

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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## Chemakh's Business

From the Yiddish of S. VENDROFF

Translated by Hannah Berman



At one time no one knew his name. Leib, the miller's son-in-law, they knew him as. They addressed him in this way: "Listen, young man." Years afterward, when he began to grow a fiery red beard, they began to call him "Red Chemakh." After that again he was Chemakh, the corn merchant; Chemakh, the hide merchant; Chemakh, the tanner; Chemakh, the factor; Chemakh, the matchmaker; Chemakh, the hair merchant; Chemakh, the dairyman; Reb Chemakh, the contractor; Chemakh, the tax collector, and again Chemakh, the tanner, and, over again, Chemakh, the hair merchant.

According to his business, that was the name he got. And Chemakh changed his business more frequently than he changed his linen.

He was regarded as a hasty man, a twister.

He argued that it was not his fault; it was the fault of his bad luck. When he dealt in corn the prices fell; hair—then hair goes to the earth; hides—then hides are sold for nothing; matchmaking—then all the teachers become matchmakers. It was his luck. And, if one is unfortunate, cleverness will help one.

And Chemakh struggled terribly until his father-in-law provided for him.

The father-in-law, Leib Kletzker, of Kletzk, was a clever man—a man with a sharp eye. He saw that Chemakh ought to have a business with a foundation and a regular business out of which one could make a bit of a living. The principal thing was that Chemakh must be tied to one spot.

"Hides, pides! Contracts, smontracts!" the father-in-law cried angrily. "These are businesses for swindlers; snatch here, give there, twisting, entangling, sweating! Ta! ta! ta! A fair in the sky! A man with children—may no evil eye harm them—ought to have a secured bit of bread, a firmly founded business—a mill, a wood, an inn."

And in the will he had made out long before his death were these words:

"As my sons, Abraham and Pesach, are, thanks, be to the Holy name, well off and have a good understanding of how to get on in the world, and as my only daughter, Zippa Geiger, has been punished by the Creator of the Universe with a dark fortune, and her husband, Che-

makh David, is, alas! a ne'er-do-well, then, I wish to leave him my mill and my house."

When Reb Leib died and the will was made known, the sons were angry, very angry; but they did not quarrel.

"Such a hasty one! Such a swin-

But, since it was the father's doing, there was no need to question it.

The hasty Pesach would not rest. "It certainly is useless trying to alter the will; but one's heart burns, all the same. If I had only known it—if I had only known it! Listen, Abraham: The 200 roubles my father

dead. Does it say in the will that Chemakh is not bound to pay this debt? On the contrary, he is told to pay it in time. Let us see that the wishes of the dead are honored."

Abraham admitted that Pesach was right. And he agreed that they should both ask Chemakh for bills

He saw that the mill was small and added a new wing. Then he decided he must have a tin roof. A slate roof was dangerous. Later, he thought of having a water-wheel. With such a mill one can do something. Then he wanted a new chimney, and a sign-board and painted doors, and a fence around the mill.

Anyway, the mill was standing under repairs a whole six months, grinding nothing. And after the six months, Chemakh had a mill like a picture, but had nothing to grind, because Itzalle Finkel, his competitor, did not sleep, but drew away all his clients.

When Chemakh made up his accounts after everything, he saw that he was in debt to the tune of some 3,000 roubles. He did not count in the 500 he owed the brothers-in-law. That was rubbish.

But, it turned out that the brothers-in-law's 500 roubles were not rubbish at all.

From the beginning, they kept watch over him to see what he was doing. They were filled with rage at the ruination he was bringing on such a splendid business. Such an entanglement!

To speak to him about it was useless. He was too hot-headed to listen to advice.

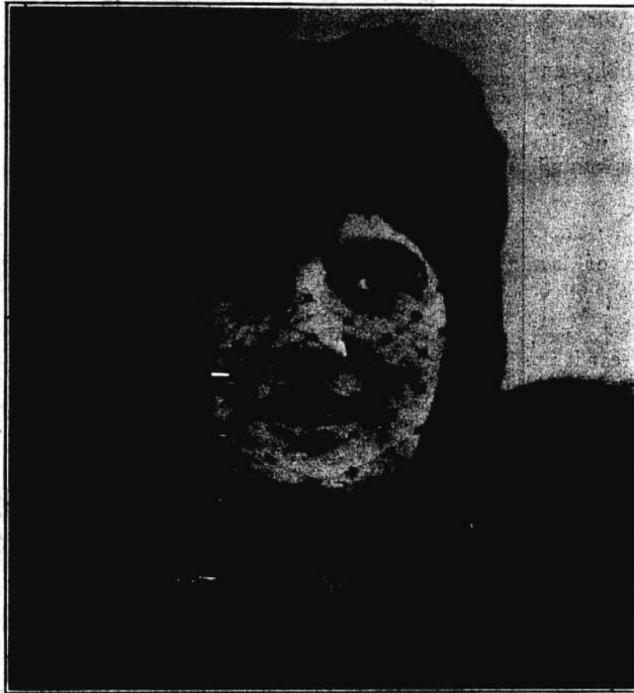
When the day arrived on which their bills matured, Chemakh said: "You are joking. Where am I to get money?" They grew angry, and allowed the bills to be dishonored.

"Such a twister! Such a swindler! It serves him right."

He talked softer with the strange creditors. But, it did no good. His bills were dishonored one after the other.

However, Chemakh was not one of the nervous Jews. He would show them, the devils, how to carry on law suits. And there began for him a new business—going to the court; from the court to the official receiver, and from the official receiver to the creditors; from one lawyer to another, sweating, panting, and feeling in his own element. Something was doing, boiling.

Only one thing worried him. The lawyers were ruining him. But, for this also he discovered a remedy. He wanted the lawyers for a thousand sacrifices, he decided. For a rouble and a quarter he could get a book telling him how to carry on the case. No sooner said than done. On the



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### EMINENT WOMAN BACTERIOLOGIST

Our photo shows Mrs. Nicholas Kopeloff, formerly Miss Lillian Segal, of East Boston, Mass., who offered a paper in conjunction with her husband on the subject of "Bacteriological Factors in Sugar Deterioration" at the recent annual meeting of the Society of American Bacteriologists, which was recently held in Boston.

The experimenter and her husband are stationed at the Sugar Experimental Station at New Orleans, La., where they have carried on a series of tests to determine methods for making sugar less liable to lose quality in storage, and have brought to light several valuable discoveries.

der! He will ruin the business," said Pesach, the younger son. "And, in any case, where is the justice of leaving all to the son-in-law and nothing to the sons?"

It was certainly wrong of the father to leave such an income to such a twister, the older son agreed.

owed me and ordered Chemakh to pay me out of the estate I will demand from him. I will have my own little bit, at any rate."

"Perhaps it would be dishonoring the dead?" mildly suggested Abraham.

"It is not against the wishes of the

for the money due to them out of their father's estate.

Chemakh did not care. They want bills, then they shall have them. He signed the documents, and betook himself to the mill. He put in new mill-stones. Let there be a noise, he remarked.

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morrow he was bending over the book, copying out summonses, protests, appeals.

But, it did not help him. He had to pay, after all; and there was nothing to pay with. And one dark Saturday night the mill went and burnt itself down.

If a mill stands outside the town, and its burning causes no one any damage, should anyone care?

Nevertheless, there were people who lodged an information. And Chemakh had an ugly case against him. Of the insurance money there was nothing to be said. The question was now how to save Chemakh himself.

The town began to boil. For goodness sake, how can we allow a Jew to be sent to Siberia?

The householders began to interfere. And the brothers-in-law,

angry as they were with him, also spent a few hundred. Chemakh himself sold his last shirt, until, the Lord be thanked, they saved him from the hands of the Gentiles. Nevertheless, he got no insurance money. It meant that he had not fired the mill himself, but had been careless, which was the reason why it happened.

It was true he had escaped with his life. But, how was he to continue that life? All that remained for him to do was to go begging. But, the Lord watched over him, and gave him an idea. Why not take up law cases?

He understood the laws; and where he was at a loss, he could look for help in the book he had bought. Was Plutevshkey, the lawyer's clerk, a cleverer man than he? And just see how he manages to live.

Chemakh at once took up his new business.

On Sundays he took a few sheets of paper, a bottle of ink, a pen behind his ear, and went to the inn-parlours, asking the peasants:

"Which of you has a case, a petition, or wishes to consult a lawyer?"

And if there was a case, he wiped the corner of the table with the tail of his coat, spread out his tools, and here, right on the spot, wrote out his petitions. Sometimes he got 40 groshens in cash, or a measure of potatoes, half a score eggs, or a measure of beetroots, or a few heads of cabbage.

By degrees, he earned the name of Chemakh the Lawyer. He was known for a genius amongst Jews as well as Gentiles in the whole district. People began to go to him more often than to Plutevshky. Whoever wanted to draw up a petition, or take out a summons, or give a bill, went to Chemakh, and was satisfied. Chemakh stroked his beard, as he listened to his client, looked up the guide for the information he wanted, and said:

"It will be alright."

After a few years' practice, he was so familiar with all sorts of law cases that he rarely had occasion to look into the book.

Seeing that Chemakh rarely used the book, his wife began to tear it up for the kitchen. No paper was so good for burning as Chemakh's book. Zippa-Feign declared it was splendid for cakes and tarts.

It was not destined that she should bake tarts for long, nor that Chemakh should eat them.

On a hot summer's day there flew into his house Zelig the innkeeper, red and panting.

"Reb Chemakh, save me, I am ruined."

"Well, well; let us hear," said Chemakh in the cold tones of an experienced lawyer. "Sit down, and tell me everything."

"You know, Reh Chemakh, that it is impossible to live by innkeeping nowadays. One keeps a vessel of brandy, Mikolka goes and informs. The Excise-men came; took out a summons. I am ruined. What do you think I'll get—what?"

Chemakh had never had a case like this before. He, therefore, did not know what punishment a man was liable to for selling brandy without a license. But, he had the law book. Said he to his wife:

"Zippa-Feiga, get me the book."

Zippa-Feiga handed him the fragments of the book. The "lawyer" looked up the act. "Selling spirits without a license," he read, and without noticing that ten whole leaves were missing, he went on turn to the next page, "the offender is liable to have all his rights taken

from him, and to be sent to Siberia for 20 years, and to be kept in chains in solitary confinement."

"A bad case," said the lawyer with a sigh, "but—"

At this Zelig emitted a savage "Oh!" and fell to the floor in a dead faint.

From that day, Chemakh lost his whole practice. To a lawyer who says that a man may be sent to Siberia for twenty years, put into chains, in solitary confinement and deprived of all his rights for selling brandy without a license—to such a lawyer no one would entrust anything.

And Chemakh was once again without a means of livelihood and without a reputation.

### American Jewish Congress Meets June 6 in Philadelphia.

It was announced last Sunday by the Committee of Officers of the American Jewish Congress, of which the Hon. Julian W. Mack is president, Mr. Jacob H. Schiff, treasurer, and Mr. Bernard G. Richards, secretary, that the congress will reassemble beginning June 6 in the city of Philadelphia to receive the report of the delegation which the American Jewish Congress had sent to the Peace Conference at Versailles in interest of the Jewish demands with regard to Palestine and full and equal rights for the Jews in Eastern Europe.

The Congress is being reconvened in pursuance to the resolution which was adopted at the first sessions of the delegates held in Philadelphia a year ago last December, the resolution being in part as follows:

Resolved, That the American Jewish Congress shall elect a delegation of not more than nine members, which shall leave as soon as possible for Europe, where in co-operation with the representatives of the Jews of other lands, it shall use its best endeavors to realize the objects for which this Congress was established, in accordance with instructions formulated by this Congress; be it further

Resolved, That the delegation shall render a report to the Congress after its labors in Europe are completed, and the president of the Congress is hereby required to summon the Congress to receive the report of the delegation not later than one year after the treaty of peace shall have been signed, and to present such other business as may come before it.

The report to be presented will give a resume of the achievements gained before the peace conference by the delegation from American Jewry acting in co-operation with the Committee of Jewish Delegations at the Peace Conference with regard to the aims and objects which has called this organization into being. The delegation was made up of the following: Julian W. Mack, Stephen S. Wise, Louis Marshall, Harry Cutler, Jacob de Haas, B. L. Leventhal, Joseph Baroness, Leopold Benedict and Bernard G. Richards, secretary.

The four hundred delegates to the American Jewish Congress, three hundred of which have been chosen in the popular elections and one hundred being the delegates at large from national and central organizations throughout the country, have immediately been notified of the decision to hold the next session on June 6, and the office of the American Jewish Congress in the Metropolitan Building is making all the necessary arrangements for this eventful gathering.

In connection with the arrangements for the reconvening of the Congress, meetings are being arranged in a number of cities by Congress districts and affiliated organizations with a view of giving to the delegates such instructions and assistance as they may seek with regard to attendance of the Congress sessions.

It was at the same time announced by the officers of the American Jewish Congress that Hon. Nathan Straus, honorary president of the Congress, has in honor of the reconvening of the delegates generously contributed the sum of \$5,000 toward the \$25,000 fund which is being raised for the maintenance of the Congress Organization, the reconvening of the delegates and the support of the Jewish delegations in Paris. Mr. Straus's contribution brings the amount



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collected up to one-half of the entire sum that is sought. Out of this amount \$5,000 is being transmitted to the Committee of Jewish Delegations in Paris on account of the obligation of the American Jewish Congress to the work of the committee. It is expected that the balance of \$2,500 still needed will be collected before the next session of the Congress opens.

MEINHARD, AMELIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amelia Meinhard, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob A. Wolf, their attorney, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of October, next.

Dated, New York, the 17th day of April, 1920.  
ALICE MILLER, MINNIE M. HERRMAN, LEO I. MEINHARD, Executors.  
JACOB A. WOLF, Attorney for Executors, No. 160 Broadway, Borough of Manhattan, New York City.

LE VINO, MINNA.—The People of the State of New York, By the Grace of God, Free and Independent, To

Monroe Le Vino, Benjamin Le Vino, Yetchen Munz, Union Trust Company and Allen Property Custodian of the United States, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Minna Le Vino, deceased, who at the time of her death was a resident of the City, County and State of New York, Send Greeting.

Upon the petition of Clotilda Le Vino and Selma Le Vino, both residing at No. 135 East 79th Street, Borough of Manhattan, New York City, and of Clara S. Kurzman, residing at No. 755 Park Avenue, same Borough and City, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 21st day of May, 1920, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Clotilda Le Vino and Selma Le Vino surviving Executors of the Last Will and Testament of Minna Le Vino, deceased, and of Clara S. Kurzman as Executrix of the Last Will and Testament of Seymour P. Kurzman, a deceased Executor of said Last Will and Testament of Minna Le Vino, deceased, should not be judicially settled.

In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. James A. Foley, a Surrogate of our said County, at the County of New York the 31st day of March, in the [Seal] year of our Lord, one thousand nine hundred and twenty.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Sporting Offer for Jewish War Memorial—Emir Feisal and His "Kingdom" Arouse Much Debate—Sir Stuart Samuel Reveals More of Poland and Its Jewry—Liberal Jewish Synagogue and Women in the Pulpit—British Jewish Roll of Honor to Be Published—Question of Distressed Russian Jews Formerly Living in England.**

London, March 19, 1920.

The latest piece of news with regard to the raising of \$5,000,000 for the Jewish War Memorial is that five well-to-do members of the community in Manchester have agreed to donate \$5,000 each if twenty-five Jews in London will also contribute \$5,000 each. This sort of sporting offer is very popular in this country nowadays, and generally succeeds.

Grave discussion is taking place here with regard to the proclamation of the Emir Feisal as King of Syria. Some hint of the seriousness of this move was given in these columns last week and since then there has been widespread consideration of it. It is well known that Feisal demands the inclusion of Palestine and Mesopotamia in "his" Syria, and it remains to be seen how far the Great Powers will assent to this. Of course, they will not do so directly, but the danger is in some indirect assent.

The leading organ of Jewish opinion here declares point blank that an Arab kingdom, once established in the Holy Land, would set a permanent bar sinister to the practical development of all Jewish nationalist aspirations, and he would be a sanguine man indeed who supposed that Zionists could carry on their propaganda, raise vast sums and enlist enthusiastic services in such hopelessly discouraging circumstances. It must not be forgotten that the Emir Feisal has declared that his plans for Palestine are in full accord with those cherished by Dr. Weizmann and that Herbert Samuel has countersigned that declaration with an assurance that the Emir intends to adhere loyally to his understanding with the Zionist leader. It may be, of course, that there is something in that understanding—a secret treaty made between the Prince and Dr. Weizmann—which safeguards Zionist interests; although it is hardly conceivable. For Arab predominance in Palestine definitely precludes Jewish predominance, which, in turn, is essential if Jewish national strivings are to be attained. Nor can it be seen how Arab supremacy in Palestine is consistent with the declaration made on behalf of the Government by Mr. Balfour in November, 1917, although it is observed that the Emir declares that his assumption of the Kingship of Syria (including Palestine) in no way militates against the policy of the Allies. If the Zionist cause has been protected in advance against the effects of these latest happenings, would it not be for its benefit that the steps thus taken should be disclosed?

Sir Stuart Samuel had a good deal to say about his recent visit to Poland when he addressed a meeting of the Council of the Anglo-Jewish Association last Sunday. He pointed out the extraordinary illiteracy of the Polish peasants, eight out of ten of whom were unable to read or write. On the whole, he declared, however, they were amicably disposed toward the Jews. It was the press, he declared, which aroused the flames of anti-Semitism. Jews have been accused by the Poles of trying to avoid military service for Poland. Sir Stuart said he had interviewed many Jewish soldiers, and he had no hesitation in saying that the treatment they received from their superior officers was such as would distinguish no other army in Europe. When a man was understood to be a Jew he was given the most menial work, and the life he underwent was practically insupportable. There were no Jewish officers except a few doctors and administrators. He was, therefore, not at all surprised that there was no anxiety on the part of the Jews to join the army in Poland. Nevertheless, there was a very large proportion of Jews in the Polish army, and they gave a very good account of themselves. He was convinced that if justice were done to the Jewish soldiers, many of them would rise to positions of distinction in the army. At present promotion was practically impossible to Jewish soldiers. They had to perform their duty to the country with the certainty that their country would not perform its duty to them.

Later, Sir Stuart emphasized the fact that he did not regard the immediate future with any great amount of optimism. It might be that suffering and trouble might force upon the Polish people the conviction that the security of the State depended on all its citizens being satisfied and contented. If the State was divided by one portion working against the other, it was quite clear that the State was jeopardized. The Poles must realize that it was to their interest to promote harmony and good feeling. He described how he had attended a lecture on ritual murder, at which the most atrocious pictures were thrown on the screen without a word of protest from the audience, except from a Jewish woman who was present. On his repre-

sentation the Government had prohibited a repetition of the lecture, which might easily have led to pogroms. The Jews of this country could help the Polish Jews. They could help them morally by insisting on the provisions of the clauses of the treaty being carried out loyally. They could help them materially by contributing to the various funds that had been established for their benefit. It was a good cause. Polish Jews were starving and typhus was rife. The Polish Jews lacked organization and were divided amongst themselves. But the mission had done much good by showing the Polish Jews that they were not deserted. It had helped them to recover their self-confidence and to tide over the difficult period when the country was devastated.

At the annual meeting of the Liberal Jewish Synagogue a resolution was moved to the effect that the members of the Synagogue at this annual general meeting approved of the principle of admitting women into the pulpit, and the motion was unanimously adopted. The mover of this resolution, S. A. Lazarus, then proceeded with resolutions pledging the Council of the Liberal Jewish Synagogue to obtain as a suitable candidate a woman who would be willing to be trained for the ministry under the auspices of the said synagogue. The chairman, in reply, said that while they desired to obtain an assistant to Mr. Mattuck, and in choosing such an assistant they would not be biased by the candidate being either a man or a woman, their intention was to obtain the most suitable and best candidate, regardless of sex. As a result of this Lazarus's further resolutions were not seconded.

Good progress is being made with the compilation of the British Jewish Roll of Honor. The editor is, of course, the Rev. Michael Adler, D. S. O., and Max R. G. Freeman is collecting material. The volume will measure eleven inches in its depth and be 8 1/2 inches broad, and probably will be published at five guineas (say at the current rate of exchange, \$19.68). It will contain, so far as possible, the name and record of every Jewish soldier in the various armies sent by Great Britain and her colonies to the war, and will be illustrated by photographs of the fallen and of groups of Jewish soldiers in their camps. A great many public men, non-Jews, have written cordially recommending this publication. They include the Marquis of Crewe, Viscount Northcliffe, the Right Honorable Winston Churchill, not to mention such important Jewish leaders as Lord Reading, the Right Hon. Herbert Samuel, General Monash and Sir Stuart Samuel, Bart.

At the latest meeting of the Jewish Board of Guardians the question was raised of the hardships which are being suffered by Russian born Jews who left this country to join the Russian army and who are now anxious to rejoin their families. One of these men got into trouble lately because he landed here without the permission of the aliens officer, although he had previously lived in England for many years. The magistrate, who was compelled by law to fine him for the offense, referred to the stupid attitude of the authorities in no measured terms. He said: "It was only natural that the defendant should want to return to 'what is really his home' and rejoin his family." And he added that the continuance of the restrictions in such cases was "a great shame."

The community, of course, entirely agrees and is convinced that if the public at large were informed of the facts they would express themselves even more emphatically in regard to a policy which is eminently characteristic of bureaucratic bigotry and mob intolerance, but is wholly foreign to the nature of the average British citizen. In a more recent instance a Russian who had served in the Russian army was sentenced to a term of imprisonment, to be followed by deportation, for landing here without obtaining a passport.

**French in Upper Silesia Beat Jews.**

Warsaw (By I. J. P. B.).—Dr. Weizsaeher, the Jewish deputy in the Polish parliament, reported that the French soldiers sent into the province with the Plebiscite Commission arrested 72 Jewish young men and, by order of the commandant, inflicted upon each 75 lashes. Many of these Jews are now in very serious condition as a result.

All of the 72 Jews are from Eastern Galicia and lived in Katowitz. Lately the Polish Government deported them from their home town and ordered them to "Westen." It is apparent, then, that the young men were compelled to go into Upper Silesia. Nevertheless, the French military authorities arrested them on the charge of escaping Polish military service. Even this charge is fundamentally false, since in Eastern Galicia the Polish Government has not the right of enforcing military service upon the population. Among the victims were many seventeen and eighteen years old.

**Golden Jubilee of Home for Aged and Infirm Hebrews.**

The Home for Aged and Infirm Hebrews will celebrate the 50th anniversary of the founding of the home on Sunday afternoon, April 25, at the home, No. 121 West 105th street. There will be a reception and tea will be served.

The B'nai Jeshurun Ladies' Hebrew Benevolent Society was largely composed of the female members and attendants who worshipped in the synagogue in Elm street, near Howard, which in years past was quite a populated center of the city; the adjacent neighborhood containing a large number of private residences, occupied by prominent Jewish families. It was not long before Mrs. Henry Leo, who was active in charitable work in those days, became its president. She devoted nearly all her time in visiting the poor of her faith, ministering as far as possible to their wants, and becoming familiar with the suffering and distress which existed among her co-religionists in this city. After studying the best means of providing for their wants, she concluded to use the society, first, to aid the indigent females and lying-in women, providing a physician or midwife, nurses, clothing, food, or other requisites as the case might be, to relieve their necessities, and for many years as many as 300 Jewish women were attended annually. Becoming more familiar with the conditions that prevailed, her next step was to organize special committees, who obtained work from various establishments and firms engaged in the manufacture of shirts, overalls, etc. Respectable poor women who could sew were given this work to make up, the agents of the society calling for the cut material and delivering same when it was finished.

By this time the society had changed its quarters to the new synagogue building in Greene street, between Houston and Bleecker streets, and was a very important adjunct in its various fields of endeavor in relieving the wants of poor Hebrews in this community. All these years it became evident to Mrs. Leo that there were a large number of aged and infirm Hebrews, whose relatives were willing, but unable to care for them. They were constantly increasing in number, and the system of paying for their keep and board was a heavy tax, while the treatment and attention they received was none of the best, and it became evident the only way to help them properly was to establish a home.

By now the society changed its quarters to the vestry rooms of the newly erected structure of the B'nai Jeshurun Synagogue, in West 34th street, between Broadway and Seventh avenues. Here the society found ample space to further the various systems of relief which they so amply inaugurated, and Mrs. Leo determined to carry out her plan of opening a shelter or home for the aged and infirm, the need of such an institution being sorely felt. In this project she was upheld by a number of Jewish youths of the city, who formed a society which they styled the Benevolent Dramatical and Musical Association. They gave dramatic performances from time to time in various local theatres, the proceeds to be applied to the funds Mrs. Leo was collecting to establish the home, and many a lawyer and doctor in his boyhood days has trod the mimic stage in the hope that some day they might be instrumental in furthering the cause for the relief of the aged and infirm, whose dire necessities excited their compassion.

The Home for Aged and Infirm Hebrews was opened and dedicated by Mrs. Henry Leo at 215 West 17th street, on the 24th day of May, 1870. The idea of originating and founding such an institution belongs to the late Mrs. Henry Leo, who on laying her plans before the following directresses of the Ladies' B'nai Jeshurun Benevolent Society, of which she was presiding officer: Mrs. H. B. Hertz, Mrs. Zion Bernstein, Mrs. Jacob L. Phillips, Mrs. P. J. Joachimson, Mrs. S. Wolff, Mrs. Leo Wise, Mrs. Isaac Jacobs and Mrs. Addie Litthauer, received not alone their approval and support, but such aid as at once insured the success of the undertaking, on which occasion the mayor of the city and other prominent city functionaries were in attendance. Four inmates found refuge in this very humble shelter, two of whom boasted of revolutionary antecedents, while one of them, an English lady, who afterwards became a matron, by the name of Eva Shanon, survived for many years and reached the extreme age of 102. Her last utterance was a blessing for the institution that had sheltered her to the end.

Commencing in a very modest way, it was not long before the home outgrew its quarters, which necessitated removals in succession to 328 West 32d street, from there to Lexington avenue and 63d street, thence to 87th street and Avenue A, and finally a purchase was made of ground on 105th and 106th streets and the premises now occupied were erected in 1882 and have since then undergone various improvements, additions and alterations, to meet the constantly growing requirements, until it now shelters 350 people, among whom are many married couples.

Mr. Julius Ballin has been presiding officer continuously for the past sixteen years. Mrs. L. Zeckendorf, first vice-president and chairman of the Executive Committee, has served as a trustee of the institution for many years. Mr. Sol. Kohn, the second vice-president, entered the board in 1902. Mr. Sol. Friedman is the custodian of the funds.

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ITEMS OF INTEREST IN THE JEWISH WORLD

Dr. A. S. Yahuda, professor of Hebrew at the University of Madrid, had an audience with the King of Spain on the 25th ult.

The City Assembly of Murnau, a Bavarian summer resort, has decided not to admit a single Jew during the coming season.

Subscriptions amounting to \$10,000 for a building fund were received by Mizpah Temple, Chicago, Ill., at a community Seder.

Rabbi David Alexander is a member of the executive committee which is launching a campaign for the new county hospital, Akron, O.

Polish soldiers traveling through the city of Kutnov made a pogrom upon the Jewish inhabitants. As a result of this there were many victims.

The property at 43 Old Broadway, in the Manhattanville section of the city, has been acquired as a site for a synagogue and Talmud Torah.

Chief Rabbi Hertz will make a tour of the British Dominions in October and will journey to Canada, South Africa, Australia and New Zealand.

Mr. Joseph H. Hagedorn has been appointed a member of the committee having in charge a survey of the school facilities and needs of Philadelphia, Pa.

At the opening sitting of the Municipality at Minsk, the Jewish leader, Mr. Churgin, read the declaration of policy of the Jewish members in Hebrew.

A survey shows over 400 Jewish families in the South Shore District of Chicago, Ill., and a movement to establish a Jewish congregation is now on foot.

The management of the extreme Jew-baiting Liberator Veto at Warsaw has suspended the publication of its organ on account of lack of support by the public.

A temple center has recently been organized in connection with Temple Adath Israel, Louisville, Ky. The activities of the center will be social, religious and educational.

Otto Kraemer, who has served as president for some years, was re-elected at the fortieth annual meeting of the Oregon Humane Society, held at Portland last week.

The Wilna Judische Zeitung states that Maxim Gorky, who is one of the principal commissaries, has issued a protest against the persecution by the Soviet Government of the Zionist movement.

The Alliance Israélite Universelle has sent instructions to all its schools in Palestine to make Hebrew a compulsory language side by side with French. In future half the subjects will be taught in Hebrew.

Samuel S. Koëniç has been unanimously re-elected chairman of the Republican county committee of New York city. Mrs. Henry Levison has been elected vice-chairman of the Democratic county committee.

As a result of British intervention, the Premier of Lithuania, Mr. Galwanovsky, has promised to punish the commander of the troops at Radziwillshki for allowing the wholesale plundering of Jewish shops and houses.

Rabbi Arthur Montaz has resigned as minister of Congregation Ahavai Sholom of Portland, Ore. Rabbi Montaz is at present in Chicago, where he was called by a death in his family, and he will not return to Portland.

Alexander Simpson, who had been at one time president of the Beth Israel Congregation of Philadelphia, Pa., died on Saturday of last week. Deceased was seventy-two years of age.

Dr. Israel Abrahams will soon issue two encyclopedic works. One is a general survey of Jewish education from the beginnings to the inauguration of the university in Jerusalem. The other is a summary of the history of Jews.

M. C. Weil, for many years a prominent citizen of Detroit, Mich., passed away last week. He was an officer of the United Jewish Charities and a staunch supporter of Jewish and non-sectarian philanthropic organizations.

From many cities and towns in Galicia it is reported that the use of Yiddish is prohibited by the local authorities. All Yiddish signs must be removed from Jewish places of business. In Kolomea the local merchants' association printed a Yiddish placard announcing the death of a member. For this offense both the printer and the organization were heavily fined by the local administration.

Mr. Emanuel Drielsma, for many years secretary to Chief Rabbi Adler and later to Chief Rabbi Hertz, died in London last month. Mr. Drielsma, who was in his seventy-sixth year, was born in Holland and came to England as a youth.

A synagogue will be erected this fall for the Jewish residents of the Inwood section of New York city, the Inwood Hebrew Congregation having just announced the purchase of a plot 50 by 150 on Vermilyea avenue, near 204th street.

Alfred Woolf, conductor of French opera at the Metropolitan Opera House and composer of the "Bluebird," is about to begin work on a new opera, the libretto of which is taken from one of Ibanes's stories entitled "Fleur de Mai."

Plans were filed last week for a two-story synagogue and school to occupy the plot 150.2x48.10 at the northwest corner of 178th street and Marion avenue for the Congregation Beth Hamedrash Shaarey Zion. The estimated cost will be \$250,000.

Rabbi Sol Bezalel Friedman of Cleveland has been unanimously elected spiritual leader of Congregation Poale Zedek, Pittsburgh. Rabbi Friedman is a graduate of the Rabbi Isaac Elchanan Theological Seminary of New York city and is American born.

Colonel Walters Taylor, has been appointed chief of staff of O. E. T. administration (Palestine). He is a practical expert in colonization, having been in South Africa, where he dealt directly with questions of immigration and settlement.

At an investiture held at Buckingham Palace last month King George invested Captain Herbert Adler, R. A. S. C., with the insignia of Officer of the Order of the British Empire and conferred the Military Cross on Lieutenant Maurice Harris, Middlesex Regiment.

The Jewish community of Vienna, through its rabbis, are appealing to the world to help in the rebuilding of the communal synagogue of the second district, in Leopold street, the largest synagogue in Vienna, which was destroyed by fire about two years ago.

Last month two members of the Hebrew School staff at Birmingham, Eng., completed their fiftieth year of continuous service. There is another teacher on the staff who has also served over fifty years, a record probably unparalleled in any other Hebrew school.

A rabbinical deputation, headed by Rabbi Perlmutter, member of the Polish Parliament, interviewed the Ministry of War, asking for exemption from military service for all rabbis awaiting appointments to rabbinical posts. The Ministry promised to comply with the petition.

On the occasion of the March celebrations in Budapest anti-Semites attacked certain cafes in the Andrassy street. Hundreds of Jews were wounded and some were killed. The pogrom was caused by a speech of an inciting character delivered by Minister Haller, who publicly urged the people to realize the watchword of Anti-Semitism.

The newly completed building of the Chevra Kadisha (Hebrew Free Burial Society) of San Francisco, Cal., was dedicated on Sunday afternoon, April 12. The new building is provided with a chapel, offices and suitable quarters for those who in bereavement come to the building to arrange for interment of loved ones.

A meeting was held at the Lemberg Chamber of Commerce last month in which government representatives, municipal authorities and commercial experts participated. After a careful consideration of the question, it was resolved to request the government to postpone the enforcement in the city of the Sunday closing act for six months.

Morris Bauer, 88, died last week at his home in Cincinnati, O. He served for eighteen years as a member of the City Council and for eighteen years as a member of the former County Board of Control. He was prominent for a long time in B'nai B'rith affairs and served several terms as treasurer for District Grand Lodge No. 2.

Judge Maurice Bernon has been appointed judge of Common Pleas Court of Cleveland, O. Judge Bernon was born in Cleveland in 1885 and has for a number of years been active in public affairs in the city and State. He has also been actively identified with Jewish organizations. He was a member of the City Council and was later assistant city solicitor. He was later elected to the State Senate and following his term as senator served two years as municipal judge. He resigned from this office two years ago and later served as assistant to the attorney general of Ohio.

The Haham Bashi of Jerusalem, Rabbi Danon, was visited by the Greek Patriarch and Consul, who have recently arrived here. The Consul stated that his government looked with favor on the policy of establishing a Jewish National Home in Palestine, and would, as far as his opportunities allowed, help to realize it.

Mr. Herbert Samuel recently visited Tiberias, where he was met and welcomed by representatives of all the communities, Jewish, Christian and Moslem. The various representatives then spoke of the wants of the city, Rabbi Almafia drawing attention to the need of sanitary improvements and of permission for building new houses.

A protest signed by sixty-five Polish notables, savants and writers was published in the Warsaw press, deprecating the decision of the Senate of the University not to appoint Dr. Ashkenazy as a professor. They regarded the action of the Senate as harmful to the prestige of the country and as injurious to the interests of the university and education.

Rabbi J. Max Weis of Temple Israel, Gary, Ind., who has served as vice-president of the Gary Associated Charities, has instituted a movement to form a Community Council which shall further one annual drive for all civic and philanthropic organizations and act as an endorsement bureau to pass upon the worthiness of institutions that appeal for public assistance.

According to the Novi Dzennik, a Cracow newspaper, there are about 10,000 Jewish prisoners of war still languishing in exile in Siberia. They are subject to the severest wartime discipline, but a great many of them are, owing to previously acquired skill, engaged upon the manufacture of cigars and cigarettes. The question of repatriating them to their native countries is now the subject of negotiations.

The Moslems at Jaffa have sent a protest to the British Administration against the transfer of 40,000 dunam of land to the Jews. The land in question was given during the war by the Turkish Administration to the colonists at Rishon-le-Zion to plant trees there. The signatories complain that in the transfer they see the first step in the establishment of a Jewish National Home, and demand the cancellation of the order.

Albert Edward Woolf, the chemist whose discoveries of the uses of peroxide of hydrogen and decomposed sea water as disinfectants made him known internationally, died Monday in his home in this city. He was 74 years old. He gave the medical profession the benefit of his discoveries in connection with the usage of sea water, decomposed by electricity, in sanitation. His method was adopted by the United States Government in combating the yellow fever epidemic in Cuba.

Willis Collins of Norwood, Delaware county, has brought mandamus proceedings in the Dauphin County Court at Harrisburg to prevent State Treasurer Kerhart from paying appropriations of \$80,000 to the Jewish Hospital and \$50,000 to St. Timothy's Memorial Hospital of Philadelphia. Mr. Collins, who is also attempting to block appropriations of three other hospitals in the state, alleges they are sectarian. The appropriations were authorized by the General Assembly of 1919.

Mr. Moise Ventura, barrister and at present professor of law at the Imperial University, has been elected by a very large majority a deputy for Constantinople in the Turkish Parliament. All political parties voted for him, as they desired to see a representative of the Jewish element in the Legislature. Mr. Ventura, who comes from a poor family, was first educated at the school of the Alliance Israélite in the Haskeul quarter of Constantinople, and studied later at the law school.

From Paris comes news of the death of Professor Samuel Rosenthal, aged eighty-three years. Professor Rosenthal was a professor of Greek and Latin in a famous Jesuit University in Paris for many years, and resigned one year ago on account of his age. He was appointed to the position by Louis Napoleon, and after Church and State were separated, he was still retained by the university because of his ability. Professor Rosenthal also has a son, Professor Leon Rosenthal, who is teaching in a normal college in Paris.

Plainfield Congregation Present Home to Rabbi Price.

The members of Temple Sholem of Plainfield, N. J., surprised their rabbi, Dr. Julius Price, at last Tuesday's meeting, presenting him with a house. Dr. Price has been in Plainfield only two years, but during his pastorate the membership of the congregation has increased over 200 per cent. The synagogue has been practically remodeled and the mortgage paid off. Although Rabbi Price has recently received several calls from congregations in larger communities, he has decided to remain in Plainfield on account of its proximity to New York city.

Union of American Hebrew Congregations Raises First \$500,000.

The first \$500,000 in the nation-wide campaign of the Union of American Hebrew Congregations has been raised, according to announcement made by Manny Strauss, chairman of the Advisory Board. Pledges totaling that amount and payable in ten years have been received at headquarters of the union. The campaign will last thirty-five weeks, and an effort will be made to raise a fund of \$3,500,000, to be devoted to a ten-year program of expansion.

In many cities organization work is still going on and it will probably be another week before returns are received from these centers. Scores of municipalities have still to complete

the preliminary work of the campaign, but assurances received from chairmen in metropolitan centers in the latter category are to the effect that the work of money raising will be embarked upon before the expiration of the current week.

Mr. Strauss, when discussing progress of the movement to date, said: "We have reached the first milestone in the campaign. In fact, it would be no prophesy at this time to venture that we are going to reach our goal without any difficulty whatsoever. This sum represents only a few of the larger cities that have started upon the actual business of money-raising. Reports received thus far indicate that we were not over-optimistic as to the way the movement would be received by Jews throughout America."



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## ENGAGEMENTS.

**BACK-LEVY.**—Mr. and Mrs. Louis Levy, 142 West 128th street, announce the engagement of their daughter, Charlotte May, to Dr. Philip Back.  
**BAUER-GOTTLIEB.**—Mr. and Mrs. Jacob Gottlieb of 424 Willis avenue announce the engagement of their daughter Sylvia to Mr. Arthur Bauer of Brooklyn.  
**FRACKMAN-LABER.**—Mr. and Mrs. Samuel Laber announce the engagement of their daughter Bert to Mr. H. David Frackman.  
**GOLDSMITH-WALLACH.**—Mr. and Mrs. Jacob Wallach of 600 West 161st street announce the engagement of their daughter Florence to Val R. Goldsmith.  
**HYMAN-GUGGENHEIM.**—Mr. and Mrs. Albert Guggenheim of 210 Riverside Drive announce the engagement of their daughter Mildred to Mr. Arthur D. Hyman. At home Sunday, April 25.  
**KARPAS-BURRELL.**—Mr. and Mrs. Harry Burrell of 527 West 143d street announce the engagement of their daughter Elsie to Mr. Carl J. Karpas. Reception at Floral Gardens, 146th street and Broadway, Sunday evening, April 25, after 8 o'clock.  
**LEVINE-WOLFSHEIMER.**—Mr. and

Sarah Wolfsheimer, 1021 East Fifteenth street, Brooklyn, announces the engagement of her daughter Josephine to Mr. Barney Levine.  
**LONDON-ISRAEL.**—Mr. and Mrs. Nathan Israel of 243 West Ninety-eighth street announce the engagement of their daughter, Dorothy Shirley, to Mr. Otto London.  
**MARKOWITZ-JACOBS.**—Mr. and Mrs. Jack Jacobs of 600 West 169th street announce the engagement of their daughter, Ruth Lucille, to Mr. Samuel P. Markowitz. At home Sunday, April 25, from 3 to 6 p. m.  
**SCHWARTZ-ROSENTHAL.**—Mr. and Mrs. Jacob Rosenthal announce the engagement of their daughter Gladys to Louis David Schwartz. At home, 530 West End avenue, Sunday afternoon, April 25, 1920, 3 to 6 p. m.  
**SCHWARTZ-ROSE.**—Mrs. Fanny S. Rose of 601 West 172d street announces the engagement of her daughter, Ruby Josephine, to Mr. Charles Lester Schwartz of New York.

## MARRIAGES.

**ASCHER-ELISCU.**—Alfred J. Ascher to Claire Eliscu at bride's residence, 142 West 113th street, April 17, 1920, by Rev. Dr. Adolph Spiegel.  
**FRIEDMAN-MARX.**—David D. Friedman to Hannah L. Marx, at the Juliet, 103 West 117th street, April 18, 1920.  
**FOSBERG-TROMER.**—Harold F. Fosberg to Nettie Tromer, by Rev. Dr. Adolph Spiegel, on April 18, 1920.  
**GROSS-ACKERMAN.**—Mr. and Mrs. Carl Ackerman of 850 Longwood avenue, announce the marriage of their daughter Anna to Edward M. Gross on Sunday, April 18, 1920, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.  
**JOSEPH-HERZOG.**—Mr. and Mrs. Joseph Herzog of 216 West Eighty-ninth street announce the marriage of their daughter, Beatrice Gladys, to Irving Joseph, a nephew of the late Chief Rabbi Joseph, on Sunday, April 18, at their home. Rabbi Aaron Eiseman performed the ceremony.  
**LINDNER-HIRSCH.**—Mr. and Mrs. Charles Hirsch of 240 Audubon avenue announce the marriage of their daughter Ruth to Laurence Lindner, on Sunday, April 18, at their home. Rabbi Aaron Eiseman performed the ceremony.  
**MOSHEIM-GRABENHEIMER.**—On Thursday, April 15, at the residence of the bride, 2643 Broadway, by the Rev. Dr. F. de Souza Mendes, Ruth Grabenheimer, daughter of Mr. and Mrs. Nathan Grabenheimer, to Mr. Ernest Mosheim.  
**PERLMAN-WEIL.**—Mr. and Mrs. Lehman Weil of 1419 Avenue I, Brooklyn, announce the marriage of their daughter Rose to Mr. Morris Perlman, Sunday, April 18, at 3 o'clock, at Yorkville Synagogue, 107 East Ninety-second street.  
**PHILOSOTH-SHAFF.**—Mr. and Mrs. Charles Shaff of 2 Mount Morris Park, West, announce the marriage of their daughter Estelle to Mr. Victor Philosothe.  
**RAPPEPORT-NUSBAUM.**—Mr. and Mrs. William Nusbaum of 419 West 129th street announce the marriage of their daughter, Hortense J., to Arthur E. Rappeport, Thursday, April 15.  
**ROSEMAN-LOEWENTHAL.**—Mr. and Mrs. Max Loewenthal of 56 Fort Washington avenue announce the marriage of their daughter Carolyn to William Roseman of Wilmington, N. C., Sunday, April 18, at the Hotel Pennsylvania. Rabbi Aaron Eiseman performed the ceremony.  
**ROSENBERG-SOLOMON.**—Miss Muriel, daughter of Mr. and Mrs. Abraham Solomon of 916 Southern boulevard, to Emanuel W. Rosenberg of 1311 Chisholm street on Sunday, April 18, 1920, at the Waldorf-Astoria Hotel, by Rabbi Max Reichler.  
**SASS-PUTH.**—On Sunday, April 18, at the home of the officiating minister, Rabbi Aaron Eiseman, 611 West 166th street, Miss Gertrude Adele Puth of 232 Sherman avenue, to Walter W. Sass.  
**SCHWAGER-STREEP.**—Mr. and Mrs. L. M. Streep announce the marriage of their daughter Anna to Mr. Emanuel Schwager on April 15, 1920.  
**SPUNT-GORDON.**—Sunday, April 18, at Temple Pagi-El, William Spunt to Bessie Gordon, daughter of Mr. and Mrs. George Gordon of 3440 Broadway, by Rabbi Joel Blau, assisted by Cantor H. Kleinert.

## BAR MITZVAH.

**AARONSON.**—Mr. and Mrs. Joseph Aaronson of 600 West 161st street announce the Bar Mitzvah of their son, Irving Sanford, at Mt. Neboh Temple, 150th street and Broadway, on Saturday, April 24, 1920, at 10 o'clock. Dinner at the Hotel Commodore on Saturday evening.  
**FLEISHMAN.**—Mr. and Mrs. Fleishman of 569 West 150th street announce the Bar Mitzvah of their son Henry, Saturday, April 24, at 10 a. m. at Mt. Neboh Temple, 150th street, near Broadway.  
**FOX.**—Mr. and Mrs. Harry Fox of 309 East Seventy-fourth street announce the Bar Mitzvah of their son, Alvin S., Saturday, April 24, at 10 a. m., at Mt. Neboh Temple, 150th street, near Broadway.  
**MAIER.**—Mr. and Mrs. Gustav Maier of 420 West 130th street announce the Bar Mitzvah of their son Louis on April 24, at Central Synagogue. At home Saturday, April 24.  
**MILLER.**—Mr. and Mrs. Moses Miller, 935 Kelly street, Bronx, announce the Bar Mitzvah of their son Irving on Saturday, April 24, at Beth Hamedrahn

Hagodel, Bronx, 827 Forest avenue. At home Saturday, April 24, 8 p. m.

## BIRTHS.

**LIEBOWITZ.**—Mr. and Mrs. Charles (nee Celia Pick), 1478 East Nineteenth street, Flatbush, announce the arrival of a daughter, Evelyn R. Liebowitz, April 15.  
**LIPPMAN.**—Dr. and Mrs. M. J. Lippman, 860 Riverside Drive, announce the birth of a daughter, Claire Joan, April 13, 1920.  
**NEWMARK.**—Mr. and Mrs. Charles Newmark, 3647 Broadway, announce the birth of a daughter, April 16.  
**SCHWARZ.**—Mr. and Mrs. Jacob Schwarz (nee Lillian Block) of 120 West Eighty-sixth street, announce the arrival of a daughter on Saturday, April 17.  
**SONNEBORN.**—Mr. and Mrs. Herman M. (nee Jeanette Hymann), a daughter, April 13, 25 Claremont avenue.  
**UTTAL.**—To Mr. and Mrs. George Uttal of 803 West 180th street, a daughter, April 15.

## IN MEMORIAM.

**POZNER.**—Unveiling of the monument dedicated to the memory of my beloved husband, Abraham Pozner, will take place on Sunday, April 25, at 2 p. m., at Washington Cemetery, section 4 (Petrokover Society Grounds).

## CARD OF THANKS.

**SHAPIRO.**—Mr. and Mrs. H. Shapiro of the Hotel Britain, Atlantic City, N. J., take this means of extending their thanks to all those guests who were kind enough to repose their confidence in them and spend the Passover holidays at their hotel, and trust to see them again in the near future.

## IN THE SYNAGOGUES.

**ADATH ISRAEL** (551 E. 169th St., Bronx).—This (Friday) evening Dr. Norman Salit will preach on "Jewish Ceremony: Why?"  
**AGUDATH JESHORIM** (113 E. 86th St.).—Rabbi G. Schulman lectures this evening on "Theoretical and Practical Atheism." Sabbath morning, "Our Opportunity."  
**ANSCHER CHESED** (Seventh Ave. and 114th St.).—Rabbi Jacob Kohn preaches Sabbath morning on the Sedrah.  
**CENTRAL SYNAGOGUE** (Lex. Ave. and 55th St.).—Rabbi Nathan Krass preaches Sabbath morning on the Sedrah.  
**FREE SYNAGOGUE** (Carnegie Hall).—Sunday at 10.45 a. m. Rabbi Abba H. Silver of Cleveland, O., will speak and Mr. Siegfried Sassoon will read from his works.  
**HEBREW TABERNACLE** (Temporarily at Y. M. H. A., 159th St. and St. Nicholas Ave.).—Rev. Dr. Samuel Greenfield speaks this evening on "Interchurch Movement." Sabbath morning on the Sedrah.  
**INSTITUTIONAL SYNAGOGUE** (112 W. 116th St.).—Mr. Isidore Goodman preaches Sabbath morning on "Torah and Talmud."  
**JEWISH THEOLOGICAL SEMINARY** (531 W. 123d St.).—Mr. Alter F. Landesman will deliver the sermon this Sabbath morning.  
**KEHILATH JESHURUN** (117 E. 85th St.).—Rabbi E. L. Solomon will preach Sabbath morning.  
**MONTEFIORE CONGREGATION** (Hewitt and Macy places, Bronx).—Rev. Dr. Alexander Basel preaches Sabbath morning.  
**MT. NEBOH** (150th St., west of Broadway).—Rabbi G. Lipkind of Jamaica lectures this evening. Sabbath morning, Rabbi Aaron Eiseman on "The Elixir of Life."  
**NEW SYNAGOGUE** (Broadway and 76th St.).—Rabbi Ephraim Frisch lectures this evening on "God's Relatives." Sabbath morning, "Winston Churchill's Classification of Jews."  
**ORACH CHAIM** (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches Sabbath morning.  
**PENI-EL** (Broadway and 147th St.).—Rabbi Joel Blau speaks this evening on "What Ails Us?" Forum meeting at conclusion of service. Sabbath morning, "Effort."  
**PETACH TIKVAH** (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi Raphael H. Melamed lectures this evening on "Slander." Sabbath morning on the weekly portion.  
**RODEPH SHOLOM** (Lex. Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.  
**SHEARITH ISRAEL** (70th St. and Central Park West).—Rev. Dr. H. Pereira Mendes will preach Sabbath morning.  
**SINAI** (Stebbins Ave. and E. 163d St.).—This evening Rabbi Max Reichler will speak on "Trivial Things." Sabbath morning, "The Evil Eye."  
**TEMPLE ISRAEL OF HARLEM** (Lenox Ave. and 120th St.).—This evening Rev. Dr. Maurice H. Harris delivers the final address on "The Jew's Contribution to Civilization." Sabbath morning, "Our Duty Across the Sea."  
**TREMONT TEMPLE** (Grand Concourse and Burnside Ave.).—Dr. Marius Ranson lectures this evening on "The 265th Anniversary of the Settlement of the Jews in America."  
**WASHINGTON HEIGHTS CONGREGATION** (610 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the Scriptural portion.  
**YOUNG WOMEN'S HEBREW ASSOCIATION** (21 W. 110th St.).—Rabbi Mortimer J. Cohen will preach this evening.

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### IN THE FIELD OF JEWISH LABOR.

The Season of Conventions—Bakers Lead—The Convention of Workmen's Circle—Furriers Seek to Shorten Working Hours—To Make Room for More Workers.

By ELIAS LIEBERMAN.  
(Copyright, 1920, by I. J. P. B.)

It seems that in America everything has its season. Out of season nothing is done. In the labor movement, summer is the season for conventions. Let no one be surprised, therefore, to hear of this or that union holding a convention. It is all simply explained—now is the season for such functions.

The Bakers' Union is calling a special convention. Passover, the week during which, in legend, the Jews were freed from Egyptian slavery, has a different significance for the Jewish baker. It is the baker's really free week. The Jewish population eats matzos instead of bread and, therefore, the bakers are enforced to rest for a week. Passover also is the week during which the bakers used to renew their agreements with their bosses. Just at the time when the Jewish populace is so greedy for a piece of bread the bakers would say to their employers: "Renew the agreement or else the masses will have to continue eating matzos."

In the last few years the condition of

the Jewish bakers has greatly improved, very largely because the greatest difficulty of the bakers—immigration—has vanished from their horizon. The bakers have always suffered from unemployment. Seldom did the baker work a full week. Four days in the week was about the most employment that he could find. And it is self-evident that if you don't work you don't earn, and if you don't earn you simply cannot make a living. But during the war their conditions have greatly improved, because no new immigrants entered the country.

Now that the war has ceased and immigration will sooner or later begin, the old evils are expected to return. In a letter sent by the Jewish bakers in Europe to the Jewish bakers in America this danger is pointed out. The European workers ask of their American fellow-tradesmen, not charity, but simply that they be afforded the possibility of so improving their state in the old home that it will not be imperative for them to emigrate.

That the local bakers' union has grasped the importance of this problem may be clearly seen from the fact that it has called a special convention to consider how it can help the bakers across the sea. It is beyond doubt that the convention will decide to support the bakers. But the problem is an extremely difficult one. Something of a permanent nature will have to be done; temporary aid will not solve the problem. Perhaps the convention will find the necessary solution.

The success of the Workmen's Circle is remarkable in many respects. A small group of individuals came together about twenty years ago and founded a Workmen's Circle. The whole membership consisted then of several hundred persons. Now, after twenty years' work, the Workmen's Circle holds in its ranks about 800,000. Originally, the purpose of the movement was mutual aid, sick benefit, consumption relief, etc. Its activity, however, spread to many other fields in the social and strictly Jewish life. The organization now has 632 branches in the United States and Canada. These

branches are the centers of manifold activities—trade unionist and Jewish cultural movements in the lead.

In the Workmen's Circle are reflected all the efforts of the labor movement. The remarkable part of it all is that this versatility and wide variation in activity does not harm the organization as a whole. Possibly that is so because each branch has complete autonomy in cultural matters. No one may hinder it from arranging those lecture courses which the membership desires. There is no "rule from above." The central office of the order is occupied mainly with problems upon which all are agreed, and as long as conflicts of principles are avoided, the peace of the household is secured. After all, the principal original purpose of the societies is mutual aid, a thing upon which all are agreed. And so long as full freedom is given to the branches in all particulars and the central office is occupied chiefly with business matters, it is hoped that the existing harmony will not be destroyed.

The Workmen's Circle is a living, active organization which lets its voice be heard upon every social phenomenon and responds to every weighty occurrence. What the Workmen's Circle has accomplished and what the plans for further activity are, we shall discuss another time.

What should be the attitude of a union towards persons who wish to enter the trade at a time when there is not enough work for those who are already in the trade? Should the union be sufficiently idealistic to declare its doors open to anyone at any time, or should the union apply the old truism: Your own shirt is closest to your own skin?

This problem is now confronting the Furriers' Union. A large number of new persons, about 800 in number, wish to enter the union, but there is not enough work for all. According to Mr. M. Kaufman, the president of the union, the feeling of the workers is against the closed door policy. The union has always stood for free immigration and for an open door policy in the union, but what is to be done if the union cannot assimilate any more members? Consequently, the furriers are considering a plan to shorten the hours of work and thus make room for more workers who seek to enter the trade. The problem has been surrendered to the locals. The plan. The other locals have not acted upon it as yet, but they also will undoubtedly favor the plan.

Rumors have also been spreading that simultaneously with the question of hours the furriers will take up the problem of wages, and that this demand will be made upon the employers in the near future. These rumors have, however, been categorically denied by Mr. Kaufman, who declared that the union honestly intends to carry out the agreement in spirit and word. The union is now concentrating its power to introduce a union label upon fur. Whether the union will be successful or not remains to be seen. We personally doubt its success, because in order to achieve this end the union must have full control over the conditions under which the skins are made to be able to label them, and this is more easily said than done.

### Polish Official Anti-Semitism Injures National Treasury.

Warsaw. (By I. J. P. B.)—The deputy of the Polish Parliament, Hartglass, gave the following incident as typical of blind Polish official anti-Semitism: In Skierniewice the government had a large orchard to rent out. Bids were made by a Jew and a Christian. The Jew was a well established fruit merchant, who offered the government 9,200 marks. The Christian was not a business man at all, knew nothing of the fruit business and bid only 6,000 marks. Nevertheless, the orchard was rented to the non-Jew.

But since the Christian himself knew very little about the task involved, he sub-contracted the orchard to the above mentioned Jew, thus making a considerable profit.

When this transaction was brought to the attention of the Polish Minister of Education, Lupuzansky, by the Jewish deputies, he replied that the Ministry now does realize that this orchard certainly was not rented out to the right person. In the future, he assured the deputies, more care will be taken with the rental of government orchards.

This may mean that the Minister promised to rent the orchards only to such Christians as well not in turn sublet the contract to Jews.

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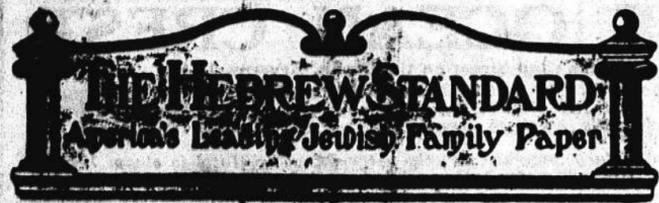
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Edited by J. F. Solomon, 1883-1900.

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Entered as second class matter September 22, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, April 23d, 1920 : : Iyar 5th, 5680

Sabbath begins at 7:47 p. m. (new time). Tazria—Metzora. Leviticus 12:1—15:53. Haphtarah II Kings 7:3—20.

Bolshevism or Zionism: these are the two poles of Jewish life in the momentous days of the present, according to Lord Eustace Percy, a follower of Arthur J. Balfour, British foreign secretary. Of course, Zionism is much to be preferred to Bolshevism. Hence the Balfour Declaration!

Whoever heard of a Jewish motor-boat? The Jewish National Fund must be able to distinguish such from the common variety of boat, else its correspondence bureau would not employ the qualifying adjective to describe what took place at a celebration of Chamisho-oser be-Shebat in Galilee this year.

There has come to our desk the initial issues of The Palestine Weekly, of Jerusalem. This is the weekly edition in English of the Jerusalem Hebrew daily newspaper Doar Hayom. The journal, while general in the variety of its contents and emphatic on the commercial aspects of Palestine, features news of Jewish interest.

Recent statistics which have fallen under our eye demonstrate that in the sixty years of its existence the Jewish Board of Guardians of London has received in legacies a total of a little more than £336,000. These amount to some £5,600 a year on the average. It is remarkable that so old and cherished an institution as this should not have obtained a larger amount of funds from this appreciative source.

The charitably inclined in this and every other American Jewish community should promptly come to the aid of the Jewish Consumptives' Relief Society of Denver. This organization recently lost, through destruction by fire, its infirmary building, a part of its valuable sanatorium. To replace the damage wrought it requires a quarter of a million dollars. From what we know of the Jewish Consumptives' Relief Society we gladly lend its appeal the weight of our endorsement.

"The Zionism of the old synagogue was the outcome of the construction of Jewish history" by those then living, who were actually and scrupulously Jews. This is, indeed, to speak with Rabbi Emil G. Hirsch, of Chicago, the true Zionism of medieval Judaism. What modern, non-religious, in fact, anti-orthodox Jewish Zionism is our readers know. Should it be that they do not, the activities of the leaders in the Zionist Organization in their multifarious forms will enlighten them. All they need do, then, is closely and patiently to behold these activities in their unfolding.

The Dickstein bill, to enable observant Jews to perform labor and carry on secular business on Sunday, which has passed the Assembly, is now before the Senate, and yesterday week a hearing on it took place before the Codes Committee of the Upper House of the Legislature of this State. The hearing resulted in a variety of interesting testimony in favor of the measure, martialled by the Jewish Sabbath Alliance of America. It is to be hoped, indeed, that the bill will receive the favorable consideration of the Senate. We have so often discussed projected legislation of this kind and shown the absolute necessity for it that further remarks in the premises are superfluous.

On the 26th ultimo The Jewish Guardian, the new London weekly journal, reached its first half-yearly anniversary. In consequence its leading remarks deal with the attempts of the periodical to realize the program it set before itself at its establishment. The editor remarks that The Jewish Guardian must have attained success in its task of bridging the chasm dividing the two camps in Anglo-Jewry, since the Liberals have found the newspaper too orthodox, while the latter resent its liberal leanings. From the issues of The Jewish Guardian which we have seen we have formed the distinct impression that it is fully and fairly representative of the best and highest ideals of Anglo-Jewry and maintains a creditable rank as a vehicle of general Jewish public opinion.

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

THE USEFUL SUMMER TIME.

ONE would like to believe all the pleasant praise lavished (by the Reformers) on the recent "sample session" of the teachers' institute of the Hebrew Union College, held in this city. We have the word of Rabbi Clifton Harby Levy, who, of course, ought to know, that the "sample" "sold well." Speaking of "sales by sample," we note with satisfaction, not unmixed with trepidation, however, that the example furnished by the Cincinnati cohorts has proved contagious. This summer, now nearing rapidly, American Jewry will be supplied with a plethora of summer schools. There is, for example, the summer institutes in Jewish social service, extending over three weeks during July, conducted under the auspices of the Federated Jewish Charities of Boston. This is altogether likely to prove valuable, for it is the counterpart of the summer school of Jewish philanthropy successfully maintained in this city for several seasons now. Other summer schools come to mind, but there is no need to particularize about them, save in one instance.

That instance is supplied by the new summer school for rabbis and rabbinical students under the auspices of the Council of Free Synagogues of New York. The plural in this case is really singular, for this council embraces only the offshoots of the Free Synagogue of Manhattan in the various contiguous parts of this community.

The summer school of the Free Synagogue is to extend over six weeks, and a really ambitious schedule of work and lectures has been mapped out. Prof. Max L. Margolis, who is a scholarly exegete, will lecture on the making of the Hebrew Scriptures. Rabbi Sidney E. Goldstein will deal with social service, an important feature of the work of the, or any, Free Synagogue. Prof. F. J. Foakes Jackson, a Gentile, will offer a course on Judaism and primitive Christianity, and show why the dominant faith broke with ours. This is important to those who, like C. G. Montefiore, of England, deal more with the Gospels than the Talmud and the rabbinic literature. Last, but by no means least, Dr. Stephen S. Wise is to lecture on the practical problems of the ministry. Who knows, better than he, how to train a congregation in the way it should go? Dr. Wise, as a pedagogical Hagenbeck, is likely to be our Jewry's "man of the hour" this summer.

The international Zionist conferences were interrupted by the Great War, and none of these gatherings has met since the one held at Vienna in the late summer of 1913. Now we learn that the sequence is to be again carried out and the new congress has been called together for the 4th of July at Carlsbad, in Czecho-Slovakia. Since the American fraction of the Zionists is today the leader of all those enrolled under the blue and white banner it is fitting that the congress open on the anniversary of the declaration of American independence. And, for the same reason, it is fitting that the sessions take place on Czecho-Slovakian territory, within the jurisdiction of the new nation that has drunk deep of American history and the president of which was for a long time a respected resident of this land.

In the January issue of Jewish Social Service the editorial utterances express the view that much of the unorderd and unsympathetic philanthropic sense of the community runs to the foundation of orphan asylum and child-caring institutions. Our contemporary hopes that this condition will soon be properly remedied. While we do not share the view of Jewish Social Service that all recent orphan asylum foundations are "mushroom organizations," nor that stern repressive measures against such for the future are requisite, we shall be glad if the willingness to help of the community were directed into the most useful and serviceable channels. It were an unending pity did the community lose all this splendid effort toward self-help and uplift simply because systematic Zedokoh, with scientific precision (by the way, this is a contradiction in terms) snuffed out the breath of life from this form of charity.

Because a local Yiddish daily ventured to differ with a local rabbi who decided on the acceptability of a proffered proselyte to Judaism in accordance with the din governing a case of this kind, and because the newspaper thereupon expressed its editorial opinion to the effect that Judaism is a living faith, conformable measurably to the spirit of the times in which we dwell, does not license The American Israelite to pronounce in favor of an abatement of the rigidity of attitude of orthodox Judaism. As a matter of fact, the rabbi in question maintained the position of orthodoxy intact in this case, and it was left to a vehicle of Yiddish public opinion to give a stimulus anew to Cincinnati's devoted hope that "American" Judaism may have a living chance in this fastness of conservatism. By the way, would one who seeks to appraise the Jewish religious currents of the day obtain his material from the editorial columns of a Yiddish newspaper?

It is human nature for men and women to think well of those who sing their praises. It is the greater wisdom, however, for the ones praised to value sincere encomia more highly than such as bear the earmark of their own ulterior purpose. And so far is this proposition generally applicable that praise, no matter what the source, is perferively welcomed while blame is savagely condemned. In the face of the latter the attacked grow distinctly unfair and sponsor sentiments of which in their sober intervals they should be heartily ashamed. Let us apply these observations to the demands a section of the American Jewish press of the Reform stripe is making of their Yiddish contemporaries. The true inwardness of the attitude of the former in this instance thus stands clearly revealed. The Yiddish contemporaries are worthy so long as they severely leave alone the lares et penates of our Reform friends. Once a hand is laid on these household gods, then all is lost for them.

BURIED TREASURES.

"When ye come into the land of Canaan, which I give to you for a possession, I shall put a plague of leprosy in the house of the land of your possession." (Lev. xiv, 34.)

THE quaint rabbinic comment on this verse is that it contains not a threat but a promise. God would put a plague-spot in the houses for a purpose. For when the Canaanites heard of the approach of the Israelites, they buried their treasures beneath the walls of their dwellings. Therefore God sent the plague-spots that would necessitate the demolition of the houses, whereby the hiding place of the treasure would be revealed.

Not a new motive this in the literature of any nation. Buried treasures are a favorite topic with fiction writers in all lands and in all ages. To the imagination of men any spot on earth might hold buried treasures, and there is not a man living who might not kindle at the prospect of the sudden turning up of wealth in an unexpected place. The natural romantic instinct of man, his venturesome spirit, his love of danger and adventure, feeds avidly on the thought of a buried treasure; that is why this thought is woven constantly into the written romances of the world. No wonder we come upon it in connection with the adventure of the Israelites in conquering Canaan.

But is it only in the written romances of the world that this theme of Buried Treasures occupies a central position? Are there not greater romances that the race has enacted, adventures on a world scale by advancing mankind, in which Buried Treasures form the central theme? What is Civilization itself if not the gradual uncovering of the buried treasures hidden away in the deep places of the world? In the case of the Israelitish conquest of Canaan, was the gold in the cellars the only treasure our ancestors found, or were there rich treasures hidden in the land, and in their own souls, which they ultimately dug out and brought to light? Certainly their first lesson in the proper work of civilization they received in this manner: they were not to find the gold lying on the surface within easy reach, but hidden away and obtainable only at the cost of effort and sacrifice. But this finding of the gold in the cellars was no more than a bare hint, an elementary lesson; and did not the lesson apply with still greater force to the larger concerns of life in Palestine? Did the truths which that life ultimately produced lie on the surface? Did the civilization ultimately built up in that prophetic land blossom overnight? Was not the Bible itself a Buried Treasure, concealed in the very soil of Palestine, ultimately to be hauled forth by a race of seers and sages?

The story of Civilization, I say, is the story of Buried Treasures. This is easily seen in the material aspect of civilization—in discovery and invention. The finding of metals, of oil and coal in the bowels of the earth, the constant search for these buried treasures down to this day, the anxious fear that our mines and wells and veins might become exhausted, illustrates the point. Our primitive ancestors, walking the earth with naked feet, did not know what wealth God has hidden away beneath their unsuspecting steps for the coming conquerors to dig out. And, in the higher reaches, what are the truths of science but buried treasures exhumed after centuries of patient toil from the deep places of the world? Art, which is the discovery of beauty; philosophy, religion, poetry—each corresponding to and satisfying some great hunger of the soul—all these are buried treasures revealed little by little in the course of the ages. Nothing lies on the surface. Nothing is obtained by the mere rubbing of the wish-lamp. Deep lie the secrets of God. Yet not so deep but persistent effort, passionate search, and a faith that literally moves mountains, can uncover them. Dig, son of man, dig—and dig deep!

The largest task of civilization, however, is the uncovering of the buried treasures of the human soul. The human soul is a mine of fabulous riches; and the whole adventurous story of man's onward march has no meaning at all apart from the self-discovery of man. And, let us admit, that in a way all discovery is self-discovery. No matter what man may discover in the world without he cannot do so without discovering some corresponding treasure in the soul within. He cannot discover a truth of science, or of philosophy, or of religion, without discovering in his own spirit an ideal image of the truth he has seen in the universe. Every objective find in the world must necessarily be accompanied by a subjective find in his heart. Poems and paintings, images and sounds of beauty and harmony, may be floating about in the air we breathe; but unless beauty and harmony be discovered first in the soul no hint of the divine harmonies can be perceived by any mortal being. If great men see more and understand more, it is because they have discovered themselves, and finding themselves they have found all that is worth finding in God's world. Let it be repeated: all discovery is, in a way, self-discovery! And yet, this is not always so. On the whole, the vast material discoveries that characterize this age, have caused man to lose himself rather than find himself; and, what boots it if a man gain the whole world if he lose his own soul? Theoretically, even material discovery and invention should be accompanied by the enrichment of the soul, by the discovery of some grandeur, some larger capacity for heroism and self-sacrifice. Practically, such has not thus far been the case: material invention has been of debasing rather than elevating effect upon the spirit of man—as when the resources of science are being employed in the conduct of ruthless warfare, or in the monopoly of wealth, or in riotous soul-destroying luxury.

This great work, then, of the laying bare of the buried treasures of man's soul is as yet unfinished. We have faith in the as yet undeveloped capacities of the human spirit, only the process is slow. However, the very plague-spots in the edifice of civilization must lead to its demolition; and beneath the crumbling ruins we shall some day find the shining glory of the golden Yet-to-be. JOEL BLAU.

**Hebrew Sheltering and Immigrant Aid Society's Commission at Work in Warsaw.**

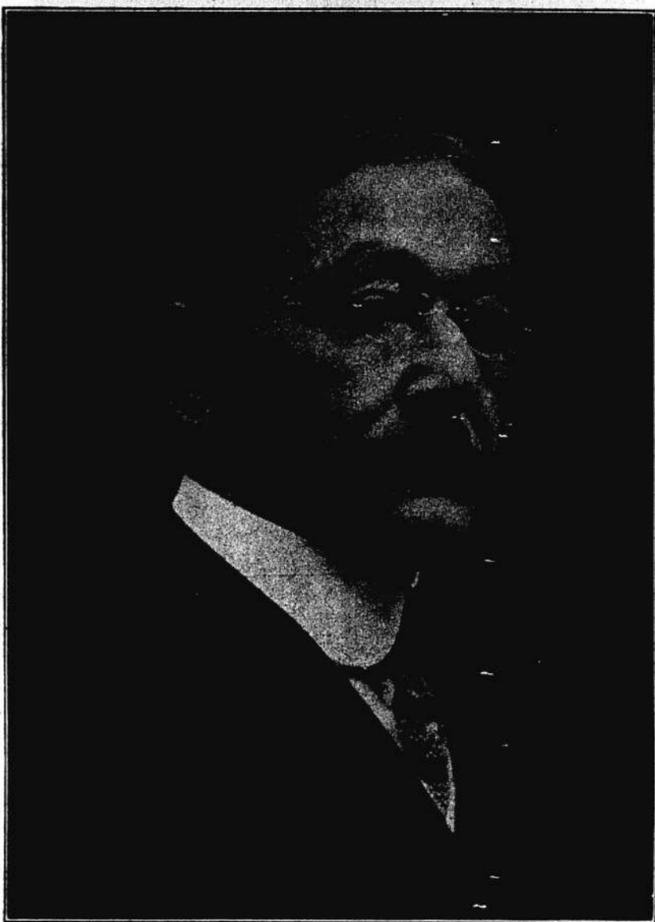
The Hebrew Sheltering and Immigrant Aid Society of America is in receipt of cables from its commissioners, Messrs. Leon Kamaiky and Jacob Massel, in Poland, stating that they have located families of American citizens in the devastated sections of Poland.

A recent cable addressed to the society by the commission has word from relatives in want located by the society's emissaries for residents in this country in the States of Texas, Missouri, New York and Pennsylvania and in San Francisco. In each case the society has notified the anxious relatives in this country and arrangements are being made to reunite them with their unfortunate friends and relatives abroad.

This task of reuniting relatives and friends, as can well be imagined, is not at all an easy one, for it means the careful and heart-breaking search of territory demolished and impoverished by the war, the following of peoples who were scattered and are wandering in all corners of the earth, in want and misery, while over here a fond son, daughter or parent is seeking anxiously to provide them with the comforts of life.

In spite of all these hardships and in the face of this devastated territory, the commission has already met with some success. The society is in receipt of cables informing it of families located in distant provinces whose relatives, citizens of the United States, are glad to receive them in this country.

**SAMUEL GRABFELDER DEAD**



Samuel Grabfelder, formerly of Louisville, Ky., but of later years a resident of Atlantic City, N. J., died suddenly of heart disease early Sunday morning at his home in Atlantic City.

Mr. Grabfelder was born in Bavaria in 1844 and came here as a poor boy of thirteen, entering business in Louisville for himself in 1867. He prospered and when he retired in 1903 had amassed a fortune. Interment was at Salem Fields Cemetery, Brooklyn, on Tuesday afternoon, where Rabbi H. C. Englow of

Temple Emanu-El, this city, spoke before the remains were lowered to their final resting place.

Mr. Grabfelder maintained an active interest in many charities and was one of the founders of the Jewish Hospital in Louisville and of the National Jewish Hospital for Consumptives in Denver, donating \$40,000 in 1900 to the latter institution, of which he held the presidency for twenty years.

Funeral services will be held Monday evening at his home in Atlantic City, the Rev. Henry M. Fisher officiating.

**New York Section to Aid National Campaign.**

The New York Section of the Council of Jewish Women today announced its plans for participation in the national campaign which will be launched throughout the country on April 25 for funds to continue and expand Americanization, immigrant aid and women's welfare activities. Mrs. Abraham Bijur, chairman of the New York campaign, stated that teams were now being formed of prominent local society women and philanthropic workers and that men and women of every faith would be asked to assist the New York Section of the Council of Jewish Women in raising its quota of the national fund.

"The Council of Jewish Women is the only representative national Jewish women's organization. Its membership has always been thoroughly democratic, welcoming all Jewish women and offering them all opportunities for service," Mrs. Bijur continued. "We were doing Americanization work thirty years ago, long before its need became a national problem. In New York city the Council of Jewish Women maintains an Americanization center at 74 St. Mark's place that takes up the problem intensively. We aim to help the foreign-born woman to become thoroughly American in speech, customs, mode of living and ideals. Our local section follows up all immigrant aid cases referred to it by the National Council's immigrant aid worker at Ellis Island, and helps scores of strangers in New York to secure proper homes, employment and education. The New York Section also maintains a home and social center for 'mal-adjusted' girls at 418 East Fifth street. In addition, we carry on religious, educational and social service activities. Our workers regularly visit Randall's and Blackwell's islands and endeavor to bring aid and cheer to the unfortunates there. In addition, the council co-operates with every national movement—philanthropic, educational and patriotic—and this organization's activities on behalf of others make us believe that we have a claim upon the support of all men and women in our present drive."

Mrs. Ira L. Bamberger is campaign treasurer, Mrs. M. Bernstein secretary and Mrs. William D. Sporborg president of the New York Section.

**Board of Jewish Ministers.**  
The New York Board of Jewish Ministers held its monthly meeting on Thursday, April 15, at Temple Emanuel. A report was rendered concerning the chaplaincy situation. The committee of the Board on Chaplaincy was given full authority to act in behalf of the board.

The board officially endorsed the Jewish War Relief Campaign, and also, the campaign of the Council of Jewish Women, and passed to urge the members of the Board of Jewish Ministers to make appeals from their pulpits in

behalf of the aforementioned movements.

Rabbis Samuel M. Cohen and Israel Elfenbein were welcomed as guests. Rabbi Nathan Stern, president of the board, extended to Rabbi Elfenbein, in behalf of his colleagues, greetings and felicitations upon the assumption of his new duties as spiritual leader of Congregation Pincus Elijah.

The literary part of the program consisted of a paper by Rabbi Israel Goldstein on the subject: "The Debt Which Modern Biblical Exegetes Owe to Ancient Jewish Commentators." The general aim of the paper was to point out the fact that the science of Biblical Exegetis is not a modern achievement, but that it goes back to the Jewish commentators of the Middle Ages, beginning with Sandia, who was the pioneer in interpretation of the Bible, based on science and on reason, and including the great Jewish commentators, Ibn Ezra, Chiquitilla, Nachmonides, Gersonides in Spain, and Rashi and the Kimchis in France. The ancient Jewish commentators excelled especially in Peshat, which is the natural, intrinsic meaning of the text. Some of them too, especially among the Spanish grammarians, employed also the study of comparative philology, and utilized their knowledge of Arabic language, and Arabic grammar in approaching the text of the Bible. Nevertheless, the modern Biblical Exegetes, especially of the German school, such as Hitzig, Budde, Duhm, etc., refrain from acknowledging the debt which is due to the ancients. As a matter of fact, many of the interpretations occurring in modern commentators are already anticipated by the ancient Jewish commentators. In many instances it appears that there was a direct influence of the ancients upon the moderns, exercised through the channel of the Christian scholars, following the Reformation period, who studied the Jewish commentators, and who in turn transmitted their remarks to the modern Biblical scholars.

Rabbi Israel Goldstein pointed out such instances as he discovered in his research, which he pursued in the Book of Job. In conclusion, he pointed out, that whereas some of the modern scholars approach the Bible with a hostile intent, and too readily change and mutilate the text, the ancients, on the other hand, were in a sense better qualified in their task, because of their sympathy for the object of their study. "Exegesis," as a modern exegete has defined it, is a keen insight into the text, that is born of sympathy with it. Just by that definition the Jewish commentators were, at least, exegetes by temperament. It is another illustration of Goethe's remark, "that love is the key to understanding."

The next meeting of the Board of Jewish Ministers will take place on Thursday afternoon, May 20, at Temple Emanuel. Rabbi David Levine will read a paper on "Isaiah—Chapter 53."

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### The Greater New York Appeal for Jewish War Sufferers.

The Greater New York Campaign for Jewish War Sufferers, which is to take place during the week of May 2, will be directed by prominent business men acting as volunteer workers, it was announced today by Colonel H. A. Guinzburg, chairman of the Administration and Finance Committee. These volunteers will not only direct the plan and policy of the campaign, but will perform all services in connection with the actual running of the campaign, which in other similar drives has been done by salaried executives. Colonel Guinzburg stated that this step is practically unprecedented in the history of modern campaigns and that this is the first huge drive for millions of dollars which has dispensed with the services of a salaried campaign director.

Associated with Colonel Guinzburg in the conduct of the campaign are Dr. I. Edwin Goldwasser, Samuel C. Lamport, Cyrus L. Sulzburger and Howard S. Gans. These men will be assisted by an army of more than 1,000 volunteers, representing more than 100 individual trades, who will take over the work of personal solicitation in conjunction with the drive.

Colonel Guinzburg, in announcing the new plan, said:

"Those having nearest their heart the affording of relief to the sufferers in the war zones abroad and who have undertaken, under the chairmanship of Judge Otto A. Rosalsky, to secure the \$7,500,000 fund, determined that the paid services of a campaign director should be dispensed with, provided it were possible to secure the voluntary giving of time and efforts to the campaign by men and women of the community who would regard the opportunity to do this service in the light of a sacrifice they should make.

"It seems necessary in this connection for me to state in the strongest possible terms that the step taken by me last Sunday night at the dinner at which Mr. Hoover was our guest, in calling for contributions, was taken absolutely without the knowledge or approval of Felix M. Warburg, Louis Marshall and Judge Abram I. Elkus, who had given their pledge that no contributions would be asked for. These men would not be guilty of collusion to later the effect of their pledge.

"Feeling that the cause of the sufferers abroad was more important than the pledge of these men, I took it upon myself to appeal to the meeting to overrule the decision which had been made and to secure contributions. It was with me a case of the end justifying the means, and, as Mr. Hoover said, while it was the boldest and most audacious stroke he had ever witnessed, the fact that it resulted in a mountain of gold, to use his words, is, in my mind, all the justification necessary."

### The Salvation Army's Appeal.

It did not need the war service of the Salvation Army for our boys in France for American Jewry to feel grateful to the lassies with the tambourine. We have known for many years of their quiet, sincere, 24-hours-a-day work among the poor of our great cities. And we have observed with satisfaction their repeated demonstration of the Salvation Army working rule, "Help for all, without regard for race, religion or color."

For the funds to continue its unselfish service through another year the Salvation Army will make an appeal to the entire country from May 10 to May 20.

That the Salvationists are sincere is a question which has never been raised. That they are untiring in their work among the poor is universally acknowledged. And that they are highly efficient is shown by the statistics. They get results. The Salvationists in a twelve-month give temporary relief to about a million men and women. They provide beds for 2,500,000 and give away to the needy more than 3,500,000 meals. Nearly 2,500 erring girls are admitted to their maternity hospitals. Worthy poor are given coal, ice, medical treatment, jobs, all kinds of material aid, legal advice and encouragement. And not the least of their splendid humanitarianism is that encouragement!

### Distinguished Lawyer of the Northwest Passes Away.

On April 2, Mr. Emanuel Cohen of Minneapolis, Minn., one of the most distinguished lawyers of the Northwest, died at the age of 67.

Mr. Cohen was born in Scranton, Pa., and later on moved to Philadelphia, Pa. He graduated with honors from Williams College and established a law practice in Philadelphia with Samuel Morais Hyneman. He was a noted historian and delivered many lectures before the Y. M. H. A. on constitutional history and the early history of the United States.

About twenty-five years ago Mr. Cohen moved to Minneapolis, where he distinguished himself on account of his profound knowledge of the law, and built up a very large practice. He was a member of the firm of Kitchell, Cohen & Shaw. He married Miss Nina Morais, daughter of the late Dr. Sabato Morais, whose death was recorded about two years ago.

### MR. HARRY LEVINSON

takes great pleasure in announcing to his friends and patrons and the general Jewish public that he has purchased

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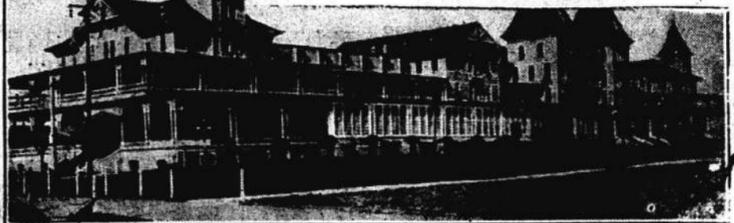
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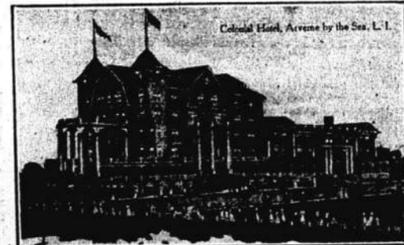


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CHILDREN'S PAGE

THE PENITENT PRINCE.

DEAR CHILDREN:

The priest and the people, the prince as well as the pauper, were equal before the Lord, in that they had to manifest their sincere repentance for any sin they committed, even in ignorance, by bringing a sacrifice for atonement. And thus says the Torah: "Asher Nasie yechteh"—"if a ruler should sin." "The word 'Asher,' says Rashi, 'may be paraphrased as 'Ashrei,' which means 'happy.'" Happy is the generation whose ruler takes it to heart to bring an expiatory sacrifice for a sin he had committed in ignorance. This is evidence that he is all the more repentant of sins he had committed presumptuously.

"If now his sin, wherein he hath sinned, come to his knowledge." When he committed the transgression he thought it was permissible, and he became aware later that it was forbidden "he shall bring as his offering a goat, a male, without blemish. And he shall lay his hand upon the head of the goat and kill it on the place where they kill the burnt offering." In the North, as it is described concerning a burnt offering, "it is a sin offering"; if he sacrifices it expressly as a sin offering it is valid, otherwise it is not valid, "and the priest shall pour its blood out at the bottom of the altar of burnt offering"—the blood that is left after he had put some of it upon the horns of the altar. "And all its fat shall he burnt upon the altar, as the fat of the sacrifice of peace offering," as the inwards that are described concerning the goat that is brought as a peace offering. "And all the fat thereof shall he remove, as the fat is removed from off the sacrifice of peace offering," as the inwards of the goat brought as a peace offering.

"And he shall slay it for a sin offering." Its slaying shall be expressly for the purpose of offering a sin offering. "And all the fat thereof shall he remove as the fat of the sheep is removed," which has an additional part, which is the rump; likewise the sin offering for which a sheep is sacrificed also includes the rump with the other entrails. "And the priest shall burn the same upon the altar, upon the offerings made by fire unto the Lord," upon the fire that is kindled for the sake of burning.

"And if any person sin because he heareth the voice of adjuration" in a matter which he had witnessed and he was adjured that he should testify if he knows of the matter; "if he do not tell it, and thus bear his iniquity," or "if there be a person who toucheth

any unclean thing," and after thus defiling himself he eats of that which is holy, or enters the holy place for which he incurs the penalty of having his soul cut off from his people, "and it escape his recollection" that he had become defiled; "or if he touch the uncleanness of man—that is, if he touches a dead body—whatsoever uncleanness of the kind it be," this includes touching one who has an issue, "by which he can be defiled," includes the uncleanness in touching the person who has become unclean as described in the 24th paragraph of Leviticus 15—"bah," "by it." This word includes one who partook of the carcass of a fowl that may otherwise be eaten, "and it escape his recollection"—he forgot and he afterward "became aware of it," the uncleanness, "and thus incurred guilt," by eating the holy thing or by going in the holy place, "or if any person swear, by pronouncing with his lips" (but not by making a mental vow) "to do evil, or to do good" (to himself), as, for instance, if he swore "I will eat" or "I will not eat," "I will sleep" or "I will not sleep," in whatsoever it be that a man pronounces with an oath. This includes "if the time for its performance had passed and it escape his recollection," and he trespassed his oath, all these must be atoned for by a rich or a poor or a very poor man's sacrifice, which is called "korban oleh veyored," as the Torah already taught us in regard to the man's circumstances; but the trespassing of an oath which involves one being wronged out of money justly due him is not atoned for by this sacrifice but by a trespass offering.

"And he shall offer that which is for the sin offering first." A sin offering takes the precedence over a burnt offering. "It may be compared to a conciliator after the conciliator has made the reconciliation, the gift is then bestowed." "And (he shall) pinch off its head by the back of its neck, but shall not divide it asunder." He shall only pinch off one part of its neck. "And he shall sprinkle some of the blood of the sin offering upon the wall of the altar, and the rest of the blood shall be wrung out at the bottom of the altar, it is a sin offering." A burnt offering only requires wringing out, but a sin offering requires both sprinkling and wringing out. He holds its neck and wrings it, and thus the blood is wrung out upon the altar. "It is a sin offering." Sacrificed for that purpose it is valid, otherwise it is invalid.

"And the second shall he prepare as a burnt offering according to the

prescribed order, as prescribed for the burnt offering which he brings voluntarily, and it shall be forgiven unto him."

1777

Secretary Baker to Open Tremont Temple Bazaar.

The monster bazaar to be held at Tremont Temple (Dr. Marius Ranson, rabbi) will open Monday, April 26, and will commemorate the 265th anniversary of the settlement of the Jews in America. Secretary Baker will address the bazaar Monday night and other speakers of national prominence will speak Tuesday, Wednesday and Thursday evening. The bazaar will also be open Tuesday, Wednesday and Thursday afternoons and will conclude with a grand ball Saturday night, May 1.

Public officials have been invited to attend on Monday night, members of Bronx churches Tuesday night and members of Jewish sisterhoods, congregations and institutions Wednesday night. Thursday afternoon has been dedicated especially to the children, and fraternal organizations are invited to attend on Thursday night.

The bazaar is being held in the new synagogue which is being completed by Tremont Congregation on the Grand Boulevard and Concourse at Burnside avenue. This building is a pretentious and beautiful one, constructed of red brick and white granite surmounted by a bronze dome. It is fronted by four large Corinthian pillars and is ornamented on all sides by beautiful stained glass windows.

Jewish Women's Congress in Prague. Prague, Czechoslovakia (By I. J. P. B.).—At the congress which was held on the Jewish Women's Day, of which we have previously written, many Jewish women of prominence from all parts of Europe were present. Fraulein Bertha Pappenheim addressed the congress on behalf of the Jewish women of Germany. Miss Gerberding spoke in English in the name of her Anglo-Jewish sisters. The educational problems of Jewish womanhood were discussed by Mrs. Irma Pollak. The congress decided to found a farming school for Jewish girls.

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**GOTTHEL, WILLIAM S.**—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 William S. Gotthel, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at her place of transacting business, at the office of her attorneys, M. S. & I. S. Isaacs, No. 53 William Street, Borough of Manhattan, City of New York, on or before the 11th day of October, next.

Dated, New York, April 3d, 1920.  
**VIOLA S. GOTTHEL, Executrix.**  
 M. S. & I. S. ISAACS, Attorneys for Executrix, No. 53 William Street, Borough of Manhattan, New York City.

**MUSIC AND DRAMA.**  
 Abe Seril will give a violin recital at Aeolian Hall on Sunday afternoon, May 2, at 3 p. m.

Lavish preparations in the way of soloists have been made for next season by the National Symphony Orchestra, as the New Symphony Orchestra of the Musicians' New Orchestra Society will be known after its final pair of concerts for 1919-1920, given this week. Among the soloists will be Fritz Kreisler, Sergei Rachmaninoff and Pablo Casals, who will appear during the season. The great novelty of the season, of course, will be the appearance of Willem Mengelberg, the Dutch composer, who is coming from Amsterdam, Holland, to act as guest conductor with Artur Bodanzky. Among the other soloists who have been engaged are Mme. Olga Samaroff, Ossip Gabrilowitsch and Mischa Levitski.

Plans are rapidly taking form for the ten weeks of summer concerts which the National Symphony will play at the Lewisohn Stadium of the College of the City of New York under the auspices of the Music League of the People's Institute and an associate committee of public-spirited men and women. Walter Henry Rothwell, conductor of the Los Angeles (Cal.) Philharmonic Orchestra, who will direct the concerts, will arrive in New York on May 15 and immediately begin rehearsals of the programs which he is now preparing. The season will open about June 15.

To carry on a movement which had its origin during the St. Mihiel drive, a concert will be given by the "Zimro" Sextet Saturday night, April 24, in Carnegie Hall, under the auspices of the Jewish Veterans of the World War.

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**MAURICE B. HEXTER, Executive Director.**

The Federated Jewish Charities of Boston, Mass., announces a series of seven intensive training courses of three weeks each for Jewish communal workers and volunteers, from July 6-27.

Institutes covering basic principles and methods, visits to a selected group of social agencies of Boston and concentrated field work will be offered in the following fields: Child welfare, delinquency, family case work, recreation, health and medical social service, social research and statistics, and Jewish education. The institutes will be in general charge of social workers of the highest professional standing. Special accommodations will be provided for out-of-town students. For details as to dates, courses, fees, etc., address Maurice B. Hexter, 25 Tremont street, Boston, Mass.

Proceeds of the concert will go toward the establishment of a Jewish Musical Institute in Jerusalem, as a memorial to all Jewish soldiers killed during the war.

While observing the Jewish New Year during the St. Mihiel drive, a group of Jewish soldiers took up a collection for a memorial for those of their comrades who had already fallen in the drive. Over 5,000 francs was collected then and during the subsequent battles of the Argonne. Every franc was collected while under fire, according to Samuel Cohen of the Eighty-second Division, president of the organization.

The musicians of the "Zimro" ensemble, former members of the Petrograd Imperial Opera, have donated their services for the concert.

Charles Dillingham's joyous pageant, "Happy Days," having passed its 40th performance at the New York Hippodrome, started upon the fifth century lap of its record-making run Monday, April 19. The great success of this season's super-spectacle at the big playhouse has resulted in the largest attendance toll ever achieved by any indoor amusement enterprise in the world, and "Happy Days" now has the distinction of being the most popular of Mr. Dillingham's notable series of big spectacular extravaganzas. One of its most talked of features is the real water novelty, which presents the last of the succession of wonders, with the Golden Grotto, the disappearing diving girls, the sensational high divers and the other aquatic novelties. Matinees are given daily.

Once in a while a theatrical production has charm enough or novelty enough or humor enough to run a full season in New York without an adverse criticism. In the case of the Selwyns' production of "Wedding Bells," which has been doing capacity business in the Harris Theatre since early fall, and which will be the attraction at the Bronx Opera House the week of April 26, it would seem to be a combination of these ingredients, for in the story which is told Salisbury Field has begun a romance where the average writer ends it, and has woven into his comedy so much epigrammatic wit, scintillating dialogue and keen commentary on human nature that "Wedding Bells" has proven one of the real delights of the New York season. It is portrayed by a flawless cast of players, headed by Margaret Lawrence and Wallace Eddinger. The entire company which has surrounded Miss Lawrence and Mr. Eddinger all season will be seen here.

Frances Starr in "Tiger! Tiger!" will be the attraction at the Bronx Opera House week of May 23.

David Zalish, 22-year-old pianist, will be heard in a joint recital with his artist students in Aeolian Hall, Tuesday evening, May 11. Mr. Zalish has prepared an extremely interesting program and his well-known ability assures a delectable evening's entertainment.

**SOCIAL NOTES.**  
 On Sunday evening, April 25, the Sisterhood of the Hebrew Tabernacle will give an evening at cards and a dance at Floral Garden, the proceeds of the affair to be given to the building fund of the congregation.

Hadassah Group District No. 9 is arranging a theatre party at the Jewish Art Theatre on Lag b'Omer evening, Wednesday, May 5, for the purpose of raising funds to "carry on" all Zionist activities at the Zion Centre of Harlem.

Miss Dorothy Rosenblum, daughter of Mr. and Mrs. Jacob C. Rosenblum of 490 West End avenue, New York, and niece of former Sheriff Max S. Grifenhagen, was married on Monday, April 19, 1920, at noon to Harold L. Heimerdinger, son of Mr. and Mrs. Harry L. Heimerdinger of Woodmere, L. I. The ceremony was performed by Rev. Dr. Maurice H. Harris in the Louis XVI suite of the Hotel St. Regis. The matron of honor was the twin sister of the bride, Mrs. Stanley E. Selonick. Miss Dorothy Goldberg was flower girl. Mr. Samuel Kahn was best man. After a trip South the couple will reside in the city.

**Babchins Acquire Hotel Manhattan at Asbury Park.**  
 Mr. and Mrs. F. Babchin, for many seasons proprietors of the Babchin House at Lakewood, N. J., have purchased the well-known Manhattan Hotel at Asbury Park, N. J., which for the coming season will be opened as the Hotel Babchin. The hotel is ideally located at No. 210-14 Third avenue, in one of the most beautiful parts of Asbury Park and near the ocean, equipped with all the latest sanitary improvements. Each room is fitted with hot and cold running water and there are many rooms equipped with bath.

Of course, the Babchin cuisine will be a feature, and, as usual, will be in strict accordance with the Jewish dietary regulations. The hotel will be open on Decoration Day, and in the meantime reservations may be made at the Hotel Babchin, Lakewood, N. J.

**United Home for Aged Hebrews.**  
 The dedication of the Home for Aged Hebrews at Pelham takes place on Sunday, May 16. Elaborate preparations are being made for the exercises, at which notable speakers will address those present.

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Business Men's Council to Aid Federation.  
 Leading business men are participating in the Business Men's Council which was recently formed as the keystone of a permanent trade organization in aid of federation. Acting under the jurisdiction of the Ways and Means Committee of Federation, the Business Men's Council will devise plans and keep up a continuous effort to secure new and increased subscriptions to federation from every industry in the city. The group is made up of counsellors, each representing six or more allied industrial divisions. The individual firm is the unit in this organization, and approximately twenty or more firms will be under the directions of one chairman. All chairmen in the division will work under the division head. The elimination of drives as a means of getting money and the substitution of persistent continuous work is the plan and purpose of the industrial organization. Each chairman will be in constant touch with a group of members of his industry—will call frequent conferences to explain federation's work and plans and will interest them in visiting the affiliated institutions. Every member of the Business Men's Council is giving his time and energies liberally—but it is hoped that the plan of the industrial organization, when fully operative, will mean less sacrifice of time but greater cooperation and interest.

Arthur Lehman of Lehman Brothers, bankers, has been chosen head of the Business Men's Council; Percy S. Straus of R. H. Macy & Co., associate chairman; William Goldman of Cohn, Goldman & Co., and Manny Strauss, business consultant, vice-chairmen. The other members of the council are: Julius O. Adler, of the New York Times; David Anspacher, Herman W. Block, woolens; Joseph Cullman, Jr., of Cullman Brothers, tobacco; Benjamin Doblin, Ben Erdman, S. C. Lampport, of Lampport Mfg. Co., cotton goods; Herbert Lehman of Lehman Brothers, bankers; Sam A. Lewisohn of Adolph Lewisohn, bankers; Herman Lissner of H. Lissner & Co., pants manufacturers; G. Lorsch of Albert Lorsch and Sons, precious stones; Solomon Lowenstein, Samuel Kridel, Louis J. Robertson, hides and leather; Dudley D. Sicher of the Dove Undermuslin Company; Henry F. Samstag of Samstag; Hilder Brothers, importers; Fred M. Stein, Sylvan Stix, and E. Van Raalte of E. and Z. Van Raalte, Veilings. Henry F. Samstag is chairman of the Trades Committee.

**Free Synagogue Annual Meeting.**  
 At the annual meeting of the congregation held Tuesday evening, April 13, reports of the year's work were submitted and these were re-elected as members of the Executive Council: Trustees, Mr. Charles E. Bloch, Mr. Edward Davis, Mr. Joseph M. Levine; Executive Council, Armand Baer, Jr., Benjamin Block, F. Julius Fohs, Hon. Oscar S. Straus, Edmond Uhry.  
 At the meeting the progress of the work in every direction was dealt with and special mention made of the series of meetings being held in Newark with a view to founding a Newark Free Synagogue. More than 100 families in Newark and surrounding communities are pledged to the establishment of the synagogue there.

Sunday morning, April 25, Dr. Wise is to be the preacher at Yale University, and his place will be taken by Rabbi Abba Hillel Silver of Cleveland, one of the most gifted and brilliant men in the Jewish ministry, whose theme will be, "Israel and American Judaism." The English poet, Siegfried Sassoon, author of "Counter-Attack," "The Huntsman," and "The Picture Show," will read from his works in the course of the service.

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## "Ahvah" Workshop Gives Jerusalem Women and Girls Employment.

Women and girls of Palestine, who until recently considered any work outside of the kitchen as undignified, are rapidly becoming self-supporting, skilled artisans, through the "Ahvah" workshop, established in Jerusalem eighteen months ago by the Zionist Commission to provide employment for those dependent on charity.

A report received by the Zionist Organization of America states that the workshop is now furnishing employment to 140 girls, who are earning an average of seventeen francs a day, turning out clothes for the English army and for Jewish hospitals, orphanages and other charitable institutions.

Paying for piecework was introduced into Palestine in establishing the workshop, and although it caused distrust and dissatisfaction at first, the girls now refuse to go on a weekly salary, since they are earning so much, according to the report.

The workshop is already showing a profit and in addition has enabled twenty-two girls to buy sewing machines to carry on work of their own, the report states, while the health of all the employes has improved greatly owing to the sanitary conditions under which they work and the good food they are now able to purchase.

Hundreds of girls who have never done any but domestic work have been turned away from the workshop, where they are anxious to establish themselves as self-supporting, because its capacity is filled, according to the report.

## Teachers Offered 3,000 Roubles a Month in Bessarabia.

Three thousand roubles a month isn't an attractive enough offer to secure teachers from Odessa for the Hebrew schools of Bessarabia, according to a report on Hebrew education in Bessarabia received by the Zionist Organization of America.

Revival of Hebrew learning in Bessarabia has produced an acute shortage of teachers for Hebrew schools, the report states. With no chance of securing additional teachers in Bessarabia, efforts were made to induce teachers to come from Odessa at the heretofore unheard of figure of 3,000 roubles monthly, but the offer went begging, because the increased interest in Hebrew education in South Russia has produced a similar shortage there.

Recent Jewish educational accomplishments in Bessarabia include the establishment of a popular Hebrew university at Kishineff, evening classes and elementary schools in each of the thirty-five Bessarabian towns, and kindergartens, secondary schools and special training courses for teachers in the principal cities.

All the work of the schools from kindergartens to university is conducted in Hebrew. The rapid growth of Jewish education in Bessarabia in the short period since the close of the war is considered remarkable, because of the severe limitations placed upon all Jewish schools by the Roumanian Government.

## Rabbi Bloom Resigns From Free Synagogue of Washington Heights.

Rabbi I. Mortimer Bloom, having completed his year of service as leader of the Free Synagogue of Washington Heights, and desiring to accept another pulpit, the congregation is considering the election of his successor, whose term will begin September 1.

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## Anti-Semitism in Switzerland.

Zurich (By I. J. P. B.)—In the local States Assembly it was proposed by Hohn, a teacher, that Jewish children no longer be excused from writing on Saturdays. He contended that this special consideration of Jewish children was causing abnormal conditions in the schools. Meanwhile, he attacked the many Galician Jews who recently moved into the province and whose children make use of the privilege not to write on the Sabbath. The anti-Semite was answered by Dr. Meusson, the Jewish Deputy, Dr. Farbstain, and by Assembly President Dr. Ernst. The latter pointed out that the special concession granted the Jewish children until now has not hampered them in any way, and that they have been graduating on the same terms as the rest. He condemned the whole proposal as black intolerance and not in keeping with the spirit of Swiss liberty.

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NEUBERGER, STELLA M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Stella M. Neuberger, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business at the office of their attorneys, Guggenheimer, Untermeyer & Marshall, No. 120 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of September, next. Dated, New York, the 18th day of February, 1920. HARRY H. NEUBERGER, EDWIN MAYER, Executors. GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executors, 120 Broadway, Borough of Manhattan, New York City.

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Mt. Neboh Temple Notes. The annual meeting of the Mt. Neboh Temple will be held in the temple on Thursday evening, April 29, at 8 o'clock, for the purpose of electing a president, vice-president, treasurer and secretary, also seven members of the board of trustees, and for the transaction of other business. The Junior League will hold a meeting on Sunday afternoon at 3 o'clock in the vestry room of the temple. All branches of congregational activity are united in the coming Jewish war sufferers' campaign. Mrs. David Goldfarb, president of the Sisterhood, has charge of the women's division of Washington Heights. The board of trustees held a meeting on Monday evening to organize its forces, and a very large sum is expected to be raised.

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ELECTIONS IN CZECHOSLOVAKIA AND THE JEWS.

By L. TAUBES (Our Vienna Correspondent.) (Copyright, 1920, by I. J. P. B.)

In the old Austria the Jewish nationality was not recognized. The government persisted in its stand that in order to find out the nationality of the various races which inhabit Austria, a definite characteristic is necessary—in this case, language. Let the language which a man speaks in the intimacy of his home determine to what nationality he belongs. Thus, through statistics, it found that there are nine nationalities living in Austria, each using a different language: Germans, Czechs, Poles, Ruthenes, Italians, Serbo-Croats, Slovenes, Roumanians and Magyars—but no Jews. It is interesting to note that in the last census of 1910 there was in the whole of Bukowina only one Serb who gave Serbian as his mother tongue, although he has no one with whom to speak a word of Serbian. At the same time it did not show a single Jew, not there and not even in Galicia, where in reality the Jews speak their own tongue—Yiddish.

The result of not recognizing a distinct Jewish nationality was that the Jews became an "object" which was, willingly or otherwise, exploited by the others, especially by the ruling larger national groups and parties, to the injury of the smaller, whose hatred they incited thereby.

In Bukowina alone, where there was no so-called ruling nationality, the Jews carried on their own Jewish-national politics. With that exception, however, others benefited by the Jewish voting strength; that usually occurred during elections, where we truly often played a very tragic role.

In Galicia, where the ruling power was wielded by the Poles, these counted the Jews, against their will, as part of the Polish nationality. It was with this added population that the statistics registered a "Polish" majority in the land, through which it became possible to limit the rights of the Russian "minority" and to suppress them. Again, in Bohemia and Moravia the Jews always considered themselves as Germans, on account of their prevailing language, thus strengthening the German position against the real Czech majority. Of course, through this voluntary or enforced foreign political stand the wrath of the suppressed nationalities turned upon the Jew as accomplices, even more than upon the oppressors themselves.

Even more tragic was the part played by the Jews in the non-Magyar provinces in the Hungarian State, such as Slovakia. Here the Hungarian Government unmercifully advanced its Mag-

yarizing politics, using the Jewish power to the utmost. At first, perhaps, compelled to play, the Jews in time were habituated in the role of "Magyars of Mosaic conviction," and considered it their holy mission to spread the peculiarly Magyar brand of "enlightenment" among the "unenlightened" non-Magyar population. A complete upheaval of relations between the various nationalities came as a result of the collapse of the old political structure in all the new States.

The Jews soon realized that to swap their Germanism or Magyarism over night and suddenly become national Czechs or Czechoslovaks would hardly do. They simply would not be believed. Furthermore, to remain German or Magyar might not be very comfortable; the only way out of the difficulty, therefore, seemed to be to be honest with themselves and call themselves part of their own nationality—the Jewish.

This course has already been partly prepared for. A small number of young Jews of nationalistic tendencies in Bohemia and Moravia for a long time have been agitating for a Jewish national political action, so that it should not become necessary for the Jews to intervene in the nationalistic quarrels of the rest. Now the truth of this idea has finally been recognized and the Jews have constituted themselves as an independent Jewish national group within the Czechoslovakian Republic.

From the government the Jews may meet no opposition in this new move. On the contrary, the new constitution, based upon the provisions of the Versailles peace covenant, declares itself categorically for a separate Jewish nationality, although without its own prevailing language. "The Jews are not required," it says specifically, "at elections, the census taking and the like to associate themselves with any other nationality except the Jewish."

President Masaryk also expressed himself very sympathetically toward the Jewish nationalist idea, from which he expects healthier relations between the elements of the population. He also expressed his satisfaction that the Jewish nation is recognized in constitutional law. Now every Jew will be able to declare his nationality openly and honestly. Language alone, he says, is an insufficient symbol of nationality. The Jew whether he speaks German, Czechian or Polish, has the right to subscribe to his own, the Jewish, nation.

Certainly, if the President of the Republic praises and the law is also not opposed, the Jewish nationalist movement is rapidly growing, and it is hardly surprising that the city assemblyman, Steinitz, of Geding, the birthplace of President Masaryk, was able to inform the latter that of the 1,000 Jews in the city over 900 are organized Jewish nationals.

Now for the first time the Jews in Czechoslovakia are facing a political act

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in which they will have an opportunity to test their strength. Next month come the country-wide elections for the National Assembly and Senate. The franchise and election regulations make it possible for all parties and voting groups to take part in the campaign. The Jews are, to be sure, scattered over the whole country and have no definite province. Still, they can muster about 20,000 votes in the name of the Jewish voting group by accumulating all the votes in the domain cast for their ticket, and, according to proportional representation, will be entitled to several representatives in the Assembly and to one or two in the Senate.

The nationally conscious Jews of all the various parties have organized themselves into one voting group under the name of "United Jewish Parties." They are now conducting an active campaign in the whole of Czechoslovakia, organizing election committees and agitating among all men and women of voting age. The advantage of the new system is already seen at the start, since the Jews are not obliged to intervene in the struggles between the various national groups who are now exerting themselves to the utmost to come out victoriously in the coming elections.

Through the harm which the false politics for other strange nationalities and groups have brought us, we have finally been made wiser. The Jews have ceased to be the servants of others—unappreciated servants at that. And their political success will be, as President Masaryk rightly says, a step toward a healthier state of relationship both for the Jews and the others.

Rabbi Levinger to Direct Ninety-second Street Y. M. H. A.

Rabbi Lee J. Levinger, at present minister of the Washington Avenue Temple, Evansville, Ind., has been appointed executive director of the Ninety-second Street Y. M. H. A., this city, and will enter upon his new duties on June 1.

Rabbi Levinger was graduated from the Hebrew Union College in 1914 and received the degree of M. A. at the University of Cincinnati the same year. He was appointed rabbi in Paducah, Ky., and served from 1914 to 1918. During his stay in Paducah he was secretary of the vice commission and secretary of the associated charities of the city.

At the outbreak of the war he entered the service of the Jewish Welfare Board and a few months later was appointed first lieutenant and chaplain of the A. E. F. He served overseas with the famous Twenty-seventh Division of New York. Since his return he has been officiating in Evansville, where he has also been chaplain of the American Legion, on the executive committee of the Red Cross Society and the Child Labor Committee and teacher of Palestinian geography in the Evansville School of Religious Education.

Talmudical Institute of Harlem Conducting \$200,000 Building Fund Campaign.

A meeting of the Ladies' Society of the Talmudical Institute of Harlem was held on Tuesday evening, April 6, in the auditorium of the new building, 10-12-14 West 114th street. The meeting was opened by the president of the Ladies' Society, Mrs. Jacob Richman, and addressed by Rabbis M. Hyamson, M. Sterman, Ben Zion Pearl, and the president of the institution Jacob Lunitz. An appeal was made then for the building fund, and \$3,346 was realized.

JEWISH CALENDAR.

Table with 2 columns: Year (1920) and Date. Rows include Lag b'Omer, Rosh Chodesh Sivan, 1st day Shabuoth, Rosh Chodesh Tamuz, Fast of Tammuz, Rosh Chodesh Ab, Fast of Ab, Rosh Chodesh Ellul, Rosh Hashanah, Yom Kippur, 1st day Succoth, Shemini Atzereth, Simchath Torah, Rosh Chodesh Cheshvan, Rosh Chodesh Kislev, 1st day Chanukah, Rosh Chodesh Tebeth, Fast of Tebeth.

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Bogdanove's Paintings at Y. M. H. A. Mr. A. J. Bogdanove, the artist, has placed on exhibition in the Ninety-second street Y. M. H. A. rooms a number of oil paintings which have attracted wide comment and which will be of particular interest to the Jewish community because of his Jewish subjects. The exhibition is open to the public.

JERUSALEM'S UNIQUE DAILY NEWSPAPER.

Founded as the result of a wager less than a year ago, with a capital of £70, all the money its eight backers could raise, the Daily Mail, Jerusalem's new Hebrew daily, now has a weekly English edition, is planning a similar weekly Arabic edition and has a steadily growing circulation, which has already passed the 3,000 mark.

Miss Rivka Aaronsohn, member of the famous family whose name is linked with Jewish settlements since the first pioneer colonists established themselves in Palestine 38 years ago, and one of the founders of this unique journalistic enterprise, is now visiting in New York to secure modern equipment and print paper for the newspaper.

No successful newspaper has probably ever had such a strange lineup of editors and has been managed as is the "Doar Hayom," or Daily Mail. None of the board of eight editors is a newspaperman, one is a lawyer, another works with the English Occupied Territory Administration, the rest are in business in Jerusalem, while Miss Aaronsohn is a colonist in the famous settlement of Zichron Jacob, celebrated by the notable agricultural experiments carried on there by her late brother, Aaron Aaronsohn.

"Each evening after their regular duties are ended the board meets at the newspaper office and gets out the next morning's edition," Miss Aaronsohn related. "Most of the men stay on the job until 2 and 3 o'clock in the morning. We have never missed a day yet, although sometimes we barely had enough paper to print the edition and many times Itamar Ben Avi just got back from Egypt in time with a supply of paper or with enough advertisements sold to continue operations."

The newspaper has now become so prosperous that the families of its forty employees are living comfortably off it, according to Miss Aaronsohn. It is operated entirely on a co-operative basis, but the earnings received by the board of editors are placed back in the treasury, so that more modern equipment may be purchased.

The strange beginnings of this little paper were told by Miss Aaronsohn as follows:

"For many years the pioneer Jewish colonists of Palestine had been dissatisfied with the one Hebrew daily in Jerusalem. We wanted freedom of expression in our press, we wanted a paper with a broad policy looking to the future welfare of all Palestine. We wanted good feeling between all the various classes in Palestine. But we couldn't express our views in the paper. Its editors wouldn't permit it.

"One day, less than a year ago, Asher Saphir, a young Jewish colonist who fought four years with the French, complained to one of the backers of the paper about its policy. 'Start another paper, why don't you?' retorted the editor. 'We will,' answered Saphir. 'Ten pounds, you can't,' rejoined the editor. Saphir took the bet, called us seven together, we combined our capital of £70, and on the additional credit we were able to get, together with £700 on advance payments of advertisements we secured in Egypt and Palestine, had the paper running in a month."

Itamar Ben Avi, one of the editors of Doar Hayom, is one of the most distinguished and brilliant of the young Jews of the new Palestine. With an international reputation as a journalist, through his articles in leading French papers unmasking German ambitions before the outbreak of war, he is now backing the new journalistic experiment of Jerusalem with the same daring and ability that caused him to laugh during the war while the frantic Turks placed a price upon his head and tried in every possible way to end his activities against them in Palestine.

Ben Avi is now in England, getting financial support for the paper by selling stock at £10 a share. Baron James de Rothschild has purchased 1,000 shares, according to Miss Aaronsohn.

"Anyone in Palestine can contribute to the paper," Miss Aaronsohn continued. "No one is barred because his views differ from the editors. We are working for the future upbuilding of Palestine, and that can only be accomplished by freedom of expression. We started the English edition because there are so many English in Palestine now. We will start the Arabic edition, so that all races and creeds will be brought closer together."

Miss Aaronsohn claims that their paper, founded at first merely as a volunteer bit of work for the good of Jewish settlements in Palestine, bids fair to be one of the best paying enterprises in the Holy Land. Their greatest handicap, she explained, was in securing newsprint paper, and she was greatly surprised to learn that the shortage is just as acute in America, although there is no Egypt close at hand here, where an editor can run and bring back enough for the next day's edition.

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**FINKELSTEIN, LOUIS.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Finkelstein, 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 Otto A. Samuels, her attorney, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 8th day of March, 1920.  
ETHEL FINKELSTEIN, Executrix.  
OTTO A. SAMUELS, Attorney for Executrix, 217 Broadway, Borough of Manhattan, New York City.

**SHONGOOD, JULIUS.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Shongood, 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 LIND & PFEIFFER, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of October, 1920, next.

Dated, New York, the 1st day of April, 1920.  
HENRY KURNIKER, RAY SCHORSCH, Executors, LIND & PFEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

**SCHORSCH, DAVID.**—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 David Schorsch, 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 LIND & PFEIFFER, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of October, 1920, next.

Dated, New York, the 1st day of April, 1920.  
HENRY KURNIKER, RAY SCHORSCH, Executors, LIND & PFEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

**WALD, ADOLPH.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Wald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business at the office of Henry Hoffheimer, her attorney, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1920, next.

Dated, New York, the 16th day of April, 1920.  
CELESTINE WALD, Executrix.  
HENRY HOFFHEIMER, Attorney for Executrix, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.