

# THE HEBREW STANDARD

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## THE SPRING FAIRY

A DREAM

By SAMUEL ROTH

*A Chamisho Ossur B'Shebat Adventure*



I don't ask you to believe this. But it's true; I'll take an oath on that.

In those days my father kept the inn at the crossing of two roads that branched out over the fields and were lost in the distant woods. In Galicia such inns receive no encouragement from the government, for the officials are always accusing them of selling goods without a license. Hence, we were very poor. My father's house stood out on a slight elevation, almost a hill, and the strong Carpathian winds beat at our doors, and windows eight months in the year. That winter was a particularly hard one; wind after wind leaped out of the crags of the distant mountains and came tearing across the plain. They seemed to select our house as the chief point of attack, at times bombarding our windows for days at a stretch. I would lie awake some nights for many long hours, listening dazedly to the terrific storming of the winds and wondering, wondering what it all meant.

"You are getting so pale, my child," mother remarked once. I laughed away the troubled light in her eyes. "Really," she repeated a day later, "it seems to me that you must be ill, dear. I can't understand it."

"Oh, you mustn't worry about that, mamma. There is nothing whatever wrong with me. Excepting that the winds. They are terrible. They howl and howl, all night. Mamma, won't they ever stop?"

That afternoon the rebbi went through the lesson with me as usual; but before going away, he announced that as the morrow would be Chamisho Ossur B'Shevat I would not be obliged to take a lesson.

"Papa is coming home from town tomorrow," said my mother to me. (Father had been away for a number of days.) "And I think he'll bring you a whole basket of boxes. Wait, see if I haven't guessed well."

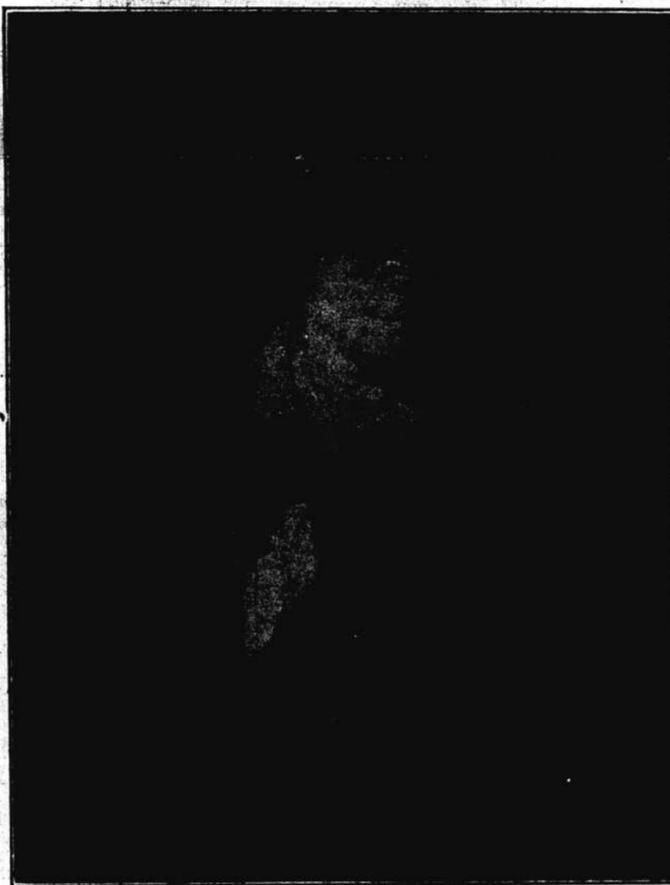
I smiled. I know my mother's good intention was to cheer me. But I—I couldn't think of anything but the wind and the mountains. All that night I lay shivering, listening to the terrible raging of the winds.

When I awoke the following morning a beautiful snow-sheet covered everything within range of my eye. And over this world of white the sun was glancing; like a careless prince. A sudden calm had descended upon

the world, a calm I could not understand. After breakfast I stood at

for I became restless and felt a desire to put on my boots and run far across

became overpowering, but I struggled against it. My eyes closed heavily.



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### MISS HENRIETTA SZOLD

Miss Szold, who is about to leave soon for Palestine, is known as the first woman Zionist, having been an ardent supporter of the Zionist movement for the past quarter of a century. She is the daughter of the late Rabbi Benj. Szold, who, in his time, was Baltimore's leading rabbi, was born and raised in Baltimore, and came to New York about fifteen years ago. Miss Szold held meetings with a group of Zionist women in New York, which in 1912 organized Hadassah, the woman's branch of the Zionist Movement which now consists of seventy-four chapters in as many cities of the United States. She became secretary of the Federation of American Zionists, was appointed secretary-treasurer of the Bureau of Jewish Education of New York; an honorary secretary, Jewish Agricultural Experiment Station. Miss Szold was elected a member of the executive committee of the Jewish Publication Society, 1888, and served until 1893; became secretary to Publication Committee in June, 1893; acted in that capacity until December 31, 1916, and edited all the manuscripts submitted during that time and saw them through press.

the window more than an hour gazing longingly over the fields of snow. Some spirit must have possessed me; the field to the distant woods. And When I opened my eyes I was no standing near the window I suddenly longer in the house. Light little felt an acute attack of weakness. It clouds were sailing over my head, the

houses of the village were behind me and in front of my eyes were the woods, the mysterious woods in which these furious winds were born. I have no recollection of anything, excepting that I was there and that the trees appeared to be snowless, blooming. I marvelled; for from the distance they had appeared white like everything else.

When I entered the wood it bore not the slightest trace of snow. The cold was not there. It was warm amongst the trees. Instead of ice, there were flowers. Everything was blooming and beautiful. And suddenly from behind a tall tree there came forth a beautiful lady who appeared to be a fairy. She carried in her arms a basket of fruit.

"But," she said. "It is Chamisho Ossur."

"How do you happen to be here?" I asked falteringly.

"Oh, we've been here much longer than you," she said with a laugh. "Why, think of it! you're quite a stranger here. When you come you stay such a short time. Now that isn't nice of you at all. And we are always so anxious to see you. I don't know what we should have done if you hadn't come to our festival. If you only knew how carefully we prepared for this. This tree at your side has taken on a completely new coat of bark. Don't you think she looks nice in it?"

The tree did have a shining new coat.

"And that tree's leaves have taken on the most beautiful shade of green. It's very charming. But what is the use of all this new attire if so few people come down to see us? Now promise us that you will come down to us, won't you?"

"I promise," I replied. "But tell me—"

"What?"

"This is not Palestine, is it?" I felt a dim sense of pain, and opening my eyes found myself lying stretched out on my bed with my father and mother bending over me.

"It's only a temporary fever," I heard my mother say. Father noticed that I was awake.

"See, my son, what fine boxes I've brought you."

"It's just like the fruit she gave me!" I exclaimed.

"Who?" asked my father. I shook my head in reply. I real-

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ized it was all a dream. But I soon got well. And, knowing the source of the wailing winds, their fury ceased to disturb me.

Some day I shall revisit my fairy in Lebanon.

## HEINE, ANGEL AND IMP—HIS RED-HAIRED INSPIRATION—A FIGHT FOR FREEDOM.

By ARTHUR BRISBANE.

(This article by Mr. Brisbane, which is reproduced by special permission, recently appeared in the entire Hearst chain of newspapers, reaching an audience exceeding 10,000,000 readers.)

This is about Heinrich Heine, greatest literary genius of the Jewish race and, in his special line, greatest poet of any race.

If deep patriotism turns you from a German name, know that the Hohenzollerns hated Heine more bitterly than you hated any Hohenzollern.

Human beings are a dull, level plain, in the background, a few mountain peaks. Heine is one of the peaks. Not to know him and his work gives you every right to call yourself uneducated.

Heine was born with the last century. His father was a happy-go-lucky man, fond of music, not practical. His father's brother, Salomon, the banker, was one of the richest men in Germany.

His mother was the daughter of an able Jewish physician, Dr. Simon von Geldern. From his father, who played the flute assiduously, Heine got the romance in his nature. From his highly intelligent mother he inherited his brain power, intense love of freedom and wit. The mother was Jewish, but not exactly orthodox. She described herself as "a philosophical Deist of Voltaire's school." That was the start of the young thinker and poet told by his mother in childhood. "Reason is the sole arbiter in the puzzle of religious and other beliefs."

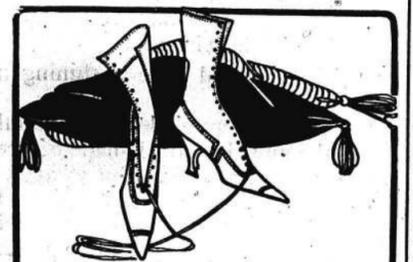
Heine was recognized as one of the great poets of Germany when a mere boy. At 30 he was called "second only to Goethe," not exactly pleasing to Goethe, who said of Heine after the young man had called at Weimar, "Heine has all gifts except love."

Let your children learn by heart many of Heine's songs; for instance, the eight beautiful lines that begin:

"Ein Fichtenbaum steht einsam.  
A pine tree standeth lonely  
On a far norland height,  
It slumbereth, while around it  
The snow falls thick and white.  
"And of a palm it dreameth,  
That, in a southern land,  
Lonely and silent standeth  
Amid the scorching sand."

Many of Heine's songs have been set to music by German musicians worthy of the task. All children should be taught to recite and sing, "On Wings of Song," "When I Look in Thine Eyes," "Lay Thy Cheek Against My Cheek," "The Lorelei," and others.

Heine was baptized in the Lutheran Christian Church, much against his will, and baptized "Harry," an added horror, although it reads "Henri" on his tomb. He consented to baptism because Prussian law would not allow a Jew to prac-



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tice law without it. This baptism of their greatest poet has distressed many Jews, proud of their ancient faith, but it need not.

Heine was never a first-class Christian. He said: "I consider it a degradation and a stain upon my honor to submit to baptism, to qualify myself for state employment in Prussia." He got even with the Hohenzollerns on every occasion, and did it thoroughly.

Pressure by his rich uncle Salomon, who didn't want to support a nephew, sent Heine into the law via baptism.

That practical uncle, who lives in history thanks to the nephew, used to say: "If Heinrich had amounted to anything he wouldn't have been driven to make books for a living."

Heine never took the trouble to learn what Christianity had done for democracy, or to read St. James, the original radical, who would be promptly deported by a careful government if he should walk out of the New Testament now and begin his preaching from a soap box. Heine's idea of Christianity was thus expressed: "Christianity, by inculcating houndlike humility and angelic patience, has proved the surest support of despotism."

When he was lying on his "mattress tomb," slowly dying in Paris, religion came to him, but in typical Heine fashion. He thus describes it:

"A religious reaction has set in upon me for some time. God knows whether the morphine or the poultices have anything to do with it. I believe again in a personal God; to this we come when we are sick, sick to death and broken down. If the German people accept the King of Prussia in their need, why should not I accept a personal God? When health is used up, money used up also, and sound human senses used up, Christianity begins. . . . For the sick man it is a very good religion."

He never changed, alas, lived and died a heathen. Four hours before his death an anxious friend asked, "Have you made your peace with God?" The poet, who for years had been dying by inches, replied wearily, with his last smile, "Do not trouble yourself, Dieu me pardonnera; c'est son metier (God will forgive me; that is His trade)."

Those were Heine's last words. He had his hours of sadness, when even he found it hard to laugh at life, with its long poverty and cruel suffering. "In many moments, a doubt quivers through me whether man really is a two-legged god, as Hegel assured me five-and-twenty years ago. I am no more a divine biped; I am no more the high priest of the Germans after Goethe—no more the great heathen No. 2—a Hellene of jovial life and portly person, laughing cheerfully down on dismal Nazarenes; only a poor, death-sick Jew."

Hegel, the German philosopher, greatly influenced Heine and other thinkers and writers in the last century. Once Heine and Hegel were looking at the stars through an open window. Heine thus describes it: "I, being a young man of twenty-two, and having just eaten well and drunk my coffee, spoke with enthusiasm of the stars, called them the abodes of the best, but the master muttered to himself, 'The stars! Hm! hm! The stars are only a brilliant eruption on the firmament!' 'What?' cried I. 'Then there is no blissful spot above, where virtue is rewarded after death?' But he, glaring at me with his pale eyes, remarked, sneeringly, 'So you want a bonus because you have supported your sick mother and refrained from poisoning your brother.'"

The books that most affected and developed Heine's boyish imagination were "Don Quixote," Heine's "Sentimental Journey," and "Gulliver's Travels." Those three books, the great fairy stories of literature, helped develop one of the most beautiful imaginations that ever lived upon the earth and one of the greatest warriors in the army of freedom.

That fact ought to interest the so-called "educators" who tell fathers and mothers not to let their children read fairy tales.



You may be sure, however, that red-haired Sefchen did more for Heine's imagination than Cervantes, Sterne or Swift.

As you read the history of this man keep in mind, as you always should, the mother who created him. She sold her jewelry, all she had, to keep her son at the university. She had spent her youth reading books in Latin to her father and, according to her son, "had a horror of imagination, despised romantic legends and superstitious folk lore." But she gave her boy a chance to develop what was in him.

Read Heine's "Reisebilder." Read "Bimini," and read "The Weavers."

Read here his "Fragen, Questions": "By the sea, the dreary nocturnal sea, Standeth a Stripling, His breast full of sorrow, his head full of doubt, And with gloomy lips he asks of the waters:

'Oh, solve me the Riddle of Life, That harrowing world-old riddle, Whereon many heads have pondered and brooded;

Heads in caps hieroglyph-scribbled, Heads in turbans, and heads in black beavers, Heads periwigged, and a thousand others, Poor aching human heads— Tell me what signifies them! Whence has he come? And whither goes he? Who dwells up in the golden stars?"

"The waves they murmur their endless babble; The wind it blows, and the clouds they wander, The stars they glitter coldly indifferent— And a fool waits for an answer."

In these days, when ouija board tells that papa is happy and wants to talk to mamma, and Mr. Maeterlinck is lecturing on a queer, flimsy, immortal soul of his own invention, read for a pleasant change Heine's idea of the birth of a great thought:

"Immortality! beautiful thought! Who first imagined thee? Was it some Nuremberg shopkeeper, who, with white nightcap on head and white porcelain pipe in jaw, sat some warm summer's evening before his shop door, and comfortably mused how pleasant it would be if this would only last for ever—pipe and breath never going out, to vegetate on for all eternity?"

Heine's idea of freedom, English, French and German brands, is as follows—from "English Fragments." "An Englishman loves Freedom as he loves his lawfully wedded wife; he regards her as a possession, and, if he does not treat her with special tenderness, yet, if need be, he knows how to defend her.

"A Frenchman loves Freedom as he does his chosen bride; he will commit a thousand follies for her sake.

"A German loves Freedom as he does his old grandmother. And yet, after all, no one can ever tell how things may turn out. The grumpy Englishman, in an ill-temper with his wife, is capable of some day putting a rope round her neck.

"The inconstant Frenchman may become unfaithful to his adored mistress and be seen fluttering about the Palais Royal after another.

"But the German will never quite abandon his old grandmother; he will always keep for her a nook by the chimney corner, where she can tell her fairy tales to the listening children."

Now, in Heaven, Heine knows better. The German did abandon his old grandmother to follow the Kaiser. He is paying a high price for the mistake.

Heine knew his own value and importance. When he went to London, his uncle Salomon gave him a letter of credit on Rothschild for £400, a gigantic sum for a beggarly nephew poet. Uncle Salomon explained carefully to Heinrich that he must not draw the money, it was only given to him with a letter of introduction, that he might have a certain financial standing.

Nephew Heinrich spent every penny of it promptly. His explanation to Salomon was:

"My dear uncle, did you really expect not to have to pay for the honor of bearing my name?"

The worthy son of Salomon, when the latter was dead, showed his gratitude to the poet who had made immortal the vulgar name of a vulgar banker, by cutting off Heine's pitiful allowance, leaving him to die in poverty.

This makes you regret that the Jewish religion does not provide for Uncle Salomon's son some eternal hell of fire and brimstone in which he might now be sitting, regretting his bad taste and ingratitude. The Christian religion is more thorough in that respect.

Heine, like all other great writers, made his meaning clear by well-chosen comparisons. In writing of Fichte's philosophy, with its "ego" and all the rest of it, Heine wrote in one of his philosophical essays:

"Fichte requires the mind to observe itself while in activity. Thought shall listen to itself while it is thinking, even while it is getting warmer and warmer, and at last becomes a thought. This reminds us of the ape who sits by the fireplace and cooks his own tail, asserting that the true science of cookery consists not only in objective cookery, but also in being subjectively conscious of being cooked."

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Apart from some of his wonderful songs, the best of Heine is in his Reisebilder, "Travel Pictures," in which his imaginative genius was the camera. In that work and in Sterne's "Sentimental Journey," which inspired Heine as a boy, you will find the best German and best English prose that anybody has written.

Jewish young gentlemen must be sure to read "The Rabbi von Bacharach." It will stimulate, in Heine fashion, their racial pride, not always necessary, but always a good thing.

Of death, Heine said in twenty words more than many have said in a volume: "Dying, indeed, is something to shudder at, but not death; if, indeed, death exist. Death is, perhaps, the last substitution."

The unhappy poet's last period was made bearable, as often happens to sick, worn-out men, by the kindness and devotion of womankind.

His good Mathilde, whom he married later than he should have done, was a faithful nurse, cook, waitress, and errand boy to the last. She adored him, and would do anything for him willingly except listen to his poetry. She could not stand that, saw no sense in it. She never really knew that he was a poet.

Heine depended upon her absolutely. One of his worst moments came when she failed to return and he feared she might have gone off with some handsome, not paralyzed rival. He solved the problem typically.

"In my painful doubt I sent to her chamber to see whether 'Cocotte,' the parrot, was still there. That set me at ease again, and I began to breathe more freely. Without 'Cocotte' the dear woman would never have fled from me."

The other angel at the end of the poet's life was a young woman, Camille Selden, whom Heine called "The Fly." For her "Last Days of Heine" the world owes her gratitude. At the hour when Heine died, or shortly afterward, Madame Selden wrote: "I awoke in a singular manner. Towards 8 o'clock I heard a noise in my room, a kind of fluttering like that produced by moths. I opened my eyes but closed them again, for a black form was writhing like a gigantic insect in the dawn and sought some way of escape."

Had Heine been alive he would have described and mocked that hallucination as no one else could. His friend, Camille Selden, read to him; unlike the good Mathilde, she had no objection to poetry, and Mathilde had sense enough not to be jealous of Camille.

This Camille Selden lived late into the last century.

Little is known of her except that her husband locked her up in an asylum to get rid of her when she was nineteen. She read in an advertisement that Heine needed some one to read to him. She did the work voluntarily, because of her admiration for the poet, and the world owes her gratitude for that. She probably felt safe with the poor, paralyzed dreamer, who at least would not put her in an asylum.

She was only twenty when Heine knew her.

At any public library, any well-equipped book store, you will find all that Heine has written. Read "The White Elephant," pure wit. Many have borrowed from it.

Read "The Fields of Hastings," romance. Emotional young women will like it.

Read "Ferdusi," a story of the poet to whom death and reward came together.

Read "The Apollo God," describing the poet of the imagination and the poet of reality.

Two women helped Heine to endure the painful transition from his "mattress grave" to the plot in the Montmartre Cemetery in Paris, where you may read on a stone two words:

"Henri Heine."

His name was Heinrich. They baptized him Harry and the French tombstone mechanic made it Henri. But Heinrich, Harry or Henri, with Heine added, means great genius in thought, imagination and mental courage.

With all of the necessary legal procedure now disposed of, the way has been paved for the merging of the Hebrew Home for the Aged and Disabled in Howard street and the Pacific Hebrew Home for the Aged in Silver avenue, the two San Francisco institutions dedicated to the care of aged Jews. This leaves both institutions under the jurisdiction of the Hebrew Home for the Aged and Disabled and paves the way for the execution of plans whereby two new buildings will be erected—one for the care of the Jewish aged and the other for the aged incurables. The home for the aged will be erected under the provisions of the will of the late Julius Friedman, who bequeathed a sum in excess of \$400,000 for this purpose.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Dr. Nordau in England—Statements in Interview—Rabbi Mattuck of the Liberal Synagogue and the Jewish War Memorial—Novelist Charles Dickens and His Jewish Characters—School of Archaeology for Jerusalem.**

London, Dec. 24, 1919.  
Following his return to England from Spain, where he has lived for the past five years, Dr. Max Nordau, the veteran Zionist leader, gave an interview on December 22 on the outlook for Zionism. Thanks to the generous behavior of Britain, he said, the Jewish people felt that they were at the hour before the dawn, that the 2,000 years' night was about to end and that the first rays of the sun were on the horizon. They had always believed in the Messiah, an individual, but he felt that the British people were the Messiah, and he hoped that their expectations would not again be frustrated by another false Messiah. Owing to their tragic experiences during the war, the Jewish masses were beginning to understand that Zionism was the real salvation. The middle and higher classes, the assimilated, were also beginning to understand that, if not for themselves, Zionism was the real salvation for their people and their children. They felt that there ought to be some place in their hearts for Palestine, even though they talked of our Britain, our Shakespeare, our Milton, and even our Chesterton and Belloc.

Dr. Nordau complained of the action of Professor Silvanus Levy in telling the Peace Conference that the Jews did not want Zionism; that he was a Frenchman and that France was his home. The professor had no right to represent himself as the spokesman of the Jews. The masses hailed the movement and hailed Britain. They were full of hope and their deception would be tragic. The Jews who did not wish to go to Palestine would be divided into two classes, he continued. The first would be those who would remain in other countries as citizens of Palestine. There could be no double nationality, and they would stay in their country as foreigners. The others would be those who would declare themselves citizens of the country in which they lived. They could justify their action to their fellow citizens. Asked as to the possibility of a government, Dr. Nordau said they had the framework already, and when Britain said, "We are the mandatory power; there is Palestine," they would see how quickly they would organize a government. He added, with a smile, that a proof of how far they were a government was the competition for places. The boundaries of Palestine, he said, must be defined, as they must have up to the Hedjaz railway. They would not interfere with anyone, for the nomad tribes who visited the land once a year could find land for their flocks east of the Hauran. They did not expect that the 13,000,000 Jews in the world would return at once, but there was room for 200,000,000 in Palestine.

Dr. Nordau said he would leave England in January to attend an international Jewish conference at Bale. He mentioned that a party of eight Russian Jews had reached Odessa on their way to the conference, but could come no further, because it would cost them 4,000,000 roubles to go from Odessa to Constantinople. He stated very emphatically that there would be no compulsion upon those living outside Palestine to adopt any form of citizenship in the commonwealth eventually to be established in that country.

Dr. Max Nordau, a Hungarian by birth and son of a Hebrew writer, has spent the greater part of his life in France, having lived in Paris for nearly 40 years. He was in Paris when he wrote his works, "Degeneration," "Paradoxes" and "Conventional Lies," works that have been rendered in nearly every European and many other languages. It was in Paris, too, where he made the acquaintance of the late Dr. Theodore Herzl, founder of the Zionist movement, and became one of his staunchest adherents. Nordau's support of Zionism created a sensation in Jewry, for it was not well known till then that he was a Jew.

At the outbreak of the war Dr. Nordau, who is of a sensitive nature, left Paris for Madrid, where he remained till about a fortnight ago, when he came to London with the object of co-operating with the Zionist leaders. Although he lived in a neutral country, he never hesitated to express his pro-Allied views. He was always a champion of France and a friend of England. He has turned 70, but is as energetic and vigorous as ever.

Rabbi Mattuck, speaking, he says, in the absence of anyone worthier, has issued his criticism of the Liberal Synagogue against the Jewish war memorial scheme. His statement is a serious one and he fully recognizes the aggravated nature of the problems. He declares, however, that the scheme will increase the present special weakness of the community, although for the time being it dazzles the observers. It proposes, he says, to seek inspiration for orthodox Judaism in the atmosphere of Oxford and Cambridge, an atmosphere without anything Jewish in it.

A little volume has just been published here called "Charles Dickens and His Jewish Characters." It consists of a series of letters passing between the great novelist and a Mrs. James P. Davis, with an introduction by Cumberland Clark. This little book is printed privately by the Chiswick Press, and Mr. Clark tells us in his introduction that the letters illustrate the "sensitive and generous spirit of the novelist, which led him at once to attempt to repair even a far-fetched or fancied wrong done to anyone by his writings." The Mrs. Davis referred to was a prominent Jewess of her day and deeply interested in anything that concerned Jews. This feeling of interest led her to write to Dickens complaining of the supposed wrong done to Judaism by the novelist in selecting for his principal villain in "Oliver Twist," a Jew, Fagin. She asks permission of the novelist to add his name to the list of subscribers to the Lady Montefiore Memorial, which memorial is to take the form of a convalescent home for the Jewish poor, saying that the amount of his donation is quite unimportant—it is the fact of his friendly interest in the Jewish people that counts.

The letters are interesting as giving a rather remarkable insight into the character of Charles Dickens, which is that of a generous, broad-minded, fair student of human nature. Later on he makes the amende honorable by introducing into his book, "our mutual friend" Riah, "the gentle Jew." Later, Mrs. Davis sends Dickens a copy of the Hebrew Bible with the English translation, asking permission to place an inscription on the first page as an expression of her high admiration of the great novelist, who had "exercised the noblest quality man can possess; that of atoning for an injury as soon as conscious of having inflicted it."

Sir F. G. Kenyon, director of the British Museum, chairman of the Organizing Committee, formed to establish a School of Archaeology in Jerusalem, has signed an appeal through the press, in the course of which he says: The emancipation by Great Britain of the Near East involves exceptional responsibilities in relation to the ancient monuments and antiquities. The future administrators are faced with the imperative duty of preserving these historical places and the antiquities that will constantly be coming to light. Yet at the present time Great Britain does not possess the number of trained archaeologists of the younger generation necessary for this task, and no institution exists within these areas, such as have long been established at Athens and at Rome, suitably organized to provide such training. With a view to remedying this defect and to providing an adequate organization on the spot to respond to our obligations and opportunities of the future the British Academy, at the invitation of and in conjunction with the Palestine Exploration Fund, and with the concurrence of the Foreign Office, have appointed the present committee for the purpose of establishing a permanent British School of Archaeology at Jerusalem. While the Palestine Exploration Fund will continue its work as before, the objects of the school will be:

- (1) To facilitate the researches of scholars.
  - (2) To provide instruction and guidance for students.
  - (3) To train archaeological excavators and administrators.
  - (4) The school will assist in every possible way the excavations and explorations of the Palestine Exploration Fund. It may from time to time undertake investigations on its own account, and such operations would be conducted in harmony with the work of the Palestine Exploration Fund.
- A site for the building of the school in a very favorable position in Jerusalem has been provisionally secured. Meanwhile work will be begun in temporary quarters which the present administration has undertaken to place at the disposal of the school. With the object of expediting arrangements the committee have provisionally appointed Professor J. Garstang as director. He has already visited Palestine, and in view of his reports and of all the circumstances the committee feel it to be an urgent public duty to proceed actively with their program. They therefore appeal confidently to the British public for financial support to make this possible.

Dr. Wm. S. Friedman was one of the speakers at the dinner given at the Denver (Colo.) Presbyterian church, when plans were arranged for the building of a large hospital in that city.

SPECIAL CORRESPONDENCE FROM VIENNA.

The Triumph of a Jewish Sport Club Over a German One—An Anti-Semitic Defeat—A Great Political Daily Publishes a Chanukah Number.

By L. TAUBES.

Vienna.—More than once thinking persons have pointed out that anti-Semitism, with its tendency to treat the Jews as a minor and inferior nation, has, in fact, worked to our advantage. Since we are not permitted, being Jews, to compete on an equal basis with others, we must continually strain our energies, spiritual as well as physical, to the utmost, in order to hold our own against non-Jews. A Jew, to obtain promotion as an official, for instance, must always be more capable than his Gentile colleague because he could not obtain it on the strength of equal ability alone.

We Jews meet with this experience at every turn of our lives and we have just had a significant instance of it in the contest between the Jewish sport club "Hakoach" and the German club "Germania."

Although sport in general is not politics, this contest, from the first moment when it was announced, attracted the attention not only of sporting enthusiasts, but of the general public of both camps. The anti-Semitic press naturally soon turned this purely sport affair into a "Jewish Question." Several weeks before the event they started the "Jews Versus Germans" reclamation, and the result was a wider publicity for the "Hakoach-Germania" contest than for any of the similar contests constantly taking place in such a city as Vienna.

On the day of the event 15,000 persons gathered in the great stadium—the first time such a crowd had ever assembled there. There were persons from all walks and circles of the Vienna Jewish and non-Jewish population, representatives of societies in Vienna, Pesth and Gratz, members of the City Health Department, reporters from all the great political and sporting papers, the most prominent personalities in the world of sports, and so on. All had come to witness the "peaceful war" between the "Hakoach" and the "Germania," and with beating hearts they waited for the result of this contest which had been made so interesting.

And the result was a brilliant victory for "Hakoach" over "Germania." A triumph, not as the anti-Semitic press had previously named the contest, of Jews over Germans; no, our people had never claimed that, but of Jewish skill, of Jewish brawn and brain work, of the kind which we must always do in a much greater measure than others, in order that we may be treated as equals, as human beings.

Naturally, what occurred could not be hushed up, and therefore all the local papers, especially the sport papers, carried lengthy detailed accounts of the contest and of its notable victory for the Jewish sport club, "Hakoach."

Is it a mere accident that the "Hakoach" victory over "Germania" happened to fall on the Sunday of Chanukah week? The triumph of the brave Maccabees over their mighty enemies is celebrated by Israel for eight successive days of each year, and now it may well be said that Jewish Vienna stands—a symbol of the Maccabean festival.

The first, and biggest celebration here occurred on the first Chanukah evening. Several days before the event there were no cards to be had, the explanation being that the principal speaker was to be Chief Rabbi Professor Chayes. And although our Professor Chayes speaks at every appropriate public occasion, so that besides his sermons in the Temple and his scientific lectures the Vienna Jews have the opportunity of hearing him speak sometimes at one or another public Jewish assembly, on the pogroms, or Palestine, or Minority Rights, or some phase of the political situation of the Jews, nevertheless, the public never seems to have enough of him, and whenever it is announced that Rabbi Professor Chayes will speak the crowd is drawn as if by a magnet.

After the first evening arranged by the Zionist Landes Committee, there followed a series of evenings, arranged by the various Zionist and National Jewish bodies. Interesting to note is the fact that this year, besides these organizations, which usually take upon themselves the "privilege" of holding these celebrations, many private groups arranged Maccabean celebrations. It is not unusual to see announcements posted to the effect that a well-known concert bureau, or again a cafe, is to celebrate such an evening.

Another innovation this year was the appearance on the first of the holidays of a special Chanukah number of a great political daily, the Vienna Morgenpost, containing appropriate special articles. We possess in Vienna several of the so-called "Judenblätter," published, edited and read by Jews only. All these also issued "holiday numbers," but in honor of Christmas or Easter—never a sign of a Jewish holy day, such as Passover or Shebuloth, not to mention such a national festival occasion as Chanukah. Therefore, it is a great joy for every Jew to see at last one paper which is not so diffident as its fellows—and particularly one which, as a political daily, has a standing inferior to none of the others.

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CORRESPONDENCE.

We Will Have Our Zion.

Editor Hebrew Standard:

In last week's issue of your valuable weekly you stated editorially that there are 63,300 Jews in Palestine out of a population of 650,000 souls. The large minority of Jews in Palestine is certainly very discouraging to our brave Zionists, who are trying with God's aid to build up our eternal land in the land of Israel.

Our Bible tells us that Moses, our teacher, led our forefathers from slavery against seven nations. Tradition tells us that each one of the seven nations was stronger than Israel. We all have the knowledge from our Bible that Israel was successful against those seven nations after many years of war. The

Basle platform and the Balfour declaration are from the Lord. Then why can not He make all seeming impossibility possible? Modern Zion is now being built, but the work will be long on account of the mistakes of some of our leaders. The Talmud tells us that in the Messiah's age "the leaders of that age will have the nature of dogs, and the wisdom of the scribes will be corrupted (see Tract San Sup. Con.). Now we could plainly understand why we could not have our Zion in accordance to our wish. The nation's will surely gives us Jews back our land, for out of Zion must once more go forth the law of truth and the word of the Lord from Jerusalem.

HARRY GREENBERG.  
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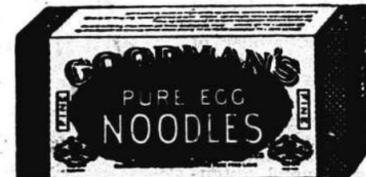
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ITEMS OF INTEREST IN THE JEWISH WORLD

A Jewish Relief Society has been organized among the ladies of Wichita Falls, Texas.

A new Hadassah chapter has been formed by ladies in the North End District of Montreal, Canada.

Former Senator Alfred M. Cohen of Cincinnati has been elected president of the Ohio Valley Bankers' Association.

Binghamton (N. Y.) Jews are about to begin the erection of a new synagogue. The estimated cost has been set at \$30,000.

Residents of Freeport, L. I., are collecting funds for a \$25,000 synagogue. At the initial meeting pledges of \$3,000 were recorded.

Dr. Selig Brodetsky has been appointed to occupy the newly created post of reader in applied mathematics at Leeds (Eng.) University.

Mr. Banim Menahen Messa, M. V. D., head of the Jewish Community in Aden, has been appointed officer of the Order of the British Empire.

A new social and charitable club of young men has been added to the roster of Jewish organizations in St. Paul, Minn., which will be known as the Ner Tomid Club.

The death has taken place at Manchester of Rabbi Moses Turetsky of Swansea, Wales, who was on a visit to the Manchester Yeshiva, where his son is a student.

A Washington (D. C.) branch of the Zionists Society of Engineers and Agriculturists was formally organized at a meeting last week, presided over by Emil Berliner, the noted inventor.

Last month a number of Christian students assaulted about 30 Jewish students in the hall of the University at Budapest and refused to allow them to proceed with their examinations.

The campaign of the Federation of Jewish Charities, of Philadelphia, Pa., officially ended last week, with pledges and contributions amounting to \$1,114,000, which was an oversubscription of \$14,000.

The ladies of the B'nai Abraham (Roumanian Hebrew) synagogue, Minneapolis, Minn., have organized an auxiliary which will devote its efforts for the building of the newly proposed synagogue.

A new Jewish weekly will soon be issued at Hartford, Conn. It will be called the Hebrew Record and will be edited by George H. Cohen. Mr. Cohen is an assistant U. S. District Attorney and a graduate of Yale.

Mr. Samuel Rubin, of the Baltimore bar, is the author of a bill providing for a public defender to be attached to the Criminal Court of Baltimore City. This bill will soon be introduced in the Maryland State Senate.

William Jennings Bryan has followed up the appeal he made at the Zionist workers rally at the Hotel Pennsylvania last week, for Christian support for the Palestine Restoration Fund with a donation of \$100.

The Swiss Federal Council has revoked its provisional order of March, 1918, authorizing Shechita to be practiced in Switzerland. From the 1st of January Shechita has been prohibited throughout Switzerland.

Arnold Horween, of Chicago, has been unanimously elected captain of Harvard's football team. His stellar performance as fullback on the gridiron last year made him one of the outstanding players of the season.

The leading Deputies of the Minorities, representing Saxons, Slovaks, Ruthenians and Jews, declared in the Roumanian Parliament that they were all content with the Roumanian administration and with the rights that had been given to them.

Mrs. Abraham Bernhard, of this city, is the recipient of the decoration of the Order of Queen Elizabeth from the Queen of the Belgians. The order has been awarded for distinguished services to the Belgians during the war.

Isaac Gans, who is one of the most public-spirited citizens of the District of Columbia, has been re-elected second vice-president of the Chamber of Commerce, an honorary position which he has held for a number of years.

The Jewish leaders of Uzihorod have presented a memorial on behalf of the Carpathian Jews to the Premier of Czechoslovakia. They demand autonomy for the Jewish religious institutions, the abolition of all anti-Semitic restrictions and adequate Jewish representation at the local councils.

Grave reports have been received at Jerusalem from Damascus concerning the dangers threatening the Jews there. The rabbis ordered that special prayers should be read at the Wailing Wall for the safety of our brethren in Damascus.

Heavy snowstorms in the Canton of Grisons, Switzerland, resulted in several avalanches. In one case an avalanche rushed with considerable violence on the Jewish Sanatorium at Davosdorf. Six patients were killed and several were injured.

Chief Rabbi Joseph H. Hertz has just concluded an official trip through Scotland. In Dundee, Glasgow and Edinburgh, besides being met by delegations from various Jewish organizations, he was also formally received by the civil authorities.

At the last meeting of the trustees of the Cleveland (O.) Jewish Orphan Asylum architects submitted tentative figures for buildings on the cottage plan. It was voted to begin the erection of the new home at a cost not to exceed \$2,000,000.

The Associated Jewish War Relief Societies of Canada have forwarded \$10,000 to Dr. J. Rosenblatt, who, on a recent visit explained the need for the Jewish Seminary at Lodz and asked Canadian Jewry to assist in the upkeep of the institution.

Prof. A. S. Langsdorf, dean of the School of Engineering and Architecture of Washington University, St. Louis, Mo., will leave the institution to enter in commercial life. The contrast in compensation is a contributing factor to the change.

Death last week claimed Edgar E. Weil, of New Orleans, La., aged 36. Mr. Weil, who was a native of Alexandria, was an honor graduate of the Louisiana State University, and was regarded as one of the foremost electrical engineers of New Orleans.

Improvements have been completed on the Meyer Guggenheim Private Pavilion of the Philadelphia (Pa.) Jewish Hospital. The entire costs of the improvements, amounting to \$16,000, have been defrayed by the sons of the late Meyer Guggenheim.

The Hungarian Prime Minister, M. Huzzar, has made a speech, in the course of which he declares that although he was not an anti-Semite, he was bound to admit that there were many among the Jews who want to undermine the fundamental stability of the country. Although he did not approve of the anti-Semitism which obtains in the country, he none the less wanted to establish the preponderance of Christianity.

The Orthodox Jews in Holland have directed a request to the government not to put daylight saving into force again, on account of the harm which it does to the religious life of the Jews, especially with regard to the violation of the Sabbath rest.

Rabbi Abraham J. Feldman will be installed as associate rabbi of Temple Keneseth Israel, of Philadelphia, Pa., on Sunday, February 8. Rabbi Feldman was an assistant rabbi of the Free Synagogue of New York, and at present is rabbi at Macon, Ga.

A memorial alcove has been established in connection with the library in the Benj. F. Teller Memorial Schoolhouse, Philadelphia, Pa., in honor of the late lamented Corporal Louis R. Berkowitz, who lost his life at the battle of Montfaucon, France, September 28, 1918.

A conference was held in London, Eng., last month with the object of furthering the interests of the Organization of Observant Traditional Jews of Great Britain. Over 150 delegates, representing synagogues and societies in London and the provinces, were present.

A new weekly on the type of the New Republic will be issued some time in March by Mr. B. W. Huebsch, of this city. Mr. Huebsch is the youngest son of the late Rev. Dr. Adolph Huebsch, of Temple Ahawath Chesed, and a brother of Rabbi Daniel A. Huebsch, of Cleveland, Ohio.

On December 24 and 25 the twentieth congress of the Dutch Zionists took place in Dordrecht. One hundred and twenty-seven delegates were present, representing twenty-three towns. The membership of the Dutch Zionist Organization now numbers 2,500 members.

The report of the Associated Hebrew Charities of Rochester, N. Y., for the past year shows an average of 59 cases assisted each week. The Community Chest furnished \$20,528 to the society. A plan is now being considered by the Associated Hebrew Charities and the United Jewish Charities to prevent overlapping of work.

The "Judische Volkstimme" of Prague, Bohemia, in an open letter to the representatives of the Jewish Community, emphasizes the necessity of doing away once and for all with the antique bureaucratic system of administration of the Jewish Community and of introducing instead more modern, democratic methods.

Louis Aaron, active Pittsburgh (Pa.) business man and philanthropist, died unexpectedly last week. Mr. Aaron was born in Moschin, Germany, in 1840, and came to this country in 1857, settling in Pittsburgh in 1861. He was one of the earliest members of the Rodef Shalom Congregation, and for more than thirty years served as secretary of the Hebrew Benevolent Society. He had been a director of the J. M. Gusky Orphanage and Home since its beginning, and was the founder of the Hebrew Institute at Wylie avenue and Green street.

The commander of the Ninth German Army Corps at Altona has issued an order against the printing and distribution of anti-Semitic handbills. In his order the Commander declares that anyone found guilty of such an offense will be punished in accordance with the military laws in force there.

The last session of the Aldermanic Council at Huhlhausen, Germany, was taken up with a discussion of the program placards and handbills which are being distributed in the town. The assembly voted to instruct the police not to permit the dissemination of these inflammatory sheets, which are a disgrace to the community.

The King of Italy has appointed new senators, two of them university professors, which brings up to eighteen the number of Jews who are members of the Senate of the kingdom. These include Mr. Malvano, President of the Council of State, and Mr. Mortara, Minister of Justice.

Philip Ornstein, for many years an official factor in London (Eng.) Jewry, died last month. Mr. Ornstein, who was born at Brixton in 1855, became clerk to the United Synagogue in 1873, the late Asher Asher being then secretary, and Mr. Ornstein succeeded him at his death in that office in 1899.

The Knight Commandership of the Star of India has been conferred upon Mr. Robert Nathan, C. S. I., C. I. E., late of the Indian Civil Service, for meritorious services in connection with the war. Sir Robert Nathan is a brother of the Right Hon. Sir Matthew Nathan and of Colonel Sir Frederic Nathan.

Under the auspices of the Bridgeport, Conn., section, Council of Jewish Women, Sabbath classes will soon be organized at the Hebrew Institute. It is planned to have six or eight teachers conduct the classes along the lines of Hebrew teachings. The council is also planning to offer a scholarship to the best student in Hebrew, and it is expected that the contest will arouse a great deal of interest among the pupils.

The Vilna Jewish leaders, Drs. Shabad and Vigodsky and Mr. Kruk, were summoned to appear before high officials to explain their conduct in issuing public protests against the treatment of Jews by Poles. They drew the attention of the authorities to the facts and obtained a promise that the offenders against our coreligionists would be punished. Nothing is known as yet of whether any steps will be taken against the Jewish leaders for publishing their protests.

Trustees of the Cincinnati (O.) Jewish Hospital have closed deals for three pieces of property abutting on the realty owned by that institution on the east and fronting on Harvey avenue. Part of the newly acquired property will be used as a site for the proposed Martha Pritz Freiberg Maternity Hospital, to be donated by Maurice J. Freiberg, which, it is declared, is to be one of the best equipped institutions of the kind in America. Tentative plans for the building have been drafted.

Bernard L. Cohn, for the past five years business manager of the Memphis (Tenn.) News-Scimitar, has been appointed general manager of the paper. Mr. Cohn was Sunday editor and dramatic critic when he first went with the News-Scimitar and after that was successively advertising solicitor and advertising manager.

A cargo of flour valued at \$250,000 has just been shipped to Poland by the Joint Distribution Committee of American Funds for Jewish War Sufferers. The flour is being sent for matzoth for the Passover holidays. A shipment of flour will leave for Courland, Lithuania and the Baltic Provinces within the next few weeks.

Leon Tobriner has been elected president of the Bar Association of the District of Columbia—a distinction rarely before conferred upon a Jew, despite the number of reputable lawyers of Jewish faith residing in the District. Mr. Tobriner has always identified himself with Jewish interests and has been especially active in the work of the Associated Hebrew Charities.

At the Wardmotes held last month in London the Jewish members of the Common Council were re-elected with one exception, Mr. D. A. Romain, who was not again returned for Bishopgate Ward. Mr. George Henry Heilbut, who has entered his 21st year as a member of the Corporation for Walbrook Ward, was appointed by Alderman Sir George Alexander Touche as his deputy.

Expulsion of all Jewish students in the University of Giesen, Germany, is being demanded by a unanimous agreement among the medical students there. This demand is the result of anti-Semitic propaganda which has been going on for several months. Only recently one of the distributors of the anti-Semitic handbills among the student body was apprehended. He has been placed on trial.

Louis Lesser, a big factor in the Jewish community of Baltimore, Md., died last week after a brief illness. Mr. Lesser was 68 years old, and came to Baltimore from England forty-five years ago. He was president of Chevra Chiodan Synagogue, president of the Hebrew Free Loan Association, director of the Hebrew Friendly Inn, organizer and director of the Talmud Torah, director of B'nai Israel Synagogue, and member of many other charitable bodies.

The Sultan of Egypt has conferred the title of Bey upon Mr. Joseph de Piccotto of Alexandria in recognition of his many services. Joseph de Piccotto Bey stands among the first in commerce and finance in Alexandria and is president of the Jewish Communal Schools and the B'nai Brith and a member of the Council of the Community. During the war he devoted his energies to the service of the empire, and the Zion Mule Corps owed its existence in part to him.

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**ENGAGEMENTS.**

**COHEN-GROSSMAN.**—Mr. and Mrs. H. Grossman announce the engagement of their daughter Janet, to Dr. Walter Cohen.

**FISHBEIN-PIROSNICK.**—Mr. and Mrs. A. Pirosnick, of 916 Southern Boulevard, announce the engagement of their daughter, Julia, to Mr. Joseph Fishbein.

**GOLDSTEIN-SCHAAP.**—Mr. and Mrs. Charles Schaap, of 572 Fifth Street, Brooklyn, announce the betrothal of their daughter, Flora Helen, to Arthur S. Goldstein. Reception from 3 to 6 p. m. at Hotel Bossert, Sunday, February 8.

**HOFFMAN-HEYMAN.**—Mr. and Mrs. L. Heyman, of 1887 Madison Avenue, announce the betrothal of their daughter, Belle, to Mr. Samuel D. Hoffman.

**KATZ-FRANKEL.**—Mr. and Mrs. Julius Frankel of 464 Eastern Parkway, Brooklyn, announce the engagement of their daughter, Pauline, to Mr. Leo Katz.

**LAVINE-LEVY.**—Mr. and Mrs. David J. Simon announce the betrothal of their sister, Ida Lavine, to Mr. Samuel P. Levy, Harrison, N. Y. Reception Sunday, February 1, 1920, two to six, at the Elmsere, 80 West 126th Street.

**ROTHSTEIN-COHEN.**—Mr. and Mrs. Louis Cohen, of 853 St. Nicholas Avenue, announce the engagement of their daughter, Belle, to Mr. Benjamin B. Rothstein.

**SAMUELSON-BERNARD.**—Mr. and Mrs. Emanuel A. Rothschild, 188 St. Nicholas Avenue, announce the betrothal of their daughter, Beatrice C. Bernard, to Harry Samuelson.

**STRAUSS-ROSENBAUM.**—Mr. and Mrs. Max Rosenbaum of No. 672 St. Nicholas Avenue, announce the engagement of their daughter, Carrie, to Mr. Edward Strauss.

**MARRIAGES.**

**APPEL-POPPER.**—On Monday, January 26, 1920, Miss Otilie Popper, daughter of Mr. and Mrs. E. Popper of No. 71 East 89th Street to Mr. George Appel.

**FRIEDMAN-HOFFMAN.**—Jacob Friedman to Dorothy Hoffman on January 21 by Rev. S. Seidman.

**HIRSCHKOWITZ-SLATIN.**—Adolph Hirschowitz was married to Sarah Slatin on January 25 by Rev. S. Seidman.

**MORRIS-WEIL.**—Frank Morris to Celia Weil on January 25 at the home of Rev. S. Seidman at 1431 Madison Avenue.

**SHAW-HEIMOWITZ.**—Miss Lucy, daughter of Mr. and Mrs. Abraham Heimowitz of 1582 First Avenue, was married to Charles Shaw of 945 Tiffany Street on Sunday afternoon, January 25, 1920. Rabbi Max Reichler performed the ceremony.

**STRAUSS-JACOBS.**—Miss Flora, daughter of Mr. and Mrs. David Jacobs of 1327 Intervale Avenue, was married to Philip Strauss, on Sunday, January 25, 1920, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.

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**BIRTHS.**

**LAUBHEIM.**—Mr. and Mrs. Arthur B. Laubheim (nee Sophia Newmark), 966 East Seventh Street, Flatbush, N. Y., announce the birth of a son January 24, 1920.

**WALLACE.**—Mr. and Mrs. Ernest C. Wallace (nee Gussie Arnowitz) announce the arrival of a daughter, January 22, 1920.

**BAR MITZVAH.**

**FRIED.**—Mr. and Mrs. Henry Fried announce the Bar Mitzvah of their son, Ellis, on Saturday, January 31, at Temple B'nai Israel, 535 West 148th Street. At home, 537 West 150th Street, Sunday, February 1, three p. m.

**IN THE SYNAGOGUES.**

**ADATH ISRAEL (551 E. 159th St.).**—Rabbi Norman Salit lectures this evening on "Greed: Can We Recognize It?"

**BETH-EL (Fifth Ave. and 76th St.).**—Dr. Samuel Schulman preaches Sabbath morning, Sunday at 11 a. m., Dr. Schulman's discourse, "The Bow in the Cloud."

**B'NAI ISRAEL OF WASHINGTON HEIGHTS (535 W. 148th St.).**—Rabbi Nathan Blechman preaches this evening and on Sabbath morning.

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

**FREE SYNAGOGUE (Bronx Branch, Southern Blvd. and 163d St.).**—Rabbi Louis I. Newman lectures this evening on "Youth and Age: I or If."

**FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th St.).**—This evening Rabbi Sidney E. Goldstein will lecture on "The Evidence for Immortality."

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

**NEW SYNAGOGUE (Broadway and Seventy-sixth Street).**—Rabbi Ephraim Frisch preaches this evening and on Sabbath morning.

**OHAB ZEDEK (18 W. 116th St.).**—Mr. Albert M. Friedenberg of the New York bar will lecture this evening on "Sabbath Legislation in the United States."

**ORACH CHAIM (Lexington Ave. and 95th St.).**—Rev. Dr. Moses Hyamson preaches Sabbath morning.

**PENI-EL (W. 147th St.).**—Rabbi Joel Blau preaches this evening on "A Message to the Jewish Youth" (postponed). Sabbath morning, "The Will That Wins."

**PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).**—Rev. Dr. Raphael H. Melamed speaks this evening and on Sabbath morning.

**SHAREY TEFILO (Orange, N. J.).**—Rabbi Alter Abelson will lecture this evening on "Education in the Schools."

**SHEARITH ISRAEL (70th St. and Central Park West).**—Rabbi H. Pereira Mendes will preach Sabbath morning.

**SINAI (Stebbins Ave. and E. 161st St.).**—This (Friday) evening Rabbi Max Reichler will deliver his fifth lecture of the series, "Results of the World War," the subject being "The League of Nations." Saturday morning, "Stunted Souls."

**TEMPLE ISRAEL OF HARLEM (Lenox Ave. and 120th St.).**—Rev. Dr. Maurice S. Harris lectures this evening on "The Apocrypha." Sabbath morning, "Words and Deeds."

**TEMPLE ISRAEL (Jamaica, L. I.).**—Rabbi G. Lipkind will preach this evening.

**TREMONT TEMPLE (Grand Concourse and Burnside Ave.).**—Dr. Marius A. Ranson lectures this evening on "The Prose and the Poetry of Life." Sabbath morning, "Miriam the Prophetess." Sunday at 10.45 a. m., before Young Folks Bible Class, "Hillel to Jesus."

**WASHINGTON HEIGHTS CONGREGATION (510 W. 161st St.).**—Rabbi Max Drob preaches Sabbath morning on the Scriptural portion.

**YOUNG ISRAEL.**—Services will be held by Young Israel Synagogue in all its branches Friday at sunset; Saturday morning, 8.30. Mincha at 4.15 p. m.; Ma'ariv at 5.15 p. m. Dr. Weinberg will deliver a lecture at the Pike Street Synagogue Friday evening, at 8.30, and a sermon at the morning services at 197 East Broadway.

**ZICHRON EPHRAIM (161 E. 67th St.).**—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Song of Deliverance."

**SOCIAL NOTES.**

A reception and dance will be held by the Synagogue League of the Bronx Free Synagogue at the Hotel McAlpin, West 34th Street on Saturday evening, February 14.

Mr. and Mrs. L. Lowenthal of No. 65 Fort Washington Avenue, will give a reception to their relatives and friends on the occasion of their 30th wedding anniversary on Sunday, February 8.

A reception was given at the Hotel Pennsylvania last night by Mr. and Mrs. Joseph Riegelman of No. 65 Fort Washington Avenue on the occasion of their golden wedding anniversary.

Rabbi Elias L. Solomon of Congregation Kehilath Jeshurun is recuperating from a recent illness and is at present sojourning in Tampa, Fla., where he will remain for the next few weeks.

Mr. and Mrs. Fred E. Samuels, of No. 944 Tiffany Street, gave a dinner and

reception on January 18 at Carlton Hall, No. 106 West 127th Street, in honor of their fifteenth wedding anniversary.

Among those who were sworn in as members of the New York bar last week was Miss Ruth Lewinson, daughter of Benno Lewinson. Miss Lewinson is a graduate of Hunter College and New York University.

Mr. and Mrs. David Hart of No. 220 W. 112th Street announce their twenty-fifth wedding anniversary and will give a reception in celebration thereof at the Savigny No. 229 Lenox Avenue on Tuesday, February 3, at 8 o'clock.

Many of our coreligionists from Yonkers as well as from Manhattan were present at a reception last Sunday evening at the Hotel St. Regis tendered by Mr. and Mrs. Adolph Seldner in honor of the engagement of their daughter Hortense, to Mr. A. Roscoe Schelsinger.

Arrivals at the Hotel Breakers, Atlantic City, N. J., last week from New York City included: Mr. and Mrs. S. Silberbeil, Mr. and Mrs. M. Friedman, H. Drucker, Benjamin Schulz, Maurice M. Mazare, J. Lowenthal and wife, Mr. and Mrs. J. Eisenmalm, R. W. Melndler, Mr. and Mrs. Goldberg, Mr. and Mrs. Elberger, Rev. Dr. and Mrs. Rudolph Grossman, L. Meyer and wife, Joseph Freidberg, R. M. Steindler, T. Goldberg, Mr. and Mrs. D. C. Jacobs, Mrs. L. Nussbaum, M. Berlinger, Mrs. Helen H. Rolder, Mr. and Mrs. Louis Cohn, H. Eneman, Dr. S. Faulk and wife, David H. Seckel, H. L. Brooks, M. Roth, Mr. and Mrs. Louis Finck, Mrs. Simon Liebowitz, S. Lefler, Mrs. A. Schenken, Mrs. B. De Jong, Mrs. H. Finkelstein & child, Mrs. J. L. Krowenberger, Mrs. Henley, P. R. Besserman, Mr. and Mrs. Morris S. Meyer, Henry Schenck and Charles Brodie.

**Rousing Council Meeting.**

The 1,200 women who gathered at Temple Emanu-El for the January meeting of the New York Section of the Council of Jewish Women last Tuesday were well repaid for their coming. The program was of exceptional value, and the audience was so interested that the time passed all too quickly.

Mrs. William D. Spornborg presided. An organ recital of thirty minutes was given by Mr. Federlein and arranged by Mrs. Wm. Cowen, the chairman on music. A symposium on the Jews in various lands followed. Mr. Robert Rosenblatt, speaking on Russia, struck a sympathetic chord in every heart by his sincerity in describing the horrors and the persecution of the Jews in Russia.

Mr. Cowan, who told of the Jew in Palestine, gave a most intelligent picture of the Jew as he is today, and spoke of the splendid work being done there by the Zionist organization. Herman Bernstein, editor of Haint, read a splendid paper on Poland. He said the Polish Jew is free on paper only. In reality his bondage is worse now than ever before. Geo. W. O. Ochs, of the Current History Magazine, dwelt only in a small measure on his subject, "China, Japan and South Africa," devoting his remarks largely to urging his hearers not to support Zionism: He wandered from his subject considerably. Jerome Landfil, who is not a Jew, stated that the Bolsheviks are not Jews but that they are an organization distinctly opposed to the Jews.

Mrs. Frederick Nathan aroused all the loyalty that was in the audience for the Jew and the Jewish religion. She told of the achievements of the Jews in all walks of life, and decried the Jew who enters the church, changes his name, etc., in an endeavor to get into a society which does not want him.

**Colonel Cutler Ill.**

Colonel Harry Cutler of Providence, R. I., prominent social worker and former chairman of the Jewish Congress, is seriously ill as a result of a sudden paralytic stroke which attacked him just after having left a committee meeting of the Jewish Congress, called to discuss the convening of a session in the near future. Colonel Cutler is now under the care of physicians at the Mt. Sinai Hospital in this city, who give hopes for his recovery.

During recent years Colonel Cutler has sacrificed himself for Jewish welfare and social work. It was not an unusual thing to find him in New York at his first conference at 10 o'clock in the morning and at the last one long after midnight. He neglected his own health and his property and he was always to be found wherever Jewish interests called him. On the evening when he became ill he was planning to go from the Congress committee meeting to a meeting for the Ten Million Dollar Restoration Fund, for which he had promised to enlist his energies and his truly great abilities.

All American Jewry, we are certain, is wishing Colonel Cutler a speedy recovery and a quick return to his important and necessary work in Jewish affairs.

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### Central Synagogue Pupils Form City of Justice.

The children of the religious school of Central Synagogue have so organized themselves during the past few weeks that practically every phase of the religious instruction of the school is now seeing a vital application in their own lives. This organization of the children, teachers and Sunday School Committee has taken a form of a city of justice.

During the past few weeks the aims and purposes of this organization were outlined in the assemblies and discussed by the children with such a keen interest that parents as well became actively associated with the nomination and election of officers that followed at later assemblies.

In his talk accepting the position of mayor, Irving Strauss, a member of Class VI of the school, stated that only when the boys and girls see a vital reason for the study of their history can they become intensely interested in the subject matter presented. He also stated that the boys and girls would connect themselves with all the activities of the Sunday school, so that keen interest and direct application to their own lives would be part of their daily activities. He then proceeded in a business-like way to appoint these boys and girls as heads of the various committees:

Social service, Enid Frank; recreation, Richard Loeb; entertainment, Dorothy Levinson; library and museum, Mathilda Wertheimer; attendance and punctuality, Rose Greenbaum; discipline, Max Kops; decoration, Rita Stern; cleanliness, Elsa Steiner; Boy Scouts, Daniel Klinger; supplies and blackboard, Samuel Heyman.

The other officers installed were Evelyn Propper, treasurer, and Beatrice Kahn, secretary, both of whom delivered short talks outlining their work.

Central Synagogue maintains two schools, one at the synagogue building and one at 226 West Seventy-ninth street. Mr. Joseph Wolf is chairman of the Sunday School Committee; Dr. Nathan Krass is superintendent, and Mr. B. B. Greenberg, principal of P. S. 11, is the principal of the religious school.

### Brandeis Prize Essay Contest.

The fifth Brandeis Prize Essay Contest was formally opened at the dinner at Harvard University on January 3, 1920. In accordance with the wishes of the donor, Mr. Louis D. Brandeis, a prize of \$100 is annually offered to a student in any college or university in the United States or Canada "for the best original essay on some phase of Jewish life and culture." The following subjects are announced for the year 1920:

I. Economic Foundations of the New Palestine—1. Agricultural products of Palestine. 2. Development of the commercial and industrial possibilities of Palestine. 3. Natural resources. 4. Organization of labor in Palestine.

II. Social and Educational Aspects of the New Palestine—1. The Melting Pot in Palestine; a problem in sociology. 2. Development of higher education in Palestine. 3. Vocational training in Palestine. 4. Public health in Palestine.

III. The Diaspora and Palestine—1. The history of Zionist endeavors in the last five years. 2. Juvenile Jewish organizations in America. 3. Palestine and the Jewish East European problem. 4. Training groups for service in and for Palestine. 5. The growth and development of the Hebrew language and literature in the last 20 years.

### Messrs. Zeimer and Rosenbaum to Join Peck Advertising Agency.

Co-incident with the announcement of incorporation of the Peck Advertising Agency of 347 Fifth Avenue, with \$50,000 capital, it is learned that associated with this agency will be I. Zeimer and Irving Rosenbaum, who for several years have specialized in the merchandising and advertising of the accounts of manufacturers and retailers of home furnishings.



I. ZEIMER

Both of these men have done excellent work in advertising for furniture retailers and manufacturers. Mr. Zeimer started in the advertising agency business in New York in 1893 with the accounts of the Baumann retail furniture stores. He afterward had a number of other retail furniture dealers accounts, later expanding in the manufacturing end, developing as advertisers the Englander Spring Bed Co. and Greenpoint Metallic Bed Co., and the Greenpoint Southern Co., which is about to launch an extensive campaign for the "Shur-Rest" Bedding productions. Mr. Zeimer has conducted the advertising campaigns of these manufacturers with notable success, and has frequently been called in by other manufacturers and retailers for advice regarding their sales and advertising policies. He was one of the first in the furniture trade to demonstrate to the manufacturers the value of trade-marking and advertising their products and in educating the dealer to incorporate trade-marked articles into his local advertising copy. As a result manufacturers have secured an unusual volume of general advertising of their wares through local papers from dealers which has cost them nothing but their intelligent co-operation. Mr. Zeimer was the originator of the well-known tocsin of the Greenpoint Metallic Bed Co., "The Berth of a Nation," which has attracted nationwide commendation and is considered a most valuable asset of this company.

Mr. Rosenbaum, associate of Mr. Zeimer, and who joins him in his connection with the Peck Advertising Agency, was formerly advertising manager of the New York Times, and has for some time had charge of the advertising of Spear & Co., Lee Bros., Deutsch Bros., among the retailers, and the Greater New York Bedding Co., Brilliantone Steel Needle Co., Reflexe Products Co., manufacturers.

### Peni-El Notes.

A very large and enthusiastic gathering of Peni-El Sisterhood and its friends, met at Floral Gardens last Sunday evening for a whist and dance. The spacious hall was filled and a goodly sum was netted for charity purposes. Mrs. S. Martin and Mrs. Charlotte Antler were the chairladies of this affair—and the latter thanked, in a neat little speech, all those who had helped to secure so fine a success.

The Sewing Circle of the Sisterhood now meets every Monday from 1 to 5 for the purpose of sewing warm garments for the destitute of Poland and for the United Hebrew Charities.

### Ibanez Would Like to be a Jew—Tells of Prominent Part Jews Are Playing in Life of Spain.

Vincente Blasco Ibanez, the famous author of "The Four Horsemen of the Apocalypse," has added his name to the long list of distinguished non-Jews who are enthusiastic for the establishment of a Jewish National Homeland in Palestine. "Every right thinking man, whether Jew or Gentile, cannot but sympathize with the movement to help the Jews settle in the Holy Land and once more make the Jewish people an independent nation on their own soil," said the distinguished Spanish statesman and publicist to a representative of "The Present." "I think there cannot be two opinions on the subject. I am enthusiastic for a Jewish Palestine, particularly when I recall what the Jews have accomplished during the long centuries of exile under the heavy burden of the most terrible persecutions. Now, is there anything they will not be able to accomplish in their own country, in the land of their fathers? And that is why many of the best sons of the Jewish people are active in the Zionist movement."

Ibanez told his interviewer that in Spain, since its gates were opened once more to Jews in 1858, no one knows any longer who is of Jewish blood and who is not. "There is not a worth while Spaniard but has Jewish blood in his veins," he continued, "and at times it seems to me I am of purely Jewish descent myself. God knows, I would like to be."

There is no anti-Semitism in present day Spain, he said, which realizes the great wrong done the Jews by the exile decree of 1492. Fortunately, we live in a different era now, and Jews occupy the most prominent places in Spain's public life. Naturally, when I say Jews I mean the descendants of the Maranos or secret Jews. There are but few recent immigrants among the Spanish Jews, and they, together with the others, have recently founded a League for the Rehabilitation of Spanish Jewry. I, too, belong to this league and many eminent Spaniards of non-Jewish origin are members, for they understand how useful the Jews are to the country. I personally have the most profound admiration for the Jewish race, which has survived so many persecutions and has emerged unshaken and still more exalted and triumphant from every peril, from every crisis."

### A New Home for Incurables.

A new institution with a new purpose has been founded in New York. The Jewish community has finally opened its gates of charity to the unfortunate incurables that are now scattered throughout the various city institutions. The long-felt need is at last being satisfied. The Beth-Abraham Home for Incurables, with its newly acquired building with 40 lots at 612 Allerton Avenue, Bronx (opposite the Botanical Garden), hopes to be in a position, in the very near future to transfer all the Jewish incurables now at Blackwell's Island, King's County Hospital, City Hospital, Metropolitan Hospital, etc., to their new home.

A drive for \$200,000 has been launched by this society, and Mr. Joseph S. Marcus, of the Bank of the United States, is the treasurer of the building fund.

Mrs. A. L. Alperstein, the wife of the late Rabbi Alperstein, is the president of the society and Dr. S. Buchler is the chairman of the Executive Committee.

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**THE STATUS OF THE JEW IN CHINA, JAPAN AND SOUTH AMERICA.**

By GEORGE W. OAKES.

[The above was read before the New York Section, Council Jewish Women by Mr. Oakes who is connected with the editorial staff of the N. Y. Times and who is editor of the Current History Magazine.]

It is a curious phenomenon, as yet unexplained, in the dispersion of the Jews after the destruction of the temple, that their migration was almost exclusively westward. The entire drift, from present statistics, of this Oriental people was toward the Occident, to a civilization, widely differing in religion, customs and language, hence producing the conflicts which are inevitable between neighbors so dissimilar. It was the logic of events that the dispensing Jews should settle among the Orientals; they had been near neighbors for centuries, and their language and culture were somewhat akin. But the contrary was the case, for, after the lapse of twenty centuries, we find the Jewish ratio in Asia to be practically nil, while in Western countries it is increasing at a rapid rate.

In the world today there are upwards of 15,250,000 Jews. Of this total the continent of Asia contains less than 500,000, and of this number 85,000 are in Palestine, and all the rest, save 90,000, are in Asiatic Turkey and Russia. Among the uncountable millions in Japan, China, India, Persia, Afghanistan, Java, estimating the total population at 800,000,000, there are but 90,000 Jews, one in 9,000. At this rate New York city would have one Jew in 650 residents, whereas there is one to every four, or, to reverse the comparison, if the New York basis existed in Asia, there would dwell there the prodigious total of 200,000,000 of our people, instead of an insignificant 90,000.

At the commencement of this era, life and culture along the Mediterranean did not differ widely from the manners in Palestine; it would be assumed when the Jews proceeded westward they would seek habitations among those most sympathetic, and, in the lapse of centuries, would there be found in greatest number, yet once again the Jewish currents defied the ethnic laws. Among the 25,000,000 Levantines we find today only 425,000 Jews, divided as follows: In Algeria, among 5,583,000 people, there are 70,271, 1/2 per cent.; in Egypt, among 11,287,319, there are 38,635, 1-3 of 1 per cent.; in Morocco they number 103,712 among 5,000,000, 2.11 per cent.; in Tripoli there are 18,860 among 523,000, 3.6 per cent.; in Tunis, 54,404 among 1,878,000, 2.9 per cent.

Contrast these figures with the situation here. We have over 3,300,000 Jews, representing 3.2 per cent. of the total population, eleven times the number residing in all the nations bordering the Mediterranean. In the States that formerly constituted Austria, the percentage is 4.42; in European Russia (chiefly Poland), 4.57 per cent.; in Roumania, 3.19 per cent. The number in Asia and Africa is 820,000, representing about 5 per cent. of the total number in the world; the remaining 95 per cent. reside in Europe and America.

In relating the foregoing facts it is clear that the part in this discussion assigned to me—Japan, South Africa and China—is of small importance, and may be covered in a few words.

As respects China, there are in Hong Kong and the Straits Settlements but 585 Jews, of which number approximately 150 are in Hong Kong. The Jews in China are under no political disabilities; they enjoy the same equality of rights as other aliens, and there are no restrictions. They are chiefly of English nationality. There are traces of ancient Jewish settlements in different parts of the country. A small settlement at Cochin claims to have come to the Malabar coast from Jerusalem after the destruction of the temple, in 70. There are yet traces of a once prosperous colony at Kai-Fing-Foo, which has the tradition that it was established under the Han dynasty, during the reign of Han-Ming-to in 70. Marco Polo refers to Jewish colonies in China in 1286, and there is mention of Jews in Chinese annals as early as 1329, but they were classed along with Moslems. There was no further light on Jewish settlements in that country until the seventeenth century, when Catholic missionaries learned of the Jewish colony at Kai-Fing-Foo. It then numbered some 500 to 600 souls; there was a temple, and the traditional faith was observed. Another Jewish colony was known to exist at Eanchau-Foo. There are, besides, a few other small settlements. The colony at Kai-Fing-Foo was the chief Jewish center in that vast domain, but at no time was it numerous. Inscriptions on tablets found amid the ruins of the temple referred to events in the thirteenth and fourteenth centuries, but there was no evidence that the colony at any time was of significance. The community gradually diminished and lost its identity; in the middle of the last century all that remained was a handful of poverty-stricken people, in a state of pitiable want. Some European philanthropists, who learned of their state, endeavored to go to their relief, but without much success. The remnant was at length absorbed. All that remains today are the ruins of the temple, which have well nigh disappeared beneath the dust of centuries.

On December 14, 1918, the Chinese republic indorsed the British declaration agreeing to the establishment in Palestine of a national home for the Jewish people.

Japan, notwithstanding its extraordinary development in the past half century, a growth unparalleled in the history of civilization, did not attract Jewish settlers, although there were no restrictive laws, the Jew having the same civil privileges and immunities as other aliens, with unrestricted freedom of worship. A few Russian and Austrian Jewish merchants, up to 1913, were residing at Nagasaki, in the extreme southern end of Japan, and established a synagogue there, but the war closed it. There were no further efforts at communal life by the few Jews residing in Japan until January 17, 1918, when the scrolls of the law were unpacked by Samuel Mason, at Yokohama, who was sent there by the Hebrew Sheltering and Immigrant Aid Society of New York to aid indigent refugees from Russia, who were seeking an outlet through Japan to America, to escape the horrors of the world conflagration. Within the last two years a number of American and English importers have established branches in commercial centers of Japan with Jewish representatives, and small communities of Jews are being formed. On September 27, 1919, a synagogue was built at Kobe, with seventy members, and a Zionist society formed. There are a few families at Yokohama, Nagasaki and Tokio, but the numbers are too few to be regarded as an appreciable factor anywhere in Japan.

South Africa proved an attraction to the Jews as soon as the country was opened to settlers in the early part of the nineteenth century. The first important migration begun in the early thirties, consisting chiefly of English colonists. They were progressive, vigorous, enterprising, and at the outset occupied a position of primacy in the development of the country, which they have maintained to the present day. It was due to their initiative that some of the chief resources of that country were exploited, contributing in large measure to its prosperity. A Jewish colonist named Mosenthal inaugurated the wool, hide and mohair industries there, now one of its most profitable exports; the whale and fishing industry was established by the De Pass Brothers, and ostrich farming, an important industry, was inaugurated by Joel Meyers. The development of the diamond and gold fields, ranked among the richest in the world, was promoted by the Barnatos and Ecksteins. There are today in the South African confederation some 90,000 Jews, and they occupy an important position in industrial, commercial and civic life. The chief influx of immigration followed the recrudescence of Jewish persecution in Russia, and refugees flocked by thousands to Cape Colony and the Transvaal. While they enjoyed full equality in the British colonies, the same as any other British or aliens, they were under restrictive laws in the Transvaal when that country was under the Boers. The reaction in the Transvaal set in after the influx of Russian refugees. Laws were passed excluding Jews and Catholics from the public schools; the franchise was ultimately granted the Jews by the Boers, but Russian and Roumanian Jews were excluded. These statutes met with strong protests from the older Jewish residents, and under the leadership of Dr. Jos. H. Hertz a mass meeting of protest was organized at Johannesburg, at which place he was then the rabbi. On account of his activity in this movement, Dr. Hertz was expelled from the colony by the Boer Republic in December, 1899, and the stubborn Boers remained deaf to all protests. The victory of Great Britain over the Boers ended in the establishment of the confederation, under British sovereignty, and this wiped from the statute books all restrictive laws, both with respect to Catholics and Jews. Dr. Hertz subsequently came to London, and is today the chief rabbi there. In the Boer war the Jews fought on both sides; 2,800 fought with the British.

The Jews are distributed throughout the South African confederation; the largest community is at Johannesburg, which numbers 10,000. There are 6,800 at Capetown. There are numerous communities also in Cape Province, Orange Free State and Rhodesia. The communal life is represented in all centers by synagogues, philanthropic societies, and institutional organizations. There is a Hebrew high school at Johannesburg, and a Hebrew public school at Capetown. In 1912 there was organized at Johannesburg the South African Jewish Board of Deputies, to "watch over and take action on all matters affecting the welfare of the Jews in South Africa and to observe legislative enactments." A branch was also organized at Capetown. There was some irritation among the Jews over the immigration laws, which made it compulsory for an immigrant to be able "to read and write in the characters of a European language." This clause was so construed that immigrants from the Near East who were familiar only with Yiddish could be excluded by a strict interpretation of the act. In consequence of pressure by Jewish influence, this recently was cured by a provision that Yiddish be specifically mentioned as a language within the meaning of that act. This wiped out the last remaining civil disability.

The Jews of South Africa have attained prominence in political, as well as in industrial and commercial spheres. Among these who early became prominent in the colony was Simon Jacobs. He was attorney-general of Cape Colony and a justice of the Supreme Court. Samuel Solomon, who died in 1892, was offered the premiership; another member of the family was attorney-general of the Transvaal. Today there are many

who are conspicuous in positions of trust and high responsibility. Among these should be mentioned Hon. M. Alexander, the husband of Mrs. Ruth Schechter, formerly of this city, who is a daughter of the eminent Jewish sage, savant and educator, the late Dr. Solomon Schechter; Mr. Alexander is at present a member of Parliament for the Castle Division, Capetown, and a leader among the liberals. He is conspicuously identified with public matters throughout the colony, and has rendered eminent services in philanthropic and welfare work among all classes. Hon. Henry Crauman is a member of the legislative assembly of Transvaal; Col. David Harris is the member for Kimberley. Dr. Manfred Nathan, of Johannesburg, is a barrister of high repute and a distinguished legal author and compiler. Hon. Emile Nathan is a member for Johannesburg constituency, and the Unionist party whip. Hon. Samuel Marks is a member of the Senate, and power in the financial world. Rev. A. P. Bender, minister of the old Hebrew Congregation at Capetown, is a member of the School Board and Hospital Board. In art circles, Amschutz, an artist, at Johannesburg, and Hottler, sculptor, at Capetown, have achieved a reputation.

As early as 1828 Nathaniel Isaacs was granted by Tschaka, chief of the Zulus, an immense principality in Natal, extending 100 miles inland from the coast for conspicuous services in subduing hostile tribes.

While on the subject of the Jews of Africa, it will, no doubt, be interesting to call attention to the existence of a large colony of negro Jews in Abyssinia, known as Falashas, estimated to number 50,000; they trace their history back to the days of the temple and their origin to the visit paid by the Queen of Sheba to King Solomon; they are dark brown, with the features of the African. On the Melaba Coast of China there are also small communities of Jews who claim to have migrated there nearly two thousand years ago. In these settlements there are both white and black residents who worship according to the Jewish ritual; there is a sharp line of demarcation between the whites and blacks, the former claiming that the latter are descendants of slaves, which their ancestors brought with them centuries ago. There are also settlements of black Jews on the Loango Coast of Western Africa.

In concluding this brief sketch of the Jews in these remote quarters of the globe, the thought is impelling that this wide dispersion of our people must be by divine dispensation; they must have been preserved through the ages to keep inviolate their spiritual mandate, to safeguard for all time the faith in Omnipotent God, to hold aloft the lambent flame of their ideals, a people chosen to hand down to all ages the indestructible, ineffable truths of their ancestral faith, given into their keeping by the Almighty amid the thunders of Sinai and through the inspired prophets who were His chosen instruments to communicate His Divine Will.

The world is reborn. The furnaces of war consumed discordant and conflicting interests, traditional prejudices, age-long misunderstandings. The cataclysm which convulsed the world brought nations into closer alliance and produced nearer relationships; bonds of friendship and amicable intercourse were welded which never will be severed. A new spirit of universal brotherhood is diffused, new ideals are terminated, new standards of human rights have been erected. The sorrow laden years of Israel, as respects civil disabilities, that hideous reality of a barbarous age, ended when the Peace Council of the Allied and Associated Nations, in solemn session at Paris, proclaimed in unmistakable terms that the civil and religious rights of minorities were inalienable; that in all the cycle of time hereafter and in all nations a sacred covenant would be stipulated that no nation in future should be admitted to the sisterhood of states until this obligation was accepted in solemn treaty; that the definite price of recognition, with privilege of intercourse with the dominant countries of the world, was a permanent, unreserved, unrepealable grant to all their subjects of unrestricted civil rights, with absolute equality before the law.

The unqualified acceptance of this obligation by Poland, the ultimate acquiescence by Roumania, and the unescapable requirement that it be accepted by all the other nations which yet retain upon their statute books these relics of a barbarous age, sound the doom of medieval bigotry and proclaim the emancipation of oppressed people throughout the habitable globe.

I hesitate to trench upon a controversial question, yet I would be uncandid to suppress the thought which now follows as a natural corollary. Israel's mission is to preserve, un tarnished, belief in the one God, and the spiritual truths connected with that faith.

Our people now may fulfill their spiritual trusteeship unhampered by civil disabilities; they may emerge now from the torpid, inert, unresisting state of fatalism which has overtaken them in some countries, produced in part by centuries of oppression, yet in some measure due to their voluntary seclusion and studied aloofness from the communal life surrounding them. Let us not fall into the error of believing that Israel's great mission can be achieved through a political organization or an autonomous separate state. The proposal to organize the Jews into a political, national autonomous unit, with separate sovereignty, runs athwart the proper conception of our Mandate on High.

Our message, our ideals, our spiritual truths, our precious faith are to be carried to the uttermost parts of the earth and to all the peoples thereof, not by national sovereignty, but by spiritual influence, serviceable intercourse, and inspiring example.

The erection of a separate Jewish political state in an oriental land will forge new weapons for our detractors and deepen the conviction that the Jew is and always will remain an alien; that he cannot be absorbed into a new nationality as have the other nationals who have come to us by millions; that the Jew alone of all the other newcomers to this asylum confuses his spiritual convictions with his national allegiance. There are millions of Jewish patriots in America, Great Britain, France, Australia, Germany, Italy, Canada, Switzerland, Denmark, Russia, and other nations who approve the fundamentals of our religion, who worship with reverent heart and consecrated soul at our shrines, anxious to support and maintain all the precious truths of our faith and preserve its ancestral worship.

**Jewish Inventive Genius.**

Berlin (By I. J. P. B.).—The Frankfurt Zeitung, in an article entitled, "Hopeful Developments in an Unhopeful Period," shows how Germany, by the proper utilization of three discoveries recently made in her midst, can find a way out of her desperate economic plight. These discoveries are the extraction of nitrogen, according to Haber, of a calcareous (lime) matter, as developed by Caro, and of alcohol and acetic acid, as worked out by Grunstein.

The huge aniline concern created by the consolidation of the great German

cided to double its working capital in order to develop further the process of extracting nitrogen from the air. The importation of Chile saltpetre—at present amounting to between two and two and a half billions of marks annually—would then be decreased; a great gain in the fertility of the land and consequently in the crop production would result and, finally, nitrogen to the value of many hundreds of millions of marks could be exported. The work in connection with the nitrogen extraction has outstripped that on the calcareous substance. The latter is extracted from calcium carbide. The discoveries of Grunstein relating to alcohol and acetic acid remain to be worked out further.

Germany in time of peace consumes 2,750,000 tons of potatoes for alcohol manufacture, and the application of Grunstein's discovery would do away with the necessity of using potatoes for this purpose.

Haber, Caro and Grunstein are Jews. Fritz Haber, who was born in Breslau in 1868, is director of the Physiological-Chemical Institute of the Kaiser Wilhelm Society. Nathan Grunstein, a graduate engineer, has lived for years in Frankfurt and is a member of the executive committee of the local Zionist organization. dyestuff manufactories has also de-

**Rabbis Investigating Rabbi Silver's Charges.**

The charges and countercharges growing out of the recent dismissal of Rabbi Mawell Silver by the Congregation Shaarey Zedek of Brooklyn are being investigated by a committee of reform rabbis headed by Stephen S. Wise and including Sidney E. Goldstein, Maurice H. Harris and Rudolph Grossman.



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# THE HEBREW STANDARD

America's Leading Jewish Family Paper

Edited by J. P. Solomon, 1892-1900.  
הגהות ופיקוח על ידי י. פ. סולומון

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Friday, January 30th, 1920 : : Shebat 10th, 5680

Sabbath begins at 5.14 p. m. Parashath Beshalach-Sabbath Shirah. Exodus 13:17-17:16. Haftarah Judges 4:4-5:31.

When we read the startling headline in the Waterbury, Conn., Democrat, "Y. M. H. A. and K. of C. Clash," our heart sank as we saw visions of a race riot. But when we read further and found that the clash was simply for honors in the City Amateur Basketball League, we can assure our readers that we breathed easier.

A large manufacturer of player-pianos announces a concert in which five of the greatest masters of the piano will appear on the same platform, and names them as Leopold Godowsky, Mischa Levitzki, Leo Ornstien, Benno Moissewitch and Arthur Rubinstein. This announcement shows what a factor the Jew is in art today. All five are Jews and all were born in Russia.

That the British Museum contains many important objects of Jewish interest was tolerably well known to scholars for many years past. The fact, however, is only now permeating through the masses of the community. Of course, the great London scientific storehouse has had for many years now the custody of vast treasures in the shape of MS. and printed Hebrew and Jewish books, the extensive and reasoned catalogues to which have made their use possible to a great number of investigators. In these remarks the British Museum is merely typical. There are other great libraries and museums in England and elsewhere throughout Europe, as well as, of course, in the United States, which possess valuable and important Jewish collections. These have been more intensively studied of late years than was formerly the case, and these researches almost invariably react in a salutary sense on the Jewish people and the great religion they profess. In short, the greater the knowledge the world acquires concerning our people and their faith, the less anti-Semitism there is in the world.

Palestine, we are assured, will be the scene of contending political and religious factions for a long time to come. The unrest begot by these bickerings is likely to react deleteriously on the inhabitants of the land for many years to come. If we reflect, we must admit that a ground for these feelings of uneasiness exists. Palestine is once more the *nexus* between Europe and Asia and between Africa, especially Egypt, and Asia. Through and across it the international situation is routed. The British Empire has an Egyptian problem; it also has an Indian question. Palestine is the bridge between them. Central Europe may still dream of the Berlin-Bagdad railway. And there are minor considerations not without great significance. Having said so much, we open another congeries of problems by mentioning the religious condition of *Eretz Yisrael*, where Jew, Christian and Mohammedan live cheek by jowl with jealous glances (if no more than this) from one to the other. Into this cauldron we forbear from depositing our readers figuratively. We merely suggest a situation and give it the eloquence of silence.

Secretary Lansing's attitude toward the situation of the Jews in the Ukraine reminds one of the position assumed by the late *Pio Nono* after the States of the Church fell before the unifiers of Italy, and the successor of Peter became the prisoner of the Vatican. Our Secretary of State offers the same expression of *Non possumus* in the face of oppressive and intolerable conditions as did the late Pope. We do not find the reason for this to reside in the fact that America has thus far failed to ratify the Peace of Versailles. The motives are far more deep-seated. No useful purpose, however, is served by enlarging upon them at this time. All the community can do is to continue to agitate.

"It all depends upon whose ox is gored." The *Jewish Chronicle* has extracted innumerable jests and opportunities for "lecturings" out of the advertising columns of its American Jewish contemporaries. What shall we say of the "old lady of Finsbury Square"? In a recent issue we noticed a butcher's advertisement closely followed by the cards of several qualified *mohelim*. And the butcher forgot to state whether he possesses the certificate of the ecclesiastical authorities.

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.

## THE MORGENTHAU REPORT.

THE report of the commission headed by Ex-Ambassador Henry Morgenthau, which investigated the situation of the Polish Jews and especially the outrages to which they had been subjected, on behalf of our government, has now been widely and officially published. It is dated October 3 last and was addressed to the American Commission to Negotiate Peace at Paris. Through Mr. Morgenthau's addresses in Poland and other nearby cities on his experiences in Poland the substance of his findings was tolerably well known to members of the community interested in communal affairs. At the same time it is distinctly advantageous to possess this document in its complete form.

Mr. Morgenthau's narrative is a rather dispassionate recital of what he and his associates saw in Poland, and gives a succinct compendium of the testimony they elicited from the witnesses of the pogroms. It is introduced by a statement of the objects of the mission and a brief reference to the history of the Jews in Poland. Then follow the accounts of the eight pogroms which the mission investigated, and the remainder of the report is devoted to a consideration of the general situation of Polish Jewry in view of the latest developments in Poland.

This last division of the report is likely to afford much food for debate. Mr. Morgenthau, it is true, is extremely guarded in these utterances and endeavors to explain the outrages from the viewpoint of the Poles themselves, both Jews and non-Jews. Thus he discusses the question whether the excesses were premeditated—on which there will probably always be two opinions—the economic boycott against the Jews and the position of the Jews in the eyes of the Poles.

We are glad to note that in this document Mr. Morgenthau makes no recommendations of what we may call a Jewish nature. That is to say, he does not express himself as desirous of reshaping Polish Jewry along new religious and social lines. Indeed, he concludes by pressing for the appointment of a new commission to Poland which should facilitate a true *entente cordiale* between the Jewish and the non-Jewish Poles.

On the whole, then, the Morgenthau report may be regarded as satisfactory. It is not by any means an epoch-making document, but it does not derogate from the high standing of the Jewish name.

## THE WAR ON ANTI-SEMITISM.

NO issue, it seems, of any Jewish journal appears in these days without more or less extended reference to the present position of our people in the world, if not to anti-Semitism itself in the myriad modern guises it has assumed. Formerly, in days when anti-Jewish manifestation was not so cruel and refined (in the bad sense, of course), Jewish publicists were prone to advise us to grin and bear our troubles in silence. There was hope, then, that conditions would change for the better eventually.

But today, with xenophobia, the new term proposed by Dr. Max Nordau to indicate and express the aversion against, the hatred of, everything distinct from oneself, the slogan of the hour, representing a more or less elementary feeling, Jews who take an indomitable pride in their race, their faith and their traditions must consider what course is to be pursued in the face of the manifest xenophobia which has our people as its butt and object. "To grin and bear it" has become, indeed, a counsel of perfection. Practical men, living in a world which has been steeped in the fires of national hatreds, have different remedies to propose.

From Warsaw there is now appearing *Der Jud*, a new orthodox daily newspaper in the Yiddish language. We have perused several of the early issues of this publication and were impressed by the wealth and diverse interest of its contents. This journal stands for uncompromising fidelity to historical Judaism, and we are glad to welcome it into the stalwart band of defenders of orthodoxy. Especially in the present situation of Polish Jewry is such a journal absolutely essential.

We clip the following item from the December issue of *The Supplement*, the monthly magazine published by Dr. Alexander Lyons in the interests of the Eighth Avenue Temple, Brooklyn, of which he is the rabbi:

It was at Unity Club, Brooklyn's leading Jewish social institution. A great throng were gathered to celebrate the tenth anniversary of the Federation of Jewish Charities. Diverse denominations of Jewry were there. There were Reformers, Conservatives, Orthodox, neo-Orthodox, ultra-Orthodox, dietetic Jews, racial Jews, charity Jews, and a goodly number of the sons and daughters of Israel who are Jews in intelligence, conviction, courage and consistency. It was a brilliant group, brightened here and there by the lustre of a sprinkling of bald brows and beautiful women. A fine program was rendered. Of the numbers one was a recitation by a distinguished actress of that great American classic, "The Battle Hymn of the Republic." It was written by a Christian for a predominantly Christian people and contains a reference to the Christ of Christian worship. When this was mentioned you should have observed a certain dietetic Jewish friend of mine. I thought that his beard would not only stand on end but drop off. So shocked was he. You would have thought that a bomb had exploded under him. And all on account of an accidental, incidental, unintentional mention of Jesus! Beloved, you made a greater mistake than the actress. She may have thought that Jesus was or has become a distinguished Jew, and so not out of place in Unity Club, where there are distinguished Jews galore. You, my friend, and others like you, evidently forgot entirely that the Christian saviour was a Jew. And so I think you were guilty of thoughtless impulsiveness. In future do not flare so at the mention of that name. If many of our Christian brethren are in our opinion mistaken, let us not flare and show fight about it. Let us so exposit and expose what Jesus really should stand for that he will come to be regarded by Christians as he should be by all of us. He was born of the Jewish people. Let us not persistently persecute him as some of his followers have, in violation of his gentle spirit, sometimes persecuted us. And if you do not agree with me, kindly continue to read *The Supplement* just the same. So many people do agree with me that I enjoy, now and then the luxury of a change. P. S.—Kindly accept my deep appreciation.

Rabbi Lyons' "Jewish friend of mine" was undoubtedly right. Our only comment on this incident is that it seems a pity to spend so much energy on such twaddle.

## THE EDUCATION OF A PEOPLE.

"And it came to pass, when Pharaoh let the people go, that God led them not through the way of the land of the Philistines; but God led the people about through the way of the wilderness of the Red sea." (Ex. xiii, 17-18)

A PEOPLE is an individual spelt large. Mere numbers do not make a people, they make only a census report. A people is numbers plus a spirit. This spirit, this soul, may be fully present in a few outstanding members of a people; it is never entirely absent even in the humblest son of any people; indeed, it is diffused, like blood in the veins, throughout the national life; but it appears in its full impressiveness only as a transcendent genius having a definitely individualized life all its own, giving of this life to the people whose guardian angel (what the rabbis called *Sar*) it is, enriching and ennobling its ward in all that makes for high achievement. Apart from this large spirit, no people has an excuse for being; through it a people finds itself, its task, its mission, among other peoples; for in it all meannesses disappear and all noble possibilities are brought to the fullest development.

Yet, this spirit, transcendent as it appears, is not conceived as static, hovering in absolute perfection above life and its turmoil, rather as dynamic, capable of shaping and being shaped, of gradual development, of education. It never makes its first appearance on the stage of history as more than a germ, a possibility, which is yet capable of growth to full-blown beauty and grandeur.

It follows that the Education of a People is not directed so much toward this or that individual, nor to all the units composing a people, as toward this large spirit, this Big Man, the National Self. The old question as to whether the outstanding figures of history, the Heroes, are responsible for progress, rather than the masses, is seen in a new light, when we consider that these heroes were all national heroes; themselves, no less than the masses, informed by the national genius, whose highest expression they were. All progress, then, means the gradual self-revelation, in an ascending scale, of the soul of a people; and, in the more comprehensive tale of mankind's progress,—of the souls of all the peoples on earth. Mankind is an association of these Invisible Big Men; and their education, the Bible teaches us, lies in God's hands. The world is God's academy.

On the surface there does not appear any difference between the education of any man, woman or child, and the education of a people; and probably there is none. Education is said to be a preparation for living; but this is barely true except in the formal sense; for living itself is the highest form of education: a truth which appears most convincingly in the life of a people. All we can say is that the whole thing is more impressive, more solemn, in the case of a people than in the case of an individual; the processes that make for the education of a people are conducted on a world scale; the issues at stake are more important; and the whole character of the education is less conscious, more instinctive, and, hence, more palpably partaking in the Vast Wisdom that sweeps through the world. God is seen to be the teacher of the peoples.

History is the scholastic record of peoples. In the case of most peoples we may observe the end of their education, rather than its beginning, and sometimes, as in the case of fallen nations, this registers failure. Very seldom is the opportunity afforded us to scan the beginnings of the education of a people, when the latter is first immatriculated in God's schoolhouse. Such a rare opportunity is given us, in the case of Israel, when departing from Egypt to enter upon its independent career as a people among peoples. And the text tells us that before Israel was allowed to begin its life as a nation, God Himself undertook the education of His people by subjecting it to the strenuous discipline of the desert.

To map out the course of a people's education is manifestly impossible in so short a compass. But a point or two may be mentioned. The very first, and perhaps most difficult, point in the training of a people is—*education in freedom*. Contrary to common conception, Freedom is anything but a natural gift or right. None of us are by nature, by the sheer fact of our birth, recipients of the gift—shall I say, of the grace?—of Freedom. Men and women must be prepared for the reception of Freedom, trained in the right uses thereof; educated in its duties and responsibilities no less than in its enjoyments and privileges. The history of Israel has shown us how fatal it is for any people to enter upon the life of Freedom—the most strenuous kind of life there is—unprepared. For slavery offers a natural advantage of which the slave on his release is instantaneously deprived—namely: protection, security. And if human beings were mere chattel, or could regard themselves as such, they would gladly barter the doubtful dignity of Freedom for the sure-footedness of the life in bondage. Freed, that is why slaves wish to return to their masters. But human beings are human, they prefer the loose-footedness, the insecurity, the large venture of Freedom to the sheltered degradation of slavery. However, this loose-footedness asks for the compensating virtue of the power of spiritual self-determination, which takes the place of the master's protection. The purpose of a people's education, then, is: To develop in the people's soul that strength which alone entitles any human being to live by the strenuous blessings of Freedom.

One more point. Education in Freedom must be accompanied by—*Education in Hope*. This loose-footedness which is the essence of Freedom is not confined to the present, it travels towards the future. In fact, I know of no greater balancing, compensating factor for the loss of the security of slavery than Hope, than the power of Vision. For by Hope, by Vision, is the insecurity inherent in Freedom transformed into the "confidence of things unseen." Israel lacked this sort of education. And they were taught that the goal of Freedom is always the Promised Land.

JOEL BDAU.

**CARMEN SYLVA AND THE JEWS.**

By LEO WOLFSON.

(Copyright by I. J. P. B.)

The late Queen Elizabeth of Roumania, known throughout the world as a writer of note under the nom de plume of Carmen Sylva, has in one of her books, "Mein Penaten Vinkel," written several chapters on the Jews. A translation of them appeared in the Roumanian papers and they caused a great commotion throughout the country. The Queen was strongly assailed for her opinions and a hostile agitation against her was conducted for years in the Roumanian press. Even the German papers criticized her sharply for having said a good word for the Jews. The Jews were always in sympathy with her on that account, and the Roumanian Jews, particularly, esteemed her highly.

Her statements are most interesting, and it is worth while for American Jews to become acquainted with them. The Queen says:

"An intimate friend in our household was the great Jewish scholar, I. Bernays. Many of his leisure hours he used to spend with my mother, and she used actually to drink in his words and was continually learning from him. He never ate with us. While I was still a child I used to feel offended at this. He said, however, that he was a Jew and that he observed the tenets of his faith. He was better acquainted with the New Testament than we were. His mentality was extraordinarily keen and profound. Later I discovered that he had been an intimate friend of Ernest Renan and that they used to correspond together. He constantly maintained that the Mosaic faith was the purest and that it was free from any superstition whatsoever. I agree with his contention. Christianity has imbibed all sorts of superstitions, which it has encountered in the lands through which it has passed. It

could not have been otherwise with a religion which made propaganda in its own behalf—and that is one of the weakest parts of the Christian religion. It has had to yield in a number of respects, and thereby it has lost much of its value. If the Christian religion were at least the religion which Christ preached it would be another Christianity. If we would compare our deeds and thoughts with Jesus' Sermon on the Mount we should have to blush with shame and disgrace. Things went very badly with the Bernays. As a Jew, he was unable to secure an appointment as a professor, and he was probably the greatest scholar in Bonn. His earnest face and the large spectacles which he wore used to make me feel that he was unfriendly. He never greeted anyone. I found out later, however, that he was very nearsighted and that accounted for it. It is a pity that I was too young then to be present when he visited us and to listen to his words. However, once in a while I managed to snatch a few of his comments. In common with my parents, I felt a great respect and admiration for the great scholar. I simply do not dare to quote anything of what I heard him say for fear of making an error, and he is no longer here to correct me. I have not been able to leave him out of my reminiscences because he had such a strong and enduring influence upon our household and upon every one of us. I remember how I wanted to talk with him about his religious convictions, but I was too young at that with him for hours at a time, and they used to enjoy his breadth of view and his clever words. How I should have liked to hear a discussion between Bernays, Renan and Tolstoy!

"For many years Bernays' name was frequently mentioned in our house. I used to hear constantly: 'Bernays said this—Bernays did that.' His great learning and powerful personality always made themselves felt among us and had a deep influence upon us. At that time, a brother of Bernays became converted to Christianity, and that fact embittered him very much. I believe that he was justified. As all religions are man-made and we even conceive God in our own image, what is the use of forsaking the religion in which one is born and of adopting another? On the contrary, it seems to me that each one ought to do his best for his own religion—to make it finer and better and loftier. In a new religion one soon discovers the same shortcomings and vexations of the old faith which he has discarded, and one soon becomes disappointed.

"Everything which should be held high and lofty has become materialized and the world wonders why thoughtful persons lose their faith and withdraw from religious affairs.

"The Jews have preserved their religion much purer than the Christians.

They have never adopted the ways of other religions. They simply did not need them, because the Jewish religion never made any propaganda and never sought to spread itself. In spite of all sorts of oppressions which the Jews have had to endure in the course of hundreds of years, they have not forsaken their faith. The oppression of the Jews has never been a religious question—they never attempted to make others adopt their religion—but it is a race problem. Nations do not want to have in their midst a people whom they feel to be stronger than themselves. The matter is quite simple.

"The Christians excuse their hatred of the Jews, and justify their oppression of this people which deserves the greatest admiration, with the declaration that the Jews crucified Jesus. Let us be honest with ourselves. What would the Christians of today do with Jesus if he were alive now? I fear that they would not sing hymns for him. They would surely label him a dangerous Socialist, and perhaps they would even lock him up in an insane asylum. Tolstoy wanted to live according to the teachings of Christianity. I may say that he was morally crucified when he disclosed the falsehoods which surrounded Christianity.

"The Jews are the only people which does not degenerate. They have remained strong and full of vitality. United among themselves, they help each other in time of suffering. They are healthy, have a high birth rate and are vigorous. For all this they have one man to thank—the greatest ruler the world has ever known, the king of kings, the ablest physician and the keenest psychologist and physiologist who ever lived—Moses.

"Who can sit on a royal throne and not bend the knee to Moses! He was the first ruler to create a nation for himself and so create it that it would be able to withstand all storms and hurricanes.

"If the world had adopted the laws of Moses it would now know nothing of tuberculosis, cancer, diphtheria and other diseases and epidemics which destroy so many persons. Now they talk of tuberculosis bacilli in animals and of the trichina worms in pigs, but long before the bacteriological institutes found out all these bacilli, Moses spared his people all these ills by his laws concerning food and hygiene. And was Moses the poorer a general because he was a great physician? When did the Jews have their greatest victories? They had true heroes and displayed marvels of heroism when they believed that God fought with them and for them; it was only when the Jews sinned and did not want to recognize and follow their laws that their guilty conscience made them feel fear. They became scattered throughout the world and underwent all sorts of persecutions and then they came back to their old faith. If they had prospered, that would have been the greatest misfortune to humanity, for then the only people which believes in a single God would have disappeared—and what an irremediable loss that would have been for humanity. Instead of persecuting the Jews, it would profit us more to learn from them. We ought to make use of the Jewish people. Their vitality would imbue the other peoples with vitality. With their great intelligence, they could be the guides, because their spirit is much more alive, their soul freer, for their sufferings have given them a conception of proportion and moderation.

"Sometimes we forget that we live and maintain ourselves from the Bible—the most remarkable book which has ever existed or now exists. We could easily get along without all the books in the world, but never without the source of life, the Bible. There we find true and inspired poetry. In the Bible history is written truly, and the prophets were surely the greatest poets of the world.

"In the dark night when one is tortured with insomnia there is no better consolation than that which one finds in Isaiah and Jeremiah and in many other passages of the Bible. Moreover, it is not at all necessary that new books be written on religion; read the prophets. All the sufferings of humanity are to be found in them, and a consolation which lightens the burdens of the heart. Remarkable. We all live and maintain ourselves by the Bible, and yet we despise the people who gave us that Book of Books. Perhaps we do not despise them at all; perhaps we are afraid of them? We know what strength they possess and we are afraid lest they conquer us, and then perhaps we shall be oppressed by them."

The Chief Rabbi, the Jewish Deputies and the president of the Jewish community in Salonika have together presented M. Repoulis, the High Commissioner of Salonika, with a memorandum from the Jewish community of the town. This memorandum contains the demands of the Jews, which, being granted, would make them possessed of the full liberty of national development. They demand the recognition of the community as a separate entity and a corporate body; the liberty to work on Sundays, school autonomy, State and municipal subsidies on behalf of their cultural and charitable institutions, the free use of Spanish and Hebrew in bookkeeping and contracts, and the recognition of their religious tribunals. This memorandum was worked out by the Legislative Committee of the community and was approved by the General Assembly, at which all parties were represented.

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Do not let it be merely a question of initial cost when you make your choice of pianos. The matchless music of the Steinway has lifted it above the "price" atmosphere for all time. It is true, the Steinway does cost a little more. But no one who owns a Steinway has ever a shadow of regret for the price paid. It is but little higher than the cost of other pianos, and the Steinway carries within its perfect mechanism the guarantee of a satisfaction beyond all price.

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At the Sea-end of Ocean  
Parkway, Brighton Beach

The will of the late Sigmund Falk, a well-known business man of Pittsburgh, who died last month in Johns Hopkins Hospital, Baltimore, after an operation, has been filed for probate. He made a bequest of \$20,000 to Rodef Shalom Congregation, the income from which is to be used for the maintenance and support of the Falk Annex, given by Leon Falk, his brother. He also made a bequest of \$5,000 to be used for Sabbath school purposes. Other bequests are \$5,000 to the Federation of Jewish Philanthropies of Pittsburgh; \$1,000 to the Union of American Hebrew Congregations; \$3,000 to the Associated Charities of Pittsburgh; \$2,000 to the Tuberculosis League Hospital, and \$250 each to the Children's Hospital, Pittsburgh, and Allegheny Free Kindergarten Association, the Pittsburgh Home for Babies and the Kingsley House Association.

Henry Hyman Salomons, a noted lighting and heating engineer, died at Brussels on December 25. Mr. Salomons was educated at University College School and entered the service of the Imperial Continental Gas Association soon after leaving school. Intensely interested in his work, he made himself an authority on all questions relating to lighting and heating. Mr. Salomons attained the position of manager of the association's branch at Vienna and thence proceeded to take up a similar position at Haarlem, Holland. From there later he moved to take up the managership at Brussels, where, a few years ago, he concluded 50 years of service. His jubilee was marked by many tokens of appreciation and friendship, including the conferment upon him of the Order of Leopold. For many years he was president of the British Chamber of Commerce at Brussels.

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People of discriminating taste who are interested in fine furniture, rugs, carpets and linoleums, at very moderate prices, will find it well worth their while to go a little out of the beaten path to examine our attractive offerings.

You may buy cheap furniture, or furniture of poor quality, but if you really want a home instead of a furnished house, you must buy good furniture.

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GARFEIN'S is the restaurant which warrants you 100 per cent. Kashruth. A Competent Mashgiach under the direct supervision of Rabbi Guth of the Clinton St. Synagogue assures that.

Jewish culinary experts provide savory meals—either table d'hote or a la carte. When you dine at Garfein's you dine amid surroundings the equal of those of any palatial restaurant in the Times Square district.

Reasonable rates, faultless service, wholesome food and real Kashruth are the foundations on which we are rearing our business.

Special Friday night dinner. Special Chulent for Sabbath. Drop in and enjoy the Social Evening on Saturday night.

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NEAR FIRST STREET

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(FORMERLY HOTEL ELISBERG)

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

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Hulburt Building, Second St., Clifton Ave. LAKEWOOD, N. J.

Mr. Philip Atkins, formerly of Hunter, N. Y., takes pleasure in informing his friends, patrons and the public that he is now located in the recently completed building especially erected for him on Second street, where he has opened

## A FIRST-CLASS RESTAURANT

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

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

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# BIEBER'S MAJESTIC HOTEL

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The latest and most up-to-date hotel in Lakewood, every room equipped with telephone, hot and cold water, etc. Rooms single or en suite. All rooms face the front and have Southern exposure. The MAJESTIC HOTEL combines the best features of hotel and home life. Large ballroom and beautiful sun parlors. Dietary laws strictly observed. Write for rates. Summer season, Tannersville. BIEBER & FELDSTEIN, Props. Phone: 77.

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

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

MRS. LOUIS SOLOMON, Prop.

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

# HOTEL CLARENDON

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

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

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

# CARMEL HOTEL

502 Princeton Avenue LAKEWOOD, N. J.

Tel. 269, 517 J.

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

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# SAFRAN HOUSE

518 MONMOUTH AVENUE, LAKEWOOD, N. J.

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

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312 SEVENTH ST., LAKEWOOD, N. J.

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

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

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

Hollywood Lodge, Highmount, N. Y.

## PALESTINE FROM DAY TO DAY.

(Special Correspondence of American Zionist Publicity Department.)

A Hebrew guidebook to Palestine is now in the press. It was prepared at the suggestion of Dr. Luria and contains maps and illustrations. Baedeker and other guides have been used as reference, but first-hand observations have been made. The first section will be "Jerusalem and Environs."

The Gymnasium at Jaffa has reorganized the School Orchestra.

Because the usual public sale of animals did not take place at Rishon le Zion, farmers are short of horses, and are negotiating with the Jaffa authorities in order that a sale may take place shortly.

In place of the previous separate taxes for sanitation, light, street cleaning and police protection, the Municipal Council of Jerusalem has decided to impose a single municipal tax on householders equivalent to 5 per cent. of the rent of the house or shop. The question of exempting charitable institutions from this tax was discussed, but no decision was reached.

The Zionist Commission has offered to pay the cost of repairing the roads in the Jewish quarters of Jerusalem if the Municipal Council supplies the materials and tools. The Council accepted this proposition with enthusiasm, reserving the right to indicate which roads need repair.

A scheme for building in Jerusalem a new modern slaughter-house to cost about ten thousand pounds has been approved. This includes a veterinary hospital for the examination of animals brought for slaughter.

Several building societies have renewed their activities, having previously purchased land between Sarona and Petach-Tikvah. A group of teachers and clerks has leased the land from the National Fund for building houses, on the principle that the land remains the property of the Jewish National Fund, the yearly rental being paid by the householders according to the value of the land.

A large group of Russian students, many of whom have left universities in Russia to serve the National cause have arrived at Beirut en route for Palestine.

A branch of the Maccabaeans has just been organized in Beirut, which already has a group of Hebrew Scouts.

Preparations have been made in Jerusalem for the production of a Hebrew Operetta. The Hebrew School of Music in Jerusalem has formed a class of cantors.

Many new members have enrolled in the Jerusalem Chamber of Commerce which has succeeded in securing the abolition of the extra import duty at Jaffa on goods coming to Jerusalem.

The Staff of the American Zionist Medical Unit has been augmented by the arrival of Dr. Daniel F. Jackson of Pittsburgh, Pa., who will be attached to the department of sanitation and hygiene; Dr. Morris Schwartz of Toronto and three American nurses, Miss Helen Friedman, Miss Sadie Frucht and Miss Rachel Goldgar.

Owing to the high cost of kosher meat, a co-operative butcher shop is being organized.

The colony Zichron is highly satisfied with the squad of Jewish guards which it organized.

Evening classes for Hebrew have been started by the Women's Mizrahi Organization in Jerusalem. A number of women over sixty years of age are among the pupils.

Mrs. Norman Bentwich has organized a group of Jewish girls who devote part of their time to studying Hebrew and elementary subjects and the rest of their time to agricultural work.

Shapiro's Britain Lodge  
509 Madison Ave., Cor. Fifth Street  
LAKEWOOD, NEW JERSEY  
ANNOUNCE THAT THEY HAVE ADDED A NEW EXTENSION CONSISTING OF NEW DINING ROOM, ROOMS EN SUITE AND GRILL ROOM. DIETARY LAWS OBSERVED.  
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We are now in our new building, formerly the HOTEL MERION, S. Vermont and Oriental Aves  
ALL MODERN IMPROVEMENTS. STRICTLY KOSHER  
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The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. Additional baths have been installed. The same efficient staff (including chef, etc.), which made the BLYTHEWOOD so popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the homelike atmosphere which made a stay here so enjoyable, still pervades. For rates, address the BLYTHEWOOD HOTEL, Lakewood, N. J.  
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The LENOX HOTEL has been completely renovated, refurnished and redecorated. Equipped with all latest improvements; running water in every room. Suites with bath. Strictly Kosher cuisine. Home comforts. Write for information.

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Private cottage, unexcelled table, \$35.00 up per week. Write for particulars. MRS. J. I. MILSNER.

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Now open for the winter season. Thoroughly renovated. Kitchen under the personal supervision of Mrs. Byck. Maximum conveniences and moderate charges.  
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All modern conveniences for the comfort of guests. During the past season the Rose Villa has been remodeled and considerably enlarged. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations, under the personal supervision of Mrs. J. Prown.  
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Finest location, large and airy rooms. Home comforts. Dietary laws strictly observed. Reasonable rates. Phone Lakewood 498.  
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324 7th Street, Lakewood, N. J. Summer Season, Hotel Weingarten, S. Fallsburgh.

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I will open the above hotel on November 1, 1919, for the winter season. Most beautiful section, near lake. All modern improvements, electric lights, telephone, etc. All rooms large and light, with or without private bath, single or en suite. Dietary laws observed.  
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Directly in the pines and near the lake. Large grounds. Large rooms, every improvement. Jewish Dietary laws strictly adhered to. Schochet N. Fradin, of Parkville, on the premises. Kitchen under personal supervision of Mrs. Kaplan.

J. KAPLAN and N. FRADIN, Props.

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

## HOLLYWOOD LODGE

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

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

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

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

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

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

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

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HARRY BERGER Proprietors LEO RUBEN

## BERGER VILLA

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

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617 Monmouth Ave. Lakewood, N. J.

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

H. J. SCHNEIDER.

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

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Ideal location. First-class service. All modern conveniences. Best cuisine under observation of Dietary Laws. Moderate rates. Summer season. Hotel Laurent, 403 7th Ave., Asbury Park, N. J.

S. SHINER, Prop.

## The Irene Court

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

IN PROVIDENCE, R. I.

Dine at the

## WILNA RESTAURANT

151 Washington Street

## W. PALM BEACH, FLA.

"Lake Shore Hotel" with the first and only KOSHER KITCHEN. On the lake front facing the leading hotels: E. VERSCHLEISER, Mgr.

Nathan Straus Turns Over the Straus Health Bureau in Palestine to Zionist Organization.

In addition to giving \$60,000 to the Palestine Restoration Fund, Hon. Nathan Straus, who is spending the winter at Augusta, Ga., has presented to the Zionists the Straus Health Bureau in Jerusalem to be operated as part of the American Zionist Medical Unit. In a recent report concerning the Straus Health Bureau it was pointed out that it was of greatest possible service to the population of Jerusalem and the other cities of Palestine as well as the colonies in combatting the terrible epidemics of cholera, dysentery, malaria and scarlet fever that scourged the country during the war. It did the work the Turkish government should have done and saved thousands of lives. Clinics were opened in five districts and inoculating injections given free to all comers, regardless of race or creed. Nurses were sent to all the schools to inoculate the children, and inoculations and instructions for administering them were sent everywhere.

In 1915 the Straus Health Bureau prepared a toxin to fight the locust plague in Palestine. It operates two eye clinics in Jerusalem and conducts periodic inspections of the schools to prevent the spread of trachoma. Christian and Mohammedan schools are visited as frequently as the Jewish schools. The work is also carried on in the Palestine colonies.

Another feature of the Straus Health Bureau's work in Palestine is the Pasteur Institute, where treatments are given to those who have been bitten by mad dogs, etc. From September 1914 to December 1918, the period covered by the latest report, the Straus Health Bureau carried out in its bacteriological department 27,920 examinations; provided 1,491,962 cubic centimeters of cholera lymph and 238,800 cubic centimeters of typhus lymph, and administered 30,750 injections against cholera; the hygienic department examined the blood of 33,389 persons and provided 154,115 kilograms of quinine; the department of eye-diseases gave 441,874 treatments at its clinics.

The Fate of the Red Mogen David Hanging in Balance.

(Copyright by I. J. P. B.)

Upon the convention in Philadelphia, called for the first week in February, hangs the fate of the American Red Mogen David.

In the national office of the American Red Mogen David in New York there are now taking place a series of meetings and conferences to determine upon the future existence and the further work of this organization. The consensus of opinion seems to be in the direction of attracting to the American Red Mogen David new strength and of using its activity for wider relief work and for helping the war orphans in Europe.

German Burgomaster Defends the Jews.

Osnabruck, Germany (By I. J. P. B.)—Burgomaster Wertheim, at one of the recent sessions of the Town Council, announced that anti-Jewish pogrom appeals are being distributed through the libraries of the town, and he advised the Council to take the necessary steps to correct this disgraceful state of affairs: Mr. Paul Meyer, the leader of the anti-Semitic group, attempted to deny the accusation, but he was refuted by the Burgomaster, who implied that Meyer was not always to be depended upon for the truth.

The members of the Council decided to appoint a committee to investigate the whole matter.

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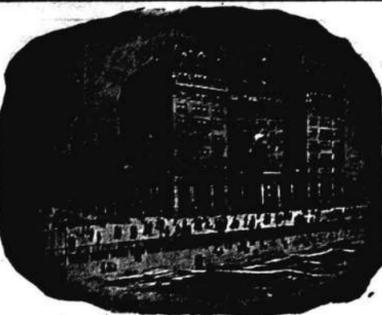
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Instead of celebrating his wedding by a sumptuous feast, Sam Malson, of this city, thought it would be more appropriate at this time, to feed the hungry in devastated Europe. And acting upon that idea, he sent a check for one thousand dollars to the Central Jewish Relief Committee, and dispensed with the nuptial festivities. In appreciation of this donation, Stanley Bero, manager of the Central Relief Committee, wrote the following letter:—  
 Mr. Sam Malson,  
 40 East Nineteenth Street, N. Y. C.  
 Dear Sir:—We have just received through the courtesy of Joseph Myrskovsky of 392 Georgia Avenue, Brooklyn, N. Y., check for \$1,000, which you, in your generosity, have seen fit to donate to the Cause of the Jewish War Sufferers, in your name and coupled with that of your wife, the former Miss Dina Bushen.

We have been given to understand, that instead of having a sumptuous wedding and inviting all of your friends and thus feed the well-fed, you have realized that it is better and more in keeping with good taste to feed the hungry, as an expression of your loyalty to our race and as a compliment to your wife. We are in the habit of receiving money raised at weddings and, practically, at every Jewish wedding, money is being raised for the cause of our suffering co-religionists, but this happens to be the first instance where a donation was made along a line so original and so praiseworthy.

In thanking you in behalf of our board of directors, permit us to wish you happiness unold.  
 We shall afford publicity to this donation, not so much in appreciation of your gift, because I am sure that you do not seek nor want public praise, but in order that by making a proper announcement of this, we may call to the attention of others the example that you have set and thus stimulate a repetition in kind on the part of others.  
 Sincerely yours,  
 Stanley Bero,  
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CHILDREN'S PAGE

THE PILGRIMAGE.

Dear Children:

For many thousands of years the eyes of the Jew are turned towards the East, the one land on earth upon which the eyes of the Holy One, blessed be He, are centered from the beginning unto the end of the year, the land promised to our patriarchs, Abraham, Isaac and Jacob. To this land our ancestors, while yet in the wilderness, were directed to make a pilgrimage thrice a year, on the three sacred festivals which commemorate the exodus from Egypt. Of the feast of Passover we have already written; now the Torah tells us of the other two feasts, as follows: "And the feast of weeks shalt thou observe with the first-fruits of the wheat harvest." "This means," says Rashi, "the two loaves of bread which were made of wheat," called "Bikurim" or first fruits, because this was the first gift of the newly-ripened wheat that was brought to the Holy Temple, for the gift of the "Omer" that was brought on the Passover, was from barley. "And the feast of ingathering at the closing of the year," in the season when thou gatherest in thy harvest from the field to the house—"tekufath hashanah," which is translated "the closing of the year," means the annual cycle or return of the year to the beginning of the coming year. "Thrice in the year shall all thy males appear before the Lord." Many commandments are repeated three or four times, to condemn and punish for its violation as many times as these commands are mentioned in a negative or positive form. "For I will cast out nations before thee, and enlarge thy borders, and therefore you will be far away from the Chosen House, and will not be able to appear in my presence all the time, therefore I appoint these three festivals for that purpose."

"Thou shalt not offer the blood of my sacrifice with leaven." Thou shalt not offer the paschal lamb while the leaven is yet on your premises—this is a warning to the one who slays it, or sprinkles its blood, or who participates in the eating of it. "Neither shall be left unto the morning the sacrifice of the fast of the Passover." This is translated by Ankelos, "the fat of the Passover-sacrifice shall not remain over night outside of the altar—however, if the parts of the sacrifice were upon the top of the altar before the morning star made its appearance, although they had not as yet been sacrificed,

first-fruits of thy land shalt thou bring unto the house of the Lord." Of the seven species that are mentioned (Deuteronomy 8) in praise of thy land, viz., "a land of wheat, and barley, and of the vine, and the fig tree, and the pomegranate; a land of olive oil, and of honey," the honey referred to is the honey of the dates. "Thou shalt not seethe a kid in his mother's milk"—this means the meat of all cattle—"in his mother's milk," this excludes the meat of a fowl which has no mother's milk and is forbidden to be partaken of with milk only by a prohibition of the rabbis. "And the Lord said unto Moses, write thee down these words"—but thou art not permitted to write down the words of the oral law. "And it came to pass when Moses came down from Mount Sinai, to bring the second tables"—on the Day of Atonement—"and Aaron and all the children of Israel saw Moses, and behold, the skin of his face shone." Whence did Moses attain these rays of glory? The Rabbins say from the time he was in the cleft of the rock, when the Holy One, blessed be He, placed his hand upon his face, as it is said: "And I will cover thee with my hand" (Exodus 33). "And they were afraid to come nigh unto him." See how great is the power of sin! Before they sinned it is said: "And the appearance of the glory of the Lord was like a devouring fire on the top of the mount, before the eyes of the children of Israel" (Exodus 24), and they neither feared nor trembled, but since they made the calf, even before the rays of light of Moses, were they trembling and recoiling. "But Moses called unto them and they returned unto him, Aaron, and all the princes of the congregation, and Moses spoke of them"—the message the Lord had given him—"and afterward all the children of Israel came nigh"; after he taught the elders, he again taught Israel. Thus the Rabbins have learned. How was the Torah taught? Moses learned it from the mouth of the Almighty, then Aaron entered and Moses taught him. Aaron then left and sat on the left of Moses and his sons entered, and Moses taught them; they left and Eliezer sat at the right of Moses, and Ithamar at the left of Aaron, the elders entered, and Moses taught them. They left and sat on the side seats—then all the people entered and Moses taught them—thus the people received the lesson from Moses once, it is no trespass. "The first of the

the elders twice, the sons of Aaron thrice, Aaron four times (Talmud, Eironbin). "And when Moses had done speaking with them, he put a veil over his face," that he should not see the rays of light. But when Moses went in before the Lord, he took the veil off, until he came out, and then he came out and spoke unto the children of Israel—and they then saw the glorious rays upon his face. "And the children of Israel saw the face of Moses, that the skin of Moses' face shone, and Moses put the veil over his face, until he went in to speak with him, and when he went in to speak with him, he took the veil off his face."

בן אהרן

Distinguished Non-Sectarian Committee Heads Palestine Restoration Fund Drive.

The Zionist Organization of America announces that the following distinguished Jews and non-Jews have agreed to serve as the National Advisory Committee for the Palestine Restoration Fund Campaign, of which Nathan Straus is the honorary chairman and Judge Julian W. Mack chairman. The members are: Newton D. Baker, Secretary of War; James M. Beck of New York, Justice Louis D. Brandeis, U. S. Supreme Court; William J. Bryan, Bishop Charles S. Burch of New York, President Nicholas Murray Butler, Columbia University, New York City; U. S. Senator Arthur Capper of Kansas, Judge B. N. Cardozo, New York State Court of Appeals; Jacob de Haas, New York campaign director; Henry Van Dyke, former ambassador to the Netherlands; Sigmond Eisner, Red Bank, N. J.; Dr. Charles W. Elliot, President Emeritus of Harvard; Judge Abram I. Elkus, N. Y. State Court of Appeals; Mrs. Mary Fels of New York, Bernard Flexner, Dr. Harry Friedenwald, Baltimore, Md.; President G. Stanley Hall of Clarke University; James Cardinal Gibbons, Hamilton Holt, editor of the Independent, New York; Philip S. Henry, David Starr Jordan, Chancellor of Leland Stanford University, California; Governor Frank O. Lowden of Illinois, Hon. Frederick Lynch, secretary Christian Peace Union of America; William G. McAadoo, former Secretary of the Treasury; Percy Mackaye, dramatist; Judge Julius S. Mayer, U. S. District Court; William Felhows Morgan, president New York City Y. M. C. A.; Peter J. Schweitzer, Governor Alfred E. Smith of New York State; Charles J. Thwing, president of Western Reserve University and Hadelbert College, secretary Carnegie Foundation for Advancement of Teaching; Bishop Luther B. Wilson, trustee Church Peace Union, and Rev. Stephen S. Wise, New York.

Parcel Post for Poland.

Postmaster Patten invites attention to the following announcement by the Postoffice Department: "Parcels will be accepted for Poland up to a weight limit of 11 pounds at the postage rate of 12 cents a pound or fraction of a pound, under the conditions applicable to the international parcel post service and subject to the limitations imposed in section 180 on page 174 of the annual Postal Guide for 1919. Pending further instructions, parcels will be accepted for registration."

It is understood that Poland comprises that part of the original kingdom of Poland formerly in Russia, together with Galicia and part of the county of Teschen, including Biellitz (formerly in Austria); the territory ceded by Germany under the provisions of peace; and the governments of Vilna, Grodno, Minsk, part of Volhynia, including Kremenetz, and Kaminitz in Podolia (formerly in Russia)."

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No finer equipped camp in the whole range of the Catskill Mountains.

GOLDSTICKER, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Goldsticker, 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 Moss, Marcus and Wels, her attorneys, at No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 30th day of July, 1920.  
Dated, New York, the 14th day of January, 1920.  
ELLA L. GOLDSTICKER, Executrix.  
MOSS, MARCUS and WELS, Attorneys for Executrix, No. 233 Broadway, Borough of Manhattan, New York City.

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MUSIC AND DRAMA.

Hayman Rovinski, pianist, gives a recital at the Princess Theatre the afternoon of February 8 with the works of Bach-Liszt, Schumann, Ravel, d'Indy and other moderns figuring in his program.

Olga Carrara, an Italian dramatic soprano, makes her first appearance of the season at Aeolian Hall the evening of February 10 in a program of old Italian, old and modern English and French songs.

Maggie Teyte will give but one New York recital this season, owing to an early return to England. She sings at Carnegie Hall the afternoon of February 16.

Director Ossip Dymow, of the Jewish Art Theatre, announces that he has already placed in rehearsal Wedekind's "Awakening of Spring." The version in Yiddish is Mr. Dymow's own adaptation, and the principal parts in the play will be assumed by Celia Adler, Jacob Ben-Ami, Lazar Freed, Anna Appel, Hyman Mysell, Louis Bromberg, who executed the decorations and scenery for the "Dumb Messiah," is designing the scenery for this play.

Richard Buhlig will give the fifth piano recital in his series of seven at Aeolian Hall on Monday evening, February 2, when he will play a program of music of Mozart and Brahms.

Mollie Margolies, who makes her debut at a piano recital in Aeolian Hall on Wednesday afternoon, February 4, will play two numbers by Rudolph Ganz, with whom she studied in this country and Europe.

Frieda Hempel will give her only New York recital this season in Carnegie Hall on Tuesday evening, February 3. She will be assisted by Coenrad V. Bos at the piano and August Rodeman, flautist.

John Aubert, the Swiss pianist, will play his first New York recital at Aeolian Hall Thursday afternoon, February 5.

Maurice Dumesnil, the pianist, will give his second recital of the season at Aeolian Hall Friday evening, February 6.

Mario Salvini, the eminent voice specialist and diagnostician, gave a reception and musicale at his studio, 206 West 71st street, on Sunday, January 11, when persons prominent socially and artistically were present. Twenty-four of the more advanced students sang selections from operas and ballads with admirable diction, phrasing and style, in French, Italian, Spanish and English, Mr. Salvini presiding effectively at the piano. Special praise was won by a young coloratura soprano, Leja Iznajur, who will soon join the ranks of concert and possibly operatic soloists.

"Good Morning, Judge," which proved to be one of the big hits of the last theatrical year in New York, playing the greater part of the season and until the advent of hot weather at the Shubert Theatre will be the next attraction at the Bronx Opera House the week of February 2. George Hassell, who created the role of the jocular yet hypocritical magistrate when the musical comedy was reproduced from the London triumph, "The Boy," will be seen in the role he made famous, and which in turn brought celebrity to him. The original production will be seen intact and the celebrated beauty brigade that put the din in dinner in the cabaret scene is retained without a single change in personnel.

"Listen Lester," the musical comedy sensation, will be the next attraction at the Bronx Opera House, week of February 9.

"Happy Days," Charles Dillingham's pheasant of delight at the Hippodrome soon will reach the end of its sixth month, that happy event being celebrated during the coming week, the twenty-fourth since its opening. Judging from the capacity audiences which have attended the twelve performances given each week, the huge spectacle has just arrived at its greatest popularity. In its journey half way around the calendar, "Happy Days" has surpassed all previous attendance records and has established new marks which undoubtedly will stand with all classes of indoor amusement enterprises for many years to come. Passing into its seventh month, the balance of its engagement gives promise of enjoying in an increasing degree the unprecedented popularity and favor of the preceding months.

New Jewish Book Concern.

Announcement is made of the establishment of a new organization under the designation of the American Jewish Book Company, whose object and aim will be not only to supply information to the Jewish and general public regarding Jewish literature, but will do what was mostly needed, endeavor to meet the demand by securing the literature available, and publishing books which have not as yet appeared in English.

The American Jewish Book Company will pay particular attention to educational books, beginning with the kindergarten grade and covering the range of text books needed in schools and higher institutions of learning.

A departure from the usual way of issuing Hebrew text books and classics will be the publication of the gems of Jewish literature in three languages, the original Hebrew with English and Yiddish translations, all on one page.

As English will undoubtedly become more or less the universal language, Jews throughout the world, particularly those residing in English-speaking countries, will utilize the Hebrew and Yiddish in connection with the English translation, to learn the language. In this country it will further the work of Americanization by placing before the Yiddish readers an English translation.

IRVING S. METZLER.

An Important Social Addition to the Jewish Community of New York and an Important Business Asset to the Staff of the East River National Bank.

The Jewish Community of New York, the largest in the world, within the last few days has acquired a very important social addition in the person of Irving S. Metzler, who comes here direct from California to fill the position of vice-president of the East River National Bank.

Mr. Metzler is still a young man, being but thirty-seven years old, but his social position and his business career in California prove that he is an exceptionally capable man, and it is to be expected that in New York—in this center of the greatest business and social activity in the country—a young man with Mr. Metzler's qualifications will be able to accomplish much.

Mr. Metzler was born in Colorado, on December 5, 1882, but he spent most of his youth in California. He has been living in Los Angeles since 1904, at which time he graduated from the University of California.



He began his business career in the building and real estate line and was connected with the Metzler Investment Co. and the Southern California Investment Co. In 1910 he entered the banking business and immediately displayed special capabilities in that direction, and has been most successful in that line of endeavor.

First he was vice-president of the City and County Bank of Los Angeles, which is a bank controlled by the Metzler family. In 1913 this bank affiliated with the bank of Italy, which is the largest bank west of St. Louis, having resources of over \$140,000,000. Since the affiliation of the two banks, he has been connected with them in some capacity or other. At first he was assistant manager of the Los Angeles branch of that institution. Afterwards he became assistant cashier. When the Bank of Italy organized its trust department, Mr. Metzler became the head of it at Los Angeles and was in charge of all the Southern branches of the system. A short time ago, the stockholders of the Bank of Italy took over the East River National Bank of New York, which is over fifty years in existence and one of the oldest banks of New York. Mr. Metzler has just been elected vice-president of the East River National Bank and is now here to assume his new duties.

The East River National Bank is located at Broadway and Third street, which is in the heart of the Jewish business section. The bank has a large Jewish clientele and there is no doubt that with Mr. Metzler's coming this will greatly increase.

In California Mr. Metzler was very active in social affairs as well as in Jewish affairs. He was the president of the Los Angeles branch of the Independent Order B'nai B'rith, and was also a member of the Board of Governors of the Los Angeles Federation of Jewish Charities. He is a thirty-second degree Mason and a Shriner. He is a member of the Board of Governors of the American Institute of Banking and was also an active member of the Finance Committee of the Chamber of Commerce of Los Angeles.

We trust that Mr. Metzler will become as active in Jewish community matters in New York as he was in Los Angeles. Mr. Metzler is staying at present at the Majestic Hotel. He expects his mother, Mrs. Hannah Metzler, to move to New York very soon.

Congregation Adath Israel.

The Sunday School is making extensive preparations for the Children's Masquerade and Purim Ball to be given in Ebling's Casino on Thursday evening, March 4, 1920.

An appeal made last Sabbath for the Jewish Restoration Fund resulted in the pledging of a considerable sum of money to the Palestine drive.

Council House Entertainment.

Miss Dorothea Edwards, contralto, and Mrs. L. Sasover, pianist, entertained the neighborhood at Council House at 74 St. Mark's Place, last Saturday evening. Despite the weather a large audience enjoyed the musicale. Mrs. William Cowen, chairman, committee on music of the New-York Section, Council of Jewish Women, arranged the program.

THE RESPONSIBILITY OF THE JEW.

By RABBI GEORGE FOX.

Some friends came over the other evening, and after a short time the conversation drifted to a discussion of Judaism. There were in the party two university men who were now past middle age, both men of standing in their respective fields of work. The discussion began to center about the question, "What Ails Judaism?"

Varying opinions were expressed. It was agreed that the essence of our faith is not the ceremonial practice. The constant contradiction between the demands of life as it is, and the practice of the ceremonials, makes impossible the observance of those details of Jewish practice, which by almost common consent are being pushed to the background.

The party agreed that it was not a question of blaming orthodoxy or reform. No one can help but admire a Jew who is sincere in his orthodoxy and lives up, even at a sacrifice, to the details and the demands of the orthodox type of Judaism. What was protested against was the constant and flagrant violation by many so-called orthodox Jews of the demands of that form of faith; the continuous violation of the Sabbath; the violation of the dietary laws, while attending to business, even if not in the homes; the violations of the Talmudic prescriptions in reference to shaving the face, and other details. It was felt that he who lays claim to orthodoxy does violence to it unless he is consistent both in its belief and practice.

Then reform was touched. The ills of Judaism, as a matter of fact, were neither the ills of orthodoxy nor those of reform. What hurts us is the weakness of the Jew, whether he is one or the other.

If the reform Jew lived up to the ethical implications and demands of his faith, Judaism would not suffer; neither would it if the orthodox Jew did the same. The difficulty is that both use their faith as they choose—forgetting that Judaism lays certain responsibilities upon them, which they, as Jews, are bound to shoulder.

The orthodox Jew justifies his violation of certain forms by saying that the economic situation forces him to do it. He cannot, for instance, so he says, close his business on the Sabbath, because it would ruin him. We doubt this very much. He may not in the end make as much as he is making, but take it for certain, that he would not be ruined. He would have a little less, perhaps much less, but he would have the respect of those who respect orthodoxy, and of those who respect religion. We have been told that many a man who would will it otherwise, has to eat trefa foods—foods not prepared according to the orthodox ritual—because of the great inconvenience in going home for meals; yet we know that it is the hardest kind of a matter to support Kosher restaurants, because of the very fact that those who ought to patronize them, do not do it. We do not know of a strictly Kosher restaurant in the whole Southwest.

On the other hand, the reform Jew very often makes his reform an excuse for violating the simplest ethical precepts of his faith. He is wrong—for reform is just as insistent as orthodoxy upon the punctual observance of the moral and ethical commands of Judaism. With the reform Jew it is not a question of eating Kosher—though reform does not keep a Kosher kitchen; reform, philosophically, does not do away with the Sabbath on the ground of adjusting religion to the scientific and economic demands of the time, reform justifies the abolition of certain customs, but reform never gives a Jew permission to violate the every-day ethical precepts of his religion—not any more than orthodoxy does, nor any more, for that matter, than any of the great religions do.

It is only rank hypocrisy for men and women to make certain pretensions and then violate them whenever the opportunity presents itself. It is neither orthodox nor reform to indulge in sharp practices; it is neither orthodox nor reform to profiteer; it is neither orthodox nor reform to be dishonest; it is neither orthodox nor reform to take advantage of others in business; it is neither orthodox nor reform to belittle the character of others, unless there is a ground for such action, and then often, it is both unwise and irreligious to speak of such things.

We Jews suffer from the same things that other sectarians suffer from. The trouble is not with orthodoxy, nor is it with reform. It is with those who profess to believe in what they stand for, and then practice otherwise, as occasion presents itself. The trouble is not with what we are taught, but with the manner in which we do not practice what we are taught. The trouble is not with Judaism, but with the Jew.

What a wonderful thing it would be to develop a generation of true Jews, whether they be orthodox or reform. What a wonderful thing it would be to be able to say that the Jew lives by his faith, even as he thinks that he believes in it! What a fine thing it would be to be able to say that within the ranks of Israel, there are no hypocrites; those who do not believe in the ethics of Judaism, have left us, while those who remain with us are real, sincere, true Jews, superior men in that they have achieved refinement of heart, character and integrity. This is the real demand of the religion of the Jew—our trouble is that we have so many who think along one direction, religiously, and practice along another.

Yet we have hopes that we will develop a generation of men and women who will stand out as those worthy of the honor of having given to mankind that view of life, which alone makes our journey here worth while. We think we are developing a newer generation—and a better one—time will tell! —Editorial in The Jewish Monitor.

Major Returning from Russia Decries "Jewish-Bolshevist" Talk.

Major Montgomery Schuyler, a member of the American Central Committee for Russian Relief, who has represented American government interests in Russia in various capacities for many years, and who recently was chief intelligence officer of the Siberian expeditionary force, delivered an address on Bolshevism at the Canadian Club luncheon at the Hotel Belmont last week.

Major Schuyler in the course of his address said that the impression which was held in some circles that Bolshevism was primarily a Jewish movement was a mistaken one, although it was true that the brains of the Bolshevik government were supplied by renegade Jews.

"These men are not really Jews," he continued, "they are outcasts, some of them German, some Russian, but all revengeful, downtrodden and determined only on upsetting the existing fabric of

The Annual Meeting of the Members of the **HEBREW TECHNICAL INSTITUTE** will be held at the Institute Building, Stuyvesant and Ninth Streets, New York City, on Sunday, February 1, 1920, at 10:30 o'clock A. M. Only formal business, as prescribed by the By-laws will be transacted. **MOISE L. ERSTEIN, Secretary.**

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The Room Registry of the Young Women's Hebrew Association, 31 West 110th street, requires rooms in Jewish families, with or without board, for Jewish girls and women. Office hours 9 to 5 daily; Monday, Tuesday, Wednesday and Thursday evenings. Phone University 5886. No fees.

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The copartnership heretofore existing between the undersigned at the City and County of New York under the firm name of NELSON & NELSON, has this day been dissolved by mutual consent.  
Mr. Abraham Nelson will liquidate all claims against said copartnership.  
Dated, New York City, January 9th, 1920.  
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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 Gettner, 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.  
GETTNER, SIMON & ASHER, Attorneys for Executors, Office and P. O. address, 299 Broadway, Borough of Manhattan, New York City.

SHAINWALD, RALPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ralph L. Shainwald, 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 Cohen, Gutman & Richter, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of July, 1920, next.

Dated, New York, the 25th day of January, 1920.  
RIETTA H. SHAINWALD, MICHAEL DREICER, Executors.  
COHEN, GUTMAN & RICHTER, Attorneys for Executors, Office and P. O. address, 111 Broadway, Borough of Manhattan, New York City.

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The Expulsion of the Jews From Jugo-Slavia.

A report of the London Jewish Correspondence Bureau about the expulsion of Jews from Jugo-Slavia has been given much attention in the English press, and nearly all papers have published long reports. The Edinburgh Evening Dispatch writes, in an article headed "Worrying the Jews":

"When a nation, any nation, sided with the Allies during the war, we acclaimed them jolly good fellows, and straightway forgot that they ever had been anything but heroes and saints. That was the proper spirit, in which to hail comrades in the great fight; but now that is over, and there is a settlement to think of, it is well to keep our eyes open to facts, and to remember that some of our friends need to be sharply looked after. They have not had a very good upbringing, and evil communications are apt to have undesirable effects, even upon those who may aspire to be respectable members of the League of Nations.

"There need be no surprise, therefore, when we hear that the Jugo-Slavs are using their newly acquired power to oppress the Jews, decent and industrious people, who have lived in the country many years, and are as much entitled to enjoy the privileges bestowed upon them by the Peace Treaty as the Jugo-Slavs themselves. Indeed, provision was made in the treaty for this very purpose, for Europe is familiar with these tyrannies, exercised, too, by powers which could not plead inexperience as an excuse.

"The treatment of the Jews threatens to be one of the serious problems in some of the new States, for it is not to be supposed that what was tolerated under the old system will be allowed under a regime which aims at attaining a higher standard of national conduct."

Anti-Semitic Paper Convicted.

Landau, Germany (By I. J. P. B.).—The paper Beobachter, in an article directed against the Jews in general, declared that the Jewish physician, Dr. Feibelman had been on too friendly terms with the French army of occupation.

Dr. Feibelman brought suit against the editor of the paper, and the court sentenced the latter to pay a fine and compelled him to withdraw his charges and also to print a denial of the accusation in his paper. This was ordered done in the other papers as well.

Rabbi Hirschprung Re-elected. Braddock, Pa. (By I. J. P. B.).—In recognition of his splendid services during the past year, Rabbi M. Hirschprung has been elected by the local Congregation Agudath Achim, which has also voted him an increase of salary.

Rabbi Hirschprung is a graduate of the New York Rabbinical Seminary. He has occupied the Agudath Achim pulpit since May, 1919.

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Rabbi Advocates Boycotting Countries Which Mistrust Jews.

In a recent discourse at the Temple Keneseth Israel, Philadelphia, Rabbi Joseph Krauskopf urged a boycott by all civilized nations against the country or countries refusing equal rights to the Jew. Appealing to the Peace Conference in Paris to write into the constitution of all the nations an assurance of safety for Jews everywhere, Dr. Krauskopf closed his address with this plea: "We made our war cry, 'A world safe for democracy'; let our peace cry be, 'A world safe for the Jew.'"

"Those unfortunates do not wish to come here of their own free will," he said. "Neither do they desire to complicate yet more our labor situation. They want to continue in their own country, where their ancestors have lived for more than six centuries. There is room enough for them there, and every opportunity there for securing not only their own prosperity, but also that of their fellow countrymen. They ask for nothing more, need nothing more than the liberty and right to live and toil as God-fearing and law-abiding citizens want to live."

The charge of treason preferred against the Jews in Russia was refuted by the rabbi, who declared that a few Yiddish speaking Russians were compelled, by force of the bayonet of the invading Germans, to act as interpreters and guides for the enemy. Although this service was forced on the Jews, they were charged generally with having intercourse with the invading enemy.

"This service, rendered compulsory by some to an enemy intensely hated by them," he added, "was charged as treason against all of them, and is held against them to this day as the cause of Russia's defeat. There is no thought of the hundreds of thousands of Jews who fought and bled and died in Russia's armies; there is no thought of the thousands of them who have been cited for valorous service. There is remembrance only of the few creatures who, having been given the choice between being hanged or interpreting, chose the latter course."

Dr. Krauskopf declared that among the trumped-up charges against the Jews in what was once Russia there is included the assertion that Jews are guilty of killing Christian children, "to use their blood in the preparation of the Passover bread." This charge, he recalled, was often used by the Romans

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against the early Christians, the inevitable result being massacres, he said.

"The cruelty, injustices, outrages that were rampant under the autocracy of the czars, have returned to curse the new republics," he added. "The reactionaries and the 'Reds' have been driven from Poland and the Ukraine, but the Blacks have remained. The form of government has changed, but the hearts of the people are those of old.

"No sooner had subsided the shrieks of agony which the ruthlessness of the invading enemy had called forth when new cries of woe were heard resounding in the land—cries of mobbed and outraged, massacred Jews, the heartless brute being no longer a foreign enemy, but their native non-Jewish countryman.

"Is it not time for these tragedies in Russia to end? Has not the Jew of that land walked long enough through its chamber of horrors? Shall he continue to be the sport of brutes, the prey of looters, the victim of murderers?"

"Is it not time especially for the American people to protest against these constantly recurring outrages within the confines of what was formerly known as Russia?"

"Is it not time for the Peace Conference, still in session in Paris, to speak in a manner that will not admit of misunderstanding, that both the letter and the spirit of the specifications regarding equal rights unto all and equal protection to all, written into the new constitutions, must and shall be complied with and that non-compliance shall have for its consequence a boycott of that recalcitrant nation by all the civilized nations of the earth?"

Anti-Jewish Propaganda in Roumania.

Bucharest (By I. J. P. B.).—Throughout the city special proclamations have recently been posted. These proclamations are issued under the title, "The Red Beast," and are in the form of a small newspaper. They claim their object to be a crusade against Bolshevism, but the contents are purely anti-Jewish propaganda. Jewish leaders in Roumania declare openly that they have proof that these sheets are compiled and issued by the government itself. A delegation from the Union of Roumanian Jews visited the Ministry-President and demanded that these papers be suppressed. The latter had to accede to the delegation's request and the objectionable proclamations no longer appear.

Brenner's Work on Exhibition.

An exhibit of the work of the noted medalist and sculptor, Victor D. Brenner, the designer of the Lincoln penny, is being held this week, under the auspices of the Menorah Alumni of New York, in the library of the Young Women's Hebrew Association building at 31 West 110th street. The exhibit includes a number of small bronzes as well as wall plaques and portraits of Abraham Lincoln, Washington Irving, Lyman Abbott, Jacob H. Schiff and other noted men and women. The exhibit supplements a talk given by Mr. Brenner before the Menorah Alumni last Sunday evening on "Art and the Jew."

A Good Idea.

It might not be a bad idea for those who arrange some of our public functions of a communal nature to remember that there are also some orthodox and conservative rabbis who are able to "orate" effectively and consistently, and that the people can afford to listen to them once in a while.—The Jewish Exponent.

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IN THE FIELD OF JEWISH LABOR.

Governor Smith Averts a Strike of the New York Cloakmakers—The "Gold Strike" Has Been Going on for Four Months—The International Garment Workers Win a Great Victory in Cleveland.

By ELIAS LIEBERMAN. Although the arbitration committee appointed by Governor Alfred E. Smith to settle the difference that has arisen in the New York suit trade has not yet arrived at any definite agreement...

Six weeks ago the first signs of dissatisfaction appeared, when at a conference between the manufacturers and a delegation from the Cloakmakers' Union an increase of 30 per cent was demanded for all workers.

Advertisements stating the case for the manufacturers began to appear in the dailies and in the trade papers, with a view to winning public opinion over to their side, and in turn the union began to use the same medium in behalf of the workers.

"Noting in today's press that a crisis is imminent in the important cloak industry that may involve the families of 40,000 workers, I consider it a matter of serious public concern, I therefore request that you send representatives of your organization to meet me in the executive chamber of the capitol at Albany on Monday, January 5, at 2 o'clock to confer with me on ways and means of solving the question now agitating the industry, with a view to preventing a general stoppage."

This proposal met with the favor of both sides to the controversy, and their representatives were accordingly sent to Albany. In opening the joint conference, Governor Smith made his view of the matter clear.

"I do not think that I exaggerate," he declared, "when I say this State has suffered an economic loss by strikes. In a great many instances, if properly handled at the beginning, they might not have happened, and the fact that they were preventable makes them worse. And I have invited both sides to meet here today, and I am thankful that both sides have come to Albany. It shows a desire to be helpful in the right and proper spirit."

The Governor prevailed on both groups to agree to submitting their differences to an arbitration committee of five. On this committee were appointed William D. Baldwin, president of the Otis Elevator Company; Hugh Frayne, organizer of the American Federation of Labor; Edward D. Boyle, chairman of the State Industrial Commission; Francis Perkins, Commissioner of the State Industrial Commission, and State Deputy General Berger. To these were also added two others—Mr. Feinberg, president of the Cloakmakers' Union, and Saul Singer, former chairman of the Cloak and Suit Association. It is hoped that the committee will reach an agreement soon, for it is recognized that a speedy peace is in the interest of both sides of the trade.

For four months now the jewelry workers have been out on strike, and as yet there is no sign of yielding in either camp. The object for which the men are striking is a shortening of their working week to 39 hours. As this is the first group to demand so short a working week, the "gold strike," as it

Royal Palace 16-18 Manhattan Ave., Brooklyn Beautiful hall for weddings, banquets, receptions and all functions.

has been popularly named, is proving to be a more bitter struggle than usual. Three thousand workers are involved in this strike, and their courage in holding out for so long under the present cost of living is unusual.

The recent victory for the International Ladies' Garment Workers' Union in Cleveland is most significant, showing as it does the change that has taken place in the recognition of the rights of the workers since the Cleveland strike in 1911.

The decision of the referees was to be in force until December, 1919. Then the union began to set new demands, among them the system of week work, fixed minimum wage scales and an increase of 30 per cent in wages.

This board promptly announced its recommendations as to the various minimum wage scales. The average increase amounts to 12 to 20 per cent. Representing the union were Abraham Baroff, general secretary of the International, and Mr. Perlstein, vice-president of the International, who has spent the past few years in Cleveland in the interests of the union.

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How soldier-like this is! What warrior weaklings, what courageous cowards they show themselves to the world! Poland gave the impulse this time to this imitative insanity, this murder mania for massacre that spread throughout Eastern Europe.

We therefore, ask the more sober and more civilized nations, who lend our persecutors military aid in their fight with the Bolsheviks, we ask these more humane nations to cease being accomplices of assassins; cease to lend them any aid; halt the hands of assassins of life and virtue so that the fair name of humanity be not shamed forever!

With Jehudah Halevi we cry again, "O goblet of grief enough! For we overbrim with thy bitterness! O world, our cup of sorrow is overflowing. Give us no more of martyrdom. Enough!"—Rabbi Alter Abeison.

Furriers Guarantee \$100,000 for Palestine Restoration Fund. At a luncheon by representatives of the fur trade of New York city to Judge Julian W. Mack and Dr. Stephen S. Wise, president and vice-president of the Zionist Organization of America, \$17,050 was contributed and a committee under the leadership of George Fox appointed to canvass that industry for further contributions to the Palestine Restoration Fund.

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JEWISH CALENDAR.

Table with 3 columns: Date, Hebrew Date, Gregorian Date. Includes entries for Rosh Chodesh Adar, Purim, Rosh Chodesh Nisan, 1st day Pesach, 7th day Pesach, Rosh Chodesh Iyar, Lag b'Omer, Rosh Chodesh Sivan, 1st day Shabuoth, Rosh Chodesh Tam-mus, Fast of Tammus, Rosh Chodesh Ab, Fast of Ab, Rosh Chodesh Ellul.

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We always cried to the world drunken with blood, "O world, you had enough! Cease to bring a deluge of blood." But the world always answers, "I always had too much, but I never yet had enough of blood!"

In the Middle Ages Jehudah Halevi—the greatest poet since the close of the Bible—seeing how the holy crusades baptized themselves in Jewish blood, cried out, "O goblet of grief, enough! For we have overbrimmed with thy bitterness!"

The Jewish people is the most patient and long-suffering people on earth. But even our patience is being exhausted. Not only are wholesale massacres made on us but even the virtue of a people of virtue is being ravished!

Ah, what tragedy of humanity we are witnessing now! In the Middle Ages the Jews were persecuted in the name of religion; massacres were made in the name of God. So the Jews gathered quietly in their synagogues and protested to their God against the horrors He allows, horrors too grievous even for the most heroic people to bear!

Today the crusades are carried on not in the name of religion, but in the name of humanity, and I suppose that the massacres they leave behind are also for the sake of and in the name of humanity and brotherhood!

Kolchak, Denikine, Petlura and Poland say they want to save Russia to humanity and civilization, and so they strive to exterminate the Jews the humane and civilized people!

The warrior-leaders of Poland and Ukraine, like all warriors, risk their lives daily, which is a thing of courage. And yet they are only courageous cowards, for they are slaughtering a peaceful, weaponless, inoffensive and innocent people, even warring on the virtue of the Jews, on the virtue of their women and children!

How soldier-like this is! What warrior weaklings, what courageous cowards they show themselves to the world! Poland gave the impulse this time to this imitative insanity, this murder mania for massacre that spread throughout Eastern Europe.

We therefore, ask the more sober and more civilized nations, who lend our persecutors military aid in their fight with the Bolsheviks, we ask these more humane nations to cease being accomplices of assassins; cease to lend them any aid; halt the hands of assassins of life and virtue so that the fair name of humanity be not shamed forever!

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Butler, Hughes and Marshall to Address Convention of Rumanian Jews.

At the convention of the Rumanian Jews, which will be held February 1, at the Hotel Pennsylvania, addresses will be delivered by the president of Columbia University, Dr. Nicholas Murray Butler, former Supreme Court Justice Charles Evans Hughes, Mr. Louis Marshall, president of the American Jewish Committee and many other persons prominent in American public life.

This convention is being called with the object of formulating and putting into effect plans for reconstructive work for the Jews in Rumania and also to help the Rumanian Jews in their battle for complete emancipation.

Dr. P. A. Siegelstein, Leo Wolfson and Solomon Sufrin, leaders of the Rumanian Jews in America, will bring before the convention plans for the work which must be done, and it is expected that these plans will be adopted. The outlook that the organization of all Rumanian Jews in the United States and Canada will accomplish much good and useful work for their brothers in Rumania is most hopeful.

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BROOKLYN NOTES.

Federation's Million Dollar Campaign to Be Opened.

A dinner, concert and ball will be given at the Hotel Pennsylvania, Manhattan, tomorrow (Saturday) evening at 7 p. m. which will mark the opening of the 1920 Million Dollar Annual Income Campaign of the Brooklyn Federation of Jewish Charities. The affair is purely an invitation one and the following hosts are defraying all the expenses thereof:

- Lawrence Abraham, Abraham H. Arons, Joseph J. Baker, Edgar A. Baum, Samuel N. Berlin, A. N. Bernstein, Bernhart Bloch, Morris Bloom, Edward C. Blum, Herman D. Bob, Morris Brukenfeld, Julius Dahiman, Nathan S. Dalsimer, A. Davidson, David Drechsler, Newman Dube, A. A. Edelmann, Benjamin E. Englander, Herman Feldman, Barnett Finkelbrand, Nathan B. Finkelstein, Louis L. Firuski, Herman Gabbe, Israel Galland, Samuel L. Gellis, Moses Ginsberg, Jacob Goell, Louis Gold, Shepard J. Goldberg, Isaac Greenblatt, Samuel Greenblatt, Maurice Greenstein, Benjamin Hirschberg, Isaac Ipp, David B. Jacobs, Jacob L. Jacobs, Louis J. Jaffee, Abraham Jalkoff, Michael L. Jalkoff, Nathan S. Jonas, Ralph Jonas, Maurice S. Keller, Morris Knobel, Max N. Koven, Joseph J. Kurtz, Israel Lack, Joseph J. Lack, Edward Lazansky, Philip H. Leifert, David Levine, Aaron Wm. Levy, Jacob Levy, Simon Levy, Sylvan Levy, Jerome Lewine, Julius Liebman, Dr. William Linder, Dr. Leon Louria, Charles I. Mandel, Joseph M. May, Charles Mezeritsky, H. Miller, Lazarus Muscat, Benjamin H. Namm, Jacob Neinken, Selig B. Neuberger, Louis Newman, Max G. Niman, David Nusbaum, Hugo H. Piesen, Joseph Pines, Abraham Posner, Jacob D. Posner, Joseph Prensky, Abraham Price, Elias Reiss, Max Reiss, Leo Ritter, Albert Rosenblatt, H. B. Rosenson, Gustave S. Roth, Simon F. Rothschild, Walter N. Rothschild, Ignatz Rottenberg, Samuel Rottenberg, Morris Salzman, Rudolph Sanders, Abraham Schiff, David Schlein, Jacob J. Schmuckler, A. H. Schwartz, Rudolph Seldner, Ira Skutch, John I. Sparrow, Herman Stark, Silas W. Stein, Meier Steinbrink, Morris W. Stollerman, Hugh Grant Straus, Isidor Strauss, Julius Strauss, Nathan Straus, Samuel Strauss, William Sugarman, Simon Tepper, Bernard Trosky, Abraham Waiser, Sidney Weinburg, Samuel Weisglass, Hyman Zeitz.

Among those who will appear at the concert is Jascha Heifitz. Dancing will follow the dinner and concert and motion pictures will be taken of the entire event. The dinner will be strictly Kosher.

Death of Rabbi Moses Port.

Rabbi Moses Port of Congregation Tifereth Israel, 399 Fourteenth street, died at his late home, 395 Fourteenth street, suddenly on January 21 at the age of 45 years. Rabbi Port was one of the few remaining graduates of Yeshiva, at Volahin, and received his secular training in Germany. He came to this country about seventeen years ago and served congregations in New Rochelle and Brooklyn.

He is survived by his wife and seven children.

Services were conducted in the synagogues on Fourteenth street, Prospect avenue and Seventeenth street, with Rabbi Finkenstein of Brownsville, Rabbi Enzelbach, Rabbi Burack and Dr. Goldfarb of Brooklyn; Rabbi Iskitsky of Manhattan and Dr. Rosinson officiated. Cantor Puskin intoned on El Moley Rachamim and interment followed in Washington Cemetery.

Petach Tikvah Installs Rabbi Melamed.

Rev. Dr. Raphael H. Melamed was installed as rabbi of the Temple Petach Tikvah, Rochester avenue and Lincoln place, last Sunday. Dr. Cyrus Adler made the installation address, in which he appealed to the Jews to become more actively interested in Judaism. Dr. Jacob Kohn also spoke. At the banquet which followed in the evening appeals for a stronger Judaism were made by Dr. Julius H. Greenstone of Gratz College, Philadelphia; Rabbi Max D. Klein of Philadelphia and Rabbi B. A. Liechter of Far Rockaway.

Ukrainian Federation Unified.

(Copyright by I. J. P. B.) At last we have the beginning of unity in the ranks of Ukrainian Jewry, and after seemingly endless wranglings and differences, all the committees have joined forces and will work together toward calling a conference shortly which shall organize the Federation and start the practical relief work for the Jews in the Ukraine.

The removal of the blockade against Russia had much to do with the matter. Now that it is possible, with energetic application, to reach the great Ukrainian cities and through them the smaller towns and villages, everyone has felt that it would be a crime to go on with time-consuming polemics. Accordingly, a committee of six, representing all the opposing elements in the Federation, met with the convention committee of the Federation itself, and after lengthy debating reached an understanding by which the two committees were merged into one committee of thirteen, with the duty of arranging for a convention as speedily as possible and in the meantime of preparing all the Ukrainian relief organizations and "Landsmanschaften" for a comprehensive activity. The chairman of the committee of thirteen is Mr. M. Meyerson, a vice president of the Hebrew Sheltering and Immigrant Aid Society.

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LOEB, LOUIS L.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis L. Loeb, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, No. 3 Rector Street, in the City of New York, on or before the 15th day of March, next. Dated, New York, the 8th day of September, 1919. CORINNE F. LOEB, Executrix. HARRY W. NEWBURGER, Attorney for Executrix, No. 3 Rector Street, New York.

BROWN, MEYER.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Brown, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at her place of transacting business at the office of William Abramson, her attorney, at No. 1133 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, next. Dated, New York, the 17th day of September, 1919. WILLIAM ABRAMSON, Administrator. WILLIAM ABRAMSON, Attorney for Administrator, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

LEVOR, BABELTA.—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babetta Levor, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, at the office of Samuel Strasburger, Attorney for Executrix, No. 14 Broadway, in the City of New York, on or before the 25th day of April, 1920, next. Dated, New York, the 16th day of October, 1919. MAX L. SCHALJEK, Executor.

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Feb. 6

# The Hebrew Standard

and  
Monthly Magazine Section

ESTABLISHED 1882

American Jewish History—  
Lincoln and the Jews

Lincoln's Penchant for Jewish  
Bible Names

By Isaac Markens

The Nation's Treatment of its  
President

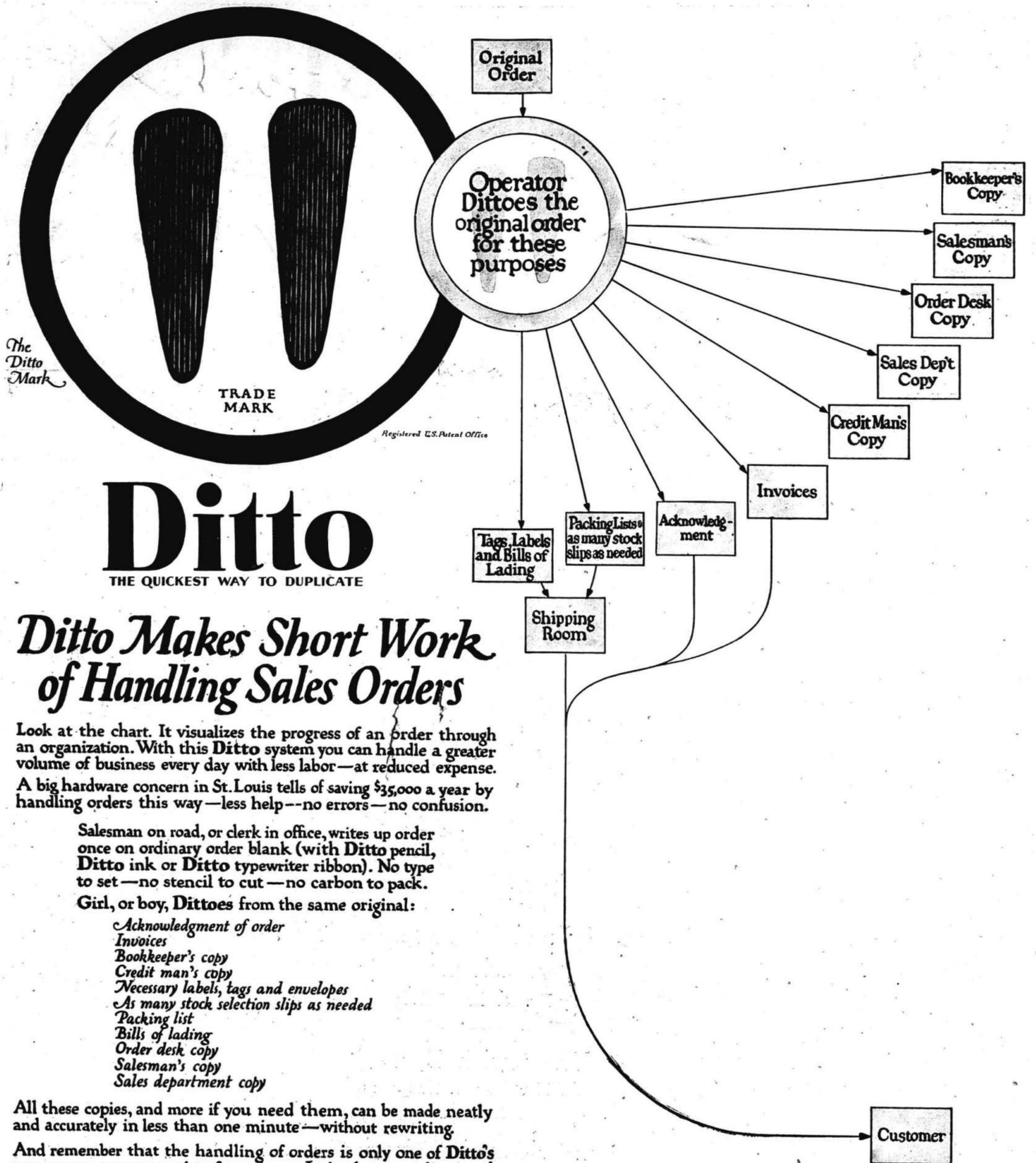
By Dr. Stephen S. Wise

The Jewish Home

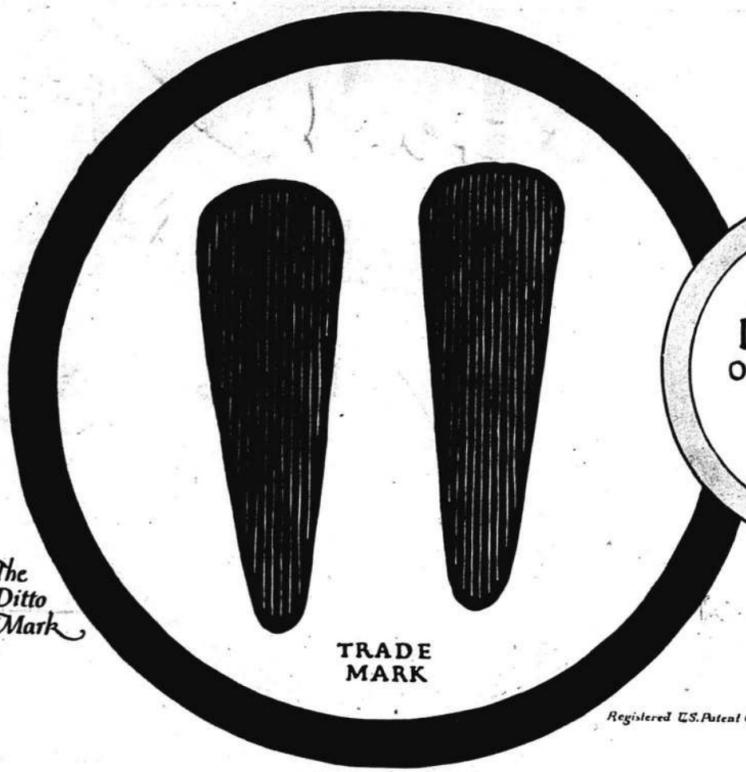
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