

THE HEBREW STANDARD

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Tishri 30th, 5680

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

VOL. LXXIV. NO. 17.

NEW YORK, FRIDAY, OCTOBER 24TH, 1919.

10 CENTS PER COPY.



CANDIDATES

By ETHEL TAUROG



Rabbi David Hirshman sat in his library reading a letter. He was so engrossed in the contents that he did not observe the entrance of his wife. He frowned as he cast the letter on the library table, and to his wife it seemed that she had heard the faint sound of a suppressed sigh.

"Who is coming now? A representative to solicit subscriptions for a charitable organization or an author who lacks funds with which to publish a book?" Mrs. Hirshman guessed cheerfully.

Rabbi Hirshman looked up somewhat startled. "I didn't hear you come in, Frieda. When did you return?"

"A few minutes ago," his wife answered. "But, what is it, dear? You seem to be worried."

"Read this," he said, handing her the letter. She read aloud:

"Dear Rabbi Hirshman:

"The pulpit of our congregation is now vacant. Hence we take pleasure in inviting you to occupy our pulpit Friday evening to preach a trial sermon. We look forward with great expectations of pleasure to your coming in our midst. An early reply, giving notice of your acceptance of our invitation, will greatly oblige,

Yours truly,
S. Frankoton, Secretary."

"Our big chance," she said gleefully. "But why, pray, that sombre look?"

"Sombre? That's how I feel," he replied in a tired voice. "Have you read the letter carefully, Frieda?"

"Carefully? What is the matter with you, David? I suppose I can read English. The secretary of the Sons of Isaac Congregation invites you to preach for the congregation. Their rabbi is old, and they are seeking another. I have no doubt that you will be the successful one."

"How glibly you say it. Their rabbi is old and they are seeking a new one. They are probably casting off the old man who has served them faithfully without making any provision for him."

"Isn't there some kind of a fund for superannuated rabbis?"

"I will not argue whose duty it is to take care of the aged rabbis, whether that of the congregation or other rabbis."

And will that prevent you from preaching a trial sermon?"

"Not, not that alone; but that business of preaching a trial sermon,

that matter of serving as a candidate."

Frieda stared at him incredulously. Although she knew that he had refused many invitations to

had ambitions and ideals—lofty ones, to which he had clung tenaciously. He longed to be in a large city, where he could conduct large Sabbath school classes, where he could en-

for herself, she was tired of the small town.

Rabbi Hirshman was walking back and forth, as he was wont to do when some perplexing problem

plied Mrs. Hirshman, "and principles do not count in a war."

"That, my dear, depends upon the general, and I am unwilling to conduct an unprincipled war."

"You, with your theories, David," said his wife impatiently, "those theories that burst like soap bubbles in the air. Practical conditions generally override the best theories. What are theories when confronted with the stern facts of circumstances?"

"You misunderstand me, Frieda," he replied gently. "I do not indulge in vain idle theories. I mean theories that can be applied to everyday circumstances."

"Then," she retorted triumphantly, "I cannot see where your theories apply to circumstances. The Sons of Isaac Temple, the largest and wealthiest Jewish congregation in the South, invites you to preach before them, and unless you purposely preach badly you are certain to be elected as their rabbi. What an opportunity! A large city, and, with your abilities, think of what you will be able to do. What more could you wish? Yet, here you rant about theories. You do not approve of their method of getting a rabbi. You want to reform the world. Why not let matters drift? Why should you be the one to care? All they want you to do is to preach your sermon and receive your salary, and, if you do that, in the long run you will become one of the successful rabbis."

"I can scarcely believe that it is you who are talking in that manner, Frieda. The chief duty of a rabbi is to educate the people, and you would want me to lower myself. What the public needs is a strong, spirited leader, who will awaken them from their lethargic indifference and show them their duties. It is time that the rabbi asserted himself. The rabbi should not be a puny, cringing, apologetic creature who is continually bowing down to the whims of Mr. Moneybags of the pew."

"Why not?" asked Mrs. Hirshman mockingly. "Do you think the people will appreciate your lofty aims? And while you, my dear dreamer, are expounding beautiful theories your colleagues will be reaping an abundant harvest of applause from Mr. Moneybags and his kin. In the meantime your talents, your brilliance, your knowledge, will be wasted."

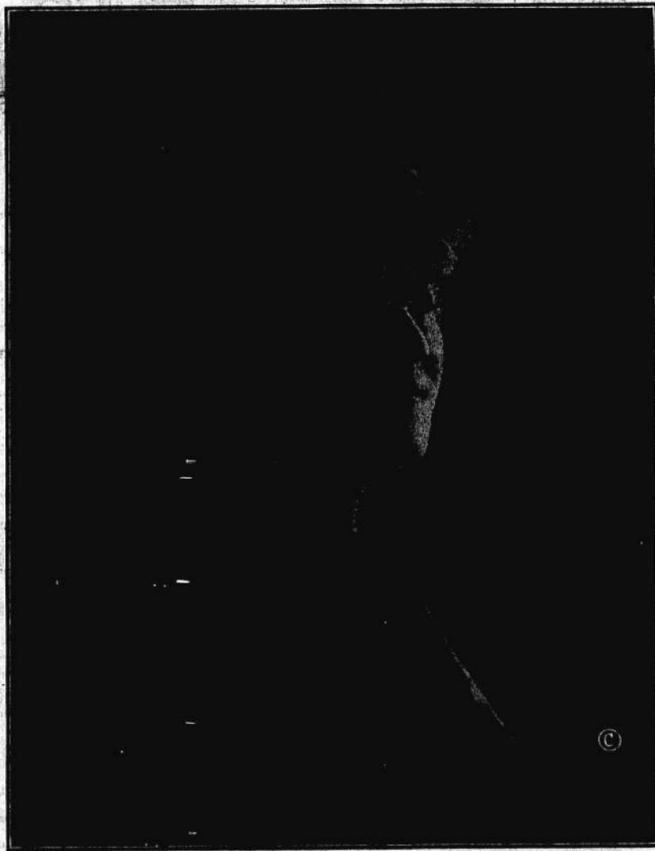
preach sermons because he disapproved of the candidate method of securing a rabbi, she did not think that he would refuse this flattering offer. She knew that he was discontented with his position. He had

large the circle of his activities. Here was the chance that he had longed for. It was sheer obstinacy that prevented him from accepting the invitation to preach before the Congregation of the Sons of Isaac. As

was to be solved. He stopped before his wife and regarded her intently.

"I fear," he said, "my ambitions will have to be sacrificed to my principles."

"Ambition is a war, David," re-



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MRS. WILLIAM D. SPORBORG.

Many of those who have attended meetings of the local section of the Council of Jewish Women during the past months have been attracted by the remarkable executive ability displayed by Mrs. William D. Sporborg, who heads this, the largest of the 112 sections of the national organization. Mrs. Sporborg is a born leader, and besides her office in the New York section is second vice-president of the Federation of Women's Clubs, director of the Executive Board, Women's National Committee, American Defense Society; past president, Women's Club of Portchester, and was the only woman appointed by the Government as a "four minute speaker" for Westchester County. At present, Mrs. Sporborg's friends are urging her to accept a national office of importance.

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"If I were not positive that you are merely jesting I would be angry with you," he retorted.
 "Perhaps. Still, I maintain, adapt yourself to the times."
 "There is no such a thing as 'the times.'" We are responsible for "the times," you and I and the others. For example, if we allow ourselves to be dealt with in a laughable manner, it seems to me that we are responsible for the establishment of these ridiculous situations. I wonder whether you ever stopped to consider the queer position in which a rabbi places himself when he offers to preach a trial sermon. He knows that he is one candidate among many, if the pulpit to be filled is in a large city. And as a result he exerts himself to make a 'hit.' Every Friday night the members assemble to judge a different candidate. What criticisms they offer! The candidate—horrors!—speaks with an accent. The other is fidgety. That one preaches too much. Such a one did not discuss some topic of the day. What they want they do not know. Meanwhile the poor, suffering candidate is laboring to please all. Hence his sermon is a medley of religion, science, jests, current topics, designed to please all and disturb none."
 "Well, what can you expect? The rabbis are not worse than the public deserves."
 "I disagree. The public has been pampered into making it believe that it wants a combination actor, politician and sensationalist. When the rabbi seeks to possess these qualifications he errs. The rabbi should strive to educate the public. "For the priest's lips are ever to keep knowledge, and the law are they to

seek from his mouth," said the Prophet Malachi."
 "Very well, you have educated me," said Mrs. Hirshman smilingly. "Shall you decline to accept their invitation?"
 "What else can I do? What would you think of my accepting their invitation and administering to them a little education in the form of a sermon expounding these unflattering views of mine? I believe, on the whole, that would be a splendid plan."
 Accordingly Rabbi Hirshman promptly sat down before his desk and wrote an acceptance of their kind invitation to the Congregation Sons of Isaac.
 The designated Friday evening arrived. When the rabbi ascended the pulpit the congregation viewed him with the curious glances awarded previous candidates. However, his manner of conducting the services proved interesting, as his voice possessed a true note of sincerity and his manner was earnest. He spoke of the necessity of providing for the rabbi who became aged in serving them loyally; he expounded his views upon the prevalent mode of selecting a rabbi; he scored them soundly for the scant attention paid to the religious school, and he concluded with a plea for a stronger devotion to Judaism.
 There is something irresistible in sincerity that compels admiration. The congregation sat spellbound during the entire sermon. This daring young rabbi, who ventured to utter such truths, was worth listening to.
 "If I had the slightest chance I lost it surely," the rabbi confided to his wife later.
 "I don't care," she replied reck-

lessly, "if a sermon like that would have lost you fifty chances. It was worth it."
 But a few days later, much to their surprise, Rabbi Hirshman received a letter from the Congregation Sons of Isaac, stating:
 "Dear Rabbi Hirshman:
 "We greatly appreciate the friendly feelings which prompted the remarks you made before our congregation. You are just the sort of rabbi we need. We are pleased to notify you that you have been elected as our rabbi by a unanimous vote, and trust you will accept same."
 "Faithfully yours,
 "S. Frankoton, Secretary."
 Rabbi Hirshman gazed at his wife with a smile. "Does this indicate that the public wishes to be educated?"
 "It does. But it also indicates that the educating should be done by the right kind of person," she replied thoughtfully.

Not As "Schnorrers," But As Builders.
 Those Jewish Legionaires who have elected to stay in Palestine upon their demobilization have made this decision with the desire to be of help in the up-building of Palestine. They are ready to work on the farms, and one hundred of them have already been employed by the Zion Commonwealth to work in its colony "Balfouria." At a recent meeting of the 38th and 39th Royal Fusiliers, they issued a very dignified protest against the mistaken attitude of the Palestinians who had been collecting funds to aid them. They declared that they had not come as "Schnorrers," but as builders.

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Mount Neboh Temple Activities.
 All branches of congregational activity are now in full action. Services held every Friday evening and Sabbath morning are attended regularly by approximately 600 to 700 persons. The sisterhood has begun its work, sewing meetings are held every Tuesday afternoon to sew garments for the poor of the United Hebrew Charities; whists are held every third Monday afternoon and special social gatherings are held to raise funds for the shoe fund and the milk fund which supplies these things to the destitute families.
 The religious school has opened with the largest registration in its history, more than 500 are enrolled. Hebrew classes meet on Wednesday afternoons, at four o'clock.
 The Boy Scouts meet regularly every Monday evening in the Temple.
 The Young Folks' League recently organized by Rabbi Eiseman promises to be one of the largest and most active adjuncts of the congregation; its purpose will be social, educational and charitable.
 Rabbi Eiseman has proposed to his congregation the placing of memorial windows in the Temple. The sisterhood has already reserved a space for the deceased members of the sisterhood; one window will be devoted to the boys who died in the war.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Chief Rabbi's New Year's Message—Appeals for War Memorial Educational Scheme—Movements Pending to Stimulate Specifically Jewish Education in Great Britain—Zangwill Speaks Out at Nordau Anniversary Meeting—British Success of Moscovitch as Shylock.

London, Sept. 19, 1919.

This week the chief rabbi sends out a special New Year message. In this he emphasizes that no movement can have a future within Judaism that sets its face against Jewish tradition and Jewish religious solidarity; and, on the other, an ever clearer and more unmistakable will to be and to remain Jews. To this he adds an appeal for world support for the war memorial scheme now before the Jewish public.

This reminds me, by the way, that a special conference of the Union of Hebrew and Religious Classes has just been held and reveals something very backward in the religious education of Jewish children here. This is by no means a new story. Augustus Kahn, who read an important paper at this conference, found that a great deal of the evil over the present conditions arose from the snobbery of the richer parents who refused to let their children attend schools where specifically Jewish subjects were part of the regular curriculum, because they had to sit on benches or in class rooms where children of very much poorer brethren were. Other points also were raised to explain the backwardness in a matter so near to the heart of the loyal Jew, and it was recommended that a systematic campaign should be undertaken to diminish the evil. Jewish day schools are perceived to be an urgent necessity here, with Jewish boarding schools for those parents who require that class of provision for their children. One speaker evidently held that there was little to hope for, however, until a general Jewish renaissance came about in the community. Furthermore, there was the question of the money that would be required to establish a sufficient number of effective Jewish denominational schools, both for the masses and the classes, as the expression goes here.

Israel Zangwill proved to be rather a hot speaker at the mass meeting in the East End of London, held to celebrate the seventieth birthday of Dr. Max Nordau. Zangwill came into the Zionist movement mainly as a friend of Nordau's, than whom, he said, there might be many a worse president of Palestine. An able and sympathetic Anglo-Jewish soldier, who had already won his spurs in the war, would ere long, Zangwill understood, return to Palestine as a sort of liaison officer between the Zionists and the local administration. The fact was that British interests, no less than Jewish interests, and still more the interests of civilization in general, demanded the establishment of an orderly State on the borders of Europe, Asia and Africa. And if the Jews did not create this State, he failed to see who would bring the necessary means to turn a malarious semi-wilderness, without coal or iron, into a flourishing country. They now heard of some 600,000 inhabitants, mainly of Arab blood. But what had these inhabitants ever done except help, under the Turks, to destroy Palestine? He regretted that the Zionist leaders had not put their cause strongly enough to the Peace Conference.

Dr. Weizmann had not asked for a Jewish State, continued Zangwill. That was called tact, but it was really timidity. Zangwill said he did not know what a "Jewish National Home" meant if it did not mean a "Jewish State." Dr. Weizmann had said that if they had asked for a Jewish State they would not have got it. But he (Zangwill) could show him from a hundred newspapers, he said, that that was just what all the world imagined from the Balfour declaration that they were getting. It was monstrous to propose that even when the Jews return to Palestine they should have less freedom than the negroes in their Republic of Liberia, Africa. The present Zionist executives were only a transitional body. To throw the responsibility of a State on the Jews would call out human forces and sacrifices of which they had at present no conception. Zangwill referred to what had been done by Jews during the war, and said he refused to believe that the difficulties in the way of a Jewish State were insuperable. A Jewish State was what the masses had correctly understood,

and it was impossible that in promising it Balfour should have been frivolously sporting with their most sacred feelings. He believed that when Balfour made his famous declaration he knew how all the local difficulties were to be overcome. Only thus could there be any compensation to the Jewish people for their unparalleled sufferings in the war. Concluding Zangwill said that they must see this thing through. He asserted that the whole anti-Zionist agitation was a French-Catholic intrigue. If the old principle of the spoils of war were to be applied let it not be forgotten that no negligible part of the conquest of Palestine was due to the Jews. If the Jews were to be given neither a State nor a reasonable chance of establishing one in future, who could measure the results of such a disillusion? Without the right conditions he would advise the refusal of Palestine; let England keep her white elephant; let the Arabs continue to scratch the soil with their primitive plows. There was still time to insist on a free and full Palestine, and he understood that Dr. Nordau might soon be in London to make the road to Zion brighter and clearer.

Great interest has been aroused among people in theatrical circles in this country in the performance of Maurice Moscovitch, the well-known Russian Jewish actor, as Shylock in the new production of "The Merchant of Venice" in Manchester. Judging by the tone of the reviews of the first night, Moscovitch's Shylock has one big interest and two little ones. One of the little ones is that Moscovitch is a real Jew, as real as Irving's gondoliers used to be in this play. A fine pedigree, too, when the relations of most of the people in this country herded swine in the clearings of primitive forests, Moscovitch's probably called on the Queen of Sheba. And yet, in this special context, what of it? Who cares whether Othello be acted by Briton or Moor, or by Mede, Parthian or Elamite? Is he movingly acted? Nothing matters but that. The other small interest is that Moscovitch is a dragon at languages. He has the gift of tongues, as Sir Andrew Aguecheek would say, "simply as strong as any man in Illyria"—acts in Russian, Spanish, German, Yiddish and English. So no one can say but he does his bit of our common penance for that unlucky affair of the Tower of Babel. But, once more, what of it? Though a man speak with all the tongues of men and of angels, yet may he act pretty badly. The one big interest about Moscovitch is that he acts Shylock well.

It will, perhaps, be of interest to many of the friends of Moscovitch in America to quote here the considered view of one of our principal dramatic critics, who specially attended this first night in Manchester. He says: "Moscovitch acted with judgment, intelligence, vigor, finesse. He brought off many points well in the recognized way. He showed a strain of good astringent irony. He struck no false notes, or no bad ones. And yet his lips were not touched; he seemed to be striking the rock all right with his rod, and yet no strange waters of awe and wonder came forth. It is not easy to describe a miracle that has not happened. What does happen when a great actor grasps and shakes your spirit in a great tragic part such as Shylock has been since Macklin unveiled it in 1741?"

"Bergson declares that in these moments of sombre delight a kind of dim, reminiscent reverie that is always going on unsuspected in our evolution-made souls gains a sudden access of clearness, and that our minds dream or muse themselves thrillingly back to a quite early stage in the growth of mankind, before the first blaze of natural passion had been coated over with crusts of moral law and social usage. It sounds pretty and serves to give a respectable scientific air to the sensation which tragedy gives, at its best, of seeing farther than ever before into the burning heart of life. We were all ready and eager last night to meet that sensation half way, but no vision came, no ravishment above earth or below it, only a sense of a competent actor doing all the expected things carefully and ingeniously—which is something a great deal better than nothing, and yet there must have been something more in the air on Kean's and Macklin's first night. Irving, too, in the part could call spirits out of the vasty deep, but nobody since him; where Moscovitch falls short no one now acting in England goes farther."

Ukrainian Government Admits Pogroms but Denies Responsibility.

The Ukrainian National Committee of the United States with headquarters at No. 30 East Seventh street, New York city, makes the following reply to recently published stories concerning pogroms in Ukraine.

Unfortunately there have been pogroms in Ukraine as well as in Poland and other Slavic countries. The Ukrainian Government, however, of which General Simon Petlura is the president, has in no case been responsible. In fact, the Ukrainian Government has made and is now making every effort possible to stamp out the massacres. The guilty are being punished, large indemnities are being paid to the families of victims, and the laws against persons participating in pogroms are

being rigorously enforced. It is significant that the Jews of Ukraine are supporting Petlura whole-heartedly.

The Ukrainian Mission in the United States has received from Dr. D. Jevitzky, the Ukrainian envoy to Denmark, the following statement concerning massacres of Jews:

"Pogroms in Ukraine were between December and April. General chaos was the cause.

"The bands of Grigoriev and Makhno were mainly culpable. Petlura's power was limited to a little territory where a few pogroms took place, for instance at Proskuriv, where the Jewish population was shooting at Ukrainian national troops; pogroms were also a result of the fact that some Jews, as Bolshevik commissioners, have treated our population brutally.

"Capital punishment has been meted out by the Ukrainian Government to persons guilty of pogroms. Also more than twenty million karbovanets were distributed among families of pogrom victims.

"Minister of Foreign Affairs, Mr. Temnitzky, has invited a commission of eminent Jews to find out the instigators of pogroms.

"The representative of the Kiev Jewish organizations, Myer Grossmann, writes to the Ukrainian representatives in Denmark that Ukrainian Jews will in future, as well as they do now, aid Ukrainians in procuring independence.

"There are no pogroms now and in fact Jewish voluntary formations are fighting under Petlura's command against the Bolsheviks."

As one evidence of the recognition accorded to Jews in Ukraine, the new Ukrainian cabinet contains four Jews, as follows:

Makuch, assistant to the Prime Minister, a Radical.

Minister of Labor, Goldmann, a Zionist, and Breitmann of the Jewish League.

Minister of Jewish affairs, Krany, a Jewish Democrat.

Julian Batchinsky, head of the Ukrainian Mission to the United States, has made the following statement:

"Petlura is suppressing the pogroms with all the means at his command. When he has complete authority over the whole of Ukraine, there will be no more pogroms. It is Petlura's earnest wish that an impartial mission of Jews and others investigate such pogroms as have occurred in Ukrainian territory, in a view to fixing the responsibility and making their recurrence impossible."

All true Ukrainians deeply regret the massacres of Jews in Ukraine, and they earnestly desire to co-operate with Jewish organizations, in stamping out such massacres. They want to see law and order re-established in Ukraine, under the duly elected head of the Ukrainian Government, General Petlura, in order that peace and prosperity be brought to Ukraine and full and complete liberty be given to all the peoples, regardless of race or creed.

Presents "Yod" to Congregation.

Mr. Marcus M. Goldschmidt has presented a silver "Yod" to the Congregation B'nai David Machisekeh Hadath, in memory of his father.

Rabbi Goldstein Accepts Trenton Pulpit.

Rev. Jacob Goldstein, who for the past year was in France for the Jewish Welfare Board, has been unanimously elected rabbi of Congregation Har Sinai, Trenton, N. J.

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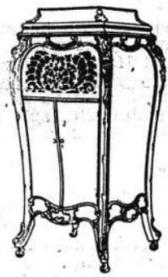
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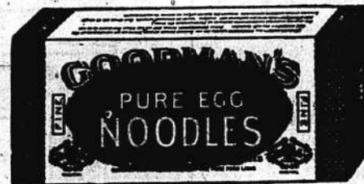
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ITEMS OF INTEREST IN THE JEWISH WORLD

A Zionist organization has been formed in Hagerstown, Md.

The Pasteur Institute in Palestine has formulated a project for the establishment of a Special Department to take preventive measures against the cattle plague.

Rabbi Isidore Reichert, who for the past year has been associated with the Jewish Welfare Board, has been elected rabbi of Congregation Beth Israel, of Atlanta, Ga.

N. Volkvitch, the editor of the Polish-Jewish daily Dzienik, has been arrested at Warsaw on the charge that he attacked a Polish gendarme who had murdered a Jew.

Congregation B'nai Israel, of Oklahoma City, Okla., has presented its rabbi, Rev. Joseph Blatt, with a purse of \$1,600 as a mark of appreciation of his work during the past fourteen years.

Supervisor Edward I. Wolfe, of San Francisco, has been renominated for that office. Previous to his election he was a member of the California State Senate for seventeen years.

The Bohemian Chevra Kadisha Congregation of Cleveland, O., has been reorganized and has set about to build a new synagogue in the neighborhood of E. 105th street and Superior avenue.

According to a rumor which has won some credence the Italian Government may be given the mandate over the holy places in Palestine and Syria, by the decision of the Peace Conference.

Rabbi L. Katz, who for a number of years has been officiating at Brenham, Texas, has resigned his pastorate. He intends leaving shortly for Palestine where he will engage in reconstruction work.

The London, Eng., authorities have condemned the St. John's Wood Synagogue erected in 1882 as a dangerous structure and no further services will be allowed until the building is reconstructed.

Henry Hirsch, for many years a prominent figure in Philadelphia's commercial life, and at one time treasurer of the United Hebrew Charities, died at his home in Atlantic City, N. J., last week, at the age of 75.

A Memorial Tablet to commemorate the Jewish lads of Minneapolis who made the supreme sacrifice in the Great War, has been dedicated by the Y. M. H. A. and the Y. W. H. A., at the Keneseth Israel Synagogue.

In a telegram to the Central Relief Committee, Mr. D. R. Travis says that on Yom Kippur the Jews of Tulsa, Okla., contributed \$65,000. He states that when all the pledges will be collected the total will be \$100,000.

A movement to build a new synagogue with reading rooms, club rooms, swimming pool and gymnasium to cost \$300,000 has been inaugurated by the United Hebrew Congregation of St. Louis, Mo. Its membership has outgrown the present edifice.

David Goldenson, who died at Pittsburgh, Pa., last week, where he had resided for the past half century, was a charter member of the Congregation of Beth Hamedrash Hagodol and a member of practically every Jewish charitable organization of the city.

On the withdrawal of Admiral Koltchak's troops from Shadrinsk, Kamislov, Tschelabinsk, and Ekaterinburg anti-Semitic pogroms occurred in each town during the interregnum. At Ekaterinburg eight Jews were killed.

A general charity foundation, to be known as the "Agoos Family Charity Fund," has been established by Mr. Lasoor Agoos, of Dorchester, Mass., with an initial sum of \$100,000. This Mr. Agoos has been a very liberal giver in the past.

The Bishop of Plozck recently visited Plonsk. The Jews, who have always found him very well disposed towards them, welcomed him cordially, and presented him with an address in Hebrew. The Bishop replied in the same language.

After a long history of success covering a period of 113 years, the South Second street M. E. Church, Brooklyn, has gone out of existence. The building, a landmark of the Eastern District, has been transferred to a Jewish society for a synagogue.

As a result of a lengthy conference with the leaders of Hungarian Jewry, the Hungarian Premier has issued a statement in which he has promised to establish a special department of Jewish affairs. This department will be organized as a branch under the Ministry of Education. The Premier also gave assurances that the government would accede to other demands of the conference in order to improve the situation of the Hungarian Jews.

The Prussian Government has announced that it is prepared to grant certificates of naturalization to Polish Jews who can prove long terms of residence in Germany and also satisfy the authorities on the question of possession of a definite occupation.

Dr. Abram Simon, of Washington, D. C., was appointed by Surgeon-General Rupert Blue, of the United States Public Health Service, a member of the Committee of Six to prepare a marriage law for submission to and ultimate adoption by the States of the Union.

In an interview published in the "Unemezedek," of Budapest, Count Jules Andrássy declares that the Jews are obstructionists and anti-nationalists, and that the Hungarian National Assembly must take the Jewish question under immediate consideration.

A prominent figure in the communal and commercial life of Montgomery, Ala., passed away last week when David Weil died at the age of 88. Mr. Weil was a resident of Montgomery for the past 69 years and for 30 years was president of the leading congregation.

The Young Men's Hebrew Association of Paterson has successfully completed a Building Campaign for \$250,000 on October 13. This is the first of a series of campaigns which the Council of Y. M. H. A. and kindred associations will direct during the Fall and Winter of this year.

Four Jews have become ministers in the Ukrainian Cabinet. The Poale-Zionist Gherman and the Bundist Breiman are assistant ministers in the Department of Labor; M. Doladar is the assistant minister of National Defense and M. Krasni the minister for Jewish Affairs.

The new congregation which has recently been organized in the northwest section of Detroit, Mich., is considering the erection of an edifice accommodating 1,000 worshippers and containing a Hebrew school, meeting rooms, etc. The congregation will be known as Congregation Emanuel.

The London Jews here gave a hearty reception to General Allenby at a meeting in his honor in Guild Hall, at which Chief Rabbi Hertz was chairman. General Allenby spoke and praised the heroism shown by the Jewish legionnaires, who he said were the equals of any other soldiers.

After spending almost a year studying the Jewish situation in the various countries of Europe, Abraham Cahan, editor of the Forward, returned to New York Thursday morning on the steamship La France, and was met at the pier by a committee of welcome from many unions and labor organizations.

The Central Zionist Organization of Poland set aside the 13th of October as a general day of mourning and protest against the Jewish pogroms in Ukraina. Jews throughout the country observed the day, and collections were made for the relief of the pogrom victims of Ukraina.

Rev. Dr. Adolph Guttman, who has served the Temple Society of Concord, Syracuse, N. Y., for thirty-six years, has been granted a year's leave of absence by his congregation. During Dr. Guttman's Sabbatical year Rabbi Benjamin Friedman will be the acting rabbi of the congregation.

The Warsaw Gazette, in announcing the expected arrival of the British Commission of Inquiry in Poland, emphasized the fact that its head, Sir Stuart Samuel, is a Jew. It angrily inquired whose idea it was to send another Commission to Poland, and reminded the Powers that Poland was not a hotel.

A conference, called jointly by the Mizrahi Central Bureau of Poland and the Palestine Bureau of the Zionist Organization for the purpose of discussing Palestine colonization activity, was recently held at Warsaw. Sixty delegates, representing 38 societies exclusively devoted to practical colonization work participated.

The Jewish Tageblatt, of Lemberg, states: On the occasion of the visit of Mr. Morgenthau to the synagogue in Lemberg an unpleasant incident occurred. Polish legionnaires who were charged to keep order treated the assembled Jews in a brutal manner. Mr. Morgenthau himself was struck by a legionary.

A campaign to raise \$500,000 for a new synagog, Hebrew school and community center with Y. M. H. A., library and gymnasium facilities, has been successfully launched by Anshe Emeth Beth Tephilo Congregation, Cleveland, O. Pledges of \$75,000 were secured the first day of the campaign.

Mrs. Therese Wolf, who died in this city on October 3, left a will giving \$1,000 each to the Home for Aged and Infirm Hebrews, Hebrew Orphan Asylum, Mount Sinai Hospital, Montefiore Home, Hebrew Technical Institute, and United Hebrew Charities, and \$500 each to Beth Israel Hospital and the Hebrew Sheltering Guardian Society.

The authorities in Slovakia have prohibited Jews from declaring on the census-form that they are of Jewish nationality, and they were therefore obliged to style themselves Germans or Czechs. The Jewish National Council protested against this procedure, and pointed out that the action of the authorities was in contradiction to the terms of the Peace Treaty.

Sir Stuart Samuel, head of the English pogrom investigating commission, has visited the Polish Minister of Commerce, and has told the latter that he, Samuel, was in possession of documents which show that the boycott against Jews in Poland bears an official character. Sir Samuel declared that such a boycott policy would undoubtedly cause Poland much harm.

A conference of the leading Mizrahi members and workers was recently held at Cracow for the purpose of devising plans how to spread the Mizrahi idea in that section of Poland. As a result of the conference, a committee was appointed whose functions are to organize Mizrahi societies in the various cities of Western Galicia and ultimately to call a general conference of Mizrahi representatives in that territory.

During his stay on the Island of Prinkipo, the Shah of Persia gave a long audience to the Chief Rabbi of Turkey. His Majesty expressed his great satisfaction at the patriotism which the Jews in Persia had ever shown to the reigning monarch and to the country. The Jews, he said, were in the van of progress and civilization, which he attributed largely to the schools maintained in Persia by the Alliance Israelite Universelle.

Emigration to America or to Palestine has come to be the only hope left to most of the former Jewish officials and professional men in Galicia. The lawyers spend their time in enforced idleness in the streets or in the libraries. None of the civil or military hospitals will admit Jewish doctors. Jews who have spent the greater part of their lives in government service now find themselves dismissed, and have to resort to peddling cheap articles or become waiters in restaurants in order to keep from starving.

The federation of the various Jewish charities of Portland, Ore., is now being effected, and the society will be known as the Portland Federation of Jewish Societies. The organizations which have signified their willingness to join the consolidation are Neighborhood House, B'nai B'rith Bldg., Jewish Relief Society, Jewish Women's Sewing Society, First Hebrew Benevolent Society, Jewish Women's Benevolent Society, Sisters of Israel, Ahaveth Achim Society, Hebrew Free School, Free Loan Society and South Portland Benevolent Society.

Miss Eleanore Harriet Bresky of Minneapolis has the distinction of being the first Jewess in Minnesota and the Northwest to be admitted to the Bar to practice law in the State of Minnesota. She is a graduate of the Northwestern College of Law with the degree of L. L. B. Miss Bresky was a teacher in the local public schools, and she resigned from her position to take up the study of law. She is one of the best-known Jewish women in the city, being connected with the work of the various Jewish organizations for many years.

Information has reached Constantinople from Yemen, through an indirect source, which paints the present situation of the Jews in that province in the blackest colors. The Imam Yahia has imposed on the Jews special taxes, which are so exorbitant that only the most wealthy are able to pay them. In order to ensure payment he has thrown several of the leaders, chiefly rabbis, into prison. In the several towns the dwellings of the Jews have been destroyed and the contents confiscated by Arab chiefs who enjoy the favor of the Imam Yahia.

The Jewish deputies have drawn the attention of the Polish Government to an astounding act of cruelty to Jewish refugees committed by Polish soldiers. A party of refugees returning to Poland arrived at Paltchi (near Lutsk), where they were met by Polish soldiers. The latter separated all the Jews from the rest of the party, took them to a forest, and, pointing to two Jewish corpses already lying there, threatened to shoot all the refugees. The soldiers argued that there were now too many Jews in Warsaw. Finally they agreed to spare the lives of the Jews. Subsequently French officers and the local priest, Yan Bulkud, obtained permits for the refugees to go to their homes in Poland.

The Premier of Serbia informed a deputation from the Jewish community at Belgrade that the refusal of Serbia to sign the minorities' clauses of the Peace Treaty was not directed against Jews. As a matter of fact, the government recognizes Jews as good citizens, has always accorded them full rights, and admitted them to high posts. As for the Jewish religion, the government treats it with deep respect. The ministry also is not opposed to the proposal that Jews should learn their own language in their schools. The government cannot, however, agree to sign the minorities' clauses, because it is afraid that the Bulgarians in Serbia would utilize them for a Pan-Bulgarian agitation. The ministerial statement created a favorable impression among the Jews.

Belgian Queen Delighted With Montefiore Hospital.

The fact that Queen Elizabeth of Belgium at the time of her visit to New York manifested interest in the local social service institutions, particularly in the Montefiore Home and Hospital, is gleaned from the Federation for the Support of Jewish Philanthropic Societies of New York city which has made public a letter from Countess Stesse L. D'Ursel, lady in waiting to the Queen. The Countess came to this country with Queen Elizabeth for the express purpose of looking into social work on behalf of the Queen. While the royal party was in New York city, the countess visited the Montefiore Home and Hospital for the Aged on Gunhill Road, one of the 31 institutions participating in the \$10,000,000 United Building Fund Campaign. She was shown through the institution, and expressed her interest in the following letter:

"I have been most interested in visiting the Montefiore Home. It is the most beautiful hospital I ever saw. Doctor Wachsmann showed me all the details of this organization and I do not know what has to be most admired, the technical part or the moral side of the problem by which you try to divert the patient from the thought of his own sufferings and restore him to a happier life, changing the poor helpless invalid who is brought in into a man with his own responsibility and capacity of work.

"I have seen so many of these chronic patients who were obliged to leave the hospital to make room for more urgent cases and relapsed a few days later that I realize what a blessing it is for them to find a home like the Montefiore Hospital."

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Horwitz (nee Anna Greenberg) of 800 Riverside Drive, announce the arrival of a son on October 19, 1919.

ROBINSTEIN.—Mr. and Mrs. Henry Robinstein (nee Blanche Goldberg) of 1289 Hoe avenue, announce the birth of a son on October 17.

BAR MITZVAH.

MANHEIMER.—Mr. and Mrs. Morris Manheimer of 10 Manhattan avenue announce the Bar Mitzvah of their son, Raymond B., on Saturday, October 25, at the West End Synagogue, Eighty-second street, between Columbus and Amsterdam avenues. Reception at home, Sunday, October 26, after eight p. m.

TISHMAN.—Mr. and Mrs. Samuel Tishman, No. 1801 Seventh avenue, announce the Bar Mitzvah of their son, David A., on Saturday, October 25, at 10 a. m., at Temple Anshe Chesed, seventh avenue and 114th street. At home October 26, after eight p. m.

IN MEMORIAM.

Moses H. Moses, merchant and philanthropist, died on the 14th inst. at his home in this city, the Belleclair Hotel, in the seventy-ninth year of his age. Born in this city June 29, 1841, the son of Henry Moses, a leading merchant, he had spent his entire life here, and was for more than fifty years in the tea and coffee business. Founder of the Purim Association, devoted to raising money for Jewish charities, he became its president and served as such for many years. He was also a trustee of the Temple Emanu-El, and for the last ten years had been vice-president of its board.

PERLMAN.—The many friends of Miss Ray Perlman were shocked to hear of her tragic death on Wednesday, October 15, when she was crushed to death in the elevator of her home. While she was pinned under the elevator for two and a half hours she was entirely conscious and even directed the work of the fire squad in their attempt to rescue her. She lived for nine hours after she was extricated.

Miss Perlman, who was born in New York city thirty-five years ago, began her social service experience with the United Hebrew Charities. She was at one time district supervisor and also head of the Bronx office. She was also agent of the New York Section of the Council of Jewish Women, executive secretary of the Jewish Big Sisters Association, and director of the Recreation Rooms and Settlement on Christie street. Two months ago she returned from service in France, where she was a Jewish welfare worker at Savenay, one of the largest base hospital centers of the war zone. Prior to her work in France she was superintendent of the Hebrew Benevolent Society of Baltimore.

IN THE SYNAGOGUES.

AHAVATH ISRAEL (502 W. 157th st.)—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning on "The Tsaddick."

FREE SYNAGOGUE (Carnegie Hall)—The service Sunday morning will be a Roosevelt Memorial Service. Hon. Oscar S. Straus and Dr. Wise will deliver addresses.

FREE SYNAGOGUE OF WASHINGTON HEIGHTS (Broadway and 157th street).—Rabbi I. Mortimer Bloom lectures this evening on "Does the Jew Have a Grievance or a Mission?"

KEHILATH JESHURUN.—Rev. Dr. Elias L. Solomon preaches Sabbath morning on "The Tsaddick."

MT. NEBOH (Broadway and 150th street).—Rabbi Aaron Eiseman preaches this evening on "The Great Prophet of Our Age—Theodore Roosevelt." Sabbath morning, "The Man Who Rose Above His Environment."

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

ORACH CHAIM (Lexington avenue and Ninety-fifth street).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI-EL (West 147th street).—Rabbi Joel Blau preaches this evening on "The Menace of Radicalism." Sabbath morning, "The Tents of Shem."

TEMPLE ISRAEL OF HARLEM (Lenox ave. and 120th st.).—Rev. Dr. Maurice H. Harris preaches Sabbath morning on "The Community and the Prevention of Delinquency."

SINAI (Stebbins avenue and East 163d street).—This Friday evening Rabbi Max Reichler will speak on "Can a Jew Be a Christian Scientist?" Saturday morning, "The Modern Flood of Bigotry."

SOCIAL NOTES.

Mr. and Mrs. Joseph Eisenberg, of No. 268 West Ninety-fourth street, New York, were at Colorado Springs and Denver, Colo., during the Sukkot holidays. They are now en route for New York, but will visit a number of large cities before their return.

New Yorkers who registered at the Breakers, Atlantic City, last week, included Mrs. Louis A. Wiener, Mr. and Mrs. Eugene Mentzel, Mr. and Mrs. Chas. Goodman, Dr. and Mrs. P. H. Friedman, Miss Beatrice Shaw, Mr. and Mrs. L. Pinner, Mr. and Mrs. Stanley W. Blum, Mr. and Mrs. B. R. Cahn, Mr. and Mrs. Julius Singer, Mr. and Mrs. Chas. Salomon, Mr. and Mrs. Samuel Sultan, Mr. and Mrs. Jules Felsenthal, Mr. and Mrs. Moe Kado, Mr. and Mrs. Meyer Barish, Mr. and Mrs. Alfred Rosenfeld and Mr. Wm. Westhome.

MUSIC NOTES.

The New Symphony Orchestra has been engaged for the January 21 concert of the Schola Cantorum. Kurt Schindler will conduct the orchestra and chorus.

Maurice Dumesnil, French pianist, will play three recitals in New York this season, the first of which takes place at Aeolian Hall on January 7. Mr. Dumesnil will arrive in the United States from South America, where he is touring, about December 1.

Jacques Thibaud, the French violinist, who will be the soloist at the next pair of New Symphony Orchestra concerts at Carnegie Hall this Thursday evening and Friday afternoon, will play the Brahms D Major Concerto. This will be the first time he has appeared in this particular concerto in New York.

Francis Macmillen, the violinist, will give a series of recitals in New York this winter, the first of which will take place January 2. Mr. Macmillen arrived in America recently from France where he served as a member of the corps of interpreters in the American army. He received a citation from General Pershing for conspicuous and meritorious service.

The New York Symphony Orchestra, Walter Damrosch, conductor, starts on its preliminary tour Monday, giving its opening concert in Wilmington, Del. The first New York concert will be given on Thursday afternoon, November 6, at Carnegie Hall when the symphony which opens the program will be the Brahms First. This will be followed by the Mendelssohn Violin Concerto in E minor with Albert Spalding as the soloist. The concert closes with the Prelude and Finale from Wagner's "Tristan and Isolde."

Nat. W. Finston, conductor of the Rialto Orchestra and supervisor of the Music School of the Federation Settlement of Harlem, announces ten free music scholarships. These scholarships will entitle the winners to two free music lessons a week for one year at the Federat on School. The patronesses of the Federation Settlement Music School Scholarship Fund are Mrs. Mark Ash, Mrs. Alfred S. Guggenheimer, Mrs. S. S. Prince and Mrs. Tobias Wolfson. Classes in piano, violin, cello and orchestration are being given daily at the Federation Settlement, 204 East 105th Street.

The New York Symphony Orchestra will give a series of "Peoples Concerts" this season under the auspices of the Music League of the Peoples Institute. This series will consist of six concerts at the De Witt Clinton and Stuyvesant High Schools on the evenings of Nov. 15, Dec. 13, Jan. 10, Feb. 7, Feb. 14, and March 13, and the admission will be 25 cents to all parts of the auditoriums. These concerts will be conducted by Willem W. Ilike and Rene Pollain, the two Assistant Conductors of the New York Symphony Orchestra.

As already announced the soloists for the opening concert on Thursday afternoon, Nov. 6, at Carnegie Hall, will be Albert Spalding, who will play the Mendelssohn E minor viol'n concerto.

The Philharmonic Society of New York announces the following as the complete list of assisting artists who have been engaged for the coming four series of Philharmonic concerts in New York: Fritz Kreisler, Jascha Heifetz, Percy Grainger, Leo Schulz, Rosa Ponsella, Benno Moiseiwitsch (American debut), Guiomar Novaes, Albert Spalding, Arrigo Serato, Margarete Matzenauer, Eddy Brown, Rudolph Ganz, Olga Samaroff, Max Rosen, Edwin Hughes, Alfred Megehin, Rosita Renard, Greta Masson, Marguerite Namara, Sascha Jacobson, Leopold Godowsky and Sergei Rachmaninoff. The Mendelssohn Glee Club will also be heard with the Orchestra this winter, in a revival of Liszt's Faust Symphony (tenor soloist, Bechtel Alcock).

Sabbath Afternoon Services at the Central Jewish Institute.

Sabbath afternoon services for young people have been inaugurated at the Central Jewish Institute, 125 East Eighty-fifth street. These Mincha services beginning at 3.45 p. m. promptly, are conducted in the traditional manner by the young people themselves, have been made truly inspiring, and are followed by an interpretation of the Biblical portion of the week, by Rabbi Elias L. Solomon, of Congregation Kehilath Jeshurun and a forum on Jewish topics, led by one of the young men or women.

Last Saturday afternoon the subject for discussion, "What Judaism means to the Jewish young man and woman" was presented by George M. Hyman, son of the late Samuel I. Hyman, founder of the Central Jewish Institute.

This week "A Reconciliation of Religion and Science" will be put forth by Shirley J. Epstein.

A complete series of topics are being worked out, so that these discussions will have a strong educational value, in addition to the weekly study of the Bible.

Young ladies have been especially invited to participate in these discussions, so as to maintain a feminist equality in Jewish gatherings of this nature. The public are cordially invited.

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Mr. Wasser is well known to our readers for his ability in always serving the best table d'hote dinners for the price asked and in his new field he will endeavor to pursue that policy, despite the difficulties due to the high cost of foods. He will not be deterred by this factor but will redouble his efforts to double the business of the restaurant over which he has control.

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OPPENHEIMER, HENRY S.—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 Henry S. Oppenheimer, late of the County of New York, deceased, to present the same, with vouchers therefor, to the undersigned, at their place of transacting business, the office of Everett B. Heymann, No. 35 Nassau Street, Borough of Manhattan, City of New York, on or before the 5th day of April, 1920.

Dated, New York, October 3rd, 1919.

LIONEL SUTRO, BERNARD S. OPPENHEIMER, ABRAHAM S. FRIEDMAN, Executors.

EVERETT B. HEYMAN, Attorney for Executors, No. 35 Nassau Street, Borough of Manhattan, New York City.

ENGAGEMENTS.

AUSLANDER-BERMAN.—Mr. and Mrs. S. Berman, 2999 Marion avenue, announce the engagement of their daughter, Fannie, to Dr. M. Auslander.

FRIEDLAENDER-LEVI.—Mr. and Mrs. Morris Levi, 227 East Fifty-seventh street, announce the engagement of their daughter, Blanche, to Mr. Martin Friedlaender.

GERSON-ROTH.—Mr. and Mrs. Herman Roth, 43 W. 114th street, announce the engagement of their daughter, Madeline, to Mr. Arthur A. Gerson.

LEVY-FISCHL.—Mr. and Mrs. Emil Fischl, 790 Riverside Drive, announce the betrothal of their daughter, Florence Alice, to Alfred S. Levy.

NEUFELD-GREENBAUM.—Mr. and Mrs. Adolph Greenbaum of No. 177 High street, Perth Amboy, N. J., announce the engagement of their daughter Martha to Mr. Manuel Neufeld of New York city. Reception at home, Sunday, November 2, from 3 to 6. No cards. Philadelphia papers please copy.

PRAGER-PRAGER.—Mr. and Mrs. Louis Prager, 560 West 144th street, announce the betrothal of their daughter, Blossom, to Mr. Theodore Prager. Reception November 2, Hotel Commodore, after eight o'clock.

SCHLESINGER-LEVY.—Mr. and Mrs. Louis Levy of 536 W. 163rd street, announce the engagement of their daughter, Rena F., to Mr. Irving S. Schlesinger.

MARRIAGES.

HAAS-SCHWARTZ.—Mr. Gustave J. Haas to Miss Estella Schwartz on October 5, 1919, by Rev. Dr. Adolph Spiegel.

ERMANN-OPPENHEIMER.—Miss Beatrice, daughter of Mr. and Mrs. Emil Oppenheimer, was married to Leo Ermann, of 65 East 117th street, at the McAlpin Hotel, on Sunday noon, October 19, 1919. Rev. Max Reichler performed the ceremony.

ISRAEL-LEVINE.—Miss Mildred, daughter of Mr. and Mrs. Jacob Levine, of 135 East 114th street, was married to Louis Israel, on Saturday, October 19, 1919, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.

GOTTESMAN-VIRGINIA.—Miss May Virginia, of 1770 Amsterdam avenue, was married to Morris Gottesman, on Sunday evening, October 19, 1919, at the home of the groom's sister, 42 Stuyvesant street, by Rabbi Max Reichler.

KRAMER-STERLING.—Mr. Louis Sterling of 616 West 137th street announces the marriage of his daughter, Eva, to Jacob Kramer, on Saturday evening, October 18, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

LATZ-STERN.—Mr. and Mrs. Marcus Stern of 961 E. 156th street, announce the marriage of their daughter, Ethel, to Edwin K. Latz.

LEVY-STIEUER.—Mr. Herman Levy to Mrs. Rose Steuer, at the Laurel Garden, 75 East 116th street, October 19, 1919, by Rev. Dr. Adolph Spiegel.

NIBUR-MAY.—Mr. Morris May of 540 W. 160th street, announces the marriage of his daughter, Lillian, to Mr. Martin Nibur, on Sunday, October 12, by the Rev. Dr. Rudolph Grossman.

MARTINSON-EICHLER.—Mr. and Mrs. Samuel Eichler of 2224 Amsterdam avenue announce the marriage of their daughter, Sylvia, to Dr. Herman Martinson on Sunday, October 19, 1919, at Duryea's, 47 W. Seventy-second street. Rabbi Aaron Eiseman performed the ceremony.

SCHUEER-LOEB.—Mrs. Rosa Hyman of 601 W. 164th street, announces the marriage of her daughter, Bertha H. Loeb, to Mr. Nathan Schueer.

SMITH-LEWIS.—Mr. Louis S. Smith to Miss Jennie Lewis, at the Belvedere, 71 West 119th street, October 19, 1919, by Rev. Dr. Adolph Spiegel.

STARK-FRANKEL.—Miss Anna, daughter of Mrs. and the late Mr. Abraham Frankel, of 1983 Eighty-second street, Brooklyn, N. Y., was married to Charles Stark, of 1050 Lowell street, on Sunday, October 19, 1919, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.

WOLINS-JACOBS.—Mr. Michael Wolins to Miss Gertrude Jacobs at the groom's residence, 439 Manhattan avenue, on October 11, 1919, by Rev. Dr. Adolph Spiegel.

BIRTHS.

DAVID.—Mr. and Mrs. H. J. David (nee Catherine Woolf) of 96 Haven avenue announce the birth of a daughter.

HESS.—To Mr. and Mrs. Arthur H. Hess, 46 Fort Washington avenue, a son, October 15, at Sydenham Hospital.

HORWITZ.—Mr. and Mrs. Philip

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

The Largest Council Section

The year book of the New York section of the Council of Jewish Women, the largest of over 110 sections, comprising the national organizations, has just left the press. Its 184 pages print a story of achievement which is worthy of careful reading. The president, Mrs. William D. Sporborg, in her masterly message, brings out the fact that \$42,000 has been expended on the work. The personal service given by the officers, chairmen and committee has been so unselfish, so willingly given, that it has been a pleasure for all of these women to work together. Mrs. Sporborg says:

"To finance the obligations to which we stood pledged in our community, we have expended \$28,564.83 from our general treasury. This does not include the financing of our various war service activities and our emergency work, funds for which were raised independently of our regular budget. The Emergency Committee for Home Care of Jewish Infants expended as the council's share \$1,000, raised through the efforts of its chairman. The Emergency Committee, during the influenza epidemic, spent many hundreds of dollars contributed by members. The receipts of the section's Red Cross Auxiliary No. 398 were \$9,617.72, of which it expended \$8,330.19; and for the dances which were given by us for the Jewish Welfare Board, \$3,807 was expended. Add to this total expenditure of over \$42,000 the interest of the committees, the influence of the workers, and you will appreciate the real scope of your organization.

"A memorial fund to which members send contributions commemorating events either of joy or of sorrow has further augmented our philanthropy fund.

"The caliber of the programs of the open meetings during the fiscal year just passed are attested to by the enthusiastic reaction of the large monthly gatherings. With an average attendance of 1,400, those members have been privileged each month to listen to messages on the burning questions of the day delivered by great men and women. We emphasize with special tenderness our opening meeting in October when the great American, our late ex-president, Theodore Roosevelt, started off our program year.

"The Bulletin, the official organ of the organization, bearing monthly messages of timely information between chairmen and members, is secondary in importance only to the Year Book, carefully compiled by our editor and press chairman as a reference work. The detailed reports of officers and chairmen are invaluable to those who shall follow, as well as to outside agencies co-operating with us.

"The Committee on Religion, without interruption and in spite of war conditions, has furthered the active program begun by them three years ago. Its special care has been the religious care of the delinquent girl in non-Jewish institutions, a field almost wholly ignored prior to that time. The Book of Prayer for Jewish Girls compiled, published and distributed by our Committee on Religion for the special use of the delinquent girl, has been applied for by so many council sections and other agencies throughout the United States that the committee found it necessary to publish 600 additional copies. State and city authorities have sent us sincere expressions of approval for the fine standard established by the rabbis who have worked in the institutions under the auspices of our Committee on Religion.

Institutions harboring Jewish inmates who have no Jewish chaplaincy work at all and those in which that work is not being efficiently nor effectively covered have sent repeated calls to the section.

The Section's Committee, in conference with the New York Board of Jewish Ministers who for some years have vainly attempted to improve chaplaincy conditions, has formed a joint committee composed of representatives of the agencies directly interested in chaplaincy work; namely, the New York Board of Jewish Ministers, the Eastern Committee of Reform Rabbis, the Jewish Protector, the Union of Orthodox Rabbis, the United Synagogue of America, the Union of Orthodox Congregations and the New York Section of the Council of Jewish Women. At a preliminary meeting of representatives from these organizations, over which your president presided, definite plans were prepared for instituting a dignified and adequate Jewish chaplaincy in public institutions in and pertaining to Greater New York. This joint committee has prepared a program which it proposed to launch in the fall, which plans to standardize, chaplaincy worthy of the Jews of New York. If this program is adopted by the community, no longer may it be said that the Jews of New York; the greatest Jewish city in the world, and known the world over for its great material philanthropy, are leaving unanswered the cry of their less fortunate brethren for proper spiritual and religious administrations.

The play, "The Treasurer," so beautifully given by the children of the religious schools of the Section at the meeting in March, was a subtle but definite message to those of our members privileged to hear it, of the work of our Committee on Religious Schools. Far more important than the fact that during three months past our attendance was 3,386 children at classes, in addition to hundreds of children and hundreds of their parents at holy-day festivals and national holiday entertainments, is the knowledge that we are meeting a definite need in our neighborhood.

Our Junior Auxiliary is a lusty organization with a long list of independent achievements in its own departments and with a great many co-operative services rendered the senior section to its credit. I commend you to a detailed report of its work.

Upon request the play given by the religious school children at our March meeting was repeated on Sunday afternoon, April 27, for the children of our members. So great was the interest that the children in the audience expressed a desire to form a young folks' league under the section. There and then such a league was formed for girls and boys under sixteen, the children and friends of members of the section. Thirty-eight were enrolled. Dues are \$1, and any young folks interested are eligible.

The Immigrant Aid and Americanization Committee, under current conditions one of our most vital factors, has met the many additional demands made upon it with marked ability. In the preventive work, in making more than 1,000 visits to homes of immigrant girls and women, it has proffered housing, medical care and employment facilities. In its educational work it has placed hundreds of girls in English classes, has planned groups for the mothers not only at our headquarters, but also in their own homes. In its recreational work it has entered hundreds of women and girls into clubs where they might find self-expression, and provided numerous entertainments, lectures, outings and patriotic celebrations. In its co-operative work with neighborhood, municipality and national government it has been offered an opportunity not only of being of exceptional service to the foreign-born seeking our aid, but of developing its own scope. No statistical report; no written word, can convey results achieved, nor can the importance of the present necessity for Americanization work among our foreign-born Jews be overestimated. Ours should be the responsibility of not allowing them to slip away from Jewish ideals, always strengthened by the conviction that a good Jew, properly guided, will become a good American. History proves that again and again the Jew has suffered martyrdom, that time after time has he sacrificed worldly goods and life itself for the conviction of an ideal, and the man with such blood in his veins, if properly guided, will not only appreciate ideals of true Americanism, but will live up to them with the same faith, zest and fervor. Let us each and every one become an associate member of our Committee on Americanization and by unmistakable example of good American thoughts and by united support of good American government lead the way in which our oftentimes bewildered foreign brother and sister may safely follow.

A survey of the adult Jewish deaf showed a field fully covered by existing agencies. In public school No. 47 we found a group of Jewish deaf children receiving no religious instruction. Through the Committee on Religious Schools two groups of ten each are given instructions every week by specially trained teachers, the children having been taught lip reading in school.

In connection with our work for the adult delinquent, and at the request of many experts in the field, all authorities on female delinquency, the New York Section was asked to fill an apparent need and open a home for friendless and homeless women discharged and paroled from penal institutions in the city and State. A shelter at 418 East Fifth Street was opened in September, 1917, and the experiment made. Contrary to the expectation of experts, the number of Jewish women in need of this special

form of service was far less than anticipated. Unexpected also were statistics showing a distinct falling off of crime during the war period. The committee, believing that expenditure of energy, time and money should be devoted to those who most need it, recommended a change of policy of the inmates of the home. At the request of judges, social workers among juvenile delinquents and the Big Sisters, 418 is now devoted to housing the younger girl, not the delinquent girl, but the girl who as a result of improper environment, unfit guardianship or maladjustment in her home, is in danger of becoming delinquent. Our work, therefore, becomes preventive and constructive instead of reform in character. In giving a temporary home to these young girls, some of whom are still in schools and others small wage earners, and doing the follow-up work after they leave the home, the committee plans to build up a strong social force for this particular type of girl in the home, with the hope that it may become a nucleus for many similar homes throughout the city.

The interest manifested by the ready response of individual members to personally interest themselves in specific aged inmates, coming under the care of the Committee on Blackwell's Island, bespeaks a decided sympathy for this department of the section's philanthropies. Both chairman and social service worker on the Island give constant personal service to our hundreds of wards there. When the hopelessness that hangs over an individual consciously incurable and committed to a public institution to await death can be replaced by a renewed interest through gifts that add to physical comfort, through a circulating library in a language which can be read and enjoyed, through celebrations of holidays in common with people of their own faith in the outside world; through delicacies that tempt the jaded palate, and, above all, through a knowledge that their welfare and their comfort is the concern of some one who understands, then have we been of real service. All these things have come about under the stewardship of the Committee on Blackwell's Island. Bear in mind that you can help by asking the chairman to give you the name of one of our patients on the Island and by mailing at regular intervals a little surprise packet to send to this patient, who shall be adopted by you.

Satisfied that our normal obligations have been fulfilled to the best of our ability, we now look back to ascertain how we have met the special calls peculiar to the extraordinary conditions of the past winter. During the height of the influenza epidemic we turned over part of our headquarters as an emergency relief station. Luncheons were served for more than forty children a day, sent to us through public schools because of illness at home. One of our staff workers who had been a trained nurse was turned over by us to the district health center to direct all forces in that district. Food delicacies were contributed by our members and sent daily to the stricken people. At the request of the Jewish Welfare Board ten gallons of kosher soup were daily prepared under the direct supervision of our chairman on religion, and often by her herself. When the demand became still greater the Young Women's Hebrew Association during the acute period sent ten additional gallons to us daily for distribution in our neighborhood. Seven of our members went into daily service as nurses and nurses' aides.

As a result of an appeal made to the section to help care for children rendered homeless and destitute because of the death of one or both parents during the epidemic, a committee was appointed to survey the situation. This investigation resulted in the formation of a Co-operative Committee comprised of the representatives of the Child Adoption Committee of the Free Synagogue, the Home for Hebrew Infants and the New York Section of the Council of Jewish Women. The chairman of the Council Committee became the chairman of the Co-operative Committee, and under her conscientious leadership the Emergency Committee for the Home Care of Jewish Infants for the five months just passed has kept family groups together where the mother had died and the father, though willing to pay for the children's upkeep, needed assistance in caring for them. It has boarded out in private homes such children as were dependent and not cared for by existing Jewish institutions, and it has placed children out for adoption. One hundred and four children came under the guardianship of this committee, sixty-six of whom required only temporary care and proper adjustment. To make the work of properly caring for these emergency wards possible the Free Synagogue contributed \$1,000 and the chairman raised \$1,000 from Council members.

Long enough have we lingered at this 1919 milestone. With every backward sweeping glance on our year's trial have we had evidence of "toil co-operative to an end." Grateful for our big opportunities for service to our city, our country and our own people, renewed with a satisfaction of duty recognized and conscientiously discharged, refreshed and stimulated, let us lightly swing our burdens on our shoulders once again, and with uplifted heads march on over the unknown path of the coming year. And as we march, shoulder to shoulder and hand in hand, let our steps be lightened by the conviction that as Jewish women we belong to that race which pointed the way of righteousness to all the peoples of the earth; that as American women we belong to that nation which points the way of right ideals to all the nations of the earth.



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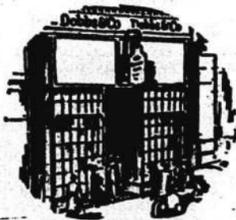
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CORRESPONDENCE.

Editor Hebrew Standard:

Professor Kaplan's Salary.

In your issue of October 17 there appears a notice in which is stated that Prof. M. M. Kaplan was elected rabbi of the Jewish Center at an annual salary of \$10,000. This statement is not exactly in accordance with facts, which are as follows:

While Professor Kaplan has been rabbi of the Center from its very inception, an official call was extended to him by the Board of Trustees on April 15, 1918. He accepted on condition that no salary be attached to the office.

In recognition of his services, the Jewish Center contributes annually \$5,000 to the Teachers' Institute, of which institution Dr. Kaplan is principal. The above sum is used for the defrayal of scholarships awarded to deserving students of the institute.

Two weeks ago the Board of Trustees of the Jewish Center adopted a resolution appropriating an additional \$10,000 annually for the rabbi's personal use. Up to this writing, however, we have been unable to prevail upon him to accept it.

May I ask you to publish this in the next issue of your paper, for which courtesy please accept my thanks in advance.

WILLIAM FISCHMAN,
President of the Jewish Center.

Congratulations.

Editor HEBREW STANDARD:

It affords your correspondent great pleasure and abundant delight to extend congratulations and felicitations to his friend and colleague, Rabbi Max Drob, formerly of Buffalo, on his assumption of the pulpit of the Washington Heights Synagogue of this city. Rabbi Drob is a brother-in-law of the great Pittsburgh scholar, genius and Zionist, Rabbi A. M. Ashinsky, and he certainly pursues similar traits and follows identical tendencies of learning, knowledge, wisdom, scholarship and Zionism.

Rabbi Drob, a graduate of the Jewish Theological Seminary, it appears, is making his advances by leaps and bounds, coming back to New York after having ministered both in Syracuse and Buffalo, Syracuse proving to be the stepping stone for another seminary graduate, Dr. Joseph Hertz, who went from strength to strength, from Syracuse to South Africa, to New York, thence to London, where he became the chief rabbi. Max Drob may do likewise, and let us hope, will also make a chief rabbi of some great European city. The Jerusalem university is still embryonic and it will take, undoubtedly, a generation or two before the double prophecy of Isaiah and Micah of "out of Zion will the Law go forth and the word of the Lord from Jerusalem" will come to pass, America then proving the substitute in the meantime and our friend Drob turning equal to the task and becoming responsive to the call.

NACHMAN HELLER.
Tabernacles Aftermath, 5680 Anno Mundi, 501 W. 124th street, New York.

Tuberculosis is Not Consumption.

Editor Hebrew Standard:

Under the caption of "How Patients Are Admitted to the Sanitarium of the Jewish Consumptive Relief Society of Denver, Colo.," the secretary gives two methods.

1. The old method. "Each case received individual attention, every case being judged on its merits. They took into consideration that the patient was a father of children, that the committee believed the patient is more sick than the rest of the waiting applicants, etc. But, on account of the dissatisfaction of many applicants, claiming that they were discriminated against, and in a number of cases the committee found that they misjudged the severity of the symptoms, the committee changed the admission to the new method, namely, first come first served. To illustrate the fairness of the new system, he says: "Imagine a bread line of people waiting for their loaf of bread. You certainly would not think it proper to halt the procession, call on the last man in the line, and hand him a loaf, it would be unfair." Allow me to make a suggestion. The bread line illustration is faulty. Not all tuberculosis cases are alike. There are mild cases and grave cases. Some need immediate attention and some do not. The severity of the symptoms do not always make the case grave. I therefore suggest to combine both methods. As far as the lay committee is concerned, to follow the rule of first come first served. But when an applicant claims priority on account of the gravity of his case there should be a medical advisory board to decide. To judge which case is more urgent requires the examination of the trained and experienced medical man.

Right here I would like to call the attention of the public that tuberculosis and consumption are not synonymous. Tuberculosis may lead to consumption, but is not necessarily a wasting disease. In a number of cases instead of losing, the patient may gain in weight. Using the terms tuberculosis and consumption indiscriminately fosters quackery and charlatanism.

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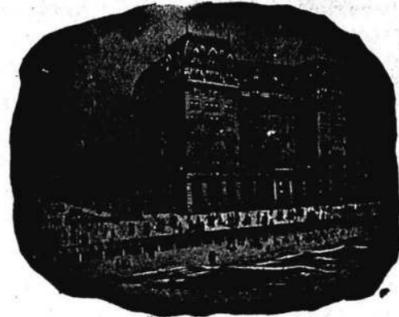
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Edited by J. P. Solomon, 1883-1900.
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By WILLIAM J. SOLOMON.
Telephone 890 Cortlandt.

Entered as second-class matter September 21, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, October 24th, 1919 : : Tishri 30th, 5680

Sabbath begins 6.08 P. M.

It is wrong for one to characterize the anti-Semitism of Hilaire Belloc as insidious. His antagonism to our people is openly expressed and by him and his school openly propagated. This fact makes it all the easier for us to combat his arguments. Had he, for example, worked on his theory of an international, gigantic financial Jewry in secret, it would have been out of the question for the Jewish world to refute his silly vaporings in this direction.

Nowadays when millionaires crop up, like mushrooms, overnight, when gigantic fortunes are quickly and wonderfully acquired, the moderate man who pursues the even tenor of his way, who pays his just debts and has enough for his needs (including a penny or two of savings at the year's end) is much to be admired and envied. There is Biblical precedent for our admiration and envy. The prophets of Israel condemned the rich man who oppressed the poor. The poor deserve our sympathy for they are the prey of the rich man.

We are glad to observe that, one by one, our contemporaries in this country are paying their "respects" to the Anglo-Jewish press anent its campaign of vilification of the Jews of the United States. By this time, we hope the traditional stolidity of our cousins overseas has been penetrated by the light of American Jewish criticism of their course. It is not only a case of our having real work to carry on and our hoping that the Anglo-Jewish press is in the same happy condition. The present is an hour when unity should prevail throughout Jewry all over the world. Petty quarrels should be avoided. We frankly point out that in this situation the Anglo-Jewish press has acted irresponsibly and altogether without just cause.

One of our contemporaries finds that of some eight hundred thousand Jewish children of school age in the United States, fully three-quarters receive no Jewish education whatsoever. Of the remainder only six thousand enjoy the benefits of a thorough Jewish education, while some thirty thousand others are given their Jewish education in an in-appropriate environment. In short, only six thousand children of our people in this country out of a possible eight hundred thousand are being dealt with properly in the matter of an education along religious lines. The rest grow up in varying conditions of semi-knowledge or crass ignorance, and from them the future strength of our community is to be recruited. This is patently farcical were we not dealing with a serious and holy matter. At all events, we have here a great and thought-compelling problem.

The proposed reconstruction company with a capital of ten million dollars, which is to function in aid of the Jewish war sufferers in Europe, is not a business venture. It is a practical application of charitable endeavor in its highest form. We can readily appreciate how great is the efficacy of the corporate form for this sort of communal activity. Assuming that the projected corporation comes into being and that future campaigns for funds are carried on under its auspices, pledges and subscriptions made during the course of such will be pledges and subscriptions toward the shares of the capital stock of the company. The rights of the holders of such stock will not amount to anything in a material sense, but the enforceability of such pledges and subscriptions stands upright. In other words, "dividends" in dollars and cents will never accrue from this "investment," but dividends in the actual rehabilitation of distressed members of the House of Israel will undoubtedly result. The conception, then, of this corporation has everything to commend it and its practical realization will enable the Joint Distribution Committee and its constituent organizations to apply the remedies at their command where these will do the most good. Thus from the facilities at the command of men living in the mart of trade and finance is evolved the means of relieving misery and of enabling shattered human beings to take up the thread of an ordered and peaceful existence once more.

THE RED BADGE OF COURAGE.

"THE better the day the better the deed." On the eve of the concluding days of Tabernacles the Executive Council of the Free Synagogue met in business session and gave its leader, Dr. Stephen S. Wise, full power and authority to discuss religious, spiritual, social or political questions from his pulpit in accordance with his view of the truth thereof. While that body thus reaffirmed the principle of a free pulpit for which the Free Synagogue stands, it did not attempt to express any views as to the timeliness of Dr. Wise's attack on Elbert H. Gary and the United States Steel Corporation, or as to the merits thereof.

We are genuinely pleased that the trustees of the Free Synagogue did not martyrize their leader, Dr. Wise, for any action they might have taken in disapproval of his recent address would have been tantamount to this. Moreover, no other result than was attained could have been reached, seeing that the Free Synagogue was founded on the principle of a free pulpit, and that some, if not all of its trustees conceive it to be their duty to carry out Dr. Wise's wishes in the Executive Council rather than to dictate to him what his course should be.

A pulpit, to be a tower of strength and force in and for religion, should exist to speak the truth in and for religion as the speaker conceives it. Its prime, indeed, its sole duty is to speak out in the name of religion, and in this task the occupant of a pulpit should not be fettered by the dictates of men who should learn what religion is.

But a pulpit does not exist to preach sociology, or to participate partisanly in the moving events of the day, even though the occupant of such a pulpit, who is then, in reality, no more than a forum-orator, receive the plaudits of the unthinking masses, the salve of much newspaper notoriety and the incidental praise of statesmen and near-statesmen for his remarkable temerity. Of course, it is easy for one to display the red badge of courage on a controversial topic of the day, requiring none of the intensive training which a course in Talmud, for example, entails.

Dr. Wise has been vindicated. He now has, as he always had, full permission to speak his mind on any subject according to his own sweet will. We give him full credit for his sincerity and courage, but we ask, Has he done Jewry, not to speak of Judaism, a service?

If the directors of the Baron de Hirsch Trust in the United States wish, as is commonly rumored, to start a new farm school of their own, we trust their enterprise will be rewarded with complete success. Nothing of the details of their plan is public, for the trustees are a law unto themselves and a close corporation. But this does not matter so much, since they simply administer funds at their disposal and do not attempt to control communal policy or to speak in a representative capacity. Their scheme should not be discouraged because a Jewish farm school is already in existence in the State of Pennsylvania. There is room for two Jewish farm schools in the United States, and, for the matter of that, for twenty. Agriculture being the watchword of the day, the more institutions for scientifically developing it that we have, the better we are off.

We are supremely glad that Israel Zangwill has returned to Zionism to the considerable extent that he appears on the platform at gatherings of the followers of the cause and wields his trenchant critical bludgeon from this point of vantage. Thus, in London recently, at a meeting in celebration of the seventieth birthday of Max Nordau, Mr. Zangwill took advantage of the opportunity to express some truths concerning the conduct of Zionist affairs in the recent past. One point in his remarks amused us greatly. It was where he referred to the large fees or salaries now being paid to officials of the cause, and contrasted this new practice with that obtaining in the case of Dr. Nordau. For a quarter of a century the latter has not received one cent for his work on behalf of and his services to Zionism. But, perhaps, the modern officials in receipt of large fees or salaries will counter by the statement that their work is worth more than Nordau's!

We have received and perused with much interest the pamphlet reprint of two excellent addresses on the union of observant Jews which were delivered by Jacob Rosenheim, of Zurich, before the *Agudas Jisroel*. This great organization has for its objects, as is well-known, the building-up of a strong, centralized movement among Jews throughout the universe in support of our hallowed traditions. Its motto is, indeed, the identical one which Isaac Leeser inscribed on his banner ever so many years ago: To learn and to teach, to observe and to do. The *Agudas Jisroel* exists to render the *Torah* a fount of living waters to present-day Jewry, and this immediate purpose is rightly regarded by those in sympathy with this holy cause as the most immediate and pressing problem which confronts them and world-Jewry in this present hour. We have called our readers' attention to this great cause repeatedly in the past; we have pleasure in doing so once more now.

THE GREAT RITUALIST.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. viii, 22.)

NATURE is the Great Ritualist. Behold, nature's ritual in its main outlines: Seedtime and harvest, summer and winter, day and night. This ritual nature has been using for countless aeons within the temple of the universe. But there is no break, no cessation, in this elaborate service. In orderly procession the seasons follow one another, each bearing its own sacrificial gifts, each adding a touch of beauty or a thrill of solemnity to the colorful pageantry. And so it was, and so it is, and so it will be forevermore.

Nature's ritual does not degenerate into routine. There is no variation in the strict order of nature's ritual; and, watching her precision in the details, you may, if you please, say that she is a stickler for form and ceremony. Yet, in spite of this formality, and through all the endless repetitions of her accustomed liturgy, there is no hint of mechanical rote in her devotions. On the contrary, there is a fresh wonder in all her rites, which none but the jaded can fail to perceive. It is true that one Koheleth saw in the everlasting circuit of the seasons, and in the ceaseless round of veering winds, nothing but a source of weariness, nothing but the evidence of iron-bound fate: but then he was a bilious old grouch. He who finds weariness within himself projects his darkened spirit into nature. But not for such is her offering. Nature asks us to approach her courtyards from a worshipful spirit. To the spirit of adoration, to the sense of wonder, she will never appear monotonous. Listen to the litany of the ocean waves as they break against the shore—are they monotonous? Listen to the organ-notes as they issue from the windswept forest—are they monotonous? And when brooks and birds and breezes start to intone their hymns in happy choir—are they monotonous?

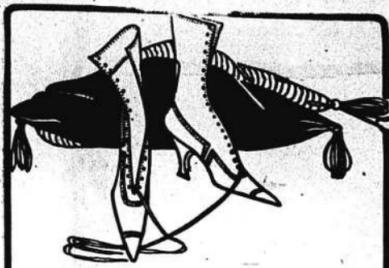
Nature's ritual is, above all, sincere. There is no room here for cant, hypocrisy and lip-service. There is no false note in any portion of this ritual; no mere outward show of embroidered robes and altar-coverings, no hollow ring of prayer and preaching. And there is no shallowness, no conventional platitude, in nature's gospel. In her cathedral there reigns a spirit of deathless aspiration that ascends from the depth of the world to the heights of God. When of a morning the mist rises from the river to the heavens, that is true incense. When of an evening nature lights her altar fires on the mountaintops, they burn with no strange unhallowed glow. And when at night God's stars are hung in the high vault of the Sanctuary, they are indeed perpetual lamps kindled by other than priestly hands. Nay, all of nature's moods are inspirational, marred by no hint of mock-holiness or theatrical saintliness. Her worship is set, yet genuine. Her appointed feasts and new-moons are at fixed times and seasons, yet they are spontaneous. Her Bibles do not falsify history, do not gainsay science; her testaments do not derive from a diseased imagination; and her traditions, though the oldest extant, are not outworn: her one creed is truth—Truth Everlasting!

Nature's ritual tends towards the ministry of beauty. All of nature's gestures are marked by matchless grace. This pageantry of springtime, summer, autumn and winter, is there any religious procession that can match it for color, cadence and magnificence? What hymnal contains such ringing psalms as the unfeigned repertory of the choired birds? Where do you find such fine vestments, all embroidery and lacework, as in the fields and meadows, at springtime? Where such waving banners, decked out in all colors, as in the glorious foliage of autumn woods? The glowing torches of summertime, burning fitfully between the dancing shadows of the garden, or in the shimmering waters of the river, where are their like? And even pale, ascetic winter, the white-haired and white-cheeked saint shivering in his cold garments, does not come without plentiful adornment of beauty. For beauty is delight, and beauty is love; for through beauty a spirit is liberated that lifts all things out of the prison-house of law into the enlargement and freedom of God's life: and this is the lofty aim of nature's ritual.

Is it then not for us, human beings, to consider how our worship and ritual, how our religions and beliefs, are to conform to the high ritual of nature? Unconsciously, without our choosing, our life shares in the ritual of nature. Spring, summer, autumn, winter, find their faithful counterpart in youth, maturity, middle-age, old-age. Similarly, the day, with its morning, noon, afternoon and eventide, traces for us the relentless subsidence of our life into night. Moreover, all religions, more or less lamely, try to follow nature's ritual in their own practices and observances. Spring and harvest festivals; feasts of light; matins and vespers; flower and fruit-offerings: these are found in every religion, ancient or modern. And what are these but pale copies of the ritual of nature done by human hands? Our very temples and sanctuaries, with their arches and spires, are imitations of nature's architecture. Our finest, loftiest religious lessons we have learned is Nature's Sabbath-School. Have we learned these lessons well? Have we not perverted them only too often?

Clearly, our religion having its origin in nature, to nature we must humbly resort if we would keep it from possible perversions. Nature's ritual is the source of all our religious practices; therefore, by nature they must be tested. Not that ours is to be a nature-worship, but ours is to be a natural worship—free from stilted creeds, meaningless artificialities and repellent insincerities. Simple, pure, true and beautiful, our religion must be made to resemble nature. Religion is first—*soil grown*. Rightly cultivated, it is *soul-grown*. Nothing but what first grows in the soil can ultimately flourish in the soul.

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Paris—from the Peace Conference. And I wished that you would tell me what has taken place there. Lately, we have had no opportunity to find out exactly what has occurred there.

"Let us then change roles," I remarked. "I am ready to give you an interview." He smiled and began to question me about many subjects in connection with the Peace Conference. I answered all his questions as far as I could. Then he gave me permission to question him, and he replied in a most interesting manner. He is a fluent talker, and his low, gentle voice makes a very agreeable impression.

"What do you think of the Peace Treaty?" I asked him.

"Burdensome, most burdensome for the Germans. But let us hope that it will be ratified and that peace will return to the world. We have suffered much during the war—it is now high time that all this bloodshed should be ended. Humanity must begin to give itself up to the task of considering ways and means of becoming united and living as brothers.

"It is not necessary to seek to determine who is guilty—instead, let us direct all our forces toward rebuilding all that has been devastated. Who is to blame for the war? If we were to consider the question honestly, it seems to me that we are each of us a little responsible. I admire England, France and the United States; they have earned much appreciation and recognition for their work. I cannot concur in the opinion, however, that it is right that they should try to crush a whole nation which through its achievements, culture and energy, is entitled to live. I know the Germans. I have traveled through practically all of Germany; I am acquainted with her culture; I have seen the nation at work. And I am convinced that the German people does not deserve the lamentable fate which the treaty is creating for her."

"What do you think about Wilson's 14 points?"

"The President of the United States is a great thinker. His peace program was the most beautiful piece of idealism in the history of humanity. His plan for a League of Nations deserves the most earnest consideration of all thoughtful persons. His is the only means of replacing humanity on a sane and sound basis.

"For those who wish to prevent the recurrence of the catastrophe we have had, Wilson's program is the only one which would lead to such a desideratum. Unfortunately for the future of humanity, those who carry on the politics of the world have nullified the 14 points. In the peace treaty practically no trace of them is to be found. Wilson must be very much disappointed; those who placed great hope in his program are also disappointed. I feel assured, however, that when the great hatred which the war has engendered shall have subsided—in due course of time—Wilson's 14 points will again be taken up and their true spirit will then be carried out. The world had great and beautiful hopes—through Wilson's program—and I still believe that they have been only temporarily postponed."

"What do you think of the nationalistic question in the new Roumania?"

"I have always endeavored to smooth out the misunderstandings between the different nationalities in Bukowina. I believe that every Roumanian patriot ought to aim now to help create a spirit of peace and understanding between all the inhabitants of the country. Lack of understanding and wranglings can only bring us disaster—they serve to poison the intercourse between all the nationalities. I believe that every man has a right to live in the land—especially if he brings benefit to the community. Among all the peoples who live here a friendly spirit ought to prevail—and I shall direct all my energies to create and to sustain this spirit."

"And what do you think about the Jews in Bukowina?"

"I have among them, particularly among their leaders, many personal and intimate friends. Here the Jews have always lived well; I have always looked upon them as estimable and good citizens and have always done for them whatever they asked me. I hope that under Roumania, their status will also be a good one. I shall always be ready to defend their interests when necessary."

"Are you acquainted with the situation of the Jews in Roumania? Have you any notion of the many hardships which they have had to endure?"

"The situation is not entirely known to me. Of the details I know nothing. In general, however, I think that the Jews in Roumania have not fared badly. They had no political rights—but that has not been a serious drawback to them—many Roumanians also had none. The Jews there had religious liberty and schools; they had merchants; they work in the industries and so on; their circumstances have always been better than in Russia, Poland and the other countries.

"Especially now, when so many pogroms are perpetrated against the Jews in the newly organized Poland, Ukraina, and the other regions, the Jews of Roumania ought to consider themselves lucky. There have never been any pogroms in Roumania."

"Permit me," I said to him, "to give you a few details concerning the Jewish situation in Roumania. It is far from being as bright as you imagine. It is very deplorable. Jews there suffer much, even now—not to speak of former times."

I then briefly described to him instances of oppression and persecution during the time of the war. Then I told him how many are now suffering; of the way in which laws are being, in-

terpreted concerning Jews; and finally I appealed to him to inform himself about their plight and to help them if he could do so.

He listened to me with deep interest, and observed that he had not known all these things. Bukowina has belonged to Roumania for only a short time, he said, and before that he had taken very little interest in her inner affairs. As far as it would be possible for him to do so, he assured me, he would use his efforts toward helping the Jews.

His last words to me were: "I consider all people as God's children. I have never drawn any distinction between man and man on the score of religion. I have always tried to help the suffering. Unfortunately, the Jews have suffered much—and I have considered it my duty to help them in their need. I hope that an end will come to the sorrows of humanity, and also to the trials of the Jews. I am already old—but as long as life is vouchsafed to me, I shall always do my duty toward all equally, and help every one according to my ability."

The Metropolitan thanked me graciously for the information I had given him. I thanked him also for his friendliness. He himself then accompanied me to the door and bade me a pleasant farewell.

Anti-Semitic Crusade in Germany.

The Berlin correspondent of the Associated Press reports that the Hansa Bund of Hamburg, a mercantile association of the great port, has requested the publishers of the German Officers' Gazette to publish a demand upon the public not to read Jewish newspapers. The demand mentions as some of the more prominent German papers owned by Jews the Berlin Tageblatt, the Ullstein papers, Vossische Zeitung, Berliner Zeitung am Mittag, Morgenpost and the National Zeitung.

This is the latest and most direct move in the anti-Semitic campaign that is growing in Germany. It is another result of the revolution, which, in removing the old censorship, removed with it every vestige of control over everything.

The Pan-German papers, of course, are behind the anti-Semitic campaign, becoming bolder and bolder week by week, while others content themselves with earnest hopes that all the Jews will leave Germany and go to Palestine—or anywhere else in the world than Germany.

The agitation began, as the Associated Press correspondent had ample opportunity to see, in Bavaria shortly after the armistice and the revolution. It was at first inspired by opponents of Kurt Eisner and the other Jews who constituted a part of the government of the first republic in Bavaria. It was furthered chiefly by the officer caste, which found thousands of sympathizers among the real Bavarians, who joined the movement in dislike if not hatred of the foreign element that had invaded Bavaria during the war.

Thence it spread with ever-increasing rapidity and blazed out in Northern Germany, where it had always existed, but had been more or less dormant because of governmental restrictions. It has achieved greater headway because some members of the present government are Jews.

Minister of Defense Noske recently took steps to prevent a threatened pogrom, which evoked a letter from a Pan-German who complimented him on his attitude toward pogroms.

Officers of troops in the East repeatedly are accused of deliberately furthering an oppression of their Jewish soldiers. All in all, the life of the Hebrew is one of the most uncomfortable in Germany.

Berlin is flooded with anti-Semitic literature. The west end of the city is the particular stamping ground of those who distribute it. The antagonism to Jews extends to almost every stratum of the German population. Magazines, weeklies and monthlies devote columns to the subject.

Marshall Again Heads American Jewish Committee.

At the thirteen annual meeting of the American Jewish Committee held last Sunday at the Hotel Astor, in this city, Louis Marshall was again elected president and the following were re-elected to their respective offices: Vice-presidents, Cyrus Adler and Julius Rosenwald; treasurer, Isaac W. Bernheim, of Louisville, Ky.; Judge Irving Lehman, of New York city and A. C. Ratschky, of Boston, and Louis Marshall and Colonel Harry Cutler, of Providence were re-elected to membership on the Executive Committee.

Among those present were Cyrus Adler, Philadelphia; Isaac W. Bernheim, Louisville; Col. Harry Cutler, Providence; James Davis, Chicago; Charles Eisenman, Cleveland; S. Marcus Fecheimer, Cincinnati; Simon Fleischmann, Buffalo; Isaac W. Frank, Pittsburgh; Felix Fuld, Newark; Ephraim Lederer, Philadelphia; Judge Julian W. Mack, Chicago; Morris Rosenbaum, Philadelphia; Julius Rosenwald, Chicago; Rabbi Joseph Stolz, Chicago; Isaac M. Ullman, New Haven; A. Leo Weil, Pittsburgh; Judge Henry N. Wessel, Philadelphia, and the following from New York city: Dr. S. Benderly, Herman Bernstein, Judge Nathan Bijur, Louis Borgenicht, Samuel Dorf, Julius J. Dukas, Abram I. Elkus, Dr. H. J. Epstein, Harry Fischel, Dr. Herbert Friedenwald, Professor Israel Friedlaender, Max J. Kohler, Samuel C. Lampport, Judge Irving Lehman, Leo Lerner, William Lieberman, Dr. J. L. Magnes, Louis Marshall, Jacob Massel, Rabbi H. Pereira Mendes, Leon Moisseiff, Dr. S. Neuman, Leon Sanders, Jacob H. Schiff, Dr. P. A. Siegelstein, Oscar S. Straus, and Cyrus L. Sulz-

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LEVY, LAZARUS.—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 Lazarus Levy, 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 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 23d day of April, 1920, next. Dated, New York, the 8th day of October, 1919. ALFRED G. LEVY, HARRY A. LEVY, LEONARD C. LEE, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 120 Broadway, Borough of Manhattan, New York City.

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ARCHBISHOP OF BUKOWINA AIDS THE JEWS.

By Leo Wolfson

Everybody praised one man to me—both Jews and Christians. One man succeeded in winning the love, respect and confidence of all. He is one of the most important personages of Bukowina—the Metropolitan (Arch-Bishop) of the Christian Orthodox Church, Vladimir de Repta. Jews have in him a true and devoted friend who has always helped them in their time of need. Especially during the last few years—during the time of the war—he has done much for them and many owe their lives to him. Many times has he averted pogroms against Jews when the Russians entered Chernovitz. The courtyard of his residence was an asylum of refuge—no one dared to touch a Jew who had fled there for protection. The Jews in Chernovitz have not enough words of praise for him, and everyone advised me to go to see him and to talk with him.

He lives alone in the "residence," a remarkably beautiful palace—the pride and the show-place of Bukowina. I sent in my card and begged that he set a time when he could see me. The servant returned with the answer that the Metropolitan was ready to receive me at once. A priest came out and asked me to follow him.

He conducted me through marvelously attractive salons and halls. Every one was richly and tastefully furnished—each one more beautiful than the other. At the door of one salon I was met by two priests who led me into the official reception room. Another priest led me from there into a very simple room, and asked me to wait a few minutes. A door was then opened and slowly an elderly man of gentle manner and snow-white hair, approached me.

"Yes," he said, "I have read in the papers that you were visiting Chernovitz, and hoped that you would come to see me too—I had indeed intended to invite you to come—you come from the outside world—you are coming from

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Tremont Temple.

A large attendance made a wonderful success of the opening card (and later dancing) party of the Sisterhood held in the vestry rooms Sunday evening, and too much praise can not be given the efficient committee (Chairlady Mrs. Adolph Oppenheimer, ably assisted by Mrs. Aaron Bartelstone, Mrs. Samuel Cohn (Concourse), Mrs. Leon Frey, Mrs. Newman Joel, Mrs. Otto Kohnstamm, Mrs. Julius Laitou, Mrs. Edward Mayer, Mrs. Samuel Phillipson, Mrs. Louis Radin, Mrs. Abraham Warradein, Mrs. Adolph Wit). On all sides could be heard, "Give us another good time like this real soon." The prizes were elaborate bridge sets, and Mrs. Newmark's splendid music called forth great appreciation from the dancers. The Sisterhood is now planning a bazaar for December. Their next regular meeting will be held in the vestry rooms Monday afternoon, October 27, at 1:30 p. m., and guests are always welcome.

There are reasons "Three Faces East," Cohan & Harris' stirring melodrama with the spy theme, which comes to the Bronx Opera House for a week's engagement beginning Monday, October 27, is the enthralling entertainment it is.

"Three Faces East" takes its title from the pass word of a band of international spies who match wits with the cleverest minds of the English Secret Service. The story is so cleverly told and the mysterious web so cunningly woven and interwoven around the several characters that the audience is unable to pick the arch villain till just before the final curtain. One character after another is under suspicion until the question becomes really acute as to which or who is the master mind, Boelke.

Alice Brady (personally) in "Forever After," will play a return engagement at the Bronx Opera House week of November 3.

Rabbi Lee J. Levinger has accepted the position as rabbi of the Washington Avenue Temple, Evansville, Ind., succeeding Rabbi Max Merritt, who has gone to Chicago. Rabbi Levinger occupied a pulpit in Paducah, Ky., for a number of years, which he resigned to take up war work. Rabbi Levinger was a U. S. A. chaplain with rank of first lieutenant, and when hostilities ceased was attached to the 27th Division (N. Y. State).

POLITICAL.

Irwin Untermyer—New Yorker Through and Through.

New York city will have a strong champion on the Supreme Court bench in the event of Irwin Untermyer's election to that tribunal in November. Next to love for his country the Democratic candidate places his affection for the city of his birth. No movement for its welfare has failed to receive his enthusiastic support, moral and material. One of the busiest lawyers in New York, he is never too busy to rush to the city's defense, never too deeply engrossed to spare a few moments in pointing out its virtues.

The son of Samuel Untermyer, whose fame as a lawyer is no greater than his reputation for upholding New York on every occasion, it is not surprising to find Mr. Untermyer's heart beating in sympathy with the city and its many perplexing problems. He was born in this city February 2, 1886, educated at Columbia University, and has practiced law here since leaving the latter institution.

He is a member of the law firm of Guggenheimer, Untermyer, & Marshall, in which his father and Louis Marshall are partners. Though his activities have covered a wide range of important litigation, taking him from the lowest to the highest courts in the land, the greater part of the splendid legal record which warranted his nomination was made in his native city. Actual contact with his fellow citizens in every walk of life will enable him to bring a broad human sympathy to the discharge of his judicial duties.

It is because of Mr. Untermyer's love for New York quite as much as recognition of his legal qualifications that thousands of his friends in all political parties, men and women who take the keenest interest in the welfare of the city, are working hard to bring about his success on election day. Committees representing many of the numerous nationalities that form New York's population are doing splendid work in Mr. Untermyer's behalf. They know that where justice, liberty and democracy are concerned the name Untermyer always can be relied upon.

Mr. Untermyer has long been regarded as one of the hardest workers in his profession. He has carved out his own legal career instead of being content to drift along on the reputation of his father. He is married and has three children. They are three of the most interesting youngsters to be found anywhere. Mr. Untermyer spends a large part of his leisure time with his family. A fondness for outdoor life and pastimes keeps him as vigorous in body as he is in mind.

Mr. Untermyer is of medium height and weight, with the easy carriage of the man who has not neglected physical exercise. His manner invites confidence. A thoughtful expression in repose relaxes into the frankest of smiles in conversation, putting the visitor immediately at ease. He dresses plainly. In short the man who has been nominated by the Democratic voters of Manhattan and the Bronx for the Supreme Court is a normal, healthy, successful New Yorker.

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"Old Egypt" is the best cigarette ever sold in a cup package in America.

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—The Truth is golden.

"Old Egypt" is manufactured in a factory as clean as a Queen's kitchen.

—The Truth is golden.

"Old Egypt" is manufactured from aged and selected Turkish tobaccos of many different types.

—The Truth is golden.

"Old Egypt" contains 100% pure Turkish tobacco—and nothing else.

Turkish tobacco is admitted by all manufacturers to be the Supreme tobacco for cigarettes—and there are few, if any, cigarettes in America that do not contain at least some Turkish to improve their quality.

—The Truth is golden.

"Old Egypt" is packed in an inexpensive, air-tight paper cup—an economy which makes possible the Inexpensive Price.

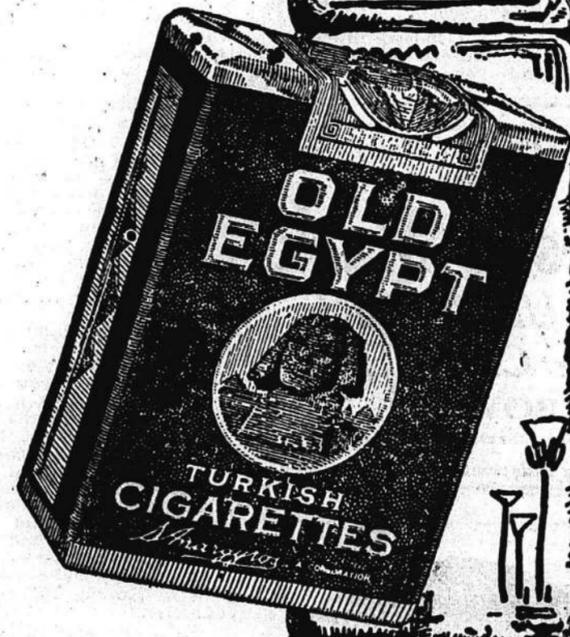
—The Truth is golden.

The proof of the pudding is in the eating. Why is it that so many smokers, in so short a time have discarded their former brands—and adopted "Old Egypt?"

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You can't buy better for 25 Cents.

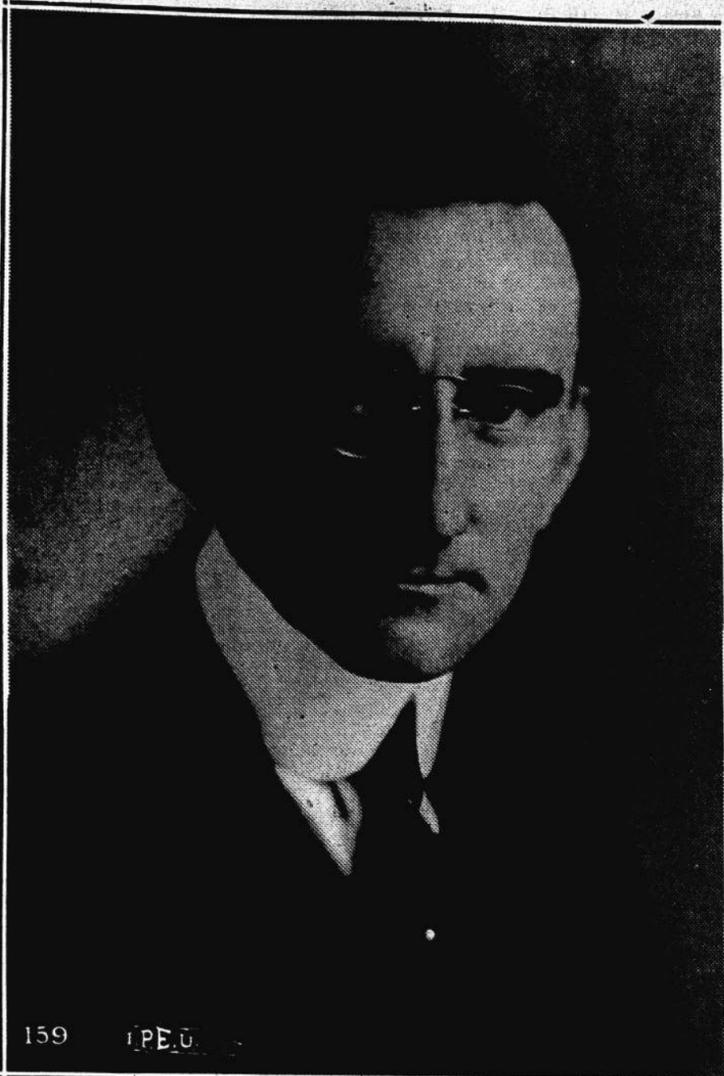


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HON. JAMES A. FOLEY.

Senator James A. Foley, the Democratic candidate for Surrogate of New York county, is deserving of the favorable consideration of our readers because of the sympathetic attitude he has always assumed toward matters affecting their peculiar interests. In 1913 he vigorously supported the law which makes it a crime to discriminate against men and women because of their race or religious beliefs. Prior to that time, it was the custom among certain classes to advertise that Hebrews were not desired in hotels, restaurants and like establishments. It was common knowledge that persons were actually refused admittance to such places because of their race, Senator Foley appreciated the unjust and un-American spirit of this practise and took up the fight for Assemblyman Levy's bill to rectify this flagrant injustice.

Senator Foley was the author of the Workmen's Compensation Law and an earnest supporter of the Widows' Pension Law. He consistently opposed every measure which was intended to abridge the rights of the foreign-born American citizen. He stood by the cause of Labor and was foremost in accomplishing such beneficial reforms of one day of rest in seven, recognizing the Jewish Sabbath. He introduced and fought hard for a living wage for women, but the Republican legislature defeated his humanitarian efforts in this respect.

Senator Foley was born in New York city in 1882. He is a graduate of the Public Schools and the College of the City of New York. He was admitted to the bar in 1903, and has since been engaged in active practice, and is recognized as one of the ablest and most suc-

cessful lawyers in the city.

He has had a brilliant legislative career, having been for six years a Member of Assembly and State Senator for seven years. He was one of the most skillful parliamentarians in the legislature, serving as a member and as chairman of some of the most important committees. During the session of 1919 he was the Democratic leader of the Senate. He has sponsored many important laws of benefit to the city of New York.

In 1913 he was chairman of the Legislative Committee appointed to investigate telephone rates which resulted in a saving to the people of the City of New York of over five million dollars and was largely responsible for the rate reduction effective October 1, 1919, which will result in an additional saving for telephone users in New York city of two and one-half million dollars annually.

He was a member of the Constitutional Convention in 1915, and received unstinted praise from the many distinguished delegates for his splendid ability and broad knowledge of the legislative, executive and judicial branches of the State Government.

As a legislator he has been foremost in advocating and securing the enactment of many progressive and humanitarian laws for the benefit of the humble toiler, including Workmen's Compensation, Widows' Pension, and the protection and safeguarding of women and children in factories and work shops.

In addition to his splendid ability as a lawyer and his broad legislative experience, he possesses other qualifications that are essential in the position of Surrogate, namely—character, justice and human sympathy.

COLGATE FIRM HONORS MEN OF LONG SERVICE

Diamond Pins for Four With 50 Years' Record—No Strike in 113 Years.

Veterans of 50 years' service and less were honored by Colgate & Co., manufacturers of Colgate Ribbon Dental Cream and other toilet articles last week at a celebration at their plant in Jersey City attended by more than 3,000 employees. Gold and diamond pins were presented to four men who have passed the half century mark of association with the firm—Cyrus G. Shepard, James D. McCroskery, Patrick Madden and T. J. McClung. A total of 521 employes received pins for five years' service, 233 for 10 years, 93 for 15 years, 41 for 20 years, 26 for 25 years, 19 for 30 years, 20 for 35 years, eight for 40 years, and eight for 45 years.

The celebration marked the 113th anniversary of Colgate & Co. An-

nouncement was made that Henry A. Colgate, great-grandson of the founder of the firm and son of the late Richard Colgate, had been taken into full partnership. The four Colgate brothers, Col. Austen Colgate, Gilbert Colgate, S. M. Colgate and Russell Colgate, addressed the gathering. Col. Colgate said that in 113 years there had been no strike or friction of any kind among the workers.

Bradley Beach to Have New Synagogue.

A congregation to be known as Beth Israel has been organized by residents of Bradley Beach, N. J. The synagogue will be open during the entire year, and already several large donations have been made towards the \$15,000 fund which is being raised. Negotiations are now in hand with Mr. J. A. Bradley towards securing an appropriate site.

The officers are: J. Silverman, president; A. Schlossbach, vice-president; I. Shapiro, treasurer, and B. L. Cahn, secretary.

"RISHUS" IN THE A. E. F.

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

"Rebbe, meh hot mir geshluggen!"
"Wer hot dir geshluggen—un wurum?"
("Rabbi, they've been beating me!"
"Who's been beating you—and why?")
The scene was in the J. W. B. cubicle at Camp Devens. The complainant was a husky foreign Jew in his thirtieth year. The tears were streaming down his cheeks and he sobbed as unshamedly as a child of six or seven might do when making a similar charge. He was a most untidy looking soldier, slovenly and unshaven. His complaint was that the corporal and the sergeant of his company had pulled him out of the drill squad and had thumped him soundly, while the lieutenant who was drilling them looked on. And this was by no means the first time he had been beaten. They had kicked his feet, they had punched him in the shoulders, they had knocked his chin up, frequently, in a manner that was painful and humiliating to a decent working man, the father of two children.

He had never wanted to be a soldier. They had made him leave home and now were always maltreating him. Why had they beaten him this time? I asked. Well, the lieutenant, who was a rosho (a Jew-hater), had asked him when he had shaved last and he had replied "Yesterday." Then the lieutenant, the rosho, had grown red in the face and had sworn at him. Thereupon the corporal and sergeant had pulled him out of the ranks and committed assault, battery, mayhem and murder ("meh hot mir geharget!") on him. I pointed out that the condition of his cheeks gave reason for believing that he had not shaved for over a week. Further inquiry elicited the admission that the feet-kicking, shoulder-punching and chin-knocking had all occurred at drill. The r'shoim wanted him to stand in a certain way. He had been a sewing-machinist and had become round shouldered and stoop-necked from habit. He was all right, he said, if they'd let him do things his own way. But he hadn't come to America to be beaten and "murdered"! "Was harrtes wenn er steht nisht azoi odor azoi?" (What did it matter if he did not stand this way or that?)

A few soothing expressions of sympathy; an explanation that his officers were not actuated by malice, but were simply trying to make a smart soldier out of him; an appeal to him not to make all Jews ashamed of him, and above all, to shave every morning, sent him away a little, if not wholly, comforted, but still firmly believing that his unpleasant experiences were without any doubt entirely due to rishus—anti-Jewish prejudice.

Chaskel Chochom was the joy and delight of our existence until he became a nuisance and had to be frowned upon and discouraged. He was a rosy, fat youth of lubberly build and was a curious compound of simplicity and cunning. He dragged his right foot. Every medical specialist in the camp had examined him and put him to every conceivable test, but had found no reason why he should drag his right foot. So they seriously suspected him of malingering and entered into a resolute conspiracy to cure him. They didn't succeed. In the end, after a sojourn in the psychopathic ward, they pronounced him hopeless, but by no means freed from suspicion of "shamming Abraham."

His racy Yiddish; his comical comments on his experiences; his cheery good humor; his unflinching faith in his own ability to settle every possible difficulty; his absolute failure to realize that not all of the questions brought under the notice of the J. W. B. workers were his special and particular business—all these things made him a joy to us. "Well, what's Chaskel been up to today?" was a question which usually brought forth a story of refreshing drollery.

"Zu haus, bin ich gewenn en ordantlicher hets-un-keps macher, ober Jetzt muss ich letterns reinen!" ("At home I was a respectable hets-und-keps maker, but now I've gotta clean letterns," he stated. "You have to clean what?" I asked. "Latrines," explained a by-stanier. "But," continued Chaskel "sechobben mit mir ongefongen (they had me to deal with!) Do you think I'm always at it? Not I. I go in early in the morning and take several buckets of water. With these I flood the place in such a manner that it will take hours to dry. No one can use it. The Kepten thinks I'm working. Not I. I'm out for a stroll about the camp." He was ubiquitous—always cheerful, smiling, rosy—and more or less of a nuisance.

He related the following experience: "Kepten," I said, "tomorrow will be a review. I should like to be in the review. May I?" But the Kepten looked sourly at me and said, "You go to —, I'm ashamed von you. You're no good!" "Well, if I'm no good and he's ashamed of me, why doesn't he send me home? I'm sure I don't want to be here!" And Chaskel went off whistling the latest popular tune—but never failing to drag his right foot.

"I've always dragged my foot all my life," he explained. "My father was very rich at home and he used to send me to all the 'professors' in Europe to do something for my foot. But none of them could do anything for me. He spent thousands of rubles on me. I come of good people. I'm well educated, I am." (Chaskel could not read or write any language—not even Yiddish.) "I

(Continued on page 13)

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Mr. FRANK SEIDEN takes pleasure in informing the public that he has acquired the magnificent hotel property formerly known as the Hotel Elisberg, and that it is now known as and will be conducted as a first class family hotel in every particular. Jewish Dietary Laws Strictly Observed. No expense has been spared in redecorating or refurnishing. Daily concerts. All out-door sports. Ideal service. Rooms single or en suite, with or without bath.

FRANK SEIDEN, Prop.

THE BABCHIN HOUSE

315-317 Clifton Ave. LAKEWOOD, NEW JERSEY

NOW OPEN FOR SEASON 1919-1920.

All modern improvements. Rooms single and en suite, with or without bath. Cold and hot running water in every room. Dietary laws strictly observed. Rates moderate. F. BABCHIN, Prop.

THE PINEHURST

25 LEXINGTON AVE. Corner First St. LAKEWOOD, N. J.

Located in the most exclusive section of Lakewood. All latest improvements installed. Hungarian cuisine. Dietary laws strictly observed. Reasonable rates. Summer Season, Fleischmanns, N. Y. MRS. H. FISHER, Prop.

Announcement

HOTEL CLARENDON

Cor. Madison Ave. and 7th St., Lakewood, N. J.

I beg to apprise my many friends and patrons, and the public in general, that the Hotel Clarendon has been rebuilt and enlarged, and all the latest improvements installed. Electric light, telephone and running water in every room. Magnificent furnishings and everything up to the minute. Jewish dietary laws strictly observed.

Summer Season, Clarendon Hotel, Asbury Park, N. J. M. LEVIN, Prop.

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321 FIRST STREET, Lakewood, N. J. Ideal location. First-class service. All modern conveniences. Best cuisine under observation of Dietary Laws. Moderate rates. Summer season, Hotel Laurent, 408 7th Ave., Asbury Park, N. J. S. SHINER, Prop.

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First class family hotel equipped with every modern improvement. Rooms single or en suite with or without bath. Homelike surroundings. Dietary laws strictly observed. Under same management as Mountain Summit House, Tannersville, N. Y., and Hillcrest, Fleischmanns, and the high standard at these resorts during the summer, will be maintained in their Lakewood Winter resort. Phone Connection. Write for rates. H. LEVINSON & SON.

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Formerly the Rudolph. Clifton Ave. Lakewood, N. J.

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

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New Addition Just Built. Rooms Single and En Suite with or without bath. Now Open for the Season. Also Proprietor of the Fairmont Hotel, Tannersville, N. Y. S. JACOBSON.

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502 Princeton Avenue LAKEWOOD, N. J.

MR. K. B. MOHEL takes pleasure in informing his friends and patrons that the CARMEL HOTEL has been entirely rebuilt, enlarged and refurnished. All latest improvements including hot and cold running water, electric lights, steam heat, etc. Ideal location, complete satisfaction assured. Reasonable rates. DIETARY LAWS STRICTLY ENFORCED UNDER OUR PERSONAL SUPERVISION. For further particulars, apply to K. B. MOHEL, Prop. Tel. 269 J.

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IDEAL LOCATION—KOSHER CUISINE—HOME COMFORTS. REASONABLE RATES.

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Typhus Increasing in Eastern Europe.

In spite of the efforts made to stem the typhus epidemic in Eastern Europe, the dread disease is on the increase rather than on the wane, according to reports recently received by the American Jewish Relief Committee from relief workers abroad.

It is estimated that there are fully 100,000 cases of typhus in Poland alone. Bernard Zuckerman, of New York, a commissioner recently sent to Eastern Europe by the Joint Distribution Committee, says that the disease is at its worst now in the districts recently added to Roumania, such as Kishineff and the surrounding country, and that there are even more deaths in the farming neighborhoods than in the cities.

"The death rate is increasing greatly in Kishineff and through Bessarabia," he writes. "In the cities, the Jews are suffering more from it than the non-Jews, because their condition is very much worse. But in the country, the farmers are giving a greater percentage of victims to the epidemic than even the Jews. This is due to the fact that in the small houses of the farmers, many people are now crowded together, and the typhus epidemic, which is carried mostly by lice, has spread like wildfire among the farming population."

"The Jewish population of Kishineff is from 62,000 to 65,000 in a general population of about 130,000 to 135,000. The percentage of Jewish families depending on relief comes up to about twenty or twenty-five. The percentage of Jewish children without any education at all is very small among boys, somewhat larger among girls. About five per cent of the boys and about twelve per cent of the girls are without education."

"The American Relief Administration has organized a children's relief committee in Kishineff, with a number of Jewish representatives on the committee. The Jewish children will be given special Jewish kitchens in the same cantens with the other children, under Jewish auspices, and with Jewish cooks."

"At a recent meeting of all the elected members of the Jewish community in Kishineff, the entire relief work for Bessarabia was discussed, and a permanent central committee selected. The permanent committee consists of Dr. Bernstein Kohen, president and treasurer; Rabbatz Zareison, Mr. Kenigschats, Dr. Sutzki and Mr. Schnochetmann. In addition to these five, ten more are to be selected from the various groups represented in the Jewish community. At this meeting, a Rumanian officer was present."

"I have visited the districts in Kishineff and around it where our poor brethren live. It presents in all a terrible picture. True, it is not as bad as the famous Pinsk or even Brest-Litovks. Still, misery is at every door. You pass houses where people do not have enough 'mamaliga' to feed the children with; you pass hundreds of people, able-bodied, ready to do anything in order to earn their own bread, but nothing is to be done. One needs to have a heart of steel in visiting such districts. Hunger has left such deep impressions on their faces there."

A Growing Institution.

Arthur Chegnay announces the removal of his French dyeing and cleaning establishment from No. 11 East 43d street to No. 121 East 57th street on and after December 1, 1919.

Mr. Chegnay, who is an expert French cleaner and dyer, was formerly manager of Mme. Pauine's well known institution, and the success of the growing business which he now conducts is due to the superior service which he gives in all branches. Mr. Chegnay is an expert in the dry cleaning and dyeing of all fabrics, and some of the specialties of his establishment are gowns spot or part cleaned while you wait; velvet gowns or wraps steamed in a few hours; laces, georgettes, blouses, hosiery, trimmings, etc., dyed to match sample in a few hours if required; real laces cleaned, repaired and tinted our specialty.

England to Care For Jewish Pogrom Orphans.

London (By I. J. P. B.)—The English Government has resolved to build orphanages in which to care for a thousand Jewish children whose parents have been killed in the pogroms in Eastern Europe. These orphans are to be brought to England and reared at the government's expense.

The government will also permit Jewish families living in England to send for the orphans of their relatives in the pogrom countries, on condition that they be responsible for the bringing up of the children whom they bring over under this ruling. The families will be held strictly accountable for the proper care of the children.

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The Straus Health Bureau in Palestine.

One of the finest benefactions bestowed on Palestine is the Jewish Health Bureau established in Jerusalem by Nathan Straus. Due to war conditions, the work that was being done by this institution has until now been practically unknown to the world. But a report has just come through concerning the period from September, 1914, to December, 1918, in which the full value of the Straus philanthropy stands out in clear relief.

"On the outbreak of the war those in control of the Jewish Health Bureau in Jerusalem resolved to adopt the policy which the majority of the Palestine Jews would have chosen—that is, in spite of all the dangers that threatened, not to leave the country, but to do everything within their power to hold this important position for Jewish colonization. In consequence of this decision, after some time, some of the doctors and officials of the institution were forced to become Turkish citizens. The financial situation soon caused great difficulties, and necessitated a reduction of salaries, while, on the other hand, the cost of living increased to an extraordinary degree. In consequence of the epidemics which broke out, the work of the Health Bureau and of all its doctors and officials increased very considerably. Moreover, some members of the Health Bureau were forced to enter the Turkish army, while others were deported from Jerusalem just before the entry of the British troops."

"In spite of all these difficulties the institution, thanks to the unwearied help of Dr. Glazebrook and the Count of Ballobar, the American and Spanish consuls, has been maintained, and today almost the entire staff of the Jewish Health Bureau is again at work."

"The bacteriological department of the Health Bureau was of the greatest service to the population of Jerusalem during the terrible epidemics (cholera, dysentery, malaria and scarlet fever). The department was, it is true, requisitioned by the government since the beginning of the war for bacteriological military work, but this did not interfere with the assistance given to the civil population. Thanks to the negligence of the Turkish Government, there was no other institution in Jerusalem which could help the starving Jewish population to fight the epidemics. The loss of life would have been considerably greater than it actually was had not the Health Bureau done what the government should have done."

"Large quantities of anti-cholera and anti-typhus lymph were produced, and when, during the summer of 1916 and 1917 cholera broke out in and around Jerusalem, the Health Bureau took energetic steps to fight against it. All directors of schools, Talmud Torahs and Yeshiboth, had their attention drawn to the danger in which the town stood, and to the duty of the inhabitants to be inoculated so as to escape infection. "In five different districts clinics were opened where free injections were given

to all comers, without distinction of race or creed. The school children were inoculated by nurses sent by the department to the various districts.

"The laboratory of the Health Bureau was placed at the disposal of all without distinction of nationality, religion or social position, for the purpose of ascertaining, free of charge, all cases of infectious disease. Early in 1915 the bacteriological department prepared large quantities of poison for mice, which was distributed on demand to Jewish, German and Arab landowners.

"Two clinics were opened in Jerusalem to fight against eye diseases, one being in the interior, the other in the outskirts of the town. In the schools the department's activities consisted in the regular examination of all the children's eyes and the treatment of all those with eye diseases. The department did not treat Jewish pupils only, but also two Mohammedan schools containing about 600 pupils, and the Christian Syrian orphanage with about 400 pupils. On May 8, 1917, a special hospital for eye diseases was opened, which now contains 30 beds.

"The situation caused by the war led the Jewish Health Bureau to take part also in work which lay beyond its ordinary province. Thus, when the Jewish population was expelled from Jaffa, it organized medical aid for the fugitives by providing a doctor and two nurses, instituting two clinics for microscopic examinations, and providing medicines. In conjunction with the American Medical Unit 'Hadassah' and the Pasteur Institute, it aided in organizing the 'Esrath Medicinith,' for giving medical aid to the poor of Jerusalem who, owing to the want of room in the hospitals during the epidemics could not be received and would otherwise have been left without any medical aid.

"Precise statistical tables are included in the report, from which we extract the following data:

- "1. The Bacteriological Department carried out 27,290 examinations during the period reported on. It provided 1,491,962 cubic centimetres of cholera lymph and 238,800 cubic centimetres of typhus lymph. It administered 30,750 preventive injections against cholera.
- "2. The Hygienic and Malaria Department examined the blood of 38,380 persons and provided 154,115 kilograms of quinine.
- "3. The Department for Eye Diseases discharged 441,374 visits to its clinics. In the department's hospital, 436 severe operations were carried out. Patients passed a total of 6,042 days in the hospital."

Supplies Sent by Joint Distribution Committee for Relief of War Sufferers Reach Poland.

WARSAW (By J. J. P. B.)—A million pounds of soap and 150,000 pounds of soap sent by the American Joint Distribution Committee for the relief of the Jews in Poland has already reached here. The representatives of the committee here have already begun to distribute the supplies among the Jews of the country. A report from Rovna states that the Polish authorities there have shut down all the Jewish organizations which have been devoting themselves to the task of helping in the relief of needy Jewish families, besides closing the Jewish schools

THE MANHATTAN

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(Continued from page 11)

learned French. Che barle le Francais assez pian. Well, when I was before the Draft Board here I told them about my foot. They sent me to the local doctors (hissike doctoren—a. challas soll sei alle chappen), confound them all, and they gave me a draught to take. Medicine, internally, for a bad foot? What do you think of that? Ah, well, it can't be helped. But what fools these doctors are!" and he whistled, shrilly, a dance tune as he did a very creditable clog darce, heel and toe. Then he went off dragging his leg as awkwardly as ever.

In the psychopathic ward there were several drug addicts under observation at the time our friend was there. For some of these the psychiatrists prescribed a gradually decreasing dose of the drug. This was administered, individually and privately, by the nurses. Let me digress here to do homage to those real heroines—no pun intended. The medical men went their rounds. I paid a brief daily visit. But these splendid women were with that collection of defective and insane beings, and occasionally violent maniacs, at all times, hour after hour. They never seemed to lose poise or cheerfulness—God bless them. Chaskel soon noticed the fact that the nurse and orderly would take an occasional patient into a separate room, for a few moments. The patient would return to the general ward apparently contented and pleased. Why? Here was something that Chaskel must investigate, or die of unappeased curiosity. The next day he followed one of these patients. It happened the orderly was busy for the moment elsewhere, and the nurse did not wait for him. As Chaskel, with an assured air of business duty, strove to follow the patient into the dispensary, the nurse barred the way. "Now, Chaskel," she said, "You can't come in here. Go back to the ward." Was Chaskel Chochom to be balked by a mere woman? He brushed her, gently enough, aside. She called the orderly, Corporal X. He was apt to be quick-tempered, but, otherwise, was most efficient and trustworthy. X. bundled Chaskel out. He indignantly resisted. The orderly proved the more powerful of the two and Chaskel was rushed into another room. There a daily operation, which was Chaskel's pet grievance, was then performed. He had been ordered electric treatment. "But," he argued, "it is my foot which is sick. Why, then, do they apply electricity to my arm?" Although it was not the prescribed hour for the treatment the orderly threw Chaskel to the floor, crying, in his anger, "Wait, you Jew b—d. I'll fix you," and administered a particularly disagreeable electric shock or two.

For the only time in my experience of him I found Chaskel angry. Indeed, he raged, and refused to be comforted. I asked the sergeant about the matter. He had not heard of it, but said he would investigate. I urged him to leave the affair in my hands. I did not wish any formal complaint made. I only wanted to know, before I spoke to the orderly, what truth there was in Chaskel's statement. The nurse told me what had happened, but declared she had not seen the corporal handling our friend roughly. The corporal at once admitted that Chaskel's statement was substantially correct. I pointed out that it was inadvisable, as it seemed to me, to let the administering of remedial treatment take the apparent form of vengeful punishment. But, I asked, what grievance had the corporal against Chaskel's mother? "None," he cried. "I didn't say a word against her." "But you did call Chaskel a Jew b—d?" He admitted that he had done so, but pleaded extreme vexation in defense.

"That's all right," I assured him. "I'm not making any complaint about your treatment of Chaskel. But if he is what you called him, it's not the poor fellow's fault. It's his misfortune and he should not be taunted with it. He can't help it if his mother was an immoral woman." The shocked corporal cried: "Good God! I didn't mean that. I don't know anything against her. It's only a way of speaking we have." I advised him to be more careful in his language and assured him that I could realize that Chaskel was enough to vex a saint into imprudent speech—how much more so a mere corporal. I proposed, I assured him, to let the matter drop. But he must promise me not to insult Jewish patients about their birth or religion in future.

The next day Lieut. McNeil, the assistant psychiatrist, told me that Sergeant Darling had reported my conversation with him and said he had directed the sergeant to make a formal complaint. I was greatly disturbed. I said I had told Darling that my talk with him was to be regarded as wholly informal, and begged that the matter proceed no further. McNeil smiled and shook his head. A few days later Major Hodgkins, the chief psychiatrist formally told me that the matter had been called together and forbidden at any time or under any circumstances to insult any man about his race or religion.

One day I found a note on my desk telling me that a Jewish soldier had been sorely misused. He had been thrust under a shower-bath and held there for a long time. He had then had his hair clipped by the company barber in such a manner that a cross-shaped portion of the scalp was visible; a cross had been marked with iodine on his forehead and chest. This seemed to be a really serious case—the first and only serious case I had encountered. I found that the company commanders were surly and inclined to resent my intervention. But I persisted in spite of that in asking for an explanation, always without showing any heat or anger and always speaking with the utmost courtesy. The charge, it transpired, was perfectly true—with the not unimportant exception that the crosses were multiplication, and not addition sign shaped. This eliminated the most serious aspect—that of an intentional insult to the Jewish religion. It appeared that the victim was a Russian-born Jew who had taken out his first papers, but had flatly refused to take advantage of the army regulation which permitted an American soldier to dispense with the long period required before the second papers could be issued. Thus a recruit could become a full American citizen on donning our uniform. He had publicly bragged that he did not now desire to become a citizen, nor would he fight for America, and the whole company watched his case with interest. It would seem that the authorities could do nothing in the matter. The recalcitrant one, it was said, displayed insolent triumph, bragging about his stand and advising others to follow his example. Then the company non-commissioned officers determined, as they put it, "to decorate him with a German Cross," in recognition of his pro-Germanism.

I have a very private suspicion that the company officers were not without some idea of what was in contemplation, but they took no official action. I am not ashamed to admit that I rather sympathized with their attitude and found it not without justification. Nevertheless, the thing was technically wholly wrong and blameworthy and I could not afford to ignore it. In the end I was gratified by the receipt of a letter from the captain informing me that the matter had been investigated, that the company had been publicly informed that

the action of the jokers had been condemned, and that a warning was given that, in the future, any insult to a soldier's race or religion would be followed by prompt and severe punishment.

There came to me a fine upstanding, strongly-built young Jew who spoke excellent English, but with a trace of the Russian-Jewish accent quite discernible. He told me the following story:

"One evening in our barracks I had occasion to go to my trunk to take out something I wanted. In pushing the trunk back under the bunk I unfortunately left a corner of the box sticking out from under the bed. My bunkie came in and knocked his shin against the edge of my trunk. I was very sorry and expressed regret. But he was too mad to listen and called me a 'damn sheeny.' Then I got mad and knocked him down. The corporal stopped the fight. Next morning he reported me to the captain for 'brawling in barracks.' The captain sent for me and read the charge against me. 'What have you to say for yourself?' he demanded. I said that I was very sorry. I had no right to leave a part of my trunk exposed in such a way that my chum could hurt himself against it. 'But you struck him. Why?' asked the captain. I explained that he had called me by an insulting name. 'You've no right to take the law into your own hands. Am I not here to hear complaints?' he asked. I said that there were some things that an American soldier must deal with at once or hold his tongue about them. Insulting his race or religion was one of them. 'You are impudent, sir,' cried the captain. 'I beg the Captain's pardon,' I said. 'I don't intend to be impudent. But the captain asked me why I hit my comrade and I'm giving the reason. And I want to say this, besides. I wear Uncle Sam's uniform and while wearing that any man who insults me is insulting Uncle Sam rather than me.' The captain said he would report the whole matter to the colonel and I would hear about it again. I saluted respectfully and again said I was sorry.

"Next day I was up before the colonel. The 'Old Man' scowled at me and said: 'You are charged with "brawling in barracks" and being impudent to the captain. What have you got to say for yourself?' I repeated what I had told the captain and went on: 'If the colonel pleases, I'd just as leave be shot here in my own country as go "over there" to face the enemy in the trenches, feeling that my own comrades despised me, and feeling also that they would give me no comrade's thought in action.' The colonel stopped me by saying sharply: 'There, that's enough from you. Get out of here!'

"The next day the captain paraded us all, told the whole story about me and my bunkie, and then forbade us all to say anything at any time that was insulting to any of our comrades about their race and religion. Any transgression of that order would be severely punished. My bunkie and I are now the best of friends."

I do not quote the foregoing instances as types of what came under my notice. They are actually all the instances of insult to Jews or of ill-treatment of them as Jews that were reported to me during the five months that I was "camp pastor" at Devens. At the Cape May naval station where I was "Chaplain's Aide" for about three months I never heard a single complaint about ill-treatment of Jews. This may be explained by the fact that our boys in the naval service entered that branch of their own choice and were mostly American born, or at least American reared. I had the habit of handing out fruit or cakes or candy after each service at the naval station. The only possible depreciatory reference to Jews I heard was that "So-and-so is a real sneak. He is mean enough to go to the rabbi's services and stick them out in order to get some of the candies or cakes the rabbi gives out." As none of the other clergymen were so shameless as to pass round these bribes for attendance, I am to this moment in doubt whether the remark I quote, and which I actually overheard, was an indication of anti-Jewish or anti-rabbinical feeling, or merely a praiseworthy expression of a becoming mental and spiritual attitude. Let's be charitable and assume the latter even at the risk of the implication that I was bribing the thoughtless and greedy to hear me speak!

In France, during the whole six months I was there, I never heard even a hint of anti-Jewish prejudice among the boys of the A. E. F. On one occasion, when I had been publicly praising the boys of the 77th Division for their fine work in the Argonne, one of the Jewish boys came to me after service and respectfully begged that I would avoid such invidious praise in future. It wasn't fair, he said, to those who were not in that particular drive. All of them had done their duty whenever and wherever they were called upon. I defended myself by explaining that I wanted to do justice to the city dwellers—to the so-called "Wops" and "Kikes" of New York, and to show that they were the equals of the other American boys. He assured me that he did not know of any feeling to the contrary. In the army the term "Wop" or "Kike" was only used in fun, often affectionately, and as a proof of perfect understanding and harmony.

Which reminds me — A young Catholic chaplain, a fine, lovable chap, with whom I was always great friends—in spite of the fact that he once tried to sell me a "charger" which was certainly badly wind-galled and, I suspect, spavined—once told me that he was, when he first entered the army,

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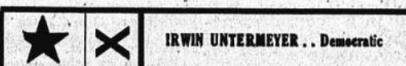
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CHILDREN'S PAGE

HOLY UNTO THE LORD.

DEAR CHILDREN:

The Holy One, blessed be He, continued to instruct Moses how to make the holy garments, as follows: "And thou shalt make the robe of the ephod altogether of blue woolen yarn."

"The robe of the ephod," says Rashi "is the robe upon which the ephod was girded on and was made altogether of blue woolen yarn without a mixture of any other material."

"And there shall be an opening in the top of it (that opening was the collar of the neck) in the midst thereof." As Onkelos translates it: "Doubly folded within." That double fold was like a neckband, and was made by weaving and not by sewing—"as it is on the opening of an habergeon." Hence we learn that their coats of mail had an opening that was doubly folded, "that it be not rent."

One who rends it transgresses a negative commandment, as this is one of the negative commandments of the Torah, as is also the commandment, "the breastplate be not loosed from the ephod." "And thou shalt make on its lower hem pomegranates"—ornaments that were round and hollow like pomegranates, shaped like hen's eggs—"and bells of gold"—the metallic vessel with its tongue within. "And thou shalt make on its lower hem pomegranates of blue and purple and scarlet yarn round about its lower hem, and bells of gold between them round about." Between two pomegranates there shall be one bell suspended from the hem of the robe: "A golden bell and a pomegranate" next to it.

"And it shall be upon Aaron when he ministereth, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." From this negative declaration a positive fact is inferred—that if it will be upon him he shall not die, but if he lack any of those garments he has incurred the penalty of death at the hand of heaven.

"And thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet "Holy unto the Lord." That gold plate was the width of two fingers, encircling the forehead from ear to ear.

"And thou shalt fasten it on a lace of blue." And elsewhere it is said (Exodus 39): "And they put on it a lace of blue." It is also said here, "And it shall be upon the mitre," while in the next paragraph it says, "And it shall be upon Aaron's forehead." And the Talmud tells us that his hair was visible between the plate and the mitre, whereupon he wore the phylactery; hence we learn that the mitre was on the crown of his head and was not of sufficient depth to cover the entire head up to the forehead, and underneath was the plate, and the laces were in perforations suspended therefrom from its two top corners and from its centre, six of them in these three places—a lace on top, one on the outside and one from the inside, towards him—and he ties the ends of those three sets of laces behind his neck. Thus we find them between the length of the plate and the lace ends encircling the head and the middle lace upon his head was tied with the ends of the two other laces and covered the width of the head on top.

We thus find that it was shaped like a hat, and concerning the middle lace it is said: "And it shall be upon the mitre, and he placed the plate upon his head like a hat upon

the mitre, and the middle lace fastened it and kept it from falling, and the plate was suspended toward his forehead. Thus all the scriptural passages are verified—the lace upon the plate, and the plate upon the lace, and the lace upon the mitre from above.

"And Aaron shall atone for the iniquity of the holy kings." "Venashah," "he shall bear" the burden of the sins, so that the holy things will be free from the sins—"the iniquity of the holy things": to atone for the blood and the fat that were sacrificed while in a state of uncleanness.

"And it shall be upon his forehead always." It is not possible to construe this as meaning "always" literally, as it was not upon him except during the services; but it means always to atone for them, even when not upon his forehead, at the time when the high priest was not worshipping.

"And for Aaron's sons shalt thou make coats"—these four garments and no more: "a coat, a girdle, a bonnet and breeches." "And thou shalt clothe therewith Aaron," those pertaining to Aaron—the breastplate and the ephod, the robe and the checkered coat, the mitre and the girdle, the plate and the breeches, of which mention is made below concerning all of them—"and his sons with him"—the garments pertaining to them.

"And thou shalt make them linen breeches"—for Aaron and his sons. Thus there were eight garments for the high priest and four for the other priests. "And they shall be upon Aaron," the garments pertaining to him, "and upon his sons," the garments pertaining to them, "when they come in unto the tabernacle, that they bear not iniquity and die. Thus we learn how the lack of garments is punished by death at the hands of heaven—"a statute forever."

LABOR.

By REV. EZEKIEL JACOBSON.

When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee.—Psalm 128, 2.

Labor is one of the great elements of society—the great substantial interest on which we all stand. Not feudal service, or irksome drudgery by one race of mankind subjected, on account of their color to another, and man's heart ought not to be set against one another, but set with one another, and if they work not as in the great taskmaster's eye, will work wrong, work unhappily for themselves and for others.

Physical work promotes the circulation of the blood, opens the pores of the skin, gives tone to the respiratory organs, help the functions of digestion, strengthens the muscles, adds suppleness to the joints, and livens the senses, quickens the nerves, regulates the passions, and tends to build up the general constitution. Mental and moral work clears the understanding, empowers the will, keeps the preception, awakens the

conscience, informs the judgment, enlarges the memory, and rectifies the affections. There is dignity in toil—in toil of the hand as well as toil of the head—in toil to provide for the bodily wants of an individual life, as well as in toil to promote some enterprise of world-wide fame. All labor that tends to supply man's wants, to increase man's happiness, to elevate man's nature—in a word, all labor that is honest, is honorable, too.

Labor clears the forest, and drains the morass, and makes the wilderness to blossom as a rose. Labor drives the plow and scatters the seeds, and reaps the harvest, and grinds the corn, and converts it into bread, the staff of life. Labor, tending the pastures and sweeping the waters as well as cultivating the soil, provides with daily sustenance the thousands and millions of the family of man. Labor molds the brick and splits the slate, and quarries the stone, and shapes the column, and rears not only the humble cottage, but the gorgeous palace and the stately dome.

Labor, diving deep into the solid earth, brings up its long-hidden stores of coal to feed hundred thousand furnaces, and millions of homes to defy the winter's cold. Labor explores the rich veins of deeply-buried rocks, extracting the gold and silver, the copper and the tin. Labor smelts the iron and molds it into a thousand shapes for use and ornament, from the massive pillar to the tiniest needle, from the ponderous anchor to the wire gauze, from the mighty fly-wheel of the steam engine to the polished purse-ring or the glittering bead.

Labor, laughing at difficulties, spans majestic rivers, carries viaducts over marshy swamps, suspends bridges over deep ravines, pierces the solid mountains with the dark tunnel, blasting rocks and filling hollows, and while linking together with its iron but loving grasp all nations of the earth, verifies, in a literal sense, the ancient prophecy of Isaiah 40, 4, "Every valley shall be exalted and every mountain and hill shall be made low." Labor draws forth its delicate iron thread (wire) and stretching it from city to city, from State to State, through mountains and beneath the sea, realizes more than fancy ever fabled, while it constructs a chariot on which speech may outstrip the wind, and compete with lightning, for the telegraph flies as rapidly as thought itself, as foretold in Psalm 19, 3-4. "There is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the ends of the world." Labor, the mighty magician, walks forth into a region uninhabited and waste; he looks earnestly at the scene so quiet in its desolation, then waving his wonder-working wand, those dreary valleys smile with golden harvest, those barren mountain-slopes are clothed with foliage. Labor, allied with virtue, may look up to heaven and not blush, while all-worldly dignities, prostituted to vice, will leave their owner without a corner of the universe in which to hide his shame. You will most successfully prove the honor of toil by illustrating in your own persons its alliance, with a sober, righteous and Godly life. Be ye sure of this, that the man of toil who works in a spirit of obedient, loving homage to God, does no less than Cherubin and Seraphim in their loftiest flights and holiest songs. Labor achieves grander victories, it weaves more durable trophies, it holds wider sway than the conqueror. His name becomes tainted and his monuments crumble, but labor converts his red battlefields into gardens, and erects monuments significant of better things. Don't live in hope with your arms folded; fortune smiles on those who roll up their sleeves and put their shoulders to the wheel. You cannot dream yourself into a character, you must hammer and forge yourself one. To love and to labor is the sum of living, and yet how many think they live who neither love nor labor. The noblest thing in the world is honest labor. It is the very preservative principle of the universe.

Wise labor brings order out of chaos; it turns deadly bugs and swamps into grain-bearing fields. It rears cities, it adorns the earth with architectural monuments and beautifies them with divinest works of art; it binds continents together with the fast-holding bands of railways and telegraph; it extinguishes barbarism and plants civilization upon its ruins. What we have seen of the world convinces us that one of the first conditions of enjoying life is to have something to do, something great enough to rouse the mind and noble enough to satisfy the heart, and then to give our mind and heart, our thought and toil in affections to it, to labor for it in the fine words of Robert Hall, "with an ardor bordering on enthusiasm," or, as a yet greater sage expresses it, to "do it with all your might." Work, therefore, with pride and gladness, for thereby you will be united by a common bond with all the best and noblest who have lived, who are now living, and who shall ever be born.

Genius begins great works; Labor alone finishes them.—Jaubert.

Rosenbaum Now Heads Montefiore Home.

Owing to advancing age Mr. Jacob H. Schiff has gradually withdrawn from his various activities in New York Jewish charities, only retaining the presidency of the Board of Directors of the Montefiore Home. Now he has resigned this office also.

The resignation, Mr. Schiff said, was sent in last June, but in a "complimentary correspondence" which ensued he was urged by the directors to retain his post. S. G. Rosenbaum was elected last Sunday to succeed Mr. Schiff.

Mr. Schiff will continue to hold the title of honorary president.

SALVINI
THE ART OF SINGING

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SUMMER COURSE, AT EDGEMERE, L. I.

KERN, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Kern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of A. Stern, their attorney, No. 31 Nassau Street, in the Borough of Manhattan, of the City of New York, on or before the 15th day of November next.

Dated New York, the 24 day of May, 1919.
SARAH KERN, DAVID STERN Executors

HIRSCHBERG, ABRAHAM A.—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 Abraham A. Hirschberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Foster & Cutler, No. 233 Broadway, in the City of New York, on or before the 10th day of April next.

Dated September 23rd 1919.
SOLOMON C. HIRSCHBERG, Executor.
FOSTER & CUTLER, Attorneys for Executor, 233 Broadway, New York City.

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LEOPOLD, AMALIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amalie Leopold, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Adam Wisner, No. 51 Chambers street, Borough of Manhattan, in the City of New York, on or before the 14th day of February next.

Dated New York, the 4th day of August, 1919.
JULIUS MARK, ADAM WIENER, Executors.

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

1st, New York, the 15th day of June, 1919.
HEDWIG STEINBERG, Executrix.
SAMUEL B. HAMBURGER, Attorney for Executrix, 2 Rector Street, New York City.

SCHRIEFER, GESINA MARGARETHA.—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 Gesina Margaretha Schriever, 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 Emanuel van Dernoort, his attorney, No. 51 Chambers Street, Borough of Manhattan, New York City, on or before the 5th day of April, 1920, next.

Dated, New York, the 24th day of September, 1919.
FREDERICK LEOPOLD, Executor.
EMANUEL VAN DERNOOT, Attorney for Executor, No. 51, Chambers Street, Borough of Manhattan, New York City.

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JUST WHAT IS ZIONISM.
 By Dr. Max Haller.

(The following article was written by Dr. Max Haller at the request of the Chicago American for publication as an "advance story" about the twenty-second annual convention of the Zionist Organization of America.)

A movement as old as Jewish history and yet almost as young as Czecho-Slovakia has chosen Chicago for one of its momentous gatherings. The American Zionists will deliberate at the Auditorium next week on the steps they will recommend to the central authorities of their organization at a time when the work stands on tip-toe as to coming developments in Palestine.

Political Zionism, the Zionism which represents not merely a steadfast hope, but a practical effort, only came of age a year ago; it dates from Dr. Herzl's booklet, "The Jewish State," of 1896, followed by the first Zionist world congress at Basle in 1897. Its platform looks to the creation of a publicly, legally safe-guarded homeland for the Jews in Palestine. To compass this aim it has put forth a close-knit organization which covers the globe; it has devised tools, such as the Jewish National Fund, the Anglo-Palestine Bank; it has partly created, partly strengthened numbers of educational cultural agencies, such as schools, publications, subsidiary enterprises.

Before the world war began, the three million Jews of this country could hardly be said to figure any more prominently in the councils of Zionism than did such small and distant Jewish communities as, e. g., those of South Africa. Zionism was one of the first great agencies of international scope to rally from the blow of the world clash. Almost as soon as the war broke out, America being the greatest of neutrals, American Jews had, provisionally, to undertake the leadership in Zionism, while in Europe, Jew was arrayed against Jew, as each rallied to his country's flag.

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ROUMANIAN GOVERNMENT DECLARES MANY BUKOWINIAN JEWS "ALIENS" AND "ENEMIES."

By Leo Wolfson.

Never-ending is the list of Jewish woes. The Jews in Bukowina, for some time under Austrian rule, lived peacefully and quietly, breathed a little more freely, and were treated as on a level with human beings. But a misfortune has overtaken them and all that is a thing of the past. Now they are living through bad times, and their outlook is tragic. Bukowina has become a Roumanian province and is being administered in a thoroughly Roumanian fashion.

For 143 years Bukowina has been an Austrian province. About 120,000 Jews lived there, almost 12 per cent of the entire population. Ninety per cent of trade, and 65 per cent of all the industries were in Jewish hands, and the Jewish workers constituted a strong power and were a considerable factor in the life there. As the majority of the Jews lived in towns, their children attended the State schools, gymnasia and Reale gymnasias, and the greater proportion of the students at the Chernovitz University were Jews. All public offices were open to Jews—and many held the most important places in the provincial administration. In the Bukowinian army, more than half of the officers were Jews, and many distinguished themselves by heroic deeds, and all were loyal and devoted to the interests of the Austrian State.

In the nineties, with the founding of the Jewish academic alliances, there began a Jewish national movement, which kept on gathering force, so that the Jews there actually lived a national Jewish life. In political life, they had a Jewish national party, Jewish representatives in Parliament, and the Jewish group often played a very important role. Generally speaking, the Jews of Bukowina in recent years had attained a high degree of development. They were respected and esteemed, and had nothing to complain of.

And suddenly all of this was changed. The collapse of Austria was a calamity to the Jews of Bukowina, and brought them great misfortune. Although many Roumanians had always lived in Bukowina, they had always been on good terms with the Jews. In 1918, right after the defeat of Austria, the Roumanians of Bukowina began to make pogroms against the Jews, and to drive them out of the regions where they had been accustomed to live. The Roumanian army did indeed suppress the pogroms, but the exiled Jews have not to this day returned to their homes. If they were to do so, they would jeopardize their lives, and would find no protection in the government.

An old couple, Mr. and Mrs. Rehdlich, dared return to their home, and the house was dynamited and the aged pair was killed. The government made an investigation, but nothing came of it; no one was punished, and Jewish life and property remain beyond the pale of the law. Under these circumstances the Jews in the Roumanian neighborhoods live in a state of continual dread and anxiety. The Jewish National Council of Bukowina—once an important and powerful organization—did make a protest and energetically demanded of the Roumanian Government that it conduct a satisfactory investigation and punish the offenders, but the results were negligible. The perpetrators of Jewish outrages go about freely and unhindered, and carry on their anti-Semitic agitation against the Jews. The strongest anti-Jewish agitation is being conducted by the official organ of the government—"Glasul Bukowinei," whose publishers and editors are for the most part government officials.

The Jews, as a matter of fact, do stand well with the Roumanian military officials, especially with General Zoldig, the commander-in-chief of the army. The General has done many favors to the Jews—but the civil administration is indeed very hostile to Jewish interests.

The Jewish afflictions in Bukowina arise from the fact that they have declared themselves neutral in regard to the question as to whom Bukowina should belong. They were loyal to Austria and at the same time they did not wish to offend Roumania. And this neutrality is costing them dear. Austria was not able to protect them, and cannot do so now, and Roumania cannot and does not wish to forgive them for not having been on their side. Roumania considers Bukowina as rightfully belonging to her, the province having been taken from Moldavia in 1774. Under the circumstances she has decreed that all inhabitants—the Jews included—should recognize her rule and has demanded their support. The Jews did not know what would become of Bukowina—they thought it would revert to Austria—they do not even now believe that all Bukowina will remain in Roumanian hands, consequently, they remained neutral, and for that reason they are now suffering. Roumania does not consider the Jews as friends, hopes very little for Jewish support and co-operation, and treats the Jews with a marked lack of confidence, looking upon them as opponents and obstructors of Roumanian interests.

It is true that the government through the first Roumanian governor, assured the Jews that they would all be recognized as Roumanian citizens and would enjoy all civil and political rights. Roumanian assurances have

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long been recognized as worthless. Each new regime makes new laws, and so Roumania with Professor Nister as governor withdrew citizen rights from thousands of Bukowinian Jews. They found an old Bukowinian law which required the inhabitants of the Austrian provinces to have formally registered in Bukowina if they wanted to be considered Bukowinian residents. The law had never been enforced because as a matter of fact all were then Austrian citizens. Now Roumania finds it expedient to drag forth this dusty old law, and to recognize as Roumanian citizens only those Jews who had formally registered as Bukowinian residents. The other Austrian Jews—although they have lived in Bukowina, some of them for decades and even generations back, and have property and are settled in Bukowina with their business and their homes, and have reared their children there—have in fact spent practically their entire lives there—all these Roumania is unwilling to recognize as citizens.

Now Roumania is creating in Bukowina the same situation which she has created for the Jews in Roumania itself. The Bukowinian Jews understand well what this means, and they are fighting and doing everything possible to ward off this calamity. Knowing the sad plight of the Jews in Roumania, and having before them a living example, they have united their forces with those of the Jews of old Roumania and are demanding that all Jews, without discrimination, be recognized as Roumanian citizens.

As was to be anticipated Roumania dismissed practically all the Jewish government officials. The government found two pretenses for her course. First, the Jews cannot speak Roumanian, which she has now established as the state language, and secondly, she has required every government officer to subscribe to an oath of loyalty to the Roumanian king and state. She contends that many Jews have declined to do this, and for that reason they have been dismissed. The Chernovitz University has been entirely "Roumanianized," and practically all the Jewish professors have been dismissed. The same course has been followed regarding Jewish instructors in other schools.

There were many Jewish employes in the Austrian railways—they were practically all dismissed and their places filled by Roumanians. In the new Court of Appeals which the government has established in Chernovitz, only Roumanian judges have been appointed—not a single Jew, or even a judge of another nationality, has been appointed, although there are many brilliant Jewish lawyers who can speak Roumanian. The Jewish lawyers have been practically shut off from the means of earning their livelihood, since it is required that all business and all courts be conducted in the Roumanian language—and for professional men, many of them already older men, it is a difficult condition to meet.

The language question in Bukowina is one of the most important problems. Under normal conditions it ought to take ten years at least to change the language of the country from German to Roumanian. In due course of time, the Roumanian language would become adopted in the country, and business might be carried on without hindrance. But Roumania wished to "Roumanianize" everything, without exception, and in the shortest possible time—that means immediately; and so much difficulty has been created, and almost everybody is impeded in his daily life.

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BROOKLYN NOTES.

Democracy the Keynote of the Federation.

With democracy as the foreword in the minds and hearts of every American today...

The birth of the Brooklyn Federation of Jewish Charities took place on October 21, 1910...

A comparatively short time ago several prominent Jewish men of Brooklyn, headed by the father of the Brooklyn Jewish Charities...

The most important and foremost object of this plan was to diminish the cost of managing the institutions...

On October 21, 1910, the federation was incorporated with Mr. Nathan S. Jonas as president...

With most lovable fathering and constant devotion to this noble cause Mr. Jonas, for three years its president and now its honorary secretary...

Through its colossal increase both in membership and finances, the great economy that these worthy men have anticipated in the planning of the organization...

The greatest and noblest work of the federation lies in its alleviation of human suffering and misery—the true essence of all charity.

The United Jewish Aid Societies received in 1910, \$12,000, and in 1919, \$100,000.

Space not permitting the entire enumeration and statistics of the various amounts and increases made to the affiliated societies...

LEHMAN, BABETTE.—In pursuance of an order of Honorable John P. Cohanlan...

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Moses Ginsberg; Hebrew Free School of Brownsville, Abraham Kaplan; Machzike Talmud Torah, Jacob Neinken; Glory of Israel Hebrew Institute, N. Aronson; New Hebrew School of Brooklyn, Joshua Goldman; Young Men's and Women's S. S. A., Algernon I. Nova.

The moral and ethical work of the federation has its limelight in the Young Folks' Auxiliary with its Big Brother and Big Sister movement of Brooklyn.

This covers but sparsely the spiritual, educational, moral and material good rendered by the federation and its affiliated societies...

The democratic management or government is contained in the constitution of the federation, namely, that while all affiliated societies have their own officers...

Federations system is not to interfere with the administration of any affiliated society. Each society is an independent unit having its own character and form.

Within the years of its existence, federation has succeeded in reducing philanthropy to a science. The old-time methods of raising funds for charity by such methods as bazaars, balls, etc., which were a drain upon the professional and business man's time...

With pride and joy and great hope for future continuance, Brooklyn Jewry is to enter full-heartedly into the celebration of the tenth anniversary of the Federation of Brooklyn Charities...

Manhattan Beach Temple. The first official meeting was held last Tuesday evening at which a number of new members were enrolled.

The new congregation is now known as Temple Beth-El and a charter committee has been appointed.

At the Simchath Torah evening gathering Rabbi Goetz, in addressing the children, who were largely represented, announced the many costly gifts donated by their good parents...

The vice-president, Mr. Louis B. Feldman, offered \$100 for the Sunday School, and Messrs. Friedman and Glutser donated a new ark.

JEWISH CALENDAR. 5680 1919. Rosh Chodesh Cheshvan... Saturday, October 25. Rosh Chodesh Kislev... Sunday, November 23.

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A reception and entertainment followed the service of Simchath Torah evening, at which candles were distributed to the children by the Ladies Auxiliary of the Temple.

Congregation Shaari Zedek Honors Rabbi Silver.

The evening of the 12th inst. found Willoughby Mansion all afire with healthy excitement and lively enthusiasm as friends and members of Congregation Shaari Zedek gathered in festive array to do honor to their new minister Rabbi Maxwell Silver.

Rev. I. M. Richardson, the Cantor of the Congregation entertained with tenor solos and addresses were made by the chairman of the evening, Mr. Sigmund Cahn, Mr. Max Reiss, Mrs. A. Brill and Rabbi Silver.

Brownsville Loses Noted Charity Worker.

Mrs. Ida A. Grossman, aged 48, and a noted charity worker in the Brownsville section, died Friday in the Jewish Hospital.

Ability to present exactly what the theatrical clientele of the country at large demands has served to elevate Messrs. Herk, Kelly and Damsel to an exalted position in the world of theatrical producers and the 1919-1920 edition of the "Cabaret Girls" company...

Free Burial Society Honors Late Vice-President.

Under the auspices of the Agudath Achim Chessed Shel Emeth (Hebrew Free Burial Society) memorial services were held last Sunday evening in honor of the late Mr. S. Levinsky...

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(Continued from page 15)

W. Mack, they fostered the movement on American soil until in the five years of the war, it has risen, in this country, from an annual budget of some \$10,000 to one approximating three millions and commands a membership of something like 300,000.

Among the many national resurrections and new births which came in the trail of Armageddon, there is none more unexpected, none more romantic than the rebirth which marks the success of Zionism. Through all of their dark ages the Jews had dreamt of their return to the Holy Land; that dream had been embodied in every prayer; it had graced and lit up the joy of every festival; it had nerved their martyrs to sustain the interminable trials of that medieval outlawry which, in Eastern Europe, has continued down to our own days.

It was Dr. Hazel who first dared to bring down that morning star of hope to the level of a workable reality, who proposed that the loyalty which had clung unwaveringly to the land of the fathers through all these centuries should organize into a concerted, well directed effort to establish a safe home.

The project, when it appeared, seemed utterly wild and hopeless to practical men; some of them felt certain that neither Christian nor Mohammedan would ever entrust the guardianship of his holy places to the Jews; others doubted the capacity of the Jewish people for self-government, remembering their conflict of the ancient commonwealth, taking into account their long exclusion from political responsibilities; still others maintained that the Western Jew was too comfortable in the cultured atmosphere to which he had become inured and of which he had grown an integral element, to think of pioneering a new civilization in desolate Palestine, while the Eastern Jew lacked both resources and experience. Some pointed to the sterility of the Palestinian soil under present conditions and claimed that the land was unable to support a large immigration; others doubted the ability of the small country to maintain independence against the rivalries and jealousies of neighboring powers.

We can now see the remarkable timelessness of the movement; it was one of many national yearnings toward self-determination, the oldest, the most persistent of them all. While the Jew has demonstrated by his unequalled constancy that boundless love for the soil of his fathers which glows out of many an episode and utterance in Holy Writ, it is no more homesickness for the Orient; it is rather a deep urge to realize the national individuality, to create again a unique national culture which impels the idealistic Western, as well as the maltreated Eastern Jew, to build up a national homeland upon the scene that witnessed the ancient glories.

For it is not only the turn of politics and the flavor of statesmen which has ripened Zionism until, from a feeble effort, seconded mostly by the poor and uninfluential, it rose to a place at the diplomatic table, to the dignity of a counter on the chessboard of modern statesmanship. It was not the growing conversion of modern governments to the need of a Jewish homeland as it started with England's offer of the Sinai peninsula, proceeded to the tender of the Nairobi plateau in Uganda and culminated in the Balfour declaration which committed Great Britain to the establishment of the Palestinian homeland under just and safe conditions; it was not these consecutive steps which constituted the strength of the movement; rather it was the steady unfolding of the Jewish Renaissance, the revitalization of the Hebrew language, the many forces that work at the building up of Jewish culture which tended to crystallize national consciousness, to fit the Jewish people for the arduous and complicated task which lies before them.

The aspiration to build up a Jewish commonwealth, it must be remembered, is more than a mere sop to national conceit and it does not threaten the addition of a new Chauvinism. The Jew has no visions today, any more than he had in the remote days of his national independence, of conquering empires or subduing the world; he cherishes rather the dreams of his national independence, of conquering empires or subduing the world; he cherishes rather the dreams of his prophets who placed righteousness above power and had the courage to predict the final consummation of peace and brotherhood. Accordingly, some two years ago, the Zionist convention at Pittsburgh laid down a platform of six fundamental principles of equity, in accord with which the Jewish Palestine is to be governed democratically upon policies of universal education, female suffrage, equitable opportunity.

That these principles will commend themselves to the Zionists of other lands is more than probable. Whether American Zionists will retain in the movement, after full peace is restored, the dominant position which the war emergency assigned to them and to which they have proved themselves adequate, the future will prove. Possibly the next Zionist world congress, may come to this country after the devoted, paramount services which American Jews have rendered, not only to the Zionist cause, but to Jewish war relief and at the Peace Congress at Versailles. This much is beyond doubt that American Jewry will always loom large in Zionist councils and that its Chicago convention will mark a milestone in the history of the movement.

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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 City 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. Kanowitz and Ebezug, No. 330 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February next.

Dated, New York, the 8th day of July, 1919. LOUIS COHEN, Executor. KANTROWITZ & EBERG, Attorneys for Executors, No. 330 Broadway, New York City, Borough of Manhattan.

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.

Dated, New York, the 14th day of July, 1919. EMANUEL LEVI, Executor. ALBERT L. COHN, Attorney for Executor, Office and P. O. Address, 7 Pine Street, Manhattan Borough, New York City.

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 Miller, No. 51 Chambers Street, in the City of New York, State of New York, on or before the 1st day of February next.

Dated, New York, the 18th day of July, 1919. ISRAEL SHAPIRO, JACOB D. COHEN and MINNIE SCHLANG, Executors. JULIUS MILLER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

KERES, 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. Keres, 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.

Dated, New York, the 2nd day of July, 1919. ALVIN H. KERES, 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, State of New York, on or before the 19th day of January, 1920, next.

Dated, New York, the 3rd day of July, 1919. 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.

Dated, New York, July 3rd, 1919. PAULINE Bandler, DAVID BANDLER, LEON BANDLER, ABRAHAM V. VICTORIS, 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 Mark & 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.

Dated, New York, the 25th day of April, 1919. WILLIAM W. WOLMAN, LOUIS N. KRAMER and LEONARD J. LIPPMAN, Executors. MARK & BAUM, Attorneys for Executors, 35 Nassau Street, Borough of Manhattan, New York City.

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 23rd day of December, next.

Dated, New York, the 6th day of June, 1919. HENRY REICHT, A. RICHARD STERN, I. HAROLD STERN, Executors. HIRSCH, SHERMAN & LIMBURG, Attorneys for Executors, 160 Broadway, Manhattan, New York City.

ALTMAYER, NETTIE.—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 Nettie Altmayer, 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 William Klingenstein, his attorney, at No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of December, next.

Dated, New York, the 6th day of June, 1919. HENRY ALTMAYER, Administrator. WILLIAM KLINGENSTEIN, Attorney for Administrator, 309 Broadway, Manhattan, New York City.

SAMUELS, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Samuels, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Feiner & Messrs. their attorneys, No. 100 Broadway, in the City of New York, on or before the 30th day of December next.

Dated, New York, the 33rd day of June, 1919. WILLIAM I. SAMUELS, ABRAHAM L. LEEDS, ABRAHAM W. FEINER, Executors. FEINER & MAASS, Attorneys for Executors, Office and P. O. Address, 100 Broadway, New York City.

WOOD, BERTHA.—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 Bertha Wood, also known as Bertha Woods, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Samuel Wasserman, her attorney, No. 51 Chambers Street, in the City of New York, on or before the 22d day of April, next.

Dated, New York, the 16th day of September, 1919. PAULINE GOLDMANN, Administrator. SAMUEL WASSERMAN, Attorney for Administrator, 51 Chambers Street, New York City.

BERNSTEIN, JOHN J.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John J. Bernstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Samuel Strasbourger, Attorney for Executor, No. 74 Broadway, in the City of New York, on or before the 23rd day of April, 1920, next.

Dated, New York, the 10th day of October, 1919. ARNOLD LICHTIG, Executor. Office and P. O. Address, 141 Broadway, Manhattan Borough, New York City.

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. 10 Cedar Street, in the City of New York, on or before the 30th day of February next.

Dated, New York, the 5th day of August, 1919. SOL ANDERSON, SOL J. WALLACH, Executors. PRINCE & NATHAN, Attorneys for Executors, Office and P. O. Address, 19 Cedar Street, Borough of Manhattan, New York City.

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.

Dated, New York, the 31st day of May, 1919. MARTHA FRIED, 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 Strasbourger & Schallek, her attorneys, at No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 5th day of December, next.

Dated, New York, the 27th day of May, 1919. ANNA H. LEFFLER, Executrix. STRASBOURGER & SCHALLEK, 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 M. S. Isaacs, at No. 53 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of December next.

Dated, New York, the 19th day of May, 1919. FLORENCE J. MAYER, JULIAN T. MAYER, Executors. M. S. ISAACS, Attorneys for Executors, 53 William Street, Manhattan Borough, New York City.

BRODMERKEL, CHARLES, Jr.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Brodmerkel, Jr., late of the County of New York, Manhattan, 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.

Dated, New York, the 29th day of April, 1919. EMILY G. BRODMERKEL, BERNARD DELIN, ADOLPH BRODMERKEL, Executors. HIRSCH, SHERMAN & LIMBURG, Attorneys for Executors, 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. 26 Exchange Place, in the City of New York, on or before the 15th day of November next.

Dated, New York, the 1st day of May, 1919. EMILIE K. HOLZMAN, ASHER HOLZMAN, ELKAN HOLZMAN, Executors. Arnstein & Levy, Attorneys for Executors, 125 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. 129 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.

Dated, New York, the 30th day of April, 1919. HENRY BLOCK, CARL WEISS, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 129 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.

Dated, New York, the 1st day of May, 1919. HATTIE W. MEYERS, FERDINAND MESS, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

STRAUSS, ROSA.—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 Rosa Strauss, 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 Jacob Landy, their attorney, No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1920, next.

Dated, New York, the 27th day of August, 1919. LOUIS N. BAUM, HATTIE FELDSTEIN, SIDNEY I. FELDSTEIN, Executors. JACOB LANDY, Attorney for Executors, Office and P. O. Address, 42 Broadway, Borough of Manhattan, New York City.

HAAS, SOL.—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 Sol Haas, 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 Henry Hers, her attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920, next.

Dated, New York, September, 18th, 1919. ROSIE HAAS, Executrix. HENRY HERS, Attorney for Executrix, 41 Park Row, New York City.

LASEK, GUSTAVE.—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 Gustave Lasek, also known as Gustav Lasek, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of her attorney, Charles Grossman, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of February next.

Dated, New York, the 3d day of August, 1919. CELIA LASEK, Administratrix. CHARLES GROSSMAN, Attorney for Administratrix, 52 Broadway, Manhattan, New York City.

LEVOR, BABELTA.—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 Babelta Levor, 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 Samuel Strasbourger, Attorney for Executor, No. 74 Broadway, in the City of New York, on or before the 23rd day of April, 1920, next.

Dated, New York, the 10th day of October, 1919. MAX L. SCHALLEK, Executor.

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 Falck, their attorney at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3th day of January next.

Dated, New York, the 3rd day of July, 1919. LOUIS KASKEL and IRVING S. OTTENBERG, Executors. ALBERT FALCK 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.

Dated, New York, the 30th day of July, 1919. HARRY S. BANDLER, Executor. Bandler & Haas, Attorneys for Executor, No. 2 Rector Street, Borough of Manhattan, New York City.

MILLER, MEYER B.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer B. Miller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Harry L. Stein, his attorney, at No. 80 Maiden Lane, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1919, next.

Dated, New York, the 23d day of April, 1919. SIMON MILLER, Administrator. HARRY L. STEIN, Attorney for Administrator, Office and P. O. Address, 80 Maiden Lane, Borough of Manhattan, New York City.

HAAS, HENRIETTA K.—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 K. 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 18th day of February next.

Dated, New York, the 30th day of July, 1919. EDMUND L. HAAS, HARRY L. HAAS, Administrators. BANDLER & HAAS, Attorneys for Administrators, No. 2 Rector Street, Borough of Manhattan, New York City.

STAUBSANDT, Eugene.—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 Eugene Staubsandt, deceased, late of the County of New York, 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 23rd day of December, 1919, next.

Dated, New York, the 4th day of June, 1919. CLARA BERTHA DAVIDSON, Executrix. HARRY H. HERCHE, BENJAMIN DAVIDSON, Executors. HENRY BEST, Attorney for Executors, Office and P. O. 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 voucher 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.

Dated, New York, the 29th day of July, 1919. ADOLPH GITTLER, HARRY GREENWALD, THE FARMERS' LOAN & TRUST COMPANY, Executors. MOSES H. ROTHEIN, Attorney for Executors, Adolph Gittler and Harry Greenwald, 132 Nassau Street, Borough of Manhattan, New York City.

GELLER, ROLSTON & HORAN, Attorneys for Executor. JOHN S. GELLER, Trust Company, 22 William Street, Borough of Manhattan, New York City.

SCHLOSS, ANNIE P.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie P. Schloss, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 5th day of January, next.

Dated, New York, the 25th day of June, 1919. EMANUEL J. MYERS, GUSTAV G. FISCH, HARRY P. FISCH, Executors. SAMUEL J. GOLDSMITH, Attorney for Executors, 100 Broadway, New York City.

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, at No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of November, 1919.

Dated, New York, April 23, 1919. BERNHARD LONG, LESTER F. DITTENHOEFER, IRVING M. DITTENHOEFER, Executors. DITTENHOEFER & FISHEL, Attorneys for Executors, 52 Broadway, Borough of Manhattan, New York City.

FIY ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Swiller, 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 Horwitz & Rosston, his attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 19th day of March, 1920, next.

Dated, New York, the 9th day of September, 1919. JOSEPH BLAU, Executor. HORWITZ & ROSSON, Attorneys for Executor, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

BACHRACH, JULIA.—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 Julia Bachrach, 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. Guggenheimer, Strasser & Meyer, their attorneys, No. 27 William Street, in the City of New York, on or before the 19th day of March, next.

Dated, New York, the 9th day of September, 1919. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executor, No. 27 William Street, Borough of Manhattan, New York City.

SWILLER, PHILIP.—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 Philip Swiller, 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 Samuel Mandelbaum, his attorney, at No. 27 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next.

Dated, New York, the 17th day of September, 1919. SAMUEL MANDELBAUM, Attorney for Executor, Office and P. O. Address, 27 Broadway, Borough of Manhattan, New York City.

CAHEN, ISAAC J.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac J. Cahen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Marks & Marks, their attorneys, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 30th day of October next.

Dated, New York, April 10, 1919. RACHEL CAHEN, LENA RADGIK, Executrices. MARKS & MARKS, Attorneys for Executrices, No. 63 Park Row, Borough of Manhattan, New York City.

WOLFSHIM, 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 Kallah & Kallah, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.

Dated, New York, the 21st day of May, 1919. SOPHIE WOLFSHIM, SYLVAN WOLFSHIM, CHARLES MAR, Executors. KALISH & 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 attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 15th day of March next.

Dated, New York, the 11th day of August, 1919. 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 H. L. & L. Cohen, her attorney, 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.

Dated, New York, the 22d day of August, 1919. ROSE STICH, Executrix. H. L. & L. 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 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.

Dated, New York, the 22d day of August, 1919. 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.

SIEGEL, 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 Siegel, 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 F. Siegel, attorney for the executors, No. 81 Chambers Street, in the City of New York, on or before the 37th day of December next.

Dated, New York, the 17th day of June, 1919. ISAAC SIEGEL, HERMAN GINSBERG, PHILIP SIEGEL, Executors. DAVID F. SIEGEL, Attorney for Executors, 81 Chambers Street, New York City.

SONDHEIM, LEWIS HERMAN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Herman Sondheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Max Altmyer, her attorney, at No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of March, 1920, next.

Dated, New York, the 8th day of September, 1919. SETTLESON SONDHEIM, Attorney for Executor, No. 290 Broadway, Borough of Manhattan, New York City.

LOWENTHAL, LUCIEN D.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lucien D. Lowenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at No. 1877 Broadway, in the City of New York, on or before the 22d day of December, next.

Dated, New York, the 7th day of June, 1919. WALTER LOWENTHAL, STELLA LOWENTHAL, Executors. WALTER LOWENTHAL, Attorney for Executors, 1877 Broadway, Manhattan, New York City.

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 subscribers, at their place of transacting business at the office of Leon Jacobs, their attorney, at No. 37 William Street, in the Borough of Manhattan, in the City of New York, State 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.

KORNGOLD, AARON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Korngold, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of their attorney, Paul Heller, No. 320 Broadway, in the City of New York, on or before the 31st day of November, next.

Dated, New York, the 6th day of May, 1919. SAMUEL KORNGOLD, Executor; FANNIE BUCHWALD, Executrix. PAUL HELLINGER, Attorney for Executors, 320 Broadway, New York City.

SABOTKA, GUSTAV.—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 Gustav Sabotka, 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 Myers & Goldsmith, their attorneys, at No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of April, next.

Dated, New York, the 14th day of October, 1919. EMPIRE TRUST CO., Executor. MYERS & GOLDSMITH, Attorneys for Executor, Office and P. O. Address, 100 Broadway, Borough of Manhattan, New York City.

LOEWY, BENNO.—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 Benno Loewy, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Messrs. Marcus and Wels, his attorneys, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next.

Dated, New York, the 19th day of September, 1919. OSCAR LOEWY, Administrator. MARCUS & WELS, Attorneys for Administrator, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

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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. Esterston, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Isaac Steinhaus, his attorney, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of November next.

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 16th day of December next.

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.

BROWN, MEYER.—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 Brown, 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 William Abramson, her attorney, at No. 1123 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, next.