, as chairman of the proceedings, introduced a number of speakers, including Rabbi Wolf of Temple Israel, Attorney Callet and Judge Howard P. Nash, who praised the congregation for building a new temple, and said the more synagogues and places of worship constructed the less need the nation will have for courts and penitentiaries for prisoners. Judge J. Grattan MacMahon made an address on the Jewish religion as the mother of all religions.

Following the speeches a lively sale of bricks for the new building was carried on, the purchasers stepping up and laying the bricks in the foundation wall after buying them. The bricks sold all the way from \$25 a piece to \$650, which was the highest price paid. Forty bricks were bought and laid in addition to a sum of money, \$6,000, which was pledged on the spot for the new edifice.

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The total cost of the temple will be close to \$95,000, and the main hall will have a seating capacity of 1,800 persons. Besides being a place of worship, it will serve as a social center for all the Jewish people of East New York.

The Roumanian Press on Leo Wolfson's Visit.
 New York. (By I. J. P. B.) The arrival of Leo Wolfson in Roumania created a considerable stir in the country. For he was the first American journalist to visit this country, and that just at a time when Roumania was anxious for the sympathy of the progressive and cultivated countries, especially of America.

And so the entire Roumanian press came out with long articles and detailed accounts of Leo Wolfson and of his work in Roumania. Every step that he took, every trip that he made, was immediately chronicled for the Roumanian readers of the papers, just as if President Wilson himself had come to Roumania instead of Mr. Wolfson, the special correspondent of the International Jewish Press Bureau.

For example, the "Izbanda," the greatest morning paper in Bucharest, had two columns on its front page about Leo Wolfson; the same is true of the paper "Adeberul." The daily, "Datchia," which is published by the greatest Roumanian poet, prints a long interview with Wolfson on its first page, while the French daily paper, "Orient," not only publishes a long article concerning Wolfson, but also makes a special feature for its readers of a translation of Wolfson's article on Belgium.

The same treatment was accorded by the press of all the cities which Wolfson visited. In Kishinev, the Socialistic organ "Kemara" printed an article concerning his visit, and the official paper "Spatul Tzarevit," under the title: "A Prominent Visitor," gives an account of his visit and of the banquet tendered to him by the journalists there, at which there were also present the Jewish Alderman Bluestein, a representative of the Bessarabian Minister, and the former War Minister of the Bessarabian Republic, Pantea.

At Chernovitz, the German papers, "Dos Volk," "Morgenblatt," and "Tageblatt," printed long articles about Wolfson's visit.

But while the general press sought to make a favorable impression upon him and to win his favor, the Roumanian Jewish papers in particular published especially friendly articles concerning Wolfson, and made use of his visit for general Jewish political ends.

The Jewish paper "Egalitaka" writes, under the heading "A Champion," on the life of Wolfson, and gives the following characterization of our co-worker: He speaks from the heart, clearly, precisely, and is an agreeable talker. He impresses one with his intelligence, and with his real knowledge of the questions with which he concerns himself. When one converses with him, one recognizes him as a man of great force; and one deplors the fact that such as he has to forsake our country, Roumania. We have many other such Roumanian Jews abroad. But this loss has at the same time brought us good, for they are the best champions of Jewish rights for Roumania.

The paper then goes on to express its gratitude for Wolfson's visit, and its hope that he will continue to use his great influence and brilliant capabilities in behalf of the Roumanian Jews and their rights.

Montefiore Congregation Notes.
 After the completion of extensive repairs the newly redecorated Montefiore Temple, Hewitt and Macy Places, Bronx, has been reopened for worship.
 The Montefiore Sisterhood is at present occupied with plans for the coming season's activity. This organization has purchased a "Perachas" and "Shulhan" cover for the Ark in the vestry rooms of the temple and will present the congregation with these acceptable gifts for the coming Holy Days.
 The Montefiore Hebrew School will reopen for instruction immediately after Sukkoth. Owing to the enlarging of the vestry rooms in accordance with the needs of the modern classroom, a record registration is anticipated, and provisions will be made accordingly.
 The Montefiore Junior Congregation will also commence the season's activity in the near future and will meet in the vestry rooms to discuss a plan of campaign for the winter.

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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 therefor, 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 therefor, to the subscribers, at their place of transacting business, at the office of A. Stern, State attorney, No. 31 Nassau Street, in the Borough of Manhattan, of the City of New York, on or before the 18th day of November, next.
 Dated, New York, the 2d day of May, 1919.
SARAH KERN, DAVID STERN, Executors.

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The Union of Orthodox and Reform Jews.

In one of our exchanges we read of an effort being made to unite Orthodox and Reform Jews into one Congregation, an effort that is indeed commendable, even though in certain respects it may not be considered advisable. It is particularly commendable in towns where there are but the proverbial handful of co-religionists, and where such union makes possible the engaging of a rabbi. Splendid, however, as is the suggestion, the execution is not infrequently hazardous, owing to individual attitude. There is considerable idealism in orthodoxy as well as moral and spiritual intent and content, just as there is the endeavor of Reform to reintroduce, standardize and consolidate it in the lives of Reform Jews and Jewesses. Nevertheless, apart from the obstinate instincts which are usually a form of selfishness and ignorance manifested by orthodox adherents who mutilate orthodoxy and followers of Reform who misinterpret Reform, there are deep-rooted antipathies of national origins to be encountered. Even a double shift will fail to improve the situation. It is unfortunate that those of more orthodox proclivities, who only assume orthodoxy, who profess but do not practice, who compromise and convenience, who make their own Shulchan Arukh and follow the Caro-Isseries Code only in so far as it suits them—a matter which is a materialized political state in Palestine will not in the least remedy—are the ones who will make no concessions and will demand every advantage. We could possibly appreciate their attitude did they but live up to the principles and observances of what is still regarded as orthodox authority. Under such circumstances a union of forces will not accomplish anything for the cause of Judaism. Such a congregation can be but static and not dynamic. The intention is good. Its results are far from satisfying.—Rabbi Montague N. A. Cohen in B'nai B'rith Messenger.

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LEOPOLD, AMALIE.—In pursuance of an order of Hon. John P. Cobalan, 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 therefor, 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, 1918.
JULIUS MARX, ADAM WIENER, Executors.

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THE RIDDLE OF THE JEW Some years ago or more a Jewish paper published a series of articles...

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ent writer's view at least—from another cause. It may be that we have become so accustomed to anti-Semitic attacks...

Notwithstanding all that has been written and said in discussion of the Jew, however, the riddle of the Jew, which the Jew is as unable to solve as is the non-Jew, remains.

I believe that this reason—I am seeking to explain it, not to excuse this enduring persecution of the Jews—is to be found in a radical difference of ethic between Jews and Europeans.

JEWISH CALENDAR. Rosh Hashanah.....Thursday, Sept. 25. Yom Kippur.....Saturday, Oct. 4.

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who will take advantage of another man's weakness in business matters, and you have non-Jews who are equally rapacious.

None the less, it occurs to me that at least one facet of the inquiry into the cause of anti-Semitism—always using the term in its broadest implication—may be revealed by a consideration of the Westminster writer's illustration.

There are, however, other considerations which ought not to be omitted when envisaging the aspect of the riddle of the Jew constituted by the inherent dislike of him by those among whom he lives.

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"MAYBE."

Dr. Frank Crane, the well-known writer, discusses in a recent New York Globe the question of intermarriage, under the caption of "What is Necessary to a Happy Marriage?"

A young lady wrote as follows to Dr. Crane:

"What are your ideas regarding marriage between persons of different religion? I am a Jewess; a young man of Catholic faith is in love with me, and I with him. We have both very broad views on religion, and would be willing to sacrifice our religious ideas to a very great degree, if we thought we could be happy after marriage, but we are perplexed."

Of course, Dr. Crane advises that the marriage should take place. He says:

"A happy marriage does not depend on unity of opinion, either as to religion, politics, art, society or anything else.

"It depends on three things, which tie deeper than the above noted: On Love, Loyalty and Decency.

"A couple is usually happier when they hold different views, provided they have sense enough not to try to regulate and change each other. It is much more interesting to live with one who sees things from a different point of view than with one who merely echoes your own opinions.

"If you are hospitable-minded fair and keep the Golden Rule, you will have no trouble with divergent views on Church or Music.

"Of course if you are vain, proud, tyrannical, constitutionally selfish, pig-headed and egotistical, you will get angry when your husband does not agree with you. But then you will have trouble anyway, and there's no hope for you.

"The freer the minds, the surer the conviction that you will be understood and loved, no matter what you think or say, and the more complete the sense of freedom, why, the happier the marriage.

"(Maybe.)" That "Maybe" spoils all the fine theories of Dr. Crane. The person Dr. Crane pictures so glowingly as being free from all the usual human failings exists only in the imagination or in the land of dreams. "There is no such animal."

We would tell the young Jewess to mind more than anything else in Dr. Crane's effusion the last word, that fateful "Maybe."

Unless two people are absolutely de-religioned or one adopts the faith of the other, intermarriage is a complete failure, as a rule. Even the international marriages, where the two parties were of the same faith, have been mainly unsuccessful and supremely unhappy.

The young Jewess, no doubt, likes gefuelle fish. The Catholic young man prefers pig's knuckles. What a fruitful soil in which to sow a quarrel. Pig's knuckles and gefuelle fish can't harmonize.

"Maybe"—but they won't. It is nice to theorize and to speculate, but it is by far the better policy to face facts as they are.

When mankind will have reached the millennial stage and all human beings will have adopted one religion, why, then that "maybe" will not be necessary. Until that happy time, our advice to young couples of opposite faiths is to fight shy of marriage. It bodes no good.

However broad one's views on religion, no human being is broad enough to forget the other man's heresies.

Dr. Crane is a wise gentleman. That "Maybe" saves him and leaves the loophole.

"Maybe." This is the final answer to all the beautiful phrases. "Maybe" you will be happy; "maybe" you won't. The chances are on the latter.—I. L. Brill in Jewish Gazette.

Two Corporations Founded Under Auspices of Mizrahi.

The Mizrahi Organization of America has recently founded two corporations: One a land-buying corporation under the name "Nachliel," and the other an importing corporation under the name "Achimomach."

The former corporation, the Nachliel, has as its purpose the acquiring of parcels of land in Palestine for its shareholders and the cultivation and improvement of the land for the benefit of the owners of the property, incidentally providing employment for the Jewish laborers migrating to Palestine. Land certificates of the Nachliel may be paid for in installments covering a period of six years.

Czeck Paper Inveighs Against the Jews.

London. (By I. J. P. B.) The Olmuetz paper "Pozor," under date of July 9, says under the title, "Our Republic and Jewry": It was "hands off the Jews" with us up to now. The Austrian Government shielded them and our Republic would also regard it as reactionary were anyone to draw attention to their injurious activities among us. But we cannot refrain any longer from bringing their doings against the Republic to light, nor can we forget what they have done to the Czechs both before and during the war. We demand that Jewish Bolshevik propaganda be put a stop to, and that all the misdeeds of the Jews against the Slovakian people be booked against them. Jewry is the source of all the evils which we are having to endure, and is the biggest hindrance to the sound development of our Republic.

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SAVIER, SAMUEL.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Savier, also known as Sam Savier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorneys, Louis Suman, No. 328 Third Avenue, Borough of the Bronx, City of New York, on or before the 8th day of October, next.

COHEN, ISRAEL R.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel R. Cohen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Messrs. Kantorowitz and Esberg, No. 320 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February, next.

LEVI, ALBERT, also known as Albert L. Levering.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Levi, also known as Albert L. Levering, 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 Albert L. Cohn, his attorney, at No. 7 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1920.

SCHLANG, HARRY.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Schlang, 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 Julius Millet, No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, next.

ISRAEL SHAPIRO, JACOB D. COHEN and MINNIE SCHLANG, Executors. JULIUS MILLET, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

KERBS, EDWARD A.—Pursuant to an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward A. Kerbs, 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 the Guaranty Trust Company of New York at No. 140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1920.

ALICE H. KERBS, Guaranty Trust Company of New York, Executors. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

SCHWEINBURG, EMIL.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Schweinburg, 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 Laurence Arnold Tanzer, his attorney, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of January, 1920, next.

PAUL SCHWEINBURG, Administrator with the will annexed. LAURENCE ARNOLD TANZER, Attorney for Administrator, 128 Broadway, Borough of Manhattan, New York City.

BANDLER, BERNARD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Bandler, 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 Bandler & Haas, No. 2 Rector Street in the City of New York, on or before the 15th day of January, next.

PAULINE BANDLER, DAVID BANDLER, LEON BANDLER, ABRAHAM V. VIORIS, Executors. Bandler & Haas, Attorneys for Executors, 2 Rector Street, New York, N. Y.

ROSENSTAMM, SIMON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Rosenstamm, 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 Mork & Baum, their attorneys, at No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 19th day of November, next.

WILLIAM L. EINSTEIN, LOUIS N. KRAMER and LEOPOLD J. LIPPMANN, Executors. MORK & BAUM, Attorneys for Executors, 35 Nassau Street, Borough of Manhattan, New York City.

EINSTEIN, JULIUS.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Einstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Gifford, Hobbs & Beard, their attorneys, No. 80 Broadway, in the City of New York, on or before the 8th day of October, next.

ROBERT L. EINSTEIN, LINA EINSTEIN, PAUL MICHAELSON, Executors. STERN, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Stern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.

ANDERSON, JOSEPH.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Anderson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Prince & Nathan, No. 19 Cedar Street, in the City of New York, on or before the 30th day of February, next.

SILBERMAN, JACOB.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Silberman, 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 Foster & Newman, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of December, 1919, next.

MARTHA FRID, MORRIS SILBERMAN and WILLIAM SILBERMAN, Executors. FOSTER & NEWMAN, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

LEFFLER, MOSES L.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Leffler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business at the office of Messrs. Kourner & Schallik, her attorneys, at No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 5th day of December, next.

ANNA H. LEFFLER, Executrix. STRASSBOURGER & SCHALLIK, Attorneys for Executrix, 74 Broadway, Borough of Manhattan, New York City.

BULLOWA, FERDINAND E. M.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ferdinand E. M. Bullowa, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, No. 28 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1919, next.

ANNA H. LEFFLER, Executrix. STRASSBOURGER & SCHALLIK, Attorneys for Executrix, 74 Broadway, Borough of Manhattan, New York City.

JACOBS, ESTELLE.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Estelle Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Manhattan, in the City of New York, on or before the 15th day of November, next.

EMILY G. BRODMERKEL, BERNARD DELIN, ADOLPH BRODMERKEL, Executors. HIRSCH, SHERMAN & LIMBURG, Executors' Attorneys, 160 Broadway, Borough of Manhattan, New York City.

HOLZMAN, BENJAMIN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin M. Holzman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Holzman Brothers, No. 28 Exchange Place, in the City of New York, on or before the 15th day of November, next.

EMILIE K. HOLZMAN, ASHER HOLZMAN, ELKAN HOLZMAN, Executors. Arnstein & Levy, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

WEISS, 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 Weiss, 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 Kendall & Herzog, their attorneys, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of November, 1919, next.

HENRY BLOCK, CARL WEISS, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 120 Broadway, Borough of Manhattan, New York City.

MEYERS, ABRAHAM R.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham R. Meyers, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Cohen, Gutman & Richter, No. 111 Broadway, in the City of New York, on or before the 30th day of November, next.

ESSINGER, EMMA.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Essinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Albert Kaskel, their attorney, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, on or before the 16th day of January, next.

ALBERT KASKEL and IRVING S. OTTENBERG, Executors. ALBERT PALKE and BENEDICT S. WISE, Attorneys for Executors, Office and P. O. Address, 2 Rector Street, Borough of Manhattan, New York City.

GELLER, MINNIE.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minnie Geller, 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 the attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 16th day of February, next.

HARRY S. BANDLER, Executors. Bandler & Haas, Attorneys for Executors, No. 2 Rector Street, Borough of Manhattan, New York City.

MILLER, MEYER R.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer R. Miller, 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 Harry I. Stein, his attorney, at No. 50 Maiden Lane, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of November, 1919, next.

HARRY I. STEIN, Attorney for Administrator, Office and P. O. Address, 50 Maiden Lane, Borough of Manhattan, New York City.

HAAS, HENRIETTA R.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta R. Haas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 15th day of February, next.

Bandler & Haas, Attorneys for Administrators, No. 2 Rector Street, Borough of Manhattan, New York City.

STAUBSANDT, Eugenie.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eugenie Staubsandt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Henry Best, their attorney, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 23d day of December, 1919, next.

CLAIRE BERTHA DAVIDSON, Executrix. HARRY H. HERZOG, BENJAMIN DAVIDSON, Executors. HENRY BEST, Attorney for Executors, office and postoffice address, No. 27 Cedar Street, Borough of Manhattan, City of New York.

MEADOW, JACOB.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Meadow, late of the County of New York, deceased, to present the same, with vouchers thereof, to the Farmers' Loan & Trust Company, at its place of transacting business, No. 22 William Street, in the City of New York, on or before February 9th, 1920.

ADOLPH GUTTLER, HARRY GREENWALD, THE FARMERS' LOAN & TRUST COMPANY, Executors. MOSES H. ROTHESTEIN, Attorney for Executors, Adolph Guttler and Harry Greenwald, 132 Nassau Street, Borough of Manhattan, New York City.

GELLER, ROLOSTON & HORAN, Attorneys for Executors, The Farmers' Loan & Trust Company, 22 William Street, Borough of Manhattan, New York City.

FRIEDENSTEIN, SIMON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Friedenstain, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, the office of George H. Hyde, their attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 28th day of October, next.

CAHEN, ISAAC J.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac J. Cahen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Marks & Marks, their attorneys, No. 83 Park Row, Borough of Manhattan, City of New York, on or before the 30th day of October, next.

DITTENHOEFER, MYER.—Pursuant to an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Myer Dittenhoefer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the undersigned executors at their place of transacting business, Room 801, No. 23 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of November, 1919.

BERNHARD LONG, LESTER F. DITTENHOEFER, IRVING M. DITTENHOEFER, Executors. DITTENHOEFER & FISHEL, Attorneys for Executors, 23 Broadway, Borough of Manhattan, New York City.

EISENBERG, ABRAHAM.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Eisenberg, also known as Abe M. Eisenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at her place of transacting business as administratrix, at the office of W. F. Severance, No. 356 Broadway, in the City of New York, on or before the 8th day of October, next.

WALLES F. SEVERANCE, Attorney for Administratrix, 356 Broadway, Borough of Manhattan, City of New York.

WOLFSHEIM, LOUIS.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolfsheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Daniel & Kalish, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.

DANIEL & KALISH, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

KLEIN, ISAAC H.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac H. Klein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business at the office of her attorney, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

THERESA L. KLEIN, Administratrix. BANDLER & HAAS, Attorneys for Administratrix, No. 2 Rector Street, Borough of Manhattan, New York City.

STICH, JOHN.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Stich, 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 Daniel & Kalish, their attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

ROSE STICH, Executrix. H. COHEN, Attorneys for Executrix, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

NEUBURGER, HOLDA.—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 Holda Neuburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of David P. Sigel, their attorneys, at No. 725 Riverside Drive, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

DAVID NEUBURGER, ISAAC NEUBURGER, Executors. MOSES S. ADLER, Attorney for Executors, Office and P. O. Address, 953 Third Avenue, Borough of Manhattan, New York City.

SIGEL, KIVE.—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 Kive Sigel, 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 David P. Sigel, attorney for the executors, at No. 51 Chambers Street, in the City of New York, on or before the 27th day of December, next.

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ARONSON, SAMUEL.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Aronson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business at the office of her attorney, Gustav Goodmann, No. 346 Broadway, Borough of Manhattan, City of New York, on or before the 13th day of December, next.

GUSTAV GOODMAN, Attorney for Administrator, Office and P. O. Address, 346 Broadway, Borough of Manhattan, New York City.

ORBACH, MAME.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mame Orbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Strassburger & Schallik, her attorneys, No. 71 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December, next.

DATED, NEW YORK, THE 6TH DAY OF MAY, 1919. HANNAH ROTH LICHTIG, Administratrix. GUSTAV GOODMAN, Attorney for Administratrix, 71 Broadway, Borough of Manhattan, New York City.

DIETERLEN, GEROLD E.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerold E. Dieterlen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Edward Goldschmidt, his attorney, at No. 28 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of November, 1919, next.

GEROLD DIETERLEN, Administrator. EDWARD GOLDSCHMIDT, Attorney for Administrator, Office and P. O. Address, 28 Liberty Street, Borough of Manhattan, New York City.

ISAACS, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of William Isaacs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Leon R. Jacoby, their attorney, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of November, 1919, next.

DATED, NEW YORK, THE 6TH DAY OF MAY, 1919. JOSEPH ISAACS, CHARLES ISAACS, HARRY WIRONKER, Executors. LEON R. JACOBY, Attorney for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

KAHN, SOLOMON.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Kahn, 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 Bertram Commer, their attorney, at No. 320 Broadway, in the Borough of Manhattan, City of New York, State of New York, on or before the 13th day of February, 1920.

STERN, ROBERT L. EINSTEIN, LINA EINSTEIN, PAUL MICHAELSON, Executors. STERN, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Stern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.

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ESTERSON, JOSEPH M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph M. Esterson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Isaac Steinhaus, his attorney, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of November next.
Dated New York, the 29th day of April, 1918.
MORRIS ESTERSON, Administrator.
IRACAI STEINHAUS, Attorney for Administrator, 233 Broadway, 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. 237 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., 69 Wall Street, New York City, N. Y.

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, 1918.
CORINNE F. LOEB, Executrix.
HARRY W. NEWBURGER, Attorney for Executrix, No. 2 Rector Street, New York.

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Sept 26

The Hebrew Standard

ESTABLISHED 1882

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