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The Major Changes His Mind

A Battle Incident Related by
ELMA EHRLICH LEVINGER



We were up on the main deck after dinner. "We" included several colonels, a major, a lieutenant-colonel, a nurse, several Y. W. C. A. workers, an army chaplain, a lieutenant or two, a brigadier-general. Just a nice, sociable after-dinner company, bound for the States. You can guess my rank and business for yourself, if you want to. I have nothing to do with the story.

Young Lieutenant Morton, Lieutenant-Colonel Warren and I stood near the rail, chatting and smoking. Morton's a pleasant, quiet chap, who doesn't come into the story any more than I do, so we'll just introduce him and pass on. But you ought to know Ralph Warren. A prominent politician in his home state before he went overseas with the National Guard. I shouldn't be a bit surprised if they don't put him up for Governor—if his health holds out. Chiefly gas. And he'll never walk without a cane again. For he'd earned the little ribbons of his *Croix de Guerre* and his D. S. C. just as honestly as the silver leaf which shone upon his shoulder in the moonlight. Something of a judge of bravery, I should say, and competent to pass judgment upon the valor of little Herschel Rasinsky of his battalion.

I lighted my cigarette; flung the match overboard, and watched it fall toward the churning foam, a tiny comet in the blackness. Morton stood staring toward the bow, a far-away look in his eyes; we expected to land in three days and I knew he had a girl in New York. And so I wasn't cruel enough to disturb him. But Warren seemed ready for the desultory chat that is so likely to accompany an after-dinner smoke.

"Things have changed," was my highly original introduction, after a puff or two. "Remember how hard it was when we came over to have to go inside for a smoke after dark? Pretty soft to light up now without exciting all the submarines in the neighborhood!"

Warren nodded. "Yes, everything's changed," he answered slowly. "Not only the externals of our trip—the lights and the music and the dancing and all that. The transports are bringing different men home, men who are different inside. It's more than having dif-

ferent ideals." He laughed a little scornfully. "You can't pick up a popular magazine since the armistice without reading of some regenerated doughboy who entered the

But it does change our opinions, especially our half-baked ones that we're usually the most obstinate about. For example, my opinion about Jews—and about Rasinsky."

like about him and Jews in general. You know nothing can hurt my feelings."

"They weren't all Jews," said Warren. "But one company in my

fore we drafted some of those despised foreigners into our army? My people have been Americans for five generations; it was quite natural to me to doubt the courage and patriotism of those Poles and Slovaks in my battalion.

"They were a sullen lot of fellows, on the whole, slow and stupid. I had the devil's own work with them and could never rid myself of the feeling that there was something sinister under their stolidity. That they resented being forced to fight for a country which they scarcely considered their home—and were going to go as easy as possible when I had them out on the line.

"And the Jews?" I asked curiously.

"I'm coming to him," he assured me. "I can't say that I had any right to dislike Jews before the war. But the few I had had business dealings with got on my nerves. And the ones in my battalion certainly did. Especially Herschel Rasinsky.

"Like the rest of my Jewish boys he was too idealistic to fit quietly into the army machine. A fine, restless brain—but nothing doing when it came to discipline. Rasinsky was the worst of the lot. He was always up for something, infraction of rules, A.W.O.L., anything you please. He was in the medical corps and I didn't like him any the better for that. I know it's not a cushy job, but felt that if anybody could play safe in it, Rasinsky would. I don't know why; perhaps because I was taking my duties as major pretty seriously in those days; perhaps because my men had never been under fire and I expected them to get into an awful mess. Not half the crowd impressed me as being fighting timber.

"Well, let me tell you, those foreigners drafted from the slums of my home city, made good under fire. They stood up to the machine guns like old timers. I've been promoted since, but some of the fellows I'd been doubting till that attack should have been decorated by God Almighty Himself. After that I knew I'd never have to be afraid they'd go to pieces.

"But that was after it was all over! Feeling pretty uncertain about my Poles, I came up from behind to look them over. I had expected them to turn tail and run as



CHARLES JAFFE.

Jews have always been to the fore in the ranks of chess players, and perhaps no coreligionist in America stands higher among professional players today than does Charles Jaffe, whose career is interestingly reviewed in another column of this issue.

The striking likeness of Jaffe which appears above is the work of the well-known Jewish artist Abraham J. Bogdanove.

army a tough and came back from France a regular young Galahad in an overseas cap. To hell with such rot! War just brings out, intensifies the good or bad in a man, that's all.

I scented a story. "Who was Rasinsky and what did he do?" I asked as we began to stroll the deck, leaving young Morton to meditate upon his moon. "And go as far as you

battalion last fall was made up chiefly of foreigners. Foreigners!" He laughed a little, almost ashamed. "Ever stop to think of how some of us used to toss that word about be-

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soon as things got too hot for them. You know how it is, one poor devil loses his head and the rest follow suit if they've been on edge too. So I was keeping my eyes open, ready for trouble, when I saw Herschel Rasinsky come running toward the rear.

"I knew what it would mean if any of the men saw him running for cover. But I didn't lose much time thinking things over. I drew my revolver and stood waiting for him. It would be quicker than a court martial which might not help matters much when the mischief was all over.

"And as I stood looking Rasinsky disappeared in a shell hole. I made for it; if he was skulking in a shell hole I could finish him there just as well as not. But when I got there and saw what he was doing I was so surprised that I nearly fell in after him."

"What was he doing?"
 "Just his duty. A wounded dough-boy had crawled in there and called him and Rasinsky had jumped in to bind up his wounds. He finished his job without noticing me and then started off, toward the rear again. I wanted to make sure, so I called after him.

"Where in the hell you going?" I yelled, my hand still on my revolver.
 "Where in the hell should I be going?" Rasinsky yelled back at me. "After more bandages!"

"It wasn't good form to swear at his superior officer," commented Warren, "but, then, Rasinsky never was a good soldier, so I forgot all about it. But he was enough of a soldier to stick to his job. I wish you could have seen him running about under fire, jumping into one shell hole after another to bandage up a fellow who had got his, then on to the next case. And all the time just as cool and business-like as the man who stands in Childs' window turning wheat cakes. He hadn't made many friends in his company before; was too opinionated for one thing, and like all Jews too much of an individualist. But after that engagement, he was one of the most popular boys in his outfit."

"And now you're going to kill our hero and bury him with military honors," I mourned.
 "Sorry, I can't oblige you, but it

didn't work out that way. Rasinsky did splendid work and I mentioned him for a D. S. C. when he got a piece of his jaw shattered going out under fire to pull in one of our wounded. I think he'll get it. . . . Have a turn with us, won't you?" this to one of the "Y" workers, just rising from her deck chair. He turned back to me. "This doesn't quite end my story. I visited him in the hospital and found out why he had entered the medical corps. He's wanted to be a doctor all his life but had a mother and sister to support and couldn't afford to go to school. But now I've got some folks down in my own State interested and he's got a chance to do night work so he's going to start medical school in the fall. I'm going to back him to the limit. You see I've changed my mind about foreigners and Jews and Rasinsky."

The Lieutenant Colonel strolled off with the "Y" worker while I sauntered back to Morton, keeping sentimental vigil at the rail.

"I know what you're thinking about," I jibed.

Morton looked at me with beaming eyes. "As soon as I get in New York," he confided, "I'm going to break into a restaurant and punish a thick steak and some real coffee and a big dish of strawberry ice cream."

CHARLES JAFFE, HERO OF THE CHESS BOARD.

By MAXIMILIAN HURWITZ.

Among the masters of the royal game who gather nightly at the Rice Progressive Chess Club of New York perhaps the most picturesque is Charles Jaffe. He presents such a curious compound of knowings and naivete, of shrewdness and simplicity, of graceful gaucherie, as to render him the most charmingly annoying of players.

The Rice Progressive Chess Club is named for its great patron, the late Isaac L. Rice, scientist and capitalist. It is one of the strongest clubs in the world. For some years now it has won every tournament of the Metropolitan League, though pitted against such rivals as the Manhattan and Brooklyn clubs. One of its members held the New York State championship last year, another holds it now. It comprises such stars as Bernstein, Charles, Jaffe, Kostich, Kupchik, Lubowsky, Marder, Michelson and Tenenwurzel, besides a number of lesser luminaries. To be one of the brightest in this constellation is the rare distinction that has fallen to the lot of Charles Jaffe.

He was born in Dubrovno, Russia, in 1876. His father, Shabso Jaffe, was a chess player and Hebrew journalist, who prevailed upon Baron de Hirsch to establish the silk factories for which that town is noted. Incidentally, it is there that the scene of Jacob Gordin's "God, Man and Devil" is laid.

Young Jaffe was a precocious child, for at the age of five he was already a local chess celebrity. Now, the precocious seldom fulfill the promise of their early days, but Jaffe was destined to prove an exception. For many years, however, fortune did not favor him. The winter is long and bitter, the spring tardy and brief, for the children of Israel who dwell in Russia. "How many delicate buds have perished!" mourns our great poet Byalik.

In 1892, being then only sixteen, Jaffe was forced to leave his home and native land and emigrate to America. He settled in Paterson, N. J., where he found employment as a silk weaver. He pursued this humble calling for nearly nine years. Conditions of labor then afforded little leisure, and chess playing was therefore out of the question.

In 1903 occurred an event which proved the turning point in his life. For in that year the willom silk weaver startled the whole chess world by meeting and defeating in a one-game match Dr. Emanuel Lasker, then as now the world's champion chess player. To realize the full significance of this victory the reader must remember that among living masters Lasker is unique—unexcelled, unequalled, unrivaled, alone.

Like Byron, Charles Jaffe awoke one morning and found himself famous. This determined his future career. He became a professional player, earning his livelihood by engaging in tournaments, giving exhibition games, teaching and writing on chess.

The following year he attended the World Fair at St. Louis, where a national tournament took place, and came out sixth. In 1906 he reaped fresh glory

by defeating the German master Jacques Mieses in a three-game match. Three years later he entered the lists against Marshall, the American champion, and was defeated by the score of 5½ to 3½. Afterward he participated in a tourney with Capablanca, the Cuban prodigy, and broke even with him.

In 1912 he went abroad, touring Austria, France and Germany. While in Nueremberg he performed the feat of playing nineteen games and winning all of them. At the same time he edited a chess column for the Jewish Daily News and the Harlem Home News.

The next year he returned to the United States. Since then he has edited a chess column for the Day. In addition to that he has given public and private instruction in the royal game. His most distinguished pupil is the world-famous violinist Mischa Elman. Under Jaffe's able tutorage the divinely gifted fiddler has himself become a fine chess player. And during the war Jaffe was engaged by the Jewish Welfare Board to play exhibition games in the various camps.

To appreciate him fully, however, it is not enough to know his story. One must know him personally. Both in appearance, endowments and demeanor Charles Jaffe is an extraordinary man.

He is a stocky man, slightly below medium height. He has a swarthy complexion, dark brown eyes, prominent nose, nervous mouth and shaggy black hair that time has but slightly touched. Very plain clothes complete the picture, which is that of a typical Yiddish literateur.

Intellectually he is original, daring, impetuous, brilliant, erratic. At times he rises to lofty heights, but he is incapable of sustained effort. Hence he both dazzles and disappoints. A game begun in the most masterly fashion may end in a fizzle. A possible explanation lies in the fact that, like so many intellectuals on the East Side, he wastes precious little time to keep himself physically fit. He intimated as much recently, when, in his own inimitable manner, he said that he won a certain difficult game because the night before he had taken a bath!

But what chiefly interests the student of human nature is his temperament. He is enthusiastic, passionate, reckless, boisterous. His hands never rest and his voice, like murder, "will out." He is generous, kind, simple and optimistic. He is at once modest and boastful.

This braggadocio is his most striking trait. There is something exotic about it. It is characteristic of the romance nations, particularly of the Spaniards and the French. Cervantes paints it in his immortal "Don Quixote," Corneille dramatizes it in "Le Cid," Rostand portrays it in "Cyrano de Bergerac," Bizet expresses it in the beautiful Toreador song. By what subtle alchemy did Nature instill this spirit into Charles Jaffe, the most Jewish of the Jews?

However, there it is, and what delicious mischief it produces! For it shows itself never so much as at the very moment when he has a losing game. He then surveys his opponent with an air of supreme contempt and sublime self-confidence and defies him thus:

"Cobblor! You win because I let you. But I bet you five to one that I can give you a piece ahead and lick you just the same!"

Jaffe lose a game. *Jamais de la vie!* which, for the benefit of the uninitiated, let it be said is French a la Jaffe and means "never on your life."

There is something magnificent about it all. One may call it a delusion, but if so it is the delusion of a great, albeit erratic, mind. At any rate, it makes it exceedingly amusing to listen to a game in which Jaffe takes part.

The hero of a hundred battles, a man of great gifts and picturesque personality, a rare blend of wisdom, folly and goodness—such, in a word, is Charles Jaffe. Long may he continue to dazzle and defy his fellow chess players and to delight the fun-loving layman!

A Soldier's View of Zionism.

(These observations on present conditions in the Palestinian colonies, specially contributed by Captain P. S. Cannon, a British army officer, who has made his observations and drawn his conclusions on the spot, throw an interesting light on the question. They were written at the request of the editor of the Asiatic Review.)

In reference to your invitation I have great pleasure in writing to you a few lines which may be of interest to your readers as illustrating the case of Zionism as it appears to an officer who in the course of his military duties resided for a few months in one of the Jewish colonies in Palestine.

The fact which struck me more than anything else in my conversations with

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the Jews of the colonies was their purely Jewish allegiance. They never seem to have admitted any allegiance to the Turks except the minimum necessary for their own safety. That the Turks realized this was made plain to me by the fact that men conscripted from the colonies were never trusted. One of them told me that he had been forbidden to go nearer the front than Aleppo. They seem also, in the majority of cases, to have lost almost entirely the sentimental allegiance felt by most emigrants for the countries of their birth—Russia, Roumania and Poland. They are Palestinians and admit of no other nationality. Although prone to suspect of "anti-Semitism" even their most friendly critics, they seemed to me to have feelings of real warmth toward all the West democracies.

The Balfour declaration and the campaign of liberation has made them, in my opinion, most friendly in their attitude to this country, and they are entirely in favor of the British mandate. I was much impressed when I was informed in conversation that the only languages now being taught in the schools are Hebrew (in which all classes are conducted) and English. Efforts are successfully being made to eliminate the Yiddish dialect, so that the coming generation may possess in the spoken Hebrew a national language.

Since returning to England I find that lack of sympathy with Zionism is partly due to the fact that certain Jews in Russia are Bolsheviks and others in Germany threw in their lot with that country's war of aggression, and also in some measure to the feeling that the Jews in general have shown little aptitude or inclination for manual labor. So far as I have been able to observe I consider that as regards the colonists already settled in Palestine there need be no ground for apprehension of these points, I never personally met any trace of pro-Germanism. Germans were too closely associated with Turkish misrule to arouse any sympathy in that quarter. Bolshevism was always mentioned in terms of disgust, and as totally inconsistent with the Jewish religion and traditions. As for the last objection, I put it myself before several of the colonists and heard the personal experiences of many men who emigrated to Palestine from sedentary occupations and have become successful vinegrowers. Training and determination, I was assured, had solved the difficulty in the past and would solve it in the future.

The aims of the Zionist movement, as I understand them, are, broadly speaking, to find a solution for the impasse created by the attitude displayed towards the Jews by the nations of Eastern Europe for many years. Anti-Zionism has not produced, in my opinion, an alternative solution, and bases its arguments on criticism of the practicability of Zionist proposals.

With the wider issues I do not wish to deal, but I hope that some of your readers will agree with me that there is nothing in the present condition of the colonies to suggest that an extension of the colonization scheme is not practicable, and that in those colonies the seeds of a Jewish national life have been sown.

The cornerstone was laid at the grounds of the Jewish Consumptive Relief Society, Denver, Col., last week for a building to be erected by the members of the St. Louis (Mo.) Ladies' Auxiliary. The building will be used for a school for teaching diagnostics of tuberculosis to students and physicians who wish to specialize in phthisiology. The St. Louis Ladies' Auxiliary building will be provided with sufficient accommodations for at least ten students at a time. It is proposed that a course of three to four months be given to a number of students and that such courses be given at least three times a year.

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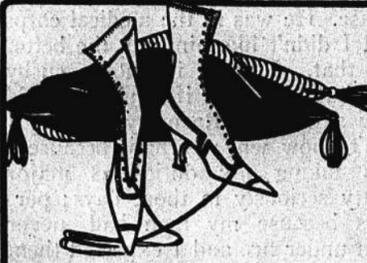
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

General Sir John Monash returns to Australia—More British Zionist demonstrations—Interesting Rothschild scholarship fund at great British public school—Dr. Reich on National Jewish rights—Women's suffrage in Palestine—Great Jewish artist as tank camouflage.

LONDON, Nov. 21, 1919.—General Sir John Monash, the famous Jewish soldier and commanding officer of the Australian Army Corps in France from early in 1918, is returning to Australia. General Monash told me that he was "jolly glad" to find himself on the eve of his departure after five years away from home, and he is proud to think that he has been able to superintend the great work of repatriating some two hundred thousand troops (to say nothing of their dependents) before leaving this country.

Zionist demonstrations continue to be held all over the country. Typical of the provincial gatherings was one in Sheffield. The chair was taken by Major J. Kemper. A resolution pledging support to the Palestine Restoration Fund was carried. Enthusiastic receptions were accorded to the principal speakers, Dr. Baer Epstein, a leader of Zionist organizations in America, and the Rev. H. M. Segal of Palestine, who dwelt on the effects of the Balfour Declaration, and the work done in Palestine since its issue. Palestine was being prepared to receive a large Jewish population, who would be able to find there a national home, and found there, under the aegis of the British Empire, a prosperous land of Israel.

Major Evelyn de Rothschild, who died from wounds received in the war in November, 1917, bequeathed money to Harrow School for an Evelyn de Rothschild Scholarship. Harrow is, of course, one of the premier public schools in this country and it was the school attended by Evelyn himself as a boy. Anthony de Rothschild also attended this school and was head boy in 1905-6. He has augmented the scholarship. Its value now is \$3,000 and its bestowal is restricted to monitors and sixth form boys, those who have won a leaving scholarship or those who have special permission from the Headmaster. The first qualifying examination is to be held next term, and the candidate is to be selected according to the request by a tribunal of boys who are to be guided in making their award by their opinion of the candidate's good character and influence, rather than intellectual superiority. The trust deed says that the foundation is to encourage Harrow a due appreciation of devotion to duty, truthfulness, honesty, loyalty, and consideration for others, and a recognition, whilst still at school, of the importance of the duties which the boys will be called upon to perform in after life as citizens of the British Empire.

Dr. Leon Reich, member of the Zionist Action Committee, vice-president of the Committee of Jewish Delegates to the Peace Conference, president of the Zionist Organization of Galicia and president of the Jewish National Council of Eastern Galicia, who was released from durance under the Poles by the intervention of the British Government, has been giving his views on national Jewish rights, which he says were obtained at Paris although by no means all that was asked for. The Paris conference had recognized that the Jews were a separate entity when compared with other citizens, that they form a nation, and therefore that they have rights different from the rights of the other citizens. This has secured a discussion of the minority rights of the Jews even if only from the moral point of view. There is also great material benefit:

"We asked in our memorandum that to the Jews as a minority should be granted the possibility of opening our own elementary schools, lycuums and professional schools, which the respective states would have to keep. We did not demand a university. However, in paragraph 10 of the Polish Minority Treaty only the right for opening elementary schools has been granted us. But even this right should not be regarded lightly. It is most important for the Jewish education and development of the children. Anyone who knows Poland will understand the immense benefit to Jewish parents for

them to be able to send their children to Jewish schools. After the pogroms at Lemberg there was so much ill feeling between Polish and Jewish children that the latter did not wish to go any longer to the Polish schools, and the former would not tolerate Jews as fellow pupils. So our elementary schools are of urgent necessity. In Lemberg, it is true, there had been Hebrew schools, but they can be maintained only with the utmost difficulty and great financial sacrifices, and now it is impossible for the impoverished population to keep them. Now for the first time we shall have the right to have the expenses paid out of the State funds.

A correspondent of the "Manchester Guardian" here, a daily newspaper in this country which always takes a great interest in Jewish questions and is a great defender of Jews from slurs and slanders, writes the following little interesting item, which I think is worth quoting:—"Although Palestine is still far from becoming a Jewish State, political discussion in the country has already assumed a very animated character. At present the burning question is that of votes for women. The Jews had decided upon organizing a Representative Assembly which should form the authoritative agency of Palestine Jewry in relations with the local authorities. But whilst all parties were agreed upon the necessity of such an assembly, the question whether women should be allowed to elect delegates provoked such an acute difference of opinion that the convening of the assembly, originally fixed for next week, has been indefinitely postponed.

"The opposition to women's suffrage comes almost wholly from the rabbis of the orthodox religious element, who maintain that Jewish tradition is opposed to the participation of the Jewess in political life. On the other hand, within the Zionist organization women have exactly the same rights as men, and even the members of the 'Mizrachi' or Orthodox Federation, have raised no objection. The Jewish women in Palestine are resolved to secure their rights, and have organized for the purpose."

Solomon J. Solomon, who is president of the Royal Society of British Artists, occupied the chair this week at a house-warming they are giving to celebrate the return of the society to its home upon the release of the premises by the Tank Department of the War Office. One of the guests of honor was General Swinton, who referred to the work of the chairman, described by Swinton under his war-time title of Colonel Solomon, in camouflaging the tanks during the war. General Swinton told a number of funny tales about the famous Jewish artist's work on the tanks and mentioned that he, the General, once had occasion to check a man of the Tank Corps for not doubling when ordered. The man replied that Colonel Solomon had told him that if he ran he would get out of breath and it would spoil his brush work. Generally a tribute was paid to the work done by Colonel Solomon in the face of much opposition, conservatism and stupidity, this work resulting in the saving of thousands of lives.

JERUSALEM CAN BE MADE MODERN WITHOUT DESTROYING ITS HISTORIC AND ROMANTIC ASPECTS.

Prof. Patrick Geddes Declares the Task Comparatively Simple and is Charmed with City and Jewish Colonies.

It will be a comparatively simple task from the standpoint of the town-planning engineer to make Jerusalem a modern city, according to Prof. Patrick Geddes, who is preparing plans for modernizing the ancient Jewish capital, and has been commissioned by the Zionist Organization to design buildings for a Hebrew University in Jerusalem. A great deal in that direction has already been done since General Allenby's entry, declared Prof. Geddes to E. M. Epstein, of the Pales News Agency.

He told his interviewer that he differs entirely from those who regard it as hopeless to improve Jerusalem without destroying its historic and romantic aspects. I am very hopeful of seeing a beautiful city of Jerusalem in the future. The frequent impressions of hopelessness in this respect are completely mistaken; so far from becoming a mere museum of the past old Jerusalem will be a better town than ever. It is a simple matter as old cities go; one of moderate and detailed study and improvement, such as I find going on already, as from the recent cleaning up which was begun after General Allenby's entry.

"The work of the Pro-Jerusalem Society," continued Prof. Geddes, "is already encouraging for the new Jerusalem. Take, for instance, its establishment of looms. The recent ceremony on the occasion of initiating apprentices is full of hope for the future. Well-to-do houses are already being furnished by products of the looms as well as working people being clothed by them. The clearing of the old sentinel's walk along the ramparts of the city is also very welcome and the cleansing and clearing of the fesse round the walls and old castle will complete this great

improvement. I am particularly impressed by the admirable work of Mr. Ashbee as civic adviser. It is full of taste and skill, and, best of all, of human sympathy and consideration as well as historic feeling."

"Of course, you have met the authorities here?"

"Yes, I first met Colonel Storrs in London, and it is exceedingly encouraging to have a Governor like him, so actively interested in every detail of Jerusalem and bringing together representatives of the different religions and communities to co-operate in the improvement of the city. I have also met the Chief Administrator, General Sir Harry Watson, and found him also most sympathetic."

"What of the Walling Wall?" Mr. Epstein asked, recalling previous attempts to improve the approach to this last remnant of the temple and which have not succeeded.

"Improvements, of course, are possible in this, like every quarter of the city, and it seems not impossible to make a small but real improvement of access, etc., and without displacing the Mogrebe in village."

Before touching on the topic of the university, I asked the professor what he thought of Jewish Palestine, but while referring to its obvious large possibilities he was not inclined to particularize at present.

"You have visited the Jewish colonies?"

"I had too rapid a visit to a number of the colonies. I visited the excellent agricultural school, Mikveh Israel, and also Rishon le Zion, where there is a great hope of planting the sand dunes. In the north I had a day or two at Haifa, which is in an excellent position (I am making suggestions for its improvement at the request of the authorities), and thence went to Zichron Jacob, where I saw the work of the lamented Aaron Aaronsohn at Atlit (his experimental station). I visited Tiberias and Rosh Pinah, which was also pleasing."

"And Tel Aviv?"

"Yes, I was there, too. It is a good beginning, but not perfect; even now its plan can be improved."

"What can you say of the future Hebrew University?"

"I am glad to say that Dr. Weizmann has gone over the site and building with me, and we hope to begin in 1920, utilizing the old house of the late Sir John Gray-Hill and commencing by adapting all the out-buildings as a research laboratory of chemistry, etc. We are thinking, of course, of future buildings, but no plans are yet ready, as the site had to be carefully reserved. The general policy seems to be to begin on a small scale, to gather a few research students, first of all, seems to be the wisest plan, and then when the university has made a reputation for actual work done, it will soon attract students from Russia, Poland, etc., who formerly had to go to Germany, Switzerland, or Paris, will increasingly come to Jerusalem, for at any rate, part of their studies."

"What will those studies be at first?"

"Research in chemistry (under Dr. Weizman); then probably physics, botany, bacteriology, etc. It is hoped to introduce other studies as soon as more buildings can be erected. There is also an idea of starting the library in the house."

"Another idea," continued the professor, "which I hope to bring forward in my spring report, is that of museums. No, not at the university," he remarked in answer to my query, "but for the whole city. Indeed, a Palestine museum, on the one hand of geography, geology, botany, zoology, agriculture, etc., and also, above all, a great museum of history, and archeology. My hope would be thus to plan an institution of higher rank than the university itself, just as the British Museum and the Louvre are of higher rank and of more universal interest than the university of either city."

"But you cannot have such valuable collections?"

"True, but we can and may have some originals, since," said Prof. Geddes, speaking deliberately, "nothing more should now go out of the country. If, indeed, the museum can be made of general Palestinian interest then all archeologists can use it in common. Moreover, we can get a selection of typical casts and photographs, etc., from along all other museums, and thus prepare a museum more really educational than any one of them is at present. This museum should be in or near the city, so that tourists and pilgrims as well as the general public could visit it with ease."

"Then you are not simply working for the Zionists?"

"By no means exclusively. It is due to them to say that the very reason why they asked me to come here is because I have been so long in India working in many cities there, and always for the common good of Moslem, Hindu and Christian populations alike. All benefit equally by better dwellings, cleaner streets, better communications, and so

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on. Just as definitely as I am planning the university for the Zionists, so my report to the chief administrator and governor will show that I am working in the general interest.

"You have recently lectured on the university?"

"Yes, I addressed a gathering of ladies several times on the share in building up the university in the right spirit. The culture of all countries depends much on that of their women, as witness the long intellectual leadership of France, and the modern progress of America."

Professor Geddes then told me he desired to press for an early and large beginning of Carob culture, which he has cultivated in Cyprus. He has the fullest hope for it as a great resource for Palestine, above all things helping to produce more oxen and cows, and thus increasingly to replace goats.

It is not merely of the outer structure of the Hebrew university, or of Jerusalem that Prof. Geddes is thinking, writes Mr. Epstein, but of the word that is to be taught in the one and the life that is to pulsate in the other, as he himself has put it, he anticipates for the university "Jerusalem renewed in the spirit at once of Israel and of ancient Athens, and so not merely the 24th university upon the historic lists. Why not the first of a new stage of educational progress?"

604 More Legionaires Arrive Home. Six hundred and four repatriated Americans, members of the Jewish Legion who fought with the British colors in the Holy Land, were among the passengers on the S. S. Cedric, which arrived last week.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A drive for \$50,000 for a building fund for Cong. Adath Emeth, Houston, Tex., is now in progress.

Adolph F. Kramer has been elected president of the Chicago Real Estate Board. Mr. Kramer had no opposition.

After seven years' service on the School Board of the City of Seattle, Wash., Mr. Nathan Eckstein refused to be reappointed.

Subscriptions for the new Jewish hospital to be erected at Memphis, Tenn., have so far amounted to \$400,000. Active work has been suspended until after the new year.

George Arliss' artistic success, "Disraeli," was performed by amateurs at Washington, D. C., last week for the benefit of a building fund for the local Y. W. H. A.

The rededication of the Marks Nathan Jewish Orphan Home, Chicago, Ill., scheduled for December 21, has been postponed to Sunday, January 4, on account of the fuel situation.

Phillip Spira, of Cleveland, was re-elected vice-president of the Ohio Private Bankers' Association at the annual convention of that association, held recently at the Chittenden Hotel, Columbus, Ohio.

Last week 560 Jewish legionnaires reached New York, among them many well-known Jewish journalists and writers, including Mr. H. L. Gordon, the musical critic, Baron, and the novelist, Bruches.

Mme. Pauline Donalda and her husband, Mischa Leon, the tenor, are to come to America this month to fill contracts that will keep them here until the end of May, when they will return to England in engagements already made.

The formal transfer of the Talmud Torah Building, on Pleasant street, Hartford, Conn., from the control of a committee of members who financed its construction, to the Hartford Hebrew School Association, took place last week at a banquet.

A suit for damages of \$15,000 has been filed by the Grand Lodge of the Order Brith Abraham against the former New Haven Lodge No. 21 for failure to turn over its funds and property at the recent dissolution of the lodge as provided in the Grand Lodge constitution.

Plans have been filed in Brooklyn for the new synagogue to be erected by Congregation Shaarey Torah. The synagogue, which will be a one-story brick and stone structure, will be erected on the west side of Bedford avenue, near Snyder avenue, at a cost of \$175,000.

The well-known Bulgarian Zionist leader Karl Herbst died on November 17. He was one of the foremost workers in the Zionist movement from its earliest inception, and he played an important role in Bulgaria, where he was the head of the official Bulgarian Press Bureau.

The Ukrainian Social-Democratic paper "Vperiod," which is published in Lemberg, reports that the Jewish communal worker, M. Margolien, member of the Jewish Ukrainian delegation at the peace conference, has been appointed as the ambassador of the Ukrainian Republic in London.

Ralph J. Shainwald, founder of the Standard Paint Company, of New York city, who died in New York city on December 10, left a very large estate to be divided among the members of his family. He also set aside a fund of \$50,000 to be divided among such charities as his widow may designate.

It has now been established that a pogrom took place at Homel. It was organized by a Bolshevik mob. The authorities had to make use of a Chinese regiment to disperse the rioters. At Pietennoi-Tashlik, too, a Bolshevik force, on retreating from the townlet, plundered all the houses and shops of Jews.

The Jewish Big Sisters will participate in the profits of the special performance of "The Blue Bird," to be given at the Metropolitan Opera House tomorrow night and in future performances. The music is by Albert Wolff, and the scenic investiture has been painted by Boris Anisfeld, both co-religionists.

The trial of Wipper, the attorney-general in the Beilis case, was heard recently at Moscow. The trial lasted three days and caused widespread interest among the general population, and especially among the Jews. Krilenko, the former generalissimo of the Russian army, acted as prosecutor, and asked that Wipper should be sentenced to death. Wipper conducted his own defense. The court sentenced him to be kept in a concentration camp until his seventieth year.

Members of the new Congregation Beth El, Sons of Israel, at New Britain, Conn., have taken an option for the purchase of the B. Corliss property at the corner of Summer and Winter streets, and the Nicholas Glover property on Summer street, immediately adjoining, with the view of erecting a new and substantial synagogue.

Mr. Alexander Landesco has been elected as representative of the Joint Distribution Committee in Roumania, to succeed Lieutenant James H. Becker, who has served in this capacity since last July and who recently resigned. Mr. Landesco is peculiarly fitted for this task, having had years of experience in social work among the Roumanian Jews in Cincinnati, Ohio, and, on the other hand, having been prominent in banking circles there.

As a result of the trial of the pogrom organizers at Bzesko, two poles were sentenced to imprisonment for nine years, but the amnesty law reduced their terms of detention to six years. All the other accused were acquitted. During last year's pogrom at Bzesko three Jews were killed, seven were injured, and 240 houses were pillaged. The material losses amounted to 6,500,000 crowns.

The Zionist Federation of Turkey, like other non-Mohammedan bodies, has decided to abstain from taking part in the elections for the Turkish Legislature, and has communicated its decision to all its adherents. The chief rabbinite, in a communication to the press, declares that as it is a purely religious institution, it has not intervened in political strife, every Jewish citizen being free to take part in the elections or to abstain. So far, there are two Jewish candidates, one for Constantinople, the other for Smyrna.

Myer M. Kann, aged 62, died last week at his home in Pittsburgh, Pa. Mr. Kann, who was a life-long resident of that city, was secretary of the Pittsburgh Crushed Steel Company, which he organized in 1887; president of the Harrison Brothers, Inc., Amesbury, Mass.; a director of the Specialty Device Company, Cincinnati, Ohio, and a director of the National Abrasive Company, Boston, Mass. He was active in civic and charitable affairs and was a member of the board of directors of the J. M. Gutzky Orphanage and Home; a director of the United Hebrews' Relief Association; a member of the Federation of Jewish Philanthropies; Pennsylvania Association for the Blind; Pittsburgh Ice and Milk Association; Pittsburgh Chamber of Commerce; American Institute of Mining Engineers; American Foundrymen's Association and the American Society for the Advancement of Science.

Deputy Rosenblatt, of the Polish Parliament, has arrived in New York. The object of his trip is to propose his plans for constructive relief for the Jewish war sufferers in Poland. Deputy Rosenblatt asserts that no political purpose or any other object is bound up with his visit. He will remain in the United States several weeks, and then will return to take up his duties again in the Polish Parliament.

ANTI-JEWISH AGITATION IN GERMANY TAKES FORMIDABLE PROPORTIONS.

Foreign Correspondence of the New York Evening Post.

Munich, Nov. 13.—The agitation against the Jews in Germany, especially in Prussia, has taken on formidable proportions, and is attracting general attention. It seems to be well organized, to be well supported with funds and has an energetic press. The well-directed propaganda gathers strength daily and portends for the future a bitter internal race war. The Jewish press and the great dailies which are controlled by Jewish capital are trying to stem the ever-increasing anti-Semitic wave. Jewish organizations are making vigorous protest.

The causes of this unexpected agitation are not far to seek. The great unrest and despair due to the breakdown of the old regime, the labor unrest, the numerous revolutionary disorders and the severe terms of the armistice and peace have made every one bitter, and the Jews are proclaimed by many to be the cause of the general catastrophe. A high commanding Bavarian general, who hates the Jews, said:

"The Jews are to blame for the ruin of Germany through the revolution. Remember the names, Liebnicht, Luxemburg, Kurt, Eisner, Toller, Levin, Axelrod, all Spartacists and Jews."

The press of the Deutsch National Volkspartei (Conservative), actively supports the propaganda. Several new anti-Semitic periodicals do the same, and with unconcealed venom. In Munich the Observer is very violent and openly supports the thesis that pogroms are justifiable as the only method of freeing Germany from a deadly incubus. There is good reason to suppose that secret organizations have been formed for the suppression of the race.

The Association of Jewish Young Men held a largely attended convention in Berlin on October 29. Many prominent Jews, including rabbis, were present. The president, Dr. Apfel, in the opening address, expressed himself as follows: "It is infamous to reply to the Jewish desire to assist in the upbuilding of Germany with an anti-Jewish agitation. Germany is flooded with a wave of base calumination against us. The pogroms, so openly demanded, would completely ruin Germany in the eyes of the world. On the field of battle our help was welcome. Now we are to be murdered. Jewish youth will know how to defend themselves. We have been able till now to restrain the youth of Jewish descent against the propaganda for po-

groms. But if the government, the great political parties, and the stable elements of the population do not at once make vigorous protest against this agitation we cannot answer for the consequences." Many other speakers protested just as vigorously and gave warning against making the Jews the scapegoat for the ills which have overtaken the land.

The Deutsch National Volkspartei held a convention during October in Berlin. Among the resolutions adopted was the following: "We protest against the predominating influence of the Jewish race. Since the revolution the rapidly increasing Jewish influence threatens the state and society with disaster."

This resolution is nothing less than an official party proclamation of a race activity against the Jews. The resolution finds almost unanimous favor in the Chauvinist pan-German press and also among a large class of the people.

The energy behind this anti-Semitic agitation cannot be denied, and the increasing circulation of the numerous journals and pamphlets is not reassuring. On Sunday morning last the early churchgoer in Munich found numerous placards calling for a general boycott against all Jewish stores and business firms. House servants were asked not to work in Jewish families. The police and others soon removed the placards. But the fact leads to the conclusion that an active organization is at work.

Ready for Menorah Convention.

The seventh annual Menorah convention will be held in this city, beginning Sunday, December 28, and continuing for three days. The detailed program is as follows:

Sunday, December 28, 2.30 p. m., session of the Menorah Educational Conference in the Menorah Rooms, 600 Madison avenue, 5.30 to 7 p. m., informal tea for members of the conference, student delegates to the convention and visiting graduates, in the Menorah Rooms; 8.15 p. m., Leopold Zunz memorial lecture, "The Hebrew Contribution to the Americanism of the Future," by Dr. Harley Burr Alexander, professor philosophy in the University of Nebraska, in the Hunter College Auditorium, Lexington avenue and Sixty-eighth street.

Monday, December 29, 9.30 a. m., session of the Intercollegiate Menorah Association, Room 126, City College; 1 p. m., luncheon in the Webb Room, Main Building, fifth floor, speakers, Dr. Leo Wolman, on "The Economic Position of the Jews in the Western World," and Dr. Solomon Lowenstein, on "The State of Palestine"; 3 p. m., session of Intercollegiate Menorah Association, Room 126, consideration of methods and means of Menorah work; 8.15 p. m., meeting of graduates at Hunter College Auditorium.

Tuesday, December 30, 9.30 a. m., session of Intercollegiate Menorah Association, Room 126; 1 p. m., luncheon in Webb Room, speakers, Rabbi H. G. Enelow and George S. Mellman on "The Menorah Spirit and the Menorah Organization in the A. E. F. in France"; greeting from the Jewish Inter-University Association of Great Britain and Ireland; 3 p. m., session of Intercollegiate Menorah Association, Room 126; 7 p. m., informal dinner in Webb Room.

Wednesday, December 31, 9.30 a. m., session of Intercollegiate Menorah Association in Room 126.

An Appeal in Behalf of the Russian Jews in Switzerland.

New York (By I. J. P. B.).—A pathetic appeal for help in alleviating the wretched conditions of the Russian Jews now in Switzerland has reached here. It is contained in a letter from Dr. Segalovitch-Gitler, of Berne, who writes that there are now in Switzerland many Russian Jews, physicians, students, former immigrants, many of whom have rich relatives in Russia but cannot get money from there. The letter in part reads as follows:

"Here all the Russian Jews are equally poor. All of them are hungry. No words can be found to describe their situation. Doctors have gone to the factories for work, but they were refused; in every Russian citizen here they see a 'Bolshevik,' and refuse to give him work. Lisa Dikker (Dvoires) writes me from Geneva that our Russian Jews there, too, are dying of hunger.

"And so I appeal to you, my dear friends, with a request to help our suffering intellectuals. I know that you are not rich yourselves, but knowing your good hearts, I am sure that you will help by collecting a few thousand dollars in synagogues and meetings, and sending it for our Russian Jewish colony in Berne.

"I know that the American Jews are giving much money for their less fortunate brothers, but I hope that they will send their mite to our colony also. (Signed)

"DR. SEGALOVITCH-GITLER, Munsingen (Kt. Bern), Schweiz."

Conference of Mizrahi Societies of England.

A conference of all Mizrahi Societies of the United Kingdom was recently held in London. Rabbi Dr. Schoenfeld, the vice-president, welcomed Dr. Henry Keller, of the Zionist Medical Unit, who had recently returned from Palestine, and Mr. H. Farbstein, the noted Mizrahi leader of Warsaw, who is a member of the Polish Diet. Dr. Keller gave a detailed report of the educational situation in Palestine as affecting the Mizrahi. Speaking as one who has made a thorough examination of almost every school in Palestine, he stated that the only schools which provide an adequate teaching of the Jewish faith, together with a sound system of imparting secular knowledge, are those under the control of the Superintending Council for Orthodox Schools, which is guided by the Mizrahi. Dr. Keller's report having been concluded, the delegates discussed the situation. It was resolved to wire Dr. Weismann and Mr. Ussischkin, promising support to their political and economic endeavors for Palestine and drawing their attention to the urgency for an immediate solution of the educational question in Palestine on the lines decided at the last Zionist conference.

The election of delegates to the International Mizrahi Conference followed. Four delegates were elected by the conference—Rabbis J. L. Astrinsky, A. R. Charney, Z. Dimson and Mr. M. Schiff. In addition two delegates were allotted to the Manchester Mizrahi and one delegate to the Young People's Mizrahi Organization.

The Conference also adopted a number of resolutions aiming at the furtherance of the Mizrahi work in the United Kingdom.

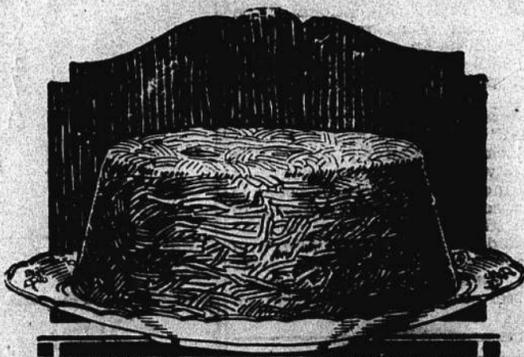
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ENGAGEMENTS.

BLUMENTHAL-SELINKA.—Mr. and Mrs. I. Selinka, of 1773 Madison avenue, who recently announced the engagement of their daughter, Irene, to Mr. Julius Blumenthal, will be at home to their several friends January 18 after 8 p. m.
BONDY-DREYFUS.—Mr. and Mrs. Samuel Dreyfus, of 527 West 187th street, announce the engagement of their daughter, Ruth S., to Mr. Robert H. Bondy.
MAIER-WEINBERG.—Mr. and Mrs. Oscar A. Weinberg, of No. 8736 Twenty-first avenue, Bensonhurst, announce the engagement of their daughter, Ethel, to Mr. Jerome I. Maier. At home, Sunday, January 4, 1920.
MANDELBAUM-HERZOG.—Mr. and Mrs. Harris Mandelbaum announce the engagement of their daughter, Grace, to Samuel Herzog.
RUBIN-SASS.—Mr. and Mrs. Max Sass of 964 Fox street announce the engagement of their daughter, Celia, to Mr. Herman H. Rubin, of Borough Park.
SILBERMAN-LEVY.—Mr. and Mrs. David Levy, of 1239 Madison avenue, announce the engagement of their daughter Cecelia to Mr. Seppy I. Silberman, of Des Moines, Iowa.
WEINGART-HILLMAN.—Mr. and Mrs. Joel Hillman, of Atlantic City, N. J., announce the engagement of their daughter Emilie to Lieut. Richard I. Weingart, son of Mrs. Hattie Weingart, of New York city.

MARRIAGES.

DIETZ-LOWENSTEIN.—Cora Lowenstein, of 662 East 158th street, to Arthur I. Dietz, Sunday, December 14, 1919.
FRIEDMAN-WASSERMAN.—On Saturday evening, December 20, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman, 611 West 156th street. Miss Alice Wasserman of 512 West 171st street to Mr. William Friedman.
HARBURGER-SCHOEN.—Mrs. Regina Schoen, 500 West 176th street, announces the marriage of her daughter, Jennie, to Mr. Benjamin Harburger, Sunday, December 21, 1919.
HELLER-HART.—Mr. and Mrs. Albert Hart announce the marriage of their daughter, Anna Janet, to Mr. Max T. Heller, of Milwaukee, on December 18, 1919, at the Waldorf-Astoria, by the Rev. Dr. Alexander Lyons.
MILLER-MILLER.—Miss Jennie Miller was married to Mr. Irving Miller on December 17, 1919, by Rev. Dr. Adolph Spiegel at the residence of the rabbi.
MISHKOFF-LOWE.—Mr. and Mrs. Henry Lowe, of 566 West 162d street, announce the marriage of their daughter Irene to Percy Mishkoff on Sunday, December 21, 1919, at the Vienna Hall. Rabbi Aaron Eiseman performed the ceremony.
NATKIN-RUBINSTEIN.—Mr. and Mrs. William Rubinstein, of 353 Pennsylvania avenue, Brooklyn, announce the marriage of their daughter Rebecca to Max Harvey Natkin, of Brooklyn on Sunday, December 21, 1919, at the Willoughby Mansion. Rabbi Aaron Eiseman performed the ceremony.

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SALLS-WICKNER.—Miss Ruth Wickner to Mr. Max Salls, on December 21, 1919, Rev. Dr. Adolph Spiegel officiating.
SCHILLER-ROCKMAN.—Mr. and Mrs. Isidor Rockman, 812 Far Rockaway boulevard, Far Rockaway, N. Y., announce the marriage of their daughter, Mino Josephine, to Mr. Lawrence Schiller, at Hotel Gotham, Wednesday, December 17, by Rev. Dr. Isaac Landman.
SELTZER-PINKERT.—On Sunday, December 14, Mr. Max Seltzer to Miss Eather Pinkert, at the Savigny, by Rev. Dr. Adolph Spiegel.
STEIN-MARCUS.—Mrs. Rebecca Marcus announces the marriage of her daughter, Miriam R., to Maurice H. Stein on Thursday, December 18, 1919.
WOLFF-LEVY.—Mr. and Mrs. Ben Levy, of 3671 Broadway, announce the marriage of their daughter Flossie to Julian Stanley Wolf on Thursday evening, December 18, 1919, at the Hotel Savoy. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS.

FEIGUS.—Mr. and Mrs. J. Theodore Feigus (nee Henrietta Arnheimer), of 1562 61st street, Brooklyn, announce the birth of a daughter, December 18, 1919.
MYERS.—Mr. and Mrs. Abraham Meyers (38 Wooster street), 950 Whitlock avenue, Bronx, announce the birth of a daughter Wednesday, December 10, at the Jewish Maternity Hospital.
ROTHSTEIN.—Mr. and Mrs. Allen Rothstein (nee Muehlenthal) beg to announce the birth of a son December 20, 1919.
SHAIN.—Mr. and Mrs. David Shain (nee Anne Black), 97 Fort Washington avenue, announce the birth of a daughter.

BAR MITZVAH.

ASHER.—Mr. and Mrs. Abe Asher, of 3149 Hull avenue, Bronx, announce the Bar Mitzvah of their son, Ivan, on December 27, at the Tremont Temple, Grand Concourse, between 179th and 180th streets.
BIRNS.—Mr. and Mrs. Edwin M. Birns of 536 West 111th street, announce the Bar Mitzvah of their son, Morris Edwin, on Saturday, December 28, 1919, at Temple Rodeph Sholem, Lexington avenue and 63d street. Reception Sunday, December 29, Hotel Marie Antoinette, after 8 p. m.
GREENEBAUM.—Mr. and Mrs. Charles L. Greenebaum, of 817 West End avenue, announce the Bar Mitzvah of their son, Leon, at the Hebrew Tabernacle, 218 West 130th street, on December 27.
LEMLEIN.—Mr. and Mrs. Fred Lemlein, of 606 West 148th street, announce the Bar-Mitzvah of their son Bernard on Saturday, December 28, 1919, at the Mount Nebo Temple, 150th street and Broadway. Reception at Carlton Hall on Saturday evening at 8 o'clock.
YESKE.—Mr. and Mrs. Gus Yeske, of 505 West 143d street, announce the Bar-Mitzvah of their son Edward on Saturday morning, December 28, at the Mount Nebo Temple, 150th street and Broadway. Reception at the Savigny Hall Sunday, December 29, from 2 to 5 o'clock. No cards.

SOCIAL NOTES.

Dr. Henry W. Fraenhal, wife and daughter left on the 20th inst. for a three-weeks' trip to California.
 A formal dance will be given at the Hotel MacAlpin on Saturday evening, March 13, 1920, by the Young Folks' League of the Progressive Synagogue.
 A reception was given by the members of the Orach Chaim Sisterhood last Sunday evening at the Hotel Bibb, Madison avenue and 92d street. A number of excellent musical selections were given. Dancing and refreshments followed.
 In honor of their wedding anniversary, Mr. and Mrs. Samuel Levine, of No. 740 Riverside Drive, will give a reception to their relatives and friends on Sunday, December 28, at 8 p. m., at the Wallace, 448 West 152d street.
 Mr. and Mrs. Louis Sanders of No. 3495 Broadway, will have been married fifty years on Monday next and in honor of the event will give a reception at the Hotel Astor, 44th street and Broadway, after 8 o'clock.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 East 159th street).—Rabbi Norman Salt preaches this evening on "The Current Season; What Should Be Our Attitude Toward It?" Sabbath morning on the Sedrah.
AHAVATH ISRAEL (502 West 157th street).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning.
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 "The Dying Year and the Burial of War."
B'NAI ISRAEL (Bedford avenue and Hewes street Brooklyn).—Rabbi Jacob A. Dolgenas lectures this evening on "Hillel the Regenerator." Sabbath morning Rabbi A. Dolgenas preaches on the portion of the week.
B'NAI ISRAEL OF WASHINGTON HEIGHTS (535 West 148th street).—Rabbi Nathan Blechman preaches this evening and on Sabbath morning.
B'NAI-JESHURUN (257 West Eighty-

eight street).—Rabbi Israel Goldstein lectures this evening on "Woman's Rights in Religion." Sabbath morning on the portion of the week.
FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise lectures Sunday morning on "Faith in Immortality: What Obligations Does It Impose?"
FREE SYNAGOGUE, BRONX BRANCH (163d street and Southern boulevard).—Rabbi Louis I. Newman lectures this evening on "A Jewish Defense Against Critics and Missionaries."
INSTITUTIONAL SYNAGOGUE (112 West 116th street).—Sabbath morning Mr. Isidore Goodman on "The Power of Conscience." Sunday morning at the Grant Theatre, 11 West 116th street, Rabbi Herbert S. Goldstein speaks on "Friendship."
KEHILATH JESHURUN (117 East Eighty-fifth street).—Rev. Dr. Elias L. Solomon preaches Sabbath morning on "Unity in Israel."
MT. NEBOH (Broadway and 150th street).—Rabbi Aaron Eiseman lectures tonight on "The Jewish College Man," a Zeta Beta Tau sermon. Sabbath morning "The Brother in the Pit."
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.
OHAB ZEDEK (18 W. 116th street).—A special lecture will be delivered this evening at 8.30 by Hon. Abram I. Elkus. Subject, "Americanism." Sabbath morning Rev. Dr. Bernard Drachman on "Justice or Love?"
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 "George Eliot and the Jews." Sabbath morning, "Uses of Great Moments."
PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rev. Dr. R. H. Melamed will preach this evening on "Joseph and Judah, the Royal and the Loyal." Saturday morning on the section of the week.
PUTNAM AVENUE TEMPLE (Putnam and Reid avenues, Brooklyn).—Rabbi Maxwell Silver will speak this evening.
RODEPH SHOLOM (Lexington avenue and Sixty-third street).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.
SHAAREY TEFILO (Orange, N. J.).—Rabbi Alter Abelson will preach this evening on "Character, the Fruit of Education."
SHEARITH ISRAEL (70th street and Central Park West).—Rabbi H. Pereira Mendes will preach Sabbath morning.
SINAI (Stebbins Ave. and E. 163d St.).—This evening Mr. L. J. Simmonds will lecture on "The Silent Influence of Education." On Sabbath morning Rabbi Max Reichler on "Word and Deed."
TEMPLE ISRAEL OF HARLEM (120th street and Lenox avenue).—Dr. Rudolph Grossman lectures this evening. Sabbath morning Dr. M. R. Harris on "Coming Near."
TREMONT TEMPLE (Grand Concourse and Burnside avenue, Bronx).—Rabbi Marius Ranson lectures this evening and on Sabbath morning.

Council House Dedicated.

The dedication of the Council House of the New York Section on December 21 brought out several hundred people. The house was filled to overflowing. Mrs. Jacob Schiff, Mrs. Julius Bear, Mrs. Dan Guggenheim and Mrs. Henry Bernheim poured tea. The committees which helped the success of the affair were: Mrs. N. Taylor Phillips, chairman on Reception, assisted by Mesdames Ira Leo Bamberger, Isabella Freedman, Bernard Pollak, A. Kohut, Oscar S. Straus, P. Hays, Cyrus L. Sulzberger, Nathan Straus, Jr.; Mrs. Emil Klein, chairman on Hospitality, assisted by Mesdames H. Gips, S. Bljur, Jacob Loeb, Fred Bender; Mrs. Max Levenson, chairman on Decorations, assisted by Mesdames Julius Fohs, G. R. Davis, Robert Weil; Mrs. William Singer, chairman on Refreshments, assisted by Mesdames Max Stern, William Colin, William Solomon, William Stern, A. Goldsmith, Miss Mae Levy, Miss Marie Drucker, Mrs. A. H. Goodman.
 Among those present were: Mrs. R. L. Bretzfelder, Hon. Abram Elkus, Rabbi Enelew, Mrs. Julius Frank, Dr. and Mrs. Grozman, Dr. and Mrs. Hyamson, Dr. and Mrs. Nathan Krass, Mrs. I. J. Kemper, Mrs. Lazarus Kohns, Mrs. Alexander Kohut, Mrs. Louis Levy, Mrs. Harry Lilly, Mr. Samson Lachman, Mr. Louis Posner, Mr. Max J. Kohler, Mrs. Mortimer Mencken, Dr. and Mrs. S. Schulman, Mrs. Israel Unterberg, Mr. M. H. Winkler, Dr. Leon L. Watters, Mrs. Julius Levy, Captain and Mrs. N. Taylor Phillips, Mrs. Jacob H. Schiff, Mrs. Daniel Guggenheim, Mrs. William Singer, Mrs. Julius Bear, Mrs. Emil Klein, Mrs. Joseph M. Asher, Mr. Joseph L. Andrews, Mrs. Henry J. Bernheim, Mrs. Nathan Straus, Jr., Miss Pauline Davis, Mr. and Mrs. Henry M. Toch, Miss Eda Amberg, Mrs. Martin Strauss and many others.

Adath Israel Notes.

Beginning with the new year, Dr. Norman Salt will inaugurate a schedule of lectures, including outside speakers.

Temple Beth-El 5th Avenue and 76th Street
 Sabbath Morning—Services begin at 10:15
 Dr. SAMUEL SCHULMAN Will Preach Sunday Morning—Services begin at 11 o'clock.
 Dr. Schulman will lecture on "THE DYING YEAR AND THE BURIAL OF WAR"
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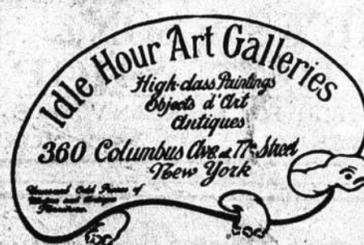
An interesting program has been arranged, full details of which will be published later.
 The Chanukah celebration of the Sunday school, held Sunday afternoon, proved an overwhelming success. The Sunday school gave a flattering account of itself to the audience that filled the synagogue.
 Registration for the Hebrew school is still open. The school is progressing finely and new pupils may apply at the synagogue.



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THE STORY OF THE ONLY JEWISH COLONEL IN ROUMANIA.

By Leo Wolfson.

(Copyright by I. J. P. B.)
 Colonel Mauriciu Brociner, the only Jewish colonel in the Roumanian army, was born in Yassi, July 15, 1855. His parents were honest, respectable folk who had emigrated from Galicia to Roumania several years before. The young Brociner attended the Roumanian primary schools and later pursued his studies in Csernowitz, Gratz, and Vienna. In 1874 he returned to Roumania, to Galatz, where his parents had in the meanwhile established themselves. In order not to break up the commercial career on which he had decided, by the year's military service which would be required of him two years later, he joined the army as a volunteer.

After a year's service he was discharged from the Eighth Infantry Regiment with the rank of a non-commissioned officer, and entered into his father's firm. He worked there until the war of 1877 broke, when he was mobilized together with his regiment. His brilliant military career dates from that time.

Mr. Brociner has been an officer in the Roumanian army for forty-two years, and he has risen from a non-commissioned officer to the rank of colonel. For many years Colonel Brociner was the only Jewish officer in the Roumanian army, although Jews have always served in it. At the battle of Grivitza between the Roumanian and the Turkish armies in 1877, Brociner won a lasting niche for himself in the annals of Roumanian history. There was a time when the Roumanians gloried in Brociner's heroism, with the people his name was a household word, and a grateful king rewarded him with many honors, medals and decorations and showed him the greatest consideration and confidence.

Roumanian history contains many references to Brociner, and the War Ministry has many documents which confirm his valiant achievements during that war.

Here is one of the documents, a communication from the commandant of the Eighth Infantry Regiment sent to the military chief command:

"The undersigned commandant of the Eighth Infantry Regiment vouches that Mauriciu Brociner served in this regiment from November 15, 1876, until August 30, 1878, on which day he was severely wounded in the battle and bombardment of Grivitza. During the time of his service he conducted himself in an exemplary manner, and did his duty freely, honorably and magnanimously. August 28, 1877, was for Brociner a special day of recognition and honor. On that day, on the battlefield, before an attack, I informed him that by a decree of July 15 he was being recalled to Bucharest. But instead of taking the suggestion of returning to Bucharest, where there was no danger, he requested and insisted that he be permitted to remain with his regiment at the battlefield, and to take further part in the fighting. He participated in the battle on August 30, under the command of Captain Walter Maracincann, and was twice wounded during the fighting. . . (Signed) Ipatescu."

In recognition of his courage in remaining on the battlefield, he was promoted to the rank of first lieutenant, and was awarded his gold stripes with great ceremony in the presence of soldiers and officers. Captain Maracincann delivered a speech on the occasion in which he said:

"Brociner, your honor, the honor of your family, of your whole race and of your people now lies in your hands. The battle begins. I want you to be the first on the fortification, and the country will know how to reward you." Brociner modestly replied that he would do his duty.

And he did it. When his captain fell dead during the attack Brociner assumed the command, and although a bullet struck him, and his blood was flowing, he continued the attack; he was the first to reach the Grivitza fortification, and while he was raising the Roumanian flag as a sign of victory, another bullet struck him, and he fell severely wounded. An ambulance of the Jewish "Lodge Zion" found him more dead than alive, and he was taken to a hospital. The whole army rang with the heroism of the Jewish lieutenant, and on his sick bed in

the hospital he was decorated with a distinguished service medal. It is worth noting that at the time Brociner was not a Roumanian citizen. On his return to his home town of Galatz, Roumania, he was given an official reception at which all the prominent officials of the district were present, and he was praised without stint.

It must be admitted that the country recognized Brociner's service, and that he was also well rewarded. In 1879 the government proclaimed him a Roumanian citizen, and the king bestowed him with all the military medals.

The late King Charles took a fancy to the young Brociner and in 1882 he appointed him as court treasurer in the royal palace. Afterward he appointed him to the important post of director of the royal palace marshal's bureau, and he was also promoted to the rank of captain. Later he was made major, and finally a colonel.

Colonel Brociner spent thirty-seven years in the Roumanian royal palace—the only Jew in the royal household holding responsible and important offices. King Charles during his life esteemed Colonel Brociner highly, and the colonel was also on most friendly terms with the late Queen Elizabeth, who was widely known as a writer under the nom de plume of Carmen Sylva. In one of her books, "Penatenvinkel," she writes the following about Brociner:

"In our household 'Nathan the Wise' is a daily guest. Just as we have represented in our household all the sects, Catholic, Protestant and Orthodox, so we have also a Jew as secretary. In fact, I have a Jew as my principal adviser in all my philanthropic work. Colonel Brociner, who was twice wounded in the war of 1877, later became our secretary, and now devotes himself unreservedly and enthusiastically to all those needy ones who are dependent upon my help."

After the old king and the queen died Colonel Brociner remained in the same post, although King Ferdinand and Queen Marie have not displayed the same friendliness toward him. It was not fated, however, that he should live to the end of his days in the splendor of the royal palace—a unique exception in a Jew-baiting country. The anti-Semites had never looked upon him with any favor, although he was a Roumanian citizen and a colonel. They had little influence upon the old king, but the new king finally yielded to their importunities and carried out their wishes. Colonel Brociner was dismissed from his position under the most shameful circumstances, after having served the royal family faithfully and honorably for thirty-seven years. Today there is no more pathetic figure in Roumania than the aged colonel. He goes about in Bucharest, looking and asking for justice. During the German occupation of Bucharest Colonel Brociner remained, by special designation, administrator of the royal household. The city prefect whom the Germans had appointed, Zigara-Samurcasi, a well-known anti-Semite, demanded of Marshal Mackensen that the Jew Brociner be expelled from his position, and raised many accusations against him. A fight also occurred between the prefect and Colonel Brociner in the palace. After an investigation Mackensen decided that Colonel Brociner should remain at his post. After the Bucharest treaty was made the king, without any investigation and without any reason, informed Colonel Brociner that he was dismissed. The old colonel tried to find out the reason for his abrupt dismissal, but neither the king nor the queen would receive him, speak with him, or give him any explanation. All his letters to the king remained unanswered. In order to make still more bitter the life of this aged hero, daily rumors were spread that he had betrayed the country to the Germans. In vain did he protest his loyalty and innocence and demand an official investigation. Finally he was brought before a court-martial charged with treason and other offenses.

A most interesting trial ensued—the entire country followed its developments breathlessly. The entire life and all the activities of Colonel Brociner were reviewed by the court. Many prominent and influential officers were called to the witness stand, and it was shown that Roumania has never had such a loyal and whole-hearted servant as was Colonel Brociner. The court acquitted him, declared him innocent, and completely exonerated him. Now he wants that the king also recognize his innocence and reinstate him in his former position. He does not care for the position any more. He simply wants that form of reparation. For the present, the king has completely ignored the matter and apparently has no intention of doing anything about it.

Throughout his entire career at court Colonel Brociner has never mingled in politics or in the Jewish question. His friends and he himself assured me that he always felt a deep interest in Jewish affairs, and always did everything possible in that connection, but it was not done openly, as his position did not allow it. Since he has been out of his

official position he has taken a very active interest in Jewish life, and he has become a member of the important Jewish organizations. He has also become a Zionist and is deeply interested in the national movement.

The Roumanian Jews never gloried in their co-religionist at the palace of the king, but they have always had great respect and esteem for the man who attained the honor of becoming the first and only Jewish colonel in the Roumanian army.

Sabbath and Chanukah Celebration in Arverne.

On Friday evening, in the new Samuel J. Hyman Jewish Centre Building, Rev. Henry S. Morais delivered an address on the subject of "Justice," as administered in times of Jewish rule in the Holy Land, and spoke of conditions that then obtained, and drew comparisons and contrasts in relation to later ages and modern periods among different nations and in the United States as well. By reason of its comprehensive character, the lecturer said he could present but a brief view in a single address. In the discussion following Messrs. Jacob Rosenberg, Elkan Figatner, Miller and Bernard Semel participated. Rev. J. Glivitch, the cantor, rendered some vocal solos in a talented manner, and officiated at the Sabbath morning services on Saturday most efficiently. These were very largely attended, Dr. Morais preaching on Joseph and on Mattathias, Judas Maccabeus, and the other heroes of the Feast of Dedication, drawing lessons therefrom.

In the evening of Saturday, Dr. Morais addressed the local branch of the Jewish Youth of America on duties as Jews and as Americans.

On Sunday afternoon the Chanukah exercises were held before an audience that overflowed the hall and packed itself into the center court. These were exceptionally interesting and entertaining, children of the Hebrew and religious school (numbering in total as pupils about 250) participating, some in costumes, and acquitting themselves very creditably, and proving the energetic labors of their six teachers. The program was succeeded by the distribution of a box of confectionery to each child present.

Dr. Gamion is announced to lecture tonight at the Arverne Centre.

Rabbi Cantor's Farewell—Free Synagogue Notes.

On Friday evening at the Flushing Free Synagogue the service will take the form of a farewell to Rabbi Bernard Cantor, who is shortly to leave for Poland as a member of the relief unit of the Joint Distribution Committee. Dr. Wise will give an address.

In connection with the Maccabean festival celebration in the many religious schools of the synagogue, each child received a fac simile copy of a letter addressed by Colonel Roosevelt while President, in December, 1908, to Dr. Wise, in the course of which he said: "The fine loyalty and valiant achievements of the Maccabees have always made them favorite heroes of mine. It is a good thing that the Jewish boys and girls should keep their pride in an admiration for their own heroes of early days, and such pride and admiration, instead of hindering them, will help them to the friendliest and most brotherly relations with all their fellow-Americans."

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JEWISH WOMEN AND CHRISTIAN SCIENCE.*

By Mrs. Joseph Mayor Asher.
Chairman Committee on Religion, New York Section.

I shall devote these few moments, not to a recital of the routine work that has been steadily carried on since I last had the privilege of reporting to you, but rather to the activities that have grown and developed, and to the ideals toward the realization of which we ask your co-operation.

1. It will be easier to invite you to the Chanukah celebration at the Council House in Fifth street next Tuesday evening than to attempt to report upon the religious work that is being pursued.

You will see a Jewish play, performed by our girls, that will include the singing of Moos Tsur in Hebrew as well as Hatikvah.

This is the result of the class in religion conducted by Miss Affachner, under the auspices of this committee. The influence of this class, or club, is felt by every inmate of the house—from the head worker to the youngest girl.

We earnestly believe that faith is deepened by knowledge, and so we are hoping that these girls, placed with us for special care and guidance, may leave our home equipped with the prop and support that religion alone can supply.

2. With the opening of the new Council headquarters in St. Marks place a fresh responsibility has devolved upon this committee.

We are endeavoring to create there on the Sabbath evening an atmosphere so truly Jewish that the immigrant shall find in our Council House the expression of the Judaism that he knew and loved in the land of his birth. It shall be our aim to show him that his Judaism and our Judaism are one and the same; that his religious ideals and practices need not be changed, but may and should be kept as pure and sacred here in America as in any country in the world.

To the end, Rabbi Benzra—formerly rabbi at the synagogue of the Spanish and Portuguese Sisterhood in Eldridge street—will be in charge every Sabbath evening. A small group living in the neighborhood have kindly volunteered to

* Read at the open meeting of the New York Section at Temple Israel Harlem on December 18.

The Bowery Saving Bank

128 and 130 BOWERY
NEW YORK, December 8, 1919.
A semi-annual dividend at the rate of **FOUR PER CENT.**

per annum has been declared and will be payable to depositors on all sums of \$5.00 and upward and not exceeding \$3,000 which shall have been deposited at least three months on the first day of January next, and will be payable on and after Monday, January 19, 1920.

Money deposited on or before Jan. 10 will draw interest from Jan. 1, 1920.

HENRY A. SCHENCK, President.
WILLIAM E. KNOX, Comptroller,
JOSEPH G. LIDDLE, Secretary.

The Bank for Savings

IN THE CITY OF NEW YORK,
280 Fourth Avenue, December 10, 1919.
201st Semi-Annual Dividend

The Board of Trustees has declared an interest dividend for the six months ending December 31, 1919, at the rate of **Four Per Cent.**

per annum on all sums of \$5.00 and upward and entitled thereto, and payable on and after January 20th, 1920.

THE DIVIDEND will be credited to Depositors as principal, January 1st, 1920.

DEPOSITS made on or before January 10th, 1920, will draw interest from January 1st, 1920.

Liberty Loan Bonds belonging to Depositors are being received for safekeeping without charge.

WALTER TRIMBLE, President.
LEWIS B. GAUTRY, Secretary.
JOHN HARPER, Comptroller.

HARLEM SAVINGS BANK

125TH ST. AND LEXINGTON AVE.
The trustees have declared a semi-annual dividend at the rate of **4% Per Annum**

on all deposits entitled thereto, according to the by-laws, from \$5 up to \$3,000, payable on and after Monday, Jan. 19, 1920. Money deposited on or before Jan. 10th, 1920, will draw interest from Jan. 1st, 1920.

WILLIAM B. TROTTER, President.
THOMAS R. EBBERT, Secretary.

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The Trustees of this institution have declared interest (by the rules entitled thereto) at the rate of **FOUR PER CENT.** per annum on all sums not exceeding \$1,000 and **THREE AND ONE-HALF PER CENT.** per annum on the excess of \$1,000 and not exceeding \$3,000 remaining on deposit during the three or six months ending on the 31st inst., payable on and after January 19th, 1920.

Deposits made on or before January 10th, 1920, will draw interest from January 1st, 1920. Open Mondays from 10 A. M. to 6.30 P. M. Society accounts accepted.

CONSTANT M. BIRD, President.
BENJAMIN GRIFFEN, Vice-President.
ARTHUR STILES, Secretary.

co-operate with my own committee by constituting themselves a Hospitality Committee.

In spite of a severe storm on the first evening, our printed announcements circulated throughout the neighborhood brought a large gathering of adults and children, and Rabbi Benzra's efforts met with a most encouraging response.

I referred a few moments ago to the ideals of this committee.

I know that many members of our Council have said—and with some justification—"What has the Committee on Religion done for the general membership?" Don't think that you have been forgotten. This committee has felt, however, that you could be reached more directly and more logically through your ministers, your synagogues or your sisterhoods, and it has therefore hesitated to intrude. It can only try to arouse a consciousness of need, as a first step toward seeking a remedy. May I speak quite frankly?

Do we, members of the C. J. W., realize that many of us are but faintly holding on to a shadowy faith by force of habit, by some dim tradition, and are satisfied if this faint thing will just carry us through, just save us from falling out of the ranks?

Can we expect that this timid hope of ours, that exists in us but as an echo of the past—something inherited from believing ancestors—can be conveyed to our children? We can't put it into words for ourselves, much less into words that a child can understand. And here comes the plea of your Committee on Religion. Let us study and learn. Let us take advantage of the study circles and Bible classes to which our ministers have so often invited us and which have been ignored and deserted in favor of classes and lecture courses on secular subjects. Let us prepare ourselves to aid in the religious revival that must come and for which our Christian neighbors are already planning and organizing.

Let us do this for our own sakes, for the sake of the children and of the community in which we live. The surest weapons against Bolshevism will be found in the Bible—the truest guide to good citizenship in our book of Leviticus—if we only understand.

And to go back to ourselves: Many a woman has taken up the study of Christian Science who has not devoted twenty-four hours of her life to the study of her own religion!

And then our children! We have no right to impose our own lives with all their weaknesses and idiosyncrasies as finished products upon them. We must take them to the source from which goodness and truth spring, so that they may not stand, like many of us today, with that vague sense of loss and regret for the precious thing that might have been ours had we but known how to claim and to value it.

Let us commence our task now while we are conscious of our need, now while we have the strength and opportunity, and if this Committee on Religion can, under God's guidance, spur our women on to seek a fuller and deeper understanding of our holy religion it will not have existed in vain.

Zionist Organization Will Ask \$10,000,000 For Palestine.

Ten million dollars is the minimum which the Zionist Organization of America will endeavor to raise in this country beginning January 18; by an appeal to Jews and non-Jews alike, for the purchase of large tracts of land in Palestine.

In a statement issued yesterday, the executive committee of the Zionist Organization of America announced that it has every reason for confidence that Great Britain will assume the mandate over Palestine for the specific purpose of establishing there a national homeland for the Jewish people. This purpose was announced by Great Britain on November 2, 1917, in what is known as the "Balfour declaration," and was reiterated on November 2 of this year by Lord Curzon, the present British Foreign Secretary, who stated that the policy of Great Britain toward Palestine as announced two years ago by the Rt. Hon. Arthur J. Balfour remains unchanged. The Zionist Organization of America feels, in view of Lord Curzon's statement, and the fact that the treaty with Turkey is to be taken up by the Allies at an early date, that the time has arrived for beginning a program of construction and reconstruction in Palestine. This program includes not only the acquisition of large tracts of land, but also water conservation and the development of water power; sanitation and drainage in cities and towns; irrigation, afforestation, survey and development of natural resources and the establishment of technical laboratories for agricultural purposes.

Large sums will also be needed for the maintenance and development of work already launched in Palestine by the Zionists. These include a school system ranging from kindergartens to a university, loans to agricultural and industrial organizations and groups, rehabilitation of Jewish colonies devastated during the war, maintenance of the American Zionist Medical Unit, its three hospitals and two nurses' training schools, an anti-malaria campaign, and improvement in the housing conditions of Jerusalem, Jaffa and other cities. Other items to be met by this fund include the care of Jewish legionnaires and their dependents; supplies for hospitals and institutions in Palestine, and a Palestine information bureau as well as the maintenance and administration of the Zionist Organization, through which these enormous tasks are to be carried out.

All of the resources of the Zionist districts in the United States will be utilized

for the purposes of this campaign, which will be conducted by a national committee headed by Judge Julian W. Mack.

Congress Delegates Defer Report.

A meeting took place at the Central Jewish Institute on Sunday, December 14, where the delegates of the Jewish Congress at the Peace Conference were to give a report of their activities. Owing to the presence of practically all the delegates at the other meeting on the proposed Zionist Joint Distribution Committee drive at Temple Emanu-El, no report of the Congress delegates was heard.

However, the meeting did not pass entirely without something being accomplished. First, the opinion of those who were present was heard on the question of calling a convention of the Jewish Congress in the near future. Secondly, a Jewish social worker from Paris, Mme. Sheftel, was introduced, who told the small gathering interesting details of how, during the entire course of the peace negotiations the French press was entirely sold out to the Poles, and of the great difficulties and the exertion and influence necessary in order to get the papers to print even the briefest notice concerning the horrible pogroms which were being perpetrated in Poland. Mme. Sheftel also told of the great difficulties she experienced in getting the signatures of prominent French men to a protest against the pogroms. A famous French poetess who is known for her friendliness toward the Jews, declined at the last moment to sign the protest on account of Roumanian influence. Mme. Sheftel used every means at her command to secure for the first signature, that of Anatole France. Once she had his signature her work among the rest of the prominent Parisians was materially lightened.

The Paris Jewish delegation, she declared also, is badly hindered in its work owing to lack of funds.

The Jews of Slovakia.

The London Jewish Correspondence Bureau learns from Prague that many complaints have been published in the pages of Jewish newspapers there about anti-Semitism and the support being given to it by the authorities. Special accusations as to statements made in anti-Semitic speeches have been directed against the Slovakian Minister, M. Srobar. It is stated that anti-Jewish boycotts and even excesses have been the result of this attitude on the part of the officials. At an Assembly of Deputies of Slovakia, which took place on November 15 in Kaschau, M. Srobar tried to mitigate the consequences of his first anti-Jewish speeches. He admonished all Jews to strive to seek the closest amity with the Slovakian people in order to destroy the distrust and suspicion with which they were regarded as a consequence of the role they formerly played in giving assistance to the Hungarian oligarchy against the people of Slovakia. The Jews, he stated, must be prepared to show their allegiance to the country by their deeds. No State could afford to renounce altogether Jewish enterprise, brains and capital, and, least of all, a State which was undertaking the task of building itself up.

Although these statements also have an anti-Semitic flavor, they can be said to predict an improvement in the attitude of the authorities. The vexation, however, persists, as is shown, for example, by the public pronouncement of a request which has been made that the government shall only grant licenses for the sale of tobacco and brandy to those applicants who are Christian.

Notable Non-Jews Aid Jewish Fund Drive.

A special committee of non-Jews has been formed to aid the United Building Fund campaign in a whirlwind finish to obtain a fund of \$10,000,000 for the improvement of many Jewish institutional buildings.

Col. Arthur Woods, ex-police commissioner, is directing the special committee's drive from headquarters in the Hotel Pennsylvania. He has given out this list of members of the committee: F. V. Baldwin, A. Ball, Jr., N. J. Barrett, C. D. Barry, George Gordon Battle, Loring M. Black, Jr., L. V. Bright, Nicholas Murray Butler, Newcomb Carlton, C. S. Clarke, Samuel P. Colt, Oscar Cooper, Gerald M. Curran, R. Fulton Cutting, Robert W. De Forest, William H. Edwards, Guy Emerson, Grosvenor Farwell, Ezra H. Fitch, Charles R. Flint, James A. Foley, Walter E. Frew, John Hays Hammond, Thomas Hastings, Henry Heide, Charles M. Higgins, J. G. Hilliard, Hamilton Holt, Charles E. Hughes, Frank De K. Huyler, Arthur Curtiss James, C. H. Kelsey, George P. Kennedy, W. F. H. Koelsch, Mrs. C. Grant La Farge, John G. Luke, J. McClement, E. Tilden Maddox, H. W. McAteer, Samuel Mc. Roberts, Albert Milbank, J. D. Murphy, William H. Nichols, Homer S. Page, George Foster Peabody, John J. Puleyn, H. C. Richard, W. J. Roome, Col. Theodore Roosevelt, Franklin D. Roosevelt, Gov. Alfred E. Smith, R. A. C. Smith, W. Ward Smith, Olin J. Stephens, George C. Taylor, Walter F. Taylor, Judge William H. Wadhams, C. Elliott Warren, Roy W. Wingate and Major-Gen. Leonard Wood.

At the seventy-seventh annual meeting of the Bene Jeshurun Congregation of Cincinnati last week the recommendation of the board to fix the salary of Rabbi Louis Grossmann for the ensuing year at \$10,000 was approved by the congregation, as was also a recommendation to procure the services of an associate rabbi.

National Conference Intercollegiate Zionist Association.

The annual national conference of the Intercollegiate Zionist Association, which will be held in Boston, December 31-January 4, is attracting the out-of-town students and graduates all over the country, particularly because it will give them an opportunity to thrash out problems of organization, preparation for Palestine service and enlarged I. Z. A. educational activity.

The following program is announced: Wednesday, December 31—Registration of delegates; meeting of governing council; theatre party and supper.

Thursday, January 1—Business sessions. "How Can We Extend and Strengthen the I. Z. A.?" Hebrew sessions, with Dr. Turoff of Palestine as principal speaker; reception to Miss Henrietta Szold on her departure for Palestine.

Friday, January 2—Business sessions. "Some Problems in Our Educational Work," "How Can We Prepare for Service in and for Palestine?" "A Program for Publicity and Publications." Service and reception to delegates by Rabbi Louis Epstein.

Saturday, January 3—Convention service. Dinner and ball, Harvard Union.

Sunday, January 4—End of convention. Meeting of newly elected governing council.

All the sessions of the convention will take place at the Harvard Union, Cambridge, Mass.

Joint Distribution Committee Aids Hungarian Children.

A contribution of \$50,000 to the American Relief Administration's European Children's Fund, of which Herbert Hoover is chairman, is announced by the Joint Distribution Committee of American Funds for Jewish War Sufferers. This contribution is to feed and

clothe the children in Hungary, particularly children of Jewish faith.

Forty thousand children are in need of food and clothing in Hungary, it was stated. They are being furnished at present through American canteens established in schools, with one supplementary meal, serving chiefly sugar, cocoa, milk, rice, peas and beans and fats. A clothing ration has also been adopted, consisting of woolen cloth, with sewing materials for manufacturing garments, woolen stockings and shoes, and distribution of winter supplies is now in progress.

Among the most pleasing forms of entertainment are those festivities, house-parties, etc., which require the adoption of masquerade costume. New Rochelle has a costume bazaar with an endless assortment of all kinds of theatrical and masquerade costumes, wigs, beards, etc., the destinies of which are presided over by Adolf Abraham. Mr. Abraham was formerly located at 986 Third avenue, New York City, near Bloomingdale's, and is now established at 273 Main street, New Rochelle, opposite Ware's department store. Mr. Abraham has the only place of its kind in Westchester and claims he can satisfy everybody.

The famous Pekin Restaurant, at 47th street and Broadway, has been entirely refitted and is now a place of Oriental splendor unsurpassed in New York City. The furnishings are truly regal in their magnificence and the whole atmosphere is one of entrancing beauty. Excellent luncheon and dinner table d'hotes are provided at respectively 50c. and \$1.00. Entertainment is furnished by Charles Strickland and his famous band of singing musicians who furnish an impromptu act.



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Edited by J. F. Solomon, 1922-1929.
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Friday, December 26th, 1919 : : Tebeth 4th, 5680

Sabbath begins at 4.32 p. m. Parashath Vayigash: Genesis 44:18-47:27. Haftarah, Ezek. 37:15-28.

The American Jewish Congress still continues to function, the emergency which induced its establishment not having vanished into thin air. We hope the organization will remain a permanent agency of our communal life. There arise times and occasions when it alone should speak on behalf of American Jewry, and it alone is truly democratic and representative of it.

The recent action of the Union of Orthodox Jewish Congregations of America in deciding to support the efforts of the Rabbi Isaac Elchanan Theological Seminary of this city has something besides logic to commend it. The Union stands for complete and unalterable fidelity to the requirements of historical Judaism. So does this seminary. The co-operation of these two organizations with identical aims, therefore, is absolutely proper and essential. Conservative Judaism may be a living force in our community. But it does not stand for the orthodoxy of the Union. An institution of learning being in existence in which the requirements of orthodoxy are adequately met, it were treasonable did the Union not champion its work and support its claims on public approval and regard.

In view of the numerous reports of eye-witnesses as to the excesses perpetrated on the Jews of Poland by the Polish soldiery in the past year a complete case against the inefficiency and complete incompetency of the government of the new republic is successfully made out. It is now the duty of the Supreme Council of the entente allies at Paris to intervene in Polish affairs before it is too late. Ignace J. Paderewski is returning to music, his first love, and definitely forsaking a political career. This circumstance makes all the more imperative prompt and immediate intervention in the case of Poland by those who can make the Poles do what Paderewski could never accomplish.

The proposed International Catholic Palestine Congress, which was to have been held at Einsiedeln, in Switzerland, would have expressed itself as distinctly in favor of Zionist aspirations with respect to the Jews of the Holy Land. At least, such projected action was forecast by the organizers of the meeting. As this did not take place, what effect, if any, might have been worked by such a pronouncement remains problematical. We are led to discuss this subject because, for one reason or other, but principally on account of the so-called "holy places" in Palestine, Catholics are presumed to be opposed to the claims of the Zionists. Such is an erroneous presumption when applied to all Catholics without distinction.

The issue for November of the *B'nai B'rith News* is rendered all the more attractive to its readers by the illustrations so profusely scattered through its pages. The contents, too, are interesting and varied in their subjects. As the organ of a Jewish fraternal order which is seeking to realize its novel ideal of a world organization for the advancement of the welfare of Jews the *B'nai B'rith News* is gradually coming well into its own. Had the order which it serves continued in its old paths, had the fraternity remained where it was—neither more or less than a life insurance company—it had long since ceased to do business. We see in this development a useful object lesson for Jewish fraternalism. Our orders must recast their work, must broaden this as well as their objects. Then they will be what they potentially are—real forces for Jewry's good.

We have previously referred to the condition of affairs which has come over our theological seminaries in respect of the dwindling numbers of their students. We now observe that the cry has been raised in several parts of this country that the demand for rabbis, especially for those of the Reform wing of our faith, far exceeds the supply. Congregations are supposed to be clamoring for spiritual guides, and none of the latter, unplaced, exist. Surely the rabbinate has not ceased to exercise a compelling influence on our youth of light and leading. We are a people who thoroughly comprehend the duties of good citizenship and live by them. We follow great theoretical as well as practical ideals. A part thereof is our religious welfare. The call to the rabbinate is loud and sincere and highly honorable. The answer should be equally loud and sincere and highly honorable.

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.

ARE WE A PEOPLE OF PROPHETS?

WALTHER RATHENAU, the great German captain of industry, who is a Jew, in a recent work examined the causes of Germany's downfall through the World War. With his main representation we need have no concern, but the following remark made by him is of distinct interest to us and affords food for thought.

"We (that is, the Germans) never were a people of poets and thinkers," says Rathenau, "any more than the Jews are a people of prophets or the Dutch a people of painters, or the inhabitants of Koenigsberg a community of pure reason." The bald statement is absolutely correct. Prophecy in Israel ceased with the close of the canon of the Bible. But these prophets have inspired the world ever since their words, coals of living fire, were spoken, and the world, the different generations of men, clothes the people from whom these prophets sprang with the supreme virtues of these God-intoxicated men.

The Jews, however, have not arrogated to themselves the conscious superiority over all other beings which they might well claim because of their gift of the Bible to the world. Our sages teach us that humility is the highest gift, that only as a people endeavors to live up to the ideals visioned and expressed by its great leaders has it true worth. The Germans, we may add by way of parenthesis, acted quite differently. Each individual German assumed himself to be a mirror of Kant and Hegel, of Goethe and Schiller, because, forsooth, Kant and Hegel, Goethe and Schiller at one time lived and had their being as Germans.

The distinction is vital and fundamental. The Jews are, despite Walther Rathenau's opinion, more of a people of prophets than the Germans one of poets and thinkers. For the Jews recognize that they are finite beings, with all the limitations and all the faults of such, while the Germans, at least before the close of the World War, never realized that the vast majority of them fell far short of being the ideal poets and thinkers.

Of such are the generations of men. Some of them are alive to their responsibilities, to their duties. Others are not. May we not believe, as is the truth, that our people belong to the former category?

WISE WORDS TO WOULD-BE REFORMERS.

THE HEBREW STANDARD has never been an opponent of real reform, but for over thirty-five years has waged a fight against sham reform and those who would raze the very foundations on which the whole superstructure of Judaism is erected. In doing this it has been necessary at times to take a fling at some of the half-baked rabbis who have been turned out of the Cincinnati Hebrew Union College.

That our strictures were well deserved is attested in the following from the pen of the Rev. Dr. Max Heller, of New Orleans. Dr. Heller, although a reform rabbi, has always stood for the fundamentals of Judaism, and very often we have had occasion to praise him and his work. He gives this admonition to his confreres in the current number of the *Hebrew Union College Journal*, and some of our so-called "progressive" rabbis might well take to heart what Dr. Heller says:

The reform rabbi who is at heart a Jew first, and only then a follower of the reform movement, may be very honest in wishing, again and again, that he could find it practicable to "keep kosher" at his home, if only to be enabled to make any and every Jewish brother welcome at his table, to remove any barrier that could ever stand between him and any fellow-Jew whatever. There would be neither hypocritical pretense nor unmanly yielding in any such utterly free and spontaneously self-limitation; it would be entirely consistent with a frank avowal of reform convictions. From much the same motives a man may abstain from lighting a cigar on the Sabbath or writing a memorandum, while some aged friend happens to look on whose life-long reverences might be offended over the disregard to his feelings. It is not refined tact, but a species of underbred smartness which prompts a rabbi, in a petty spirit of dare, to prefer a ham sandwich while with a crowd of people, who, out of mistaken deference to him, had contented themselves with cheese sandwiches! Nor is a rabbi vindicating any precious basic principle of reform when, at a funeral or wedding, he scorns to comply with the request of some considerate son or daughter to keep on his hat out of respect for an orthodox parent. These are unlovable stubbornnesses of rabid partisanship, for moral consistency does not stand on the trifles. It is the fearless loyalty to fundamental principles, the honest squaring of practice with profession, the freedom from all deceptive pretense, from any other but inward coercion.

The late William Salomon, the banker, confined his participation in the affairs of this community to his membership of several charitable directorates. Beyond these he maintained no connection with local Jewry. Yet he represented in his own person the family of Haym Salomon, the patriot financier of the Revolution, whose aid of Robert Morris enabled the Continentals to weather successfully the storms of dark and dreary days. He was a direct descendant of the great Haym Salomon, and probably with his demise this interesting line is completely extinguished.

The great communal scheme, which is but another name for the proposal to recast the ecclesiastical and higher educational lines of Anglo-Jewry, is at present agitating the Jews of Great Britain. The plan is being carefully considered at special meetings convened for the express purpose, and sundry agencies, such as the B'nai B'rith of England and the Maccabaeans of London, are devoting much time to discussions of it. Various shades of belief on the project are being thrown into bold relief through these ventilations of thought. The storm-centre of the entire situation seems to be the proposal, as part of the scheme, to remove Jews' College from London to Oxford or Cambridge. From the point of view of a Jewish Judaism the opponents of this suggestion have the better of the argument. However, the debate has reopened the old subject of the anomalous position of the Anglo-Jewish ministry and the kindred topic of the failure of Jewish ministers to impress their community with the due sense of their standing and influence as men. If the position of the rabbinate in England be raised as a result of the present discussion of this scheme it will have more than served a useful purpose.

HUMAN APPROACH.

"And Judah approached near unto him." (Gen. xlv, 18.)

THE meeting of two men; the clash of two wills; the impact of two lightning-laden clouds; the collision of two worlds: such was this historic meeting between Judah and Joseph—tense, portentous, dramatic. How much depended upon this meeting and its issue, the participants themselves were not aware. That their bosom bore the pressure of desires and plans vaster than their own, they did not know. Did they at least divine that God was even then playing their natures against one another, in order to bring about a certain very much needed outcome, namely—the descent of Jacob and his family into Egypt? Did they have the faintest inkling of the fact that the destiny-shaping hand of God was laid upon them, in order that the history of the world may receive a push into a new direction? No. But do we—any of us—ever know that the meeting of two men, in the most ordinary and trivial circumstances even, may be fraught with far-reaching consequences; that, indeed, there is nothing quite as important as such a meeting, nothing quite as dramatic? Do we act as though we understood that the mutual approach of men in their everyday business may be with conscious skill so managed as to serve not puny, selfish purposes, but divine ends?

"And Judah approached!" The Rabbis think there was in Judah's approach to Joseph some definitely and methodically arranged plan. They say, with characteristic verbal meticulousness, that the Hebrew word which in the text stands for "approach" may refer to three methods of approach—Persuasion, Prayer, War. Judah intimated that he was ready to resort to any of these methods; if persuasion failed, he would invoke divine aid against Joseph; if needs be, he would go to war against him. This quaint rabbinic homily, we must admit, while not exhausting all possible methods of *Human Approach*, rings true to our human nature. We might probably reverse the order and aver that the method of peaceful persuasion is not the one men are likely to adopt first and foremost; that in the present state of the world the hostile approach, resort to armed power, would be first thought of; and as for prayer, we might recall Roosevelt's characteristic saying that it is right to say our prayers, provided we keep our powder dry. But the chief service the rabbis performed in this their interpretation is that they opened up the whole interesting and important question of Human Approach. The fact that the example they use—that of Judah and Joseph—refers to a case of open conflict only sharpens but does not limit the problem. The possibility of conflict is ever present in the meeting of two men; in any case we should be concerned to know, What is the right method of human approach, and what spirit, what leading principle, should govern it?

We are dealing here with the very stuff of life, its warp and woof. We are jungle-born, and we still run each other up a tree. Every man we meet we eye suspiciously or hungrily—as a possible enemy or a potential victim. The Torah of the voracious tooth, the law of the rapacious claw, is deeply engraved in our being. All the subsequent revelations and revolutions, all the efforts at human betterment through the centuries, have not succeeded in fundamentally altering our nature. Every man we meet, we instinctively feel, will dig his tooth and claw into us, to suck our life-sap. We must therefore put up our defenses, be on our guard, before ever any one approaches. We are covered with invisible horny scales all over us. We live in an atmosphere of fear—and we fear nothing so much as our own kind. Our best defense is to forestall any possible attack: since any man we meet might forthwith dig his tooth and claw into us, is it not the simplest method of approach, to be beforehand and dig our tooth and claw into him? Does he want to take advantage of us? Why not first take advantage of him? Does he want to use us? We'll use him first. Let him be our victim before we will consent to become his victim—such is the rule. What wonder if with such a rule to guide Human Approach, War is the dominant feature of the life individual and social? What is the ruling motive of international relations? War. What is business? War. What our social life? Our political life? War, war, war.

We have not yet grasped the power of Good-will as a human asset, as a factor of civilization. If civilization is to become true, and not a mere mockery of itself, we cannot continue to move in an atmosphere of ill-will. We must breathe, we must radiate, we must absorb, and steep all life in Good-will. The ideal underlying Good-will is that the best protection is—no protection at all. The best armor is to go about unarmed. This does not mean non-resistance in the face of actual wrongdoing. It seems that even wrongdoing and personal injury may be averted by an attitude of guile-less good-will. Even non-resistance is better than ever-resistance. The world's forests are not large enough to provide all the chips that men carry on their shoulders. The right method of approaching our fellow-men is from a spirit of candor and confidence. Do not suspect any one and none will suspect you;—at any rate you will by your straightforward method of approach lessen the amount of suspicion in the world. Do not think that every man you meet must become either an enemy or a victim. Brotherhood, human fellowship, mutual trustfulness, may yet become real in this sad world of ours, if we but cultivated the right method of human approach.

The peaceful persuasion mentioned by our Rabbis is one of the right methods, provided it is not carried on in a wheedling or subtly-concealed menacing way. Prayer is right, too, provided we do not pray against but with and for our fellow-man. There is, but one rule: Remember that every man you meet is a child of God; therefore, in meeting him, appeal to, and try to come in touch with, the God-in-him. If he will do the same, if all men will approach one another in a spirit of humility and mutual reverence, the time will come of the great meeting of brothers—the Last Reconciliation of God's children in the Father's world-home!

JOEL BLAU.

CORRESPONDENCE.

C-o-o-rushed!

Editor Hebrew Standard:
Mr. Louis Finkelstein, Schechterian, has of late made himself chief defender for things Schechterian. All hail! But why does he not speak truth? He claims that I say "some things that are not quite accurate." Why not tell them to us? He appears really to believe that the so-called "United Synagogue" has done something constructive! It is amazing that one can rush on and on, flourishing and declaiming, all on nothing. Were words made to conceal thought? So much advice is being given that I'm going to take a chance. Mr. Finkelstein has assumed an unpleasant, not to say dangerous role. The sooner he realizes this the better for him. I refrain from saying more, out of consideration for Mr. Finkelstein.

Louis Finkelstein would have made a fine rabbi, but unfortunately he fell in with the Schechterians. Their influence on him is plainly evident—his writing betrays it. If, years later, he is able to shake it off and see straight, he may yet return. But I fear that when more embarrassing situations will arise he will then be ready with new Schechterian explanations. The Schechterian habit of mind once acquired is a burden not easily thrown off.

I, the infant terrible, am glad to be advised by a man of such advanced years as Mr. Finkelstein; it makes me feel properly humbled. The wise words of the aged, spoken in gravity and with the calm, patient, forgiving sympathy for all that time alone brings to us, are not to be lightly cast aside.

I would say to Mr. Finkelstein that he has made one blunder in spite of his maturity—Schechterians never, never reply to words of rebuke; their policy (publicly) has always been to bear with becoming saintlike humility the "attacks" launched by "mud-slingers" and queer people who have insisted, so perverse is human nature, on "misunderstanding" their work of "keeping alive the spirit of Israel." Schechterians have "endless love for all," says the elderly gentleman who has tried to put Mr. Heller in his place. Yes, 'tis true, perhaps. Outwardly, they have great love for all, but I wonder what lies at the basis of it all. They, the pretenders, the upstarts in Judaism, "can afford to be kind-hearted," but we who stand for legitimate Judaism must, in defending ourselves, appear to those without mental grip as "narrow," "unforgiving," "bitter," and all those other pretty little adjectives that our opponents are so fond of employing against us. But, in spite of all, truth will prevail. They mean plainly to trap the unwary—and they have succeeded till now. They feel now in despair and anguish that their plan to control American Jewry is an empty dream, for people are awakening. Did they expect to be long exempted from honest criticism on the plea of "charity for all opinions"? We don't challenge their opinions till they affect our integrity as Jews. Prof. Schechter himself always counseled "forbearance."

"No polemics" was the word that went forth to the disciples. Yet Schechter, as those who know can testify, on more than one occasion did not hesitate to show his true feelings toward those whose work he considered harmful to his cause.

I am concerned with one thing alone: Why, in the words of the Agudas Harabonim, does Schechter's Seminary "spread reform under the mask of orthodoxy"? Yes, Mr. Finkelstein, "the United Synagogue has done its work in quiet," alas too quietly. But why, in all conscience, is the "United Synagogue" not open and candid in stating its program, as S. Solis-Cohen did state it in his address at the 1918 commencement of the seminary? Why does the "United Synagogue" not tell us what it believes and what it represents, so that we may understand the line of demarcation between it and Judaism? Let it cease to masquerade and to employ deceit. Let it boldly use a label. Has it the simple courage, the manliness, to do this? I have no objection if it secures support from organ temples, but I have every objection when it trespasses on territory where it is entirely out of place, and where it would not be tolerated a moment were the truth known. And I am endeavoring in my modest way to make known the truth, to declare the facts. Once the facts are known, only one judgment can follow. Therefore, I welcome all discussion of Schechterianism.

Lo, "the Seminary needs no defense and no apologies"? Very good, 'pon my word. It gives me joy to hear that Mr. Finkelstein can "judge independently and dispassionately." His letter shows

that he can "follow the truth without bias." I am so glad that he has "found the freedom which the rabbis guarantee to all who study the Torah." What, by the bye, have the rabbis of the past had to say on sects like Schechterianism and what do the rabbis of today say? But, then, these men cannot be compared with the lordly Schechterians. These benighted rabbis, according to our teacher, have been "slaves to a placard" and "have not yet found freedom." And now, children, are you all satisfied?

The one danger to Judaism is Schechterianism. By this term, which I rejoice to see is gaining wide acceptance, I denote ignorance, materialism, secularism, compromise and disloyalty to the Torah. Let those who like to fool themselves deny it and object to it. It is true, painfully true, nevertheless. The Seminary must be handled without gloves. And no personal reasons can intervene to save it from exposure. Finally, my dear Finkelstein, do you really believe that I know so little of Schechterianism, its aims and its work? Others, including some of your Schechterian cronies, could tell you that I am comfortably well informed on this menace, which must be brought to the attention of American Israel. Another year or two and all true Jews will know Schechterianism, and, knowing it, will avoid it.

JACOB HELLER.
Dorchester, Mass., 23 Kislew, 5680.

The Reciprocity Meeting of the Temple Sisterhoods.

Editor Hebrew Standard:
I am a firm believer in free speech and in a free press, but I am unalterably opposed to the publication of an article such as appeared on page nine in your issue of Friday, December 12, 1919, under the head of "Correspondence" and signed anonymously "Jewess."

If the subject matter of the article was of sufficient importance to warrant your giving it the space you did, it seems to me that in all fairness to the eminent gentlemen whom your anonymous writer so unfairly criticizes, she should have appended her signature to her communication.

In the absence of her signature it would only be fair to expect you to thoroughly investigate the criticisms and ascertain whether there was any merit or foundation for the remarks it contained. I assume that no investigation was made, for I was present at the gathering mentioned and know what transpired.

Permit me to inform you that in my opinion it was a most dignified appeal to attract the attention of the unaffiliated Jews to the workings of some synagogue. The appeal was not directed alone to women by the several "Sisterhoods," but to each and every person of our persuasion.

The gathering was called and held under the auspices of the "National Federation of Temple Sisterhoods," and therefore it was only fit and proper to expect the women to be the dominating factors.

"God protect the world from Jewesses" such as she claims to be. We men of the "Reform School of Judaism" do not thank God in a special prayer that we are not women, but rather fervent in our thanks that our women are our worthy and exalted helpmates and companions.

PHILIP S. ROMAN,
Far Rockaway, N. Y.

[Is it untrue that a statue of the Madonna, holding the infant Jesus in her arms, greeted those who attended the meeting as they entered the other night? Is it untrue that there was no presentation of the National members through their failure to be present? Is it untrue that Temple Israel of Harlem is a dead body and has slipped backward very much in the past decade? Is it untrue that Rabbi Zepin talked so long that he had to be signaled to stop? Is it untrue that Rabbi Enelow bitterly arraigned the women of his Temple Sisterhood for their failure to do anything for Judaism and stated that they were unworthy of affiliation with the National Federation? Is it untrue that Dr. Krass made the only speech of the evening that was really worth listening to and wasn't dry and stereotyped? Will you deny these statements?

Your concluding paragraph practically invites a discussion of "reform" and the "reform movement," but it is not our intention at this time to enter into polemics. Our editorial pages have been outspoken on that subject for the past 37 years. Perhaps you are misguided as to the "strength" of the "reform" element, probably owing to the fact that the immediate circle in which you move is composed of Jews in that wing. But it might be well for you to take into consideration the following:

Forty years or so ago there were four "Reform" congregations in New York. They were Temple Emanu-El, Beth-El, Ahawath Chesed and the newly organized Temple Israel of Harlem. Let us see how the "Reform" movement has progressed in 40 years. Temple Emanu-El has had a dwindling membership for years, and is wealthy through having made a fortunate investment in cemetery lots many years ago. Last year its income from taxes and pew rents was \$54,121.14, while its net income from Salem Fields Cemetery was \$71,538.21, which was almost two-thirds of the Temple Emanu-El budget of \$115,531.03. These figures are a matter of record. The same conditions apply to Temple Beth-El has not increased in membership for well-paying cemetery. Rabbi Krass awakened Ahawath Chesed from its lethargy last year and has succeeded in raising the membership by about 75, but not the Sabbath attendance, al-

though a series of Sunday morning lectures has proved a huge success. Temple Israel is the victim of a changing neighborhood and has gone back terribly in membership.

Now, what have been the gains of the "reform" party in over 40 years' activity in the largest Jewish centre in the world? Mt. Nebo Temple, on West 150th street, which is gradually coming back to conservatism; Sinai Temple, in the Bronx, which is conservative, and the New Synagogue and the Free Synagogue, and it is not stretching a point in saying that the latter are personal tributes to their individual leaders, are not real "movements," and would die tomorrow were Rabbis Frisch or Wise to step down. Is it necessary to point to over 800 orthodox and conservative congregations here in the city today, all of them flourishing, gaining in membership and activity, etc., building in new centres and doing something constructive? Look at the many institutional synagogues and centres established by the orthodox in the last few years. What have the reformers done along those lines?—Editor Hebrew Standard.]

No Anti-Semitism in Czechoslovakia.

Editor Hebrew Standard:
In your Nov. 21 issue I was much surprised to read an article entitled, "Anti-Semitism in Czechoslovakia" and accredited to "I. J. P. B." The dispatch states that as a result of the vehement accusations that are being hurled at the Jews, the latter are compelled to suffer great hardships.

I spent nearly two months in Czechoslovakia during the late summer and early fall. I traveled all over the country and came in contact with all classes and conditions of people. I came particularly into close touch with the journalistic life of Prague and other of the larger cities of the new republic. During a period of seven weeks I failed to see any reflection directed by any responsible organization against the Jewish race.

The dispatch further states that a movement has been started to expel from Czechoslovakia all Austrian and Galician Jews. I do not know where such rumors as this originate or how they gain such wide publicity. There has been a large Jewish population in Prague for over a thousand years. The Jews are active in the national and civic life and are highly respected citizens. There are two Jewish ministers in the present coalition government. I was a member of the American journalistic mission that visited Prague. We found everywhere the highest compliments for these Jewish members of the ministry.

As to the statement that the Czechoslovak government has issued a proclamation banishing Austrian and Galician Jew-refugees from Pressburg, I am inclined to believe that this is an exaggeration and distortion of the facts. The expulsion of Austrian and Galician Jew-refugees may have been ordered, but no person is sent out of that country because they are Jews but because they are seditious Austrians and Galicians. The Czechoslovak Republic grants full religious and political liberty to its citizens. It is most unfair to print statements in regard to the treatment of Jews in the Czechoslovak Republic which are unwarranted by the facts in the case.

Thank you very much for the opportunity given me. I am more than surprised that the International Jewish Press Bureau should have sent out any such statement.

Very truly yours,
JAMES KEATING.
New York, Dec. 19, 1919.

Dr. Morais and the Seminary.

Editor Hebrew Standard:
I am astonished that you should throw your correspondence columns open to attacks upon the seminary and upon the memory of Doctor Schechter, couched in language such as one of your correspondents sees fit to employ. Slander, according to Jewish tradition, is the deadliest of all sins, even transcending murder in its wickedness, and he who accustoms himself to slander is cut off from repentance.

The editorial in your issue of December 12 is grossly unfair. Doctor Morais is and always will be remembered as the founder of the seminary. Not very long since the seminary published and circulated widely an address delivered by Doctor Solomon Solis-Cohen which especially dwelt upon the great services of Doctor Morais. Surely it is an ugly spirit that institutes these comparisons about the time of the anniversary of Doctor Schechter.

The regular rabbinical students who did not know Doctor Morais are still banded together in a students' association known as the Morais-Blumenthal Society, in memory of the first president of the faculty and of the first president of the board of trustees. It was but two years ago that the junior students associated themselves under the name of the Solomon Schechter Society. Do you begrudge this spontaneous action of the students?

But, Mr. Editor, I had not the intention to discuss or controvert your correspondents or your editorials. It is well known to me that those who are dipping their pens in venom have but one purpose—to destroy the seminary. They will fall and may be left to add to their sense of failure the burden of the guilty conscience of him who should, if he understands the Jewish law, fast for many days and beg forgiveness at the grave of the departed.

CYRUS ADLER,
Acting President.
New York, Dec. 18, 1919.

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ISRAEL'S SURVIVAL—A CONTINUAL REVIVAL

BY JOSEPH PARVIN.

A promise of sacred tradition—or was it instinct, intuition?—which our fathers were wont to cherish, that the seed of Abraham shall not perish, a fact become of world history—Israel's wondrous life-story; a proven, wrought with miracle, truth; a fulfilment of holy writ, forsooth.

And because of this sacred tradition, the life of Israel a holy mission in the soul burned of every faithful Jew, who to his God and his people would be true. Vitalized by spiritual interpretation, sustaining the widely scattered nation, this promise grew into a living force, emanating from a divine source, shining as a guiding light throughout the long *goluth* night.

This force it was that wrought the miracle of Israel's survival, making his life-passion one continuous revival.

This force of Israel's self-perpetuation—as real as the law of gravitation—operating in defiance of all limitation set for a people's life-duration, gave the Jew virility and determination to survive, to revive, in body and in spirit, as a race, as a unit, as a nation with a spiritual kingdom, while succumbed to a dismal doom have mighty empires, now historical ashes of once blazing fires.

More mysterious than the force of cohesion in matter blind, without mind or vision, is this subtle divine force, running its providential course. By it the great souls of Israel's prophets of old, the souls of the Macca-baens brave and bold, the souls of his saintly martyrs, seers and sages of by-gone, yet forgotten ages,—they all have been welded into one collective, immortal soul striving for a common goal—Israel's survival through his spiritual revival.

This is the force that forged the bound, which stretched all the globe around, holding the dispersed Israel-remnant in one united body permanent—a psycho-physical collective unit of one soul and one spirit, one people of the same flesh and blood—the Hebraic type of noble manhood.

Verily, the seed of Abraham shall not perish, if we this tradition continue to cherish. In the measure as we keep sacred the treasure, inherited from our fathers in the past, so will we as people last.

Israel's highest self-realization is conditioned on his power of rejuvenation, flowing from the depth of his soul-exultation.

Self-realization in the native soil of Jewish culture will bring us redemption in the present and in the future; it will bring us independence as a nation, leading us to a higher civilization as foreseen and foretold by our prophets of old.

—apartment hunting

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Chanukah at Surprise Lake Camp.

Seven miles from Cold Spring on the Hudson, the Educational Alliance and Young Men's Hebrew Association have a camp. The committee in charge are: S. M. Goldstein, chairman; Edward S. Greenbaum, secretary; Herbert Lehman, treasurer; Dr. J. L. Blumenthal, medical adviser; Max Oppenheimer, administrator; Max H. Freed, office manager; Henry J. Bernheim, Bernard M. L. Ernst, Edgar J. Lauer, Harry L. Glicksman, Milton Weill, Otto Meyer and Henry F. Samstag.

It is already known that during the months of July and August, the camp is open for working boys, and during the rest of the year it receives boys of school age who are anaemic and under-nourished. Every Friday evening and Saturday morning orthodox services are held, and religious instruction is given. Boys are also prepared for Bar Mitzvah.

Last Sunday afternoon a number of directors journeyed from New York to be present at a Chanukah celebration. The exercises consisted of Mincha in which the boys took part. The Chanukah candles were lit, the youthful congregation singing Moos Tzur. This was followed by recitations in Hebrew and English, and a varied vaudeville entertainment by Brooklyn friends. Harry L. Glicksman, a director, delivered an address. Hatikvah having been sung, the salute to the flag took place. The whole proceeding terminated with the singing of the national anthem. Each boy was presented with a bag of candy and other presents.

Mount Neboh Temple Notes.

The Zeta Beta Tau Fraternity will hold a service at Mount Neboh Temple on Friday evening. Rabbi Eisman will preach the sermon. Other sessions of the convention will be held at the Hotel Astor during the week. Prof. Richard Gotthell is supreme nasi.

The Young Folks' League held a meeting on Thursday evening in the vestry. More than 150 young men and women attended and enjoyed the entertainment provided by the committee; dancing followed. The next regular business meeting will be held Thursday evening, January 8, when the regular election of officers will take place.

The Chanukah entertainments on Sunday morning brought more than 2,000 children and their parents together. A vaudeville program made by the children of the school, the kindling of the lights and a fine series of educational motion pictures brought real Chanukah joy to the children's hearts.

The Hospital Committee of the temple has sent to every member and seat holder an appeal for funds. A collection taken at one of the services recently netted \$175 for the fund. More than \$1,000 has already been received from the Sisterhood of the temple. It is expected that about \$5,000 will be subscribed.

Columbia Religious School.

The Alumnae Club of the Columbia Religious and Industrial School for Jewish Girls held a combined anniversary and Chanukah entertainment on Wednesday evening, December 17, at 133 Eldridge street. A play, entitled "The Unlighted Menorah," a fantasy of the time of Felix Mendelssohn, was beautifully acted by the members, among whom the following took the leading parts: The Misses Schnur, Kanner, Brachfeld and Endzweig. This was followed by music and tableaux showing the spirit of Chanukah.

Miss Hadassah Levine, the director of the alumnae, presided, and Mrs. N. Taylor Phillips, a member of the board, in an informal talk, expressed the board's approval and appreciation of the steadfast loyalty of the alumnae members, and of the commendable work they are accomplishing.

Mrs. Clifford Seasingood is president, and Mrs. Wm. C. Popper is secretary of the Board of Directors. Capt. N. T. Phillips is treasurer.

Young Men's Hebrew Association of Washington Heights.

The membership campaign of the Y. M. H. A. for 2,000 additional members is now in its third week and has passed the 1,000 mark. An attempt is being made to make the Y. M. H. A. the real community center of Washington Heights.

Among the men actively identified with the work of the Y. M. H. A. are Professors Paul Klapper and A. R. Goldfarb, of City College; Mr. Henry Bernheim, president of the Metropolitan League of the Y. M. H. A., and Mr. Jacques L. Gottlieb, musical director.

The Y. M. H. A. has over thirty clubs, a community art school, music school, photography department, a school for the instruction of Hebrew, forums, gymnasium and many other facilities.

After several months' stay in Denver, Col., where he went to recuperate, Rabbi L. E. Philo has returned to Youngstown, Ohio, and resumed his duties in Temple Rodeph Shalom.

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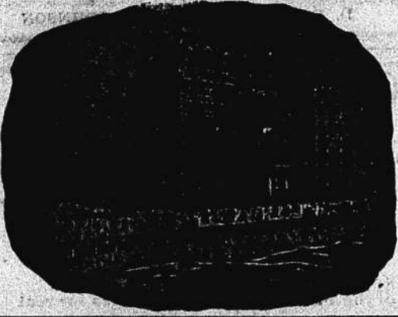
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Opening of Atkins' Restaurant de Luxe at Lakewood.

The opening of the palatial restaurant of Ph. Atkins, Second street, Lakewood, N. J., marks a new era in the public eating places of that resort. The influx of the many visitors from New York and other parts of the country inspired Mr. Atkins, who last year conducted a very modest establishment, to open a place which would vie with those in the Times Square district in New York, and his new eating place is fully their equal. Located in the Huribert Building, on Second street, between Clifton and Lexington avenues, the restaurant is equipped with the handsomest of fittings. The entire building is occupied, and the second floor is fitted for dancing. Those who care for this pastime may indulge afternoon and evening, and a splendid orchestra will dispense the most popular music. Table d'hote and a la carte meals will be provided under Mrs. Atkins' personal supervision.

From the small acorn to the proverbial oak may fittingly describe the growth of the Carmel House, located at 502 Princeton avenue, Lakewood, N. J. The proprietor, Mr. K. B. Mohel, enjoys an enviable reputation, secured through conducting a hotel in strict accordance with the Jewish dietary regulations and where the most pious co-religionist can stay without hesitation.

Mr. Mohel found his patronage growing from year to year, and at the conclusion of last season decided to build a new and modern hotel, which has now been opened to the public. Hot and cold running water in every room, private baths, spacious parlors, cozy dining rooms and many other features are provided, not forgetting the unsurpassed cuisine. Mr. Mohel has competent assistants and the guest at the Carmel House will find his stay an enjoyable one.

The constantly growing patronage of the Fairmont Lodge has again necessitated enlarging, and the guest who visits this famous hostelry at Lakewood for the current season will be pleased to learn that another addition has been erected for the accommodation of the constantly increasing clientele. This addition is built in the most modern style, and the rooms are equipped with all that modern science can command and that can be provided for in the way of comfort and convenience.

The Fairmont Lodge, as is well known, is conducted by Mr. S. Jacobson, who also directs the famous Fairmont Hotel at Tannersville, N. Y. These two institutions were established on a basis of absolute Kashruth in the culinary department, and the dietary requirements are rigidly adhered to. Everything possible to make the stay of the guest a pleasant one is provided, and the growing patronage is an indication that Mr. Jacobson's policy meets with favor.

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CHILDREN'S PAGE

LEAD THE PEOPLE.

Dear Children:

After Moses succeeded in appeasing the anger of the Lord against Israel he said to them: "Ye have sinned a great sin, and now I will go up unto the Lord; peradventure I may obtain an atonement for your sin." Rashi translates these words, *achaprah bead chataschem*—"I will place a barrier between you and your sin."

"And Moses returned unto the Lord and said: Oh, this people hath sinned a great sin, and they have made themselves gods of gold." It wast thou who hath caused them to act thus, for thou hast lavished gold upon them and all that they desired. It may be compared to a king who has pampered his son with dainties in food and drink and clothed him in gaudy attire, also suspended a purse from his neck and stationed him at the door of the harlots. What else can the son do but sin?

"Yet now, if thou wilt forgive their sin it is well, and I will not say, 'Blot me out'; but if not, blot me out, I pray thee, from thy book which thou hast written"; from the entire Torah, that they may not say of me that I was not worthy to ask compassion for them.

"And the Lord said unto Moses, Whosoever hath sinned against me will I blot out from my book. And now go; lead the people unto the place of which I have spoken unto thee. Behold, my angel shall go before thee (my angel, but not myself); but on the day when I visit I will visit their sin upon them." Now I have acceded to your request and will not destroy them altogether, but always, whenever I will visit their sins upon them, I will visit upon them a little of this sin with the rest of the sins; and no punishment comes upon Israel which does not also include some repayment for the sin of the golden calf.

"And the Lord sent a plague among the people because they had made the calf which Aaron made." Death by the hand of heaven for those whose sin was witnessed by others but were not warned.

"And the Lord said unto Moses, Depart, go up from here, thou and the people that thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying thus thy seed will I give it." Moses was told to go up, because the land of Israel is higher than all other lands. Another meaning of the command, "Depart, go up," is this: because the Lord had said to Moses, in his an-

ger, "Go get thee down." Now that he was reconciled with them he said, "Depart, go up"—"thou and the people." Here he did not say, "and thy people." "And I will send before thee an angel, and I will drive out the Canaanite," etc. Six nations are mentioned here, because the Girgashite arose from his land and voluntarily made place for them. "Unto a land flowing with milk and honey," do I tell you to bring them up, for "I will not go up in the midst of thee," therefore I tell you "And I will send before thee an angel," because thou art a stiff-necked people, "and if my Schechina (Divine Presence) will be among you and you will rebel against me, my anger against you will be all the greater, lest I consume thee on the way"; utterly destroy thee.

"And when the people heard these evil tidings (that the Schechina would not dwell among them nor accompany them) they mourned, and no man did put his ornaments on him—the crowns that were given them in Horeb when they said, "All that the Lord hath spoken will we do and obey." For the Lord had said unto Moses, "Say unto the children of Israel, Ye are a stiff-necked people; should I go up one moment in the midst of thee I would consume thee." Should I go up in the midst of thee and you should rebel against me in your stiff-neckedness, and I would be angry against you for one moment, which is the limit of my anger (as it is said, "Hide thyself but for a little moment, until the indignation be passed away," Isaiah, 26), I would consume thee. Therefore it is best for you that I should send an angel. "Now, therefore," this punishment I will mete out unto thee immediately, that thou shalt put off thy ornaments from thee, "and I shall know what I will do unto thee. In visiting upon thee the rest of the punishment for the sin I know what it is in my heart to do unto thee."

"The children of Israel then stripped themselves of their ornaments (they wore) from (the time they were at) mount Horeb. And Moses (from the time that sin was committed, *Yikach eth haochal*) would take the tent and pitch it without the camp." Said he, "excommunicated by the Master, excommunicated by the Disciple." "Afar off from the camp"—2,000 cubits (as it is said, "Nevertheless there shall be a space between you and it of about 2,000 cubits by measure," Joshua 3), "and called it Tabernacle of the Congregation"—that was the house of assembly for those who sought to

learn the Torah. And it came to pass that every one who sought (instruction of) the Lord (hence we learn that he who seeks [instruction from] a sage is as though he welcomes the presence of the Schechina) "went out unto the tabernacle of the congregation"—*Kol mevakesh*.

"Every one who sought, even the ministering angels, when they asked Where is the place that the Schechina abides? their companions told them the Divine Presence was in the tent of Moses.

לרנא

A Real Kosher Restaurant to Open.

There is no gainsaying the fact that the sign "Kosher" is a very much abused term in many restaurants, and the evil has spread to such an extent that many people regard the sign as meaningless. But a restaurant is about to open where the slogan will stand for something, and that is Garfein's Kosher Family Restaurant, at No. 10 Avenue A, which expects to throw open its doors to the public on New Year's Eve.

To insure absolute Kashruth, mine host Garfein will take nothing for granted, but has arranged with Rabbi Guth, of the Clinton street congregation, to furnish a competent Mashgiach, and this supervisor will be on the premises at all hours and will be under Rabbi Guth's immediate direction and responsible solely to him, and thus those of our readers who have hitherto had qualms when it came to eating in public places, may do so with absolute certainty at Garfein's.

Garfein's aims to be more than a restaurant—it will be an institution. It is being fitted up with a splendor and magnificence hitherto unheard of on the East Side, and will be the equal of any of our modern sumptuous restaurants situated in the heart of the theatrical district. The service will be au fait, and the culinary department is in charge of experts who can prepare those savory dishes which appeal so to the palate of the Jews.

Garfein's will provide table d'hote lunches and dinners and there will be music every evening, with the exception of Friday night. The restaurant will be closed all day on the Jewish Sabbath, but on Saturday night there will be special features provided, including a splendid musical program, and it will be the endeavor of the management to make this a special social night, where every one will feel at home.

MENDELSON, LEWIS.—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 Lewis Mendelson, 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 Emanuel Vandernoot, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1920, next.

Dated, New York, the 23d day of December, 1919.
EMANUEL VANDERNOOT, DAVID WERNER-AMRAM, EDWARD BRYLAWSKI, Administrators.
EMANUEL VANDERNOOT, Attorney for Administrators, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

SONNENBERG, LOUIS M.—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 Louis M. Sonnenberg, 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 Charles H. Studin, No. 55 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next.

Dated, New York, the 23d day of December, 1919.
CHARLES H. STUDIN, RICHARD C. ROTHSCHILD, Executors.
CHARLES H. STUDIN, Attorney for Executors, 55 Liberty Street, New York City.

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34th Season

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Highmount, Catskill Mts., New York

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MUSIC AND DRAMA

Albert Spalding returns from a tour to the Pacific coast this week and gives his first violin recital in Carnegie Hall, Saturday afternoon, December 27. Among his offerings will be the Frank sonata and portions of Bach's unaccompanied Second Sonata.

Artur Bodanzky has elected to conduct the Maximilian Steinberg Variations for Orchestra, opus 2, and the Rimsky-Korsakoff suite for Orchestra, Tzar Saltan, at the next pair of New Symphony Orchestra concerts which will be given at Carnegie Hall this (Friday) afternoon, December 26 and Sunday evening, December 28. Serge Rachmaninoff will be the soloist, playing his own piano concerto in F Sharp minor. The Steinberg variations were composed in 1905 and, it is said, have never been played in New York. It is not known in this country as to whether or not Steinberg is still alive. Mr. Rachmaninoff, who was in Russia in 1918, says he was alive at that time. Since then, however, various rumors have reached this country intimating that he has died in the interim. Steinberg is a son-in-law of Rimsky-Korsakoff.

The Rachmaninoff F Sharp Minor concerto as revised by Mr. Rachmaninoff was played by the composer in New York about a year ago when he appeared as soloist with the Russian Symphony Orchestra. The Tzar Saltan, which is a composition compiled from the score of the opera of that name, was played on the same program.

The Jewish Art Theatre informs all prospective purchasers of tickets for the "Wayfarer," now being shown at the Madison Square Garden, not to be misled by the posters announcing "Samson and Delilah" at the Jewish Art Theatre, located at the corner of 27th street and Madison avenue. "Samson and Delilah" is neither an opera nor a Biblical play. It is a modern tragi-comedy and is given in Yiddish.

The New York Trio, consisting of Clarence Adler, piano; Scipione Guidi, violin, and Cornelius Van Vliet, cello, will give the second concert of its series at Aeolian Hall on the evening of December 30, at 8.15. The program will include the Tschaiakowsky trio, op. 50, A minor, "To the Memory of a Great Artist."

George Broadhurst will present his own dramatic version of "The Crimson Alibi," a play in a prologue, four acts, and nine scenes, based on the novel by Octavus Roy Cohen, at the Bronx Opera House for one week, beginning Monday, December 29, with matinees Wednesday, Thursday and Saturday. "The Crimson Alibi" comes to the Bronx directly following its successful run of six months at the Broadhurst Theatre, where it had the distinction of outlasting all murder mystery plays. The same original star cast and production will be seen in this play in its Bronx engagement, including Wm. H. Thompson and Bertha Mann.

From the offices of Alfred M. Gouldon comes the announcement of an unusually attractive program which is to be offered to New Yorkers on New Year's Eve, December 31, at Carnegie Hall. Arnold Volpe and his Symphony Orchestra, which is well remembered for their popular success at the Stadium concerts will supply the orchestral selections from Rimsky-Korsakov, Tschaiakovsky and Wagner, and the young American violinist, Samuel Gardner, will render the Mendelssohn Violin Concerto with orchestra and several shorter pieces with piano accompaniment. Andres de Seguro and Anna Filtzu will both appear with orchestra in duets from "Don Giovanni" and "Tales of Hoffman." Both artists will also add a group of popular airs with piano accompaniment.

Considering the variety and excellence of the artists and the Volpe Symphony Orchestra and the popular price of admission, the public is given a rare opportunity to celebrate the ushering in of the New Year in a most enjoyable manner.

BROOKLYN NOTES.

Fifteenth Anniversary of Temple Emanu-El.

The fifteenth anniversary of the founding of Temple Emanu-El of Borough Park was celebrated Sunday evening, December 15, with a banquet given at the Borough Park Y. M. H. A. building. The speakers were Rabbi B. Reuben Wellerstein, the minister of the congregation; Magistrate Alexander Gelsmar; Simon Frank, president of the congregation; Mrs. Isaac Marks, president of the Ladies' Auxiliary of the temple; Mr. William Sugarman, president of the Borough Park Y. M. H. A.; Mr. Henry Silver, president of the Young Folks' League of the congregation. Mr. Isaac Marks acted as toastmaster of the evening.

At the time of the inception of the congregation there was but a handful of Jews in the Borough Park section of Brooklyn. Today it is the most prominent congregation in the ever-growing Jewish community of Borough Park, having a membership close to two hundred and fifty. A daily registration Hebrew school of 175, in addition to a Sunday school of over 200 children meets in the temple building. The temple utilizes the classrooms of the local Y. M. H. A. for its Hebrew classes.

Rabbi B. Reuben Wellerstein, the recently appointed leader of the congregation, in his address emphasized the vast possibilities for Jewish work that

lies before this congregation. He urged that the congregation prepare itself for the future needs of Borough Park, by building up a synagogue which shall be adequate for all the social needs of the rapidly growing community. President Simon Frank declared that all the present property of the temple, including the edifice, is free from debt, thus enabling the congregation to do its work unhampered. It was pointed out at the banquet that upward of \$200,000 had been given to various charities during the fifteen years of the temple's existence.

The present officers of the congregation are: Simon Frank, president; Isaac Ipp, vice-president; Sam J. Kasindorf, recording secretary; Samuel Greenberg, financial secretary; and Adolph Thaler, treasurer. Mr. Samuel D. Brightman was chairman of the entertainment committee.

Testimonial to Rabbi Levinthal.

Nearly 400 people, among whom were many of the most distinguished Brooklyn Jews, attended a testimonial dinner given in honor of the Rev. Dr. Israel H. Levinthal, at the Academy of Music, Sunday, December 14. The dinner was given by Rabbi Levinthal's many friends and admirers in appreciation of the work he rendered to the Brooklyn Jewry as well as to mark the beginning of his new duties as the spiritual leader of the Brooklyn Jewish Center, which is now being erected on Eastern Parkway, between Brooklyn and New York avenues, at a cost of more than \$500,000.

Mr. Samuel Rottenberg, as the toastmaster of the dinner, spoke briefly of the merits of Dr. Levinthal as a rabbi and leader in Jewish communal affairs. Speaking of the proposed Brooklyn Jewish Center, he said that it will be a real center of Jewish activities in Brooklyn, it will be the heart of Brooklyn Jewry.

The speakers included Rabbi B. L. Levinthal, of Philadelphia, father of the honored guest; Rev. Z. Hirsh Masliansky, Rev. Dr. Judah L. Magnes, Rabbi S. Cohen, of Manhattan, and Rabbi I. H. Levinthal.

The dinner was ended with the singing of "Hatikvah" by the audience, led by Cantor Jassem.

Site Acquired by the Progressive Synagogue.

The Progressive Synagogue of Brooklyn, Dr. David Levine, rabbi, has purchased, for cash, the church and seven lots located at 15th avenue and 46th street, Brooklyn, and the congregation is looking forward eagerly to the Sabbath and Festive Services and other activities to be conducted in the newly acquired building. For the present the religious school and Sunday morning lectures and choir rehearsals will be held at the West End Theatre, New Utrecht avenue and 52d street, Brooklyn.

The religious school and the Young Folks' Leagues of the Progressive Synagogue gave a Chanukah entertainment on Wednesday, December 24, at Sandolphon Hall, Fort Hamilton Parkway and 46th street, Brooklyn.

The first regular election of the Junior Young Folks' Leagues of the Progressive Synagogue was held Tuesday, December 9, when the following officers were elected: President, Juliet Parker; vice-president, Milton Levine; recording and corresponding secretary, Fred Thaler; financial secretary, Esther Walenstein; treasurer, Leo Steinhacker.

Levy-Sklar Nuptials.

Mr. and Mrs. Henry S. Levy, of 912 Eastern Parkway, Brooklyn, announce the marriage of their daughter Freda to Mr. Max H. Sklar, of Brooklyn, at the Hotel Astor on Sunday, December 28.

Miss Levy has been prominently identified with Jewish activity in Brooklyn, and was among the most popular and successful workers of the Council of Jewish Women in its work among the blind, and established several records during the Liberty Bond drives.

Miss Levy's host of friends will be glad to know of her marriage to Mr. Sklar, who is well known in Jewish circles of Brooklyn, particularly by reason of his connection with the Beth Moses Hospital, of which he is one of the organizers and Mr. John Sklar, the groom's father, is vice-president.

\$80,000 Pledged for Jewish Center.

A dinner for the new Jewish Community Center, to be located at Broadway, South 9th and Rodney streets, was held in the Willoughby mansion, 667 Willoughby avenue, last week, to promote the \$250,000 drive. During the evening pledge cards were signed by many of the diners, and it was announced by Nathan D. Shapiro, who acted as toastmaster, that \$15,000 had been realized. Addresses were also made by Rabbi M. Feinthal of the Congregation Tiphereth Israel, Samuel Goldsmith, Bernard Speigel and Harry Rosenson. The campaign for funds opened on November 20, and to date \$80,000 has been collected.

Young Folks' League - Progressive Synagogue.

A largely attended meeting of the Young Folks' League of the Progressive Synagogue of Borough Park was held at the home of Miss Peltz on Monday evening, December 15. The subject for discussion was "Will Power," and proved so interesting that it will be resumed at the next meeting.

Chanukah Celebration at Sing Sing Prison.

The Jewish inmates at Sing Sing celebrated Chanukah last Wednesday. They were assembled in the chapel while Rabbi Jacob Katz told them the significance of Chanukah, that it lay in the Jew always fighting for right and his law. Then Cantor S. Sillosky of Congregation Anshe Mozir chanted the Maariv and lit the three candles. Accompanied by Miss Sarah Rabkowitz on the violin he rendered the following numbers: "The Star-Spangled Banner," "Dos Ner Tomid, Ulerooshalayim Brechah; the elegy, all by request; "My Country 'Tis of Thee." The men gave a rising vote of thanks to the entertainers.

Chanukah Operetta Performed.

The City Choir of the League of the Jewish Youth prepared a splendid Chanukah program which was given on Wednesday evening, December 24, at the Washington Irving High School. The choir was assisted by the boys' choir of Congregation Beth Israel Anshe Emes, and the orchestra and chorus of the Central Jewish Institute. The program included a Chanukah operetta, "The Maccabees," libretto by S. S. Grossman, late manager of the Jewish Art Theatre, and music by S. E. Goldfarb, head of the department of music, Bureau of Jewish Education. A cast of eighty took part.

MAAS, SARAH.—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 Sarah Maas, 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 Wise & Seligberg, their attorneys, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the 1st day of July next.

Dated, New York, the 17th day of December 1919. MAX MAAS, NELSON DAVIS, EDWARD LASKER, Executors.

WISE & SELIGSBERG, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

BAUMANN, JACOB.—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 Jacob Baumann, 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 Koenig, Sittenfeld & Aranow, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 28th day of June, 1920.

Dated, New York, December 26, 1919. FRANCES BAUMANN, Executrix. KOENIG, SITTENFELD & ARANOW, Attorneys for Executrix, 27 Cedar Street, Borough of Manhattan, New York City.

RUFF, AUGUST.—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 August Ruff, 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 Getzner, Simon & Asher, their attorneys, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of July, 1920, next.

Dated, New York, the 18th day of December, 1919. JULIUS RUFF, OTILIA DOLL, EMILIE SCHUSTER, Executors.

GREIFENBERG, SIMON & ARANOW, Attorneys for Executors, Office and P. O. address, 299 Broadway, Borough of Manhattan, New York City.

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., 83-85 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, 83-85 Wall Street, New York City, N. Y.

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, Administrator, Office and P. O. Address, 49 Wall Street, Borough of Manhattan, New York City.

MAYER, GERSON.—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 Gerson Mayer, 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, Crawford & Tusk, at No. 29 Nassau Street, in the City of New York, on or before the 19th day of May next.

Dated, New York, the 25th day of October, 1919. MARC HARMON MACE, ROSA MAYER, JESSE MAYER, Executors. CRAWFORD & TUSKA, Attorneys for Executors, Office and P. O. Address, 29 Nassau St., Borough of Manhattan, New York City.

NYBURG, SIMON.—The People of the State of New York, by the Grace of God, free and independent, to Bettie Nyburg, Joseph Nyburg, Jacques N. Nyburg, Solomon Nyburg, Hannah Nyburg, Gertrude Kahn, Deborah Witstyn, and Amelia Wynkoop, the heirs and next of kin of Simon Nyburg, deceased, Send Greeting:

Whereas, Bettie Nyburg, who resides at No. 38 West 76th Street, Borough of Manhattan, in the City of New York, has lately applied to the Surrogate's Court of our County of New York to have an instrument in writing, dated May 23, 1911, and a certain instrument in writing (Codicil thereto) dated March 6, 1917, each relating to both real and personal property, duly proved as the last will and testament and Codicil thereto of Simon Nyburg, who was at the time of his death a resident of the City of New York, in the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the sixth day of January, one thousand nine hundred and twenty, at half-past ten o'clock in the forenoon of that day why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County of New York, at said Hall of Records, on the twenty-fourth day of November, [L. S.] member, in the year of our Lord, one thousand nine hundred and nineteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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COHEN, MOSES.—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 Moses Cohen, 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 Iddor Cohn, his attorney, at No. 299 Broadway, Borough of Manhattan, New York, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of June, 1920, next.

Dated, New York, the 28th day of November, 1919. JACOB COHEN, Executor. ISIDOR COHEN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

MEYER, ISAIAS.—The people of the State of New York, by the Grace of God, free and independent, to Linda Meyer, Joseph M. Proskauer, Oscar Lowenstein and Mayer L. Half as Committee of the person and property of said Linda Meyer, Camilla Kahn, May Hildeley, Henry Hildeley as receiver of the property of May Hildeley, Margaret Joan Hildeley, Sophie Hildeley, Rita Stark, Irma Ferulli, Ida Ferulli, Aubrey E. Meyer, Dorothy Meyer, and Aubrey E. Meyer, Jr., and to all persons interested in the trust for the benefit of Linda Meyer created in and by the will of Isaias Meyer, deceased, who at the time of his death resided at No. 70 West 54th Street, in the Borough of Manhattan, City, County and State of New York, send Greeting:

Upon the petition of Louis Lowenstein, residing at 42 East 74th Street, Edward Lauterbach, residing at 301 West 106th Street, both in the Borough of Manhattan, City, County and State of New York, and Aubrey E. Meyer, residing on School Street (no house number) Whitehall, in the State of New York. You and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 9th day of January, 1920, at half past ten o'clock in the forenoon of that day, why the account of Louis Lowenstein, Edward Lauterbach and Aubrey E. Meyer as Trustees of the trust for the benefit of Linda Meyer under the last will and testament of Isaias Meyer, deceased, should not be judicially settled, and why said petitioners should not have such other and further relief in the premises as may be proper.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 1st day of December, 1919. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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Speaking of Jews:

Yes; there really are all sorts of Jews, though, judging by the attitude of some of our non-Jewish neighbors, there seems to be but one kind; though occasionally they do say that if all other Jews were just like you, of course, much of the prejudice against them would disappear. However, it's interesting to remind the world that while we hear a lot too much of the Goldmans and the Berkman's, we hear entirely too little of the Julius Mayers. We occasionally would like to note the emphasis placed upon the fact that Judge Julius Mayer is a Jew, too; a Jew who sentenced Emma Goldman to the penitentiary; a Jew who dismissed the writ of habeas corpus to prevent their deportation to Russia, and refused to admit them to bail. Judge Julius Mayer, the Jew, who said to Goldman and Berkman:

"The Court views these defendants as enemies of the United States and of the peace of the country: These defendants tried to prevent the carrying out of the selective service act. They did everything they could to destroy the welfare, the stability and the integrity of this government, and the Court regards their actions as every bit as bad, every bit as inimical to the government as were the acts of the common enemy, the German Empire."

So, when we think of the type of Jew represented by the defendants in this case, and the Jew of the type of Weinberger, their lawyer, let us also consider the Jew of the type of Julius Mayer. It's too bad that our neighbors do not have those beautifully delicate distinctions that we ourselves love to indulge, such as racial Jews, religious Jews, Jewish Marxists and Hebrew Jews, to say nothing of atheistic Jews and agnostic Jews and Zionist Jews—renegade Jews and apostate Jews. We seem to know there is a difference, but the other fellow doesn't; he's too busy and too indifferent to care much about the whole matter, so he lumps all Jews together and turns them over to the devil.—Charles H. Joseph in Pittsburgh (Pa.) Jewish Criterion.

Testimonial to Rev. Sol. Baum.

The members of the Congregation Beth Israel Bikur Cholim tendered a testimonial concert on Thursday evening, December 18, to Rev. Sol Baum to celebrate his completion of twenty-five years of service with the congregation. The concert was held in the synagogue auditorium, Lexington avenue and 72d street, and was largely attended by members of the congregation and Cantor Baum's many friends. During the course of the evening the celebrant was presented with a "substantial purse."

The concert was given by the Cantors' Association of America, under the direction of Leon M. Kramer. Addressses were delivered by Rabbis I. Goldstein, Alexander Lyon and David Davidson, Hans Kronold played the violoncello and Michael Scialro the violin.



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Women Suffrage Agitates Palestine.
Strong opposition by certain orthodox elements in Palestine, including the "Misrahi," to women voting has resulted in Dr. Weitzmann and M. M. Ussishkin of the Zionist Administrative Commission reluctantly consenting to the temporary postponement of elections for the "Asafath Nivchorim" (elected assembly) to deal with questions of internal administration. While giving their consent the two leaders, in no uncertain terms, made clear their disapproval of the opposition and that the postponement was merely temporary. The elections would be held within the next three or four months, said Mr. Ussishkin, speaking for himself and Dr. Weitzmann, and then women would be permitted to participate, and a worthy assembly would be elected.

The same opposition had compelled the abandonment of the original plan to create a constituent assembly to legislate for Jewish Palestine. The "Asafath Nivchorim," with a limited jurisdiction relating merely to administrative matter, was offered as a compromise. But the irreconcilables refused to be placated, and they created a situation which compelled the "Misrahi," who had tacitly accepted the compromise, to present the question to Rabbi Kuk for decision. Rabbi Kuk, who is regarded as a leading authority, decided against woman suffrage. Rabbi Fishman, president of the Palestine Misrahi, thereupon published an open letter accepting the decision of Rabbi Kuk. Arrangements for holding the elections proceeded, nevertheless, but upon the arrival of Weitzmann and Ussishkin the question was reopened, in view of the fact that the Misrahi and other irreconcilables had announced that they would not participate.

The Vaad Hazemani, the board which had the duty of arranging the elections, deferred to the opinions of Weitzmann and Ussishkin. In announcing the postponement, the Vaad called attention to the statutes of the Zionist organization which do not differentiate between the sexes. Vladimir Jabotinsky has written an article for "Chadashoth Haaretz," characterizing the postponement as a sign of weakness, in view of the recognition by the Zionist organization of the principle of sex equality. On the other hand, Eliezer Ben Yehuda regards the postponement as an indication of discipline and loyalty. By deferring to the wishes of the leaders, thus avoiding a split in the community, and leaving them fit for other serious problems, he writes in the "Doar Hayom," Jewish Palestine has won its "diploma" of graduation in political wisdom.

Jewish Brawn.
Jewish football players are coming to the fore. The recent triumph of Harvard over Yale on the gridiron is attributed to Ralph and Arnold Horween, two Jewish students, whose home town is Chicago. As a result of this progress Arnold Horween is mentioned for the Harvard captaincy next year. But the Horween brothers are not the only Jewish football stars. There are others, and among those who have distinguished themselves this season are Weinstein, Columbia; Markowitz, Pittsburgh; Garbish, Washington; Goldman, Lehigh; Klein, Union; Rosetsky, Pennsylvania; Hershkowitz, Pittsburgh; Hamburger,

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Pittsburgh; Cohen, N. Y. U., and Applebaum, Columbia. The Duke of Wellington when asked about the victory of Waterloo said that the battle had been Eton College. What the great English general meant to imply was that at Eton College the foundation for England's victories were laid. May we hope that the battle for and the victories of the Jewish peoples may be fought on the gridiron?—Jewish Daily News.

Anti-Semitism in Germany. The Bavarian Centrum party has passed a resolution protesting against the predominance of the Jewish elements since the revolution, and asks for the institution of laws which shall secure the German people against the intrusion of the Jews, who are so far below the German standard of culture.

The Central Association of German Citizens of the Jewish Faith declares that its members are all of the German national conviction, and that their Jewish doctrine repudiates all movements so hostile to the State as socialism and communism; the Jewish element who are playing such a role in German affairs being entirely composed of those who have long since turned their backs on the Jewish faith.

Mount Carmel Cemetery Association. Notice is hereby given that the annual meeting of the Mount Carmel Cemetery Association will be held at the office of the association, No. 35 Nassau Street, in the Borough of Manhattan, City of New York, on the 28th day of December, 1919, at 2 P. M. sharp, for the purpose of electing directors and the transaction of such other business as may be brought before the meeting.
Maurice B. Blumenthal, Secretary.

WEINGARTEN, DAVID.—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 David Weingarten, 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, Arnstein & Levy, No. 128 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 30th day of June, next.

Dated, New York, the 15th day of December, 1919.
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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, 1918.
BERTHA POLLACK, JOSEF POLLACK, Executors.
LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors. 111 Broadway, Borough of Manhattan, New York City.

LEHMAN, BARETTE.—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 Barette 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, DeLafayette & Longfellow, their attorneys, No. 29 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 16th day of October, 1918.
HERBERT E. LEHMAN, ARTHUR LEHMAN and SIGMUND M. LEHMAN, Executors.
HAWKINS, DELAFAYETTE & LONGFELLOW, Attorneys for Deceases. 29 Exchange Place, New York City.

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So many months have passed since the question of Palestine was last under the consideration of the Peace Conference and in the interval so many surmises and rumors have got about that a statement of the exact situation of the Palestine question today may well serve a useful purpose. The five great Powers have agreed that Palestine shall be set aside for the experiment of the re-creation of the Jewish nation, that is to say of a nation in the full sense, of a people rooted to its own soil. These Powers have also agreed that this experiment shall be made under the protection and direction of Great Britain. This is all that has been decided. But it is a great deal; it is, one may say, everything that the Zionists can in reason ask for at this stage.

There are other questions which, although of no little importance, are yet details still to be settled. Such are the limits of the Palestine wherein the Zionists, the Jews, are to be given their chance; the exact relationship between the protecting government and the organized Jewish population of the country and also the mutual relationship between the Jewish and non-Jewish populations. The question of boundaries will have to be settled before the great experiment can be fairly started but this is a matter primarily for France and Great Britain to decide so far as the north is concerned and Great Britain herself after taking into consideration the views of the Jews and the Arabs, so far as the east. These decisions, however, must await the formal grant of the mandate of the Peace Conference which in its turn is dependent on the Treaty with Turkey.

The material Jewish regeneration of Palestine cannot be definitely commenced in earnest until the status of the country is finally settled, but a good deal of preliminary work can nevertheless be undertaken, so that the moment the Peace Conference opens the portals of the land the practical work of recreating a Jewish Palestine may begin. This preliminary work can be done both in Palestine and in the Diaspora and the friendliness of the Provisional Administration must prove a valuable assistance in the planning of the lines on which the new Jewish Palestine is to be laid. As an instance of what is practical today I may mention the industrial survey of the country. For instance one need wait for no decision of the Peace Conference to ascertain the possibilities of a fruit and vegetable preserving industry, and if such an industry is found to be practicable, to interest Jewish capitalists in the establishment of such an industry either as individuals or in a syndicate, or alternatively to encourage the establishment of a cooperative company among the present colonists themselves for that purpose. The possibilities of sugar growing and sugar manufacture might also be investigated and if the result of the investigation gives promise one of the Jewish sugar kings might be persuaded to translate theory into practice. It is quite possible for the foundation of such a sugar industry to be laid without awaiting the decision of the Peace Conference.

Then again the Organization can ascertain how many bricklayers, how many laborers, how many agricultural directors, etc., will be required wherever the country is thrown open and can arrange with its agents in the different centres of the Diaspora for the required man power to be ready to start for Palestine on the day on which the gates are opened. Another project on which work or at least thought can be commenced immediately is that of a harbor at Haifa. On this matter the only thing that is at present certain is that such a harbor is a necessity and without doubt the protecting government within a few months of entering office will decide whether such a harbor is to be built by the state or by private enterprise, and, if the latter, the conditions that will be attached to the grant of the necessary conces-

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The Zionist Organization need not wait, however, to make up its mind whether if the state decides not to build the harbor itself it, the Organization, would prefer to do so presumably by means of some subsidiary company or to leave the matter to private initiative. In either event there is much preliminary work that can be done. If the Organization wishes to carry out the work the nucleus of the necessary company could be got together at once, a nucleus of course that does not involve any considerable expenditure. In the other event steps should be taken to interest Jewish capitalists who would undertake the work. In either event, even if the Government itself undertakes to do the work, labor will be required. It is essential that this labor shall be Jewish. To secure this labor it is by no means too soon to complete the necessary plans. Whether the Central Government itself, the Zionist Organization, or private individuals build the harbor at Haifa it is certain that the Central Government will make it an absolute condition that the work shall be commenced in earnest by an early date. To carry out this condition labor will have to be available without unreasonable delay.

Another work, a good part of which can be done in-advance of the grant of the mandate, is the organization of Jewry for self-government in cultural matters. This work I have every reason to believe is not being neglected but it may well be completed to the smallest pin during the next six months. If the Jews of Palestine show themselves fully competent to govern themselves in all cultural matters the protecting power will be speedily encouraged to grant them powers of administration in matters which cannot be described as cultural. In this manner does the future of Palestine depend directly on the way in which the Zionist Organization employs its time and energy today. By the concrete facts which it can produce on the day on which Great Britain formally accepts the mandate will it be judged.

The Emir Feisal has been in Paris for some time and rumor which always has a free field in Jewish circles has been busy. The truth is that he has been very slightly concerned with Palestine. He has far greater worries on his mind at present for it is no secret that whatever may be the satisfaction of Great Britain and France with their recent agreement regarding the Near East this satisfaction is not shared by Feisal. The interview with him which was published at the beginning of last month of course aroused a little interest but it was not taken very much to heart. The slight importance that it did enjoy was dissipated when it was ascertained that his statements had been obtained, shall we say by a misunderstanding? Feisal was told that the Zionist policy was the immediate creation of a Jewish state in Palestine. He naturally replied that this was not in accordance with the views that had been communicated to him by Dr. Weismann and other responsible Zionists. But when he was assured in return that nevertheless this was so, just as naturally he replied that he could not agree to this. He would be no party to the government of 600,000 Arabs by 60,000 Jews. Feisal might well have been told that Zionists too would be no party to such an agreement. Hitherto Zionism has stood for political justice. Even amid the intoxication of success it is to be hoped that we will keep that idea before us.

Anti-Semitism in Austria.
Although the pogrom wave has receded a little, the problem of the Eastern Jews in Vienna continues to engage every day the activities of the anti-Semites and the German Nationalists, writes the Vienna correspondent of the London Jewish Chronicle. As I wrote to you, all demonstrations in the streets have been forbidden. Nevertheless, the underground work is going on, especially in the press. In the National Assembly Dr. Angerer, member of the Pan-German party, said that if the food conditions improved, the Eastern Jews, who were blood-suckers, must not profit thereby. Robert Stricker, the Jewish National member, interrupted with the

JEWISH CALENDAR.
5890 1920 1919

Fast of Tebeth.....	Thursday, January 1.
Rosh Chodesh Shebat.....	Wednesday, Jan. 21.
Rosh Chodesh Adar.....	Friday, Feb. 30.
Purim.....	Thursday, March 4.
Rosh Chodesh Nisan.....	Saturday, March 20.
1st day Pesach.....	Saturday, April 3.
7th day Pesach.....	Friday, April 9.
Rosh Chodesh Iyar.....	Monday, April 19.
Lag b'Omer.....	Thursday, May 4.
Rosh Chodesh Sivan.....	Tuesday, May 19.
1st day Shabuoth.....	Sunday, May 23.
Rosh Chodesh Tam-mus.....	Thursday, June 17.
Fast of Tammuz.....	Saturday, July 1.
Rosh Chodesh Ab.....	Friday, July 16.
Fast of Ab.....	Saturday, July 24.
Rosh Chodesh Elul.....	Sunday, August 16.

* Also observed the day previous as Rosh Chodesh.

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will, of course, increase your credit in remark: "By saying such things you foreign countries. In every Jew you see a usurer." Dr. Angerer replied: "We are in favor of the national Jews, but we are against the Jewish banks and financiers." The anti-Semitic member, Dr. Gimpl, and his colleagues from the Alpine provinces of Styria, demanded in the National Assembly that no Jews should be admitted in the future Austrian army. As everybody knows, the future Austrian army will be a sort of small police force.

The anti-Semitic papers continue spreading provocative articles, and the Reichspost, and its evening edition, Wiener Stimmen, also publishes grossly insulting caricatures on its front pages. In the German National organ, Deutsches Volksblatt, the Eastern Jews are stigmatized as usurers, plunderers, robbers, bloodsuckers, etc. The position of the Jews in the provinces is becoming worse. Some time ago, the authorities in the Tyrol compiled a list not only of all Jews in the country, but also of their property, businesses, and so on, forbidding all the Jews who had not their homes there to carry on any trade, and admitting them into the country only in very rare cases. Upper Austria has now followed by taking drastic measures against the Jews in the learned professions. The Christian-Socialist peasants hate the Social-Democratic government of Vienna, starve the city, ignore all government orders, and work against the Jews. It is they who produce a state bordering on anarchy in this unfortunate republic. Their feelings against the Jews are expressed in their organ, the Bauernbundler, which says: "It is no use shouting against the Jews. We must kill this plague spot in business. We must not allow any Jew to make the smallest profit. It is high time that we founded Aryan papers and banks. The Jews behave so outrageously that excesses will surely take place." Nevertheless this paper, as well as the other anti-Semitic papers, publishes the advertisements of Jewish business men.

The New Jewish Hospital.
The fabulous sum of over a million will soon be raised in St. Louis for a new Jewish Hospital. The major part has been secured already by subscriptions of the well-to-do reported in this issue.

This is good and every one rejoices. The community will do its share in the project.

Without desiring to inject a note discordant, we believe that right now, while the campaign is in progress, the directors of the hospital and the men in charge of the work should make a definite public statement whether or not there is to be provision for a "Kosher" ward in the new structure, where a due observance of the traditional Mosaic dietary laws can be regarded, for the bodily and spiritual welfare of those patients, often the majority, who require or desire that diet, because of their physical or psychological needs.

This was the original purpose of the Jewish Hospital.

We have dwelt forcibly on the injustice of not having such provision in the present hospital. No one has disputed our contention. Excuses offered have been lack of room and want of necessary funds.

In a new and larger hospital to be built, with ample funds and spacious area, what excuse can be offered to refuse to make good a long-standing injustice and wrong? None whatever.

We believe the "Kosher" ward provision will be made in the newer, greater Jewish Hospital, but what we urge is a public declaration now to that effect.

Such an announcement would enlist the support of every orthodox Jew who now might hesitate to contribute. Surely their co-operation is desired!

Such an announcement would prove that previous assertions were not mere evasions of an obligation. The duty rests upon the hospital because it was founded as a "Kosher" hospital. To pro-

vide a section to that need would be the fulfillment of a solemn pledge that has been shirked and disregarded far too long.

The mismanaged inefficient "Kosher Hospital Society" is virtually defunct. Nothing is to be expected from that source. It is so dead that it has no interest in its own corpse!

Announce now the intention to have in the new building a ward devoted to such diet gentlemen of the Jewish Hospital! Now is the psychological moment!

The Jewish Hospital can only gain by a favorable statement now.—The St. Louis (Mo.) Modern View.

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WHAT IS HAPPINESS?

By Rev. Ezekiel Jacobson.

Do not speak of your happiness to one less fortunate than yourself.—Plutarch.
Happiness consists in being perfectly satisfied with what we have got and with what we haven't got. It is not so much by what we attain in life that we are to be made happy as by the enlightening hope of what we shall reach in the world to come. There is little pleasure in the world that is sincere and true besides that of doing our duty and doing good. Happiness is like manna: it is to be gathered in grains and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out ourselves or into remote places to gather it since it has rained down from heaven at our very doors. Trample not under foot, then, the little pleasures which a gracious Providence scatters in the daily path while in eager search after some great and exciting joy. If the soul is happily disposed, everything becomes capable of affording entertainment and distress will almost want a name. The fountain of content must spring up in the mind, and he who seeks happiness by changing anything but his own disposition will waste his life in fruitless efforts and multiply the griefs which he purposes to remove.

Man is, in all respects, constituted to be happy. Hence it is that he sees goodness around him in proportion to the goodness that is within him; and it is also for this reason that when he calls the evil that is within him, outside of him it also appears so. If a man, therefore, chooses that which does not seem to him good, he can in a measure enjoy it. One of the most evident differences between the enjoyment of what is good and true and that which is false and evil is that the first leaves something to be re-enjoyed in memory and after life, while the latter leaves regret, disappointment and suffering. A great part of the infelicity of man arises not so much from their pride, vanity and ambitious expectations. In order to be happy these dispositions must be subdued; we must always keep before our eyes such views of the world as shall prevent our expecting more from it than it is designed to afford. We destroy our joys by devouring them beforehand with too eager expectation. We ruin the happiness of life when we attempt to raise it too high. Menedemus being told one day that it was a great felicity to have whatever we desire, replied, "Yes, but it was much greater to desire nothing but what we have."

The idea has been transmitted from generation to generation that happiness is one large and beautiful precious stone—a single gem, so rare that all search after it is all vain effort, for it is fruitless and hopeless.
It is not so. Happiness is a mosaic, composed of many smaller stones. Each taken apart and viewed singly may be of little value, but when all are grouped together and judiciously combined and set they form a pleasing and graceful whole, a costly jewel.
We talk of wealth, fame and power as undeniable sources of enjoyment, and limited fortune, obscurity and insignificance as incompatible with felicity. It is thus that there is a remarkable distinction between acquisitions, theoretically considered and practically proved. However brilliant in speculation, wealth, fame and power are found in possession impotent to confer felicity. However decreed in prospect, limited fortunes, obscurity, insignificance are by experience proved most friendly to human happiness. "Health, peace and competence" is a popular definition of happiness. Yet thousands and tens of thousands possess these great blessings and are not happy, nay, will not allow that they have the means to be happy. Madame de Stael, in her "Delphine," defines happiness to consist in the absence of misery. How many human beings are without one single real evil and yet complain of their fate. There is so little real happiness on earth because we seek it not aright—we seek it where it is not, in outward circumstance and external good, and neglect to seek it, where alone it dwells, in the close chambers of the bosom. We would have a happiness in time, independent of eternity; we would have it independent of the Being whose it is to give, and so we go forth, each one as best we may, to seek out the rich possession for ourselves. But disappointment attends every step in the pursuit of happiness, until we seek it where alone it can be found.
The true felicity of life is to be free from anxieties and perturbation; to understand and do our duties to God and man, and to enjoy the present without any serious dependence on the future.—Seneca.

Mizrachi Teachers' Institute Opened in Jerusalem.

The Mizrachi has recently opened a teachers' seminary in Jerusalem. The director of the institute is Dr. Mirkin and the faculty consists of Rabbi Ostrovsky, Drs. Tauber, Press and Rokach. The aim of the institute is to produce full-fledged, experienced teachers, well informed in pedagogy and imbued with the spirit of traditional Judaism.

The Teachers' Seminary is the third educational institution to be opened by the Mizrachi in Palestine. The other two are the "Tachkemoni" which has existed for a number of years, and the recently opened Tachkemoni High School. It is expected that these institutions will do much toward helping fill the great need of Palestinian Jewry for trained teachers for the Orthodox schools.

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