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THE POOR FOOL

By "KAROLINIUM"



Small, and soft, and dark, beautifully symmetrical in figure, perfect regularity of features—she presented a most inviting picture of the Orient, trimmed by the refining influences of the Occident. Conscious of her beauty, and conscious of the advantage this offered, she made use of the power from the day she donned her first long skirt. Her victims were strewn in endless succession along her pathway.

Yet, it were doing Irene Radnow an extreme injustice not to dwell upon another side of her. Aside from a mental aptitude common in her particularly gifted family, she had a heart so full of gold that to know it was to love her. With her friendship had a meaning all too rare in the society of our day. If she loved to have the youth on his bended knees before her, she also was merciful enough to put him on his feet again. If she was not altogether dissatisfied at the jealousies she sowed among her girl acquaintances, her ever-ready self-sacrifice would prevent them from becoming too deep-seated.

A year's sojourn in Paris had made deep inroads upon her inviting simplicity. The strictly orthodox Jewish outlook, so carefully nourished in her home, gave way to a cosmopolitan one, wherein interest was largely centered in the Greece of old, and the France of the present. With her newly acquired spectacles, the Jews came to be regarded as an antiquated race, meaningless in the present era. Their religion and their culture—their contributions to the world—had had its day. Absorption of this abnormality—a nation within a nation—could be none too rapid. And the enthusiastic apostle of an old-new creed hurried home to preach salvation to the race accursed through the centuries.

If modern education does not tend to undermine any one of the two or three world-accepted religions, it certainly tends to destroy the outward forms—the "symbols and ceremonies." Yet Moses Aaronson, the proud possessor of a Ph.D. from one of America's foremost institutions of learning, vied with the Chosed of the Pale in his strict observance of the Jewish re-

ligion. And his reason for this is that which has since been advanced by many a graduate of a univer-

But why wish the Jews to retain their identity? To this Moses Aaronson had a twofold answer:

the Jews, even in the Gulus, and to some extent, perhaps, because of the Gulus, had shown themselves

be of benefit to mankind. Since their present life, scattered and oppressed the world over, was an abnormal one, the return to the soil of their forefathers, where they could develop their own life in their own way, was desirable. Only thus could the highest possibilities of the race reveal themselves.

Moses, then, was not merely an orthodox Jew, but a nationalistic Jew. His orthodoxy was a means of insuring the integrity of the Jewish people, and his nationalism an expression of the desire to bring out the very best that is in them. Thus were they to become a glory unto themselves and a glory unto the world.

That Aaronson's orthodoxy was but a means to an end is evident from this favorite paradox of his: "It is quite possible that when we are in Palestine I shall be the last man to enter the synagogue." What he meant was that in Palestine, living under normal conditions, no self-imposed tasks would be necessary and the people could develop in a way most suited to them. The peculiar characteristics of the nation would be influenced by its past experiences, its present environment and the climatic conditions of the soil. Nature would be given free reign. If the combination of forces tended from the path of the Mosaic code, the code would have to give way. Evolution—the uplift—needs a healthy, normal environment. This was the battlecry of freedom.

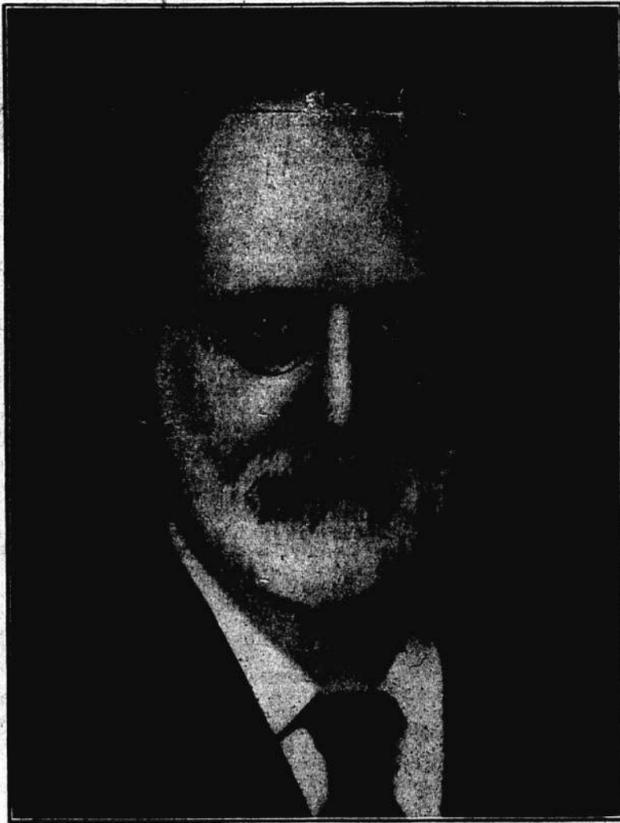
In terror lest her Paris experiences should leave a permanent impression upon her, Irene's parents, an extremely orthodox pair, persuaded her to attend one of those yearly Zionist conferences. Here she was thrown with a group, intellectually her equal, and who believed in Zion as firmly as she did in Paris. The contact did not make the Zionists more Parisian, but they did make Irene more Jewish.

Among the Zionist group was Moses Aaronson. He was impressed with Irene; first, because she was pretty; then, again, because she spoke Hebrew with a lovely Spanish accent; and, again, because she had a decided "identity." Like most of his sex, Moses

sity. Modern conditions are such that the only way the Jews can retain thier identity is by a rigid adherence to the Mosaic code.

there was the sentimental reason, his environment was Jewish and he had been made familiar with all the phases of Judaism. Then, again,

a people of rich possibilities, and, aside from any selfish motives, there was a well-founded altruistic one that their preservation would



DR. JULIUS GOLDMAN.

Dr. Julius Goldman of this city, active in philanthropic circles for nearly half a century, has sailed for Europe to be absent for more than a year and will head all the activities of the Joint Distribution Committee in Europe, with the title of Director General. It will be the task of Dr. Goldman to receive the reports from the different countries where relief for the Jewish population is so urgently needed, to negotiate with the officials of the various governments, to co-operate with the American Relief Administration European Children's Fund headed by Mr. Hoover, the Red Cross and other organizations, and to transmit to the Joint Distribution Committee the information which is only to be obtained at first hand, so that the Committee in its appropriations and in its shipments of clothing and foodstuffs may be guided by a knowledge of the situation as it affects all of the countries of Europe, rather than any one locality.

Dr. Goldman, who was born in Philadelphia in 1852, was an American delegate to the International Jewish Conference at Berlin in 1890. He enjoyed the confidence of the late Baron de Hirsch and through his influence the Baron de Hirsch Fund was organized, and Dr. Goldman was honorary secretary to 1904, in which year he became president. Through his energy, public baths were established in New York city in 1898, the Agricultural School was started in 1891 and the Baron de Hirsch School the same year. He helped organize the Industrial Removal Office in 1900 and he was a pioneer in the Federation movement.

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had a good opinion of himself, and, like few of his sex, Moses openly admitted it. Until now he had seen many pretty girls, but they hadn't impressed him. He had seen many cultured girls, and they hadn't impressed him. He had seen a few with a combination of these qualities, but even there something was lacking. Of course, all these girls would have died for him. He had but to pick and the slave was his.

And so what wonder when Irene impressed him that he made this remark to a friend: "She's very unusual and I'm very much drawn to her, but I must be careful and go slow. I must get to know her more." "To get to know her more" was certainly sound. What grated on one so much was the impression Moses conveyed that he, being he, would be sought after by every girl he met; hence the necessity of caution. As a rule, Moses was a kind, well-intentioned fellow, with a pleasing personality, and an intellect which sparkled in some ways. His conceit, however, tried one's patience sorely.

Irene got to know him and to like him in much the same way as she got to know and to like dozens of interesting men. He was worth while—as a friend. Being a woman, and being pretty, she did not always put her sex in the background. That explains the mischief she gave rise to. It explains much of Moses' misunderstanding.

When, however, Irene began to detect the man as well as the intellect in Aaronson, she began to fight shy of him. She came to be uncomfortable whenever in his presence. This was more than enough to convince Aaronson that she was madly in love with him.

The days and the months passed. The two saw less and less of one another. Moses' invitations brought forth all manner of excuses for not accepting them.

"I would very much like to go, but . . ."

"Isn't that good proof that she's rather fond of me?" he would say to his confidential friend.

"That's a strange way of showing it, I must say."

"You don't understand her." Then, upon a little reflection: "Why, man, your doubts are too

silly. If I'd want to and propose to her today she'd turn table completely. She's rather sore because I'm deliberately cool to her whenever I see her."

This last remark made his friend smile. Of late, whenever Moses happened to be in Irene's presence his face, with love written over it, was an open book to all. And to all, except Moses, her complete indifference towards him and her annoyance at every approach of his were only too obvious.

One evening his friend called Moses up over the telephone.

"Heard the latest?"

"What?"

"Irene has become engaged."

His friend could not see Moses, but all he heard him say was:

"Really! She must have been more in love with me than even I suspected. She did that out of spite—just because I didn't propose quickly enough."

THE PHAECIANS STARVING AND BEGGING.

(Something of the History of the Jews of Vienna.)

By Dr. Gottard Deutsch.

(Copyright I. J. P. B.)

The name of Vienna carries with it the impression of opulence and levity. We think when we mention it of veal cutlets (Wiener Schnitzel) and Strauss' waltz music. Schiller compared it with the mythical island of the Phaeacians of whose abundance and joy Homer sings: "Mich unwohnt mit galenzendem Aug' das Volk der Phaiaken—Immer ist's Sonntag, es dreht immer am Herd sich der Spiess," and Grillparzer, the Vienna poet, called it "Capua d'err Geister" because like the old Italian city it lived too well to have any inclination for things spiritual.

Matters have changed, and a Schiller or a Grillparzer of our days might take his cue from Jeremiah, singing: "Is this the city that men called the perfection of beauty, the joy of the whole earth?" Vienna is begging. The rabinate of the city sends an appeal to all rabbis of the United States for help in rebuilding the beautiful temple that was destroyed by fire, August 17, 1917. Who would have believed it six years ago that the congregation with so many ennobled bank presidents, with Rothschilds, Guttmans, Koenigswarters, etc., would hold out a hand for charity? This suggests a bird's-eye view of the history of this Jewish congregation, numbering over 200,000—perhaps 300,000 souls.

Vienna as a Jewish center is both old and new. It may have had Jews in the days when it was a Roman fort, and it certainly had a Jewish congregation in the twelfth century. In the first half of the thirteenth century its rabbi, Isaac Ben Moses, or Zarus, was one of the recognized authorities of his day, but in 1670 the Jews were expelled "for ever" from the city and the province of Lower Austria, of which Vienna is the capital, and joy reigned supreme when the young emperor, Francis Joseph, on April 3, 1849, spoke to a committee of Vienna Jews of the Jewish "Gemeinde."

This fact in itself shows that the "forever" of the expulsion, like the "forever" of the Bible (Ex. 12:6), in the rabbinic interpretation (Kiddushin, 15a) was of limited duration. It lasted indeed not more than fifteen years and probably less. In 1685 we find already the famous financier, Samuel Oppenheimer (1630-1703) established in Vienna. Religious fanaticism had expelled the Jews and religious fanaticism brought them back. The main cause of the expulsion was the bigotry which had been nurtured by the war of thirty years and to which the wife of Emperor Leopold I, a Spanish princess, had contributed. There was, of course, the usual business jealousy of the burghers, which about fifty years previously had banished the Jews into a ghetto outside of the city gates, but the main reason was religious fanaticism which, having succeeded in suppressing the Protestants, turned against the Jews.

Samuel Oppenheimer was a most remarkable character. He was the main support of the empire in the war against the Turks, who, in 1683, laid siege to Vienna and came near making of it a second Constantinople. As army contractor he not only furnished provisions, horses, ammunition, but also ready cash to the always depleted treasury. The court needed him always at hand, and so he came to Vienna as a "court-Jew," which means a member of the imperial household, which, as is still the case in England, is not subject to the local laws. A Jew always has a family, as already the Talmud (Kiddushin, 21a) states, and no one could demand that Samuel Oppenheimer

should be separated from his family. His business needed a clerical force, and no one could prescribe to him where he should take it. He therefore could employ Jewish clerks, and the latter were entitled to have their families with them. Finally a Jewish household needs a shohet, children need a teacher, and as the police are willing to give a broad interpretation to the term "Bedienter" when it is paid for it; there were also "watchers" for the dead, janitors for the Milwah, salters of the meat, supervisors of the Mezuzah and other religious workers needed. Some of these people had successfully engaged in business on their own account, and gained enough influence to obtain the privilege of residence (called Schutz or Toleranz) personally, and some, not always the best class, e. g., those who served as detectives to watch the Jews coming to town temporarily on business, which was never prohibited, made a living on their "Schutz." One of them whose name was Engel was humorously called the "Schutzengel" (Guardian Angel).

So at the time when the boy Francis Joseph gladdened the hearts of the Vienna Jews by calling them a congregation, they numbered already 4,156 souls, but lacking corporate rights for nearly two centuries, they were merely Vienna Jews who could elect "Vertreter," but could form no congregation and have no "Vorsteher." It is easily imagined that such a large number of Jews could not be without a synagogue and a rabbi. The latter could easily be supplied in a roundabout way. My own ancestor, great-grandfather's great-grandfather, Jacob Eliezer Brunschwig, who died as rabbi of Vienna in 1729, was officially registered as family chaplain to the court Jew, Samson Wertheimer (1657-1724), a relative of Oppenheimer's, first employed by him and afterwards becoming independent. The last rabbi of the old school, Lazar Horwitz (1804-1868), a great-grandson of the famous Phineas Horwitz of Frankfurt, A. M. (Halfach), was elected as a "Ritualienaufseher" (supervisor of kashrut), and his colleague, Isaac Noah Mannheimer (1793-1865), who was the preacher of the congregation, was officially a "Religionslehrer," who gave occasional addresses in the synagogue.

With the building of a synagogue the matter was more difficult. The Jews were, of course, all the time permitted to hold services in private houses, where rooms might be set aside as "Betstube," but building a synagogue would have been a recognition of a "Gemeinde," and to this Emperor Francis (1792-1835), a narrow-minded in the congregation was Michael Lazar Biedermann (1769-1843), a jeweler, who through his business was in close contact with the highest circles of the residents and probably with the aid of diamond rings, scarf pins and similar powerful arguments won the high-ups, and through them the emperor, over. It is told that he had one of the rafters of the ceiling in the "Betstube" sawed so that the ceiling began to settle. The building inspector and the chief of police, being called in, declared the place dangerous and recommended, in view of the difficulty of procuring appropriate rented quarters, that "the Vertreter" of the "Vienna Israelites" be given permission to buy a piece of property and build a "Temple." This permission was given under the condition that nothing in the architecture must show that this was a place of worship, and indeed the front, where the offices and apartments for the use of rabbi and cantor were located, looked like an ordinary apartment house.

The new synagogue was dedicated on the traditional day for such occasions, on the first of Nisan, 1826, and with the new building new forms of worship came. They were of a very mild nature. In America the services would be considered rightly Orthodox. The changes consisted of eliminating some Piyutim, in regular music but without any instrument and with a male choir and in the introduction of German sermons with some prayers, like the prayer for the government, in the vernacular. Yet in those days even these changes were considered dangerous innovations. Rabbi Lazar Horwitz had scruples and he submitted them to his teacher, Moses Sofer, who declared there was no objection to his attending the services when he said his prayers before, and when the preacher delivered the "blasphemous sermons" he should read some book. The preacher was I. N. Mannheimer, and the cantor the celebrated pioneer of modern synagogue music, Solomon Sulzer (1804-1890). So the "Stadt-Tempel," still existing in the same place with the same order of services, became a historic institution.

The revolution of 1848 brought the provisional constitution of April 25th, which abolished all discriminations on the ground of religion. The Jews were now permitted to settle freely in Vienna.

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Reaction, however, set in very soon. The emperor dissolved the "Reichstag" and issued a constitution of his own making, March 4, 1849, in which the principle of equality of the Jews was still maintained. This constitution was suspended December 31st, 1851, and the freedom of residence of the Jews was therefore called in question. The Supreme Court, however, decided that it was not abrogated. Reaction progressed lustily, and an imperial order of October 2d, 1853, ruled that the Jews should not have the right to hold property in places where they did not possess this right before January 1, 1849. This, although not retroactive, affected the future of the Vienna Jewish congregation very considerably. Mean time the number of Jews in Vienna had rapidly increased, and this increase was not even checked by the imperial order of October 2d, 1853, which affected only the right of holding property, but not of residence. The census of 1850 showed 10,670 Jews. The need of another synagogue was evident. In spite of the order of 1853 the minister, Count Thun, a clerical of the blackest type, gave permission to build a new synagogue in 1854, and even the old restriction that the building should not show its destination by its architecture, was quietly dropped. The new temple was built outside of the old "city" in the district where the old ghetto was located in the seventeenth century, though not exactly on the same spot. It was dedicated June 15th, 1858, and became one of the landmarks of the city, being considered a model of beautiful Moorish architecture. As preacher, Adolph Jellinek was elected, who soon acquired fame as one of the leading preachers of his age. After the death of Mannheimer he was transferred to the old "Stadt-Tempel," which, though much smaller, owing to the aristocratic nature of its worshippers, was always considered the cathedral synagogue and on Jellinek's death in 1893 Guedemann was equally transferred and officiated in Mannheimer's and Jellinek's pulpit until old age shortly before his death (August 5, 1918) compelled him to retire to make room for his successor, H. P. Chajes, inaugurated two days before Guedemann's death.

The beautiful old temple in the Leopoldstadt was laid in ashes on the eve of the old emperor's birthday, who had granted the permit of its erection, in the first year after his death. It seems almost a symbol of the decay of old Austria with its privileges, its Spanish court etiquette and its insels of titles, uniforms and decorations. Who could have foretold old Biedermann that Vienna, growing to about a hundred times the Jewish population which it had in his days, would have to beg for the restoration of its temple? The Midrash tells us that Providence selected Jeremiah from Anathoth (pun on poverty) to sing dirges because it required one bred in poverty to sing: How dost thou sit solitary.

Protestations of the Turkish Jews. On the occasion of the day of mourning, which was held on November 13 in Constantinople, as a protest against the pogroms in South Russia, special meetings were convoked in Constantinople and the provinces, and the following resolution was passed unanimously in all the Jewish synagogues:

1. Oriental Jewry indignantly protests against the horrible excesses which are being committed in South Russia not only by the Ukrainian bands but also by the troops of the Voluntary Army—that army which was looked forward to as the liberator of the Jewish population, who have suffered so severely at the hands of the Bolshevistic terror.

2. It protests against the accusation of Bolshevism, which is both infamous and false, as applied to the whole nation.

3. It demands that, in the name of humanity and justice, there shall be a speedy and energetic intervention on the part of the allied powers, in order to put an end to these massacres.

This resolution has been made known by the Central Relief Committee for the Russian Jews, which has been established by all the Jewish parties of Turkey, and is under the chairmanship of Emanuel Carasso, to all the allied Ambassadors in Constantinople.

Czecho-Slovak President Hears Report on Slovakian Jews.

Prague (Special Correspondence by I. J. P. B.).—Professor Masaryk, president of the Czecho-Slovak Republic, received in audience the leader of the Nationalist Jews and well-known poet, Dr. Max Brod, with whom he talked for over an hour. Dr. Brod told the President of his impressions gained during his trip through Slovakia, giving details of the pogroms against the Jews there. He submitted the demands of the Slovakian Jews, asking that the government make reparation for the damages they had suffered as a result of the pogroms.

President Masaryk was deeply interested, particularly in the views and the political parties of the Slovakian Jews, and he expressed his satisfaction with the spirit of loyalty among the Jews and their co-operation in the interest of the Republic.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Emir Feisal and His Difficulties in France—Henriques on Old and New British Alien Legislation—Death of Philip Ornstein—The Jewess and the Pulpit—A Museum for Palestine.

LONDON, January 9, 1920.

The Emir Feisal, whose Arabian state interests clash, as is known, very considerably with those who are out for the Palestine State, does not seem to have got much satisfaction in France. First a statement of agreement between the Arabs and the French was semi-officially declared to have been arrived at and then it was semi-officially denied. A good many people of importance in France want to know whether Feisal has a sufficient backing in his own country. It is rumored that Feisal is to ask the Peace Conference for a French mandate for Syria, being assured in return that he will exercise practical autonomy over Damascus, Homs, Hama, and Aleppo. There is not much in this, perhaps, to offend Jewish susceptibilities, but very frequently in the case of these diplomatic agreements much more is covered than is implied or mentioned.

The annual meeting of the Jewish Historical Society has just been held in the Mocatta Library, University College, London. It was announced that the expenditure exceeded the income, but this is not to be allowed to affect the society's work. After the ordinary business of the meeting a very interesting paper was read by H. S. Q. Henriques, M. A., the president, entitled "Reflections on the History of the Anglo-Jewish Community." He reminded his hearers that the Anglo-Jewish community had been established in this country for about two hundred and fifty years. Jews won the good will of the majority of the British population, but in recent years there were sections in the British government who were inclined to depart from the generosity which at one time characterized British alien legislation.

He declared that this legislation specially concerned the Anglo-Jewish community which from the first has received its growth and vitality from alien immigrants. The old English law of nationality had been the greatest safeguard to the Anglo-Jewish community. This law adopted the principle that any person born on British soil becomes at birth a British subject, whatever the nationality of his father or mother. It has recently been proposed, he said, fundamentally to change the English law of nationality by which the nationality of children is determined by that of their parents without regard to the place in which they happen to be born.

Mr. Henriques added: "The question of national rights brought forward by Jewish communities in Eastern European countries recently at the Peace Conference has never been raised in behalf of the Jews in England, who have never felt any need for such rights. It was a claim to a separate sub-nationality rather than a separate nationality in the technical sense and involved a separate exercise of political rights. Since political rights had been obtained the Jewish community in England has never attached itself as a whole to any political party. In the early days they had wisely abstained from taking part in political contests. In recent times each individual has enrolled himself in whichever political party he might choose. As there has been no Jewish vote in the country so the Jewish members of the House of Commons have never formed themselves into a separate group. It would be of the greatest advantage to the community if some means could be devised for making this co-operation among Jewish members of Parliament more regular and more efficient. Many members of the Anglo-Jewish community take no part in its public work and little or no interest in its affairs, but when one reflects that our community has no salaries to give, no titles or honors to bestow, it is almost astonishing to find that so many able men are willing to devote their time and labor to its service. Much is heard nowadays of the gulf between East and West, by which is meant the alien and native-born Jews. It is not strange, considering the difficulties of circumstances and environments, but the chasm is being bridged over every day; the East End of today is the West End of tomorrow. There always will be a strong bond of sympathy between East End and West End Jews. In the Anglo-Jewish community there is ample room for differences of opinion. It embraces East and West, Zionist and non-Zionist, Orthodox and Reform, etc., but there is no room for disloyalty to this country. That would be in conflict with the precept laid down by our sages."

The death of Philip Ornstein is a great loss to the British community. He has been connected with the United Synagogue since 1873 and for the last thirty years he has been secretary of that institution. Its history is practically his own life story. The five synagogues which originally comprised the Union have grown into 18 and six others, though not constituent synagogues, have come into being as the result of the assistance given by the parent body. Ornstein was born in London in 1855

and received his early education at the Jews' Free School and at a private grammar school. For a little while he was a member of the staff of the "Jewish Chronicle."

At the age of eighteen he commenced his work in the United Synagogue, being engaged by the late Dr. Asher as a junior clerk. For seventeen years Phillip Ornstein was Dr. Asher's zealous assistant. His connection with all sorts of communal affairs was extensive, including close association with the Hayes Certified School for Jewish Boys and the Industrial Dwellings Company. He wrote many interesting communal papers, including "A Retrospect of the Jewish Industrial School Movement," "An Historical Sketch of the Beth Hamidrash," "The History of the Burial Society and the Cemeteries of the United Synagogue," and "Landmarks in the History of the Lodge of Tranquillity." Amongst many other duties Mr. Ornstein also acted as assistant honorary secretary to the Anglo-Jewish Historical Exhibition. Furthermore, every report issued from the office of the United Synagogue during his long tenure of office was from his pen. He is survived by his widow, three sons, and a daughter.

A discussion on the relations of women to the synagogue has recently had a contribution from Professor Dr. A. Marmorstein, who is on the teaching staff of Jews' College. This is the gist of his statement: "I cannot say that there is anything in Jewish law which would preclude women from the pulpit, any more than there is a passage which says that men and women may not sit together. Custom has hardened into law. The intellectual position of Jewish women has not hitherto been such that the question has previously arisen. It is questionable, for instance, whether there are more than two or three Jewesses in the Anglo-Jewish community who could be regarded as qualified, even if the right were conceded, to occupy the pulpit. Besides Mrs. Salaman, I know only Mrs. Flora Sassoon whose Talmudical knowledge is unique for a woman in this country. I question, therefore, whether it is worth while raising a point which might occasion much controversy when there is neither a general demand, nor women qualified to supply the demand if it existed. If the question were really one of practical moment I think an authoritative decision could be given by the ordinary rabbinical machinery. The fact that Jewish law does not forbid or even permits certain things does not necessarily determine their validity. Thus we know that the triennial cycle of reading the law was permitted, but the one-year cycle is the valid practice. On the other hand, many Jewish practices have been introduced in the teeth of rabbinical opposition. One example is the recital of Kol Nidre. If the popular feeling is that women should preach in the synagogue I think the Beth Din would give way."

The Palestine Museum has been established in Jerusalem, and is to be open at present on Fridays, Saturdays and Sundays. The museum has hitherto existed as part of the Bezalel School of Arts and Crafts, founded by the Zionists, and although it was only established in 1906, it already contains over 3,000 exhibits, including, in addition to statuary and paintings, a valuable collection of ancient coins, many specimens of ancient pottery, glass and brass ware, Palestinian birds, animals, reptiles and insects, minerals, embroidery, jewelry, and articles used in Jewish ritual and ceremonial. During the war Professor Schatz, the principal of the Bezalel School, struggled hard by means of baksheesh and modeling a statue of Djemal Pasha to prevent his museum being requisitioned by the Turks, and finally he had to hide many of the exhibits. Jewish artists in all countries have promised pictures, sculptures, etc., and a special section is to be established referring to the British conquest of Palestine. Towards this commanders of the Jewish Regiment and the Zionist Commission have promised their assistance.

Patchogue Community Elects Rabbi Heller.

Rabbi Nachman Heller has been elected to lead the Jewish community of Patchogue, L. I., for a period of two years at a substantial salary. Rabbi Heller is widely known as a scholar, author and preacher, and for many years his lucubrations have graced the columns of The Hebrew Standard. The community at Patchogue is a growing one and occupies a handsome synagogue on Oak street, where Friday night and Saturday morning services are held. In addition there is a community hall on North Ocean avenue, where the young folks hold meetings in which Dr. Heller addresses them in the vernacular on various historical and popular topics.

The officers of the congregation are: Samuel Savener, president; R. P. Gordon, vice-president; Joseph Hochheiser, treasurer; Maurice Beck, trustee. The congregation also supports a Sabbath school, where Rabbi Heller will be assisted by a staff of teachers including the Misses Hilda Jacoby, Minnie Gordon, Pauline Drantzikie and Betty Katz.

PARIS THINKS THE ROUMANIAN TREATY WILL RECOGNIZE JEWS.

But Governing Circles Receive Jewish Clauses With Bad Grace and They May Remain Dead Letters, as in Poland—Fate of Palestine Integral Part of Turkish Treaty—Zionist Delegation in Paris Expects Treaty Will Be Completed Early in March and That Its Work Will Successfully End by Pesach.

(Special Paris Correspondence American Zionist Publicity Department.)

Writing last month on the subject of the amendments in the Roumanian treaty, I was somewhat more pessimistic than the occasion demanded. The Christmas holidays gave me less leisure than would have been available in an ordinary month, and other circumstances deprived me also of the opportunity of reconsidering what I had written in the light of later information. I referred to the consternation caused by the alterations that were made in the treaty at the last moment. But when the full extent of the alterations became known the anxieties were greatly relieved, for it was found that the concessions which had been made to induce the Roumanian Government to sign were in reality little more than nominal.

Roumania is now bound by treaty not only to recognize all her Jewish subjects as full Roumanian citizens, but also to grant them, in common with the other racial minorities of Roumania, old and new, minority rights. It is to be hoped that this treaty will secure greater respect than Roumania granted to its predecessors, but it is to be regretted that on this point pessimism is by no means unjustified. The news from Roumania since the signature of the treaty shows that the Jewish clauses are being received in the governing circles with a very bad grace and there is great danger they remain a dead letter. As in Poland and also in other countries, the written word, although signed and sealed, may yet lack life. It is a change of heart, not of handwriting, that is required. Unfortunately, all the peering of which a normal sighted human being is capable can find practically no trace of that as yet.

This statement applies to Poland as well as to Roumania. Last month (too late for mention in my previous letter) Sir Stuart Samuel arrived in Paris on his way back from Poland. He had not yet made his report to the government by which he had been commissioned, and that report, if it has now been made, has not yet been published. It would be improper, therefore, to divulge any of the conclusions at which Sir Stuart arrived in the course of his three months' examination of the Polish-Jewish question at its fountain head. One thing I can say and that is that after exhaustive inquiries the general conclusion at which he has arrived is pessimistic. In the case of Sir Stuart Samuel, whose buoyancy of temperament is patent to all who come into contact with him, this means much more than in the case of a man who was accustomed to look at life through darker spectacles.

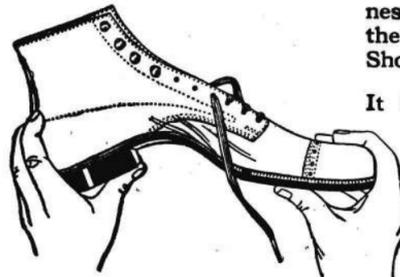
Sir Stuart spent a few days in Paris before he proceeded to England and took advantage of the opportunity to meet Comite des Delegations Juives here. He gave them a full account of his mission and of the conclusions at which he had arrived. He received a cordial welcome from the Comite, who realize the very valuable services he has given to the Jewish cause, and he has returned to England anxious to effect, if it is possible, a close co-operation between the Board of Deputies, of which he is president, and the Comite des Delegations Juives in Paris.

Another recent development here which has already borne some good fruit and should produce still more is the foundation of La Tribune Juive, a periodical intended mainly to throw light on the relationship between the Jews and events in Eastern Europe. The periodical is under the control of a committee of Russo-Jewish exiles who held prominent and honorable positions in Russian public life before the last revolution. They are working in co-operation with the Alliance Israelite and the London Joint Committee and their relations with the Comite des Delegations Juives are friendly. They have not yet been long at work, but they can already be credited with the publication in Le Temps of the list of Bolshevik leaders, showing that less than 25 per cent. of them are of Jewish origin, and of the publication in other organs of publicity of the names of the long list of ex-Tsarist generals who form the staff of the Bolshevik Government. It was through the agency of La Tribune Juive also that Professor Nolde, on whose writings so much of the recent Anti-Semitic campaign in the Times was made, gave an emphatic denial to the statements that had been fathered on him.

Two recent visitors, or rather passers-by in opposite directions, have been Dr. Weizmann and Mr. Herbert Samuel. Mr. Samuel was on his way to Palestine, where, as your readers know, he is going as a commission on behalf of the British Government, with, of course, the full confidence of the Zionist Organization and of the Jews of the entire world. Dr. Weizmann passed through Paris a week earlier on his way back from Palestine. During his stay there he has been successful in smoothing out many difficulties. He has left the country, much against the wishes of its Jewish population and of the military administration, and all are unanimous in the hope that he will speedily return to resume his position at the head of the Zionist Commission there. In the meanwhile, his

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presence will be required in Paris, where the question of the treaty with Turkey, of which the settlement of Palestine is an integral part, is being taken up in earnest. No one can say how long the intricate negotiations that will ultimately eventuate in the treaty will last, and after the long delay and the many disappointments from which we have suffered, one is chary of prophesying. Yet one need not be dubbed an optimist if one looks forward to the completion of the treaty before the beginning of March. If that were so, the world would have to wait perhaps a little longer for its signature and ratification. Moreover, perhaps the terms of the mandate would have still to be settled. But this would not be a matter for the Peace Conference or for Paris. Hopefully the Zionist delegation in Paris looks forward to dispersal before Pesach, and it is unlikely that any member of it will in future years look back with regret to the fifteen months of exile which they spent in the heart of diplomacy and among the molders of the destiny of humanity.

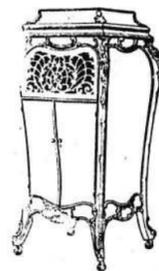
At the January meeting of the regents of the University of California it was announced that the bulk of the private library of the late Rabbi Jacob Voorsanger had been presented to the University Library by his son, Elkan C. Voorsanger. The collection consists of 1,850 volumes, which for the most part consist of works in the field of the department of Semitic philology.

An Authoritative Hebrew Phrase Book.

Recent Zionist developments have created a demand for Hebrew textbooks of various kinds, calculated to serve as aids to those desirous of acquiring quickly a working knowledge of the language. The Department of Education of the Zionist Organization of America has, therefore, undertaken to publish a Hebrew phrase book, with Yiddish and English translations. The phrase book has been compiled by Mr. Daniel Persky, a well known Hebraist, in collaboration with Mr. Emanuel Neumann, educational director of the Zionist Organization of America. It contains words, phrases and expressions most necessary for everyday conversation. The book is now in press and will appear shortly.

Mobilization of the Ukrainian Jews.

The Ukrainian paper, Vooriod, of Lemberg, says that the Jewish ministry in Kamontz-Podoliz has received reports that the mobilization which has been ordered by the Ukrainian Government has had a notable success among the Jewish population in Beraitschow. All persons fit for military service up to the age of thirty have been mobilized. The first day a great number of Jews offered themselves for service. During the first two weeks 600 men of this town have been mobilized, 500 of them being Jews.



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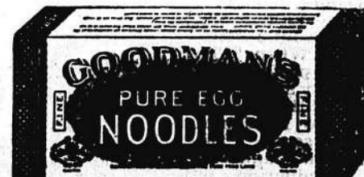
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ITEMS OF INTEREST IN THE JEWISH WORLD

Dr. Nathan Goren, of Rochester, has been appointed County Physician of Monroe county, N. Y.

Solomon Lowengart has been elected treasurer of the Portland, O. Community Service Association.

A religious school has been opened at Bellaire, O., under the auspices of the Ladies' Hebrew Relief Society.

Phil King has been elected president of the Merchants & Manufacturers' Association of Washington, D. C.

The Jewish Woman's Club House at 45 Rowena street, Detroit, Mich., was formally dedicated to the public last Sunday.

Mr. George Simon has been re-elected Mayor of Alexandria, Ont., for the third consecutive term. The election was by acclamation.

Mrs. Jacob B. Klein has been appointed by the mayor of Bridgeport, Conn., as a member of the Board of Public Charities.

In the list of scholarship winners just issued by the authorities of Harvard University are the names of thirty-two Jewish students.

Three buildings at 52-56 Vine street were recently purchased in Hamilton, Ont., which will be altered and opened as a Jewish Orphanage.

Preparations have been completed for the annual convention of the District Grand Lodge No. IV, I. O. B. B., which will meet in Los Angeles, Cal., on February 15-17.

District Grand Lodge No. 1, I. O. B. B., embracing the lodges in New York and New England, concluded a very interesting annual session at Springfield, Mass., last week.

The Hebrew Maternity Aid Society of Toronto, Can., has endowed a bed in the name of the organization in the Sick Children's Hospital and Queen Mary Sanitarium.

John Ericson Hall, Quincy, Mass., has been purchased as a permanent home for the local Y. M. H. A. and Y. W. H. A. The building is located on School street adjoining the synagogue.

For the establishment of the Sarah Reintal Bamberger Fund for Crippled Children, Gus Bamberger has donated the sum of \$5,000 to Mt. Sinai Hospital, Cleveland, O., in memory of his wife, Mrs. Sarah Reintal Bamberger.

Miss Ida Divinoff, who is the only woman violinist with the Detroit Symphony Orchestra, was the soloist with the orchestra last week at Zanesville, O. Ossip Gabrilowitch was the conductor.

Messrs. Ruby, Louis and Joseph Schwartz, well-known business men of Chicago, have given \$2,000 to local charities in memory of their father, Moses H. Schwarz, who recently passed away.

Rev. C. Hillel Kauvar, rabbi of B. M. H. Synagogue of Denver, Colo., has received a call from Denver University to fill the chair of Rabbinic Literature, recently endowed by I. Rude at that institution.

Congregation Shalom Shomayim of Schenectady, N. Y., is among the latest congregations to join the Union of American Hebrew Congregations. This congregation has at present 52 contributing members.

Rabbi Rudolph I. Coffee of Temple Judea, Chicago is making a tour on behalf of the Near East Relief Fund which will take him to the Pacific Coast. Most of the talks will be before or under the auspices of local Rotary Clubs.

Edgar L. Pike, aged 40, for many years a noted business man of Dallas, Texas, and member of the firm of Sanger Bros., died last week of pneumonia. Mr. Pike was active in civic affairs and for five successive years served as a member of the Dallas Board of Parks.

Rabbi Raphael Goldenstein, of Tacoma, Wash., has succeeded in forming a religious school for the Jewish children living in Centralia and Chahalis, Wash. There are about 15 pupils in the school, which will be conducted under the supervision of Rabbi Goldenstein.

The Rev. Herman Davids, for over forty years cantor of the Western Synagogue, died at London, Eng., last month at the age of 73. Besides being a capable cantor and possessed of a fine voice, Rev. Davids was a prolific composer of synagogue music. When "The Merchant of Venice" was produced a few years ago at His Majesty's Theatre, Mr. Davids, at the request of the late Sir Herbert Tree, composed the incidental music for the synagogue scene. Mr. Davids' services were again sought by Sir Herbert for the production of "Joseph and His Brethren."

In the Aldermanic Assembly at Meissen, Germany, Alderman Broom called attention to the intense anti-Semitic propaganda which is rife in the schools, and demanded that stringent measures be adopted to abolish such partisan policies from the schools.

Congregation Keneseth Israel (Orthodox) of Kansas City, Mo., announces the purchase of a plot at 34th street and The Pasco, 100 by 152 feet, on which a new synagogue will be erected in the spring. The building will cost over \$200,000 and will have class rooms, assembly halls, etc.

Professor Ralph Philip Boas, former instructor at Whitman College and recently at Junior College, Springfield, Mass., has been elected by the Board of Regents to succeed Professor Norman Frank Coleman as head of the English department at Reed College, Portland, Oregon.

At the annual session of District Grand Lodge No. 3 held last month at Atlantic City, N. J., Grand Secretary A. B. Seelenfraud made a special plea for the Jews of Poland and stated that it was the intention of the B'nai B'rith in America to make a loan of about \$150,000 to the B'nai B'rith in Europe to assist in relieving distress among the race in war-torn countries.

In addressing a meeting at Leipzig, Rabbi Dr. Felix Goldman spoke of the great credit which the Jews deserve for what they have done in behalf of Germany. The anti-Semitic paper "Folks-Rath" printed a report of the meeting, in which it characterized the lecture as "Jewish Audacity." Dr. Goldman sued the editor, Dr. Pudor, who was sentenced to pay a fine of 30 (!!!) marks.

At the annual meeting of the Federated Orthodox Jewish Charities of Chicago, Ill., Mr. James Davis, the president, told of the plans now under way to amalgamate the orthodox and the Associated Jewish Charities. Messrs. Julius Rosenwald, A. G. Becker, A. D. Lasker, Rabbi Saul Silber, Samuel Philipson, and Bernard Horwich are the committees appointed for this purpose.

The Philadelphia (Pa.) Federation of Jewish Charities announces that, through the generosity of Dr. Louis Schwartz, of Torresdale, a convalescent home soon will be established by the federation. Dr. Schwartz has offered to turn over to the federation a valuable tract of eleven acres of land with several suitable buildings, near Torresdale. Dr. Schwartz not only gives the property but will make a substantial endowment of the home in his will. He is living on the place, but expects to go to Europe to engage in Red Cross work.

A Jewish student in the University of Marburg, Germany, who felt that he could no longer endure the insults of Professor Traeger, who is said to have used his position in the faculty for anti-Jewish agitation, protested to the authorities, and as a result was expelled from his classes. The Prussian Minister of Education, Haenisch, however, has refused to approve this decision.

The annual report of Federated Jewish Charities, of Baltimore, Md., just made public, shows that in the first year of the federation, in 1907, \$73,725 was collected, and in 1919 \$133,178 from regular subscribers was received. The combination of the United Hebrew Charities and the Federated Jewish Charities into one large, all-embracing organization will soon become effective.

Professor Dr. A. S. Yahuda of Madrid University has returned to Spain at the conclusion of the extended leave granted to him by the Spanish Government. It is understood that the British Foreign Office, on the request of the Oxford University and King's College, is making special representations to the Spanish Government with a view to Dr. Yahuda being granted further leave in the spring.

Attorney General Weisman of Prussia has issued a circular to all district attorneys directing them to collect all material and evidence concerning anti-Semitic agitators in the country and to submit descriptions and details of persons responsible for such propaganda. In the circular the Attorney General writes that legal measures must be adopted against persons conducting such criminal agitation.

A Polish Ministerial Commission, which includes two Jews, has left Warsaw for Galicia to examine the facts concerning the expulsion from the civil service of Jewish officials who were suspected of sympathy with the Ukrainians. The commission was instructed to report on all cases in regard to which the suspicion was proved to be groundless, with the view to the reinstatement of the dismissed officials.

The Education Department of the Zionist Organization has received from Mr. James de Rothschild the sum of £500 for the purpose of instituting a "Deborah Prize for Hebrew Poetry" at the Hebrew University at Jerusalem. The interest of this sum is to be given once every three years as a prize to the student of the university who shall have composed the best Hebrew poem during that period.

In the military court at Breslau, Germany, which consists of ten members, no less than seven are Jews. This fact has served the anti-Semitic press as an excuse for abusing the Jews and deploring the misfortune of the German soldiers who must submit to the decisions of a Jewish military court. The General Commander, however, has given out a statement that he was compelled to appoint Jews, since owing to the small salary attached to the position here were not enough Christian candidates to fill all the places.

An anonymous letter was received by the rabbi, Dr. Rosonack, of Bremen, Germany, containing the statement that the Jews were about as essential to the country as were mice to food or moths to clothing. The letter was traced to Hans Pfeiffer, a local business man, and charges were brought against him in court. Pfeiffer was sentenced to pay a fine of 300 marks.

Governor Winnig, of East Prussia, a Socialist, in an article in a Socialist paper expressed the opinion that the Jews were exerting a bad influence upon German politics. Such vigorous protest was raised against this anti-Semitic utterance at the provincial conference of the Socialists that the Governor was compelled to modify his stand considerably.

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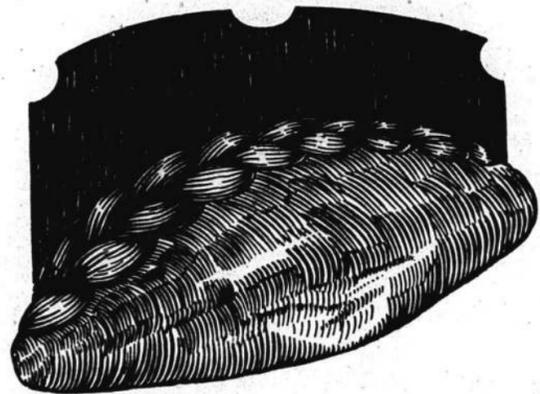
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ENGAGED.

BARBER-CRACOWANER.—Mr. and Mrs. Morris Cracowaner of No. 113 East Ninety-sixth street announce the engagement of their daughter Fannie to Mr. Isidore Barber, son of Mrs. Marie Barber of No. 15 East Ninety-ninth street, New York.

GREENBERG-SIMON.—Carrie Q., daughter of Mr. and Mrs. Louis Simon, 209 West 118 St., to Samuel A. Greenberg, son of Mrs. S. Greenberg of 19 West 116th St. Reception Saturday evening, February 14, at the Savigny, 229 Lenox avenue.

HONIG-KUNSTLICH.—Mrs. Ray Kunstlich announces the engagement of her daughter Lillian to Mr. Aaron Honig.

KANTOR-FREIRICH.—Mr. and Mrs. Herman Freirich of 540 West 124th St. announce he betrothal of their daughter Hortense to Mr. Jack Kantor. Reception Sunday, February 15, from 3 to 6 p. m., at the Savigny, 229 Lenox Ave.

KOMMEL-BAYER.—Mr. and Mrs. Elias Bayer of No. 1056 Morris avenue announce the engagement of their daughter Hannah to Mr. Jacob Kommel.

LEVY-STEINTHAL.—Mr. and Mrs. Barnett Levy of 249 West 112th St. announce the engagement of their daughter, Lillian H., to Mr. Milton M. Steintal, son of Mrs. Mina Steintal. Reception Sunday, February 15, Hotel Astor, 2 to 5.

NOWAK-SEGAL.—The engagement is announced of Anna, daughter of Mr. and Mrs. Louis Segal of 32 Harlem street, Dorchester, Mass., to Rabbi Abraham Nowak of the Emanuel Synagogue, Hartford, Conn., the son of Mr. and Mrs. Harris Nowak of New York.

REICHENBACH-SILBERMAN.—Mr. Alfred M. Silberman announces the engagement of his sister Irene to Mr. Bernard Reichenbach. At home Sunday, February 15, from 3 until 6, at 601 West End Ave.

REISS-WILHELM.—Mr. and Mrs. Simon Wilhelm, of 981 Park avenue, announce the engagement of their daughter Rena to Mr. Joseph M. Reiss, son of Mr. and Mrs. Max Reiss, of Brooklyn. Reception at Ritz-Carlton Sunday, February 15, 3 to 6 p. m. No cards.

ROSENBERG-STRAUSS.—Mrs. Fannie Strauss, 1000 Union Ave., announces the betrothal of her daughter Beatrice to Mr. Samuel S. Rosenberg.

SPANBOCK-WARD.—Mrs. Morris Ward of 140 West 111th St. announces the engagement of their daughter Belle to Mr. Benjamin Spanbock.

WINER-LANGER.—Mr. and Mrs. Joseph Langer announce the engagement of their daughter Hajnalka to Mr. Herman L. Winer. At home Sunday afternoon, February 29, from 3 to 6, 60 West Seventy-fifth St.

WOLF-STEINER.—Mr. and Mrs. Ben Steiner, 2012 Prospect Ave., Bronx, announce the engagement of their daughter Edna to Mr. Herbert L. Wolf, son of Mr. and Mrs. Henry Wolf. At home Sunday, Feb. 15, after 7 p. m.

MARRIAGES.

ANDERSON-SIMPSON.—Mr. and Mrs. David Simpson of 3905 Broadway

announce the marriage of their daughter Lilyan Iris to Milton Joseph Anderson on Tuesday, February 3, 1920, at the Hotel McAlpin. Rabbi Aaron Eise-man performed the ceremony.

COHEN-FEDER.—Mr. and Mrs. Morris Feder of Newburgh, N. Y., announce the marriage of their daughter Essie to Louis Cohen on Sunday, February 8, 1920, at the Savigny. Rabbi Aaron Eise-man performed the ceremony.

FIBEL-MEYER.—Miss Martha, daughter of Mr. and Mrs. M. Meyer of 855 East 163d street, was married to Joseph L. Fibel on Sunday noon, February 8, 1919, by Rev. Dr. Max Reichler at the home of the officiating rabbi.

GROSS-WERTHEIM.—Mr. and Mrs. Fred Wertheim of 911 Tiffany street announce the marriage of their daughter Clara to Mr. Jack Gross at the Savigny, 229 Lenox avenue. The Rev. Sol Baum performed the ceremony.

HEIM-PLATT.—Mr. and Mrs. Max Platt of 884 Riverside drive announce the marriage of their daughter Roslyn to Milton M. Heim on Sunday, February 8, at their home. Rabbi Aaron Eise-man performed the ceremony.

KAUFMANN-COHEN.—Mr. and Mrs. Nathan Cohen of 870 East 163d street announce the wedding of their daughter Rose to Milton R. Kaufmann on Sunday evening, February 8, 1920, at the home of the bride's parents. Rabbi Max Reichler performed the ceremony.

KAUFMANN-SCHENKEIN.—Miss Helen, daughter of Mr. and Mrs. Morris Schenkein of 818 East 166th street, was married to Leon M. Kaufman on Sunday afternoon, February 1, 1920, at the home of the bride's parents. Rabbi Max Reichler performed the ceremony.

KLEIN-ARNOLD.—Mrs. Mollie Arnold of 568 West 149th street announces the marriage of her daughter Helen to Leonard Klein of 790 Riverside drive on Monday, February 9, at noon, at the Hotel Astor. Rabbi Aaron Eise-man performed the ceremony.

WAGNER-BRILL.—Miss May, daughter of Mr. and Mrs. Jacob Brill of 881 Tiffany street, was married to Oscar Wagner of Flushing, L. I., on Sunday evening, February 8, 1920, at the home of the bride's parents, by Rabbi Max Reichler.

BAR MITZVAH.

PFEIFFER.—Mr. and Mrs. Alexander Pfeiffer of 50 East Ninety-sixth St. announce the Bar Mitzvah of their son Ferdinand at Temple Rodeph Shalom, Six y-third St. and Lexington Ave., Saturday morning, Feb. 14, at 10 o'clock.

SOCLOW.—Mr. and Mrs. Harry Soclow of 143 Madison avenue, New York, announce the Bar Mitzvah of their son Abraham, at the Beth Hamedrosh Hagadol, 110 East 105th street, on Saturday, February 14, 1920. Reception at home, Sunday, February 15, 1920.

VORZIMER.—Mr. and Mrs. Ben Vorzimer of 870 Riverside drive announce the Bar Mitzvah of their son Sigmund on Saturday, February 14 at Mt. Neboh Temple, 150th street and Broadway. At home Sunday, February 15, from 3 to 6.

BORN.

LYONS.—Mr. and Mrs. Burton A. Lyons (nee Ruth Schwab) of 720 West 172d St. announce the birth of a son on Feb. 3.

PHILLIPS.—Mr. and Mrs. Gus Phillips (nee Trixie Berlinger), 65 Fort Washington Ave., announce the birth of a son on Feb. 3, 1920.

WILLS.—To Mr. and Mrs. Joseph Wills (nee Esther Fasternak), 466 West 150th St., a daughter, Feb. 5, 1920.

DIED.

SCHLESINGER.—Sigmund Schlesinger, at his residence, 2 West 101st street; son of Henrietta Schlesinger, brother of Celia Schlesinger, Mrs. Felicia Steiner, Mrs. Amelia Klein.

SOCIAL NOTES.

Under the auspices of Congregation Adah Israel of the Bronx, a Purim ball and masquerade will be given at Ebb-ling's Casino on Thursday evening, March 4th.

Mr. and Mrs. Isaac Kaminsky of No. 1113 Forest avenue, Bronx, will celebrate their silver wedding anniversary on Thursday, February 19, by giving a dinner and reception to their friends at the Hotel Astor.

A "carnival bazaar dance" will be held in the Seventy-first Regiment Armory on February 22 and 23 under the auspices of the Women's Auxiliary of the Jewish People's Relief Committee of America and the direction of Mrs. Philip Lewisohn and others. There will be booths, vaudeville, motion pictures, a buffet and restaurant and a special ballroom. At the price of \$1 each a ticket for an adult will sustain life in one of the needy children for two weeks, it is said. A somewhat similar undertaking several months ago raised \$90,000. Mrs. Philip Lewisohn is head of the committee. Her aids are Mrs. Julius Halpern, financial secretary, and Mrs. Benjamin Friedland, secretary and chairman of the ticket committee. Among their associates are Mrs. Charles S. Guggenheimer, Mrs. Randolph Guggenheimer, Mrs. Benjamin Guggenheimer, Mrs. Arnold Volpe, Dr. Katherine E. Maryson, Dr. Fanny Dembo, Miss Lily Benedict, Mrs. Selig Rosenbaum, Dr. S. Marguerite Nelson, Mrs. M. Spark and Mrs. Harry Vogel.

IN THE SYNAGOGUES.

BETH-EL (Fifth Ave. and 76th St.).—Dr. Samuel Schulman preaches Sabbath morning, Sunday at 11 a. m. Prof. Joseph Jastrow, of the University of Wisconsin, will lecture on "Social Basis of Morality."

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

B'NAI ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—Rabbi Jacob A. Dolgenas preaches this evening and on Sabbath morning.

B'NAI JESHURUN.—Rabbi Israel Goldstein lectures this evening on "Abraham Lincoln—Symbol of America." Sabbath morning on the weekly portion.

BRONX FREE SYNAGOGUE (Southern Blvd. and 163d St.).—Rabbi Louis I. Newman lectures this evening.

FREE SYNAGOGUE (Carnegie Hall).—Sunday at 10:45 a. m. Dr. Stephen S. Wise will speak on: "Are We Better or Happier Than Our Fathers?"

FREE SYNAGOGUE OF WASHINGTON HEIGHTS (Broadway and 157th St.).—This evening Dr. Stephen S. Wise will lecture on "Lincoln's Message to 1920."

HEBREW TABERNACLE (Temporarily at Y. M. H. A., 159th St. and St. Nicholas Ave.).—Rev. Dr. Samuel Greenfield speaks this evening on "Spiritualism and Religion." Sabbath morning on the portion of the law.

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

MT. NEBOH (150th St., west of Broadway).—Rabbi Aaron Eise-man lectures this evening on "If Lincoln Lived Today." Sabbath morning "Judaism a Religion of Justice."

NEW SYNAGOGUE (Broadway and 76th St.).—Rabbi Ephraim Frisch preaches this evening on "Lincoln and the Mission of America." Sabbath morning on "Kaddish."

OHEB ZEDEH (18 West 116th St.).—Dr. David Klein will preach this evening at 8:15 on "The Claims of Yiddish."

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 "Abraham Lincoln and American Leadership." Sabbath morning, "Whose Business Is My Business?"

PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).—Rev. Dr. Raphael H. Melamed, speaks this evening on "Abraham Lincoln." On Sabbath morning on the portion of the week.

SHAREY TEFILO (Orange, N. J.).—Rabbi Alter Abelson will lecture this evening.

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

SINAI (Stebbins avenue and East 163d street).—This (Friday) evening Rabbi Max Reichler will deliver his final lecture of the series, "The Results of the War," the particular subject being "The Revival of Spiritualism." Saturday morning, "Reputation Killers."

TEMPLE ISRAEL OF HARLEM (Lenox Ave. and 120th St.).—Judge Julian W. Mack speaks tonight on "Palestine and the Jews' Future." Rev. Dr. Maurice H. Harris preaches Sabbath morning on "The Law of Retribution."

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

TREMONT TEMPLE (Grand Concourse and Burnside ave.).—Rabbi Marius Ranson lectures this evening on "America's Heroes." Sabbath morning, "Exalted."

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

To Raise a \$100,000 Hurwitz Memorial Fund.

At the special instance of the Rev. Dr. Bernard Drachman, at a big memorial meeting held Sunday night, February 8, in the auditorium of the Central Jewish Institute in honor of the late Dr. Solomon T. H. Hurwitz, it was decided that a fund of \$100,000 be raised, to be known as the Dr. Hurwitz Memorial Fund, to perpetuate the name and work of this late great leader in Jewry.

The meeting, presided over by Dr. Henry Keller, recently of the Palestine Medical Unit, was opened with a Hebrew prayer by Dr. Drachman. Dr. Mayer Waxman, educational director of the Mizrahi Movement in America, in classical Hebrew, dwelt upon the scholarly attainments and scientific attitude of the deceased. Mr. Isaac Rosengarten, associate editor of The Jewish Forum, read a biographical sketch of his lamented friend. Mr. Peter Wiernik, editor of The Jewish Morning Journal, spoke of the journalistic phase of Dr. Hurwitz's many-sided life. The poet, Morris Rosenfeld, recited two poems, one in English, the other in Yiddish, specially written for the occasion. This was followed by a brief eulogy of his son by Rabbi Nathan Hurwitz and the chanting of the Az-karah by Cantor Siegel of Schenectady.

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

Warburgs to Establish Pension Fund for Social Workers—Field Being Depleted by Lure of Business.

Unrest, that has manifested itself in every labor field, has reached social service workers, according to information given out today by the Federation for Support of Jewish Philanthropic Societies of New York. Social workers have not, however, resorted to the union and the strike as a means of compelling the granting of higher wages, but have been in increasingly large numbers dropping out of philanthropic work and entering commercial pursuits.

A shortage of experienced and capable workers to carry on the activities of the city's social service institutions looms as an immediate possibility, it was stated. Inability of institutions supported by popular contributions to pay salaries that will enable workers to meet the increased cost of living and to guarantee workers a future in social service are responsible for this condition.

It was announced that Federation is making every effort to cope with the situation through its present campaign for \$1,700,000 to meet increased budgetary estimates presented for 1920 by the ninety-one social service institutions affiliated with Federation. Federation has only \$2,100,000, it was said, to meet institutional budgets totaling \$3,800,000. One of the largest items in the increased budgets is the salary item—and a considerable portion of the fund is required to meet absolutely necessary salary increases to workers.

Another effort to meet the situation was the offer made this week by Mr. and Mrs. Felix M. Warburg to contribute \$100,000 to establish a pension fund for social workers. The Warburg gift is contingent, however, upon the raising of \$800,000 for the Federation campaign—to guarantee necessary salary increases to workers—before February 29.

Mr. Warburg, in sending word of the proposed gift to William Goldman, chairman of the campaign, wrote: "One of the largest items to be covered by this campaign fund is the increase necessary to keep the people employed by Federation in their places and to prevent trained social workers from giving up their professions to go into business. As has been pointed out, naturally the remuneration cannot equal that of a business pursuit, and also the lack of assurance of income in later years is discouraging and tends to continual changing and turning over of the personnel of the employees. The establishment of a proper pension system has been in mind ever since Federation started."

Although it is not generally known, the Federation, comprising ninety-one Jewish philanthropic institutions, is one of the largest employers of labor in New York city. In 1919 Federation's societies employed 1,500 men and women and paid out \$1,119,056 in salaries to them, an increase of 20 per cent. over the salaries paid in 1918. Its employees included superintendents of institutions, matrons, stewards, directors, housekeepers, employment managers, janitors, engineers, rabbis, physicians, dentists, pharmacists, pathologists, photographers, veterinary surgeons, radiologists, chauffeurs for ambulance service, investigators, relief workers, nurses (number 350), orderlies, teachers (more than 300), librarians, stenographers, bookkeepers and other clerical workers.

The shortage of nurses has affected the hospitals and sanatoria affiliated with Federation. Its orphanages, settlements and neighborhood centers have suffered from the general scarcity of teachers, but the greatest scarcity, it was claimed, was among men for executive positions. Leaders in social service, the Federation statement said, are almost daily quitting the field. The Federation cited the instances of Dr. Lee K. Frankel, for many years a leader in social service work, who is now vice-president of the Metropolitan Life Insurance Company; David M. Bressler, now a leading insurance broker; Morris D. Waldman, who recently resigned as head of the United Hebrew Charities to go into business; Dr. I. Edwin Goldwasser, executive director of Federation, who leaves social service to enter the silk manufacturing business on March 1, and A. G. Robinson, formerly superintendent of the Y. M. H. A., Ninety-second street and Lexington avenue. The departure of these men and numerous others has created a shortage of social

service executives which, it is hoped, will eventually be remedied by higher salaries.

Jewish Veterans of the World War.

A conference was held February 7, 1920, at 291 Broadway, New York city, to make arrangements for the formation of a national organization of American citizens of Jewish faith who served in the wars of the United States. There were present, among others, Colonel Isidore Isaacs, junior national vice commander of the Grand Army of the Republic; Benjamin B. Levy, adjutant of the Congressional Medal of Honor Men of the United States, a Civil War veteran; the following who served in the Spanish War or Philippine insurrection: Commissioner Maurice Simmons, past commander-in-chief; Colonel Harry Landsman, past department commander of Missouri; Commanders John Robinton, Harry Landau, Isadore Freid, Leon Greenbaum, Isaac Joel, Maurice Davis, Captain Morris Floreau and Morris J. Mendelsohn, Dunellan, N. J., and the following Veterans of the World War: Colonel Samuel J. Kopetzky, Captain N. Taylor Phillips, Captain Abraham Tullin, attache of the American Peace Commission; Lieutenant Elias Gaminin, Lieutenant Joseph R. Freifeld, Ensign Frank I. Fonaroff, Baltimore, Md.; Ensigns Samuel Markell, William Herbits, David Kotock and Harry Maniff, all of Boston, Mass.; Ralph Tropp, Samuel Cohen, Henry J. Gubitz, Harry H. Jacobson, Harry Lubin, Morris Margulies, Dr. Abraham Memser, Louis Richman, Jacob Rosenberg, Morris W. Weisbard and Meyer W. Weisgal.

An executive committee was appointed to carry out the work of national organization. The following were elected officers of the executive committee: Maurice Simmons, chairman, 291 Broadway, New York city; Isadore Freid, vice-chairman; John Robinton, treasurer; Ralph Tropp, secretary, 238 East Broadway, New York city.

Reports were received from various cities showing the condition and activities of the local veteran organizations in various Eastern and Midwestern cities.

The conference unanimously declared the following to be the objects of the proposed national organization:

1. To uphold and defend the flag and Constitution of the United States of America.
2. By example and precept to spread the principles of true Americanism.
3. To uphold and defend the fair name of the Jew wherever and whenever unjustly assailed.
4. To serve as a living memorial to the patriotic services rendered by Jewish soldiers and sailors in the wars of our republic.

Plans were inaugurated for the formation of an auxiliary committee of distinguished Jewish educators, social workers and philanthropists to cooperate with the veterans' executive committee in the establishment of a national organization. This committee of prominent citizens is to meet in the oak room of the Hotel McAlpin Annex, Broadway and Thirty-fourth street, Wednesday, February 18, 1920, at 8 p. m.

Assemblyman Steinberg Before Institutional Synagogue.
 Sunday evening, February 15, at 8:30 p. m., Assemblyman Joseph Steinberg, who has taken a firm stand in behalf of the Socialist Assemblymen, will speak at the Institutional Synagogue, 112 West 116th street. His subject will be, "The Socialists' Trial and the Legislature."

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Hungarian Committee Raising Million Dollar Fund to Provide Relief for Starving Jewish Children.

The American Relief Committee for Hungarian Sufferers has launched a campaign to raise \$1,000,000 to feed the starving children of Hungary.

Many thousands of children are without food and this committee, co-operating with Herbert Hoover, is endeavoring to feed 100,000 children daily.

It will be of special interest to readers of this publication to know that one-half of the children now being fed through this fund are Jewish children.

The following excerpts of a report by Arnold Somlyo will show the conditions effecting the Jewish people of Hungary at the present time.

On my arrival in Budapest around the 10th of December, I found 180 feeding stations in operation, supplying 103 schools and 17 hospitals with food. During my stay in Budapest the average number of children fed daily were 61,000. Capt. Richardson and assistant, Lieut. Johnson, have accomplished a great deal when you realize that all his was accomplished within seven weeks.

Realizing that there were some newspaper reports and also considerable talk that under prevailing conditions in Hungary, the Jews might be discriminated against, I proposed to Capt. Richardson that Dr. Fraenkel, president of the Orthodox Jewish Congregation in Budapest, should be placed on the Executive Committee. Capt. Richardson readily consented to it, saying that the American Relief Administration would not, under any circumstances, tolerate any discrimination on race or religion. Subsequently, we have invited Dr. Fraenkel for a conference, explaining the situation to him, and after he had visited with me a number of schools and Jewish Orphan Asylums where Jewish children are already being provided with food through our organization, he was so touched and delighted with the success of the work that he immediately consented to become a member of the Executive Committee.

At the time there was only one Jewish institution that did not care to avail itself of the food supplied, for religious reasons, but I have suggested that instead of using the lard furnished by the American Relief Administration, they may use vegetable fat, and Dr. Fraenkel thought that this would overcome the objection and this institution can be included in the list of the schools and Orphan Asylums supplied with milk, rice, cocoa and other foodstuffs used.

Mr. Fraenkel handed me two letters, one to Mr. Engleman and one to Rabbi Dr. Klein, which I have turned over to Dr. Horn for delivery. In these letters he urges his co-religionists on this side to do everything possible in their power to assist the work of our committee, because its blessings are beyond measure or comprehension.

As to any rumors that the government in Hungary approves of the persecution of Jews in Hungary, I will state emphatically that this is a malicious falsehood. It cannot be denied that there is a general feeling against the Jews which is the natural reaction of the Bolsheviki regime in Hungary which brought so much distress and misfortune to that country. It is true that most of the leaders of the Communists were Jews. It is true that a part of the Hungarian press was controlled by Jews who supported that reign of terror. The feeling that prevails is such that the Jews should not be again in a position to mould the public opinion of the country or occupy an important position in the administration of the country's affairs; but the government, as Mr. Huszar, the prime minister himself told me, is determined to prosecute with all means at its command, and punish most severely, any one found guilty of any insult or outrageous act against the Jews. I can only repeat emphatically again that as far as the children of Hungary are concerned, they are the beneficiaries of the American Relief Administration's work. There is no discrimination possible, and more than one-half of the children fed are Jewish children.

I believe Mr. Engleman will permit you, if necessary, to publish Dr. Fraenkel's letter, to overcome the sentiments of those who are skeptical on this subject.

On the Death of a Child.
(By Aaron Dob.)

Children are angels. He who has never had cause to feel this way and to express this sentiment in this fashion has not known life at its best. Only parents can fully realize what children are; what they mean, and know the hearts of those who, for a time blessed with the gift, are called upon to surrender to the giver the son or the daughter they had learned to cherish, of whom might be said, *venafsho k'shurah b'nafsho*,—his soul is indissolubly bound up in his child's soul. Oh Benjamin, thy brothers will bring down my gray hairs in grief to the grave! Thus can we hear Jacob groaning in fear lest the son, whom he still considered a boy, might not return; and David wailing, even tho' the object of his woe deserved no eulogy. "O Absalom, my son, would that I had died for thee!" Oh the grief for those whom we have nourished and educated, that they might be a blessing in whatever sphere they might be active, that they might flourish physically and spiritually, and contribute to the stock of human happiness, and at the same time be happy! Alas, we cry, for those who have thus been cut off in the days of plastic childhood, when the good which is in them can be so strengthened that all the storms of evil that may rage

against them when they reach the age of responsibility will not tear them from their foundations of righteousness. We are indeed helpless—the child whom we loved is gone—why could he not live, why could he not continue to be a source of joy and comfort, blessing and strength, to those who love him, and

indirectly if not directly to a wider group? We are helpless to comfort—that all must die is in itself not sufficient answer for those who have good reason to say, "Why could not our child grow up in Torah and good works which would be his guard of honor to the Divine Judgment Seat?" But God has

taken him—the pure soul in its path from this life to the next needs no escort. Though he goes with but few as compared with those that might be expected of three score and ten, his innocence and the reflexion of the kindness that he evinced to those whom he left behind will be his safeguard. They

will assure him a welcome in the realm whither he goeth. His memory will be for a blessing. The hearts of those who knew him will not lose the effect of contact with his soul. Their attitude to the younger generation and to all problems of life and living will ever bear trace of child-love.

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Friday, January 13th, 1920 : : Shebat 24th, 5680

Sabbath begins at 5.31 p. m. Parashath Mishpatim. Exodus 21:1-24; 18; 30:11-16. Rosh Chodesh Adar Benschen. Haftarah Kings 12:1-17.

The *Kansas City Jewish Chronicle* is a Jewish journalistic venture, the first issue of which (dated January 2) has just found its way to our desk. We wish it long life.

The question of making the synagogue service attractive to the rising generation of Jews and Jewesses is one that presses to the fore. It is not interwoven with any theological considerations. It is not limited by country or district. It demands thoughtful attention, and we are glad to note that at last it is beginning to receive this. Judaism should and must be preserved, and this is a means of doing so.

It is interesting to know that Palestine is rapidly recovering from the effects of the war. In the case of the Holy Land this recovery appears to be more general and complete than in that of other countries, either nearby or on the European continent. What effect, if any, this progress will have on the Zionist claims to the country remains to be seen. All Jews are glad that the ravages of war in the case of *Eretz Yisroel* are being so quickly and so satisfactorily repaired, regardless of its political future.

The newspapers describe Jacob Epstein's new sculpture of Jesus of Nazareth as unusual. From the accounts of this work of creative art, which we have read, we feel that this talented Jewish sculptor has succeeded in creating a Jewish conception of Jesus plastically. Epstein is a great artist, and his latest work is bound to cause considerable discussion. Perhaps the Christian world will object to it in much the same way and for the same reasons that Jews take exception to John Singer Sargent's visualization of the Synagogue. This is always the penalty exacted of artists when they pass beyond their province. Epstein is a Jew, Sargent a Christian. Therein lies the gravamen of the situation.

Writing on Jewish conditions in Germany since the armistice *The American Israelite* makes the following, general observations: "Modern anti-Semitism was warmed into life in Germany, and from there the poison spread throughout Continental Europe. That it did not develop into pogroms in Germany was due only to the fact that Germany was under military rule and the governing power, knowing the financial and industrial value of the Jews, restrained the rank and file from actual violence. But this did not prevent a cold-blooded, subtle campaign being waged to inspire hatred of Jews in the minds of Germans and every other people. To hate is not in the nature of the Jew and is contrary to all the teachings of his religion. 'Vengeance is mine, sayeth the Lord.' We may in time bring ourselves to forgive the Germans for their crimes against humanity and ourselves, but we cannot, should not, forget for generations to come what they have been guilty of, the crimes they have committed, for which they are today utterly unrepentant." We have quoted this long extract from our contemporary's remarks *in extenso* because it clearly and succinctly sets forth the case against Germany from the Jewish point of view.

An Australian Jew, long resident in England, has finally initiated in Great Britain a discussion with which we have been familiar through many years. He argues that the fact that many members of Anglo-Jewry are Zionists implies that the influence of Judaism with them is on the wane if, indeed, it has not vanished altogether. With this as his premise he points out how un-Jewish (in the religious sense) are the men who pose as Zionist leaders, among whom, he it noted, are included two members of the defunct Imperial Russian Duma that looked upon themselves as Greek Orthodox in religion and Jewish in nationality! And all the answer the Zionist propagandists can offer to such an indictment is that it must be their portion to be misunderstood because, forsooth, they are engaged in negotiations so portentous, yet so delicate, that the slightest *faux pas* would spell disaster. At last Zionism is being stripped of its enveloping *camouflage* through the imbecility of its so-called leaders. At last Jews everywhere are discovering that in Zionism they have not a movement which comports well with our great and hallowed ideals and traditions but one which parallels the cause with which Shabbethai Zevi identified.

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.

REFORM AND ORTHODOXY.

IN the *Temple Bulletin* for December, 1919, of Temple Israel of Jamaica, Borough of Queens, Rabbi Goodman Lipkind, the minister, writes on this subject. He tells us nothing new. He even repeats the trite and stale phrases about stand-patism to describe Orthodoxy, and accounts Reform as keeping in touch with the changing spirit of the age. But his words have moved us to think a trifle deeply on this question, to set down our thoughts thereon in order that our readers may understand why Orthodoxy is still, in spite of the frantic desires of the Reformers to the contrary, a tree of life to such as seize hold of it.

Religion is the body of dogmas which represent man's effort to visualize his relations to the Creator of heaven and earth and to ethicize the rules governing the conduct of human beings toward and with one another. Other things being equal, one religion is as good as another. But each form of faith has thrown up throughout the centuries a great body of traditions, hallowing its observances and ceremonies, which frequently ripen into laws. It is this tradition which connects the most recent professors of the particular faith with those who first and originally followed it. This "red thread" of history gives the religion substance and vitality.

Let us apply the foregoing consideration to Orthodoxy and we discover a faith which alone typifies Judaism, which has a living, vital connection with the religion of our forefathers throughout all the generations of men. All its traditions, all its ceremonial practices, all its laws, are maintained unsullied, are vitalized, by the facts of present, everyday life, because they respond to the needs of the moment and, at the same time, preserve in an unbroken continuity our relations to the past. Without these relations to the past Orthodoxy were not Orthodox Judaism; were, in fact, not Judaism at all. Any creed which sets up conduct as its ideal would answer the same purpose; any system of ethical living would satisfy man's craving for religious consolation.

What becomes of Reform under such aspects? It is stripped of its claims to be Judaism. It is Ethical Culture under a thin veneer of Jewish practice. It may "accord" with the spirit which demands incessant changes; but that spirit and these changes are not Judaism.

It is interesting, to add no other word which might more closely delimit our thought, to find *The Jewish Chronicle* confessing (as it does in a recent issue) that the famous Balfour declaration seems to have been merely a war measure. Our London contemporary even goes so far as to characterize this outstanding document by the explicit but slang-American term, "dope." We have no quarrel with *The Jewish Chronicle* for its remarks on this head, nor do we take up an I-told-you-so attitude about the matter. But the confession, while it reaches publicity belatedly, is extremely "interesting."

Our rabbis, especially those of Reform inclinations, have gone to great lengths to point out the evil caused by the inroads of Christian Science into the ranks of the members of Reform synagogues. They have been wholly blind, however, to another form of "new faith" which is equally destructive of Jewish solidarity. We refer to spiritualism which is securing proselytes for itself among Jews of all gradations of wealth, but wholly, of course, from such as call themselves followers of Reform. Spiritualism, while less known, is just as un-Jewish in its conceptions and doctrines as Christian Science, and the synagogue should be swift to condemn it as religious pabulum for our people. It will, of course, for obvious reasons never be so popular with Reform Jews as Christian Science.

A novel departure will be inaugurated by the Federation of Jewish Philanthropic Societies of this city at its annual meeting on the last day of this month. We refer to the supper-dance which is to follow the transaction of the customary routine business, and which should have the effect of bringing out a large and interested audience to hear the latest reports concerning the communal charities. Perhaps the fact that a nominal charge will be made to cover the cost of the festivities will operate to diminish the attendance. But it certainly was out of the question for the federation to tender a supper and dance promiscuously and gratis to all who attend its coming annual meeting. Under such circumstances no sufficient accommodations were available in this city. And the effect of such a precedent on similar organizations were extremely hazardous, if not positively pernicious. On the whole, then, the interesting experiment will be watched closely, to see if new experiences for the conduct of meetings of communal organizations may be gathered therefrom.

The statement that Ireland is altogether free from anti-Semitism has come under our eye. It is undoubtedly true that there has been and is little manifestation of such sentiments by the people of the Emerald Isle, especially that section of them which follows the commands of the Catholic faith, yet the bald assertion cited in the preceding sentence is incorrect. Within the past two decades there were anti-Jewish outbreaks of a distressing nature in various localities in Ireland, and the Limerick affair, as it was called, at first threatened to reach the size of a pogrom. Further, when Sir Matthew Nathan was one of the high administrative officials under the Lord Lieutenant at Dublin Castle, he passed through an experience which was the reverse of pleasant and which had some relation with his Jewish affiliations. Now, the leaders in the movement for an Irish Republic are not averse to have pressure exerted on English opinion through the highly placed British Jews, whose thoughts are regarded there with respect. Our remarks, of course, have no bearing on this laudable movement; in fact, the Irish Republic has no Jewish aspects as yet. We are simply discussing Ireland and the Jewish question.

MORAL NATURE AND MORAL NURTURE

"Also thou shalt not oppress the stranger, for ye know the heart of the stranger, seeing ye were strangers in the land of Egypt."—Ex. xxiii, 9.

IN accounting for the peculiar position of the Jew in the world, and for the outstanding contribution he has made to human civilization in the matter of religion and morality, we are in the habit of saying that the Jew is natively endowed with a racial genius that is distinctly religious. But when we read a text like the above, we get a totally different point of view. It is from the impact of personal experience upon his soul that the Jew has derived his spiritual and ethical vision. It is one thing to say that the Jew has an innate gift that disposes him towards righteousness; that he possesses an inner light, a keen intuition, by which he perceives the subtleties of the spiritual life: it is another thing to say that he learned his religion and ethics in the hard school of experience—that, having been a stranger, he was enjoined from maltreating those similarly circumstanced; or, that, having been persecuted, he was told not to turn persecutor.

It is quite possible to conceive that an originally hard and cruel nature, harsh and vindictive in the extreme, might be softened into pity and compassion by the bitter lessons of experience.

Was this, then, the case of our people? Shall we deny our people an original goodness and aver that it was the force of circumstances that drove us into the good life? Shall we say that our moral nature was but due to moral nurture?

If the latter estimate of the Jewish Soul were correct, a serious shortcoming in the very structure of our character might appear. It, after all, does make a difference how a person comes by his goodness. He who by circumstance can be made good can by circumstance be made bad. And if Jewish goodness is chance-born, may it not be exposed to all the gusts of fate and fortune?

However, there is really no need to suppose that between these two possible estimates of the Jewish racial aptitude for the spiritual life there exists a sharp opposition. Nature and Nurture are not mutually exclusive. The truth is that the Jew brought a native gift to the school of life which was further developed by the hard grind of experience. Circumstances told upon this people as it would tell upon any individual; now and again "Jeshurum waxed fat and kicked"; now and again Israel repented; but beneath the shifting moods of his heart there always remained the native moral character of the Jew, with its inborn tendency towards God and goodness. For if there had not been this original grace in the Jewish soul, how is it that other nations, having undergone the same or similar experience of suffering and oppression, never reacted upon these as did Israel?

The Jewish Soul is desert-born. The desert, with its unrelieved stretches of arid desolation, with its vast suggestions of infinitude, was the cradle-place of our spirit. Desert-winds, desert-sands and desert-skies were the nurses of the genius of our race. They left their traces upon it indelibly, in a certain waywardness of impulse, in a contrariety of aim, in ill-controlled enthusiasm, and in a fierce unbending pride that is often our undoing. Other desert-races may have displayed similar traits; yet they did not give the world a system of religion and morality. In the soul of Israel, however, there was something profound and passionate that responded to the Call of the Desert in a loftier fashion. From the desert the Jew derived two precious treasures—one, his monotheism; the other, his individualism. The rugged self-sameness of the desert suggested the Unity of the World-Spirit; its illimited expanse inspired a passionate love of freedom, a deep sense of the worth of individuality. And these two treasures did the Jew afterward combine, under the spell of his historic experiences, into a single setting, a closely linked chain of thought and endeavor.

Picture this desert-born soul suddenly come under the discipline of the Egyptian lash! The hard, unwonted labor; the restricted movements; the alien yoke—what could possibly be the effect upon it of all these reprehensible factors? This soul, so fierce and free, how could it learn to bend? The effect must necessarily be a violent revulsion against all forms of tyranny and injustice. If the desert-born and desert-nurtured soul of Israel was inspired by a high sense of the nobility and dignity of human individuality, it became still more attached to this noble belief in the inviolateness of human worth after it had come into painful contact with Egyptian autocracy. The impact upon its finest, instincts of the contrary tendency of Egyptian culture created within the depths of its nature a reaction in favor of human rights. Thus, while the Jew inclined toward religion and morality even before he entered the house of bondage, this native inclination was passionately enhanced throughout the ages by his having so often been made the victim of irreligion and immorality.

Out of the shock of untoward experiences were born the finest ideas the Jewish spirit contributed to civilization's treasury-house. It was this shock that put an extra edge on his individualism: he was the first to protest that there is no difference between master and man, between citizen and stranger, between rich and poor—the Lord made them all. It was because of the clash between the realities of his life and the idealities of his soul that he concentrated all his attention upon the amelioration of the conditions of living: making it the high aim of his religion to render this world a home for all men to live in, and not merely a place from which to escape into another world. Thus was the first religion established, which combined service of God with service of man; which worshipped God as the God of justice, the divine exemplar and pattern for all manner of human excellence.

And thus, by Nature and Nurture, did God fashion His masterpiece—the Jewish Soul.

JOEL BLAU.

SOLVING THE PROBLEM OF READJUSTMENT.

An Appreciation of the Central Jewish Institute.

No one can walk into the elegant edifice of the Central Jewish Institute of New York without feeling that he is in the presence of a very dignified effort on the part of the Jew to adjust himself to conditions in America without at the same time sacrificing anything essential to Judaism.

The fact that the Institute has been able to pass beyond the experimental stage and secure recognition as an established agency for sane and wholesome Americanization and the inculcation of a vigorous Judaism would seem to indicate that it is along these lines that American Jewry should work if it is to solve the most pressing of its fundamental problems. Moreover, the problem of adjustment is one that will not be denied. It has been answered in France and Italy by the almost complete disappearance of the Jew, who has adjusted himself so well as to be no longer distinguished from his fellow-citizen. Probably it is sheer numbers which hide from the general observation the same tendency in America.

Yet this headlong rush of the rising generation to forget the teachings of their fathers is probably a protest against the failure of the parents to adapt their teaching to America, rather than against the teaching itself. The average young American Jew may be excused perhaps for jumping to the conclusion that Judaism has not been adjusted to American conditions and, therefore, cannot be adjusted.

The fact that similar community centers to the Central Jewish Institute are springing up in rapid succession and

nile clubrooms or that the roof should in summer turn out to be a delightfully airy garden and playground.

The Central Jewish Institute happily did not stop at an elegant structure. It sought deliberately to be no charity house, but the normal center of normal community activities, such activities especially as would spring into being in a community anyway, whether there was a central Jewish institute there or not. Every community has its lodges, its social clubs, its Talmud Torah, its auditoriums, its synagogues, and all boys long for a gymnasium. These were the facilities which the Central Jewish Institute sought to provide in satisfaction of the normal interests of the people of the community themselves.

But if the institute was truly democratic in that it did not seek to dictate to the various families and their members what they should be interested in, it nevertheless did give very definite direction to those activities.

It sought by co-relating the educational, social and religious activities of the community, and by bringing all members of the family and all families together in one place for their various purposes, to create a sense of family unity between parents and child, and a feeling of kindly neighborliness between family and family.

By means of an up-to-date Talmud Torah, with carefully planned curriculum and well-trained teachers, it inculcates in the young a sense of respect for Jewish learning, the basis of all Jewish life. Nor do its facilities in any way compare unfavorably with the splendid public schools and high schools of this most modern of cities. The institute has a permanent charter from the Board of Regents of the State of New York.

The boys are made to feel that Judaism is not something strange and for-

ability to bring together and cement the duties and traditions of America with those of the Jew, lies its success as a vital community center.

The annual meeting of the Central Jewish Institution will be held on Sunday, February 15. Mr. Louis Marshall will deliver an address.

Flint Community Calls Rabbi Lupo.

Rabbi Rudolph Lupo, who resigned recently from the pulpit of Temple Israel, of Portland, Me., has been elected rabbi of the Jewish community of Flint, Mich., at an annual salary of \$5,000, his term of office to begin January 1, 1920.

The Jewish community of Flint has grown in the last few years to great proportions and is on the way of becoming an important Jewish center in the Middle West. Laying aside all partisan differences, the Jews of Flint have organized under their new rabbi into one community and have initiated a drive for a large community center, that will house all the religious, education, social and philanthropic institutions of the whole community. The construction of the building will begin at once, as enough funds have already been subscribed for that purpose.

Rabbi Lupo, the new spiritual leader of Flint, received his secular training in

—apartment hunting

in the past few months has become an odious and arduous duty for many people. Any number, however, have solved this problem by making their winter home at the HOTEL SHELBURNE. Within 25 minutes of Times Square or Wall Street, it offers you all the benefits of bracing sea air, sumptuous glass-enclosed sun parlors, perfect hotel service and escape from all housekeeping worries. There are still available for your selection, several cosy steam-heated rooms and suites for one or more persons, ranging in prices from \$10 to \$26 per week. Transient guests accommodated.

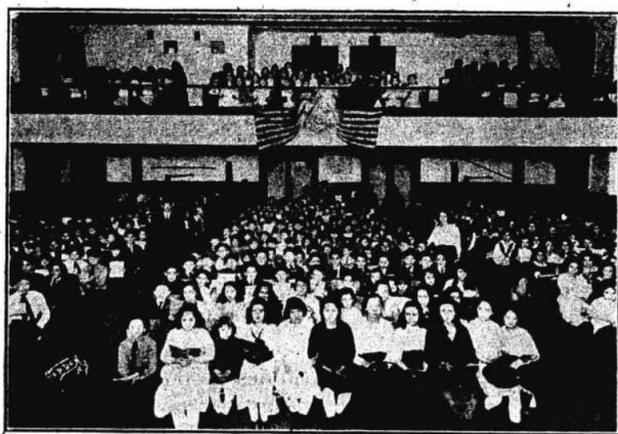
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German, Italian and American universities, and his rabbinical training at the Rabbinical College of Florence, Italy, and at the Jewish Theological Seminary of America, New York. He was at one time European correspondent of the daily Hazefira, and a regular contributor to some of the foremost Hebrew, German, Italian and English magazines.

During his ministry in Portland, Rabbi Lupo took an active part in the communal activities of the city and ministered to the needs of the numerous Jewish soldiers stationed at the forts around that city. Due to his efforts a community center was erected last year in the neighboring small community of Berlin, N. H., and a modern rabbi placed at the head of it.



"A CHILDREN'S SING"

that its fundamental ideas and its novel approach are being adopted by the more thoughtfully progressive non-Jewish Americanization agencies is an indication that the labor involved in so carefully planning and so patiently conducting the Institute is at last bearing a rich harvest of fruit.

To achieve their object of building here a prototype of the future Jewish community center, the founders kept in mind that the center must be regarded by the family as a whole as its community house. The building was to serve a variety of uses and it was especially constructed so as to be flexible and adaptable to its thousand and one needs. Whether children, young people or adults, all were to find here the social, recreational, educational and religious activities that they craved; and these activities were to be conducted in a manner thoroughly conformable to American tastes and standards, yet with strict loyalty to ancient Jewish tradition.

The outward elegance of the building and its inner chastity and comfort were no accidents. The visitor who, loitering in the library, felt tempted to step in here again to read a favorite book or to study for an hour was merely fulfilling the expectations of those who planned the rooms to catch the eye, to satisfy the aesthetic senses and so finally enable the Institute to minister to physical, mental and spiritual needs.

Nor was it by chance that the spacious auditorium could be transformed in a few minutes into a stately synagogue, with every proper appointment for the convenience of worshippers, or that the classrooms, which are reputed to be the last word in schoolroom structure, could be transformed in a moment into juve-

nign which their parents have dragged with them from distant lands. For here, in the same building where they worship on Sabbath and the holidays, they find downstairs the most modern of splendidly equipped gymnasiums.

And throughout the whole building, in pictures on the walls, in the demeanor of those who have the building in charge, in the educational and informative activities, yes, and in the very fervor of the celebrations of great American national holidays, there is radiated the spirit of the American Jew, proud of his heritage, and happy in his liberty.

Then there are to be taken into account those thousands of Jewish children, who for some reason or another do not find themselves in a Jewish school. These children can be reached in very large numbers through the Circle of Jewish Children, which holds entertainments of a Jewish character in celebration of the historic festivals, and which through its children's periodical and club work inculcates a general knowledge of Jewish history and the teachings of Judaism. Similarly the adolescents meet for lectures and discussion, under the auspices of the League of Jewish Youth of America, an organization founded by the Bureau of Jewish Education as part of its program for extension education.

The parents exert their influence upon all these activities, as they necessarily should, through the medium of the Parents' Association. Nor does the interest of the parents stop here. Adults are attracted to the building by the splendid facilities for lectures, concerts, meetings of the various lodges and clubs, exhibitions and American civic duties and celebrations.

The energetic leadership of the late Samuel I. Hyman resulted in a definite purpose being embodied in the Central Jewish Institute, and that purpose is consistently pursued by its successive administrations. Under the leadership of Jacob H. Rubin, the present president, the living ideal of the founder is perpetuated. Active direction of the institute's multifarious activities is in the hands of Albert P. Schoolman, himself a type of the young American Jew, who neither forgets his Judaism in his Americanism, nor neglects his Americanism in devotion to the Torah.

Here, then, is an institution of varied activities that has adhered to and succeeded in its original purpose of challenging both the menacing drift from the Jewish fold, and the equally menacing segregation within the high walls of an artificial ghetto. It has sought to dissolve the seeming barrier between a full and complete Americanism, and a sacred devotion to Judaism. In its

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By The

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of
JEWISH CHARITIES**

EACH leader to pledge to give or secure from others at least \$1000, in new or increased annual subscriptions, the campaign to close on March 15th.

This is in aid of our 100 per cent. Federation which plans to take in and protect every worthy Jewish Charity in Brooklyn.

Every leader will have the privilege of appointing any number of assistants whose work shall be credited to him. Each leader will be officially recognized and honored by all other Brooklyn Jews and from this list of leaders recommendations will be made for directorships in the Federated Societies.

Applicants for leadership, both men and women, are invited to pledge themselves at once by filling in this blank and mailing to

Nathan S. Jonas, Chairman

1920 Million Dollar Annual Income Campaign
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- 2.000
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1920 Campaign—A Million A Year

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Announcement

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

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

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D. TAMOR, Proprietor. Summer season Fair View Hotel, Tannersville, N. Y.

ATKINS

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Mr. Philip Atkins, formerly of Hunter, N. Y., takes pleasure in informing his friends, patrons and the public that for 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.

PH. ATKINS, Prop.

BROOKLYN NOTES.

Record Sum Raised for Federation.

More money has been raised during the first week of the million-dollar annual income campaign of the Brooklyn Federation of Jewish Charities which began on January 31 than has ever been raised in any previous year.

Mr. Nathan S. Jonas, chairman of the campaign committee, stated that the pledges and subscriptions on Monday totaled over \$500,000. This is the largest amount that has ever been raised by the Federation, the nearest previous amount pledged being \$416,000, raised last year.

The tremendous driving power of the campaign indicated by the results of the first week is due largely to the fact that the Jews of Brooklyn are unanimously in favor of this "drive to eliminate drives." The appeal of 100 per cent. Federation to embrace every worthy Jewish charity in Brooklyn has met with a remarkable response and Jews of all factions and shades of opinion have been united in this common cause for the Jewish poor.

The aim of the Brooklyn Federation of Jewish Charities to raise \$1,000,000 from persons who will pledge themselves to give a similar amount annually has raised the question as to why such a large amount is necessary. It has been explained, however, by the campaign committee that in the past Federation embraced only a certain proportion of the Jewish charities because of the limited means it had at its command. Since the inception of the Brooklyn Federation of Jewish Charities ten years ago its success has been so marked that it has received many requests from worthy Jewish charities for assistance. As its means increased the Federation embraced additional institutions, but there are still a number of organizations not included within the scope of its activities.

It is the present plan of the committee to raise once and for all an annual income sufficient to take care of all of the worthy Jewish charities in Brooklyn. One million dollars annual, it is estimated, will be sufficient for this purpose and it is with this goal in mind that the campaign committee, headed by Mr. Jonas, is driving. Economically, the plan appeals to business men, because it means that an individual can make a single subscription to the Federation with assurances that it will cover all of his charitable obligations in Brooklyn. When this campaign is successfully completed and those charitable organizations now outside of the Federation are taken in, it will relieve subscribers from the burden and annoyance of the number of individual appeals arising from the individual campaigns now conducted by the various societies in Brooklyn.

The Federation does not interfere with the management of the internal affairs of its affiliated societies. It endeavors only to provide sufficient funds for the administration of its member institutions. From the time of its affiliation with the Federation each affiliated society must render quarterly statements of its receipts and disbursements. Their contact with the Federation is established through representation on the Board of Directors or the associate Board of the Federation.

Campaign plans of the committee include the organizing of the committees in Bath Beach with Mr. Leo Ritter as

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chairman; Borough Park, Isaac Ipp as chairman; East New York, Israel Lack as chairman, and Greenpoint, Morris Salzman as chairman. The Bath Beach committee has set \$100,000 as its goal and has already raised \$25,000. Borough Park is striving for \$50,000 and Flatbush announces that it has already secured \$62,000. The Flatbush committee, under the chairmanship of Mr. Aaron William Levy, is holding meetings nightly in the Unity Club and they are striving to surpass all other communities in the amount of pledges and subscriptions secured.

At the present time the Brooklyn Federation of Jewish Charities embraces the following institutions:

Brooklyn Hebrew Orphan Asylum, the Jewish Hospital of Brooklyn, United Jewish Aid Societies, Hebrew Educational Society, Training School for Nurses, Women's Auxiliary - Brooklyn Hebrew Orphan Asylum, Women's Auxiliary the Jewish Hospital, Council of Jewish Women, Council Home for Jewish Girls, Young Men and Women's Social Service Auxiliary, East New York Dispensary, Young Men's Hebrew Association, Bath Beach; Young Men's Hebrew Association, Borough Park; Hebrew Free School of Brownsville, Glory of Israel Hebrew Institute, Machzike Talmud Torah of Borough Park, Hebrew National School, New Hebrew School of Williamsburg, First Hebrew Day Nursery and Kindergarten.

The institutions not included in the Federation, which will be invited to affiliate themselves with other societies in a greater federation, include orphan asylums, day nurseries, hospitals, dispensaries, free loans, Young Men's Hebrew Associations, Young Women's Hebrew Associations, Talmud Torahs and various educational institutions.

Questionnaire Shows Overwhelming Indorsement of Federation.

That the Million Dollar Annual Income Campaign of the Brooklyn Federation of Jewish Charities has the hearty support of the Jews of all sections of Brooklyn is evidenced by the overwhelming indorsement contained in the response to a questionnaire which was sent out recently. The questionnaire was in the form of a letter mailed to a list of Jews representing all shades of opinion by Alexander H. Geismar, president of the Brooklyn Federation of Jewish Charities, and Max Abelman, its executive director.

Those to whom the letter was sent were asked for the expression of their views regarding the advisability of substituting one campaign for funds in place of the periodic money drives for individual institutions. Of the hundreds

of letters that were sent out the great majority responded, and almost without exception they expressed their approval of the Federation campaign, pledging themselves to help and contribute to the support of Jewish charities in Brooklyn through the Brooklyn Federation. These expressions of support of the campaign committee, of which Mr. Nathan S. Jonas is chairman, contributed largely towards the initial success of the campaign on the opening night, when more than \$500,000 was pledged.

Conspicuous among the letters of approval that have been received by the campaign committee is one from Mr. E. M. Berliner, chairman of the campaign of the Federated Jewish Charities in Montreal. Mr. Berliner sent his heartiest good wishes for the success of the Brooklyn campaign.

Among the other letters received were some from Meier Steinbrink, Newman Dube, president of the New Israel Hospital; Louis L. Firuski, president of the Brooklyn Hebrew Orphan Asylum; Mrs. Otto Kempner, president of the Women's Auxiliary Hebrew Orphan Asylum; Oswald Schlockow, president Hebrew Educational Society of Brooklyn; Mrs. Nathaniel H. Levi, president Women's Auxiliary of the Jewish Hospital; Joseph Baroness, Oscar A. Lewis, Herman D. Bob, Michael Furst, Hugo Hirsh and a great number of others.

A number of the Jewish communal organizations throughout the borough have arranged meetings at which the plan of the Million Dollar Campaign will be presented by representatives of the campaign committee. Efforts will be made to enlist the active aid of the individual members of each organization in the drive for funds. The campaign, which has as its object the raising of \$1,000,000 from persons who will pledge themselves to contribute a like amount annually, was formally launched last Saturday, January 31, and will close on March 15, at which time it is confidently expected that the \$1,000,000 will have been secured.

Shaari Zedek Enjoys Theatre Party.

On Monday, February 2, a theatre party was given at the Selwyn Theatre, Manhattan, by the members of the Shaari Zedek Congregation, Putnam avenue, who occupied the boxes and the entire auditorium, and witnessed "Buddies" as presented by Donald E. Lian and his clever associates.

After the performance a number of invited guests repaired to the Biltmore, where they attended an informal dinner party.

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Roumanian Jews Unite and Hold Convention.

At last peace prevails among the Roumanian Jews in America—a peace which has been declared officially by the convention which took place Sunday, February 1, at the Hotel Pennsylvania.

Heretofore the Roumanian Jews in America were divided into two camps, the Federation of Roumanian Jews and the American Union of Roumanian Jews, but the recent trend of events in Roumania, and especially the struggle there for Jewish rights, has served to draw both these Jewish national organizations closer together, until their leaders began to see what outside observers had long realized, namely, that fundamentally there is no difference between the Federation and the Union as regards the object toward which each is working—how best to help, economically and politically, their brothers on the other side of the Atlantic. A short time ago a conference of delegates from both organizations was held at Philadelphia, at which all details were worked out for a consolidation, and now the national convention of both bodies has approved this consolidation, which clears the way for practical and substantial work.

The convention was opened by Mr. M. Y. Belber of Philadelphia, who explained the objects of the gathering. He was supplemented by Mr. A. Hirsch, after which the chairman of the day, Dr. P. A. Siegelstein, assumed the gavel.

Dr. Siegelstein read a number of communications congratulating the delegates of the convention, and telegrams of regrets from Governor Smith, Ex-President Taft, Justice Hughes and Prof. Butler, who were unable to be present. He dwelt at length upon the campaign of agitation carried on by the organization in order to bring about the union of all factions of the Roumanian Jewish colony in this country, which at last culminated in giving the death knell to the factional fights and dissension and result in absolute unity and harmony.

There were, according to the report of the credentials committee, no less than 400 delegates, representing twenty-two States in the Union, besides Canada and Cuba.

The economic question as prevailing at the present time in Roumania was then taken up by him and documents bearing on the subject were read, which showed that the struggle for existence in Roumania today was more acute, more keen and more hectic than ever, and that notwithstanding that a few have become quasi-rich during the war, the bulk of the Jewish population suffered from want and misery and that destitution amongst them sounded an alarm again which the Jews in general cannot set their ears against, but which call for radical measures for the purpose of rehabilitating and reconstructing their ruined homes.

Dr. Siegelstein praised the work undertaken by the Joint Distribution Committee in that direction and requested the delegates present and, through them, their respective organizations to co-operate with the Joint Distribution Committee in the collection of the necessary funds and not to form themselves into distinct clans for the purpose of collecting moneys as a distinct and separate unit, and to give the Joint Distribution Committee whole-hearted material and moral support. The political status was then gone into by him and every phase touching on and appertaining to the question involved was fully discussed and elucidated by documents received from Roumania relative to prevailing conditions.

Mr. Louis Marshall delivered an eloquent address detailing the work of the American Committee in conjunction with the American Jewish Congress delegation, and also reported about the rehabilitation and reconstruction work to be inaugurated by the Joint Distribution Committee for the purpose of helping the war victims in the various countries of the war zone to become self-supporting.

The afternoon session was taken up with the adoption of resolutions. The election of officers resulted as follows: Dr. P. A. Siegelstein, president; Samuel Goldstein, vice-president; Emanuel Z. Duclair, executive secretary, and Abraham Falick, treasurer. An executive committee of thirty was also elected and an honorary president of each and every State.

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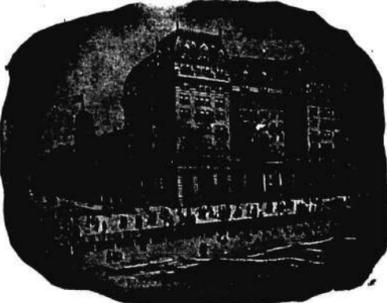
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Intercollegiate Zionist Association Notes.
 The Intervarsity Zionist Council, representing Columbia, the Jewish Theological Seminary, C. C. N. Y., Hunter, N. Y. U., and Bellevue Medical School, in order to acquaint its members with conditions in Palestine, has arranged a Palestine evening for Sunday evening, February 15, 1920, at the Seminary Hall, 531 West 123d street. The following program has been arranged:
 Orientale.....Grace Segal
 Spring Dance.....Rebecca Weisman
 Address.....Abraham Tulin
 Recollections of Palestine,
 Miss Mazel Emanuel
 Hebrew Melodies....C. Binder, Sadie Cheifetz
 Roszinkes mit Mandlen.
 Dancing.

Mr. Bernard Rosenblatt, head of the Zion Commonwealth, will undertake a tour in the interests of the Intercollegiate Zionist Association. He will speak on "The Jewish Commonwealth in Palestine," and the following itinerary has been arranged for him: Albany, Sunday, February 15; Ithaca, Monday, February 16; Ann Arbor, Tuesday, February 17; Chicago, Thursday, February 19; Pittsburgh, Saturday, February 21; Cincinnati, Sunday, February 22.

B'nai B'rith Active at Patchogue.
 A meeting of Patchogue Lodge, I. O. B. B., was recently held at Community Hall, Mr. Maurice Beck in the chair. The installation of officers took place and the following now occupy the various stations: Maurice Beck, president; A. Ratchick, vice-president; M. Hodkin, treasurer; Dr. Nachman Heller, the newly elected rabbi of the local Jewish community, secretary; R. P. Gordon, monitor; B. Zeiger, warden, and Messrs. I. Novick, H. Davidow and S. Savener, first, second and third trustees, respectively. Mr. Samuel Stark of Brooklyn conducted the installation ceremonies and addressed the meeting.

Rabbi Ranson at Temple Emanu-El.
 Last Sunday the pulpit of Temple Emanu-El of New York was again occupied by Rabbi Marius Ranson of Tremont Temple. The theme of his lecture was "America's Heroes." Five hundred Boy Scouts attended the services. Rabbi Ranson was also the speaker at the annual meeting of the Manhattan Invalid Aid Society.

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CHILDREN'S PAGE

WISE AND LIBERAL.

Dear Children:

When we come to consider to what treatment our ancestors were subjected to in Egypt, treatment that would crush the spirit and warp the intelligence of any other nation, we must marvel how Israel emerged therefrom so intellectually great and so spiritually noble, being able to weave the most beautiful works of art in the making of the Tabernacle and offering of their possessions for these sacred objects in so liberal a manner that the people had to be restrained from bringing any more, as the Torah tells us, "And they said unto Moses, thus, the people bring more than is required for the service of the work, which the Lord hath commanded to make." "And Moses gave the command and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman do any more work for the offering of the sanctuary; so the people were restrained from bringing more." "And the stuff prepared was sufficient for all the work to make it, and there was some over," "And Bezalel made the ark of shittim wood"; "because," says Rashi, "he devoted his life to the work more than the other wise men, therefore it is ascribed to him." "And he made the laver of copper and its foot of copper, of the mirrors of the assembled women, who had assembled in troops at the door of the Tabernacle of the congregation. These mirrors were used by the daughters of Israel to look in when they put on their ornaments, and even these they did not withhold, but brought them as an offering for the Tabernacle, and Moses rejected them because they are designed to arouse the evil imagination. Said the Holy One, blessed be He, to him, "Accept them, because they are more precious to me than anything else, because through them the women have raised many hosts in Egypt." And this is how the mirrors were instrumental in promoting a happy family life. When their husbands were exhausted from the rigorous labor which the Egyptians imposed upon them, their wives went and brought them food and drink and fed them, and then they would take those mirrors and hold them up in front of their husbands and themselves and talk to them endearingly, and would say coquettishly, as they looked in the mirrors, "See, I am prettier than you," and thus they would fan the flames of love in the hearts of their hus-

bands—and, therefore, these mirrors are called "Maroth batzobeos," mirrors which were instrumental in raising "Tzebaoth," or hosts of Israel, and this very same laver was used afterwards in making peace between man and wife, when the man suspected his wife of unfaithfulness she was made to drink of the water that was therein to prove her innocence (Numbers 5) (Mechilta). "These are the accounts (of the articles furnished) for the Tabernacle," "In this section," says Rashi, "an account is given of the weights of all the offerings to the Tabernacle, of silver, gold and copper, and all the vessels are enumerated for its service." "Hamiskon, mishkon," "for the Tabernacle, even of the Tabernacle," twice is "Mishkon" written, to signify that twice "nismashken" "was it pledged" (twice was the Holy Temple destroyed) because of the sins of Israel "the Tabernacle of the testimony," a testimony unto Israel, that the Holy One, blessed be He, forgave them for making the golden calf inasmuch as he caused his Schechina, or Divine presence, to dwell amongst them—"which were counted according to the order of Moses, the service of the Levites," the accounts of the Tabernacle and its vessels was the work that was entrusted to the Levites in the wilderness, to carry, to take down, and to set up, each one according to the task assigned to him, and it is said in Section Nahso (Numbers 35), "by the hand of Ithamar," he was the overseer over all of them to deliver to each head of the household the order assigning him to his task.

Polish Government Expresses Thanks to American Jewry for Aid to People of Poland.

The formal thanks of the government of Poland for the assistance rendered the Polish people by the Jews of the United States was received this week by the Joint Distribution Committee of the American Fund for Jewish War Sufferers, of which Felix M. Warburg is chairman.

The gratitude of the Polish Government was expressed in a communication addressed to the committee from M. Janiszewski, minister of public health, and is dated Warsaw.

It tells of the aid rendered by the Joint Distribution Committee and other American relief agencies by which more than 1,200,000 children are being fed, and furnishes striking evidence of the close co-operation between the Poles and the representatives of American Jewry in affording relief to the entire population, irrespective of race or creed.

The communication is as follows: Warszawa, Dec. 3, 1919. To the Joint Distribution Committee, 20 Exchange Place, New York City. Gentlemen—In the name of the Polish

Republic and the State Committee of Children's Relief, I have the honor to address to the Joint Distribution Committee our heartfelt thanks. The American Relief Administration European Children's Fund Mission to Poland has informed us of your generous contribution for the maintenance of the children's relief work in this country.

Through their wonderful work our friends in America, with their great humanitarian project, are not only giving life and health to hundreds of thousands of Polish children, but they are also fulfilling a great role in giving to our children the strength to meet those difficult problems of reconstruction and economical development which we must face for many years to come after this disastrous war.

In our struggle to alleviate in a measure the suffering of our poor children, hungry and barely clad, children who still perish in our midst in great numbers, it is impossible to express the deep feeling of gratitude that we hold for these institutions and people in America who, under Mr. Hoover's direction, have made possible this great and beautiful project.

Today 1,200,000 children, from infancy to fifteen years of age, as well as nursing mothers, receive their daily meal in American foodstuffs. The cost of the foodstuffs which enter this very nourishing meal is approximately five cents. The Polish committee raises all of its expenses for kitchens and administration by special means within the country, so that the American donors' gift goes to the children untouched in the form of foodstuffs and clothing.

This winter the A. R. A., with the support of its American donors, will clothe over a half million of Poland's children. The children's relief work, which has been in operation here for over six months, extends to the farthest cities and villages of Poland, from Kalisz to Pinsk and from Minsk to Lwow. The countrywide administration is carried out through 200 regional committees, under each of which work a number of town and village committees.

Please convey to all the members of your organization the deep gratitude which Poland and the Polish people feel for your part in this work.

Faithfully yours,
JANISZEWSKI,
Minister of Public Health.

Camp Wah-Kee-Nah

On Lake Pasquaney, New Hampshire. A SUMMER CAMP FOR BOYS. Swimming (on sandy beach), Boating, Canoeing, Baseball, Tennis, Athletics, Horseback Riding. ONLY THE BEST FOOD IS SERVED. For Particulars Address M. A. BRANDT or J. L. MILSNER, 800 Ocean Avenue, 400 East 26th St. BROOKLYN, N. Y. "The Best Equipped Camp in America."

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On SHAW LAKE, East Lee, Mass. For Refined Boys and Young Men. FOR BOOKLET, WRITE OR PHONE Administrator Harry Sperling, B. S., 391 Marlborough Road, Brooklyn. Telephone, Flatbush 1619. Director Charles Model, B. A., M. A., 427 Knickerbocker Avenue. Telephone, Evergreen 3263.

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Ninth season. A 150-acre park of pines, on the shores of a perfect mountain lake, six miles long. Bungalows and tents. Every modern convenience for safety and comfort. All land and water sports—Swimming, canoeing, splendid fishing, under expert supervision. Electric lights and long distance phone. Tutoring if desired. Physician and trained nurse in attendance. Conscientious personal attention to health and comfort of each boy. DIETARY LAWS STRICTLY OBSERVED. Famous for its excellent table. For booklet, or interview, address, WILLIAM ZELENKO, Director. Phone: Greeley 1673. Address: 1372 Broadway, New York. Home phone: Intervale 3030.

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34th Season

WEINGART SUMMER SCHOOL FOR BOYS

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Standard Elementary and High School Courses.

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Thursday and Friday evening, Saturday
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Sonia Gurskaja Anna Appel
Hyman Mysell Jacob Ben-Ami
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Henrietta Schnitzer
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"The Night Boat"

Evenings at 8:15. Pop. prices. Mats. Wed. &
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GILBERT MILLER'S London Production of
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"MONSIEUR BEUCAIRE"

Founded on BOOTH TARKINGTON'S Famous Story.
Presented under the management of A. L. ERLANGER

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HENRY MILLER Presents

RUTH CHATTERTON

In a Brilliant Comedy

Moonlight & Honeysuckle

By GEORGE SCARBOROUGH

With Original Cast and Production.

A. H. WOODS Presents

"NO MORE BLONDES"

With

ERNEST TREUX and Original Cast

Special Matinee, Monday, February 23d.
Seats on Sale Monday, February 16th.

AFTER THE SHOW VISIT THE
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30 Westchester Avenue, Opp. Keith's Royal Theatre

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THE ART OF SINGING

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RUFF, AUGUST.—In pursuance of an order of Hon-
orable 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 undersigned, 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 Execu-
tors, 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.
RIETTE H. SHAINWALD, MICHAEL DREICER,
Executors.

COHEN, GUTMAN & RICHTER, Attorneys for Execu-
tors, Office and P. O. address, 111 Broadway,
Borough of Manhattan, New York City.

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 Wells, 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 WELLS, Attorneys for Execu-
trix, No. 233 Broadway, Borough of Manhattan, New
York City.

MUSIC AND DRAMA

Among the singers with the Chicago
Opera Company this season is Mme.
Irene Pavloska. Mme. Pavloska is the
daughter of Mrs. David Levi of Mont-
real, Canada.

Muri Silba gave a successful piano re-
cital in Aeolian Hall last Wednesday.
Miss Silba was formerly a child artist
and with her sister appeared in concerts
as Mammie and Bessie Silberfeld. She is
a sister of Rabbi Julius Silberfeld of
Newark, N. J.

"The New World" Symphony of Dvo-
rak will receive its first Philharmonic
performance this season in New York
when it is played at the Society's con-
cert this (Friday) afternoon. The over-
ture to "The Flying Dutchman," Sieg-
fried Idyll, Wotan's Farewell and Magic
Fire Scene from "The Valkyrie,"
"Dreams" and "The Ride of the Valky-
ries" will make up the second half of
the program.

An all-Tchaikovsky program, in which
Max Rosen will appear as assisting ar-
tist, will be featured at the Philhar-
monic concert in Carnegie Hall next
Sunday afternoon, February 15.

Beatrice Martin, soprano, will give
her first New York recital at Aeolian
Hall on Thursday evening, Feb. 19th.
She will be assisted by Richard Hage-
man at the piano in a program of mod-
ern Italian, French and American songs
and a group of Schubert sung in English.

Ernesto Berumen, the brilliant young
pianist favorably known to New York
concert goers through his former recit-
als here, will be heard at Aeolian Hall
on Friday afternoon, Feb. 20th, when he
will play the Brahms Sonata in F sharp
minor for his principal number.

Theo. Karle, the celebrated American
tenor, who has appeared in practically
every city of importance in the country
with extraordinary success, will give his
first recital in New York at Carnegie
Hall on Monday evening, Feb. 23d as-
sisted by William Stickle at the piano.

Jascha Bron, the young American vio-
linist, who studied in Europe with Hu-
bay and Ysaye and played there with
many of the leading orchestras under
the leadership of such noted musicians
as Nikisch, Max Bruch and Saint Saens,
will give his first recital in New York
since his return at Carnegie Hall on
Tuesday evening, Feb. 24th with Richard
Hageman at the piano.

At a performance of Ibsen's "Doll's
House" given at the Jewish Art Theatre
recently as a testimonial to Celia Adler,
who appeared as Nora, Miss Adler was
presented by some of her admirers with
a bust. The bust, which is two feet
high, is the work of the young Ghetto
sculptor, Aaron Goodelman.

Louis Shenk, baritone, in an Aeolian
Hall recital on the afternoon of Feb-
ruary 17, will sing airs by Lully, Mozart,
and Beethoven, a Russian group by
Rachmaninoff and Tchaikowsky, and
French songs by Wekerlin and Four-
drain, and the customay English group,
representing Chadwick, Glass, Fay Fos-
ter and Lieurance. Roger Deming will
assist at the piano.

Miss Emily Gresser, the young Ameri-
can violinist, announces a violin re-
cital at Aeolian Hall on Thursday eve-
ning, February 26. Mr. Harold Bauer has
kindly consented to play with Miss Gres-
ser the Cesar Franck Sonata in A major.

Maria Winetzkaja, a mezzo soprano,
who has been heard here before in both
concert and opera, will give a recital at
Carnegie Hall on Tuesday evening,
March 2. Mme. Winetzkaja will
have the assistance of Miss Rhea Sil-
berta at the piano.

Before sailing for Paris, General Man-
ager Louis Schnitzer completed arrange-
ments with Peretz Hirschbein for the
production of this noted poet's play,
"Green Fields." This play is different
than "The Idle Inn" as to the Yiddish
types the author places in the piece, but
like most of this author's plays, the ac-
tion takes place at a farmstead. The play
will be directed by Ben-Ami, who will
also interpret the principal role. The
decorations and scenes are being de-
signed by Louis Bromberg, who executed
the scenery in "The Dumb Messiah."

Maggie Tepte will present the follow-
ing program for her only New York re-
cital this season at Carnegie Hall, the
afternoon of February 16:

- I.
N'avoir jamais qu'une pensee.....Mehul
Le Douce.....Corot
Vol che sapete (by request).....Mozart
"Ier dalla Faffrica" (Choncita).....Zandonal
II.
Prison.....Faure
Les Fleurs d'ispahan.....Faure
Psyche.....Faladille
Carnaval.....Fouldrain
III.
Je tremble en voyant ton visage.....
Claude Debussy
La Chevelure.....Claude Debussy
De Fleurs.....Claude Debussy
Noel des enfants.....Claude Debussy
IV.
The Girl at the Window.....Syzmanowski
July Fugitive.....A. Webber
The Player Queen.....J. Carpenter
Daffodils.....E. Martin

Henry Miller will present Ruth Chat-
terton, most popular of the younger stars
of the American stage now before the
public, at the Bronx Opera House on
Monday night, opening a week's engage-
ment in "Moonlight and Honeysuckle," a
fascinating comedy of American life and
characters by George Scarborough, the
author of "The Heart of Wetona," "The

Son-Daughter" and other successful
plays. This announcement, coupled with
the fact that the play comes to the
Bronx Opera House almost directly from
its long engagement at Henry Miller's
Theatre, should make the event of in-
terest to every theatregoer.

"No More Blondes," a farce comedy in
three acts, with Ernest Truex and the
entire original cast, will be presented at
the Bronx Opera House week of Febru-
ary 23. There will be a special matinee
on Monday, February 23, in addition to
the regular Wednesday and Saturday
matinees.

Jacob H. Schiff Gives \$25,000 for Zion.

Unless the Jewish homeland in Pales-
tine is established, the millions raised in
the country for Jewish relief will have
been spent for naught was one of the
emphatic statements made by Mr. Jacob
H. Schiff at the Zionist dinner to Sec-
retary of the Navy Daniels at the Hotel
Pennsylvania Sunday night. Mr. Schiff,
who arrived very late, was unexpectedly
called upon by the toastmaster, Judge
Elkus. In this speech, which he fol-
lowed with a contribution of \$25,000 to
the \$10,000,000 Palestine Restoration
Fund, he declared himself in thorough
accord with the Zionist views of Judge
Mack, president of the organization, and
said unless the Jewish homeland is es-
tablished, anti-Jewish prejudice will
grow everywhere, because the world
respects no one who doesn't respect
himself.

Contributions amounting to \$68,500
were made at the banquet. The list of
contributions is: Jacob H. Schiff, \$25,000;
Mrs. Mary Fels, \$10,000; \$5,000 each:
Lewis J. Selznick, Samuel Lamport,
Arthur J. Lamport, Sigmund Eisner;
Reuben Sadowsky, \$2,500; A. E. Roth-
stein, \$1,500; \$1,000 each: Wm. Fisch-
man, Samuel Bayer, Hon. Abram I
Elkus, Edward Davis, Chas. Spice-
handler, Mr. and Mrs. Saqui, Carl Hel-
ler; \$500 each: Morris Goldsmith, M.
Turkeltaub, Gerson Robison; \$250 each:
D. S. Stern, Meyer Lieberman, Harry
Stoll, Katzman & Goldman.

Art Lectures at Educational Alliance.

Under the auspices of the Art Depart-
ment of the Educational Alliance, a
number of lectures are given to students
from time to time. Lectures scheduled
for February are as follows:
"History of Art," by Louis Lozowick,
Wednesdays, at 9 p. m.—February 18—
Nineteenth Century England and Ger-
many. England. Landscape painting:
Constable, Turner. Pre-Raphaelite
Brotherhood. William Morris. Germany.
Romanticism. Dusseldorf and Munich
Schools. Lenbach, Boecklin. Lieber-
man. Modernism. February 25.—Ameri-
can Art—Early period: Copley, Stuart,

Trumbull. English, German and French
influences. Landscape painting: Wyant,
Inness. Modern period: Whistler, Sar-
gent.

On Monday, February 16, at 7 p. m.,
Mr. Morris Greenberg lectures on "Fam-
ous Paintings Analyzed in Terms of
Laws and Compositions."

The Zionist Ball at Madison Square
Garden.

Palestine costume dances, military
drills by Jewish Legionnaires who fought
under General Allenby in the Holy Land
and an art exhibit of work turned out in
the Jewish Art School of Jerusalem will
feature the Zionist ball to be held Sat-
urday evening at Madison Square Gar-
den under the auspices of the Zionist
Central Committee of Greater New York.

Honorary patrons include Secretary
of the Navy Josephus H. Daniels, Sec-
retary of War Newton D. Baker, Governor
Alfred E. Smith, Mayor John F. Hylan,
U. S. Supreme Court Justice Louis D.
Brandeis, Na'han Straus, Judge Julian
W. Mack, Rabbi Stephen S. Wise, Judge
Otto A. Rosalsky, Prof. Richard J. N.
Gottheil and Joseph Barondess.

Fifty girls dressed in the native cos-
tumes of Palestine will participate in
the Palestine pageant and dance, which
will be led by Miss Rose Nibur and Miss
Auriel Luntz of the Isadora Duncan
School. Oriental sea rooms will form a
major part of the decorations. Music
will be furnished by the United States
Navy Band.

Poles Decorate Jewish Scientist.

Warsaw (By I. J. P. E.).—Leon Huf-
nagel has been appointed as assistant to
Professor Penkovski of the physics de-
partment of the Warsaw University.
Mr. Hufnagel is a young Jewish scientist
who has been decorated by the univer-
sity for his work, "The Path of the
Great September Comet, November,
1882, According to the Gravitation Law
of Dr. Einstein." This young man is one
of the few Jewish scholars who have
secured government appointments in the
Warsaw University.

New Quarters for Union of Orthodox
Jewish Congregations.

The Union of Orthodox Jewish Con-
gregations of America announces that it
has moved its offices from 112 West 116th
street to the Mercantile building, suite
85, 110 Fifth avenue, New York city. The
office will be open daily from 9 to 5, ex-
cept Saturdays, all Jewish holidays and
Sundays.

The next meeting of the National Ex-
ecutive Committee will take place on
Wednesday evening, February 25, New
York city.

George Fennell's Three Furniture Stores

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.

We are glad to be an assistant to any home-maker, and we place our
experience and knowledge at their disposal.

110-112-114 SOUTH FOURTH AVE. MOUNT VERNON, N. Y.
2929-2931-2933 THIRD AVE. BRONX
2209 THIRD AVE. 120 121ST STREET HARLEM

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GARFEIN'S KOSHER FAMILY RESTAURANT is now
open and respectfully solicits your patronage.

GARFEIN'S is the restaurant which warrants you 100 per-
cent. Kashruth. A Competent Mashgiach under the direct super-
vision 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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Mario Salvini, Director.
The well-known Salvini School of
Singing, which Mario Salvini directs at
206 West Seventy-first street, gives
Americans an opportunity to study sing-
ing in surroundings imbued with the at-
mosphere and influence of the Italian
school. Pupils are prepared for church,
oratorio, recital, concert and opera, un-
der the personal guidance of Mr. Salvini.
The latter is recognized as an eminent
authority on all subjects relating to the
voice, including tone production,
breathing, phrasing and interpretation,
and he is frequently called a diagnosti-
cian. Of the throat, vocal cords and
kindred subjects he has made a special
study. Having traveled much in many
lands and being a linguist, he is familiar
with artistic and other conditions in var-
ious parts of the globe. When his pupils
are sufficiently advanced he secures for
them important positions, booking
offices and managers being anxious to
engage his gifted exponents. The Sal-
vini School of Singing is ideally situated
in a social and artistic part of New
York, near park and river, in a central
and pleasing environment. Mr. Salvini
is an interesting and popular person,
and when not too much engrossed in
artistic pursuits his fine figure may be
seen as he rides on horseback in the
city or in the vicinity of his summer
school at Edgemere, Long Island.

Abramson's New Place.

Abramson's, the Kosher restaurant de
luxe, is now at 19 W. Thirty-first street,
on the ground floor of the Life Build-
ing. This is now one of the finest res-
taurants serving Kosher meals in Amer-
ica and the business since opening
three weeks ago, justifies the proprie-
tors in taking over this palatial estab-
lishment. Abramson's has a reputa-
tion for strictly Kosher cooking and
long ago outgrew the capacity at
Thirty-second street which will be re-
tained and will continue business in
the same manner as heretofore. The
popularity of their dinners and their
service is so pronounced that even now
the new place is crowded at all times
and at night is the rendezvous of
theatre parties and business men's
families, who visit the shops and wish
to dine with the head of the house
who may be detained at business.

People who come here from the ex-
treme uptown or downtown sections of
the city do not regret it. They dine
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BLUMSTEIN, L. M.—The People of the
State of New York, by the Grace of God,
free and independent, to Sarah Grynblat, Po-
sada Nowomioste, Pod Plinsk, Guberna, War-
saw, Poland, one of the heirs and next of kin
of Louis M. Blumstein, deceased, Send Greet-
ing.

Whereas, Fannie S. Blumstein, who re-
sides at 453 West 141st street, Borough of
Manhattan, the City of New York, has lately
applied to the Surrogates' Court of our County
of New York, to have a certain instrument
in writing, dated January 31st, 1893, re-
lating to both real and personal property,
duly proved as the last will and testament
of Louis M. Blumstein, who was at the time
of his death a resident of the Borough of
Manhattan, City of New York, the County of
New York, deceased.

Therefore, you and each of you are cited
to show cause before the Surrogates' Court
of our County of New York, at the Hall of
Records, in the County of New York, on the
15th day of March, one thousand nine hun-
dred and twenty, at half-past ten o'clock in
the forenoon of that day, why the said will
and testament should not be admitted to pro-
bate as a will of real and personal property.
In testimony whereof, we have caused the
seal of the Surrogates' Court of our
County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surro-
gate of our said County of New York, at
said County, the 3d day of Febru-
ary, in the year of our Lord one
thousand nine hundred and twenty.

DANIEL J. DOWNEY,
Clerk of the Surrogates' Court.
A. W. FEINBERG, Attorney for Executor,
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Congregation B'nai Jeshurun Contrib-
 utes to Palestine Restoration Fund.
 On Friday evening, February 6, Judge
 Julian W. Mack addressed Congregation
 B'nai Jeshurun in behalf of the Pal-
 estine Restoration Fund. Judge Mack
 urged upon the audience the imperativeness
 of a generous response to the Pal-
 estine Restoration Fund Campaign. He
 said that it was not a factional issue, but
 that Zionists, non-Zionists and anti-
 Zionists ought to unite to the common
 task of preparing a refuge for the un-
 fortunate Jews in Eastern Europe, who
 are now clamoring by the hundreds of
 thousands for entrance into the Holy
 Land.

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It is expected that the appeal of Judge
 Mack will meet with a generous re-
 sponse. Congregation B'nai Jeshurun has
 contributed from its own treasury the
 sum of \$1,000 to the Palestine Restora-
 tion Fund.

New Temple of the Covenant Assured.
 The drive for a \$200,000 building fund
 with which to erect a permanent syna-
 gogue for the Temple of the Covenant,
 Washington Heights is meeting with
 material progress and building opera-
 tions will be begun in the spring.

Rabbi Frederick Braun, formerly of
 Grand Rapids, Mich., and later of Ben-
 sonhurst, N. Y., is the spiritual leader
 of the congregation and the moving
 spirit in the drive. A site has been pur-
 chased at No. 612 West 180th street and
 the building will house, in addition to
 the synagogue proper, a religious school,
 gymnasium, community hall and assem-
 bly rooms.

Anshe Chesed Re-elects Mr. Goodfriend.
 The annual meeting of the Congrega-
 tion Anshe Chesed of Harlem, Seventh
 avenue and 114th street, was held on
 the evening of January 29, 1920, in the
 vestry rooms of the synagogue. The
 following officers were elected: Meyer
 Goodfriend, president; Alexander U.
 Zinke, vice-president; Jonas Reutlinger,
 treasurer; Sol Mutterperl, honorary
 secretary. Trustees—Louis Ritter, Louis
 Jarrett, Isaac E. Brown, Edward Mar-
 golis, Nathan Fluegelman, Herman Ber-
 kowitz, Louis Silverman, Arthur Graef.
 Rev. Dr. Jacob Kohn was re-elected
 rabbi and Rev. Marcel Katz cantor.

Young Women's Hebrew Association.
 The seventeenth annual meeting of
 the Young Women's Hebrew Associa-
 tion will be held on Wednesday, Feb-
 ruary 18, and as this will also mark
 the occasion of the fifth anniversary of
 the new building the event will be cele-
 brated with a luncheon, to be held promptly
 at 12:30. Mrs. Israel Unterberg will read
 the president's report and addresses will
 be delivered by Mrs. Henry Olshesheimer,
 Judge Irving Lehman and Mr. Solomon
 Lowenstein. An election of directors
 will take place.

A delegation of Jews from the Spanish
 zone in Morocco arrived at Madrid last
 week with a largely signed petition from
 their co-religionists, asking that Spanish
 citizenship be granted them.

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Jewish Mothers Best, Says Birth Bureau Head.

London, Jan. 17.—The best mothers in London's East Side, the poor district, are Jewish, in the opinion of Dr. C. W. Saleeby, chairman of the National Birth Rate Commission, as expressed in an address at University College. Dr. Saleeby added that Irish mothers were not a bad second, and that the English ranked as a very bad third.

He explained that in the case of the Jewish and Irish mother this was a direct result of race ethics. Breasts feeding was virtually universal among them and there was a minimum of that dreaded disease arising from immorality. He declared that infant mortality was not really a medical problem, but a social problem of motherhood and a question of racial morals.

During his address Dr. Saleeby quoted figures showing that despite bad housing, bad sanitation and virtually no child welfare efforts, infantile mortality in Western Ireland was only about 35 per

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Palestine Mizrahi Opens New Offices.

New Mizrahi offices have lately been opened in Palestine in the cities of Jerusalem and Tiberias. The branch in Tiberias is under the direction of Dr. Schuv, the founder of the colony of Rosh Pinah. It is also expected to open a new center shortly in the city of Haifa, where are a large number of Mizrahi societies and members. These branches are under the supervision of the main office at Jaffa and they are but the beginning of a chain of district offices to be opened in all of the cities and towns of Palestine.

The central bureau at Jaffa has also been enlarged and its activity systematized, with the aim in view of bringing about greater efficiency and more productive results. The bureau is now divided into three departments. First, there is the Department of Organization, which is under the direction of Rabbi J. L. Fishman, the former secretary of the Mizrahi Organization of America; secondly, there is the Department of Settlements and Colonies; and, third, the Department of Education, which is under the direction of I. Feldman. There is also a special division at the bureau for the "Hazoir Hoarzi Israeli," or "The Young Palestinian," an organization of the Jewish youth of Palestine which is affiliated with the Mizrahi.

The first consideration in depositing your money with a savings bank is the stability of the institution, and the People's Bank for Savings, Huguenot, corner Lawton street, New Rochelle, well lives up to its slogan, "Secure as the Hills." This bank is exactly what its name implies, namely a "People's" bank, and is not main aimed for the purpose of enriching the purses of its stockholders. Conservatism is its keynote and it invests its surplus funds with the greatest amount of care and in strict compliance with the most rigid laws for savings banks of New York.

This bank has always enjoyed a large clientele among the Jewish people and, unlike many fiduciary institutions, has never discriminated against them when it came to giving them employment. At the present time the People's Bank for Savings has the distinction of employing the only woman teller in Westchester county, a Jewess, who is conceded to be one of the most efficient savings bank tellers. A Jewess formerly employed with this bank recently removed to Detroit, where she now occupies a very responsible position with the Central Savings Bank, one of the largest in the West.

The People's Bank for Savings is ably officered by George Watson, president; S. F. Swinburne, vice-president; John F. Lambden, second vice-president, and Alfred L. Hammett, secretary. For the coming week at the Star Theatre, Strouse and Franklin are offering their clever aggregation of comedians, dancers and beauties who comprise "The Girls From the Follies." Such favorites in the burlesque world as Fred Binder, Harry C. Van, Larry Larrives, Ralph Rogers, Elsie Donnelly, Shirley Mallette and Arletta Lucia are associated with the company, which also includes the Curbstone Quartette, Mysterious Marie and the Living Marble Statues. George Bothner will stage wrestling bouts on Thursday and the usual concerts will be given on Sunday.

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1st day of July, next.
Dated, New York, the 30th day of December, 1919.
DAVID SIMONS, IKE SABLE, LAZARUS REIT,
Executors.
WYMAN J. REIT and ALEXANDER H. KAMINSKY,
Attorneys for Executors, 309 Broadway, New York City.

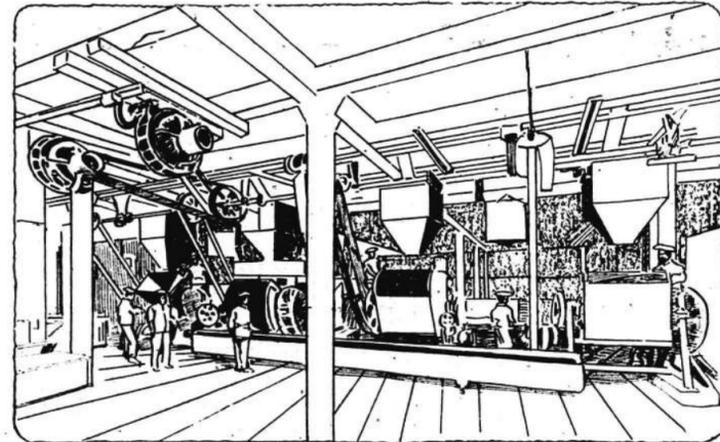
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By PROF. G. SELIKOWITZ.

We hear the reverberating echoes of the distant past as we behold the Matzo. And what hasn't this Matzo gone through since the time when an obscure, emigrant people first baked it in the scorching sands of the desert? A great mechanic had once upon a time built a wonderful bridge across a deep river, and several subsequent generations sang their gratitude to the man who spanned the chasm. Once a great architect erected a famous temple of the rarest granite with marble pillars, and long afterward had the world admiring the imposing edifice of the master builder. A painter created a marvelous picture. With inanimate paint he expressed his throbbing thoughts upon a mute canvas, and the world bowed to the wizard of the brush. Yet neither the wonderful bridge, nor the famous temple, nor the masterful picture escaped the all-oblitrating touch of oblivion. As generation succeeded generation in the never-halting march of time, these things have been eclipsed by newer objects and finally completely forgotten. We do not hear of them any more. But Jewish emigrants, former slaves of a mighty Egyptian tyrant, once baked a thin and fragile cake in the burning sands of a wilderness, a matzo without salt, merely flour and water, and while everything since then is sunk in oblivion, this ancient matzo remains a living monument to this very day. Long had this eternal matzo been

I went to Ohio to attend to personal family affairs, namely, to visit my son. I never had any plans to visit the Matzo factory, and now I am overwhelmed with the magnificent impressions that I am about to describe. And here is where words fail me. I am at a loss as to where I shall begin. Shall I commence from the gigantic bake oven, positively the largest in the world, an oven that turns out one million and a quarter matzos daily, or from the imposing machine over two stories tall, driven by an energy of 50,000 horse power? Shall I speak of Manishevitz' own railroad cars that stop at the very doors of the "matzo city," ready to deliver millions of matzos to 80 per cent. of the Jewish population of America and Canada, or shall I describe the beautiful synagogue, with its holy shrine and Torahs, located in the special building for the workers that are picked from the orthodox element? Shall I tell you of an efficient hospital that is located in the same building for the purpose of immediately attending to any possible sudden sickness that may appear to any of the employees? I say sickness advisedly, for accidents cannot happen there. The Manishevitz brothers, who comprise the firm, have installed in their establishment various sorts of safety devices that prevent any kind of mishap. Aside from the humane side of it, it is absolutely essential, if the matzos be kosher, that accidents be avoided. This is in accordance with the laws of Judaism. The late B.



The Marvelous Kneading Machinery of the B. Manishevitz Co. Matzo Plant, Cincinnati, Ohio.

waiting for a proper dwelling, a majestic home for the great symbol of the past, and finally a proper dwelling has been found for it away from its ancient shores, in the New Land. This majestic home is located in the largest matzo bakery of the world, in the bakery of the B. Manishevitz Company, Cincinnati, Ohio, a factory which is a little city in itself with a population of one thousand inhabitants, men and women. This little matzo city comprises a whole chain of matzo bakeries that stretch for several blocks. In a company of journalists along with their publishers the writer has been convinced as to what Jewish enterprise is capable of accomplishment in the way of attaining the highest degree of perfection when Finance and Talent go hand in hand. I remember how, long ago, I used to stand for hours and hours at the windows of the New York Herald in New York City, and admire the tall presses, the mechanical combination of huge wheels of steel. But this machinery in New York is completely eclipsed by the bigger, more beautiful and more intricate gigantic machinery in the largest matzo factory in the world, owned by B. Manishevitz Company.

Manishevitz had this sanitary principle in view not less than the presence of a large staff of rabbis who look after the religious requirements of the matzos which are always strictly kosher. Marvel of marvels! Here I am in the "dough department" where the dough is being kneaded, rolled, punctured, cut and packed with the aid of all sorts of machines, one more wonderful than the other. I see the other appliances which shortly before Passover begin to turn out two million pounds of matzo meal and matzo farfel, packed in white silvery bags of cotton. It is a source of inspiration for me to observe how accurately the packages go through a longtube where each is sealed automatically in the presence of Rabbinical supervision. I visit another department which is ready to receive loads of matzos for transportation in order to decorate the tables of millions of Jews during the most significant of our feasts, the feast commemorating the "day of our liberation." I inspect

JEWISH CALENDAR.

5680	1920	1919
*Rosh Chodesh Adar.....	Friday, Feb. 20.	
Purim	Thursday, March 4.	
*Rosh Chodesh Nissan.....	Saturday, March 20.	
1st day Passach.....	Saturday, April 3.	
7th day Passach.....	Friday, April 8.	
*Rosh Chodesh Iyar.....	Monday, April 19.	
Lag B'Omer.....	Thursday, May 6.	
Rosh Chodesh Sivan.....	Tuesday, May 13.	
1st day Shabuoth.....	Sunday, May 25.	
*Rosh Chodesh Tam-		
mus	Thursday, June 17.	
Fast of Tammus.....	Saturday, July 2.	
Rosh Chodesh Ab.....	Friday, July 16.	
Fast of Ab.....	Saturday, July 24.	
*Rosh Chodesh Ellul.....	Sunday, August 15.	

* Also observed the day previous as Rosh Chodesh.

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the "sifting department," where the flour is being sifted through five different times; I cast a glance at the "magnetizer," the magnet that draws from the flour every particle of metal that might have lodged there! I observe the huge tank of water, the Mayim Shelonu tank, that is filled by the aid of an automatic pump under the supervision of famous rabbis, amongst them Rabbi Jacob Lesser, the oldest rabbi in America. I visit the "waste room," a department where all waste materials are collected, assorted, and immediately eliminated from the premises, for the provision against waste is strict, according to the Jewish law. Finally I go through the elaborate dining room, where hundreds of workmen have their meals and utter their after meal benediction in a "mesumen." And, overwhelmed with all that I have seen, I remark to Rabbi Hirschel Manishevitz, a young man with a rabbinical diploma from Jerusalem: "Now I fully understand why 80 per cent. of the Jews of America and Canada wouldn't have any other but Manishevitz' Matzo." "Oh, we ship plenty of matzos to Argentine and other Latin republics of South America, as well as to South Africa and many European countries, besides tens of thousands of pounds that we ship to the Holy Land," comes his reply. Yes, the old matzo is very much alive, and every Passover it tells us the holy truth that Godliness and Freedom always come together. Where are the Egyptians, their temples, their magicians, their gods? Dust is all that remains of them. But the ancient Matzo is still young, even younger yet because of its majestic dwelling in the magnificent bakery of the B. Manishevitz Company of Cincinnati, whence the rejuvenated matzo comes out with a new melody to tell us of the great "day of liberation," to tell us of that day with love and joy, with song and gratitude.

CORRESPONDENCE.

Spiritualism.
Editor Hebrew Standard:
Several days ago Rabbi Samuel Schulman, preaching in Temple Beth-El, voiced strong disapproval of the current wave of interest in spiritualism. There never has been a real, authenticated message from beyond the grave, the rabbi declared. This rabbi has spoken well. The public should be warned against the dangers that surround all psychic phenomena.

All sincere and conscientious investigators have arrived at the same conclusions, namely, that there is no valid evidence, in any of the phenomena, of so-called spiritualism, that the spirits of the dead have any part in their production. On the contrary, as it seems to me, the evidence all points in the opposite direction. Here, I refer solely to those phenomena which are produced through so-called spirit mediums. If there is any communication to be had with the denizens of the other shore, it is certainly not through them. In abandoning all hopes of obtaining valid evidence of the ability of disembodied spirits to hold intercourse with the living through the intervention of so-called spirit mediums, I do not for a moment yield my hope, or my convictions, of a life beyond the grave.

Also, I am aware that various Hindoo mystics, through lectures and books, claim to possess the power to produce a variety of startling psychic phenomena. However, I doubt if, at the present time, much real advantage can be derived by studying their philosophy or practicing their mystic arts. Furthermore, it should be remembered always that the power of the subjective entity is the most potential force in nature, and when intelligently directed it is beneficial. But, like every other power in nature, misdirected its destructive force is great.

In conclusion I desire to impress upon the reader the absolute necessity of always holding the subjective entity under the positive domination of objective reason. The terrible potentialities of the subjective entity are as much to be feared as admired. Insanity is too often the price that has to be paid by the victims of mediumship.

E. A. H. ENDRES.

Mazel Tov.
Editor Hebrew Standard:
It affords your correspondent abundant delight to extend congratulations to both Rabbi Glushak and the Talmud Torah of Newark, N. J., according to an announcement in the Hebrew Standard

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of a recent date of Rabbi Glushak's election by the latter.

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Being privileged to address the Newark Talmud Torah on various occasions and enjoying the courtesy and hospitality of Brother Glushak both at Washington and New Haven, the writer is pleased and gratified to crave the indulgence of the widely circulated Hebrew Standard for the expression of fraternal feelings and the bidding of Mazel-tov to the contracting parties, the Newark Talmud Torah and Rabbi Glushak.
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Program for Twenty-eighth Annual Meeting of the American Jewish Historical Society.

The twenty-eighth annual meeting of the American Jewish Historical Society will be held in this city on Sunday and Monday, February 22 and 23, 1920, at Temple Emanu-El, Fifth Avenue and Forty-third Street. Three sessions will be held, the first two on February 22 and the third on February 23.

The first session will begin at 3 p. m., Sunday, February 22, and continue to 5.15 p. m. (The Executive Council of the Society will meet at 5.30 p. m., at the conclusion of this session.) The second session will begin at 8.30 p. m., Sunday, February 22. The third session will begin at 10.30 a. m., Monday, February 23. (The Executive Council of the Society will meet at 9.30 a. m., at the Assembly Hall of Temple Emanu-El, in advance of this session.) Dr. Cyrus Adler will preside and the following papers will be presented at this meeting:

Walter Hart Blumenthal, Philadelphia, Pa.—Samuel Harris on the Dighton Rock Inscription; Mormon Petroglyph at Manti, Utah; Henry Phillips on the Yarmouth Petroglyph; The Black Hand Rock near Newark, O.; Several Unnoted Writings on the Vagary of the Ten Tribes in America; Alleged Masonic Symbols and Ritual in Aboriginal America.

Prof. Gotthard Deutsch, Cincinnati, O.—The Talmud as Source-material for Jewish History; An American Mission to Palestine in 1847.

Albert M. Friedenberg, New York City—Some Early Items Relating to New York Jewish History; Trusts for Jewish Charitable Purposes Under the Law of New York.

Dr. Harry Friedenwald, Baltimore, Md.—Jewish Physicians in Italy; Their Relation to the Papal and Italian States.

Max J. Kohler, New York City—A Bird's-eye View of Jewish Civic Activity and Patriotism in America and Europe During Our Civil War; Correspondence Between Myer S. Isaacs and General Benjamin F. Butler, 1864; Some Notes on Jewish Incidents During the Second Half of the Nineteenth Century, With Particular Reference to Roumania, Russia and Palestine.

Harold Korn, New York City—Receipt Book of Judah and Moses M. Hays, Commencing January 12, 1763, and Ending July 18, 1766.

Rev. Dr. Abraham A. Neuman, Philadelphia, Pa.—Biographical Material Concerning Nahmanides and Ibn Adret in the Spanish Archives.

Rev. Dr. David Philipson, Cincinnati, O.—Sir Moses Ezekiel.

Rev. Dr. Julius J. Price, Plainfield, N. J.—Notes on Canadian Jewish Communities; Notes on Legislation in the State of New York Relating to the Jews.

Sol. M. Stroock, New York City—Switzerland and Jewish Emancipation; Some Additional Material.

Dr. Solomon Zeitlin, New York City—The Napoleonic Sanhedrin and the Russian Government.

The following necrologies of deceased members of the Society will be read: A. Howard Clark, by Dr. Herbert Friedenwald; Ludwig Geiger, by Rev. Dr. Samuel Schulman; Adolph Marx, by Mark J. Katz; Julius F. Sachse, by Albert M. Friedenberg; William Salomon, by Jacob H. Schiff; Eugene G. Kremer; Louis E. Levy, by Dr. A. S. Rosenbach; Abraham H. Nieto, by Rev. H. Pereira Mendes; Max Schlesinger, by Hon. Simon W. Rosendale; Maurice Stern; Oscar B. Teller, by Horace Stern; Adolph Werner, by Lee Kohns.

Successors to the following officers will be chosen: President, Dr. Cyrus Adler, Philadelphia, Pa.; vice-presidents, Hon. Simon W. Rosendale, Albany, N. Y.; Prof. Richard J. H. Gotthell, New York City; Rev. Dr. David Philipson, Cincinnati, O.; Hon. Julian W. Mack, Chicago, Ill.; corresponding secretary, Albert M. Friedenberg, New York City; recording secretary, Samuel Oppenheim, New York City; treasurer, Hon. N. Taylor Phillips, New York City; curator, Leon Huhner, New York City. Additional members of the Executive Council (for a term of three years, expiring with the thirty-first annual meeting of the Society): Charles J. Cohen, Philadelphia, Pa.; Dr. Herbert Friedenwald, Kew Gardens, N. Y.; Prof. Max L. Margolis, Philadelphia, Pa.; Prof. Alexander Marx, New York City.

Is Anti-Semitic Agitation in Germany Being Financed by Bolsheviki?

Berlin (Special Correspondence by I. J. P. B.)—The "Daily Rundschau," a prominent conservative paper, which has always been inclined toward anti-Semitism, makes the sensational disclosure that it has received a letter from a Bolsheviki Central in Vienna, stating that the Central is prepared to give all necessary financial support in the furthering of anti-Jewish propaganda. The explanation of this offer is that the Central believes that the more dissatisfaction and unrest are brought about in Germany the quicker will be the coming of Bolshevism.

Display of Anti-Semitism at University Jubilee.

Rostock, Germany (By I. J. P. B.)—The jubilee celebration of the University here converted itself into an anti-Semitic demonstration. Students took to distributing anti-Jewish handbills and carrying banners bearing instigatory slogans. The trouble was caused because some of the students objected to the invitation of Rabbi Dr. Silberstein as guest of honor at the jubilee.

The aldermanic assembly took up the matter and resolved to investigate the affair in order to determine who was guilty.

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BROWN, MEYER.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Brown, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his 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. WILLIE BROWN, Administratrix. WILLIAM ABRAMSON, Attorney for Administratrix. Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City

LEVOR, BABBETTA.—In pursuance of an order of Hon. John F. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babbetta 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 Strasbourger, Attorney for Executrix, No. 14 Broadway, in the City of New York, on or before the 30th day of April, 1920, next. Dated, New York, the 10th day of October, 1919. MAX L. SOZZANI, Executrix.