



THE HEBREW STANDARD

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The Dreams We Love

By HALITVACK



Once upon a time there was a little boy, and his father bought him a new Siddur—an imposing sort of Siddur, the latest achievement of the widow and brothers Rom of Wilna. It had things printed in it, which you could not find in the ordinary sort of Siddur, and it had also a great collection of commentaries. It was a stout, handy little volume, easy to slip into the pocket and nice to hug to the breast. The little boy was proud of the gift and boasted of it to all the other boys. When Passover came around and the family sat at the Seder, the little boy said his Haggadah out of his own Siddur, and it meant so much more to him than ever the whole Seder had meant to him before. Then at the end of the Haggadah, when all at the table and the little boy with them sang out *Leshanah Habba b'Yerusholayim*, the little fellow burst into tears. What was it? "Yes," he sobbed, in answer. Next year when we are in Jerusa'em, then I'll have to tear out this page from my Siddur, because there won't be any more use for it, and I don't want to have my beautiful Siddur spoiled."

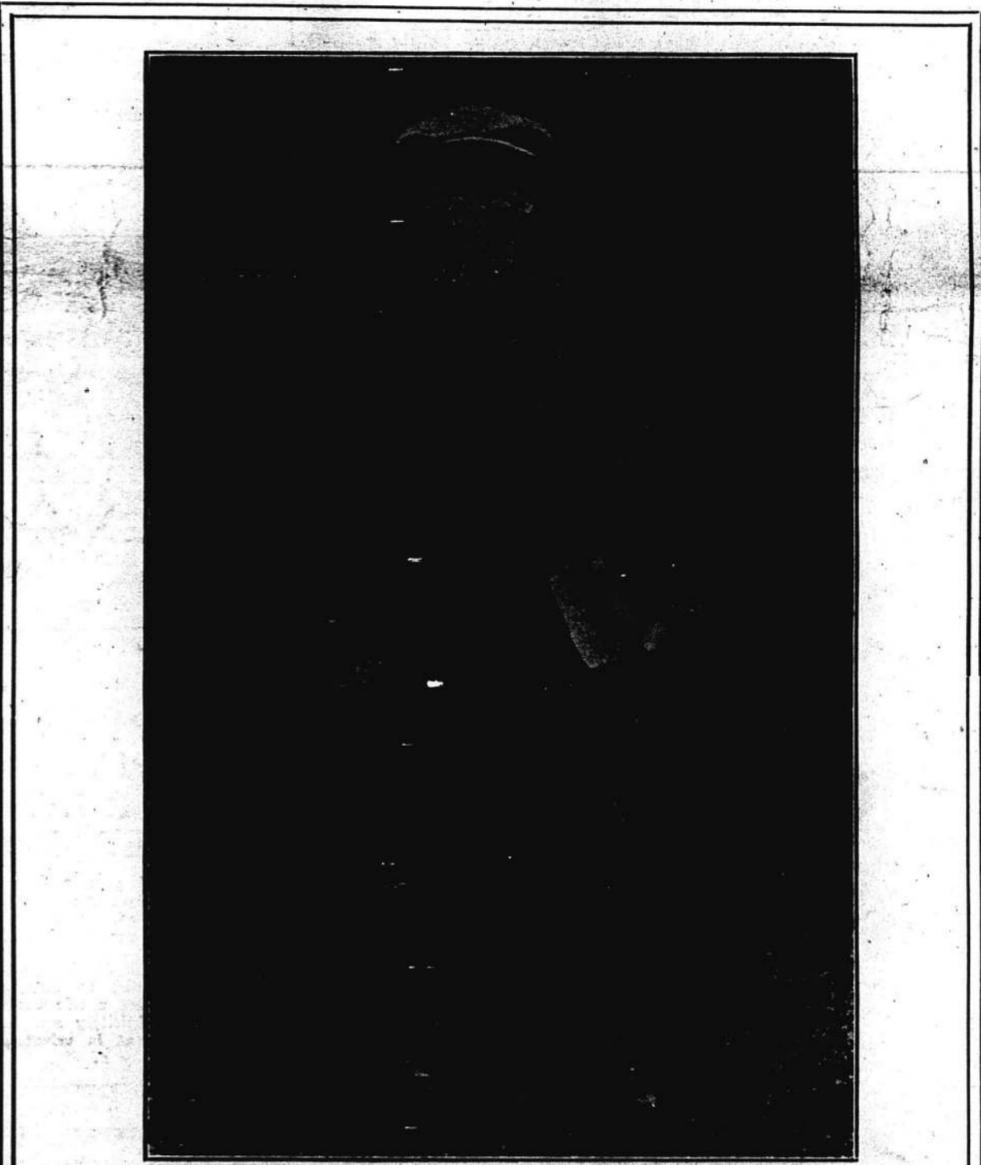
For the rest of the year that little boy slept uneasy, praying and hoping that Messiah may not come, to take them all to Jerusalem. He wanted his little Siddur intact. The little Siddur was real to him: it was his, all his, his first love; Messiah and Jerusalem were vague quantities to him, he would not have them in exchange for his beautiful Siddur.

That happened many, many years ago. The little boy of that night is now a venerable gray-beard, and he lives with his family of sons and daughters in Henry street, New York. And it was on last Tisha b'Ab day that his youngest son went and joined the Jewish Legion to fight under the British for the reconquering of the Holy Land. And now the old man that was once the little boy of the Siddur, sat and wept the

other way.

* * *

little cushion on the floor and pored over, from a large volume, the story of to bid him good-bye and obtain a pious parental blessing before going



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13-YEAR-OLD BOY ENTERS HARVARD.

Jacob Shankman, of Chelsea, Mass., is 13 years of age, and enjoys the distinction of being the youngest student at Harvard, having passed the entrance examinations with ease. This prodigy is also studying at the Hebrew Rabbinical College and is a Hebrew student of great promise.

Long after the son had left the house the old man sat and wept. They were the tears of a fond and anxious parent. And when those tears were exhausted he wept anew. These now were the tears of the day of the Little Siddur. They were the tears of the lover of beauty weeping over the threatened destruction of the beautiful. He did not want his beautiful dreams destroyed.

The old man was not against his sons joining the Legion. He was for the Legion, and he blessed the chivalrous British many times in the day for encouraging the creation of it. Still he wept. The whole undertaking was a death blow to his dream of dreams.

During all those years since he had been the boy of the little Siddur, he had woven worlds of sweet dreams, binding together God, Israel and the Holy Land. Dreams full of mystery and awe and adoration and sweet story. Dreams of a future union between the three, brought about in some wonderful and divine way. A future when the three, God, Israel and the Holy Land would be united forevermore, the three together. And now all these dreams were going to be shattered at the hands of the Legionnaires and their leaders, the British. Things would come about in an ordinary business way, without mysteries, without miracles.

The old man sat and wept the tears of the little boy of the Siddur. His sweetest and proudest possession was threatened with destruction.

And when those tears of the little boy of the Siddur were exhausted, the old man wept anew. And this time his tears were all his own. They had no more connection with the little boy of the Siddur. He wept for the Almighty—the God he had loved and served all his long life would be kept out of the reunion, when Israel and the Holy Land would be restored to each other. It would be only they two, God would still remain far, far away—the God he had loved and dreamed of. His greatest and sweetest dream of all would remain unrealized. The younger generation in power in a future Land of Israel knew not God he knew. And the old man wept.

It was mid day Tisha b'Ab and the old man sat in his stocking feet on a *Churban* and *Kamtzo bar Kamtzo*. His youngest son came in over to Canada with a batch of newly enrolled Legionnaires.

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THE UNSUCCESSFUL POGROM IN BUKHAREST.

Jewish Soldiers Organize a Guard to Drive Away the Pogrom Bandits.

By LEO WOLFSON.
 (Copyrighted by I. J. P. B.)
 The King of Roumania and many Roumanian statesmen have repeatedly stated to me with a certain pride that pogroms were never made upon the Jews in Roumania. Unfortunately this statement is not true. Pogroms were made there upon the Jews in the months of October and November, 1918. I shall give here a detailed account of the pogrom in Bukharest, the capital of Roumania, which occurred on the 11th of November, 1918, and lasted three days.

This occurred during the time of the armistice. The German armies, which at that time had occupied two-thirds of Roumania, including Bukharest, decided to withdraw. In a Bukharest newspaper, on November 2, appeared the rumor that a pogrom was being organized. The next day the same paper printed a leading article entitled, "A Trying Moment," which warned the government to prevent a pogrom upon the Jews, because it would harm the country in the coming peace negotiations. On November 6 another paper printed an article signed by a former minister, in which the attention of the government was called to the fact, that together with anti-Bolshevik propaganda there is also much propaganda against the Jews. On November 7 the same paper wrote: "Our Jewish fellow-citizens are threatened with pogroms. It is openly and quietly said that a powerful movement is afoot against the Jews and that blood will be shed."

On November 4 the Central Committee of the Union of Roumanian Jews sent a written memorandum to General Arion, the vice-president of the Ministry, in which he was informed: From many cities of the country, especially from those of the regions occupied by the Germans, there come to us reports that pogroms are being organized against the Jews. The names of the organizers are also given. To our knowledge the organizers of these pogroms are not foreigners but police and other officials. At present we cannot give you their names, but their work is being done openly. It is absolutely necessary that you take the proper measures in this matter. The Jewish population, after having suffered from the terrible war, has firmly resolved to defend their families and meager possessions with the courage of despair. The Jews have made enough sacrifices in the war and will not allow themselves to be slaughtered and robbed. A civil war is being threatened and no one knows how it will end. We consider it our duty to bring these facts to your notice in order that you may take the necessary steps for the prevention of the calamity. In 1907 we had a similar calamity as a result of strong propaganda against the Jews. General Arion made no direct reply to the memorandum but stated in a newspaper

interview that the Jews are panic-stricken with the fear of a pogrom, but advised that they should be calm, and he would keep order by military force.

On November 9 the paper Steagul, the organ of the Conservative party, which until that time had not printed a word about the pogrom agitation, also published an article in which it stated that "here is afoot a strong movement against the Jews." It hoped, however, that the government would keep order. On November 10 the same paper again printed an article, stating that "as soon as the Germans will withdraw, according to a rumor that has been afloat for the past several days, pogroms will be organized against the Jews."

On November 11 the pogrom began. I have given the foregoing details because they show very clearly that the pogrom was openly organized, that the government knew of it, and was given timely warning to take the necessary steps for the protection of the Jews. This time, however, it was the Jews who defended themselves—they organized their defense as they intimated to General Arion, for they saw that they could expect very little aid from the government—and in fact, received none at the beginning.

I shall here tell what one of the organizers of the Jewish Defense Committee related to me: "The pogrom agitation went on openly and undisturbed for over a week. We went through the experience of one pogrom in 1907 and we knew what we had to expect. We appealed to the government and we came to the conclusion that it would not protect us. There was only one expedient for us, that we should defend ourselves, and we decided to do so."

"We quietly organized the Jewish veterans in the entire Jewish quarter. We divided them into companies, each in charge of an officer. Everybody was given a night-stick, some a pick-axe, and others were armed with revolvers. Each company was assigned a definite place, and a system of signals was agreed upon by means of which the men could be sent to any destination desired. Every one realized that if he did not on this occasion defend himself and the rest of the Jews, this pogrom would mark the beginning of a series of pogroms. We felt that our future depended on our ability to defend ourselves, and were prepared for the worst. We decided, however, only to defend ourselves and in no case to attack. Not a single one of us was to attack the Roumanian Christian shops or homes in the Jewish quarters, but were to defend ourselves against those who would attack us. The pogrom began on November 11. At night a band of ruffians began to terrorize and beat the Jews wherever they saw them—on the streets, on the cars, in restaurants, etc. After that they went through Calea Wacaresti, a Jewish street, and began to break heads and windows, entered many shops and began to plunder. Among those who suffered serious losses in their stores were

Josef Weiss, 45 Calea Wacaresti; Abraham Rosenweig, 40 Calea Wacaresti; Simon Gold, H. Steinberg's printing shop, Bernard Leibowitz, and others.

"I have a list of 40 merchants who suffered from the pogrom. When he band had arrived at the Old Market several of our companies had already been mobilized and met them; they attacked the invaders and beat them to a frazzle. Our Jewish defenders broke skulls, hands and feet, and beat them up as best they could. A great number of the bandits fell on the streets unconscious. They never expected such a deal; they lost their heads and did not know what to do. They made another attempt, but they could accomplish nothing because the Jews were everywhere beating them mercilessly. With wild, desperate shouts, they took to their heels. As they ran through the Jewish streets the Jewish defense companies encountered them and greeted them with blows. The bandits barely escaped with their lives. Many of them were left with fractured skulls, broken hands and feet—almost dead on the streets. The command of the defense then organized patrols on the Jewish streets, and not a single Gentile could go through them without permission of the sentry. On the next day the bandits were reorganized, and again attacked the Jewish districts, in larger numbers, but they met with the same fate. David J. David, a Jewish boy, fell a victim in this pogrom. The entire Jewish population mourned his death, and he was given an imposing funeral. It is true that we defended ourselves capably, but we suffered much from the pogrom. At last the government interfered and established order. Our defense not only gained us the respect of many Gentiles, but also brought terror into the hearts of the bandits. Now, we no longer fear a pogrom—they simply won't dare to make one. When Jews show that they can also give a licking, there is reason to fear them."

The news that the Jews took their defense into their own hands and that they vanquished their foe created a sensation all over the country. Owing to the activity of the censor, at the order of the government, the newspapers wrote very little of the event, and the news of the attempted pogrom at Bukharest never crossed the Roumanian boundaries.

The Bukharest Jews believed that their brave defense would make pogroms impossible in the future. In the other cities where the Jews could not organize themselves they suffered much from the pogroms, and these pogroms I will describe in later articles.

Next B'nai B'rith Quinquennial Convention to Be Held in Cleveland—Gold Medal to Simon Wolf.

A meeting of the executive committee of the Independent Order B'nai B'rith was held in the city of Chicago on November 16, 17, 18, 1919, and among matters considered were the report of the secretary of the order, who was in Europe for three months, as to the condition of the Jews abroad and the standing of the order in such countries where lodges are situated, and how best to aid in relieving the distress of co-religionists suffering as a result of the war and in rehabilitating the members of the order in accordance with existing government regulations.

The B'nai B'rith gold medal was awarded by the executive committee to Honorable Simon Wolf for services rendered to Judaism and humanity for many years, and especially during the past year.

Arrangements were made for the holding of the quinquennial convention of the Constitutional Grand Lodge of the Order on the second Sunday in May, 1920, in the city of Cleveland.

The following letter was sent to the Secretary of State:

"To the Honorable Robert Lansing,
 Secretary of State,
 Washington, D. C.

"Sir.—I have the honor to address you in regard to the action taken at a meeting of the executive committee of the Independent Order of B'nai B'rith held in Chicago this week at which numerous petitions were presented by lodges of the order and by individuals calling attention to apparently authenticated press reports regarding excesses and pogroms practiced against Jews in various parts of the territory of what was formerly the Russian Empire, and particularly in that part now known as the Republic of the Ukraine, and requesting the executive committee to take steps to secure sympathetic action of our government with a view to preventing a repetition of these outrages.

"The executive committee is well aware of the earnest efforts made by the President of the United States and yourself to ameliorate the condition of all oppressed peoples, and we are especially cognizant of his and your untiring efforts to relieve and protect as far as possible the Jewish people in certain parts of Europe from the suffering which they have been made to endure.

"In view of these recent outrages, however, the executive committee feels that it is its duty to lay before you as the head of the State Department such information as has come to its knowledge, so that this government may have a definite task for protest and action. To this end, therefore, the executive committee has deemed it wise to appoint a committee of three, of which the Honorable Simon Wolf is chairman, to call on you at the earliest possible moment and lay the matter before you in person.

"Permit me, therefore, on behalf of the order, as well as on behalf of all American citizens of the Jewish faith, to bespeak for this committee and its cause your earnest consideration and sympathetic action. With renewed expressions of respect and esteem, I have the honor to be,

"Most respectfully yours,
 (Signed) "ADOLPH KRAUS,
 "President."

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A New Synagogue at Englishtown, N. J.
 The cornerstone for a synagogue was laid at Englishtown, N. J., Sunday, November 16, with appropriate ceremonies and enthusiastic rejoicing of both Jews and Christians, the latter responsible as much as the former, having contributed considerably towards the building fund.

Dr. Applegate, the Mayor of the city, was chairman of the proceedings, and introduced Rev. Wheaton, the local Methodist minister, as the first speaker. Encouraging and brotherly remarks were made likewise by Judge Lawrence and Principal Wians. The formal address for the occasion was given by your correspondent, who was invited by local Jewish leaders for the conducting of the ceremonies and leading of the services.

The formidable sum of \$900 was donated at the conclusion of the celebration, the judge, the Mayor, and other Christians manifesting their common fellowship and true neighborliness. It must be borne in mind that the Jewish community of Englishtown consists of but 30 families, scattered as they are in the farms and settlements of the vicinity, and united, however, for the good cause of religion and the intense desire of rearing and raising their children in the ancestral inheritance.

Messrs. J. Seikowitz and Harry Fineberg are president and vice-president, respectively, while Rev. Moses Zarchin is the minister of the congregation.
 NACHMAN HELLER.

Two well-known members of the Jewish community of San Francisco, Calif. received recognition at the polls at the recent elections. Police Judge Morris Oppenheim was returned to the bench by the largest vote ever cast for the judgeships and Supervisor Edward I. Wolfe was re-elected by a substantial majority.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Right Honorable Herbert Samuel May Enter Government Again—His Views on Leading Public Questions—British Court of Justice Supports Jewish Dowries—Women for the First Time at Meeting of Deputies of British Jews—H. E. Salomons, L. C. C. School Headmaster, on East End Jewish Indifference to Religious Questions—Palestine Building Company Formed.

London, Oct. 24, 1919.

One of our best known Jewish politicians and statesmen, the Right Honorable Herbert M. A. Samuel, is, I believe, about to once more enter the Government. He has already held many important ministerial offices, including those of the Undersecretary of State for Home Affairs, the Postmaster General, Home Secretary and President of the Local Government Board. He was also chairman of the Select Committee of the House of Commons on National Expenditure in 1917-18.

It will be remembered that Mr. Samuel's kinsman, the Right Honorable Edwin Montagu, recently reaccepted office under the Coalition Government as Secretary of State for India. He has been Minister of Munitions and was Financial Secretary to the Treasury during part of the war period. Montagu was a follower of ex-Premier Asquith and when he accepted office under Lloyd George, Asquith's rival in politics, Asquith promptly showed how much he resented what he considered a desertion and is said to have deliberately "cut" his former follower in the House of Commons. Asquith himself is now out of the House. The leader of the present Liberal party, the remnant of the old Liberal party, would probably be equally angry if Samuel went over to the Lloyd George or Coalition side. On the other hand, it is pretty clear that this continual entry into and permeation of the Coalition Government by men formerly opposed to it is going to radically change the character of the Government. Certainly this country can very well do with the help of a man of the attainments of Samuel.

Talking of the Right Honorable Herbert Samuel, I notice that he is a supporter of the movement for the appointment of women as justices of the peace. He declares that he feels convinced the administration of the law would gain, and gain greatly, by the addition to the bench of women of proved capacity and judgment. Not very many years ago, he said, it would have been considered the height of absurdity to suggest that Parliament should legislate to enable women to fulfil such offices, but the world had moved, and today they found a Conservative Lord Chancellor warmly supporting such legislation, and that final test of sweet reasonableness, the House of Lords, passing the bill without a division. Whether or not the House of Commons would be able to carry it into law remained in doubt and, therefore, it was necessary that the claims of women should be urged.

The reasons for such a measure were cogent. Before the war 50,000 women and girls were tried each year before the courts of summary jurisdiction. In the juvenile courts the presence of women on the bench would be most desirable. In normal times 30,000 women were admitted to the prisons each year. Both on the bench and in the prisons women would be able to give the other point of view, which was of so much value. Not least important, the proposal raised one aspect of the whole wide question of the status of women. The burden of proof lay rather on those who would refuse qualification than on those who proposed it. It was for the former to show what disqualification attached to women that would prevent them from fulfilling properly the functions it was proposed to assign to them. At a special meeting at which Mr. Samuel spoke on the above question a resolution was carried urging that legislation to enable women to be appointed as justices of the peace should be passed this session.

A rather interesting case has just been heard in the Court of Chancery department of the Royal Courts of Justice. There Judge Peterson has decided that a bequest to provide marriage portions for poor and deserving Jewish girls was a charitable act and therefore valid in law. The other legatees had opposed this and wished to have the bequest set aside. Justice Peterson also declared that his opinion was reinforced by the

fact that he held the encouragement of marriage was beneficial to the community.

Whilst on these women and girl questions reference might be made to the fact that at the last meeting of the Deputies of British Jews, besides the presence of distinguished strangers from the United States and the Ukraine, women deputies attended for the first time. They were Mrs. Spielman and Mrs. Model, representing the Union of Jewish Women.

H. E. Salomons is a Jew and the headmaster of Christian Street London County Council general school in the East End of London. He has worked in this district for twenty years. When he first went to work there only sixteen Jewish children attended in the first school he commanded. Now, out of 500 children, 75 per cent. are Jewish. In Christian street school, where he is now headmaster, there is not a single Christian child out of the thousand scholars. The changes towards this increased Jewishness have all taken place in the last twenty years. He takes a somewhat dismal view of the religious position of these children and their parents. He finds them unobservant to Orthodoxy. They work and smoke on the Sabbath, home influences have declined and there is religious indifference. He apparently believes that the reason for all this, in so far as it is true, is in the lack of co-ordinated and organized effort.

He says that the Religious education agencies at present at work are the Jewish Religious Education Board Classes, the Talmud Torahs, the Chedarim and private teachers. "Between all these there is absolutely no co-ordination and a great deal of overlapping. In all these institutions you have the opportunity of effecting good. Why not get the maximum amount of efficiency out of them? Much of the inefficiency of Jewish religious education at present being imparted in the East End is due to two main causes. You have on the one hand melamidim with a great amount of knowledge but no teaching qualifications, and on the other hand you have experienced teachers who have an insufficient knowledge of the subject matter. What we have to aim at is to encourage the melamidim to acquire pedagogic training and to equip the trained teachers with a fuller knowledge of Hebrew and Jewish science."

Mr. Salomons strongly criticizes the J. R. E. B. "The Jewish Religious Educational Board," he says, "does not enjoy the confidence of the East End. I attribute that largely to the fact that it has never taken the East End into its confidence. It is managed from outside, and very badly managed at that. Those at the head of the board have a very limited knowledge of what is done at the classes, and it is very rare for classes to be visited by members of the board. There is a lack of touch with the teachers, who are treated with remarkably little tact. It is noteworthy that no less than six superintendents recently resigned. The parents are indifferent because they are never consulted, whereas the Talmud Torahs and Chedarim are their own institutions, supported by themselves. The J. R. E. B. cannot compete under present conditions with the Talmud Torahs in regard to Hebrew education. The Talmud Torah boy is far and away ahead in the extent of his Hebrew knowledge. I advocate that the board should restrict its operations to girls, leaving the boys to be dealt with by the Talmud Torahs, of which more are required in the East End. I have often wondered why the East End Jews do not hold their Talmud Torahs in the L. C. C. school buildings, like the board's classes. They would have hygienic surroundings, up to date equipment, light and heat at very limited cost. But, I repeat, to get the best results it is essential that a training course for Jewish teachers should be opened forthwith."

The Haboneh (Society for Promoting Building Operations in Palestine), Ltd., has just been registered with a nominal capital of \$1,000,000, in 200 shares of \$5,000 each. The objects for which the company is established are to promote, develop, work and carry on building industries and undertakings in Palestine (Eretz Israel) in any manner which may seem to the directors to be to the interest of the Jewish race in any country or place; to promote such emigration of workmen and experts from any country into Palestine as may be required for the purposes of the company; and to acquire from any State or authority any concessions, grants, powers and privileges in Palestine; to buy, sell, improve, manage and deal in land, buildings, hardware, furniture and household equipment, etc. The business is to be managed in Palestine, except as the directors may decide to manage any part elsewhere. The preliminary expenses of the company are estimated to amount to \$3,500.

Orthodox Convention Opens Tomorrow Evening—Far Reaching Program.
The reconstruction convention of the Union of Orthodox Jewish Congregations of America opens tomorrow evening with an open session at the Ohab Zedek Synagogue, 14 West 116th street. In addition to the message of Rev. Dr.

Bernard Drachman, the president of the union, there will be addresses by Rabbis M. S. Margolies, Phillip Klien, H. Pereira Mendes, A. M. Ashinsky, of Pittsburgh, Pa.; Saul Silber, of Chicago; M. A. Kaplan and Herbert S. Goldstein, the Hon. Otto A. Rosalsky and the Hon. Isaac Siegel. Mr. Moritz Neuman, president of the Ohab Zedek Synagogue will preside, Cantor Josef Rosenblatt will officiate, and the orchestra of the Institutional Synagogue will render selections.

Sunday morning at 10 o'clock the business sessions will open in the auditorium of the Young Women's Hebrew Association, 31 West 110th street.

The questions to be discussed include education, the smaller communities, the Jewish relief activities—in fact all matters affecting American Jewry.

Among the prominent laymen who will take part in the deliberations are: Mr. Sol. Rosenbloom of Pittsburgh, Pa.; Mr. Marion M. Travis, Tulsa, Okla.; B. Horwich, of Chicago, Ill., who recently returned from Poland; Mr. Albert Lucas, Mr. Harry Fischel, Mr. Morris Engleman, Mr. S. Rottenberg, Mr. Joseph Polstein, Mr. Simon M. Roeder, Dr. I. M. Macht of Baltimore, Mr. Jacob Lunitz, Mr. Emanuel Hertz, Captain N. Taylor Phillips, and Mr. G. S. Roth.

Delegates are coming in addition to those from New York from the States of Maryland, Massachusetts, Connecticut, Illinois, Pennsylvania, Delaware, Wisconsin, Tennessee, Rhode Island, New Jersey and Oregon.

A Jewish Evening at New Council Home.
The first entertainment in its new home at 74 St. Marks Place was given under the auspices of the New York Section, Council of Jewish Women, last Saturday night. A group of women from the neighborhood who comprise an English class have been formed into a Mothers' Club, and it was at their suggestion that the entertainment was given. Their idea was to sell tickets at a small cost to their friends, and in this way help the section raise its mortgage on the house.

Mrs. Henry J. Bernheim provided the program, which included an illustrated lecture on Jerusalem by Dr. Jesse Feinberg, and Russian and Jewish songs by Madame Laska, of the Boston Opera Company.

Mrs. Joseph M. Asher, the chairman on religion of the New York section, gave an inspiring address. The attendance was very large.

Collegiate Zionist Society Established in France.

On November 1 the nucleus of Collegiate Zionist work in France was formed at the instance of Dr. Aaron Schaffer, ex-president of the I. Z. A. About twenty-five students came together in a little hall in the Quartier La in and pledged mutual assistance in the efforts to do some vigorous Zionist work among the many Jewish students who are flocking to Paris from all corners of the globe. Dr. Aaron Schaffer, as former president of the I. Z. A., brought the very cordial greetings and best wishes of the I. Z. A. In a brief speech—his first in French—he outlined the nature of the work and the method of organization of the I. Z. A. Resolutions were adopted extending to the I. Z. A. the sincere thanks and the good wishes of the Paris Society and calling upon the student organizations of all countries to unite more closely. Hopes were expressed for the possibility of convoking an International Congress of Zionist Students in connection with the general International Zionist Congress.

Mrs. Sidney M. Ehrman, of San Francisco, Cal., has been appointed as vice-chairman of the Ways and Means Committee of the Republican National Committee. Mrs. Ehrman is the wife of a well-known lawyer and daughter of I. W. Hellman, a San Francisco financier. She is actively identified as a leader in civic and philanthropic activities.

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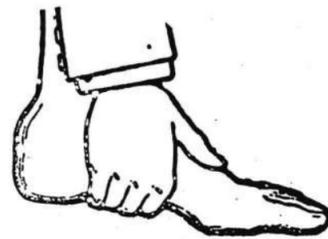
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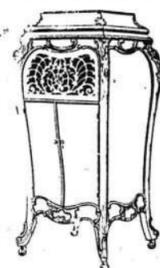
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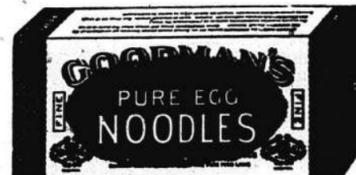
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ITEMS OF INTEREST IN THE JEWISH WORLD

The American Zionist Medical Unit Hospital in Hebron is rendering great service to the Arab population.

The "Temple Brotherhood" has been organized by the younger male members of Temple B'nai Jeshurun at Newark, N. J.

The first steam laundry has been established in Palestine on the grounds of the Rothschild Hospital which it will serve.

The Mt. Zion Congregation, of Sioux Falls, S. D., has been incorporated into the Union of American Hebrew Congregations.

The Sisterhood of Har Sinai Congregation, Baltimore, Md., has provided a scholarship for the Hebrew Union College at Cincinnati.

The Jewish Aid Society, of Greenwood, Miss., is the latest organization to affiliate with the National Federation of Temple Sisterhoods.

John Wanamaker is a member of the Advisory Board of the campaign now under way in Philadelphia, Pa., for the Jewish war sufferers.

First prize in a poster competition for the charity ball given in San Francisco, Cal., last week, was won by Nate Levy, a young local artist.

Nearly 200 new members were admitted to Cleveland Lodge I. O. B. B. at the last convention—the largest number to be admitted in five years.

Miss Weizmann, sister to Dr. Chaim Weizmann, has joined the staff of the Rothschild Hospital. She will organize a prenatal care and babies' clinic.

Tulsa (Okla.) Jews now have a monthly organ in the Tulsa Jewish Messenger, which is issued jointly by the local Orthodox and Reform congregations.

Major Lewis-Barned has been re-elected one of the representatives of the London County Council on the Territorial Association for the county of London.

Rabbi David Lefkowitz, of Dayton, O., was re-elected chairman of the Montgomery County Chapter of the Red Cross at the annual election of officers last week.

The Jewish Community at Sapulpa, Okla., numbering about 12 families, has been organized, and a religious school of 20 children has been formed into four classes.

Amidst impressive ceremonies last week ground was formally broken for the new synagogue and social center at Broad and Belfield avenue to be erected by the Beth Sholem congregation of Logan, Pa.

Prof. Franz Oppenheimer, the well-known Zionist, is one of the delegates of the German Government to the Fight the Famine Conference which is being held in London under the chairmanship of Lord Parmoor.

The Ahiezer, the Hebrew-speaking society of Baltimore, Md., which was organized about six months ago, has opened up a Hebrew center at 1121 East Baltimore street.

The various Jewish charitable organizations at Charleston-Kanawha, W. Va., have formed the Jewish Federated Charities with representatives of each of the other societies on the board.

Mayor Galvin, of Cincinnati, Ohio, has appointed Saul Zielonka, the present city solicitor, to succeed himself, at an increase in salary of \$1,200 a year, which will make the salary \$7,000.

Rabbi Samuel Goldenson, of Temple Rodeph Shalom of Pittsburgh, Pa., is endeavoring to introduce congregational singing. To aid him in his work a special singing class has been formed.

The Philadelphia (Pa.) branch of the Jewish Welfare Board is to be continued as a permanent organization and will be known as the Volunteer Reserve Corps, Philadelphia Jewish Welfare Board.

The Charter for the South Philadelphia Hebrew Association has been approved by the special master appointed by the court. The document will soon be presented to the association.

Hygiene will be taught in the schools of Palestine by Dr. Borochow, who will work in co-operation with the Vaad Hachinuch. He will also be in charge of medical inspection of school children.

At a meeting of the Board of Directors of the Young Men's Hebrew Association of Philadelphia, Pa., held last week, it was decided by a unanimous vote to begin a campaign for a new adequate communal Y. M. H. A. Building in the spring of 1920. At the same meeting of the Board of Directors, the secretary was authorized to extend the use of the Young Men's Hebrew Association Building and all its facilities to all Jewish religious, educational, fraternal and social organizations.

Rabbi Harry Richmond, of Trinidad, Colo., has returned from overseas service. He has accepted a call from the Barnert Memorial Congregation, of Paterson, N. J., to succeed Rabbi Marius A. Ranson, now of New York.

Lieu enant Schachne Isaacs, formerly instructor in the Department of Psychology in the University of Cincinnati, has been retained as research psychologist in the Medical Research Laboratory, Air Service, United States Army.

A campaign to raise \$50,000 for expansion of the work of the Hebrew Institute of Pittsburgh, Pa., was inaugurated last Monday. This institution was made possible by a Reform Jew at the instigation of an Orthodox Jew.

At Stockton-on-Tees (Eng.), Mr. Reuben Cohen, solicitor, was returned by the casting vote of the returning officer, having tied with his opponent. This is the second time that Mr. Cohen has been elected under the same circumstances.

The building of the Jewish Educational Charitable Association at Ninth and Carr streets, St. Louis, Mo., has been sold to the Y. M. C. A. to be used for Americanization work among the foreign born of the surrounding district.

The local B'nai B'rith lodge has united with the Erie (Pa.) Y. M. H. A. in the purchase of a splendid home on West Tenth street, to be called the E. B. Association Home. Over \$13,000 has already been subscribed and more is to follow.

A large shipment of food, including sixty carloads of kosher meat, sent by the Joint Distribution Committee, has reached Vienna, destined for the unfortunate Jewish refugees. Each refugee will be given a package of food every two weeks.

Invitations have been extended to Governor Cox, Secretary of War Baker and Mayor Davis to participate in the celebration of the fiftieth anniversary of the Anshe Emeth Beth Tefilo Congregation that will take place on Sunday, December 7, at Cleveland, Ohio.

Through the generosity of Mr. and Mrs. Nathan Hoffheimer of New York City the National Jewish Hospital for Consumptives at Denver will have a separate pavilion for children. This monument is to take the form of a preventorium, where children in the incipient stages of tuberculosis through poverty, under-nourishment, unsanitary housing conditions or inherent tendencies are to be restored to health through a method of treatment which is the result of the most painstaking scientific investigation by men now in charge of the hospital. The new building will be finished and furnished by spring.

A definite movement has been launched in San Francisco, Cal., for the institution of a Jewish community centre, which would serve as the hub of Jewish social, recreational and educational activities in San Francisco.

Dr. Roman, a pathologist connected with the American Zionist Medical Unit, has assumed charge of the Rothschild Hospital in Jerusalem. A pathological laboratory has been erected on the grounds of the Rothschild Hospital by the Zionist Administrative Commission at the expense of \$5,000. The equipment was purchased in England.

The Hungarian Premier, after conferring with various Jewish leaders in Budapest, stated that he was in favor of the proposal to create a Department for Jewish Affairs as a branch of the Ministry of Education. He adopted a sympathetic attitude to other Jewish proposals with a view to arriving at an understanding between the Cabinet and the Jews.

The death occurred at Gillingham, Kent, last month, of Mr. Lewis Levy, a famous English barrister-at-law, of Borden Hall, Sittingbourne. He was about seventy years of age. He was Mayor of Rochester in Queen Victoria's jubilee year, and also held that office on two other occasions. When first he occupied the position he was the youngest Mayor in England.

Dr. Alexander Lyons, rabbi of the Temple Beth Elohim, of Brooklyn, has just been officially informed by the French Government, through Ambassador Jusserand, of the bestowal upon him of the title of Chevalier of the Legion of Honor, in recognition of valiant and valuable service in pulpit and on the platform to France and the Allies even before war was declared by America.

At a meeting last October of representatives of Delphi, Intis, L'Elite and Isidor Strauss clubs the formation of an Association of Jewish Clubs of Philadelphia was discussed and the result was that the representatives formed themselves into a temporary board of the proposed association and established the Associated Jewish Clubs of Philadelphia. Plans for a big clubhouse are contemplated.

For ranking highest in his studies, Arthur W. Marget, of Roxbury, Mass., has been elected first marshal of the Phi Beta Kappa, a universally known and recognized college honor society. Throughout his course Marget has held the highest group scholarship standing. He completed the college course in three years and is now attending the Graduate School of Arts and Sciences. He also led the Boston Latin School, from which he was graduated in 1916.

Mr. Oscar Leonard, superintendent of the Jewish Educational and Charitable Association, St. Louis, was elected president of the Missouri Conference for Social Welfare (formerly Missouri Conference Charities and Correction) at the session just held in Chillicothe, Mo. Mr. Leonard is one of the recognized leaders of the conference, having served as secretary-treasurer and chairman of important committees in the years he has been connected with the organization.

The American Zionist Medical Unit is engaged in important work in the Galilees. Since Dr. Torrance of the Scotch Mission returned and claimed his hospital which had temporarily been assigned to the unit by the military authorities, the unit has had only an emergency ward there with eight or

ten beds. Notwithstanding the unsatisfactory building and unfavorable conditions, Tiberias has had to be constituted the center of the work in the settlements of Lower Galilee. Dr. David, a physician of Palestine, is in charge at Tiberias, and he has the assistance of three physicians and several nurses and druggists.

Re-Construction Convention Union of Orthodox Jewish Congregations of America

OPENING SESSION—Saturday (tomorrow) evening, November 29, 1919, Ohab Zedek Synagogue, 14 West 116th Street, New York.

SPEAKERS

- Rabbi Dr. B. Drachman, President
- Rabbi M. S. Margolies
- Rabbi Dr. Phillip Klein
- Rabbi Dr. H. Pereira Mendes
- Rabbi A. M. Ashinsky, Pittsburgh, Pa.
- Rabbi Saul Silber, Chicago, Ill.
- Rabbi M. A. Kaplan
- Rabbi Herbert S. Goldstein
- Hon. Otto A. Rosalsky
- Hon. Isaac Siegel, M. C.
- Cantor Josef Rosenblatt

Moritz Neuman, President Ohab Zedek Synagogue, Chairman

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ENGAGEMENTS.

BECK-BACHRACK.—Mr. and Mrs. Albert Beck, of 574 West End avenue, announce the engagement of their daughter Rosamond to Mr. Oscar Bachrack.

BICOVSKY-GREEN.—Mrs. Pauline Green, of 31 East 127th street, announces the betrothal of her daughter Frances to Mr. David Bicoovsky, of Washington, D. C., son of the Rev. and Mrs. S. M. Bicoovsky.

FETTER-SCHWARZ.—Mr. and Mrs. L. Engel, of 508 West 135th street, announce the engagement of their daughter Ella K. Schwarz to Mr. Albert Fetter, of No. 95 West 119th street, announce the betrothal of their daughter Celia to Mr. Max Gordon, son of Mr. and Mrs. Sam Gordon, on Monday, November 17, 1919.

GRUBER-TAUSSIG.—Mr. and Mrs. Hugo Baer announce the engagement of their sister Miriam Taussig, of 245 West 113th street, to Mr. Murray A. Gruber, of Jersey City, N. J.

HORWITZ-KOHN.—Mr. and Mrs. Al Kohn, of 141 West 127th street, announce the betrothal of their daughter Adele to Mr. Benjamin Horwitz, of 3905 Broadway.

JOSEPH-HERZOG.—Mr. and Mrs. Joseph Herzog, of 216 West 89th street, announce the engagement of their daughter Beatrice Gladys to Mr. Irving Joseph.

LEON-STURMAN.—Mr. and Mrs. Charles Sturman, of 549 West 163d street, announce the engagement of their daughter Rose F. to Morton W. Leon, son of Mr. and Mrs. Jacob Leon, of 656 West 162d street.

LEVY-GOLDFELD.—Mr. and Mrs. J. Goldfeld, of 560 West 180th street, announce the betrothal of their daughter Laura to Mr. Jack Levy. Reception Sunday, November 30, at the Savigny, 229 Lenox avenue, three to six.

LOUIS-ROSE.—Mr. and Mrs. Morris J. Rose, of 545 West 111th street, announce the engagement of their daughter Della to Mr. Albert R. Louis.

MILLER-SCHMELZER.—Mr. and Mrs. Edmund Schmelzer, of 551 West 178th street, announce the engagement of their daughter Babette to Mr. Jack H. Miller.

SCHLEISSNER-WALLSTEIN.—Mr. and Mrs. Max Wallstein, of 12 West 120th street, announce the engagement of their daughter Cecilia Agathe to Mr. Henry Schleissner.

WALK-ESTERSON.—Mr. and Mrs. Charles Esterson, of 640 Riverside Drive, announce the engagement of their sister Norma to Mr. Jules M. Walk.

WORTMANN-HURTIG.—Mr. and Mrs. Theodore Hurtig, of 520 West 151st street, wish to announce the engagement of their daughter Harriet J. to Edgar M. Wortmann.

MARRIAGES.

ANTKES-ROSENTHAL.—Mr. and Mrs. Adolph Rosenthal, of 466 West 150th street, announce the marriage of their daughter Sophie to Ellis Antkes on Wednesday, November 26, 1919, at 573 West 191st street. Rabbi Aaron Eiseman performed the ceremony.

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FINKELHOR-WESTIN.—Mr. and Mrs. Morris M. Westin, of No. 1845 Seventh avenue, announce the marriage of their daughter Gertrude to Nathan Finkelhor, son of Mr. and Mrs. Samuel Finkelhor, of No. 601 West 140th street, New York, Thanksgiving Day, November 27, 1919, at the home of the bride. Rabbi Joel Blau performed the ceremony.

FRANKENHEIM-COLMAR.—Aaron Frankenheim to Regina L. Colmar, Sunday, November 16, 1919, by Rev. M. Krauskopf.

HAMBURGER-EPSTEIN.—Benjamin Hamburger to Lena Epstein, Sunday, November 16, 1919, by the Rev. M. Krauskopf, at his residence.

HOROWITZ-SHAPIRO.—Miss Jean, daughter of Mr. and Mrs. Joseph Shapiro of 571 Fox street, was married to Samuel Horowitz on Sunday, November 23, 1919, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.

KOENIGSBERG-SOCOLOV.—Mr. and Mrs. Harry Socolow announce the marriage of their daughter Lillian Pearl to Mr. Henry Koenigsberg on Sunday, October 26, at the Savigny, Rabbi B. A. Tintner, assisted by Rabbi Kowalsky, officiating.

LANE-NICLAS.—Mr. and Mrs. Julius Niclas, of 559 West 156th street, announce the marriage of their daughter Josephine to Harry Lane on Friday afternoon, November 21, 1919, at the home of the bride's parents. Rabbi Aaron Eiseman performed the ceremony.

LANG-SINGER.—Minnie Singer to Reuben Lang on Sunday, November 16, by Rev. Dr. Adolph Spiegel at the bride's residence, No. 8 West 116th street.

MORRIS-PIERMONT.—On Tuesday, November 18, 1919, Miss Nettie Piermont to Mr. Arthur D. Morris, by Rev. Dr. Adolph Spiegel.

MORGENSTERN-GERBER.—Mr. and Mrs. Julius Gerber announce the marriage of their daughter Julia to Mr. Sidney Morgenstern Sunday, November 16, 1919, by the Rev. M. Krauskopf.

SCHWARTZ-SILVERMAN.—Mr. and Mrs. Jacob Silverman, of 804 West 180th street, announce the marriage of their daughter Estelle Mildred to Samuel Harry Schwartz, of Brooklyn, on Sunday, November 23, 1919, at Duryea's. Rabbi Aaron Eiseman performed the ceremony.

SHIMKOWITZ-WEILL.—Miss Fannie Weill to Mr. Gabriel Shimkowitz, by Rev. Dr. Adolph Spiegel on Sunday, November 23, 1919.

BAR MITZVAH.

BERNSTEIN.—Mr. and Mrs. A. Bernstein, of 610 West 150th street, announce the Bar Mitzvah of their son Robert on Saturday, November 29, 1919, at the Mt. Neboh Temple, 150th street and Broadway.

GOTTLIEB.—Mr. and Mrs. George Gotlieb, of 1980 Seventh avenue, announce the Bar Mitzvah of their son Harold Milton, Saturday, November 29, 1919, at Ohab Zedek Synagogue, 18 West 116th street.

KAUFMAN.—Mr. and Mrs. C. Kaufman, of Hotel Orleans, announce the Bar Mitzvah of their son John on Saturday morning, November 29, 1919, at the Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

SCHIFF.—Mr. and Mrs. Sidney Schiff, 316 East Fiftieth street, announce the Bar Mitzvah of their son Adolph W. at Central Synagogue, 55th street and Lexington avenue, 10 a. m., Saturday, November 29, 1919, at the Carlton Hall, 108 West 127th street, from 3 to 6, Sunday, November 30.

WOLF.—Mr. and Mrs. Abe Wolf of No. 385 Clinton street, Brooklyn, announce the Bar Mitzvah of their son, Monroe Julius, on Saturday, November 29, 1919, at 9:30 a. m., at the Congregation Baith Israel Anche Emes, 236 Harrison street, Brooklyn.

BIRTHS.

KAHN.—Mr. and Mrs. Sydney Kahn, 1260 Grant avenue, Bronx, announce the arrival of a son November 14.

SOCIAL NOTES.

A charity hall and entertainment will be given at the Waldorf-Astoria on Saturday evening, February 14, for the benefit of the Jewish Home for Aged and Infirm located at Mt. Vernon, N. Y. A. M. L. Kalman is chairman and Dr. J. E. Braunstein, vice-chairman of the Ball Committee.

Marian Baer, daughter of Mr. and Mrs. Harry E. Baer and Morris Kleban, was married at the home of Mr. and Mrs. Henry M. Toch, 19 West 94th street, New York, at 6 p. m., Tuesday, November 18. The bride's aunt, Mrs. Henry M. Toch, was matron of honor. The parents of the bride and groom and nearest relatives were present. Dr. Joseph I. Gorfinkle, of Mount Vernon, officiated.

Among the boxholders at the Metropolitan Opera House for the current season are: Messrs. Morton L. Schwartz, Jacob H. Schiff, Otto H. Kahn, Dr. S. Weiskopf, Reuben Sadowsky, Max H. Friedman, M. and B. Lissberger, Otto Frank, Louis Beerman, Julius Kessler, Herman and Ernest Levy, Dr. M. Monae Lesser, Joseph Moses, Edgar Otto Frankel, Jules Eckert Goodman, S. R. Guggenheim, T. S. Auerbach, A. L. Auerbach, A. Portfolio, Jos. M. Schenck, M. L. Lissberger, A. W. Wise and Nat Ginsburg.

REMOVAL NOTICE.

KAPLAN.—Rev. Dr. Bernard M. Kaplan announces his removal to No. 644 West 204th street.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 East 159th street).—Rabbi Norman Salt preaches this evening on "Moses Mendelsohn, the Starting Point of Modern Reform." Sabbath morning on the portion of the week.

AHAVATH ISRAEL (502 W. 157th street).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning on "Day Dreams."

BAITH ISRAEL ANSHEI EMES (Harrison and Court streets, Brooklyn).—Rabbi Israel Goldfarb lectures this evening at 8.15.

BETH-EL (Fifth avenue and Seventy-sixth street).—Dr. Samuel Schulman preaches Sabbath morning. Sunday at 11 a. m. Dr. Schulman lectures on "Jewish Self-Criticism."

B'NAI ISRAEL OF WASHINGTON HEIGHTS (535 West 148th street).—Rabbi Nathan Blechman preaches this evening on "Thanksgiving" Sabbath morning, "Angels of Succor."

B'NAI JESHURUN (527 West Eighty-eighth street).—Rabbi Israel Goldstein lectures this evening on "Parents and Children—Their Reciprocal Duties." Sabbath morning, on the weekly portion.

CENTRAL SYNAGOGUE (Fifty-fifth street and Lexington avenue).—Dr. Nathan Krass preaches Sabbath morning on the portion of the week.

FREE SYNAGOGUE, BRONX BRANCH (163rd street and Southern boulevard).—Rabbi Louis I. Newmann lectures this evening on "Why the Revolution Will Not Come in America."

FREE SYNAGOGUE OF WASHINGTON HEIGHTS (Broadway and 157th street).—Dr. Stephen S. Wise lectures this evening on "Have the Prophets Any Message for Our Day?" There will be a special musical service.

KEHILATH JESHURUN (117 East Eighty-fifth street).—Rev. Dr. Elias L. Solomon preaches Sabbath morning on "True Thanksgiving."

MT. NEBOH (Broadway and 150th street).—Rabbi Aaron Eiseman preaches this evening on "A Higher American Nationalism." Sabbath morning, "What a Synagogue Should Be."

MT. SINAI (305 State street, Brooklyn).—Rabbi Morris Silverman will lecture this evening.

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 "Shall America Blast the Hope of the World?" Sabbath morning, "Human Needs."

SINAI (Stebbins avenue and East 163rd street).—This evening Dr. Sol. Lowenstein lectures on "Palestine as It Is Today." Sabbath morning Rabbi Max Reichler on "Giving and Thanksgiving."

TEMPLE EMANUEL (Fifth avenue and Forty-third street).—Sunday, at 11.15, Rabbi Marius Ranson lectures.

TEMPLE ISRAEL (Jamaica).—Rabbi G. Lipkind preaches this evening on "The Power of Gentleness."

Mt. Neboh Temple Notes.

A regular meeting of the Sisterhood will be held on Monday afternoon, December 1, at 2 o'clock, in the vestry rooms. Forty new members will be initiated, making a total membership of 450 members. It is expected that the membership campaign to enroll 500 members will be complete before January 1, 1920.

Sewing meetings are held every Tuesday afternoon when garments for the poor are prepared and sent to the United Hebrew Charities.

The Young Folks League will meet on Thursday evening, December 3, at 8 o'clock, in the vestry rooms. The league has already enrolled 150 young men and women and a program with educational, charitable and social features is being prepared for the winter. Rabbi Eiseman is acting as chairman.

The temple is arranging a series of monthly sociables to encourage sociability among the congregation. The first will be held on Saturday evening, December 6, at 8 o'clock in the vestry rooms. There will be bridge, whist and lotto for prizes, and dancing to follow. The proceeds will be used for charitable purposes.

Students' House of the United Synagogue.

The Students' House of the United Synagogue of America, established at 405 West 117th street, provides a social and cultural center for the students of Barnard, Columbia and Teachers' Colleges and the Jewish Theological Seminary. Kosher food is provided and the college student is enabled to reach his fellow students who are equally loyal to Judaism. The organization is endorsed by Rabbis Moses Hyamson, Elias L. Solomon, M. M. Kaplan and many of our leading laymen.

It is officered by a committee consisting of Messrs. Edw. Kaufman, chairman; Wm. Fischman, Gus S. Roth and Jacob Rubin. The cost of properly maintaining the Students' House exceeds \$10,000 per annum, and those in charge are appealing for annual contributions. The memberships range from \$10 to \$100 per annum.

Dr. Krass to Address Local B'nai B'rith Lodges.

A special meeting of the local B'nai B'rith lodges will be held on Wednesday evening, December 3, at 8 o'clock, at B'nai B'rith headquarters, No. 2307 Broadway. All members of the order are invited to be present. Dr. Nathan Krass will lecture on "Conditions in the War Zone." Hon. Jacob Singer on "The Order B'nai B'rith" and Col. Harry Cutler on "Jewish Welfare Work."

After the conquest of a large part of the Ukraine and the taking of the towns of Charkoff and Odessa by General Denekin, he was waited upon by a delegation of Jewish leaders of the Jewish communities in the Ukraine, who informed him of the pogroms and of the persecutions suffered by the Jewish population. In the memorandum which the delegates handed to him, precise details are given of the number of excesses and of the members of Jewish communities who have suffered at the hands of the Voluntary Army and the civil and military authorities. Although they received a formal assurance from the general that he would take measures to stop the pogroms, the delegates left Rostoff deeply disappointed, for they felt that their reception had been a very cold one.

A maritime service extending from Jaffa to Beirut, and another for connection with Egypt is planned for Palestine. The first motor boat to ply between Jaffa and Beirut and to touch at points between is now being built at Haifa. It will be a motor boat of 100 tons, with a passenger capacity of 50.

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CORRESPONDENCE.

What Will the U. O. J. C. Say on Schechterianism?

Editor Hebrew Standard:—

This week's convention of the Union of Orthodox Jewish Congregations of America suggests a whole train of thoughts. Particularly interesting will be to see if the union will make a declaration of principles. Will it speak forth the word frankly, truly, courageously, or will it employ "weasel words" to cover up a nakedness of faith and firmness and sincerity of soul? Will it prove loyal to the spirit of Mehdola de Sola? Will it state candidly its definition of Orthodox Judaism? And will it require congregations who wish to join it to meet this definition? Will all its congregations be uniformly Orthodox, or will one congregation be "more," another "less" Orthodox?

Above all, what will be its attitude toward Schechterianism, that terrible menace to the welfare of Orthodox Judaism? Will it condemn unsparingly this blight, this curse, this malignant cancer, as the Agudas Harabonim has done on two or three occasions? It must warn our people of the baneful influence of Schechter's Seminary, and it dare not flirt with the most deadly organization in this country, the so-called "United Synagogue." If it dares to have any dealings whatsoever with the "United Synagogue," it will have forfeited the confidence of American Orthodoxy. It must on the contrary influence those strictly Orthodox congregations that have been induced under false pretences by wily schemers to join the "United Synagogue," to withdraw from that body and affiliate with it. It must not be deterred from its course by the objections that may be anticipated from some of its weak-kneed, compromising, peace-at-any-price members. The "United Synagogue" is by all odds the most dangerous rival to the Union of Orthodox Jewish Congregations of America. Will the latter realize this now before it is too late? The union must demonstrate its superiority to the "United Synagogue" to make good its bid for the affiliation of Orthodox congregations. To secure recognition, it must prove its authority. Otherwise, if it is not opposed fiercely and relentlessly to the "United Synagogue," what in all sense is its raison d'être? The question is, has it come merely to duplicate the work of the so-called "United Synagogue," or has it a new, a Jewish program to offer us, and, if so, just what is that program? This question must be answered, and that without camouflage or pussy-footing. The basis of the "union" must be truth, absolute truth. If it is to indulge in falsehood and deception, it had better not be born.

Boston, I may say in passing, shows how the "United Synagogue" with its insidious propaganda entrenches itself. We have here in Boston the sad spectacle of two leading Orthodox congregations that have been seduced—that is the only word—into membership with the Schechterian organization. The crime that has been perpetrated in Boston cries to heaven for vengeance and redress. The union must turn its attention soon to Boston and to other cities that find themselves in like predicament.

What is the attitude of the union toward congregations which allow men and women to sit together at services? What does it say to those otherwise "Orthodox" congregations that have introduced the unjustifiable "Friday evening service" at eight o'clock during the winter season, where the Sabbath

prayers are read again, where English prayers are read, where men and women sit together, etc., etc.? If the union makes one misstep and accepts a congregation that is not truly Orthodox, it will have blasted its name forever, and its power for good. Inasmuch as the Schechterians have cunningly appropriated to themselves the terms "conservative" and "traditional" into which they have infused a new and incorrect meaning, will the union boldly declare itself for Orthodox Judaism, undiluted and undefiled?

Will the union have a special committee on admission of congregations so that it may determine whether their Orthodoxy measures up to the standard set by itself. The union must declare its position on the illegitimate "Friday night service" which is spreading in Orthodox congregations with alarming rapidity, for, if permitted, it will undermine Judaism in America.

Of course, the union will consider the usual questions: Kashruth, Sabbath, education, with particular reference to the encouragement of parochial schools; the problem of the young people, and so on. But will it consider them in the usual academic way, or will it resolve on action? No doubt in time it will form a special organization for young people, and another for women. No doubt in time it will send out circuit preachers to repair to some extent the horrible conditions in the small country towns, where Jews are, through neglect by us or through the tender ministrations of reform and Schechterianism, lost to our faith. No doubt the union will not forget to take care of our college young people, that very valuable element. No doubt the union will later on publish books on Orthodoxy, original or translated from the Hebrew or German. The union must, of course, publish a regular journal or magazine, not a bulletin, to further its course. In its anxiety to reach the younger generation it must not neglect the older people, and it must employ Yiddish as well as English. The union should have a bureau of speakers, so that it could send a man to plead its cause anywhere at any time.

The union must not become merely an annual affair, existing from convention to convention, it must do work every day in the year. It must not be provincial; New York is not the whole of America. It must interest congregations from the Atlantic to the Pacific. It must not forget Canada. It should enter immediately into negotiations with the Agudas Yisroal; it must be international in its outlook. The Agudas Harabonim should take the leading part in the management of the union.

Let us express the fervent hope that the union will not simply be one more weapon in the hands of that small but dangerous clique that is seeking to gain control of American Orthodoxy, subsequently to betray it shamefully. Let no man, regardless of position, be allowed to use the union to further his own selfish ambitions. This is a very real danger. Furthermore, let those who are superannuated divide the work at least with younger men. Why? Because the union convention must not degenerate into a forum for the expression of opinions, wishes and resolves; but must furnish the incentive to action, to service. A monopoly of the union by a powerful but selfish and untrustworthy few, as I said above, will prove the undoing of the union, will cast upon it reproach and dishonor. Let it not be prostituted to selfish ends.

The convention need not give us the silly twaddle that "there is plenty of room in American Jewry for all organizations" and thus seek to gain the favor of the Schechterians by its tacit approval of the "United Synagogue." The convention must denounce the "United Synagogue" in clear, ringing tones. Destruction of this sort is construction in the best sense. Now that Schechterianism has entered our preserves, and is gnawing at the very vitals of Orthodoxy, more people are ready to believe me when I say that Schechterianism must be rendered impotent if Orthodoxy is to live in America. It is useless to talk of construction so long as this parasitic growth is sapping our vigor and our strength. Only with this out of the way can we hope to build solidly, firmly, enduringly.

The spirit of Orthodoxy is awakening in the masses of American Jewry. But this rising spirit must be directed into

the proper channels if it is to achieve great things for Orthodox Judaism. Will the convention of the Union of Orthodox Jewish Congregations prove equal to the opportunity? Will it send out the clarion call to the faithful to rally 'round the banner of true Judaism? God grant that it may justify fully the hopes we place in it. May its deliberations be wise, and may it consecrate itself to noble service to our people.

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Jewish Farm Labor in Palestine.
 A special deputation representing the labor organization "Achdut Ha-Avoda" which recently held a conference at Machavia is being sent from Palestine to London to present proposals to the Zionist Organization for the improvement of labor conditions and opportunities.

In considering proposals for providing employment, the conference discussed the question of forostation. According to the Palestine News Agency of the American Zionist Publicity Department it was announced that 700,000 saplings had been ordered for the coming year. A forostation has the merit of improving the health conditions of the country besides providing employment on a large scale. A million and a half shoots will also be ready next year, while the drainage work at Kinnerot and Dugania will employ 100 men.

A proposal was made for training in agricultural subjects, as many groups of workmen had failed for lack of export knowledge. Technical classes in dairy farming, keeping of fowls and bees, cattle diseases, cooking, etc., were suggested. The cost of the courses would be £7,000.

An important speech was made at the conference by Mrs. Katznelson in which she emphasized the importance of the spread of cultural activities among the workmen. She indicated the special type of teacher required, namely, one who would live with them, learn their ways and life and suit himself to their time and capacities. Referring to the special aspect of these activities she suggested the collection of an extensive literature marked by the influence of labor, the founding of a popular university and a library devoted to the advancement of workmen, etc. The conference was marked for its harmony and constructiveness in defining the labor situation.

Ready for Bronx Hospital Campaign.

The campaign for 100,000 single dollars, collected by women from women for the opening of the Bronx Hospital, will begin on Monday, December 1. Governor Smith has endorsed the movement.

The Young Folks League of the institution, an organization composed of 350 young men and women, pledged themselves to raise \$15,000 with which to pay for all medical and surgical apparatus that will be required for the institution. This organization of young folks has been contributing money towards the maintenance of the dispensary which has been conducted on the site now to be used as a hospital, in which 35,000 patients were treated annually free of charge and 1,000 women were delivered in their homes by the outdoor Obstetrical Division. The \$15,000 which they propose to raise of their own volition now is exclusive of the money previously contributed, and on condition that the women of the Bronx raise \$100,000. They will also organize block committees in the campaign and will do actual soliciting.

The Women's Auxiliary of the Bronx Hospital is now formulating a proposal of a similar nature and will also help in the drive.

The headquarters of the Campaign Committee is at 1319 Boston Road, which will be kept open nights hereafter until after the drive, and all prospective workers are requested to call at headquarters for final instructions.

Jewish women's houses have been opened at Rishon-le-Zion and Petach Tikwah by the organization Hazair Ha-Erez Israeli, which is also sending Jerusalem youths to the colonies for training in practical agriculture. The Vaad Hachinuch (Board of Education) will open an agricultural school at Petach Tikwah.



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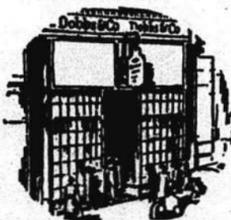
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A Description of the Jewish Secular Courts of Palestine.

The Hebrew Mishpat Hashalom was established about ten years ago with the help of the Zionist Palestine office. Until the outbreak of war the Turkish Government did not in any way oppose the Hebrew judicial institutions, since it did not interfere in the internal government of the country, writes Daniel Oster in a recent issue of the Hapoel Hazair. The judgments of the Mishpat Hashalom also had a certain value in the eyes of the European consuls. But from the commencement of the world war the Turkish Government began to suspect and pursue both it and its members. Externally the institution disappeared, and the material that had been gathered, which it was necessary to hide from the government, was mostly lost.

With the entrance of the British into Judea, the Mishpat Hashalom, together with our other institutions, revived and the Judean colonies formed judicial committees through the councils of the colonies. In July, 1918, at a judicial conference in Jaffa, the statutes of the Mishpat Hashalom were approved, defining the distinction between the various courts and also between the Mishpat Hashalom of the city and the colony. These statutes are naturally incomplete, but they serve as a basis for the organizing of judicial bodies all over the country. After the liberation of Samaria and Galilee the Supreme Mishpat Hashalom decided to open courts throughout the land. For this purpose a jurist was sent to all the cities and colonies, and during a five-months tour he founded new courts and introduced necessary alterations in the existing ones, so that at present the Mishpat Hashalom is found in all parts.

In each city there are courts of two degrees—the first degree, or Court of Three, and the second degree, called Conference of Judges or Court of Five, for more important matters, appeals against the lower courts, financial suits above £100, etc. There are judicial courts only in the larger colonies: The smaller colonies and farms submit their lawsuits to the nearest Mishpat Hashalom, and one of their members, chosen for the purpose, participated in the giving of judgment. The colonies only have the court of the first degree. For the second degree there is a Central Mishpat Hashalom connected with the Committee of the Federation of Colonies, the members being chosen from all the colonies in the federation. This body takes the place of the Conference of Judges in the cities. Since in Lower Galilee most of the colonies are small, two or three join together to form a Mishpat Hashalom of the first degree, and for all the colonies there is a central judicial body attached to the office of the Federated Colonies. In this way there exist central judicial bodies for Judea, attached to the Federation of Judean Colonies, for Samaria in Zichron Jacob, and for Lower Galilee and Upper Galilee, attached to their respective Federations.

Above all these judicial bodies is the Supreme Mishpat Hashalom in Jaffa, which was elected by the Judean Preparatory Assembly, Samaria and Galilee being at that time still in the hands of the Turks. The Supreme Mishpat Hashalom is the highest court both for judicial and for administrative matters. All cases, such as those of great com-

munal importance, disputes between colonies or institutions, appeals against judgments of lower courts, are considered by the supreme court, which meets only when a case occurs for its attention. In the city the Mishpat Hashalom holds sittings every evening, and in the colonies at fixed periods. From time to time joint sittings are held with the Supreme Court to consider matters affecting both parties. The organizing of the Mishpat Hashalom having now been completed, there is a necessity for a conference of representatives of all judicial bodies in the country to discuss many questions of mutual concern that at present await solution. The judges in the cities are appointed by the Va'ad Ha-ir, but in the colonies they are chosen by the whole community, without reference to position, party or congregation.

The Hebrew Mishpat Hashalom in Erez Israel has a great political value. On the one hand the community is encouraged to submit its cases to a Hebrew court, and on the other the government may thus be convinced that we are fit to control ourselves without need of external help. Thus it will come to regard the Mishpat Hashalom not merely as an arbitrator but as an organized judicial body.

Despite its disadvantages, the Hebrew Mishpat Hashalom has succeeded in striking firm roots in the life of Palestine. The whole community regards it favorably, even many of the very orthodox appreciating that the Mishpat Hashalom does not desire to compete with the Rabbinical Bet Din or destroy it, and that it is possible for both to work in harmony. The existing Mishpat Hashalom aspires to fulfill a high role, and to a certain degree possesses the required authority, although it must rely on moral means to enforce its decisions—resort to which, however, is exceptional. All the questions that life raises from day to day pass before the Mishpat Hashalom—not only financial disputes, but all matters requiring a judicial settlement, such as business affairs, land disputes, libel, communal matters, labor and family questions, inheritance, conjugal matters (jointly with the Bet Din), and to a certain degree acts of violence. The judges are drawn from all sections—merchants, farmers, workers, teachers, doctors, chemists, clerks, employers—and from all congregations, Ashkenazi, Sephardi and Yemenite, etc.

England Looking After Jews of the Ukraine.

London (by I. J. P. B.).—That England's representative, who is accompanying the Denikine forces in the Ukraine, is doing everything possible to guard against pogroms and persecutions of the Jews there, was the assurance given by the Assistant Minister of Foreign Affairs, Cecil Harmsworth, in his reply to a query on the subject which was brought up in the House of Commons.

Mr. Harmsworth also declared that he was under the impression that Denikine had provided a trial by court martial of all those who had participated in the pogroms against the Jews, but at the same time he admitted that he was not altogether certain of this fact. In reply to queries on the Jewish situation in Poland, Mr. Harmsworth said that it was necessary to wait until Sir Stuart Samuel, who is conducting

the investigation there, should submit his official report before he could give a definite opinion on the subject.

Jewish Regiment Prevents Pogroms in Vinitza.

Warsaw (by I. J. P. B.).—Lebens-Fragen, the local Bundist paper, prints an article by M. Cholodenka, the well-known Ukrainian journalist who has just arrived here, in which he describes the reign of terror through which the Jews in the Ukraine have been passing. The one exception in that unhappy country, Cholodenka says, was the town of Vinitza, Podalya district. There the Jewish workers organized themselves into a defense regiment and protected the Jewish population so energetically and heroically that no pogroms occurred. Now, Petlura has issued an order for the arrest of the members of

this regiment, "as counter-revolutionaries because they fought against the peasants." This means, in other words, that they fought against the pogromists.

Documents Attribute Blame for Charkov Pogrom to Denikine's Officers.

London (by I. J. P. B.).—A number of documents concerning the Charkov pogrom have been brought to light by Deputy Malone. These are in the form of proclamations and orders issued by Denikine and his generals, and show a strongly anti-Jewish agitation among the Denikine forces.

Immediately after General Marovskii entered Charkov on June 25 he issued an order to General Wilkovski, commanding the third division, to kill a thousand Jews and intellectuals. The Jewish soldiers who were taken prisoners with the "Red" garrison were ordered segregated,

and they were then shot with machine guns. A proclamation issued by Denikine, before entering the city, declared that, instead of Jews, capable persons would be in power from then on.

German Democratic Leader Scores Anti-Semitism.

Berlin (by I. J. P. B.).—Herr Gothein, leader of the Democratic party, in an address before a large gathering here, severely arranged German anti-Semitism and the present anti-Jewish agitation throughout the country, and threatened that if the Nationalists continued their pogrom policy, the Allies would intervene in Germany on behalf of the Jews. Former Vice-Chancellor Heiferich was criticized in Gothein's speech for his present anti-Semitic tendencies.

Herr Gothein has for many years been president of the Society for Combatting Anti-Semitism in Germany.



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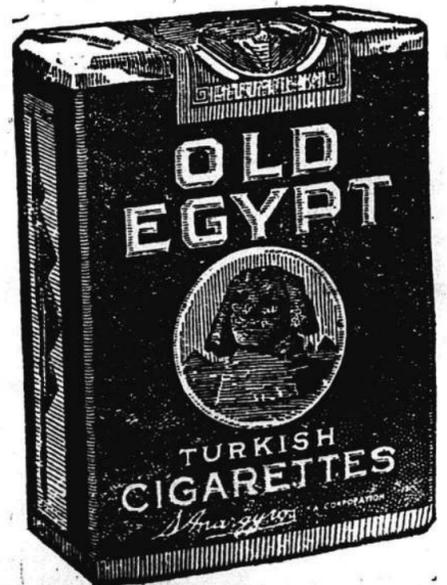
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Friday, November 28th, 1919 : : Kislev 6th, 5680

Sabbath begins at 4.34 p. m. Parashath Vayetse. Genesis 28:10—32:3. Haftarah, Hos. 12:13—14:10.

The second Lord Rothschild is closely pursuing the great traditions of his own great house in the matter of communal service and complete personal identification with his own community. In this respect he, too, as other Rothschilds in times past affords a gratifying example of *noblesse oblige*.

There is no doubt that the essential task of the synagogue is to deepen the religious consciousness of the people. That a statement of this nature requires to be said in *einem Brusttone der Ueberzeugung* (really untranslatable) by a Reform rabbi, shows to what dire lengths Reform Judaism has come. That many Reform Jews have only learned of the existence of the Book of Psalms through Christian Science, proves that Reform has singularly and completely failed of its object. The Reformers may delude themselves with hopes of their ultimate success; in the face of facts such as these they have demonstrably failed.

Every now and then a writer, occasionally a non-Jew, oftenest one of our own race and faith, arises to tell the world that Shakespeare's *Shylock* was incorrectly drawn by the Bard of Avon. The Jew that Shakespeare drew was, in this case, no Jew at all but a Christian. The prototype of *Shylock* was a Christian merchant of Venice, the Jews of that city steadfastly ever turning against the exaction of a pound of flesh for their legal due. The inquiry is time-worn and absolutely well-founded. There is a decided value in insisting upon the matter periodically, for, by this means, the time may come when even the populace will come to know that *Shylock* in the play stands for a Christian in real life, and not a Jew.

WHAT'S HAPPENED TO COL. HARRY

Mild curiosity is felt in the office of the American Jewish Review over the fact that this month's mail has disclosed no news from the well-known Col. Harry Cutler of the Jewish Welfare Board. In the words of the old English song, "Dear, Dear, What Can the Matter Be?" It is a dull week, indeed, which goes by without a hot bulletin or two from our Rhode Island co-religionist who has basked so amiably in the limelight during the past year or so. The Review can only hope, along with every other Jewish publication in the country, that the hand of that good press agent who turns out such polished interviews and news items, has not suffered atrophy. The colonel needs it.—The American Jewish Review.

Nil desperandum. The Jewish Welfare Board has been asked by the United States Shipping Board to name a cargo vessel and our brother of the Review will soon be regaled with "Col. Cutler says" or "Col. Harry Cutler made the following statement today." Rumor has it that the vessel is to be named the "Colharcut," which is a contraction of Col. Harry Cutler. Why not?

We have received and attentively perused the twenty-ninth annual year book of the Central Conference of American Rabbis, which contains the proceedings at the thirtieth "annual picnic" of this organization at Cincinnati last April. Much of the volume is devoted to papers dealing with the life and work of Isaac Mayer Wise, the founder of the Conference, the one hundredth anniversary of whose birth was then and there properly observed. As a result the book stands out high above its fellows through the value and interest of its contents. The routine work of the "annual picnic" was of the customary character. We noted that the Conference seems to have considerable trouble with its prayer-book publications. Volume one of the Union Prayer-Book was under revision by an editorial committee for many years; this work was finally completed and the recast book put on the press. Then new errors on a large scale, principally in the Hebrew, developed, and now the revision must again be revised. If by this token the book has not fairly earned its title (first given it by us) of "miscellaneous *meshugaas*," then we are grossly mistaken! And our Reform rabbis are "great" revisers. A dozen years ago they published a so-called "Union Haggadah," and now this has to be revised, as if the *Pesach Haggadah* were revisable, every now and then! We suggest that the upholders of the "annual picnic" take some needed lessons in Hebrew; it is never too late to learn.

Correspondents and subscribers are notified that matter intended for the current issue of the HEBREW STANDARD must reach our office not later than Tuesday, 10 A. M. This rule will be strictly adhered to.

PREJUDICE AND JUSTICE.

SINCE the conclusion of the Great War distinguished Jews in various parts of the universe have sounded a timely note of warning to their co-religionists. They have pictured the globe as in the grip of a wave of anti-Semitic prejudice, engulfing in those lands where this disastrous sentiment has enjoyed wide scope in the past, and not to be disregarded in countries hitherto almost free of it. As facts to prove their assertion, they refer to conditions in the East of Europe where, through the erroneous identification of Jews with the Bolsheviki by interested adversaries, the position of our co-religionists verges on the collapsible state. Germany and the vestiges of the former Central Powers evidence a distinct crop of anti-Semitic notions, largely political in origin, but none the less dangerous to the future weal of Jewry. The Occidental nations, too, are not without their troubles on this score, but here we need not detail such unpleasant incidents.

In short, the terrible conflict has left passions and prejudices in its wake which are almost as sundering as though the world had not passed through the crucible of fire. Right-thinking men condemn such "slag," for the "firing" was thought to have eliminated the dross and the base in man.

But, confronted as we are by a condition and not a theory, it behooves Jews to seek about for a remedy for the former. The remedy must partake largely of the theoretical character, for the Jews themselves must give it a practical sanction.

Jews, then, everywhere must typify in their lives and actions the eternal principle of justice. They must stand forth as exemplars of all that is good and fair and just. They should so act and live that no man may point a leveling finger at them. They should seek justice even as they embody this great, world-moving ideal. They should pursue justice with consistent and unremitting fidelity.

Perhaps in the face of such a realization of a great ideal the world of men will revise its notions concerning some of their fellows and possibly give up to its degrading and unreasoning prejudices and passions. The way is long and sterile, but a great light shines at the goal.

Rabbi Moses P. Jacobson, of Shreveport, La., is leaving the Jewish ministry mainly for the reason that, after ministering to his people through many years, his efforts have not received manifest encouragement from them. The rabbi is undoubtedly the best judge whether he has or has not been properly encouraged, but his congregation may well entertain the opinion that all that should have been done from its end in this respect has been done. At the same time Rabbi Jacobson is entitled to be praised for having the courage of his convictions. If a rabbi concludes that his ministrations "miss fire" he should quit the rabbinate.

The new season of grand opera at the Metropolitan has already produced a "novelty." We refer to the revival of *La Juive*, the celebrated opera by Halevy, which scored a striking success at the matinee performance last Saturday. Halevy, the composer of the work, belonged to the same school of musicians as Rossini and Meyerbeer, and his greatest production, *La Juive*, evidences all the characteristics of this school. It offers brilliant opportunities for the singer of dramatic arias and abounds in splendid episodes of pageantry. The story of the opera is sinister, that is to say, its ending is sad and does not bring out the sublime conceptions of Judaism. In this respect it is quite different from Karl Goldmark's "The Queen of Sheba." But, then, Goldmark was a faithful adherent of Judaism throughout his long life, while Halevy held to his religion only by an attenuated bond.

Christendom speaks enthusiastically of the kingdom of heaven and most persons, including many Jews, do not know that this phrase embodies a significant Jewish conception. For our sages held that the kingdom of heaven will be realized here on earth when all men live righteous lives. In this thought is bound up that represented by the phrase "the world to come," although here, perhaps, orthodox Judaism has idealized and sublimely deepened the notion. Indeed, Judaism teaches us that mundane conditions will eventually so shape themselves as to bring about a kingdom of heaven here, when the world is fully moulded to the high demands of social justice and individual righteousness. In short, Judaism here stresses conduct, individual life, and thus views religion as involving the science of conduct. These brief thoughts but prove that Judaism has high and just claims to rank as a purely ethical monotheism. Unreasoned dogmas have no place in its scheme.

We call the attention of our readers to the great national convention in aid of the reconstruction of Jewry, which is called by the Union of Orthodox Jewish Congregations of America and which will open tomorrow evening in this city. The meetings, to last through next Tuesday, are to take place at the Young Women's Hebrew Association, in West 110th Street, and the executive is already assured of a gratifyingly large attendance of interested delegates. The community, too, should show its interest in and its appreciation of the importance of these proceedings. The convention is called to discuss and solve the vital problems affecting American Jewry. These vital problems may be summed up in the two words, spiritual reconstruction. They express an ideal and an end which require no elaboration from us. Every Jew who understands his deathless heritage appreciates their present force and validity. Spiritual reconstruction is the watchword of the hour because it is the need of the hour. We congratulate the Union on perceiving the call of the moment, and in attempting a proper answer to it, and we bespeak for its convention the striking success and useful practical results it undoubtedly should obtain.

WHEN TIME FLIES.

"And Jacob served seven years for Rachel; and they seemed to him but a few days, for the love he had to her. (Gen. xxix, 20.)

TIME is the great solvent. It is the acid test of all human worth. Since time is no respecter of persons, its judgment is impartial. All that is fair and good and true must undergo this test, or go under. Only the truest, best and fairest are able to stand this test and issue forth with worth not alone unimpaired but even enhanced. For time knows no comparative degrees, it accepts only superlatives. Anything less than that, anything of merely relative value, time may tolerate for awhile; but when the end of the usefulness of the mean and mediocre is come, time mercilessly destroys them. This great solvent that spares the gold but clears away the dross is God's right-hand servant in bringing about the progress of the race. If the conscious forces in history do sometimes fail, time at any rate neither sleepeth nor slumbereth: and thus what consciousness fails to achieve is automatically secured by the onward march of time. For time is as the mind of God seen in the waves of a flowing river: the image appears broken and incomplete, yet it impresses the beholder with the vast sweep and sway of eternity. The river of God carries all things off, but such as have in them the spirit of everlasting truth and beauty.

In the largest as in the smallest concerns of life this holds true. Every man must learn the effect of time upon his deeds, his thoughts, his feelings. No part of man's life can possibly escape. If Jacob's regard for Rachel had been in the nature of a mere surface infatuation, or a romantic luxury of the emotions, time would have told on it disastrously. The self-imposed seven years of servitude would soon have sobered him. As it is, these seven years proved the worth of his attachment. Truly, they were probationary years not merely in the eyes of greedy Laban, who was after his pound of flesh, but in the eyes of God who places his seal of approval only on the things that are part of His own permanence. And Jacob's regard for Rachel stood the test of time. It proved to be a genuine love, the holiest bond between man and woman, severed only by her untimely death. Time did not know where to have this timeless, deathless heart-surge of one being toward another. And this love became his inspiration throughout his life, enabling him to endure hardships, to make the greatest sacrifices.

And now here is the point: Time not having proved the solvent of Jacob's love, Jacob's love proved the solvent of time. The seven years of his service "seemed to him but a few days for the love he had to her." How contrary to ordinary human experience this is! Our desires shorten patience, and lengthen time. We long for something, that is to say, we find the time separating us from our object unduly long. And the more desirable an object the longer time appears. It would be more reasonable to say that the seven years of his waiting for Rachel seemed to him seven times seven. Not so Jacob: he had a great aim to live and labor for, which so completely filled him that he could laugh at time. What to him was time? It did not drag along at a weary pace, for his heart anticipated every moment, and his great desire leaped like a swift hind forward to the end of the probationary period. Were his tasks-irksome? They could not be, since he poured his own enthusiasm, borrowed from elsewhere, into them. Great lovers are at all times very rare; as rare as excellency in any other phase of life; but of the great in any walk it is true that time cannot annihilate them, for they annihilate time. To chafe under the slow advance of time is always the mark of small souls. In the thought of great souls, however, time never becomes a source of irritation. Great souls care only for the urge towards high accomplishment: the distance between themselves and their aim either in time or in space, serves but as a challenge and not as a hindrance to their forward leaping spirit.

There is something divine, something of the poise and profound calm of eternity in this disregard of time. Ordinary commonplace mortals might—they do not always do so—look back upon their past struggles and count the time spent in their arduous effort as nought in comparison to the prize they ultimately captured. In the retrospect, time spent may look spent indeed, even to the vanishing point. But only the choicest spirits can look forward with equipoise to the passage of the years and absolutely refuse to enter it into their scheme of thought more than necessary. Time to be spent is a greater test than time already spent. In the prospect time appears negligible only to those who are informed by the breath of the Eternal. He who has built this world through aeons of constant creative venture, and has put it into the microscopic being of infinitesimal insects to construct islands and mountains and, perhaps, the whole dry land through ages of ceaseless living and dying, has nevertheless endowed but few men with that patience of infinitude to which a thousand years are but as yesterday before it is past.

Well, then, my fellow-passengers to the grave, who have it in you to become children of eternity but mostly choose to remain creatures of time, are you in any way oppressed by a sense of the slowly dragging movements of the hand of time over the white dial of eternity? Remember that if you do not destroy time, time will destroy you. But destroying time does not mean killing time. Killing in time in the ordinary sense of the phrase is the best way of preserving time. Time is worse than a cat, it has more than nine lives the moment you try to "kill" it. Time drags never so heavily, never makes its own insubstantial load felt so keenly and vividly, as when somebody tries to kill it. The only way really to kill time is to fill time. Fill each moment with something worth-while, before it ever threatens to become horribly vacuous. And the only way to forestall the possible evacuation of the fleeting moments is to have some grand aim, some all-embracing master-passion, towards which all your waking thoughts and actions should be directed. Speed the moments on the wings of your soul, and let your desire anticipate the shining dawn of the distant morrow.

JOEL BLAU.

THE PERSECUTION OF THE TALMUD.

By Rev. Moses Gaester.
Haham Spanish and Portuguese Jews, London, England.

The same fate which has overtaken the Jews has been meted out to their literature. Not even the Bible has been spared, still less the other productions of Hebrew genius and Hebrew thought. Slander, vilification, misrepresentation and persecution has been the fate of the one and the other. The brunt of the persecution, however, had one book to bear in which the enemies of Israel thought to recognize the source of Israel's vitality, the hidden spring of its remarkable strength, the bulwark and mainstay of the Jewish nation. I need not mention the book, its name is on your lips. I speak of the Talmud, of that great encyclopaedia of oral law, of profound dialectics, of beautiful poetry, of surpassing morality, of quaint humor. In it the Jewish nation has found the storehouse whence to take the weapons, not for murderous fights but for the pacific discussion of the law, for the fight of ignorance, the most deadly foe of mankind. It has kept up Jewish keenness of spirit, it has enlivened the mind, it has rejuvenated Israel in each generation, for it provided its mind with food, its heart with satisfaction. The Talmud has prevented us from becoming mere fossils, antiquated remains from a past long forgotten; on the contrary it has kept us in constant touch with the ever-changing moods of the times and has enabled us to cope successfully with the difficulties that cropped up in various generations, it has reconciled the teaching of religion with the necessities of ever-changing life, and thus our enemies were perfectly justified in hating the Talmud as they knew that without that marvellous monument of the past we would be cut off from our organic development, the very ground under our feet would vanish and it would be only a question of time to know when we would disappear as Jews. I am not exaggerating, nor attributing to the Talmud magical powers. To every one who has read the history of our nation, who is even superficially acquainted with the vicissitudes through which our race has passed, this will appear almost as a truism, as a fact that cannot be doubted. Every section and every individual that has separated itself from the teaching and the vivifying influence of the Talmud has finished in the long run in becoming thoroughly alienated from Judaism. The most interesting and telling example we have in the Karaites who were the first to depart from the teaching of the rabbis and to oppose the Talmud. One might say by stretching a point that with the sect of the Karaites began the persecution of the Talmud. For centuries the battle has raged between the two camps. The victory would have been even earlier won, if the Karaites had not in time relinquished much of their opposition. They felt that through their opposition to the oral law embodied in the Talmud the ground under their feet was giving way, their Judaism and correct interpretation of the Bible was vanishing, its influence upon their lives was diminishing, and so they introduced surreptitiously many of the teachings of the rabbis, many of the principles expounded in that grand book, which represented the intellectual work of centuries. This first attack upon the Talmud though producing a profound cleavage in the hitherto close unity, was not however followed by very grave consequences, as it partook more of the character of an internal dispute. Neither party appealed to an alien power, to the arm of the government to carry their point, nor was it a question of putting down the adherents by force of arms. It was a battle of ideas and principles which must always be welcome and is

always useful. We must learn through fight to appreciate and value our possession and make it shine in the light of purity and truth.

The question took quite another aspect, when the Christian Church took up the fight. The leaders in the attack upon the Talmud were invariably renegades, apostates, who for various reasons became traitors to their own race and faith; the soldiers and followers were fanatical monks, besotted kings and popes who thought to gain valuable riches by the conversion and plunder of the Jews. The first who stood up as an accuser of the Talmud, who suddenly felt scandalized at its pretended immorality and blasphemy, and who told that the conception of God as expressed in the Talmud was grossly materialistic, and who presumed to be judge upon the teachings of the rabbis, was such a renegade called Nicholas Donin. Probably for very valid reasons he had been excommunicated by the rabbis. Filled with rage and hatred he turned Christian and sought means to avenge himself against them. He knew that "the weak point" would be the Talmud, and so he approached Pope Gregory IX. with calumnious statements such as those I have mentioned. The Pope believed every word Donin told him and he sent orders to the kings of France, England, Spain and Portugal to confiscate at a certain date all the copies of the Talmud and to burn them. This happened in the year 1239. In addition a public disputation was arranged for between this apostate and the foremost representatives of Jewish learning of the time. The disputation actually took place in Paris, where Louis IX., narrow-minded and bigoted, alone of all the kings written to, had carried out the Pope's orders. The most important personage among the Jews was R. Jehiel of Paris, and the text of that disputation has come down to us. Donin had drawn up a list of accusations to which R. Jehiel gave most admirable replies. He proved the ignorance of Donin and also that he had purposely perverted the passages in the Talmud in order to give them a meaning totally at variance with the true one. It is remarkable that though refuted and proved to be baseless, these very accusations have been henceforth repeated over and over again. They form the stock-in-trade of all the old and modern anti-semites. Whoever wanted to have a fling at the Talmud without having the slightest knowledge of it, borrowed the stone from that rubbish heap. Whoever wanted to throw mud on the Talmud dipped in that mire gathered by Donin and increased by subsequent renegades and falsifiers of truth. One sad lesson is to be learned from this, that however much we attempt to fight slander and enmity, however many arguments of reason and truth we may bring forward, they will fall on deaf ears and upon the hearts and the minds of those who do not wish to be corrected, and of such people as persist in believing the most atrocious statements, because it suits them and their interests and dispositions. And yet must we carry on the war, for in the long run truth must conquer.

At that disputation the result was a foregone conclusion. Heard or unheard, proved or not, the Talmud was condemned beforehand, and in 1244 no fewer than 24 carts full of Talmud copies were burned in the public place of Paris. It was on a Friday in the month of Tamuz that the first auto-da-fé was lit for the Talmud. The parchment may burn, but the letter detached from it would flutter about, the spirit would not be killed although the blow proved then to be almost irreparable. The North of France, which at one time was the place where the study of the Talmud was flourishing, where it had in fact reached the highest development, sank after that calamity never to recover.

The evil seed once sown continued to grow. Disputation followed disputation. The Jewish literature was ransacked for the purpose of finding therein proofs for the Messianic character of Jesus. Another remarkable disputation was that between Fra Paolo—also a renegade—and the famous R. Moses B. Nachman (Ramban or Nachmanides) which was held in Barcelona in 1263. At this occasion the Talmud was made to do the duty of witness to the truth of the advent of the Messiah. The Aggadic tales and other similar legendary portions were taken literally and a meaning put into them, against which Nachmanides protested spiritedly and energetically. He took up the defence of the Talmud and of Judaism most fearlessly and nobly, and inspired the king and assembled grandees with the profoundest respect. In spite of this true interpretation of Talmudic passages the Talmud was not saved from ill-treatment at the hands of Fra Paolo and his helpers. At the instigation of this renegade, Pope Clemens IV. ordered a careful inspection of the Talmud to see whether there were in it passages defamatory of Christianity and of its founder. A committee was appointed and the Jews commanded to deliver up all their copies to be examined. Thus the first censorship was established and as we know it has not yet ceased to exist. The committee examined the Talmud in the light of their limited understanding and erased a great number of passages which they thought objectionable. The Talmud would have been burned there also, as it had happened in France, were it not for the insistence of Raymondus Martini, that many passages in the Talmud were in favor of Christianity and that they were of Mosaic origin. Thus the Talmud was saved from complete destruction and was instead only mutilated. This example, like the first, of burning the Talmud was often afterwards imitated, as we shall soon see. Not 150 years passed before another

gan a new persecution of the Talmud. Josua Lorki, afterwards Geronimo de Santa Fé, followed the example of Alphonse of Valladolid and Paulus of Santa Maria Burgos and embraced Christianity. He became the physician of Pope Benedictus XIII. and strained every nerve to convert his former co-religionists. He insisted on having public disputations with them, and thus arose the well-known disputation of Tortosa, which lasted from February, 1413, until November 12, 1414 more than a year and a half. The Pope himself presided and the object of the disputation was to find out whether the Talmud recognized Jesus as Messiah or not. The old arguments and arbitrary interpretations of the Aggadot were again dished up by Geronimo, and when he discovered that the Jews were far from beaten by his ridiculous assertions which they easily controverted, he changed his tactics and accused the Talmud in the style of Donin and Alphonse of Valladolid. He declared it to be a book full of abominable blasphemy and immorality, full of heresies and defamations and that it ought to be burned. He was the first to denounce the Kol Nidre Formula on Kippur evening as sanctioning false oaths and he said that the Jews prayed against the Christians by insinuating that the word Goy, i. e., a Gentile, meant a Christian, and he placed the same malicious interpretation upon that word when it appeared in the Talmud. The Jews might protest as much as they liked, might prove that these interpretations were false, the Talmud was ordered to be burned, and many other Jewish writings shared the fate of the Talmud.

Thus a material made up of the most scurrilous and unscrupulous accusations against the Talmud was brought together. They were treasured up by the fanatical Dominicans, afterwards the masters and guides of the Inquisition and made use of in the following centuries in order to destroy or to mutilate the whole of our literature. The accusations were believed in, and are still so.

A new terror arose, every Hebrew book was subjected to the inquisitorial eyes of the censorial committee, and there is not a single valuable MS. in the libraries of the world in which one cannot find some erasure by the hands of these enemies of truth. All the MSS. saved from the general destruction, which come from these countries, are mutilated in the most ridiculous way. The censor is not always—or has never been—a man of real learning, and whatever appeared to him offensive or doubtful was remorselessly excised.

There exist many manuals for such censors, which are all based upon the calumnious writings of those apostates.

Printing, however, succeeded the painful and slow writing, and the Jews were among the first to avail themselves of the new invention. They realized immediately the importance of being able to multiply easily the written word: they knew the value of being able to disseminate as quickly as possible the truth contained in our scriptures, and to put them, if possible, beyond the reach of absolute destruction and annihilation. Jews lived everywhere, and if one could only send copies of books to the Jewish communities scattered over various countries, the certainty was that here and there a copy would be preserved. And this has really been the case. I do not know of any single Hebrew work that once printed has utterly perished. Though publicly burned and destroyed in more than one country, copies of those very books turn up in some remote corners of the earth.

If the Jews seized eagerly upon the new invention, their enemies were not slow to realize the danger, and the printing has been gagged and persecuted to our own days by all those demons of the night which shun the light of the day.

The printing of the Talmud had also to pass through some strange vicissitudes. A few years previous to its complete first edition (1523) another renegade, Pfefferkorn, started a controversy which, in a short time, set the Church in flames and prepared Germany for Luther's successful Reformation. Pfefferkorn, abetted and assisted by the Dominican monks of Cologne, and by place, resuscitated the old accusations against the Talmud, and urged the confiscation of all the copies in order that the Inquisitor Hochstraeten of that they should be burned, just as it had happened in former times in Paris and elsewhere. The Jews in Cologne, Mainz, and other towns held privileges from the Emperors of Austria by which their property was guaranteed to them. They resolved then to oppose this decree which Pfefferkorn had obtained, and were assisted by the Archbishop Uriel of Cologne. The Emperor was prevailed upon to annul his first decree and to order the restitution of the confiscated books. Pfefferkorn, however, and his abettors, who liked the smell of roasted human flesh and of burnt books, would not let their prey slip out of their hands, especially as they might also extort money from the Jews to return them the books. So they suggested that a committee be appointed, which should examine the Talmud and other Hebrew writings, and decide in the first place whether the Talmud should be burned and which of the other books should share its fate. Among the members of that committee they suggested a man whom they knew to be pure-minded and upright, a profound scholar and one who was held in the highest estimation, by the Emperor and his learned contemporaries. That man was Johannes Reuchlin, one of the prominent Humanists of the time, a classical scholar and well versed in Hebrew lore. He had studied under the direction of Loans and De

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Farno and was a warm, nay, enthusiastic admirer of Jewish literature. He gave his report totally in favor of the Talmud. This so much exasperated the Dominicans and Pfefferkorn that they began to attack him. The latter published a libellous pamphlet against the universally respected Reuchlin. The result was that Reuchlin answered by the publication of a similar pamphlet (Augenspiegel or the Spectacles) which created a profound sensation throughout Germany. With that pamphlet commences the era of free speech and public opinion. This was created through the controversy over the Talmud. From the Jews and the Talmud the controversy passed over to Reuchlin and his adherents, all the men of humanistic education in Germany. The power of the monks was still more shaken through a series of satirical letters and the so-called epistles of the obscurants, issued by a friend of Reuchlin, by which they were made the laughing stock of the world.

After a wearisome controversy and trial which dragged on for years, Reuchlin was completely vindicated of the accusation of heresy which his enemies had levelled against him, and he won his cause triumphantly. This was indirectly that of the Jews and they had for the time nothing more to fear. The unexpected happened. Not only did they get their books back, but Pope Leo X., an enlightened man, suggested that the Talmud be printed so that one could see what was true and what was false in all those accusations. The complete edition of the Talmud appeared then in Venice in 1523 in 12 folios. This edition is the basis of all subsequent editions, in which the original pagination has been retained. It is now almost as scarce as a MSS. of the Talmud itself, of which only one copy is known to exist in Munich. Detached portions of the Talmud appeared in Portugal, Morocco (Fes), and even earlier still in Italy, long (Continued on page 12)

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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 THE HOTEL SHELBOURNE 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 and re-furnishing. Daily concerts. All out-door sports. Ideal service. Rooms single or en suite, with or without bath.

FRANK SEIDEN, Prop.

The Fairmont Lodge

LAKEWOOD, NEW JERSEY

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.

NOW OPEN—THE NEW

HOTEL MONMOUTH

COR. MONMOUTH AVE. AND 7TH ST. LAKEWOOD, N. J.

J. NEWMAN, Prop. (Formerly of the Newman Villa.)

The newest and most modern hotel in Lakewood. Jewish dietary laws strictly observed. Hot and cold running water in all rooms. Telephones. Rooms with bath attached or en suite. Booklet on request.

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.

THE PINWOOD

Cor. Fifth & Monmouth Ave. LAKEWOOD, N. J.

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.

CARMEL HOTEL

502 Princeton Avenue LAKEWOOD, N. J.

Tel. 269, 517 J.

MR. K. B. MOHEL takes pleasure in informing his many friends and patrons that the CARMEL HOTEL has been entirely rebuilt, enlarged and refurnished. All latest improvements, such as electric lights, steam heat, hot and cold running water in rooms and private baths, have been installed. DIETARY LAWS STRICTLY ENFORCED UNDER OUR PERSONAL SUPERVISION. Complete satisfaction assured.

K. B. MOHEL.

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 Irvington

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.

SAFRAN HOUSE

518 MONMOUTH AVENUE, LAKEWOOD, N. J.

Summer Season, Klamesha House, Klamesha Lake, N. Y.

Ideal location, large, airy rooms, very fine, new sun parlor. The house is entirely rebuilt, refurnished and redecorated. Strict observance of the Jewish dietary laws. Reasonable rates. Home comforts.

MRS. J. SAFRAN, Proprietor.

THE HILLSIDE

312 SEVENTH ST., LAKEWOOD, N. J.

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

NOW UNDER MANAGEMENT OF B. WELLES, ARVERNE, L. I.

ATKINS

Hulburt Building, Second St., Clifton Aves.

LAKEWOOD, N. J.

ANNOUNCEMENT

Mr. Phillip Atkins, formerly of Hunter, N. Y., takes pleasure in informing his friends, patrons and the public that for the coming season he will occupy the recently completed building especially erected for him on Second street, where he will open

A FIRST-CLASS RESTAURANT

With all the attractions and features of the high-class restaurants in the 42d street district of New York. Dancing to exquisite jazz music a feature. Superior a la carte or table d'hote cuisine.

In opening this establishment I feel I am providing the guests of the various hotels and boarding houses with what has been a long felt want in this famous resort.

PH. ATKINS, Prop.

The Fish Industry In Palestine.

Progress in the development of the fish industry for Palestine is reported by the Palestine News Agency of the American Zionist Publicity Department. A ready market is foreseen and it is pointed out that the long coast line lends itself favorably to the project. A commission of three members, two of them engineers, has been formed which has already entered into communication with Jewish fishermen of Salonica who are expected to come to Palestine. A fish hatchery will be established at some central point and a training course in fishing will be given to young men. Baron James de Rothschild is handing over to the commission his land and building at Tantura, near Jaffa, for this purpose. A recent dispatch from Washington announced that Dr. Hugh M. Smith, United States Fish Commissioner, had been interested in the plan by the Zionist Commission, and that he is expected to start shortly for Palestine to aid in stocking the rivers, lakes, seas and other bodies of water, including the Mediterranean where it touches the land, the sea of Galilee and the Jordan River.

National Coinage Suggested for Palestine.

A plan for a national coinage to meet the needs of life in the Jewish homeland has been suggested by M. Eliash, of London, who is now in Palestine. He believes that a scheme parallel to that of the Latin Union would be best. A shekel equal to the Latin Union franc shall have 100 prototh and should be the twenty-fifth part of the dinar zahav, which should thus be equal to the English pound. Twenty-five prototh or a quarter of a shekel, will be the dinar kesef and the one hundredth part of the dinar zahav. "This would agree with national traditions," says Mr. Eliash. "It would conform with the long practice of this country of counting in francs; it would create a small coinage, and finally, being based on the system of the dinar zahav, it would conform with the most modern monometallic Latin gold system."

THE BARNETT COTTAGE

104 Lexington Ave., Lakewood, N. J.

Large, newly furnished rooms at reasonable rates. First-class strictly Kosher board. Reasonable rates.

BARNETT KATZ, Prop.

THE MIDWOOD

403 CLIFTON AVE., LAKEWOOD

Now open for the winter season. Thoroughly renovated. Kitchen under the personal supervision of Mrs. Byck. Maximum conveniences and moderate charges.

Mrs. G. Byck, Prop.

Thompson's SERVICE

TAXI, STAGE and BAGGAGE

Tel. 166 Lakewood

The ARDMORE

116 Fourth Ave., LAKEWOOD, N. J.

Rebuilt and newly furnished. Large comfortable rooms. Hot and cold running water in every room. Home comforts. S. SCHOEN, Prop. Summer resort, Terwilliger House, Luzon, N. Y.

THE MANHATTAN LAKEWOOD, N. J.

Rooms en suite with or without bath. Hot and cold running water in every room. A prominent feature is the theatre and elegant ballroom arranged for the entertainment of guests. The Ideal Family Hotel.

CHAS. HECHT, Prop. NOW OPEN Phone: 135 Lakewood

BIEBER'S MAJESTIC HOTEL

LAKEWOOD, N. J.

The latest and most up-to-date hotel in Lakewood, every room equipped with telephone, hot and cold water, etc. Rooms single or en suite. All rooms face the front and have Southern exposure. The MAJESTIC HOTEL combines the best features of hotel and home life. Large ballroom and beautiful sun parlors. Dietary laws strictly observed. Write for rates.

Summer season, Tannersville. BIEBER & FELDSTEIN, Props. Phone: 77.

Shapiro's Britain Lodge

509 Madison Ave., Cor. Fifth Street LAKEWOOD, NEW JERSEY

ANNOUNCE THAT THEY HAVE ADDED A NEW EXTENSION CONSISTING OF NEW DINING ROOM, ROOMS EN SUITE AND GRILL ROOM. DIETARY LAWS OBSERVED.

SUMMER SEASON

Telephone 261 Lakewood

EDGEMERE, L. I.

Shapiro's

TELEPHONE: ATLANTIC CITY 92.

HOTEL BRITAIN

We are now in our new building, formerly the HOTEL MERION, S. Vermont and Oriental Aves

ALL MODERN IMPROVEMENTS. STRICTLY KOSHER OPEN ALL YEAR

THE BLYTHEWOOD LAKEWOOD, N. J.

Accommodates 100

The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. Additional baths have been installed. The same efficient staff (including chef, etc.) which made the BLYTHEWOOD so popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the homelike atmosphere which made a stay here so enjoyable, still pervades. For rates, address the BLYTHEWOOD HOTEL, Lakewood, N. J.

MARION BARRON, Mgr.

H. B. Grossman The Lenox Hotel

of New York and Sharon Springs, Prop.

LAKEWOOD - NEW JERSEY

The LENOX HOTEL has been completely renovated, refurnished and redecorated. Equipped with all latest improvements; running water in every room. Suites with bath. Strictly Kosher cuisine. Home comforts. Write for information.

The ROSE VILLA 501 Monmouth Ave. LAKEWOOD, N. J.

NOW OPEN FOR THE SEASON 1919-1920.

All modern conveniences for the comfort of guests. During the past season the Rose Villa has been remodeled and considerably enlarged. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations, under the personal supervision of Mrs. J. Prown.

Tel. Lakewood 62.

J. PROWN, Prop.

Oak Court LAKEWOOD, N. J.

Harry Tannenbaum, Prop.

Ideal winter resort. Every modern convenience installed for the comfort of our guests. Rooms single or en suite, with or without bath. Hot and cold running water in every room. Excellent cuisine.

Summer season. Hollywood Lodge, Highmount, N. Y.

The ATLANTIC

310 Forest Ave., Lakewood, N. J. Phone 426

Is in Lakewood's choicest section. Beautiful surroundings and home comforts. Rooms single or en suite, with or without bath. Strictly Kosher cuisine. Summer season The Atlantic, Long Branch, N. J.

MRS. S. GLASER, Prop.

The Irene Court

510 Monmouth Ave. Tel. 498 LAKEWOOD, N. J.

Ideal location. Well equipped with all the latest improvements. Unsurpassed Cuisine. Jewish dietary laws strictly observed. Homelike. Good service. GEO. GINSBERG, Proprietor.

The Marquette

706 Madison Ave., Lakewood, N. J.

Finest location. Newly renovated and refurnished. Equipped with every convenience. Home comforts. Dietary laws observed. I. MARKOWITZ, Prop. Formerly of Mapleton Lodge. 323 Fifth St. Phone 134 Lakewood.

Weingarten Villa

324 7th Street, Lakewood, N. J. Summer Season, Hotel Weingarten, S. Fallsburgh.

Finest location, large and airy rooms. Home comforts. Dietary laws strictly observed. Reasonable rates. Phone Lakewood 495.

J. WEINGARTEN, Prop.

Fair View Lodge

311 Forest Ave., Lakewood, N. J.

I will open the above hotel on November 1, 1919, for the winter season. Most beautiful section, near lake. All modern improvements, electric lights, telephone, etc. All rooms large and light, with or without private bath, single or en suite. Dietary laws observed.

D. TAMOR, Proprietor.

Summer season Fair View Hotel, Tannersville, N. Y.

New Jersey

WINTER RESORTS

New Jersey

Telephone: Lakewood 270 J. Gasher and J. Cohen, Props.

The Lexington Hotel

LAKWOOD, N. J.

AN EXCLUSIVE HOTEL FOR DISCRIMINATING PEOPLE

The Lexington Hotel is only a few blocks from the famous Lake Carasajlo. The equipment is excellent. Running hot and cold water and open fireplaces. Large and airy suites of rooms, many with connecting baths. Cuisine unexcelled—Dietary laws strictly observed. Terms reasonable—Inquiries are earnestly solicited. Open from October to May. Open all year.

For Sale — Hotel

ATLANTIC CITY, N. J.

100 guest bedrooms with running water. Twenty private baths. Electricity. Exclusive location. The best proposition in Atlantic City. Price and terms reasonable. We specialize in hotels and apartments.

UNDERWOOD COCHRAN
New York Ave. and Beach.

GROSSMAN'S HOTEL

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

STRICTLY KOSHER

NOW OPEN WITH COMPLETE MODERN EQUIPMENT. OPEN SURROUNDINGS. COURTEOUS SERVICE. SEA WATER IN ALL BATHROOMS. ALWAYS OPEN.

FOR TERMS OR OTHER INQUIRIES COMMUNICATE WITH JOSEF GROSSMAN.

HOTEL GROSS

316-318 SEVENTH AVE. Lakewood, N. J.

Located in the finest section of this renowned Winter Resort, the HOTEL GROSS has been entirely renovated, redecorated and refurnished and equipped with every modern improvement. Running water in all rooms. Dietary laws strictly observed under supervision of Rev. Dr. Philip Klein and Rabbi S. D. Posner of Jersey City, N. J. Summer Season, Saratoga Springs, N. Y. GROSS & BAUM, Props.

STRICTLY כשר

HOTEL DE PLAISANCE

Menton, France

Menton, the pearl of the Riviera, 15 minutes from Monte Carlo. All modern comforts, famous cuisine, light rooms, garden. Two minutes' walk from the Casino and promenade.

Details gladly furnished by C. Tartakowsky, Proprietor



The Breakers

ATLANTIC CITY'S NEWEST FIRE-PROOF HOTEL

Ocean Front. Unusually Attractive During All Seasons of the Year. AMERICAN AND EUROPEAN PLANS

Luxurious lobbies, spacious verandas and sun parlors overlooking the ocean. Charming afternoon musicales and evening concerts. A palatial residence for those seeking rest and recreation. Sea water baths. Fireproof garage. Illustrated booklet sent on request.

THE PINE AIR HOUSE

290 RIVER AVENUE LAKWOOD, N. J.

Directly in the pines and near the lake. Large grounds. Large rooms, every improvement. Jewish Dietary laws strictly adhered to. Schochet N. Fradin, of Parksville, on the premises. Kitchen under personal supervision of Mrs. Kaplan.

J. KAPLAN and N. FRADIN, Props.

Telephone 105-R. Summer resort Laurel Hill House, Parksville, N. Y.

Zionists Present Gift to Prince of Wales.

H. R. H., the Prince of Wales received on board the Renown at ten o'clock Saturday morning a deputation from the Zionist Organization of America. The deputation consisted of Judge Julian W. Mack, president; Dr. Stephen S. Wise, vice-president; Mr. Jacob De Haas, executive secretary, and Alexander Sachs, assistant executive secretary of the organization.

HAUSDORFF'S HOTEL

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

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

HOLLYWOOD LODGE

214 Third Street, Between Clifton and Lexington Avenue, Lakewood, N. J.

This first class family hotel is newly renovated, redecorated and enlarged, and has all the modern improvements. Rooms single and en suite. Hot and cold running water in every room. Dietary laws strictly observed. Home comforts. Reasonable rates. Telephone 263 Lakewood.

H. MARCUS, Prop.

Summer resort Elka View Hotel, Tannersville, N. Y.

The deputation presented to H. R. H., the Prince of Wales a silver menorah studded with garnets in appreciation of the official declaration by the British Government on November 2, 1917, in favor of the establishment in Palestine of a national home for the Jewish people. The menorah which the Zionists presented is one of the first pieces of work turned out by the Bezalel School of Arts and Crafts in Jerusalem after its liberation by General Allenby two years ago during the Chanuka festival.

Berman's

STRATMORE HOTEL

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

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

THE PINEHURST

25 LEXINGTON AVE. Corner First St. LAKWOOD, 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.

In presenting this gift Judge Mack said: "Your Royal Highness: "We have the very great honor to offer you the greetings of the Zionist Organization of America, a large and representative body of American Jews. The mighty British commonwealth, of which your most honored father is the sovereign head, has stood out for some centuries as the friend and protector of the Jewish people, a furtherance resting in part upon British devotion to the moral and spiritual ideals of the ancient Jewish commonwealth, and in part upon the traditional British championship of the rights of smaller peoples.

Bell Phone 3688-W

THE NEW SEABRIGHT

100-11 S. RHODE ISLAND AVE. Near the Beach ATLANTIC CITY, N. J.

Electric Lights in Every Room. Open All Year, Steam Heat, Newly Furnished.

STRICTLY KOSHER Mrs. G. DAVIS, Prop.

The Mansion

Cor. Clifton Ave., and Seventh St., Lakewood, N. J.

MRS. D. GREENBAUM, Prop. B. MILBERT, Mgr.

Thoroughly modern in every detail. Strictly Kosher. Select patronage. Tel. Lakewood 428. Summer season, Breezy Hill Hotel, Fleischmanns N. Y.

"Jews in our land and in all Allied lands were inexpressibly gladdened by the Balfour declaration of November, 1917, affirming the purpose of the British Government to facilitate the creation in Palestine of a national Jewish homeland. This declaration was shortly thereafter sealed by the deliverance of Judea from the yoke of Turkish misrule by the British armies under Sir Edmund Allenby, which included some of the bravest of young British Jews, as well as the Jewish legion drawn in part from the Jewish youth of our own land.

R. T. IRWIN Telephone 481-W M. J. HOBIN

NEW BON TON GARAGE

2714-2718 Atlantic Avenue, Atlantic City, N. J.

ACCESSORIES FIRST-CLASS SERVICE

IDLE HOUR INN

Mr. A. Shulman, of the BURREINGTON HOTEL, Asbury Park, N. J., announces that he has opened the IDLE HOUR HOTEL, equipped with all modern improvements. Jewish Dietary laws strictly enforced. Home comforts. Reasonable rates.

437 Ocean Avenue, LAKEWOOD, N. J. A. SHULMAN, Prop.

"Under the rule of your most honored father, the British Empire has thus by the Balfour declaration kindled the light of hope for multitudes of our people that walk in darkness. We have, therefore, ventured to believe that Your Royal Highness might be pleased to receive at our hands, speaking on behalf of the Zionist Organization of America under the honored leadership of Justice Louis D. Brandeis, of the United States Supreme Court, this Hebrew symbol of light and hope, the menorah, the first work of the Jewish craftsmen of Jerusalem after its redemption by Britain. "May this symbol ever token the gratitude of the people of Israel to your commonwealth, and, above all, Israel's deep and unfeigned devotion to your and your father's house, for your own is the thrice royal and blessed lineage that does justice, loves mercy and walks humbly before God."

Every Modern Convenience Open All the Year

Marlborough Hotel

All Outside Rooms, Single and En Suite, with Running Water and Bath. Phone: 1280 Asbury Park. Grand and Munroe Avenues ASBURY PARK, N. J.

LONG BRANCH and LAKEWOOD Telephone 341 J

THE VENDOME

MADISON AVENUE, corner Third Street LAKWOOD, N. J. MRS. H. SCHNEIDER & SON

HARRY BERGER Proprietors LEO RUBEN

BERGER VILLA

620 MADISON AVE., Corner 7th St., LAKEWOOD, N. J. Telephone 196 Lakewood

Adath Israel Notes.

PERL HOUSE

415 CLIFTON AVE., LAKEWOOD, N. J.

Newly renovated, redecorated and refurnished, enlarged and rebuilt. Jewish dietary laws strictly observed. Rates reasonable. Telephones 175-479 Lakewood. Summer resort, Parksville, N. Y.

Brandford Lodge

An Ideal Resort in the Heart of the Pines. Finest location. First class service. Unexcelled cuisine. Home comforts. Reasonable rates.

Madison Avenue and 6th Street., LAKEWOOD, N. J. Reinitz and Hulsberg, Props.

GOLDBERG HOUSE

218 Sixth Street, Lakewood, N. J.

Very fine location. Large rooms with modern improvements. Jewish dietary laws strictly observed. Reasonable rates. S. GOLDBERG, Prop.

Schneider's Fairview Lodge

617 Monmouth Ave. Lakewood, N. J.

Finest location right in the Pines. Newly renovated and redecorated. All improvements. Dietary laws strictly observed. Home comforts. Reasonable rates. Summer Season. The Aberdeen, Asbury Park, N. J. H. J. SCHNEIDER.

BLUMENTHAL

OF TANNERSVILLE, AT 419 LEXINGTON AVE., LAKEWOOD, N. J.

Now open for season 1919-1920. Jewish dietary laws strictly observed. Reasonable rates.

RESTMORE VILLA

603 Monmouth Ave., Lakewood, N. J.

Ideal location. Large comfortable rooms. Modern improvements. Excellent service. Unsurpassed American cuisine. Homelike surroundings. Reasonable rates. Phone: 202 Lakewood. B. LEFKOFF, Prop.

SCHWARTZ'S Riding School

Saddle Horses & Driving TO HIRE COR. CLIFTON AVENUE and 6th STREET Special Attention Given to Children. Reasonable Rates Tel. 316 R. LAKEWOOD, NEW JERSEY

Woodward-Hall-In-The-Pines

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.

J. J. DWYER & SONS Riding Instructors

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

The projected Hebrew school of the congregation will begin sessions in December. Registration will take place Wednesday evenings at 8 o'clock and Sunday mornings from 10 to 12. All children are welcome.

The Lakewood Pharmacy

DRUGS. CANDY SODA. CIGARS Telephone 43

ESTATE OF S. J. GITOW 318 CLIFTON AVE., cor. 4th St. LAKEWOOD, N. J.

On Saturday evening, December 6, at the Leslie Rooms, Eighty-third street and Broadway, the Senior League will hold a dance. All are invited.

A most interesting event is anticipated in the bazaar and entertainment of Adath Israel on Saturday evening, December 13, at 8 o'clock, and on Sunday afternoon, December 14, from 3 o'clock on. A gala affair is assured, and no pains have been spared to make the occasion notable. The public is cordially invited. The officers of the Sisterhood are: President, Mrs. Stanley Kahn; vice-president, Mrs. A. E. Manne; treasurer, Mrs. Louis Bondy; secretary, Mrs. E. Schlesinger. The chairlady of the Bazaar Committee is Mrs. D. I. Tobias.

The King of Belgium has conferred the order of Queen Elizabeth upon Mrs. Clarence I. de Sola, of Montreal, Canada, in recognition of her services during the war in connection with Belgian relief work. Mrs. de Sola is the wife of the Belgian Consul at Montreal who was recently created Chevalier by the Belgian King.

SULLIVAN COUNTY WINTER RESORTS

THE FLAGLER HOUSE SOUTH FALLSBURGH, Sullivan County, N. Y.

Beautifully situated hotel with all modern improvements. Hot and cold running water in each room. Electric lights. Private baths, etc. Dietary laws strictly observed. A synagogue is provided on the premises. Make your reservations now. Phone 38 Fallsburgh FLEISHER & MORGENSTERN, Props.

HOTEL GLASS FALLSBURGH, SULLIVAN CO., N. Y.

For REST, RECREATION and PLEASURE OPEN for the WINTER Under the personal supervision of Dr. Jacob Glass Choice location in beautiful surroundings. Large, light and airy rooms. Electric lights, steam heat, hot and cold running water in each room. Baths. Exceptional kitchen kept strictly kosher. Make YOUR Reservations NOW Write for information to HOTEL GLASS, Fallsburgh, N. Y. Phone Hurleyville 35 F 2. New York Office: Dr. J. Glass, Hotel Monterey, Broadway and 94th Street. Phone Riverside 10400. People suffering from tuberculosis or other contagious and infectious diseases will not be admitted.

HEIDEN HOUSE SOUTH FALLSBURGH, SULLIVAN COUNTY, NEW YORK

NEWLY BUILT HOUSE. ALL IMPROVEMENTS. ELECTRIC LIGHTING. DANCING CASINO. BEAUTIFUL GROUNDS. EXCELLENT CUISINE. STRICTLY KOSHER. HOME COMFORTS. RATES REASONABLE. RUNNING WATER IN EVERY ROOM. OPEN ALL YEAR.

LONG ISLAND

THE FRONTENAC Dickerson Ave. and Lewmay Road Edgemere, L. I.

MR. S. GOLDSTEIN, formerly of the OCEAN CREST, takes pleasure in informing his friends and patrons that he has purchased THE FRONTENAC, located directly on the Ocean. The FRONTENAC is equipped with all latest improvements, steam heated throughout, and will remain open all winter. Dietary laws observed. S. GOLDSTEIN, Proprietor. Telephone, Far Rockaway 2280.

Wave Crest Hotel OPEN FOR THE WINTER. Hotel is equipped with all improvements. Steam heated. Special rates and every comfort afforded to winter guests. Strictly Kosher cuisine. L. FRIEDNER, Proprietor. CENTRAL AVENUE AND OCEAN FRONT FAR ROCKAWAY

THE OCEAN CREST Beach 62nd Street on the Ocean, Arverne, L. I.

the most beautiful and best equipped hotel in Arverne, L. I., will remain open THE ENTIRE WINTER. The same excellent service and cuisine which made this hotel so popular during the summer season will be maintained. Hebrew dietary laws are strictly observed. The Hotel is steam heated throughout. Hot salt water baths will be installed. J. LIFSCHITZ, Prop.

FAR ROCKAWAY CLUB Greenwood Ave. Far Rockaway UNDER PERSONAL MANAGEMENT OF MRS. JACOB L. ANDRON OPEN ALL WINTER

Most exclusively located. Equipped with all the latest improvements. Home comforts. Jewish dietary laws strictly observed. Rates reasonable. Telephone Far Rockaway 2141. Make reservations now.

THE ALEXANDRIA 32 Steam Ave. ARVERNE, L. I.

Will remain open for the coming holidays. Sabbath and dietary laws strictly observed. Specially prepared food for DIABETICS. Tel. Hammels 234. MRS S. ALEXANDER, Prop.

THE EDGEWATER 5 BEACH 33rd STREET EDGEMERE, L. I. OPEN ALL YEAR

All Modern Improvements and steam heated throughout. Dietary laws strictly observed. Home Comforts. G. FRISHMAN, MRS. L. JOACHIMSTAHL, Proprietors. Phone: Far Rockaway 2278

WEISMAN'S INN Beach 63d St. Sea View Ave., Arverne, L. I.

BEAUTIFUL LOCATION FACING THE OCEAN. ROOMS, SINGLE AND EN SUITE, EQUIPPED WITH ALL MODERN IMPROVEMENTS. EVERY ROOM IS STEAM HEATED. JEWISH DIETARY LAWS STRICTLY OBSERVED.

(Continued from page 9)

before Bomberg's edition. Soncino had printed a few in the years 1483-89, but that edition cannot be compared to the magnificence and beauty of that edition of Bomberg's. In his office appeared also the Jerusalem Talmud, about the same time he published those three magnificent editions of the Biblia Rabbinica, which have remained unsurpassed for the beauty and correctness of the execution. It is said that he spent no less than 2,000,000 ducats in the printing of Hebrew works.

But things were not to go so smoothly. The Reformation of Luther had given a severe shock to the Catholic Church. A reaction against any and every liberal tendency set in. One of the blackest characters, Pietro Caraffa, afterwards Pope Paul IV., pointed out to the more liberal Pope Julius III, that the Inquisition ought to be established everywhere in order to stamp out heresy of every kind and to strengthen the tottering Church. Pope Julius acquiesced and on July 21, 1542, the Inquisition was established in Rome. The liberty of printing was immediately restricted, Committees of Censors were appointed which had to examine every book before it was printed and to approve of the publication. Before the same tribunal all the books already published were to be brought and all the obnoxious passages struck out or obliterated by blackening them over, thus putting their own seal over them. A new era of persecution began for Hebrew literature. The Censors were as a rule renegades and they would use their power to ill-treat and extort money from the Jews. From among them arose new denunciators, who only repeated the old calumnies and tried to strike a decisive blow at their former co-religionists. Such men were Solomo Romano, Joseph Moro, and Hananel de Folligno, who accused the Talmud of heresies against the Christian Church and its founder. The Pope had no power to save it this time. The matter belonged to the Inquisition, and Caraffa with his assessors decreed the annihilation of the Talmud on August 12, 1553, and the copies robbed and taken away from the Jews by force, were burned on Rosh Hashana of the same year. This time the destruction was much more general for auto-da-fés were lit not only in Rome but also in Ferraro, Mantua, Venice, and other places, hundreds nay thousands of copies were destroyed, and not only the Talmud but whatever the mercenaries of the "Holy Office" could lay their unholy hands upon, all went to feed the flames, even Bibles were not respected.

Penalty of death was decreed against everyone who would conceal a copy of the Talmud. This happened under the milder regime of Pope Julius. Worse times were in store for the Jews, when Paul IV. ascended the throne of Peter. He has been without doubt the most cruel, the most fanatical, and the most ruthless persecutor of the Jews, from among all the popes. He reduced them to absolute beggary and drove them out of Rome but he could no longer destroy the Talmud for there were no more copies left to be destroyed in Italy. The result was the downfall of learning and intellect. But the Jews could not do then without the Talmud as little as they could in former times. True the Reformation destroyed the Inquisition in Germany but the persecution of the Jews remained permanent.

It has taken more than 300 years before the Jews in Germany were emancipated. Still the Jews ventured upon a new edition of the Talmud. A new Pope Pius IV, had succeeded Paul, and he allowed the printing of the Talmud with another name instead on the title page, hence the title Gemara on all subsequent editions, and he also insisted on having all the passages left out, which had been struck out by the censor. Thus appeared the mutilated Edition of Basel, 1578-80. A book has been compiled in modern times which contains all the passages which were left out in that and in all the editions which follow it, so many passages were struck out. The



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changes and alterations in it are often very stupid. Instead of "Goy" they put "Akum" (worshiper of stars and planets); nay, the whole tractate of Abodah Zarah was entirely left out, as if everything written against heathen in any way meant Christians. With the exception of the edition of Amsterdam all the other editions of the Talmud have retained the imprint of these censors, and the mutilation is continued still in all the recent editions printed in Russia.

The times changed but the spirit of intolerance was still rampant, and over and again new old accusations have been raised against the Talmud. In the year 1700 appeared the monster pamphlet of Eisenmenger, two volumes of about 1,000 pages full of all the legends and tales and saying he could get hold of, which he twisted and turned, and to which he gave a hostile interpretation. Unable like his predecessors to appreciate these flowers of poetry from Israel's garden, he was still less able to cull them. He was also assisted by the hands of former Jews. To this pamphlet the modern libellers recur for information, and the modern Briemans, Rohling, Drumond are indebted to Eisenmenger and his predecessors of whom I have mentioned a few, for everything they pretend to know about the Talmud. Shortly after the appearance of Eisenmenger's libel and instigated by the renegade, Joseph Jacob, the Government of Kustrin in Prussia ordered the confiscation of the Talmud on the same plea, that it contained blasphemies against the Christian Faith. Being appealed to by the Jews, King Frederic ordered the immediate release. The century was not to close, however, without witnessing another and let us hope, the last auto-da-fé of the Talmud. This time the tragedy takes place in Poland. The accusers are the Frankists Jews, who had believed that Sabbathai Zebi was the promised Messiah, whose prophet was a certain Frank and whose sacred book was the Zohar. This they placed high above the Talmud. They formed themselves into an anti-Talmudic sect, who soon resorted to unscrupulous transgressions of the Law. Being persecuted by the Jews as heretics, the Frankists appealed for help to the Archbishop of Kounenke, alleging that they were almost Christians and that they were believing in the Trinity and they declared that the Talmud was not only a book full of blasphemies, but that it was the cause of the stiff-neck madness of the Jews preventing them from embracing Christianity. Upon these points they wanted to discuss publicly with the Talmudists. Bishop Dembock convoked a public meeting at Kamenetz where the scenes enacted were almost a literal copy of those enacted in Spain, when Gerónimo de Santa Fe, alias Joshua Lorki, stood up as the public accuser of the Talmud. The result in Poland in the XVIII. century was identical with that in Spain in the XV. century. The Bishop declared the Talmudists as vanquished, and the Talmud was accordingly condemned to the fire. The Frankists, assisted by the monks and police, searched everywhere after copies of the condemned book and many thousands were burned publicly by the hangman in 1757 in Kamenetz. This was so far the last of a long series of attempted destructions. Jewish hands fanned the flames and brought together the wood for the pile on which to burn the most wonderful book in the world, the Bible of course excepted. If pyres and stakes are not built now for the Talmud, it is nevertheless again held up to public execration by men like the renegade Brimannus, and his acolytes and assistants—Stocker, Rohling, Drumond and the host of similar agents of darkness. Their success will be the same as that of their predecessors. Their efforts and machinations are bound to fail in the future as they have failed in the past.

I cannot conclude this rapid sketch without alluding to another kind of persecution of the Talmud, which has arisen in the middle of our century, which is akin to the old persecution in the time of the Karaites. Reform movements in

our midst start from the same principle of repudiating the teaching of the rabbis, embodied in the Talmud. The same cry is raised now as it was 1,000 years ago, of forming a Judaism that should rest only upon the Bible. It is a futile attempt, as shown by the history of the Karaites. One cannot attempt to stand on top of a ladder and at the same time kick it away without falling to the ground. Our sacred literature is like unto that ladder that stands firmly upon the earth, the top reaching the Heavens. Each important work represents a rung in that ladder, the most important being the Talmud. Study, learn, cultivate our sacred language, our grand and holy literature, and you are sure to ascend that ladder, step by step, rung by rung, and to approach the divine ideal set forth by our religion.

Hebrew Speaking Society Extending Activities.

A mass-meeting was held recently in the auditorium of the Ezra Hebrew School, Bronx. Mr. Abraham Goldberg, executive secretary of the Histadruth; Dr. J. Epstein and Rabbi N. Wolf addressed the assembly. All the speakers emphasized the need of spreading the Hebrew language among the Jews of America and explained the purposes and aims of the Histadruth Ivrit as well as its plans for the immediate future. At the end of the meeting a new Hebrew society was formed in that neighborhood.

Another meeting was held in Plainfield, N. J., under the auspices of the Society "Sfasenu." A large assembly listened to Mr. Abraham Goldberg, who represented the Histadruth at that meeting.

In East New York there was recently held a meeting at the Glory of Israel Synagogue, at which Rabbi A. Gelehrer, Mr. Abraham Goldberg and Mr. K. Whiteman delivered addresses of various phases of the Hebrew language and its revival. As a result of this meeting the Ivrit Society of East New York gained an addition fifteen members.

News has arrived from Baltimore that the local Achiever Society opened a club which serves as a headquarters for the Hebraists of Baltimore.

A successful attempt was made to organize the Hebraists among the students of the Johns Hopkins University.

In the interest of the campaign to raise a quarter of a million dollars for the purpose of increasing Hebrew activities in this country, the Histadruth Ivrit sent out a number of its representatives to the various Eastern States. Mr. Akiva Fleishman is visiting the New England States, while the well known communal worker, Mr. Chaim Sachs, is visiting the Jewish communities in New Jersey and Pennsylvania.

The following have been recently added to the National Advisory Board of the Histadruth Ivrit: Dr. Israel Davidsohn, Jewish Theological Seminary; Prof. Gotthard Deutsch, of the Hebrew Union College; Prof. M. M. Kaplan, of the Jewish Theological Seminary; Rabbi Israel Goldstein, B'nai Jeshurun, N. Y., and Dr. Max Heller, Rabbi Temple Sinai, New Orleans.

U. S. Government to Co-operate With Zionists to Bring Fish to Palestine Waters.

One of the constructive measures in the program of the Zionist Commission to make Palestine self-sustaining and productive was begun recently when Zionist leaders appealed to the United States Fish Commissioner, Dr. Hugh M. Smith, to use his department and his experience to aid in stocking the rivers, lakes, seas and other bodies of water as well as the Mediterranean where it touches Palestine.

In order that the work may be undertaken intelligently it is quite possible that Dr. Smith, the Commissioner of Fisheries of the United States, will start shortly for Palestine, says a Washington dispatch, accompanied by a competent staff to study the situation, and following his visit the United States will do whatever may be necessary to aid that country.

CHILDREN'S PAGE

THE SOUL'S RANSOM.

Dear Children:

The Holy one, blessed be He, in his great love for Israel, now gave Moses the following command: "And the Lord spoke unto Moses, saying: 'When thou takest the sum of the children of Israel of those who are to be remembered of them, then shall they give every man a ransom for his soul unto the Lord, when they number them; that there be no plague among them when they number them.'" Rashi comments upon this as follows: "When thou wilt wish to ascertain their number, do not count them by their polls, but each one shall give half a shekel, and by counting the shekalier thou wilt know their number." "That there be no plague among them" as numbering is subject to the blighting influence of the evil eye and engenders a plague amongst them, as we have found to be the case in the days of David (2 Samuel 24). "This shall they give, every one that passeth among those that are numbered: Half a shekel after the shekel of the sanctuary; twenty gerahs to the shekel; the half of the shekel shall be the tribute to the Lord. This shall they give." He showed him something like a coin of fire, of the weight of half a shekel, and said to him: "Like this shall they give—twenty gerahs to the shekel." The whole shekel equalled four "zuzim," and the "zuz" was originally five "maehs," but they subsequently added to it, making it six silver maehs, and a "maeh" is a gerah—and it is a half of this shekel that they shall give as tribute to the Lord. "From twenty years old and above," hence we infer that none less than twenty years of age was eligible for service and was numbered among the men. "The rich shall not give more, and the poor shall not give less than the half of a shekel as a tribute unto the Lord, to make an atonement for your souls, in order that the numbering shall not bring a plague upon you." Another meaning of the phrase, "to make an atonement for your souls," is this: Three times the word "terumah, a tribute," is mentioned here, to represent the three kinds of "terumah" that they were to give; first, the tribute for the sockets, when he numbered them

when they began to make offerings for the tabernacle, and each one gave half a shekel and it amounted to the sum of one hundred talents, and a thousand seven hundred and seventy and five shekels, as it is said: "And the silver of those that were numbered of the congregation," and of these the sockets were made, as it is said: "And the hundred talents of silver served to cast the sockets of the sanctuary (Exodus 38). The second "terumah" was also the tribute of half a shekel when the tabernacle was erected and they were numbered on the first day of the second month, in the second year after their going out of the land of Egypt. It is then that each one, rich and poor alike, gave half a shekel for the purpose of buying the sacrifices for the congregation each year, and it is of this "terumah" that it is said "to make an atonement for your souls," inasmuch as the sacrifices are brought for atonement. The third "terumah" was the offerings for the tabernacle, as it is said: "Everyone that did offer an offering of silver and copper" (Exodus 35). In this they were not all alike, but each one offered what his heart prompted him. "And thou shalt take the money of the atonement from the children of Israel, and shalt employ it for the service of the tabernacle of the congregation." Hence we infer that they were commanded to number them in the beginning of the offering for the tabernacle after the making of the golden calf when they were stricken with the plague, as it is said: "And the Lord sent a plague among the people" (Exodus 32). It may be compared to a flock of sheep, beloved of its owner, amongst which a plague had fallen, and when it ceased the owner said to his shepherd: "Please count my sheep and know how many of them are left" in order to show how fond he was of them. This numbering, it is impossible to fix the time when they were numbered as related in the Book of Numbers, as there it is said: "On the first day of the second month," whilst the tabernacle was erected on the first day of the first month, as it is said: "On the first day of the first month shalt thou set up the tabernacle" (Exodus 40) and of this numbering, the sockets were made from the shekalim that were brought as a tribute, as it is said: "And the hundred talents of silver served to cast the sockets of the sanctuary." Hence we infer that they were numbered twice, once when they began to make offerings for the

tabernacle after the Day of Atonement, in the first year, and again in the second year, in the month of Iyar after the tabernacle was set up. "But," you might say, "how was it possible that at both times the numbered of Israel were the same, six hundred thousand and three thousand and five hundred and fifty?" As concerning the silver of those that were numbered, this number is given (Exodus 38) and in the Book of Numbers the same number is given (Number 2) and in two years it is not possible that there should not have been, at the first numbering, those who were nineteen years old, and were not numbered, and they became twenty years old at the second numbering. The answer to this is: Concerning the years of the men, they were numbered in the same year, but concerning the reckoning from the time they went out of Egypt there were two years, because the going out of Egypt counts from the month of Nissaw, as we have learned in the Talmud in the treatise of Rosh Hashamah, and the tabernacle was built up in the first year, and set up in the second year, as a new year was reckoned from the first of Nissaw, but the years of the men were reckoned according to the reckoning of the years since the creation of the world, which begins from Tishri. Thus we find that the two numberings took place in the same year. The first numbering was in Tishri after the Day of Atonement, when the Omnipresent was appeased toward Israel and forgave them and they were commanded concerning the tabernacle, and the second numbering was on the first of Iyar: "For the service of the tabernacle of the congregation." These are the sockets that were made of these shekalim. "And the Lord spoke unto Moses, saying: 'Thou shalt also make a laver of copper.'" This laver was something like a cauldron, with faucets from which water streamed, "with its foot of copper" on which it stood "to wash withal." This pertains to the laver: "And thou shalt set it between the tabernacle of the congregation and the altar," that is the altar of the burnt offering, concerning which it is written that it was in front of the entrance of the tabernacle of the tent of the congregation, and the laver was placed in the space between the altar and the tabernacle, but not in front of the tabernacle, as nothing intervened between the altar and the tabernacle. This was accomplished by placing the laver slightly toward the north (thus it is taught in the Talmud, treatise of Zebadim). "And Aaron and his sons shall wash out of it their hands and their feet." Simultaneously the priest sanctified his hands and feet, for thus we are taught in Zebachim.

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How were the hands and the feet sanctified? He places his right hand upon his right foot, and his left hand upon his left foot and sanctifies them. When they go into the tabernacle of the congregation to burn incense upon the altar in the morning and toward the evening, or to sprinkle of the blood of the bullock of the anointed priest and the goats to atone for idol worship. "When they go into the tabernacle of the congregation shall they wash themselves with water, that they die not." Hence, if they do not wash themselves they will die, as the Torah gives a general rule and from its negative ruling we learn the affirmative as well. "Or when they come near the altar to minister." This refers to the outside altar, in which case they do not go into the tabernacle of the congregation, but only in the court. "And they shall wash their hands and their feet, that they die not." Thus they incur the penalty of death if they serve at the altar without their hands and feet being washed, but from the first admonition concerning the penalty of death we only learn that it refers to one who enters the temple, "and it shall be to them a statute forever, even to him and to his sons throughout their generations."

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MARC HARMON MACK, ROSA MAYER, JEROME MAYER, Executors. CRAWFORD & TUSKA, Attorneys for Executors, Office and P. O. Address, 20 Nassau St., Borough of Manhattan, New York City.

EISENBERG, IDA. In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Eisenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 49 Wall Street, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 30th day of October, 1919. SARAH WITKIN, Administratrix. LOUIS B. DAVIDSON, Attorney for Administratrix, Office and P. O. Address, 49 Wall Street, Borough of Manhattan, New York City.

MUSIC AND DRAMA

Mme. Rosa Raisa, the great dramatic soprano, just signed a three years' contract with her manager, Jules Daiber, which will take effect at the expiration of her present contract next spring. Mme. Raisa is to appear exclusively under Mr. Daiber's management for concerts, recitals, spring festivals, etc., and her tour to the Pacific coast in the spring of 1920 is now being booked, comprising 25 concerts. Mme. Raisa, who is to appear with Giacomo Rimini, the celebrated Italian baritone, in joint-recital, is also being booked for her concert tour of the autumn 1920.

The new concert hall to be opened in West 63d street in December, has been named "The 63d Street Music Hall." This name was selected from a list of more than two-score submitted to the management by various New York musicians and those interested in the project. The choice was made despite the fact that the term "music hall" has become more or less identified with vaudeville in America through association with the English idea.

Germaine Schnitzer, the pianist, has contracted for the opening date, and will give a recital in Music Hall on Sunday afternoon, December 14.

As reconstructed Music Hall has a main floor, dress circle and balcony with a seating capacity of 1,062, exclusive of twelve boxes seating 84, a total capacity of 1,146.

Mr. Benno Moiseiwitsch, the new Russian pianist who is to make his debut here in a recital in Carnegie Hall tomorrow (Saturday) afternoon, is an artist more famous in England than in his own country. For several years he has been a resident of London, and no London season is complete unless Moiseiwitsch has appeared in the concerts of the various musical organizations and orchestras. Twenty-five or thirty appearances in London alone is his record for the past few seasons. Mr. Moiseiwitsch was born at Odessa in 1890. His career began with the study of piano at the Imperial Musical Academy in Odessa under Prof. D. D. Klomoff, winning the Rubenstein prize at the age of nine. Later he went to Vienna where he studied under Loschetzky. His debut was made in Reading, England. In 1908 and in 1909 he first appeared in London at Queen's Hall. No conductor giving concerts in the English metropolis found his programs complete without having Moiseiwitsch appear at least once in his series. The debut of Mr. Moiseiwitsch is one of the interesting events of the new season.

Perhaps the most artistic performance ever attempted on the Yiddish stage is that of the Dumb Messiah now current at the local Jewish Art Theatre. The splendid performance evoked the following criticism for the reviewer of the New York Times:

"David Pinsky's play is not the usual story of a people's deliverance from bondage. It is based upon the Messianic hope of a people who have learned to appeal higher than to the face of reality; but modern skepticism and the mounting disbelief of Jewish intelligence has not left it unscarred by bitterness. In many ways it is the tragic avowal of a poet who, with his people, has begun to doubt the Divine inheritance and the Divine mission of his own kind. It is the ancient story of deliverance, blighted by a modern distrust of the final rewards of living everywhere, a coldness toward faith that human effort ever comes to a cumulative climax of real victory.

"It achieves in its ending a kind of delayed and final irony, using the pure naturalism of a woman's insanity to confound a tribal belief in supernatural intervention.

"What contributes greatly to the vitality of the play at the Jewish Art Theatre is its spare method of construction in which a few elements that are highly dramatic are allowed to take their course unimpeded by the romanticism that is habitually offered as a sop to theatregoers by most modern playwrights. Indeed, one contribution of the Jewish Art Theatre is to create at one stroke an organization and an audience together that can do without the sweetmeats of drama in their hunger for the hardy, unadorned fare of sheer human aspiration.

"Imaginative and far-reaching as this play is, it would fail of the abundance found in its performance at the Garden Theatre if the genius of Emanuel Reicher were absent from it. It is a commentary upon the blindness of American producers that an art of the theatre so robust, so sensitive, so veteran and mellowed, and with cosmopolitan and knowing, should have to find its expression in what is, after all, of the beaten path of New York. As a production alone, 'The Dumb Messiah,' in its almost uncanny power of obtaining impressive and convincing crowd effects without losing composition and design, again puts Reicher in the forefront of producers in America. It may be wondered why motion picture producers have not picked him up long ago."

Percy Grainger will be the soloist at the first Saturday evening subscription concert of the New York Symphony Orchestra, Walter Damrosch, conductor, which will occur tomorrow night at Carnegie Hall. Mr. Grainger will play the Grieg A. minor Piano Concerto, and he will also figure upon the program as the composer of a new work. This work is entitled "Children's March," and bears the inscription "Over the Hills and Far Away," and with it Mr. Damrosch will close the program. The program will open with the overture to Lalo's 'Le roi d'Ys' followed by the Beethoven Symphony No. 5. Another number of the

program will be Pierne's Prelude, 'Les Cathedrales,' which was so successfully given at the first Sunday afternoon concert of the New York Symphony Orchestra on November 9.

Millions of people have already seen Louis Mann in "Friendly Enemies," the international comedy success which A. H. Woods will present at the Bronx Opera House next week, and millions more will see it before the phenomenal run of the piece is brought to a close. It is safe to assume that when the history of "Friendly Enemies" is written, it will be found that more than three-fourths of the present generation of English-speaking playgoers had seen the piece. Not only does "Friendly Enemies" embody the timeliest problem of today, but it presents that problem in so moving and dramatic a story with so deft a mixture of humor and pathos, of jest and gravity, of fun and seriousness, that it has proved irresistible. It has appealed to men and women and children of all classes and condition not only in the United States but in England and Australia. Mr. Mann's notable supporting company includes Jess Dandy, Alan Hale, Marie Reichardt, Pam Browning, Robert Williams and Marcelle Nelken.

Jewish Athletes of Palestine Hold a Tournament.

A new insight into the life of Palestine is furnished by the report of the first public athletic tournament of the "Hamaccabee" which was held in Jerusalem on October 13, last) the fifth day of Succoth, in the presence of Menahem Mendel Ussishkin, Gen. Watson, the chief military administrator; Col. Storrs, the governor-general of Jerusalem; Judge Norman Bentwich, many British officers and a vast audience. The Palestine News-Agency of the American Zionist Publicity Department reports that 500 young athletes participated, including members of the "Hamaccabee" groups of Jaffa, Petach Tikwah, Rishon-le-Zion, Ness Ziona, Rehobot, Gadera, Zichron Jacob, Ekron and Damascus as well as the Jerusalem group, each-contingent zealous to win honor for its own individual banner.

The tournament, which the "Hamaccabee" hopes will develop into an annual event to be known as "Jewish National Sports Day," took place in a large field facing Mt. Scopus, and lasted from 9 a. m. to 5 p. m. On the following evening a special gymnastic exhibition was given in the "Zion" Cinema, and Mr. Ussishkin addressed the assemblage.

The "Hamaccabee" has for its motto: "Nefesh Beri'a b'Guf Bari" (a sound soul in a sound body) and meets in regular sessions for Swedish calisthenics and other physical culture exercises. Groups have been formed in almost every colony and community. The "Hamaccabee," who cherish the proud distinction of having beaten an English team at their own national game of football, wear a uniform consisting of a white suit and blue sash, and takes pride in acting as guards of honor to distinguished visitors and as stewards at national meetings and demonstrations. The Palestine News-Agency says: "These young people represent the healthy young generation that is developing in the land of Israel. Their free movements, manly bearing and confidence are indicative of the new type that is taking the place of the bent and humble Jew weighed down by the sorrows of the exile."

The "Hamaccabee" is issuing a magazine devoted to physical culture and the national spirit. It bears the name of the organization and includes articles on athletics, Boy Scout programs and news of athletics in every land. The "Hamaccabee" hopes to get into touch with other countries with a view to founding a world wide Maccabee organization.

There is so Much to Be Done.

The division of American Jewry into Orthodox, Conservative and Reform bodies has greatly interfered with the development of the synagogue. Our rabbis and ministers have, in their zeal for the predominance of their own school of Judaism, spent almost as much time in criticizing and attacking each other's beliefs as they have in positive, constructive and energetic work along their own lines. The sermon, which is needed in nearly all congregations and in many is insisted upon, has often come to be regarded as the most important part of the service. When the rabbi is a famous orator this tendency is apt to assume an exaggerated form. There is never a plethora of great orators in the pulpit of any denomination, nor in any other field in which preaching or public speaking is required. It therefore follows that since an exaggerated degree of emphasis is placed on the sermon or address the rabbis who cannot meet the demand find their influence at a minimum, no matter how pious and devoted, how wise in council and learned in exposition they may be.

The synagogue exists primarily for divine worship; for the religious instruction of the young in well-conducted schools and of their elders in the synagogue; for the development of a Jewish communal spirit which shall lead to works of benevolence on a scale apportioned to the Jewish conception of charity, and to a harmonious co-operation with other agencies to promote good morals and clean, upright living.

The requirements thus outlined cannot be met by devoting a few hours each year to the affairs of the congregation. They certainly cannot be dealt with by the rabbi, single-handed and alone, no matter how energetic, zealous and devoted he may be. The right results can only be achieved by the hearty co-opera-

tion of the whole congregation, working together for the glory of God and the triumph of His law. "There is so much to be done." And it should be done here and now. "Let us then be up and doing."—Jewish Exponent.

Friday Night Stories.

"Friday Night Stories" is the name given by the Women's League of the United Synagogue of America to a series of tales it is publishing, of which two numbers have already appeared. The stories are based on Prof. Louis Ginzberg's "Legends of the Jews," published by the Jewish Publication Society of America, and have been adapted for children by Sulamith Ish-Kishor. Primarily, the stories are meant to be read by mothers to their children on the Sabbath Eve, but they can be read pleasurable by children themselves as well. Each of the series contains three stories and is prettily illustrated and attractively bound. An amusing legend in the first set is the one telling how the ancient enmity between the cat and the dog arose. "At the Beginning of the World," the opening story of the series, satisfactorily explains the old, old puzzle of why it is "A" that triumphantly heads the alphabet and not one of the other letters. A particularly beautiful story is "The Field of Brotherly Love," which opens the second of the series and which tells how Solomon chose the site for the Temple.

Simply as stories, the tales are of interest, but they are doubly of value in that they are Jewish stories and acquaint the child with Jewish customs and traditions.

*Published by the Women's League of the United Synagogue of America, 531 West 123d street, New York.

American Jewish Historical Society to Meet.

The twenty-eighth annual meeting of the American Jewish Historical Society will be held in this city February 22 and 23 (Washington's birthday), 1920 (Sunday and Monday). The place of meeting will be announced later.

All persons intending to present papers at this meeting are requested to send the exact titles thereof to the corresponding secretary, Mr. Albert M. Fridenberg, 38 Park Row, New York city, not later than January 10, 1920. The objects of the society are the collection, preservation and publication of material having reference to the settlement and history of Jews on the American continent, and the promotion of the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent.

Meeting of I. Z. A. Governing Council.

A meeting of the Governing Council of the I. Z. A. took place on Sunday, November 16, at the office of Mr. Nathan Straus, Aeolian Building, New York city. Among those present were Miss Henrietta Szold, Dr. David Blondheim, Mr. Emanuel Neumann, Rabbi Louis I. Newman, Mr. Jonas Friedenwald, Dr. Louis Finkelstein, Mr. Moses Baroway, Mr. Marvin Lowenthal and Miss Sarah Pitkowsky. The most important matter under consideration was the I. Z. A. Annual Kadimah. Provisions were made for the appearance of Kadimah at the next Zionist convention, thanks to the efforts of Dr. David Blondheim, Messrs. Norman Winestein, Aaron Baroway, Marvin Lowenthal and Benjamin Rosen.

Israel Orphan Asylum Auxiliary.

The semi-annual election of officers of the Young Men's and Young Ladies' Auxiliary affiliated with the Israel Orphan Asylum, last Tuesday, resulted in the election of Michael K. Polikoff as president.

The other officers elected included Miss Helen Greenfield, first vice-president; Miss Martha Langsner, second vice-president; Ella Hecht, financial secretary; Adalaine Rauch, recording secretary; Sophie Nobel, corresponding secretary; Dr. Morris Gross, treasurer. The trustees are: Dr. Samuel D. Hartstein, Anna Hecht, Leah Fogel.

The officers were installed on Monday, November 24, at Lafayette Casino, 8-10 Avenue D.

Anti-Alien Bill Adopted in English Parliament.

London (by I. J. P. B.).—Parliament has finally passed the anti-alien bill in spite of the objections of Colonel Wedgwood and others, who declared that its passage would obstruct friendly relations with foreign nations, and keep England from extending the rights of protection to the oppressed of other countries. One of the many severe conditions in the anti-alien bill is that no firm may employ more than 25 per cent. of foreign labor.

LEOPOLD, AMALIE. In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amalie Leopold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Adam 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 WISNER, Executors.

BLOCK, JULIA. 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 Julia Block, also known as Julie Bloch, late of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Ralph K. Jacobs, their attorney, No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1920, next.

Dated, New York, the 11th day of November, 1919. RALPH K. JACOBS, BENJAMIN J. BLOCK, Administrators.

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STAHL, RICHARD, also known as Richard N. Stahl. In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Stahl, also known as Richard N. Stahl, late of the County of New York, deceased, to present same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Mandelbaum Bros., 82-88 Wall Street, Borough of Manhattan, City of New York, on or before the 8th day of May, 1920. Dated, New York, October 23d, 1919. CHAS. HEIDELBERGER, Jr., Executor. MANDELBAUM BROS., Attorneys for Executor, 82-88 Wall Street, New York City, N. Y.

BUTOW, CARL (or CARL BUSTOW). In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Butow (or Carl Bustow), 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. Dated, New York, the 15th day of June, 1919. HEDWIG STEINBERG, Executor. SAMUEL B. HAMBURGER, Attorney for Executor, 2 Rector Street, New York City.

SILBERMAN, ESTHER. The People of the State of New York, by the Grace of God, Free and Independent, to Minnie Marks, Martha Salmon, Beatrice Phillips, Florence A. Blaut, Alfred M. Silberman, Jacob A. C. Silberman, Rose Dina Silberman, Irene Edna Silberman, David Shaff, the heirs and next of kin of Esther Silberman, deceased, send greeting: Whereas, Harry M. Marks, who resides at 4611 Fourteenth avenue, Borough of Brooklyn, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Esther Silberman, who was at the time of her death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 12th day of December, one thousand nine hundred and nineteen at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York, [L. S.] at said County, the 26th day of October, in the year of our Lord one thousand nine hundred and nineteen.

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

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Within the past five years, through the exigencies and effects of the war, a change has gradually come about. The fact that the Jew, even to the third and fourth generations, was everywhere called upon, or felt himself called upon, to make greater sacrifices upon the altar of patriotism, but was treated, not as a brother, but as a stepbrother in arms, has opened the eyes of many an assimilationist. As long as anti-Semitism had manifested itself only in the form of social ostracism in certain countries and in the excesses of tyranny and autocratic oppression in others, some weak members of the body Jewish, hoped to escape disability and discrimination through recourse to assimilation. When it had become clear, however, that, as far as the Jew was concerned, every change for the better meant a change for the worse, and that, no matter who won the war, the Jew had lost it, the residual and unconscious Jewish feeling of the assimilation asserted itself with irresistible force and urging.

It is not to be supposed, of course, that those who had turned their backs upon Jewish tradition and Jewish observance returned remorsefully and repentantly to the synagogue. Such an effect the war had not had upon any one. Not even the young men who have returned from service, for whom the Jewish Welfare Board had provided chaplains and social workers and religious exercises, and who might be supposed to have gained a more serious and therefore a more religious outlook upon life—not even these are more frequent visitors to the synagogue nor more conforming to ritual observances than they were before they entered the camps and cantonments. But even the dry bones in the valley of assimilation have felt the spirit and their Jewish consciousness has been aroused. These may now be added to the vast army of Jewish indifferents, but they will never again consciously nor unconsciously tread the path of assimilation.—Emes, in the St. Louis (Mo.) Modern View.

During the recent New Jersey State drive for \$1,000,000 for Jewish War Sufferers, nine of the clergymen of Asbury Park formed themselves into a special committee to appeal to the Christians of Asbury Park and vicinity to support the drive.

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THOUGHTS ON THE TEPHILLIN.

By REV. DR. R. H. MELAMED. (Montreal, Canada.)

Judaism seeks to teach the way of goodness and the value of a religious life. It seeks to teach that life must be interpreted by a spiritual ideal overruled by a God that is all-God. It seeks to teach that the world is not what it appears to our physical senses to be, but must be viewed by an inward light that reveals it as a reality which transcends our physical senses and sets it off as a world transcendentally good and divine. Truth, says Judaism, is only partially revealed in the appearance of things; its completeness lies in a realm beyond our physical vision.

And the method that Judaism employs to teach goodness and its value is through concrete symbols. This is the only method possible by which it can teach the spiritual reality of the world and of life. This is the only way, it insists, that leads to God.

As paradoxical as this method appears, it is still the only way to truth. It is true that on one hand Judaism says, truth, goodness, reality, God, are only partially revealed to us in the objective world. And on the other it creates a world of concrete objective symbols which it calls the religious life, or the life that reveals God. It seems contradictory, but is not. For here, too, Judaism says not the symbols, not the concrete ceremonies alone constitute religion.

They are only roads to religion and goodness and God.

One of the principal symbols that Judaism has created is the Tephillin or Phylacteries, which every Jew must wear daily beginning with the age of majority or Bar-Mitzvah. Where parents are confident that a child of younger age can wear them with proper appreciation and is careful to handle them with reverence, they may provide at a still earlier age, and while women are not lawfully required to use them, it is not unknown that Jewish women have used them. Judaism insists that it is a duty which must be performed by those who would call themselves observant Jews, and when properly performed calls him a pious and religious Jew. Such a Jew lives in the world of Truth and of the Spirit and thereby lives in the realm of the Divine.

There are many, unfortunately, who, for a variety of reasons, no longer observe this Jewish ceremony. The principal reason advanced is that one can be Jewish without Tephillin and that one can be good and spiritual without this ceremony. It is considered antiquated or too troublesome or unnecessary.

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But the Tephillin when properly understood is not antiquated, nor unnecessary, although it is a little troublesome. If the only reason advanced against their use is trouble (then it is vain to argue their value, beyond saying that all values in life are attained only through effort). All other values attained are unearned and the Jew does not believe in unearned values. "Everything is judged (has value) according to the amount of the work." The Tephillin is absolutely vital to the religious life of the Jew and of him who would be instructed in goodness. The value is worth the effort. The Jew who puts on the Tephillin approaches them with a sense of physical cleanness which at once has a value for itself and still further suggests a mental cleanness. No one who is physically unclean is permitted to wear them. And when worn there is to be an immediate consciousness of naught that is impure. The law requires that they shall be constantly viewed or touched, that no extraneous thoughts enter the mind, save the service and love of the Divine. They not only suggest the Divine, but they inhibit the evil. They are guardians against evil. Amulets were and are worn today by many to guard against evil spirits or demons, accidents or other evil things. But when the Jew wears his Tephillin there is only one evil that he seeks to be guarded from, the only evil that really exists, namely, an evil thought or design. This is the only guardianship that the Jew attributes to his Phylacteries. Hence for the Jew, the Tephillin are not a superstition, but a profoundly religious symbol.

At various junctures the Phylacteries are kissed, symbolical of the love that the Jew feels for his God. And the service of God, or the good can be performed only perfunctorily where love is not the motive power. The Jew realizes that the Phylacteries themselves have only a derived holiness and this kiss of love is not for the derived, but for the source of holiness, and is expressive of homage, submissive, joyous self-surrender. And who can tell how much of the joy the Jew has always shown in the service of his God in the midst of intolerable physical suffering, is a psychological reflex of the joy felt in the performance of this very act of love. The Phylacteries are worn on the weak arm, the left, and next to the heart, unless the individual is by habit or birth left-handed, when it is worn on the right, precisely his left. The meaning behind this performance is obvious, the arm indicative of power, work, effort is subjected to the service of the good with the heart, the supposed seat of our affections co-operating or inspiring deed. Suggestive also is it of our weak power in the world as contrasted with the "outstretched arm" of God, or the supreme power of the Divine. The Phylacteries of the hand are placed before that of the head to teach the significant, pedagogic principle that it is the practice, the effort for the good in life that we must first learn. Herein we learn indeed that precisely it is only after we perform a good deed, that it is only after we practice the religious life, the concrete ceremonies of Judaism, that we can acquire an affection and an intelligent appreciation of them. There is no use appealing to any one about the value or beauty of a good deed, or of Jewish ceremony, if they have never been performed. One speaks about an unknown quantity then. A description

(Continued on page 18)

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POLLACK, MAX.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Pollack, 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 Leventritt, Cook, Nathan & Lehman, their attorneys, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the thirtieth day of April next.
Dated, New York, the 18th day of October, 1919.
BERTHA POLLACK, JOSEF POLLACK, Executors.
LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

LEHMAN, BABELLE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babelle Lehman, 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 Hawkins, DeLafield & Longfellow, their attorneys, No. 30 Exchange Place, Borough of Manhattan, City of New York, State of New York, on or before the 30th day of April next.
Dated, New York, the 18th day of October, 1919.
HERBERT H. LEHMAN, ANTHONY LEHMAN and WILSON M. LEHMAN, Executors.
HAWKINS, DELAFLD & LONGFELLOW, Attorneys for Executors, 30 Exchange Place, New York City.

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BROOKLYN NOTES.

\$60,000 Pledged for Community House.
More than \$60,000 in pledges or personal subscriptions was contributed toward the building fund of a community house in Williamsburg at the close of the dinner given by the Y. M. and Y. W. H. A. of Williamsburg at the Knapp Mansion, Bedford avenue and Ross street, last Thursday night. This marked the beginning of a month's campaign by this association to raise \$250,000 for the erection of a suitable home.

Among the chief contributors were Nathan S. Jonas, president of the Manufacturers' Trust Company; Leon Cooper, Dr. A. Posner and Harry J. Rosenson. The contributions were in amounts of \$1,000 each or less, and erecting a Community House under their subscriptions, also pledged themselves to raise varying amounts by canvassing among their acquaintances.

\$250,000 Drive for New Synagogue.
A whirlwind drive of fifteen days to collect a quarter of a million dollars has been decided on by the Brooklyn Synagogue. Nathan Sweedler will direct the drive as chairman of the Campaign Committee with 200 men and women under him.

The drive will open December 1 and will last until December 16. Thousands of letters will be distributed through the section and workers will make a house-to-house canvass.

Young Folks League—Progressive Synagogue.

An interesting meeting of the Young Folks League of the Progressive Synagogue, of Borough Park, Brooklyn, was held at the home of Miss Edith Marks, of No. 1330 53d street. The greater part of the evening was taken up with reports of the dance to be held at the Monague Hotel on Saturday night, December 6, 1919. A discussion was held concerning the future program of work to be carried on by the society and included such subjects as Current Events, Psychology, Charity, Social Work, Business Efficiency and Religion. There were forty members present.

The Brooklyn Civic Forum.

Oswald Garrison Villard, editor of "The Nation," will address the Brooklyn Civic Forum next Sunday evening, November 30, at 8 o'clock, in the Assembly Hall of Public School 84, Glenmore and Stone avenues, under the auspices of the Brooklyn Civic Forum. Mr. Villard will speak on "The National Crisis." A musical program will precede the address and Nathan H. Seidman, director of the Forum, will preside.

Roumania Threatens to Expel Jews from Transylvania.

Budapest (by I. J. P. B.).—The Roumanian Government has issued an order that all Jews living in Ziebenbirgen, Transylvania, who have not settled there previous to 1900, and have not acquired land there, are to be expelled, according to a report in the Yiddish Folk's Zeitung of Pressburg.

If the Jews affected by this order refuse to leave the region willingly, the police are empowered to drive them out forcibly and to confiscate their property. Another section of the decree states that all the Jewish officials of the region mentioned are to be dismissed with three months' salary.

Ukrainian Jewish Refugees Suffering Hunger in Constantinople.

Constantinople (by I. J. P. B.).—Over 3,000 Ukrainian Jewish families who have come here recently are in a desperate condition, owing to their lack of food or the means with which to obtain it. These refugees fled the pogromists in the Ukraine and reached here by way of Odessa. They crossed the Black Sea in small boats and many of them died on the way as a result of exhaustion and exposure.

The Zionist Organization here has forwarded an appeal to Felix M. Warburg, chairman of the Joint Distribution, asking that the American Jews send help to the unfortunate families.

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Georg Brandes's New Book.

By Jacques Mayer.
Our distinguished co-religionist, by many authorities looked upon as the greatest living critic and essayist, has recently published a new book. It is entitled "Miniatures" and written in German, one of the languages in which the eminent Danish scholar writes. Paul Mayer thus comments upon it in the literary supplement of the Berlin "Tageblatt":
"Since the death of the great essayist, Karl Hillebrand, who 'commanded' four European languages in the most comprehensive meaning of that term, Georg Brandes is for us the most honored embodiment of that holy idea, 'European,' which the last five years have vainly endeavored to tear from our consciousness. Europe is the real home of the Copenhagen critic, European is his culture, his conscience. His book is an authentic document, proving his universal-European interests and sympathies! To almost every civilized nation of our outraged part of the world a study is dedicated.

"Brandes draws the gigantic profile of the great Napoleon, the leonine head of Garibaldi, the pain-distorted countenance of the alleged murderer of children Gilles de Rais, the conquering beauty of the noble-courtesan Aurora Koenigsmark, the fine orator's head of the greatly misunderstood Jules Favre. Reign of Terror in Hungary.

A reign of terror instituted in Hungary against the Jews by Stefan-Fredrick, Prime Minister, is described in a recent issue of the Manchester (Eng.) Guardian. Out of the chaos resulting from the Bolshevik confusion—first Red, then White—"the latter by far the crueler," has emerged this Stefan-Fredrick, a man with "no fixed political views," who has "coquetted with Socialism," who "will turn again whenever a favorable wind promises to fill his sails towards personal success."

"The Terror immediately followed. An order was placarded by the Rumanians as they advanced instructing the population to report all Bolsheviks. This was taken advantage of by the White elements, and a general denunciation began. All that one had to do was to go up to a Rumanian soldier, point out somebody you disliked, and say the word 'Bolshevik.' The jails at once began to fill. In a few days they were overpacked. No one was safe. A chance expression of even moderately liberal opinion, a personal difference, was enough to bring the quietest, most respectable, least Bolshevik-minded man into prison, where he would have to wait for weeks without trial and probably be grossly mishandled. A Communist need expect no favor and no mercy.

"In Eastern and Southeastern Europe, react on always turns to anti-Semitism—why, it would take too long to explain. At all events, it is not that Communism has anything really Jewish about it. The Jews of Hungary are not proletarian. On the contrary, they are—they monopolize almost—the bourgeoisie, the merchants, bankers, traders. But Communist hunting took on the character of Jew-baiting, a sport in which the Rumanian soldiery joined heartily.

"Hungarian officers and youthful students headed the patrols of dusky, unkempt, unwashed, undisciplined Rumanians in their brutal house-searching. Degrading sights were to be seen in Budapest apart from the dreary, interminable processions of arrested men being hauled to prison under armed escort. One became almost used to the anguished cries of men being battered and to the sight of bandaged heads, when at length the release of the innocent, i. e., non-Communists and non-Jews began. There was an orgy of flogging. Trams were stopped by Catholic students wearing the White Cross of 'Awakened Hungary' and Rumanians; anyone of Jewish appearance was cudgelled and chased through the streets. Prisoners were beaten unmercifully at the jails. Even in the police courts, judges, officers, police and public

JEWISH CALENDAR.

5880	1919
1st day Chanukah.....Wednesday, Dec. 17.	
*Rosh Chodesh Tebeth...Tuesday, Dec. 23.	
1920	
Fast of Tebeth.....Thursday, January 1.	
Rosh Chodesh Shebat...Wednesday, Jan. 21.	
*Rosh Chodesh Adar...Friday, Feb. 20.	
Purim.....Thursday, March 4.	
*Rosh Chodesh Nissan...Saturday, March 20.	
1st day Pessach.....Saturday, April 3.	
7th day Pessach.....Friday, April 9.	
*Rosh Chodesh Iyar...Monday, April 19.	
Lag b'Omer.....Thursday, May 6.	
Rosh Chodesh Sivan...Tuesday, May 18.	
1st day Shabuoth...Sunday, May 23.	
*Rosh Chodesh Tam-muz.....Thursday, June 17.	
Fast of Tammuz.....Saturday, July 3.	
Rosh Chodesh Ab.....Friday, July 16.	
Fast of Ab.....Saturday, July 24.	
*Rosh Chodesh Ellul...Sunday, August 15.	

*Also observed the day previous as Rosh Chodesh.

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threw aside all pretense of decency and belabored the men, bowed, helpless, and already bloodstained, standing in the dock.
"This terrorism was deliberate. Naturally, when Rumanian cavalrymen ride through the public streets of a city with a prisoner between them tied by a noose, and, as they ride, kick him horribly, the sight is calculated to shake the nerves of the citizens.
"In the country outside Budapest, the terror was much worse. The 'gentry,' a remarkable class of which Hungary would be well rid, and which has no parallel in any other cultured country, took the law into their own hands. It was a lynch law. Communists and Jews were hunted down, tried, and hanged. Cruelties of the worst kind are alleged against the White officers. This terror, which still continues, seems to have been at its worst in the neighborhood of the Platten See, some sixty miles southwest of Budapest. The government itself admits 'excesses.' In decrees and public utterances, the government deplored these doings and denounced anti-Semitism. In fact, however, the only posters allowed by the censors to appear on the walls were incitements to pogroms. The only newspaper allowed by the censor to be published—a Christian Socialist governmental sheet—has labored daily to keep anti-Semitism and the spirit of vengeance alive by printing 'fake' accounts of Bolshevik atrocities.
"And White Guard officers, police, judges, and officials have gone on with their abominable work."
The article declares that the terrorists represent only a minority of the population:
"When the 'Awakened Hungary' students refused to allow Jewish fellow-students to attend lectures, the professors and teachers of the technical schools and university refused to hold their classes.
"The terrorism was the work of a minority—the country 'gentry,' the officers, and a section of the bourgeoisie—former officials of all sorts, 'men on the make,' and genuinely anti-Semitic intellectuals, lawyers, doctors, professional men, who foreseeing a diminished Budapest and an intense struggle for existence, feared and detected the better struggling powers of the Jew.
"Friedrich's principal instrument is the so-called Christian Socialist party—a narrow, confessedly anti-Semitic movement that has hitherto had very little strength in Hungary. Its simple creed is 'that all the evils of this time are the fault of the Jews, and that the Hapsburgs are ordained from Heaven. This party was unable at the best of times to win more than 30 out of the 443 seats in the old Parliament. So weak is it today among the workers that the government could not find the nine or ten typographers required to set up their daily sheets.
"The priesthood has been turned into a government propaganda force. Most of the priests are peasants by origin and hardly more than peasants in literacy. Their hate against the Communists, who drove religion out of the schools and State life, is intelligible and immeasurable. Everywhere, they have, at the government's instigation, been enrolling their flocks into one or other of the Christian Socialist organizations. Everywhere they have been preaching anti-Semitism."

The Hungarian Minister for culture, Karl Huszar, has closed the University in Budapest to meet the wishes of the Christian-Socialist students who desire to prevent the Jews from participating in the examinations. The Jews are now also prevented from frequenting the grammar schools and lyciums as there is no room for them there. However, in an interview which Mr. Huszar gave to the "Pester Lloyd," he promised that they would be re-opened shortly, and that they would not again be degraded to be the theatres of wild scenes. The laws and not the youth of the country would settle who is to be allowed to attend the schools. Jews were not to be excluded.

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(Continued from page 16)
 of a beautiful sunset can only mean beautiful words to one who has never witnessed it. The beauty of the sunset is in the seeing; the beauty of Jewish life is in its living. Human hands have all co-operated in making the Bible are united, whereas in the Phylacteries of the head they are in four compartments, suggesting that all men, all individuals, should be united in effort in doing the right, even though intellectually we may differ in our interpretations and in our thoughts. Human hands have all co-operated in making the world better, even though human minds have been worlds asunder in their thoughts. Nevertheless, the Phylacteries of the head possess the superior sanctity, because after all right thought leads to right action, and while men have blindly pursued the right in life, its coming has been hampered by lack of right incentive. And this Judaism has always preached. Clear and right thinking about God and the good must anticipate the dawn of perfect good.

The three rings that are bound on the finger are symbols of betrothal to God. And it is significant that union with God, as Israel understands it, is not a mystical attainment, but achieved only through the moral law, through ethical practice. As the Prophet Hosea exclaims: "I will betroth thee unto Me in righteousness, and in justice, and in loving kindness and in mercy. I will even betroth thee unto Me in faithfulness; then shalt thou know the Lord."

Our rabbis call the Tephillin "the strength of Israel." The vitality of Israel's life is dependent upon this ancient ceremony, because Israel's whole law is concentrated in it. And our weakness grows "parri passu" with our neglect of this Jewish duty. The vague spirituality that is considered all-sufficient for our modern Jew is bringing us to a vague and uncertain existence. It is bringing us to the brink of destruction.

The Jew at heart is a very good doctrine as long as the heart remains Jewish. But what is going to make the heart Jewish? It can only be Jewish life. Those who are inclined to live a noble life, to practice the good, to live in the realm of the spirit, to seek and find God, will attain these ends, it may be admitted, by other channels. These channels must be either consciously or unconsciously the Christian-permeated atmosphere in which we live, or a vague ethical culture, or a philosophic idealism or some other "ism" of the time. There are many roads that lead to the good. But it does not take any less weariness of the flesh or effort to attain them through these other roads. But as Jews, why should we choose to follow other more circuitous roads than the Jewish path to holiness and God? It is only, unfortunately, the fact that we constantly see the beauty of other people's travels that we fail to do our own and that we are blind to the glories of our own paths that lead to the Divine.

We are conscious that many Jews wear Tephillin and are not the whit better than the non-conformist Jew. One starts on the Divine road, but does not travel far; the other travels not at all, or follows non-Jewish by-paths to the goal of ideals. Both the literalist and the non-conformist suffer from defective vision. They are too near-sighted. Neither can see more than what is before them. The literalist says this is goodness, this is piety, this is religion. The non-conformist sees only the strap, the boxes, the mere formality, and says there is no religion, no goodness, no piety in this observance. Both exemplify the principle that "the letter killeth." They lack true vision; they do not see that beyond and behind the symbol lies the reality of religion, of goodness, of genuine piety. They lack wings of imagination to carry them to the realm of Truth that lies behind the realm of fact. They do not see that it is the spirit which gives life to symbols and reality to fact.

The Sargent Decoration. We are not intensely interested in the criticisms leveled against Mr. Sargent's new decoration for the Boston Public Library. The battle is one between Art and Religion. But we can sympathize with the large number of our Jewish fellow-citizens who discover in this picture what to them is a false symbolism. The controversy does not touch the quality of Mr. Sargent's genius as an interpretative artist, merely resents his historical conception. But who is to decide such matters? Sufficient here is it to say that the synagogue in the United States is not moribund; it serves its high purpose in developing the spiritual influence of the age.—Cincinnati (O.) Enquirer.

And He's Usually Right! Haham Moses Gaster, of London, does not seem to have much hope that the Balfour declaration is going to lead to anything more than the right of the Jews to colonize sections of Palestine under British auspices. If he really knows what he is talking about we may be sure that such a development would lead to a grand ruction all around.—Jewish Exponent.

A Pretty Busy Fellow. Most American authors are business men. They keep office hours and turn out a definite amount of work each day, and market their wares with a keen eye to profits. There is Octavus Roy Cohen, author of "Polished Ebony" for instance. Six years ago he published his first story in the Blue Book. Last year he published 119 stories. His "Crimson Ailth" is a successful Broadway play now, and Mr. Cohen is taking a three months' leave of absence from literature to write scenarios in Los Angeles for a sum which staggers the imagination. A capitalist in five years. Has any regular business man a more gold plated record?

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COHEN, ISRAEL B.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac B. 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. Kantrowitz and Esberg, No. 320 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, JOSEPH COHEN, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, Office and P. O. Address, 320 Broadway, Borough of Manhattan.

LEVI, ALBERT, also known as Albert L. Levering.—In pursuance of an order of Honorable John P. Cohan, 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. Cohan, 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 SIAPERO, JACOB D. COHEN and MINNIE SCHLANG, Executors.
JULIUS MILLER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

KERBS, EDWARD A.—Pursuant to an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward A. Kerbs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of the Guaranty Trust Company of New York at No. 140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1920.
Dated, New York, the 2nd day of July, 1919.
ALICE E. KERBS, Guaranty Trust Company of New York, Executors.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

SCHWEINBURG, EMIL.—In pursuance of an order of Honorable John P. Cohan, 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 VICTORIOUS, Executors.
BANDLER & HAAS, Attorneys for Executors, 2 Rector Street, New York, N. Y.

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 Ehrlich, Sherman & Limburg, their attorneys, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.
Dated, New York, the 9th day of June, 1919.
MYER HERTZ, 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. Cohan, 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 23d 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 Felner & Maas, their attorneys, No. 100 Broadway, in the City of New York, on or before the 30th day of December next.
Dated, New York, the 23rd day of June, 1919.
ELIE L. SAMUELS, ABRAHAM L. LEEDS, ABRAHAM W. FINE, Executors.
FELNER & MAAS, 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, Administratrix.
SAMUEL WASSERMAN, Attorney for Administratrix, Chambers Street, New York City.

NEUBURGER, ALBERT M.—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 Albert M. Neuburger, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Sydney W. Stern, No. 1400 Broadway in the City of New York, on or before the 23d day of April next.
Dated, New York, the 7th day of October, 1919.
WALTER H. STINER, Executor.
SYDNEY W. STERN, Attorney for Executor.

ANDERSON, JOSEPH.—In pursuance of an order of Honorable John P. Cohan, 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, Fried & Nathan, No. 15 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. WALLACE, Executors.
FRIED & NATHAN, Attorneys for Executors, Office and P. O. Address, 15 Cedar Street, Borough of Manhattan, New York City.

SILBERMAN, JACOB.—In pursuance of an order of Honorable John P. Cohan, 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 29th 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. Cohan, 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 his place of transacting business at the office of Stambour & Schallik, her attorneys, at No. 2 Rector Street, 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 & SCHALLIK, Attorneys for Executrix, 14 Broadway, Borough of Manhattan, New York City.

JACOBS, ESTELLE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Estelle Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of M. S. & I. S. Isaacs, at No. 52 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. & I. S. ISAACS, Attorneys for Executors, 52 William Street, Manhattan Borough, 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, his attorney, No. 42 Broadway, in the Borough of Manhattan, 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 L. FELDSTEIN, Executors.
JACOB LANDY, Attorney for Executors, Office and P. O. Address, 42 Broadway, Borough of Manhattan, 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 Deroot, 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 LEONHOUT, Attorney for Executor.
EMANUEL VAN DERROOT, Attorney for Executor, No. 51 Chambers Street, Borough of Manhattan, New York City.

GREENBERG, HENRY M.—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 M. Greenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, 127 Delancy Street, Borough of Manhattan, City of New York, on or before the 1st day of June next.
Dated, New York, the 14th day of November, 1919.
MEYER W. GREENBERG, Administrator.
MEYER GREENBERG, Attorney for Administrator, 99 Nassau St., Borough of Manhattan.

LEIPZIGER, ABRAHAM.—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 Abraham Leipziger, 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 Cohn & Cohn, their attorneys, at No. 2 Rector Street, in the City of New York, on or before the 25th day of May next.
Dated, New York, the 7th day of November, 1919.
LEO SIMON, JULIUS LEIPZIGER, Executors.
COHN & COHN, Attorneys for Executors, Office and P. O. Address, 2 Rector Street, Borough of Manhattan, New York City.

COHEN, ALBERTA S.—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 Alberta S. Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Gilbert & Gilbert, No. 43 Exchange Place, in the City of New York, on or before the 20th day of May next.
Dated, New York, the 29th day of October, 1919.
SYDNEY S. COHEN, Administrator.
GILBERT & GILBERT, Attorneys for Administrator, 43 Exchange Place, New York.

GRABOFF, SAUL.—The People of the State of New York, by the Grace of God, free and independent, to Harry Graboff, whose place of residence is unknown and cannot after diligent inquiry be ascertained by the petitioner, herein, Send Greeting: Edward Graboff, who resides at No. 1854 7th Avenue, Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records in the County of New York, on the 16th day of December, 1919, at half past ten o'clock in the forenoon of that day, why a decree should not be made and entered herein awarding Letters of Administration upon the estate of Saul Graboff, late of No. 200 West 111th Street, Borough of Manhattan, City of New York, deceased, to Edward Graboff.
In testimony whereof, we have caused the Seal of the Surrogates' Court of the said County of New York to be hereunto affixed.
Witness, Hon. John P. Cohan, a Surrogate of our said County, at the County of New York, the 31st day of October, in the year of our Lord one thousand nine hundred and nineteen.
DANIEL J. DOWNEY, Clerk of the Surrogates' Court.

SCHLUSSEL, JACOB S.—In pursuance of an order of Hon. John P. Cohan, Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob S. Schlusssel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at his place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of May next.
Dated, New York, October 23rd, 1919.
SEYMOUR SCHLUSSEL, Executor.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, No. 61 Broadway, Borough of Manhattan, City of New York.

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 thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, 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, ADELE O. FRIEDMAN, Executors.
EVERETT B. HEYMAN, Attorney for Executors, No. 25 Nassau Street, Borough of Manhattan, New York City.

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 thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, 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, ADELE O. FRIEDMAN, Executors.
EVERETT B. HEYMAN, Attorney for Executors, No. 25 Nassau Street, Borough of Manhattan, New York City.

ESSINGER, EMMA.—In pursuance of an order of Honorable John P. Cohan, 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 attorneys, 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. Cohan, 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.

HAAS, HENRIETTA K.—In pursuance of an order of Honorable John P. Cohan, 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 16th day of February next.
Dated, New York, the 29th 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 23d 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 postoffice address, No. 27 Cedar Street, Borough of Manhattan, City of New York.

SCHLOSS, ANNE 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 Anne 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.
SAMUEL J. MYERS, GUSTAV G. FISCH, HARRY PRINCE, Executors.
SAMUEL J. GOLDSMITH, Attorney for Executors, 100 Broadway, New York City.

FRY, ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Fry, 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 Horwitz & Boston, 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 5th day of September, 1919.
JOSEPH BLAU, Executor.
HORWITZ & BOSTON, 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 subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Guggenheimer, Strasser & Meyer, 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.
DUDLEY J. BACHRACH, Executor.
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. 277 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.
ABRAHAM SWILLER, Executor.
SAMUEL MANDELBAUM, Attorney for Executor, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

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 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 23d day of April, 1920, next.
Dated, New York, the 28th day of October, 1919.
ALFRED G. LEVY, HARRY A. LEVY, LEONARD C. LEE, Executors.
KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 129 Broadway, Borough of Manhattan, New York City.

PIEHLER, AGNES.—The People of the State of New York, by the Grace of God, Free and Independent, to Max Proehl, Rose Proehl, Katherine Schmidt, Frederick Proehl, Edward Proehl, August Proehl, George Proehl, John Proehl, Lavina Weindanz, Arthur Weisbecker, Charles Weisbecker, Walter Weisbecker, Lillian A. Schwarz, Mabel Sieburg, Otto Spannaus, Lizzie Heuer, Rose Kutz, Irene Krumwied, Frederick Spannaus, Matilda Spannaus, and to all persons interested as creditors, legatees, or otherwise, in the estate of Agnes Piehler, deceased, who at the time of her death was a resident of the Borough of Manhattan, City, County and State of New York, Send Greeting: Upon the petition of Matilda Weisbecker, residing at 146th Street and Broadway, Borough of Manhattan, New York City, you and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 26th day of December, 1919, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of said Matilda Weisbecker as Executrix of the Last Will and Testament of said deceased, should not be judicially settled and she be discharged as such Executrix.
In Testimony Whereof, We have caused the Seal of the Surrogates' Court of the said County of New York to be hereunto affixed.
Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County, at the County of New York, the 12th day of November, in the year of our Lord, one thousand nine hundred and nineteen.
DANIEL J. DOWNEY, Clerk of the Surrogates' Court.

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 Moss, Marcus and Wells, 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.
JOHN F. CONWAY, Temporary Administrator.
MOSS, MARCUS AND WELLS, Attorneys for Temporary Administrator, Office and P. O. Address, 233 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 his place of transacting business, at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March next.
Dated, New York, the 6th day of September, 1919.
LOUIS LEVY, Administrator.
BANDLER & HAAS, Attorneys for Administrator, No. 2 Rector Street, Borough of Manhattan, New York City.

CAHEN, ISAAC J.—In pursuance of an order of Honorable John P. Cohan, 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 their place of transacting business 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.

WOLFSHEIM, LOUIS.—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 Louis Wolfsheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Kalish & Kalish, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.
Dated, New York, the 31st day of May, 1919.
SOPHIE WOLFSHEIM, SYLVAN WOLFSHEIM, CHARLES MAR, Executors.
KALISH & KALISH, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

KLEIN, ISAAC H.—In pursuance of an order of Honorable John P. Cohan, 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 1st day of March next.
Dated, New York, the 11th day of August, 1919.
THELMA 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. Cohan, 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. I. & L. Cohen, her attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.
Dated, New York, the 22d day of August, 1919.
ROSE STICH, Executrix.
H. I. & 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 the office of Messrs. F. S. Scheraga & Sons, their attorneys, at No. 140 Broadway, in the City 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 Messrs. F. S. Scheraga & Sons, their attorneys, at No. 51 Chambers Street, in the City of New York, on or before the 27th day of December next.
Dated, New York, the 17th day of June, 1919.
SIEGEL, HERMAN GINBERG, PHILIP S. THAL, Executors.
SCHERAGA & SONS, Attorneys for Executors, 51 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 Messrs. Altmayer, 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.
SETTCHEN SOVDHEIM, Executrix.
MAX ALTMAYER, Attorney for Executrix, No. 290 Broadway, Borough of Manhattan, New York City.

LOEWENTHAL, LUCIEN D.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lucien D. Loewenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Altmayer, their attorneys, at No. 187 Broadway, in the City of New York, on or before the 23d day of December, next.
Dated, New York, the 7th day of June, 1919.
WALTER LOEWENTHAL, STELLA LOEWENTHAL, Executors.
WALTER LOEWENTHAL, Attorney for Executors, 187 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 subscriber, at his place of transacting business at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March next.
Dated, New York, the 6th day of September, 1919.
LOUIS LEVY, Administrator.
BANDLER & HAAS, Attorneys for Administrator, No. 2 Rector Street, Borough of Manhattan, New York City.

SOBOTKA, 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 Sobotka, 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, its 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 Moss, Marcus and Wells, 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.
JOHN F. CONWAY, Temporary Administrator.
MOSS, MARCUS AND WELLS, Attorneys for Temporary Administrator, Office and P. O. Address, 233 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 his place of transacting business, at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March next.
Dated, New York, the 6th day of September, 1919.
LOUIS LEVY, Administrator.
BANDLER & HAAS, Attorneys for Administrator, No. 2 Rector Street, Borough of Manhattan, New York City.

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ARONSON, SAMUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Aronson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Messrs. Gustav Goodman & Sons, their attorneys, at No. 140 Broadway, Borough of Manhattan, City of New York, on or before the 13th day of December next.
Dated, New York, the 29th day of May, 1919.
TENNIE ARONSON, Administratrix.
GUSTAV GOODMAN, Attorney for Administratrix, Office and P. O. Address, 140 Broadway, Borough of Manhattan, New York City.

ORBACH, MAME.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mame Orbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Messrs. Scheraga & Sons, their attorneys, at No. 140 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December next.
Dated, New York, the 6th day of June, 1919.
HANNAH ROTH LICHTIG, Administratrix.
SCHERAGA & SONS, Attorneys for Administratrix, 140 Broadway, Borough of Manhattan, New York City.

KAHN, SO

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LOEB, LOUIS L.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis L. Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 2 Rector Street, in the City of New York, on or before the 15th day of March, next. Dated, New York, the 8th day of September, 1919. CORINNE F. LOEB, Executrix. HARRY W. NEWBURGER, Attorney for Executrix. No. 2 Rector Street, New York.

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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. 1133 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April 1st, next. Dated, New York, the 17th day of September, 1919. WILLIAM ABRAMSON, Administrator. WILLIAM ABRAMSON, Attorney for Administrator. Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

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LEVOR, BABETTA.—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 Babetta 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 Strassburger, Attorney for Executor, No. 74 Broadway, in the City of New York, on or before the 23d day of April, 1920, next. Dated, New York, the 10th day of October, 1919. MAX L. SCHALLER, Executor.

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