

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## The Jews in the War of 1812

The first two wars waged by this country against foreign powers were fought with Great Britain, and the second of these is commonly known as the War of 1812. It began in this year and continued through all of 1814. As a matter of fact the last battle of this war, that at New Orleans, was fought after the treaty of peace concluding it had been successfully negotiated. For the treaty was signed at Ghent, Belgium, in the latter part of December, 1814, while the battle of New Orleans was fought in January, 1815. This was due to the fact that in those days communication between Europe and America was slow and delayed, and the news of the treaty had not reached the embattled soldiers on the lower Mississippi at the time they met in armed conflict.

In some respects the War of 1812 was like the Great War of civilization just ended. It came after Europe had been fighting against Napoleon for considerably more than a decade—in fact, for nearly a score of years. It was provoked through the circumstance that the efforts of this country to preserve its neutrality were set at naught through the remarkable pretensions of rival combatants to close the sea-lanes, to blockade their adversaries, and, in the case of the British, to visit American vessels in the search for native seamen of their nationality. Moreover, the actual warfare was preceded by a series of attempts, all of which were finally completely baffled, by this country to remain neutral. The most typical of these was the famous embargo which visited our trade and commerce with marked disaster.

Our second war with England, it must be confessed, did not evoke great enthusiasm in the hearts of the American people. This fact is illustrated by the circumstance that a considerable portion of the people of the United States were opposed to it. New England, for example, almost carried through a movement to secede from the Union because of the carrying on of this conflict.

The naval successes of the American forces in this war were outstandingly great and in marked contrast with the results achieved through the engagements on land. The latter amounted to neither more nor less than a series of disasters.

In this war a large number of Jews participated on the American side,

nearly all of them enlisting as volunteers in the ranks from the very outset of the resort to arms. We must recall at this point that the then Jewish population of the United States was only a fraction of what it is today. Thus, in 1818, a competent observer declared that 3,000 represented the number of Jews then in this country, and during the actual war their number was probably less.

Mordecai Myers distinguished himself through his activity in enlisting volunteers for service in the struggle, and at the outset of the contest was commissioned as captain in the Thirteenth Infantry Regiment of the United States Army. He served at the engagement of Sackett's Harbor and suffered a wound at the battle of Chrysler's Field. Myers lived for many years after the

War of 1812. He was the son of Haym M. Salomon, the son of Haym Salomon, the patriot financier of the Revolution, and Sampson Simson, many years subsequently the founder of the Jews' Hospital of New York. Simson, in addition, became famous in the community as one of its earliest and greatest philanthropists. We also have the records of a division quartermaster, as assistant surgeon

Jewish history as the "patriot Jewish minister of the American Revolution."

From Pennsylvania no less than forty-two Jews, several of them officers, enlisted for this struggle. One of them reached the grade of colonel; others were the sons of men who had served their country during the Revolution. Of the latter we must refer to Joseph B. Nones, a midshipman in the navy, who served Henry Clay, one of the American commissioners to negotiate peace, as his secretary.

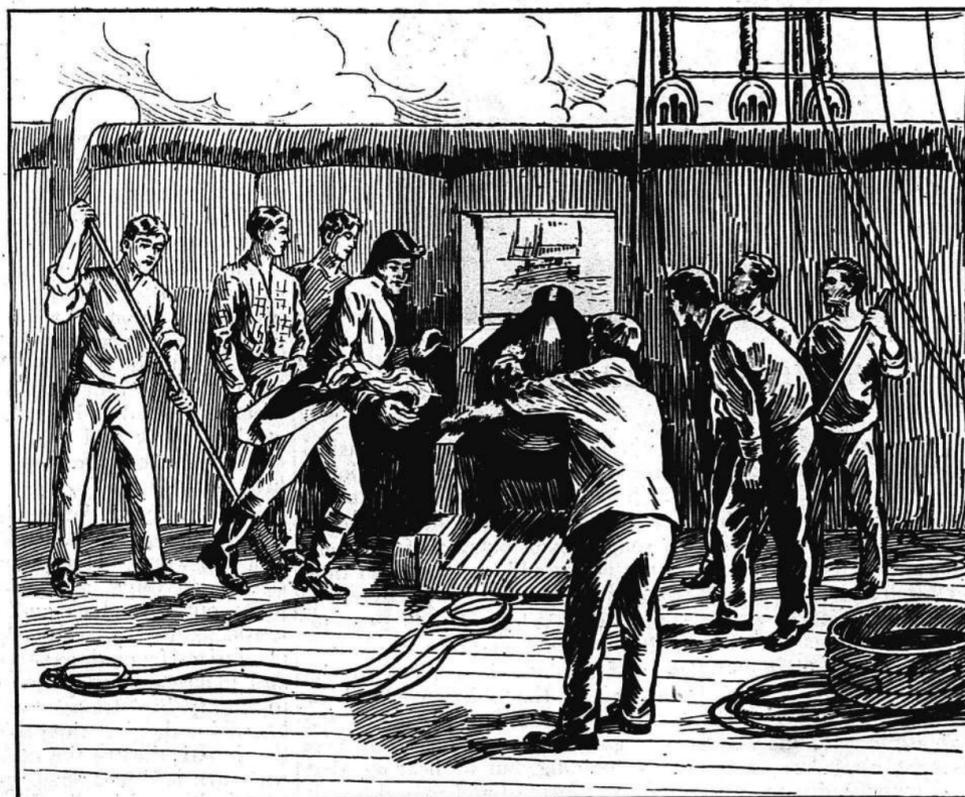
From Maryland forty-one Jews, six of whom were officers, enlisted. Some of these were among the citizen soldiery which defended the ramparts of Baltimore against the British attackers in September, 1814.

Other Jewish soldiers and sailors in the War of 1812 emanated from the South, especially from South Carolina and Georgia. One of the most prominent Jews in this country at the time was Dr. Jacob De La Motta, of Savannah, a surgeon in the regular army. His subsequent career as a communal leader of his people was filled with honorable duties. We may add that Georgia alone sent twelve Jews to the front.

During the War of 1812 eleven Jews served in the United States Navy. Undoubtedly the most celebrated of these was Uriah Phillips Levy, who was then the sailing-master of the brig-of-war Argus. In the performance of his duties as such he was captured by the British and confined for a season in the notorious Dartmoor prison in England. Levy had a distinguished career, which we have heretofore sketched and therefore it is unnecessary for us to linger over the facts of his life.

An American Jew of French birth saw active service as a privateer in this conflict. He was Capt. John Ordronaux, of New York, who captured no less than fourteen British vessels of a monetary value of about \$3,000,000 during the course of his operations as such.

Any account of the Jews in the War of 1812 would be incomplete if it omitted to mention Judah Touro, of New Orleans, who served as one of the American defenders under Andrew Jackson of that place against the British assailants. The circumstances under which this battle was fought have been already adverted to, and we have also sketched Judah Touro's honorable career as merchant



AN AMERICAN JEW OF FRENCH BIRTH SAW ACTIVE SERVICE AS A PRIVATEER IN THIS CONFLICT

From careful researches it appears that 128 American Jews participated in some way in the War of 1812 on the American side, whether as actual combatants in the field or on board ship or as aids and assistants in the civil administration.

Of those who engaged in this war in a military or naval capacity a disproportionately large number were officers. Some of these we must now proceed to enumerate and describe.

close of the war and occupied public positions of influence and importance. He was Mayor of Schenectady, in the State of New York, as well as a member of the State Legislature for a number of years. In the Masonic life of New York he was extremely active and for a time was head of the Royal Arch Masons of this State.

Seven other New York Jews saw service in this war as captains, among

and three private soldiers in this war who were Jews.

While we speak of New York Jewry in this war we must not fail to mention that during its course the Rev. Gershom Mendes Seixas, of the Spanish and Portuguese Congregation of New York, preached a patriotic sermon to his flock, although old and infirm at the time and soon to be called to the last account. Mr. Seixas, of course, is celebrated in American

and especially as a Jewish philanthropist in this country heretofore.

In the Jews listed in this discussion only such as were actually members of our community have been included; for some with so-called Jewish names have been in times past claimed as Jews only to have it eventually demonstrated that they were not such.

It is, we submit, plain that during the War of 1812, as at all other periods in the life of this republic, the Jews of America did their full and adequate patriotic duty. Out of a Jewish population of less than 3,000 souls more than 125 went to war. This figure represents a proportion of some 4 per cent.—a greater participation in point of numbers than that of the non-Jewish section of the population. For the latter the statistics prove that 2 to 3 per cent. stands as the participating proportion.

This result is quite in accord with American Jewish practice at all times. The Jew who comes to this country, casts his lot with its people, sets up his home here, enjoys the benefits of the life here and manfully and completely shoulders the burdens cast upon him by reason thereof. Thus it has ever been in the history of the Jews of America: Benefits have been claimed wherever proper; responsibilities have been cheerfully and patiently assumed and never shirked wherever requisite. Hence the American Jew is highly typical of the best as patriot, soldier and citizen.

#### A CURE FOR PREJUDICE.

I have always felt it to be a mistake to have any subject taught in the public schools, our miniature republics, which conduces towards arousing or strengthening religious, race or class prejudice of any kind. That the study of "The Merchant of Venice" does this there can be no manner of doubt. The reason recently given by the Board of Education of Newark, N. J., for banning the play goes to the very heart of the matter. Children, and even adults, unless they are exceptional, make no distinction between Jew and Jew.

However, I go further than the Newark Board of Education in that I hold that there should be no exercise in a schoolroom which makes any child present wince. The epithets applied to Shylock in the play have this effect on Jewish children. I have known fine Jewish girls to come home in tears because of this experience. Why must a play like "The Merchant of Venice" be selected for study when there are so many great Shakespearean plays that can be selected and to which no such objection applies?

And may I say that much of the anti-Jewish in the Christian world is caused by the teaching in Christian Sunday schools that the Jews crucified Jesus. Now, as I pointed out recently, it was the Roman procurator, Pontius Pilate, who condemned Jesus to death, and crucifixion was a Roman and not a Jewish mode of execution. Besides, it was not the Jewish people who accused Jesus of treason, but some priest-politicians whom Jesus had denounced and castigated. What a tremendous effect in combating religious prejudice it would have if the teachers in Christian Sunday schools would tell this to the children and would also teach them that Jewish children whom they know are not to be held responsible for what those Jewish priests did 1900 years ago! This would be teaching in the real Christ spirit and would do more toward eradicating religious hatred and prejudice than any other agency. The impressions made on the child mind are the most lasting and too great care can not be exercised in the manner and matter of teaching.—Rabbi David Philipson, Cincinnati, Ohio.

## Romance of Jewish Music

By CHARLES D. ISAACSON

(Author, "Face to Face with Great Musicians")

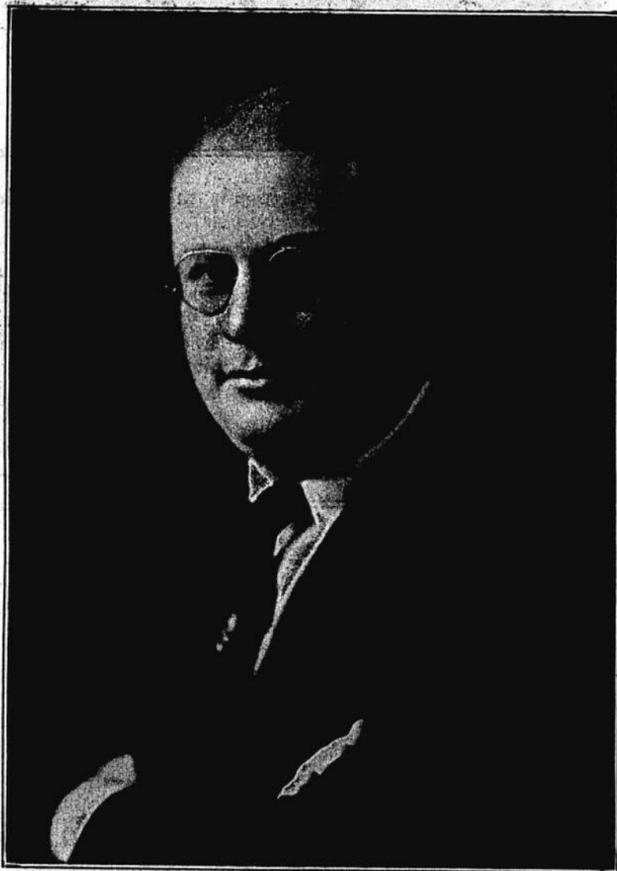
Today, as we look back from the world of classic music, to that more specialized idea of Jewish music, we are in reality doing a strange thing. This is the larger sphere of activities—Jewish matters are only second to our America. In music, there are the operas and symphonies, the oratorios and sonatas. All this of Jewish music is of a by-path; the main avenues spread for away from it.

Yet, when we study Jewish music, we are sitting at the fountain-head of all our music. We are the son, grown great, returning to the simpler, unlearned parent. We are the long evolved idealization, gazing upon the forebears of all this treasure.

Jewish music is still naive and uncultured. It is still prehistoric. It is still the same mould as it was centuries ago. That is to say, that the purely Jewish music has remained itself, and music, growing out of the roots of the same development, has

thanksgiving. The latter day conceptions of grand bursts of praise and ceremonial, as expressed in the Triumphal March of Verdi's "Aida," and the Coronation March in Meyerbeer's "Prophete," and the whole of Handel's "Messiah"—are but the evolution of the early Hebrew temple services.

Today, there are Handel's oratorios, and today, still sung throughout the synagogues are practically the self-same musical services as greeted the ears of the worshippers before Christ! Thus, we know, that throughout the world, the call of the Hebrew trumpet, the Shofar, is identical. In New York, Berlin, Warsaw, Palestine—the same call, the same notes. How is it so? By what method of procedure has a musical theme been spread around the globe? Of course, today, there are notes written on paper. There are postal systems, newspapers. But before the advent of the space-destroying



CHARLES D. ISAACSON

budded and blossomed and evolved into the literature of the world masters.

Strange indeed it is to find that the music of the old Hebrew temples was the foundation of the music of the Catholic church; out of which grew the plain songs, the early organ music, the first intimations of harmony, polyphony, the symphonies, the operas—modern music.

We know that the first function of music was as an aid to religious worship. It was first conceded to be supernatural, spiritual, divine,—a language higher and purer than mere words, a message of the God in heaven to the God in man. Of all the ancients—the Greeks, the Romans, the Hebrews—the Hebrews alone understood and honored music. It was necessary in order to become a priest among the Levites, that music be studied in the services, the principal thoughts and holy phrases were chanted. The choir sang one thought and the entire congregation answered. The ritual of the Jewish church has always been accompanied by music, and its intention has been to give fulness to the psalm of praise and

inventions, how then was a musical theme transported around the globe? For it is known to be absolutely a fact that many of the favorite Jewish songs—even outside of the temple music—would travel in brief time from the Volga to the Pyrenees Mountains. Why? How? Simply, in this: The Jews are a music-loving and a musical people. In the Ghettoes of the older world there were no trained singers—all of the congregation were soloists. It was not by reading, but by hearing, that music was learned and passed on.

How beautiful is the sound of a holy-day service in the synagogue! Those of the larger sphere, first being introduced to the temple music, listen enraptured. Such grandeur, surpassing in many ways the richer, more musical harmonies of the swelling church organ of Catholic masses! Plaintive plaints—not complaints. The shivering, anguished plea for freedom. Minor notes give voice to the heart-aches. The lamentations of the sufferers are written into the music. Every theme is sorrowing for the fall of Jerusalem, and every phrase is a prayer for the long-

promised Messiah. The whip of the Pharaohs, the daggers of the czars, the blood of the pogroms, the orders into exile from Spain, from Russia—these have inscribed themselves in the Jewish music. The musicians of Judea were sorrowing singers. There were no moments for them to be carefree. But these singers were given strength by their faith in their God, in their belief in themselves as the chosen people. So with all the misery of the Jewish music, there is yet a strain of unswerving hope. Thus you find that no matter how cheerful the text may be, there is the melody, always that something which betrays the nativity and the exile, the groan of the Zion singer. Again those mystic melodies, even of a funeral march, will sound out with cheerful hope.

It is too well known for one to recall the musical stories of the Bible. There is Jubal, who is the father of all who handle such as the harp and organ. Laban speaking to Jacob after a long absence inquired, "Wherefore didst thou steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp." The first hymn was written by Moses. The occasion was after the passage of the Jews through the Red Sea. Miriam was one of the prominent singers. In Judea, the musicians were honored with the name of prophets. David, the sweet psalmist of Israel, laid the foundation for all church music. We do not forget how Saul was refreshed in his illness with music. Solomon was the first real music patron in history. The Jews were the first to write music. In old manuscripts, "curlicues" indicated how far up or down the voice was to go. In the fifth century of Christian era, Neumes did precisely the same thing—this about seven centuries after.

The Jews had their own instruments. They were of wind, string and percussion types. There were strange organs, nothing like the present-day sort, but made of pipes which were blown up. The trumpets were of silver and of horn—the shofar was of the latter sort. The stringed instruments were the harp, the psaltery, which was plucked like a lute or lyre, and the ten-stringed instrument. The timbrel was a sort of finger drum, the shalisher was a piece of steel which was struck upon, and then there were cymbals which were struck together.

Throughout history, from those early prehistoric days, Jews have used music as one of their God-given rights. The peasants in Palestine sang at their plows. The Jews in all lands, strange lands, many of them oppressed and persecuted, sang at their work and play, oftentimes mocking their oppressors in sarcastic little ditties.

The music of the Jewish theatre shows the nationalistic Jew at his best and worst. Here he writes music to anything and everything—turns out the songs and orchestral music as fast as you ask him—he plagiarizes from all existing works—and makes a pretty conglomeration to satisfy his strange audiences. I heard for the first time the music of the Jewish theatre the other day. I was surprised and bewildered at the peculiarities of it all. It was at the Thomashefsky Theatre, where they presented a musical comedy called "How Men Love." Though the life depicted is of a spirit apart, yet there is so much vivacity, humor and pathos, that I, understanding not one word of the tongue, caught the whole story in its subtlest points.

But I want to tell of the music. There was a love song, a series of dances and characteristic bits which were just delightful. How much was inspired by other existing music I don't know. But the composer of this incidental music is nothing short of marvelous, for I learned that he

must write entire scores to fit every show, no matter how often the bill is changed! The composer's name is Rumshinsky, and he not only writes the music, but orchestrates it and conducts it and thinks nothing of it.

Here we are of course arrived at the present day. The Jewish theatre I do not consider represents Jewish music at all—it is merely an expression of Jews without schooling, direction or understanding. Such music is not to be confused with the Jewish music of modern composers, who are to be placed in an entirely different sphere.

They are not really Jewish composers, because they are dealing with tools and schools of the world masters. They are simply Jews taking Jewish themes and working them into songs and orchestral numbers with classical methods. Jacob Sandler is not in this set. He is a true Jewish composer, because he is working in the simple style of the ancients. His "Eili Eili" is as Jewish as anything of the ritual. Just before "Eili Eili" was sung at a recent concert to a vast audience, Jacob Sandler was presented. The composer, old, feeble, worn by his many disappointments, stepped out of the wings, hesitated a moment, and then made his way to the footlights. He bowed weakly before the crashing applause, mingled with cheers and yells.

Then he sat down near the piano as Minnie Carey Stein sang the great tragic music, every note a prayer, every phrase a moving plea, taking the climax with a dramatic wail that sent the blood from the faces of her listeners. Sandler, pale, nervous, beat time with his foot and hand, as he might have done in the old days of his conductorship.

When the number was finished his face burst into a smile, for of all the music on that programme—music of Verdi, Chopin, Liszt, Glasounov—his was the number which moved his hearers most.

"I am so happy. It is the happiest moment of my life," Jacob Sandler fervently exclaimed.

And well it might be, though that it should be so is a cruel, ironic joke of Fate. For, over twenty years ago, Sandler, then the musical leader of the Jewish Theatre, wrote some music for a play. A song for this and a song for that, Sandler would scribble. One song was "Eili Eili" to be interpreted by the maiden as she is burned at the stake. An actress named Karp did it first of all, and secondly Bertha Kalich, then a second leading lady of the Jewish Theatre. Then "Eili Eili" was forgotten. In the Jewish Theatre pay was small. Life was a precarious enterprise. Embittered and disheartened, Sandler gave up his music.

One day at Carnegie Hall, some eighteen years afterward, he saw on the programme "Eili Eili." He rubbed his eyes—there was the name of a different musician—arrangement by so-and-so, but nothing of Sandler. The number was heard, with some slight changes, not for the better, and the house went wild. Sandler couldn't sleep that night. Further investigation proved that "Eili Eili" had been resurrected, was nationally famous, was published in many arrangements, was making a fortune for publishers and these "arrangers." "Eili Eili" had become an old Jewish traditional melody!

Sandler could get no satisfaction. There is no way of getting satisfaction nowadays except through the people. Sandler's story is now in the possession of the people. His years of disappointment, the loss of his rights, his glory, his financial gain, will perhaps be repaid by the returns which will come to him. Sandler has more music. He will bring it to publication. Whether anything will equal the inspired "Eili Eili" I decidedly doubt. Such

songs come but once in a man's lifetime.

Zimbalist, Silberta, Achron, Joseph, and others have taken some old Jewish music and built a house around it. They have picked a jewel and put it in a beautiful setting. Samuel Gardner in his Pulitzer Prize String Quartette did somewhat the same thing, when he represented "Sitting Shiva." Ernest Bloch, unquestionably the foremost of modern Jewish composers who has dealt in Jewish themes, has done practically the same thing. He has given classical settings to Jewish ideas.

I am not thinking now of composers who are Jews, as Jewish composers. Halevy, Meyerbeer, Mendelssohn, Offenbach, Rubinstein were composers of their respective nations,—their religion was Hebrew. I am not thinking now of the Jews among great interpreters—Malibran, Godowsky, Heifetz, Elman, Braslau. But in the class of modern Jewish composers there are to be placed only those who attempt to be nationalistic in the stories the music conveys.

But until there is a home-land, there is really no Jewish music except the Jewish music of the past, which will live on in the future forever.

It occurred to me that a program of Jewish music, representing all classes of composition, would be of considerable interest. So I joined with some people of authority, and prepared a concert. To my astonishment the interest exhibited was beyond all expectation. The hall I used for my concerts holds about three thousand people—over ten thousand applied for admission! The really surprising part is that the Jews in the audience were considerably less than half of the listeners.

We divided the evening into four parts. We began with the Palestinian folk-songs, interpreted by the Hadassah Chorale Society, led by Abraham Binder. These songs were carried into America, orally by the war refugees from Palestine, and were arranged by Mr. Binder for his chorus, who were the first and only organization to my knowledge offering these numbers. Mizrachi, literally interpreted, means Eastward, and is a cry of hope for the Zionists. Shir Avodah is the philosophical harvester's analysis of his opportunities. Shir Horoeth is the shepherd's morning song. All of the Palestine songs are strangely optimistic, because they are written by the younger Jewish generation, striving for a home-land. A striking feature of these songs is that they are written in a major key or a very bright minor—Jewish songs are rarely if ever done in that manner.

Also under the heading of folk-songs, we introduced the Yiddish folk-songs, which come from many lands, chiefly those of Eastern Europe. Here the composers are residing in lands where they are persecuted and oppressed. A cantor, one Joseph Glovitch, sang the song of the fireplace, Oifin in Prepetchok, a very charming number. The Golden Peacock is a typical specimen of Yiddish humor. The Miller's Tears is an assortment of hundreds of verses about a miller who could cry about anything. It would take an entire evening to do that alone, so only a few verses are chosen for performance. It is like so many of the Yiddish songs. A little melody is used for interminable variations of some idea. Mai-ko-mashma-lon is the interesting set of reflections of a Talmud student on the possibilities of life—its complexities and paradoxes.

Some unusually beautiful poetry is set to these songs. For instance, a young American soprano, Helen Bloom, interpreted a song—Revel Angry Winds—a lovely setting to a poem of the Yiddish writer, Abraham Raisen. Tra-la-la is a strange ditty of a girl who was to be married to her lover in the summer—he had promised. But the summer

passed and the promise was forgotten. The interesting part of the song is in the different inflections to the tra-la-la, first gay, then dubious, then sad. Die M'sink Ausgegeben is the rejoicing song of marriage—the youngest daughter has been chosen!

Musicians at large would open their eyes if they could hear the theatrical music of the Jews. We picked some numbers from two "operas" of Abraham Goldfaden, namely "Bar Kochba" and "Shulamis." Both "operas" are immensely popular—they are historical dramas in verse, with a setting of about twenty choruses and songs. Goldfaden was the first to establish the Jewish theatre—it was in Galicia, some fifty years ago. He was a wonderful plagiarist. He had no hesitancy in boldly taking the music of Handel, Beethoven or Bach. In "Bar Kochba" there is an "Oath Song"—it is nothing but the aria "Why do the nations so furiously rage" of the Messiah! It has been Judaized—that is the only difference.

Strange subjects are made the matter of songs in Shulamis. A magnificent song is devoted to a mother telling her child that when he grows up he will sell many things, among which will be "Raisins and Almonds." That is the title of the aria. There are prayers, dreamsongs, prison scenes, greeting to Jerusalem, Holy Day songs—all sorts of music, all taken from the classics! The Jewish theatre composers have no compunction in this matter—they do it skillfully and without hesitation. Thus, the audience get a liberal dose of fine music, without knowing it.

Of course, on our program we gave some synagogue music,—Kol Nidre, parts of the New Year's service, and many individual parts of the ritual.

In the modern music section we chose some numbers of Ernest Bloch, Savel Efrem Zimbalist, Achron, Israel Joseph, Binder, and Rhea Silberta. It is of value to see what methods are employed. Zimbalist has taken two Yiddish folk-songs in one of his violin solos and combined them with ease and distinction. Miss Silberta has written a stirring chant or the "Jahrzeit." Israel Joseph, but recently deceased, a victim of the epidemic, seemed to have it in his mind to write many violin solos around Hebrew themes.

No program of this sort could possibly be given without the Hatikvah, the Jewish national anthem. It is one of the finest patriotic songs in the world. It is inspiring, moving, arousing. At its first notes, the immense audience jumped to its feet and sang along. The Star-Spangled Banner which followed was done with great fervor, as if the love of the Jew in every Jew present accentuated his love of America.

As I left the hall I thought that I would pass on this little abstract to the musicians of the world, through the Musical Quarterly, believing that others might follow the lead just taken. I believe that through a better knowledge of the Jewish music, much will be done to deaden the still remaining roots of prejudice—may then be deadened dead!

**A KINDLY DEED EACH DAY.**

Let this and every dawn of morning be to you as the beginning of life, and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength of knowledge gained for yourselves; so, from day to day and strength to strength, you shall build up, by art, by thought and by just will an Ecclesia of which it shall not be said, "See what manner of stones are here!" but "See what manner of men!"—John Ruskin.

**CATHOLICS THANK JEWS FOR THEIR AID**

The following, sent to the members of the Phoenix Club, appeared recently in the local press of Terre Haute, Ind.:

"The pastor and trustees of St. Joseph Church desire to publicly thank the trustees and members of the Phoenix Club for their generous donation of the Phoenix Club for

school purposes to the St. Joseph Parochial School for Boys during the period when the school building was being repaired.

"The splendid offer of the use of the Phoenix Club, involving as it did serious inconvenience to the club members, came at a time when the parochial school was without a home, and the donation will always be remembered with the deepest feelings of gratitude by not only the

pastor and the trustees, but also by the Sisters of Providence, their pupils and the entire congregation of St. Joseph Church. Our holiday wish is that the Phoenix Club may live long and prosper.

"Signed: Fr. Nicholas Donahoe, pastor; John R. Connelly, Andrew J. Kaufman, John Theobald, John Hickey, William A. Dorgan, William McHale, Martin E. O'Connell, trustees of St. Joseph Church."



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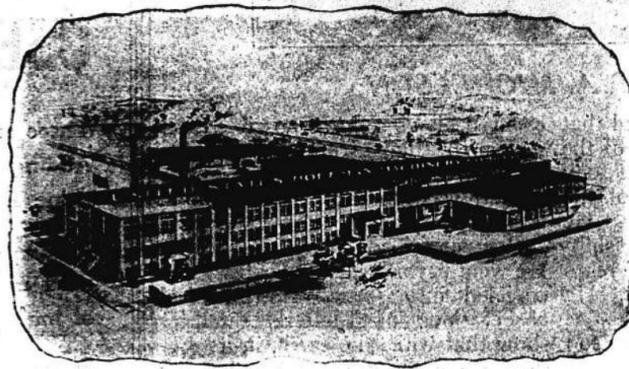
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## Jews in Science in America

By B. H.

ALBERT A. MICHELSON

Michelson is the foremost physicist in America today. We may go a little further and say that there are very few physicists anywhere to compare with him. We may go even a little further still and add that in that part of physics which deals with the phenomena of light he is the greatest living authority.

Unlike a number of other eminent Americans, Michelson has received a very generous share of European attention. So far he is the only American physicist to have received the Nobel prize in physics, and he is among the very few American scientists who have been awarded the Copley medal of the Royal Society of London—the highest honor within the gift of this distinguished body.

Michelson was born in Germany in 1852. He came to this country at a very early age. Upon graduating

leaning of his ultimately led to his appointment as instructor of physics and chemistry at the academy.

Michelson's researches into the velocity of light were begun at this time. The ancients, and even the moderns up to within recent times, were of the opinion that light traveled with infinite velocity; which is another way of saying that the light from the sun, say, reaches us in less time than we can possibly count even with the most exact timepiece, such as a chronometer. Galileo, the immortal Italian, had reason to doubt this view. Unlike many of his confreres, he was fond of experiments, and he devised one to see whether light had any velocity, and, if so, just what is this velocity. Two observers were stationed at considerable distances apart, each with a covered lamp. One of them uncovered his lamp, and the second observer un-

aperture from which it had emerged. But if, on the other hand, light is transmitted with a finite velocity, and the closing of the aperture is properly timed, then after traveling to and from a point at a sufficient distance, the returning light will arrive only to find the aperture closed.

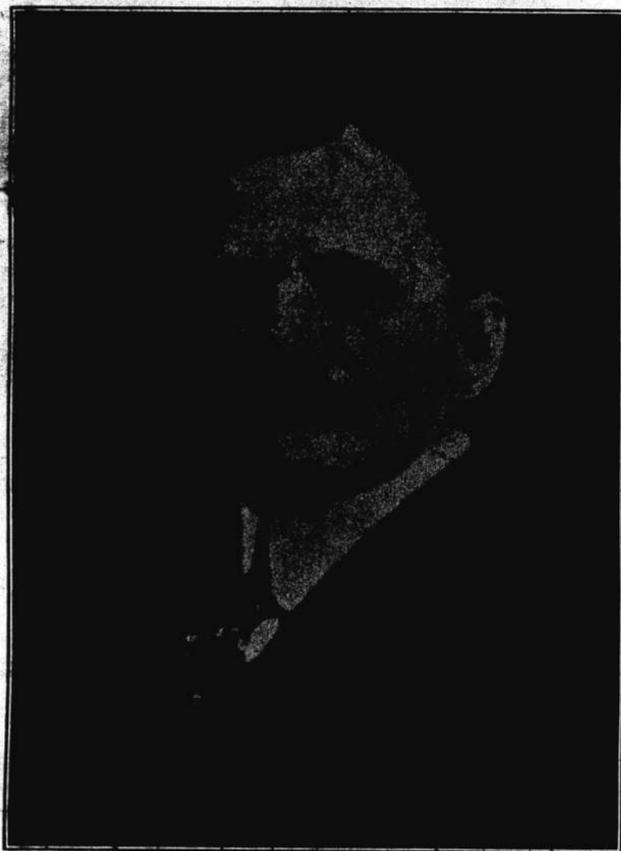
Ingenious modifications of the Fizeau method involving technical details that cannot well be discussed here enabled Michelson to get much better results. According to him, the velocity of light lies between 299,793,000 meters per second and 299,913,000 meters per second; or, in round numbers, some 186,000 miles

per second. To put this in a more concrete way, if we take the distance that separates us from the sun as being 96,000,000 miles, it takes light from the sun eight minutes to reach us. Whatever we think we see around the sun has actually occurred eight minutes before we have seen it!

During 1880-2 Michelson studied in Berlin, Heidelberg and the College de France. In 1883 he was appointed professor of physics at the Case School of Applied Science. In 1889 he accepted the chair at Clark University, and in 1892 at the University of Chicago. In Chicago he is still active.

Among some other noteworthy achievements of Michelson are spectrum studies at high temperatures, an apparatus for experimenting on the interference of light, and refined methods of investigating peculiar phenomena that go under the name of diffraction.

One of Michelson's researches has again come into striking prominence in connection with Einstein's work. It was an attempt to prove by direct experiment whether there really is an ether that pervades all space. The result was negative. This result forms the starting point of Einstein's revolutionary ideas.



ALBERT A. MICHELSON

from the high school he decided that he would like to be an admiral of the fleet, and with this in mind he took the entrance examination to the United States Naval Academy. He passed the test, entered as midshipman, and spent the next four years preparing himself for the navy. He graduated with honors in 1873.

While at the academy Michelson became more and more interested in physics. In fact, before his graduation Michelson had decided to throw up all ambitions of becoming an admiral. The fighting end of the profession appealed to him only before he was old enough to understand its full significance; but in the scientific branches—in the many problems of physics and engineering with which the navy man has to grapple—Michelson's interest never waned. Significantly enough, when we entered the great war Michelson was recommended lieutenant commander and given full charge of all naval matters which needed the expert physicist.

Michelson graduated from the academy in 1873 and did apprentice work on board one of the men-of-war for the next two years. But it was plain to himself and his superiors that he could not rise beyond the average level of officers of the line, whereas as a scientist the possibilities were unbounded. This obvious

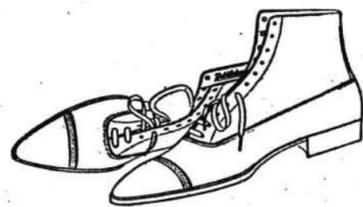
covered his as soon as possible after seeing the light from the first observer's lamp. But nothing very definite was reached. Evidently light traveled very fast.

Roemer, a Dane, had more success. He went beyond earthly confines and traveled into space. Astronomical observations of Jupiter's satellites show that while the earth, in its motion, is receding from Jupiter, the mean period between two successive eclipses of a particular satellite is longer than that which elapses when the earth, in its motion, is approaching Jupiter. Roemer explained this on the supposition that when the earth is receding from Jupiter the light from a disappearing satellite has to travel a greater distance at each successive disappearance. This gave him the clue to the problem. He found light to travel 187,000 miles per second.

Fizeau, in 1849, devised an ingenious method for determining the velocity of light, the principle of which can be understood from the following: He emitted light from a small aperture which was opened and closed many times a second, and reflected this light back, after it had traveled a considerable distance, to the point from which it started. If light was transmitted instantaneously, it would always, no matter how far it traveled, be able to enter the

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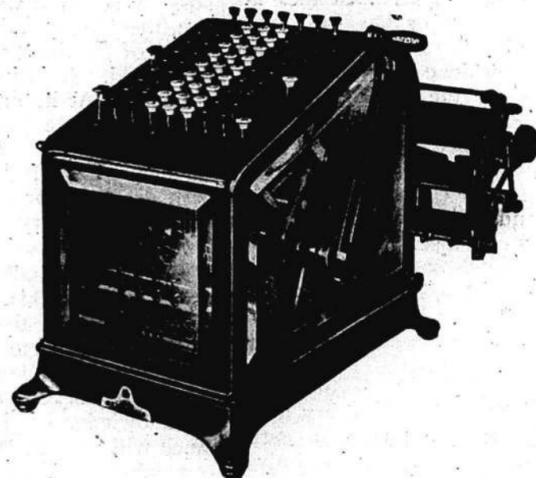
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# How I Was Cured of Anti-Semitism

By TH. G. MASARYK

President of Czecho-Slovak Republic

In the fifties of the last century every Slovak child in the vicinity of Goding was nurtured in an atmosphere of anti-Semitism—in school, church and society at large. Mother would forbid us to go near the Lechners because, as she said, Jews were using the blood of Christian children. I would therefore make a wide turn to avoid passing their house; and so did all my schoolmates in Czejkowicz. In church and school we were often warned against the Jews. Whenever Mr. Kaplan felt in good humor he would ask the teacher to start the "Jewish chorus," a street song in which the praying manner of the Jew was imitated on the mode "Tit-tit-tit."

The superstition of Christian blood used for Passover cakes had become so much part and parcel of my existence that whenever I chanced to come near a Jew—I wouldn't do it on purpose—I would look at his fingers to see if no blood were there. For a long time I continued at this practice.

Nevertheless I liked Mr. Fuchsel—"our Mr. Fuchsel," as we used to call him at home. I can recall that our family anti-Semitism permitted a philosophical exception; being a child I was not conscious of the fact that Mr. Fuchsel also was a Jew. Mr. Fuchsel was a peddler in Goding. Mother used to buy linen from him. From time to time Mr. Fuchsel would come to our house and we were always glad to see him. He would display his wares, tell us where they were manufactured and how much of them he had sold; he would tell us what was going on in Goding and what news there was in the vicinity, etc. It goes without saying that such confidences were not exchanged without some gossip, upon the assumption that the listeners would keep it secret. Toward the end he would also present me with a piece of a pencil. We liked Mr. Fuchsel. He was our Mr. Fuchsel.

By becoming acquainted with each other, by living together, by economic mutual relations, blood will be for-

gotten. This story related only to such Jews as one would not come in contact with. Every believer in the

Is it not strange that we Czechs have no theories of anti-Semitism? In the "Affair Hilsner" primitive,

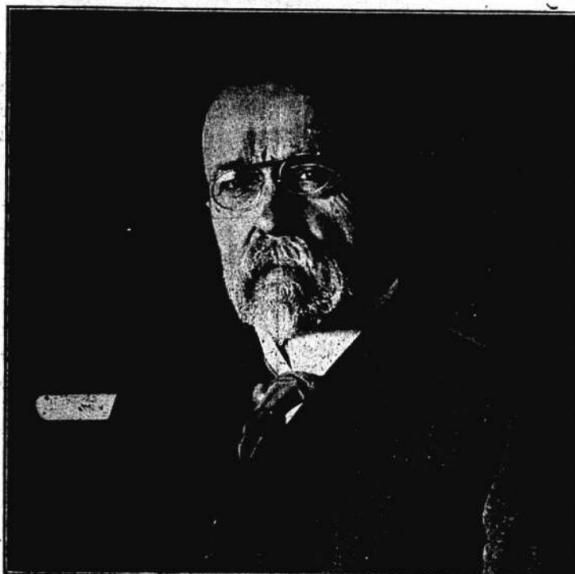
anti-Semitism caused me or led me to do in my childhood days. (Written 1911.)

## FAITH.

Belief or faith enters largely into human life. Do we really know that Columbus discovered America? We do not, but we believe it because we have faith in the historians that gave us the information. Nor can it justly be said that faith is unworthy of man, who proudly calls himself the image of God, because faith is as far removed from blind belief or superstition as truth is from falsehood. Faith, according to another accepted definition, is the asset which the mind gives to a statement as true, even if there is no direct, no perfect evidence. In matters religious, faith embraces the articles which are the subject of belief.—Rabbi S. Hecht, Los Angeles, Cal.

## JEWS ARE GOOD AMERICANS.

The Jewish people responded nobly during the great war and gave liberally of their money, time and men to assist the allied cause. They have proven themselves good Americans and have shown beyond a doubt that they appreciate the freedom and privileges enjoyed by true citizens of this great republic.—Gov. William D. Stephens, California.



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TH. G. MASARYK

murder of Christian children for ritual purposes would concede that there was a Mr. Fuchsel. Jewish children had their own school or their own teacher, and we children grew up separated from one another and strange to one another. They had their Jewish ghetto and we Christians had ours.

At the high school of Anspitz I had a single Jewish fellow student. I used to pass him by and look at his fingers. We would torture him in un-Christian manner, even though he was a most good-natured fellow. He was not very clever, was one of the poorer students and opposed our attitude. This Jewish fellow-student converted me away from anti-Semitic ideas.

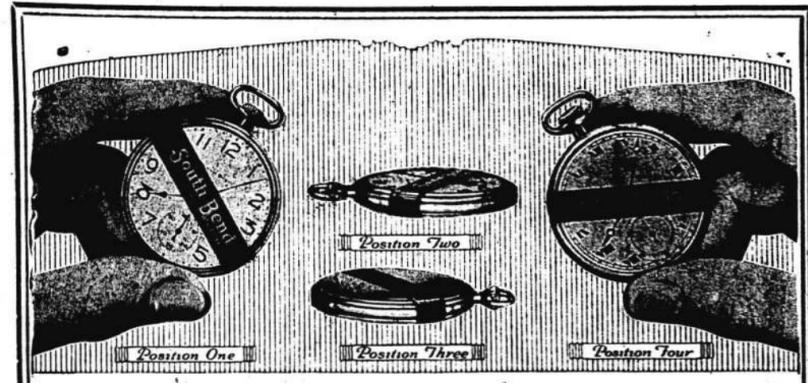
We once took an excursion into the Poku Mountains. On our way back we rested in an inn at Dunajowitz, where we took our repeat. We drank wine and beer, we smoked, our teachers enjoyed all with us, and the target of our jokes became "Leopold" (I can recall his face, but I have forgotten his name). The sun was about to set when Leopold disappeared from the table, and we went to look for him. Boys found him behind a gate, as though praying. Other boys also went out to observe him and tease him at his prayer. I also went to look at him. I shall never forget how Leopold startled me. He stood behind the gate in an unclean spot, apparently so as not to be observed. He kept on bowing and praying.

All at once I forgot to tease him and to poke fun at him. While we were enjoying ourselves Leopold did not forget his praying. From that moment on my anti-Semitism suffered a shock, even though it was not fully overcome as yet.

My parents again moved to Goding, and I had occasion to study the ghetto of that time and a number of Jews living there. My former experience would cause extreme prejudice against the ghetto. My acquaintances with the Jews brought about a feeling of friendship—a friendship both faithful and full of beauty. In Brunn and Vienna the circle of my Jewish friends became larger and larger, so that prejudice vanished into the thin air, even though my childhood days would claim their toll from time to time. Past experience is mighty and dreadful.

A new generation brought up in a public school cannot conceive of anti-Semitism in the form in which we had conceived it. Difference between Jew and Gentile tends to become a matter of philosophy or else we delve in theory as expressed by Wagner, Nietzsche, Laguard and Gobineau. Our anti-Semitism was based on superstition, and was of the clerical type.

ancient, raw anti-Semitism showed it hand and carried with it a great part of the Czech intellectual classes. I often thought then of the praying Leopold behind the Dunajowitz gate. Would that I may unmake all that



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## The Synagogue

By RABBI GUSTAV N. HAUSMANN, Litt. D.

The synagogue was the ripe fruit of the home and the school. The seed of education that was planted in the home and sprouted in the school matured in the synagogue. The lessons that the child had learned at home and studied in the school became there a living force. The ceremonies and symbols that the youth observed at home and mastered in the school were practiced there. Thus the hearth, the academy and the sanctuary were the three elements in preserving the Jew.

The synagogue has been the earliest, the widest spread and the most enduring of all the educational institutions in Israel. As the river is traced back to its source, so every historic movement has its origin. One tradition traces the beginning of the synagogue to Abraham; another to the time of Moses; another to the era of the first kings; another to Ezra, and still another to the Greek diaspora. The original synagogue, some place in Judea, others in Babylonia, others again in Persia, others

still in Egypt. Nothing, however, is definitely mentioned of this institution till the closing decades of the Temple. In all probability the rise of the synagogue goes back to the period of the Babylonian captivity, where a center for public instruction and worship had become necessary. Here, in a strange land, as the Jews were away from their home land, from their capital city and from their Temple—their rallying point—the need for a unifying center, where communal prayer and the study of the law could be conducted, was imperative. The synagogue came in response to this emergency.

Referring to the institution of the synagogue Josephus expresses himself as follows: "Even when we are deprived of wealth, of towns and of other possessions the Law remains to us to study forever. And no Jew will be so far from his native land nor so much fear a hostile ruler as not to fear the Law more than him. Not once or twice nor more frequently did our lawgiver command

us to hear the Law, but to come together weekly, with the cessation of other work, to hear the law and to learn it accurately in the house of instruction." Thus Josephus lays emphasis on instruction.

Similarly Philo, in his De Vita Mosis, called the synagogue *didaskalion*, which is the equivalent of the Hebrew *Beth Hamidrash*.

In his "Studies in Judaism" Dr. Schechter says: "The Synagogue . . . with its unremittent activity in teaching and developing the words of God, with its uninterrupted succession of Prophets, Psalmists, Scribes, Assistants, Rabbis, records of saints, martyrs and mystics; this synagogue, the only true witness to the past, and forming in all ages the sublimest expression of Israel's religious life, must also retain its authority as the sole true guide for the present and the future."

Thus the synagogue embodied the two concurrent objectives: on the one hand, the exposition of the Law and the Prophets; on the other hand, the communal prayer. The synagogue decided the fate of the Scriptures, accepting certain books that constitute the Canon, and rejecting others by designating them the Apocrypha. In Palestine, in accordance with the synagogal custom, the worshiper who was called to the Law read his own section from the scroll. So the two-fold function of study and prayer is stressed; contemplation and meditation are intimately connected. As in the captivity, so in the diaspora—for the identical reason—the two objectives were never lost sight of. For centuries the whole religious and intellectual life of the Jew centered in the synagogue. Rabbi Reshlakish says: "Whoever lives in a place where there is a synagogue and fails to join it is a bad neighbor." The reason is simple: He is indifferent to the two-fold element that makes Israel immortal—intellectuality and spirituality. As there could be no ignorant Plato, no stupid Aristotle, no illiterate Shakespeare, no dull Lincoln and no half-witted Emerson, so there could be no ignorant saint in Israel.

At the Council of Rheims the Papal legate, Leo, made the following declaration: "Successors of Peter could well afford to be ignorant of Greek and Latin authors and philosophy, inasmuch as such ignorance did not prevent Peter himself from becoming the doorkeeper of Heaven." That ignorance of any kind should be held up as an example in Israel is incredible. In the Mishnah Rabbi Johanan declares that "every member of the Sanhedrin had to be able to speak seventy languages, so that an interpreter would not be needed." According to the Yalkut God Himself declared, "I begin the Ten Commandments with the Egyptian word Anochi and not with the Hebrew word 'Ani.'"

Just as the sages have poured forth panegyrics and praises, expressions of love, upon the home and the school, so they showered tributes of affection on the synagogue. Legends, anecdotes and fables clustered about it. The synagogue is called by one sage "a place of pleasure." In his ecstasy Rab says: "Any city in which the roof of a private dwelling towers above the cupola of the synagogue is destined to fall in ruins." The lesson the teacher meant to convey was this: When the synagogue occupies a subordinate place in the community, when culture is of secondary consideration, Judaism betrays signs of decadence. Rabbi Eleazar says: "The synagogue should be built in the highest place of the city." The synagogue thus became the symbol and barometer of Jewish life. The Talmud therefore enjoins: "Wherever ten Israelites are found they are in duty bound to organize a synagogue." It mirrors Jewish idealism, intellectuality and spirituality.

Legend has it that when the Jews of Palestine had been transplanted,

from their homeland to Babylon their leaders carried away with them two stones of the Holy Temple. Among numerous explanations offered of this story the following interpretation seems plausible, that when the Temple, the rallying point of Israel, lay in ashes and Israel's destiny was at stake, the captive Jews carried along with them the two Tablets of the Law received on Mount Sinai, which are the foundation stones of Judaism. The exiles carried with them the conviction of the truth of the Biblical verse that, whether in the homeland or in the diaspora, "The Law which the Lord gave unto Moses is the heritage of the house of Israel." The Prophets who in the Holy Land had lost their influence upon the masses became the moralists and teachers of their people in Babylon. The Law, the Psalms and the sermons of the Prophets became in the land of the strangers the very pulse-beat of the Jew. Each heart in Israel became a temple.

Another legend reads: "When the last group of priests saw the Roman legions scale the walls of the Temple they took the golden keys of the sanctuary and threw them heavenward, exclaiming: 'Preserve, O God, these keys!' In response to that prayer a hand appeared from the sky and took them. The legend may be interpreted as follows: With other ancient nations, when the sanctuary had fallen, when the state was dis-

rupted, when the citizens were uprooted, the nations ceased to exist. This was not the case with Israel. Though the nation was defeated, the sanctuary reduced to ashes and the inhabitants exiled, yet their spiritual and intellectual genius was not impaired. On the contrary, on the very ruins of the sanctuary of mortar, clay and bricks, the Jewish soul rose skyward. The intellectual and spiritual Israel is independent of geographical boundaries.

Certainly the synagogue held a unique position in the economy of Israel. It replaced the Temple and even surpassed it in the sphere of education. Rising upon the ruins of the sanctuary, it excelled it in democracy, since universal education in general produces democracy. The Temple was entrusted to one class only—to the Priests and Levites—and was found only in Jerusalem, while the synagogue was in all communities. It was universal. Here the scholar, no matter what his antecedents, birth, craft or achievement, held sway. In the homeland sacrifices were paramount; in the diaspora, learning. In Jerusalem the king was supreme; without, the people became leaders. On Zion's Hill the Levites chanted; in exile the preceptor instructed.

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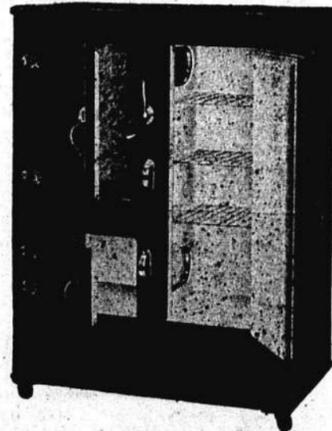
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through the medium of the synagogue; redemption was to be obtained by contemplation. Study took the place of sacrifice. Thus the synagogue popularized education and rendered it the common property of all.

That instruction was from the beginning part of the service is evident from the sermons which are found in the Book of Ezekiel, as this Prophet was one of the founders of the synagogue of Babylon. Another evidence that the early synagogue was intended not merely for worship, but also for instruction we find in the eighth chapter of the Book of Nehemiah. There we are told that Ezra and the other chiefs were standing upon a pulpit of wood prepared for that purpose and read the law of Moses to the assembly. "And Ezra opened the book in the sight of all the people. . . . Also Joshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah and the Levites, caused the people to understand the Law; and the people stood in their places." Rabbi Phinehas testified that already during the Roman invasion there were 480 synagogues in Jerusalem. Each had a Beth Sefer, where the Scriptural text was studied, and a Beth-Talmud, where the oral traditions were elucidated. Indeed, during the second commonwealth the returning captives did set apart one section of the Temple—the Lishkot hazazit (Qualler hall)—for synagogue purposes. It was given over to instruction as well as to prayer.

The synagogue has been designated by three names: first, Beth Haknesseth (the house of assembly), for convocation of people, for social gatherings, for exchanging ideas. Its second name was Beth T'philah (house of prayer); the root of T'philah is "to judge", for meditation, for introspection. The third title was Beth Hamidrash (house of study). Each designation denoted the sacredness of education. In the course of time the synagogue became the people's prayer-house, their assembly-hall, and an instructional institution. Such was the historical growth and development of the synagogue.

When Moses was told that Eldad and Medad took to prophecy, thus showing him disrespect, and was urged to stop them, he exclaimed: "Would that all the people of God were prophets and that the Lord would put His spirit upon them." This hope the lawgiver repeated in his farewell address, that the nations of the world would say, "Surely this great nation is a wise and understanding people." With the ascendancy of the synagogue this hope was gradually being realized. In all ages and in all climes the genius of a people has been gauged by its achievement in art, science, invention and moral standards. Israel's genius is to be judged by the education that the synagogue developed. After the fall of Jerusalem the term Beth Haknesseth (synagogue) and Beth Hamidrash (house of study) were interchangeable. A sage observes: "Wherever the Israelites assemble in their synagogues and their school houses and hear instruction from a wise teacher 'the Holy One is exalted and is clothed with honor and beauty.'" On the other hand: "Where there are no synagogues with their school rooms the Divine Spirit is absent." The words of the Song of Songs, "I am asleep," are referred by one sage to the temple: but "My heart is awake" applies to the synagogue and schools, as they have been the symbol and sign of Israel's heart beat.

That study excelled communal prayer in the synagogue can be gleaned from the fact that, according to the Talmudic law, the synagogue may be turned into a house of in-

struction, while a Beth Hamidrash could not be turned into a Beth Haknesseth. Indeed, communal prayer was offered there, but the Beth Hamidrash was above all a place for study. One Psalmist expresses it, "He that turneth away his ear from learning the Law even his prayer shall be abomination." When the synagogue finally became the center of Jewish life scholarship was naturally popularized; learning took the place of temple and its sacrifices. Jost, the historian, says "There can be no doubt that Ezra's promulgation of the law in Judea produced a mighty impression in all distant communities, that they secured even more copies of the book which was read at festive gatherings, and that they instituted similar readings." The little synagogues, which were scattered everywhere, brought a new enthusiasm to the study of the Torah. As a result there arose a universal demand, not for priests and Levites, but for teachers. The scholar was regarded as the maintainer and the upholder of the nation's ultimate destiny. "To be or not to be" a Jew lay in the hands of the student, on the lap of the synagogue. Hence the scholar was revered. When the master entered into the synagogue, everybody, rich and poor, aristocrat and commoner, rose from his seat as a mark of respect.

It is worthy of observation that the Jewish prayer book is also an intellectual effort—a book of contemplation and of study. Indeed, like those of other denominations, the Jewish ritual contains supplications and meditations, but it is much more than that. Didactic psalms fill its pages. Historic events are here also recited. In the morning prayers there are whole chapters from the intricate and controversial tracts of the Talmud. In the service of the Sabbath are found Talmudic divisions concerning the laws of the Sabbath. During the festal days, also the fast days, the stirring historic events of the nation are recited. On the Sabbath, festive and fast days, portions from the Law and from the prophets are read. In the Jewish liturgy worship and education are blended. The prayers were, perhaps, but a means to an end. The worshipers became imbued with the conviction that a knowledge of the laws was necessary in order to properly fulfill them. Therefore side by side with the regular prayers are studies. Heart and mind, soul and intellect, are roused by the "Order of Service." Supplication and reason combine, since the God who hears prayer is the Creator of Mind.

These reminiscent prayers in the synagogue, with their historic background, recalling heroic events, has brought back to the mind the days of yore. Whether on the Sabbath or on the festal days, on week days or convocation days—yea, morning, noon and night—the worshipers have been made to keep in remembrance God's gracious care for their forefathers. The great past has been made a living present. The children of every generation were made to feel their immediate spiritual connection with their Biblical ancestors—Abraham, Isaac and Jacob. In the house and in the school, and, above all, in the synagogue, the youths have been especially roused to their kinship with Moses and with the Hebrew slaves in Egypt and with those who heard God's voice on Sinai; with those who thronged the courts of Zion; yea, a kinship with all the Bible heroes. All the events and incidents of Israel, the victories and defeats, the triumphs and the failures, the joys and sorrows, the glory and the shame, have been brought back, in season and out of season—before the children's plastic minds and the adults' receptive imaginations.

The objective mode of instruction imparted by the synagogue wrought a most dramatic effect in the life of each Jewish youth. The result was readily noticed in every home. Acting and reacting, the children became eager to learn of the great past and of their wonderful ancestors. The youth listened attentively to the thrilling stories of the heroic period which awakened in them an extraordinary love of reading the Pentateuch, the

Psalms, the eloquent sermons of the prophets, the Proverbs, the Books of Esther and Lamentations. The names of Moses, David and Solomon, Isaiah and Jeremiah were thus made well known to every intelligent lad. Pharaoh, Senacherib, Nebuchadnezzar, Haman, Antiochus Epiphanes and Titus were to each imaginative boy names of abhorrence. Egypt, Jerusalem, Assyria, Persia and Rome became familiar places to every one.

In ancient Greece the slave was prohibited, under penalty of death, to engage in art. The bondman, Creon, however, disregarded the law. Recognizing in the rough marble a possible work of beauty, he took refuge in a cave, and, guarded day and night by his sister, he proceeded with his dangerous task of bringing forth from the block of marble a work of art. When this work was on exhibition it attracted the attention of the critics, the admiration of the judges.



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The tire situation has been changing. The demand for Millers in six years has multiplied ten-fold.

Miller Tires are everywhere revising old ideas on tires. You should learn by test which tire excels, else you may lose much.

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Large tire users make million-mile tests, and compare all leading makes. Miller Tires have won in many such contests, and the records are talked about everywhere.

They have won hundreds of thousands of individual users by records on private cars.

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Miller Tires, at our factory, are constantly compared with others. We wear out over 1,000 tires yearly to make sure that Millers are kept constantly supreme.

Our new-type tread, by these factory tests, outwears the best of others by 25 per cent.

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Every tire is signed both by maker and inspector, and both are penalized if a tire falls down.

Thus we are getting a mileage—a uniform mileage—which will amaze most users.

### See What They Save

We are making these superior grade tires to cut the tire cost. If they do that you will want them. Make a test and see.

Don't buy tires blindly, or on any vague impression. Don't be satisfied with old-time service. Learn what Miller methods have accomplished, in fairness to yourself and us.

You'll buy Millers when you do that. In buying a new car you'll insist on Miller equipment. Twenty makers now supply it without extra cost.

### Tread Patented

Center Tread smooth, with suction cups to firmly grasp wet asphalt. Geared-to-the-Road side treads mesh like cogs in dirt.



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and everybody clamored for the artist. As he could not be found an officer brought a maiden before the judges, declaring: "This woman knows the sculptor but would not tell." When she was led to the dungeon, after Pericles had pronounced sentence, an emaciated youth stepped forward and cried: "Oh, Pericles, forgive this maid; she is my sister. I am the culprit." "To the dungeon with the slave!" shouted the crowd. "As I live, no," responded Pericles. "Behold that group. Apollo decides by it that there is something higher in Greece than an unjust law. Not the dungeon, but the victorious crown of olives shall be given him."

Contrast the Greek law against the slave with the law of the synagogue, which recognized no nobility of birth, nor priestly caste, nor tribal excellence. The only credentials were scholarship, with all that it implies; the only passport required was learning. Indeed, the saying was current in the synagogue, and believed, that "Every man can be like unto Moses."

Thus education was the only badge of honor in the synagogue. Nevertheless one stipulation the synagogue imposed upon learning; scholarship, to enjoy the well-deserved homage, was conditioned upon honest toil. There are no classes in duty. It is democracy in its highest form. Employment emphasizes those humanities that make the whole world kin. Thus learning, joined with manly industry that afforded independence, marked there for distinction. One of its teachers, Rabbin Gamaliel, the son of Judah, the Prince, said: "Excellent is the study of the Torah with some worldly pursuit. All study of the law without work must at length be futile and leads to sin." In the Mishnah, Shemai advises: "Love work; hate lordship." Indeed, Rab Hiyah says, in the name of R. Ula: "He who supports himself on the labor of his hands is greater than he who fears heaven"—awe at the greatness and might of God. Another master of the synagogue, Rab Huna, even declares: "He who occupies himself only with the study of the law and with nothing else is like one who has no God." R. Hezekiah says: "Just as it is incumbent upon a father to instruct his son in the Torah, so it is his duty to have him learn some handicraft or profession." Rabbi Judah declares: "Whosoever does not teach his son a trade teaches him to be a thief." Rabbi Akiba says: "Strip a carcass in the street and take your pay for the labor rather than say, 'I am a great man,' a priest or scholar, and such a thing is beneath my dignity. Ray says: "Turn Sabbath into week day rather than depend on another." To combine the study of the law and to work in the sweat of one's face was thus considered a healthy moral discipline.

Since the masters of the synagogue so eulogize work we are not surprised that the Hebrew word "Abodah," which in ancient Palestine referred to the service and sacrifice of the Temple and today designates the service of prayer, also means manual labor, laborious work. Among the masters of the synagogue were found aristocrats as well as manual laborers who gained their livelihood by the sweat of their face. We have Rabbi Judah, the prince; also Rabbi Judah, the tailor; Rabbi Hillel, well born, yet a struggling wood cutter, and Rabbi Shammai, a builder; both, the product of the synagogue, became heads of rival academies. Rabbi Akiba, the shepherd, who at the age of forty was illiterate, determined to study, and became the master of one of the greatest rabbinical academies. Rabbi Jochanan were cobblers; the Rabbi Jochanan were cobblers; the

last named was known by the cognomen of Rabbi Johana Hasandolor (shoemaker). Rabbi Yitzhack and Rabbi Joshua ben Hananea were smiths, a trade then considered one of the lowest of the crafts. The celebrated Resh Lakish was as a youth a gladiator. Jesus of Nazareth, like his father, Joseph, was a carpenter; Saul of Tarsus (St. Paul) was a tent maker. More than one hundred Rabbinic masters mentioned in the Talmud were designated by the name of their crafts. Neither riches nor indigence counted for anything. Strange, in that wonderful production of the synagogue of more than sixty books—twelve folio volumes—the Talmud, covering a period of a thousand years of intellectual activity, one scarcely finds one teacher to praise commerce. Rather do they point to the danger of money-making. Never before nor since, perhaps, did the world behold such a Republic of Letters as the synagogue produced. Mental acumen, keenness of intellect—to interpret the law—always provided it is coupled with worldly employment, made one eligible to occupy the highest position in Israel, to be the successor of the law giver.

The Mishnah declares: "Moses received the Torah on Sinai and handed it to Joshua, who in turn passed

it to the Elders; from them to the Prophets, then to the teacher of the Great Synagogue."

Thus, beginning with Moses, whose ideal was to make of Israel a "wise and understanding people," each generation became the custodian, transmitter and perpetuator of the Torah. And this result was obtained through the threefold units, the home, the school and the synagogue. They have been the links which bound the race.

To sum up: The home, the school and the synagogue have been the three organic units and represent three successive stages in the development of the life of the Jewish youth. The survival of Israel rests on education—on the triple foundation of home, academy, synagogue. The three factors—the parents, the teachers and the rabbis—have been the dynamics of the nation. Therefore, in our thinking, when we return to the principle with which we began, we find that Israel's immortality rests on education, based upon three pillars, on which the nation is built. Home, school and synagogue are the stars that shine in Israel's sky. Destroy these, or any of them; neglect the home, be indifferent to the school or disregard the Synagogue, the whole structure of Israel comes crashing down in ruins.

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The Tom Wye utility jacket has a staunch personality, like the man who makes them, for Tom Wye's character dominates the goods that bear his name. Tom Wye makes good jackets because he understands good knitting. For over a hundred and fifty years the Wyes have worked steadily at this craft, and now Tom Wye has originated a new stitch, called after himself. It is this stitch which makes possible a new knit-goods, compact, warm, elastic—a goods that wears marvelously and is capable of fine tailoring.

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For over 100 years the Wye family have been famed as makers of high-grade knit goods. They have always made the finest wares and catered to the best trade, and in line with that policy have always sought the patronage of the readers of this publication.

## Problems of Jewish Reconstruction in America

By RABBI ISRAEL ELFENBEIN, M.A., L.H.D.

PART I

*The Problem of Jewish Education in the Light of Reconstruction.*

I. INTRODUCTION.

*Reconstruction and Education.*

We live in an age of reconstruction. It is a period pregnant with new problems and replete with the latest patent solutions, disguised under such pet conventional phrases as "reconstruction after the war," "the dawn of a new era," "spiritual readjustment, etc." Most of us write so plausibly on and speak still more glibly of the problem of Jewish readjustment just as if it were merely a maudlin sentimentality or the latest fangle of thought, devoid of all shadow of meaning and divested of its real content.

We forget that to the Jew the problem of readjustment is as old as Jewish life in the Diaspora itself; also that it deals with vast and intricate questions of high import which demand considerable study, intensive observation and exact, scientific pres-

entation before one would venture an authoritative opinion.

I would therefore strongly recommend these plausible authors of the written and spoken word that they go back to the "Cheder." Of them we may say, with Lord Macaulay, if I am permitted to use the expression: "They have just sufficient talent to clothe the thoughts of a pander in the style of a bellman."

There in the Cheder they will surely find the most concrete embodiment and comprehensive illustration of Jewish readjustment in the fullest sense of the term. For to my mind the problem of Jewish education in the Hebrew schools, inclusive of the seats of higher Jewish learning, is co-extensive with the problem of Jewish reconstruction in America. There can be no renaissance of the Jewish people without the revival of Jewish learning in its pristine glory and a radical transformation in the realm of primary Jewish education.

Viewed in this light we can well

understand why our sages looked upon the little school children as the anointed ones of the Messianic age, and have also applied Cant. ii, 8 to the Hebrew schools, saying "that the Holy One, blessed be He, proceeds from one school to the other to bless Israel forever." In fact, the Talmud (Sanho 71a) considers the school more sacred than the synagogue; and the sanctuary itself was destroyed, according to Rabbi Judah II, because the instruction of the young had been inadequate.

Indeed, the prophetic ideals of the future millennium as well as the Talmudic conception of the past golden age of King Hezekiah's period of scholastic and religious reconstruction are chiefly identified with the reaffirmation and the reformulation of the study of the Torah in the school and the synagogue, the latter being called as early as Sirach and Philo "the place of instruction." Hezekiah is thus considered by some sages the restorer of the law in the schools of learning, again by others the "Messiah" himself. He is therefore said "to have planted a sword at the door of the Bet Ha-Midrash—the place of Jewish instruction—declaring that he who would not study the law should be struck with the weapon."

*Aim of Hebrew Instruction.*

Indeed, if we understand aright, the aim of Hebrew instruction—Talmud Torah—it is not merely to convey information, but rather to cultivate Jewish habit, Jewish thought and Jewish action; to impress the child with the love of the Torah, which is co-existent with the traditional interpretation thereof in the light of reason and modern research (Daath Ha-Shem); to help perpetuate and foster historical and traditional Judaism and create, if possible, new contributions in the light of and in keeping with, Jewish achievement of the past, and thus help to strengthen the Jews' "will to live."

In a word, Jewish training has both a social as well as an individual significance. It has a two-fold function to perform, which, if expressed in psychological and cultural terms, involves the training of the Jewish child's character and the development of its spiritual powers and moral capacities, not alone in the light of, but also in the service of, the principles and the ideals of our people.

I emphasize this double aim of Hebrew instruction in order to inform and enlighten the average reader who, as a rule, confuses the Hebrew schools with the vocational or parochial schools of the city.

The following extracts from the letters received on May 4 and February 23, 1919, from both Commissioner P. Claxton of the Department of Interior, Washington, D. C., and Director of Public Instruction, Dr. F. G. Blair of Springfield, Ill., will prove beyond doubt the great need of publicity and enlightenment, which alone may help to remove these strange misunderstandings and unwarranted misconstructions of the most preliminary status of the Hebrew schools:

"You will, of course," writes Dr. Claxton, "keep in mind the threefold purpose of school education of today—the development of manhood and womanhood, preparation for democratic citizenship and such vocational education as may be necessary to enable the men and women who have been trained in these schools to use their capital of time and energy to the very best possible advantage. I have no sympathy with any philosophy of life or any scheme of education that would make any group of men or women mere machines, to be cast aside when better machines of steel or of wood can be invented. Nevertheless, work has become a very large part of the life of American men and women—to do their work intelligently, with strong purpose and good will, not for selfish

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Cat's Paws are the heels with the Foster Friction Plug which prevents slipping and makes them wear longer.



# CAT'S PAW CUSHION RUBBER HEELS

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Shod with Cat's Paws you'll dance and walk easily, gracefully, comfortably, for these resilient heels absorb the jar of every step and protect you against the treachery of wet pavements or highly polished floors.

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The unexcelled reputation of Cat's Paw Cushion Rubber Heels is not alone due to their reliability and workmanship but a material factor has been the principle adhered to since the institution of this establishment giving the small dealer the same measure of courtesy accorded to the very largest. The Foster Rubber Company caters to the very best and no patronage has been more appreciated or highly valued than that of the readers of this magazine.

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## THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

A Magazine of Protest Against Prejudice and Injustice Published in the Interest of America's 3,000,000 Jews

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

IT IS the especial aim of this monthly magazine to break down the barriers of prejudice by educating the one hundred million people of America to the real status of the Jew.

The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for independence in 1776, our government publicly acknowledging its indebtedness of over \$600,000 to Haym Salomon—a fabulous sum for those days. In the Civil and Spanish-American wars Jews were the first to volunteer and furnished more than their pro rata quota to all branches of the service, and today the Jew is foremost in our citizenship and in every movement for good government.

aims alone, but for the general welfare and for the good of their fellows, constitutes quite a large part of the preparation for citizenship and also one of the largest factors in human culture."

They forget that to the Jew the problems of service and learning, for learning sake, are by far more important to the unfolding of the child and society than the mere preparation of the child for a job. That study of the Torah was the chief concern of the Jew and trade or profession only a subordinate matter is indicated by the following Hebrew maxim: "Hayah Torosom Ikur u-M'lahtom tofal" (Ned 49b forming an exception to the rule).

*The Survey of This Problem Is Based Upon a Personal Study of the Status of Hebrew Education in the Schools of Chicago.*

And now we are prepared to consider in this brief survey touching upon the periphery of Jewish education the three primary factors determining the nature of the problem, viz.: The subject to be taught, how to teach, and who should be qualified to teach; i. e., the *threefold problem of text books, methods and teachers.*

The last question, being the most sorely neglected phase of the problem of the American Jewish youth, deserves an intensive investigation and extensive presentation in the second installment of our series. These and similar questions belonging to the nature of the problem are bound to come up in all communities, both large and small. They, therefore, deserve our unqualified interest and impartial study along the three lines I have outlined above.

#### CHAPTER I.

##### *The Problem of Textbooks.*

Speaking of the first phase of our problem with reference to the contents of Jewish instruction, we must admit at the outset that Jewish pedagogic literature—both for the teacher and the pupil—is still in a stage of infancy. This alone will suffice to account for the unprecedented dearth of adequate textbooks of a graded and systematic series of instruction. This scarcity in books is felt not in America alone. Russia, Austria-Hungary, Poland and Roumania, the four largest Jewries on the European continent, are still grappling with this sorely-neglected question of textbooks, which touches at the very root

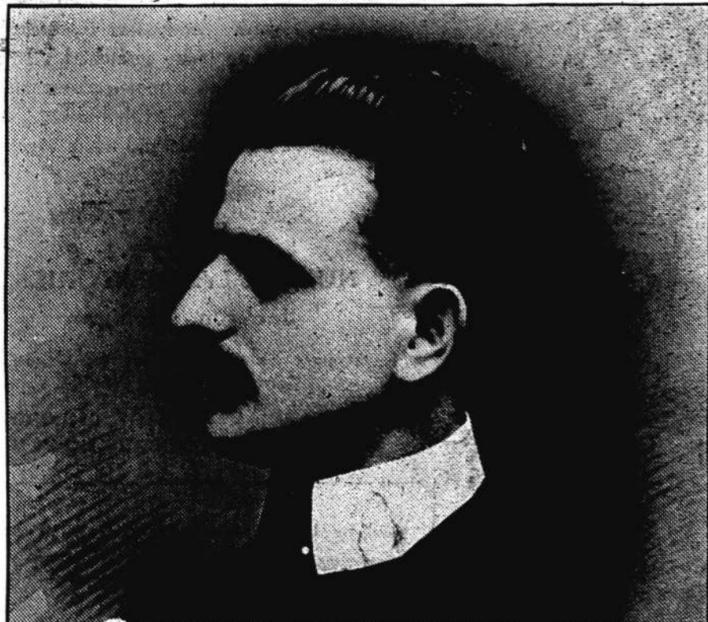
of the stamp of the Russian ghetto, and reproducing before the Jewish child in America the coloring of Jewish life in the past from other spheres but his own. The potential Jewish Press Association (Beth Defus Yerusholayim), so strongly advocated by my unassuming friend, Leon Zolotoff, and the potential Hebrew press of the Jewish Publication Society, of Philadelphia, as well as the Saphro, of Boston, Mass., and the Shiloh, of New York city, may perhaps help to eliminate the evil results and obviate some of the difficulties referred to above.

At present we find in America three or four leading agencies in the field of primary Jewish education (exclusive of the two largest Hebrew book concerns in this country; i. e., the Hebrew Publishing Company and S. Druckerman & Co., both of New York city)—viz., the Bureau of Jewish Education of the New York Kehillah, the Educational Committees of the United Synagogue of American and of the Union of American Hebrew Congregations, as well as of the Conference of American Rabbis and the Mizrahi "Beth Ha Midrash L'Morim," and the Jewish Volk

Schools of the cities of New York and Chicago.

These varied agencies represent all the different shades of conviction and beliefs in the House of American Israel. They all, especially the former two leading organizations, with the lapse of a single quinquennium have made the first and foremost attempt in this country at a graded and systematic series of text books and curricula for seven-year, as well as three-year, courses of Hebrew studies for both pupil and teacher respectively.

Thus do we find that the United



RABBI ISRAEL ELFENBEIN

"This cursory survey, I must add, is primarily based upon a careful study of conditions in the "mother city of the Middle West"; in the way they had presented themselves before the writer in his capacity as head of the "School of the United Congregations" on the northwest side of Chicago and chairman of both boards of the "Daughters of Zion Day Nursery and Hebrew Kindergarten" as well as "The Marion Court Hebrew Institute of the northern part of Chicago." It will, however, also apply in a modified form, of course, to all schools of the Mid-West—communal, congregational and even rural.

For, whether we are dealing with a small Jewish community or with a larger one, it is necessary to know what should be the underlying principles of the instruction which we wish to impart to our children. How much of the Bible, history, post-Biblical literature, the Traditional Prayer Book, Jewish Ceremonies and Morals should we teach? By what practical methods and attractive textbooks can we make the subjects more interesting to our children? What is the type of teachers, who would make the best use of these methods and text books? At what age should a child start to attend the Hebrew school? How many years should a child attend in order to receive an adequate Jewish education? By what means can we induce our children to stay in the Hebrew schools after confirmation—Bar Mitzvah—age?

of the Jewish problem.

Indeed, of all the numerous manuals and primers of varied shade, heterogeneously used in most of our Hebrew schools, hardly 5 per cent. serve the practical purpose of instruction. The remaining 95 per cent. do not deserve the name of Hebrew Chrestomathy. The latter appear most unattractive and shabby in form, antiquated in method, either too flowery or extremely bulky in style and in diction, and have their content either attenuated into sapless meagerness or entirely too heavily timbered, suffering from unwieldiness of size and vagueness in proportion. Here and there one may find a few exceptions to the general rule, viz.: such rare Chrestomathies like the "Tal Bokar," from the Chanoach press of Warsaw, or the "Ben Ami" from the Moriah press of Odessa; the "Bikkurin," by Schiffman, and the "Haloshon" of S. L. Gordon; the "Signun Haivri," by Krinsky; "Shachruth," by the joint authors, M. M. Tonrov, Stein B. Hirsch; J. Steinberg's rare Chrestomathy and Z. Scharfstein's recently published Chrestomathy of modern Hebrew Literature, in two volumes, bearing the classic title, "Ben Yisroel," of the Shiloh press of New York city.

But even the best among them fail to appeal to the psychology of the of the American Jewish child, for in form as well as in content, and even in the drawings, they breathe an atmosphere strange to the American child, bearing to an excessive degree

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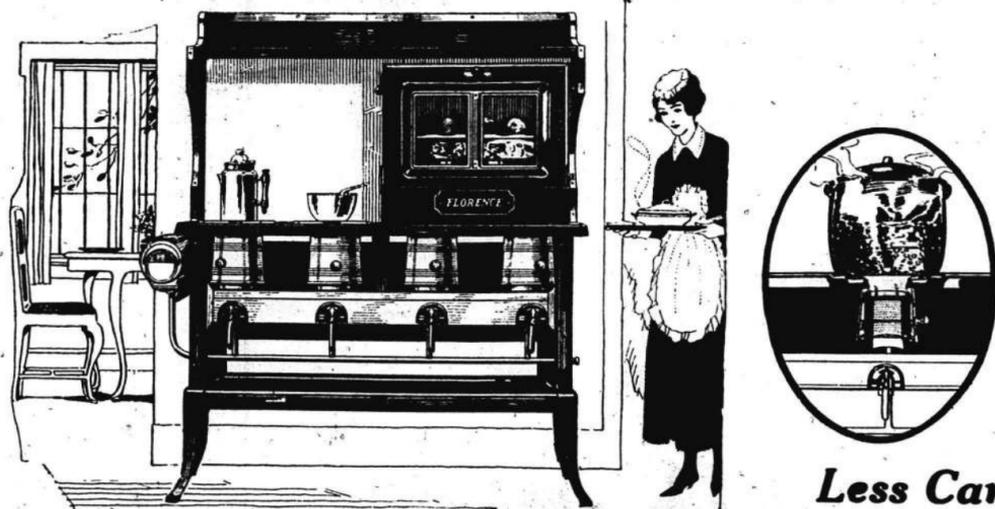
Any housewife can keep her Florence Oil Cook Stove in perfect working order. Simple directions accompany every stove.

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This reason is completely expressed in the dependable and economical service Wilson trucks give them.

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Owners know what Wilson trucks have done for them during the past seven years. They are, therefore, not surprised when, for example, they observe the record of this 2-ton Wilson with trailer in the service of the Brown Trucking Company of Detroit.

65,000 miles in three years and three months, hauling loads of from seven to fourteen tons daily, at a monthly cost for repair parts and labor of only \$3.47. Continuous service at minimum upkeep expense is, in the end, the complete answer to the whole motor truck question.

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"This is the first truck purchased of our present fleet of eleven Wilsons. It has been run more than 65,000 miles since March, 1916. The normal load it carries is seven tons, and frequently nine tons. We have hauled with this Wilson 2-ton chassis and trailer equipment as much as 22,500 pounds at one load. Will further say that we keep an accurate individual record of our trucks and our books show that this Wilson has cost us an average of only \$3.47 per month for repair parts and labor."

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Synagogue of America succeeded in arranging, under the guidance of Doctor Greenstone of Gratz College and Professor Mordecai M. Kaplan of the Teachers' Institute of the Jewish Theological Seminary of America, a curriculum of instruction for all schools affiliated with it, and is also preparing for publication several needed guide books to the study of the sacred treasures of our sacred tongue and literature, e. g., an introduction to the study of the Hebrew Prayer book for school use, a guide to the Hebrew grammar, etc.

Again we have the New York Bureau of Jewish Education planning to issue under the supervision of Doctor Benderly and Mr. Z. Scharfstein, twenty-eight volumes Sifre Ha Talmid designed to cover a systematic curriculum of seven years for the pupils, supplemented by twenty-eight companion volumes (Sifre Ha Moreh) to serve as guides to the Hebrew teacher.

Of this constructive series the first nine books have already appeared in print and, so far, favorably received by the educational authorities of the country at large. Personal experience, however, limited though it may be, convinces one that while these manuals are excellent for the smaller grades (exclusive of the second year books which I have, as a rule, ordered to be replaced in our schools by the following manuals, "History Lo' Yelodim" and the "Sefas Ye'Lo-dim"); they are inadequate for the more advanced classes and too expensive for the Jewish child of average means to become the proud possessor of, at least three volumes, of the entire series of twenty-eight books.

Ineed, I am still old-fashioned in this respect to believe that in the case of the more advanced child no text book, be it of the best and most attractive form, can replace the old Pentateuch, the traditional Prayer Book and the early Prophets, studied not by piecemeal, but rather in their entirety. Our modern text books remind one of what Pope had thought of the prompter's book or of "the piecemeal parts from Shakespearean plays written out for the use of the

actors during the Elizabethan period."

Ben Franklin well remarked in the introduction to his work of 1820, "Or Emunnah" (das Geschichtliche der Fuenf Buecher Moses fuer das Weibliche Geschlecht . . .): "All biblical histories for school use owe their origin to the decline of the knowledge of Hebrew. . . . Formerly pupils could be expected to become familiar with the Bible . . . through the reading of the actual text, but lately the need for specific instruction by translation became soon apparent. . . ." Even in the case of adults they can do no better for the improvement of their Hebrew style and the enrichment of their diction than to peruse daily (with care) such simple classics of Hebrew style—viz., Maimonides' "Yod Ha-Chazakah," Joseph Caro's "Shulchan Aruch" and some of the selected, more simple, writings of Luzzatto.

I have said advisedly to study our Hebrew works in their entirety, although I am fully aware of the fact that the American mind is to a large extent eclectic. Well may we paraphrase the words of Lowell in his study of Chaucer to our own study. To the Jewish mind it is not in detached passages that the charm of his classics lies, but rather in the entirety of expression and the cumulative effect of many particulars working toward a common end.

It is true, we must confess, that it would be rather unfair to criticize Dr. Benderly's monumental contribution, which, though it may or may not aspire to completeness and perfection, its work has not been brought to a final consummation, and, as long as it remains in an unfinished design, all criticisms—constructive and certainly destructive—must be reserved to the end.

Only this we may add, that the bureau deserves to occupy the foremost place in the realm of Jewish education in this country, and while it has not yet wrought a radical change it has surely, beyond doubt or fear of contradiction, brought about a vital transformation in God's forsaken field of Jewish training.

In this respect we are highly grateful to its able and relentless director,

Dr. S. Benderly, who was the first in this country to succeed beyond all expectations to produce in this brief span of time an invaluable series of textbooks, handy and attractive in form, thoroughly Jewish and at the same time American in subject-matter, in the drawings and in general spirit, practical and modern in the method of presentation and neither too bulky nor extremely meager in content.

In short, he has sought for and at last found "the shortest and most attractive road to the Hebrew Bible and the traditional prayer book. For that alone he well deserves the admiration and the esteem of the New York Kehillah, and has already succeeded in endearing himself in the hearts and minds of American Israel, not to mention Greater New York, its metropolis.

**OUR WORK IS GODLESS**

Religion, some one has said, should be easy to understand but difficult to practice. But men have made it easy to practice; they have followed the line of least resistance.

The great need of the day in which we live, my friends, is that God shall be brought back into our lives. An age that has been glutted with prosperity has come too much to depend upon the might of men.

We build altars to success, to fame, to pleasure and to passion. Before them we lay as our offerings not only the substance that through years of toil we have laid up, but as well the brightest flowers of our minds and our souls. But the God of our fathers we know not. Our work is godless, our hearts, alas! are godless.—Rabbi Leon M. Franklin, Detroit, Mich.

**PROSPERITY HAS SWAMPED RELIGION.**

Nothing short of a religious revival is the pressing need for Jewry in this country. Prosperity has swamped religion. We must raise ourselves from money grubbing to spiritual yearning. Meanwhile, we must not lie on the ground.—Rabbi Herbert S. Goldstein, New York City.

**The Place of the Jew in Christendom**

By RABBI SAMUEL SCHULMAN

NEW YORK

It is perfectly natural that there should be a place for Jewish genius and Jewish service in the midst of the peoples who are living by Jewish spiritual ideas. Christendom cannot be understood unless acknowledgment is made of its indebtedness to the Jew.

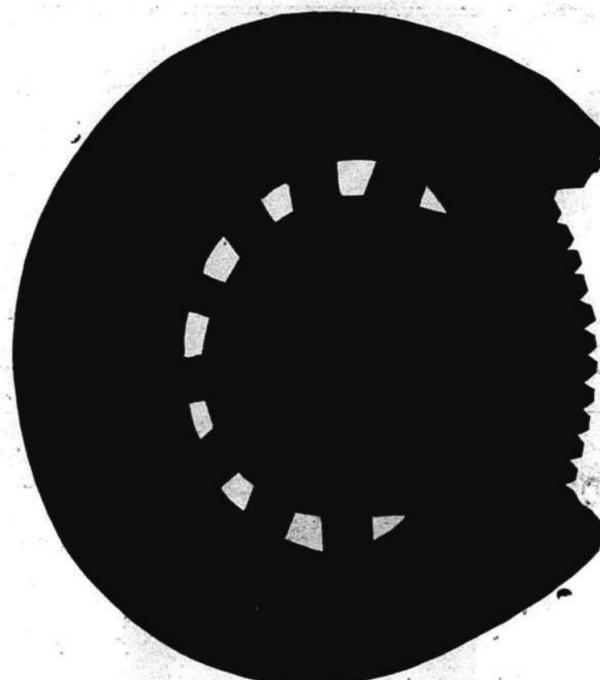
Anti-Semites may emphasize the racial differences between Gentile and Jew, but these sink into insignificance when compared with the spiritual relationship that exists between them. The Jew in Christendom is no alien. He should be thoroughly at home in it, for Christendom got its soul from Israel's seers and prophets. It is a marvelous revelation of Divine Providence that the earliest and most progressive races of the Western world went to Judea for their religion, and it is a religion in which the last analysis determines the destiny of a people.

Christendom got from Israel its idea of the unity of mankind. The

world thus became illumined with the light which must continue to guide it if man is not to revert to barbarism. The unity of mankind is the great vision that has led it.

Men trample it under foot in the mutual slaughter and destruction of the world wars. They blasphemously deny it every time they become the slaves of racial prejudices and animosities. They betray it. Their avarice and greed make them forget the law of brotherhood. They spit at it in deed, though they profess it as a creed, when they divide the world into superior and inferior races and seek to exploit the so-called inferior by slavery. But, no matter how cruelly the brutal realities may mock the sublime ideal, it is the realization of this ideal which alone will make the salvation of the world possible. A great leaven was thrown into history by the writer who conceived manas created in the image of God and who represented

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None Such Pudding.

(Recipe using left-over biscuits) 4 or 6 biscuits; 1 cupful dark corn syrup; 1/4 cupful brown sugar; 1/4 cupful butter substitute; 2 egg-yolks; 1 1/2 cupfuls of None Such Mince Meat; 2 egg-whites.

Soak biscuits in warm water until soft and add the other ingredients in the order given. Beat egg-yolks thoroughly before adding. Mix ingredients completely, put in a well-oiled baking-dish, and bake thirty minutes in a moderate oven. Make a meringue of the egg-whites, heap it on the pudding and allow to brown in the oven.



None Such Gems

Make a pie crust dough. Use gem pans, greasing pan as usual. Roll dough moderately thick. Line each gem pan with dough in the same manner as for pie, fill with None Such Mince Meat thickened with flour. Make a covering of dough. Serve hot.

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For one thing, piping-hot None Such Pudding smells good and tastes better. You can make it with your left-over biscuits. It's a rich, wholesome dessert that the family will send their plates back for a second helping of.

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NOTE.—None Such Mince Meat, prepared in the same manner as for mince pie, is the basis for these recipes. Use it according to the directions.

Try some of the other recipes given right on the None Such package.

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humanity as descendants of one type. From the Jew Christendom got the lofty ideal. Men may cynically basis of its civilization is the Decalogue at it. People may even, in'ogue. It achieves power, comfort, their despair of bringing order out luxury, the brilliant results of science of the chaos, in which the Western and art, by the native ability of its world is at present weltering, glibly creative genius. It governs itself, it talk of the settled inferiority of cer-regulates the relations of men, it tain races, which fits them only for trains them to duty, it sanctifies them the labor which the more progressive by sacrifice, it welds them into a comp- peoples seem no longer to wish to unity only by the conception of the perform, in accordance with the con-law of righteousness which maintains ditions which make our civilization the standards of justice and purity possible. We may, in our despair at against the brutalities of might and the anarchy and Bolshevism which the lusts of the flesh. threaten to overthrow our society, lay The divine discontent in Christen- unktion to our souls, as does the dom—what is noble in it and holds writer of the book, "The Inside Story the promise of the future—the pas- of the Peace Conference," and pre-sion for social justice and the vision scribe a remedy in what would be of the kingdom of God on earth in a the practical enslavement of so-called redeemed society and a righteous inferior races. We may economically state is inherited from Hebrew deny the truth we profess religiously. prophecy, for there were no men in But it is the idea of human unity history who, like the Hebrew proph- which will make the cornerstone of a ets, were so passionately devoted to united world and the indispensable the preaching of the living God and condition of a righteous peace. Men at the same time were so convinced may compromise for centuries, for that the only reality of a faith in that millennia, until they become wise God can be proved by a regenerated enough and humanity is educated humanity on earth. enough to realize the idea of human Whatever mysticism there is in unity, which is a prediction and a Christendom, with which it would hope. This ideal Christendom owes fain still the heart's hunger for entirely to the little people of Pales-righteousness and happiness here on tine, the vision of whose spiritual earth and soothe its pain with a com- leaders transcended the limitations of fort postponed till life has ended race and the boundaries of nations. here, it got from sources other than

the fountains of Israel's revelation. The genius of the Jew, it is true, as it fully matured, rose to the thought of a just God, who has infinite time and eternal life in which to work out His laws of compensation.

But the Jew above all centered the moral passion of men in this world. He refused to create a chasm between earth and Heaven. For him the New Jerusalem was not to be in the skies, but in the city of God, in the ideal society here on earth.

It is from the teachings of men with Jewish blood in their veins and, above all, with Jewish ideas in their souls, that Christendom got its glorious doctrine of the love of the fellowman.

No one can deny these contributions of the Jew to Western civilization. But if this be admitted, the place of the Jew in Christendom is not only natural, it is inevitable. If Christendom cannot be understood without an appreciation of Israel's genius, Christendom cannot be perfected without the vital services of Israel's participation in its life. The Jew represents the mother faith, which, though crucified again and again in history, has never failed to rise indestructible. Christendom has symbolically glorified Israel by taking one son and bringing to him divine homage. But the Jew says that Israel himself is the world's martyr and will prove the world's savior.

It is good for Christendom that, if it refuses to honor Judaism as the mother-faith, it recognize in the Jew at least the elder brother. It is indispensable that the living representative of the teachings of Israel's prophets persist in the world. For the Jew is the reminder that the Kingdom of God is not yet established. Through his sufferings he is the living critic of the doctrine that his hopes have been fulfilled and his work has been accomplished. A world that refuses to meet the Jew, whose genius gave it a soul, with hospitality, with freedom, with justice, condemns itself and proclaims in every hiss of prejudice, in every shout of the mob, in every rage of race hatred, the denial of its professions and the blasphemy of its own faith. A Christendom, conscious of its obligations to the Jew, would have made earth a paradise for the race that gave it its redeeming ideas instead of turning it into a hell for millions of Jews.

The Jew stands for the living religious idea as against the dogmatic formulation of it. He has not ceased to maintain the doctrine of the pure spirituality of God. He has taught the oneness and the Fatherhood of God, of whom there is something, indeed, in every human soul, but Who has been exhausted in none. He has taken the Second Commandment literally. He has refused to find anything in nature or in its history as an adequate symbol for the Infinite. He has, therefore, staked his life on truth. And because he has dared he has survived. He has given the lie to the doctrine that man prevails by might. He has been the smallest of peoples, and yet he has survived the most powerful races and world-conquering empires. He has seen creeds rise and grow strong and win the multitudes, and decay and crumble, because the march of human knowledge and the irresistible majesty of truth, swept them away. Alone he has stood in the midst of a world that sought to destroy him. And yet he is today vigorous in mind, keenly sensitive to what is best in the aspirations of the modern man. He stands for the grandeur of the Divine Spirit contrasted with the imperfections of man. He says, as it were, with the American seer, "No man is great or good enough to feed us all the time." To his thinking the Spiritual God is the inexhaustible fountain of inspiration for unlimited progress. He stands for salvation through righteous deed and not through mystic

faith. His creed refuses to tear the individual away from the community to which he belongs. He centers not religion in personal salvation. For him the salvation of man is bound up with the salvation of the race. He does not encourage the transcendental flight of the soul, in its quest for a refuge from the ills of earth, into some heaven. He would not thus minister to its selfishness. He wants men to prove their faith by transforming and regenerating deeds so that human society mirror the imagined glories of heaven.

He stands for the vision of the future. The best is yet to be. He does not deify the past. He represents spiritual progress. He says no Messiah has as yet come. To his idealism the Messiah is always in the coming, but never arrived. He refuses to glorify the accomplished fact. He rejects the actual as still not the perfect. The best, when realized, leads unto a vision beyond: This is the inner meaning of the Messianic hope. An Infinite Spiritual God must be the inspiration to men of infinite progress. The immortality of Israel is, therefore, bound up with the deathlessness of its hopes for the future. The Jew walks with God here and trusts to Him for the

hereafter. Religion for the Jew is an intensely present thing. According to Judaism if we vividly realize the presence of the Infinite in our lives here, if we share it in our moral achievement and spiritual experience, we need not fear. The God who suffices for us here on earth will look out for us amidst whatever conditions life may be changed in the hereafter. Let hope and faith have infinite scope. Let the energies of men be unmarred by selfish indulgence of undue wooing of the mysteries. Let man trust God for what he does not know and cannot know. But let him, in the name of God, live so that in the family, in the State, in the community, in the everyday business dealings of man with his fellowman, righteousness and duty, purity and loving kindness be revealed. The Jew denies that Israel is dead, that it is spiritually done for. He refuses to look upon himself merely as material for conversion. He believes in himself and in the ultimate triumph of his ideas, because Israel's life represents the unbroken continuity of the revelation of God in its midst.

If Christendom really believes in the unity of mankind it will cease to encourage hatred of the Jew. The chief concern of the church should

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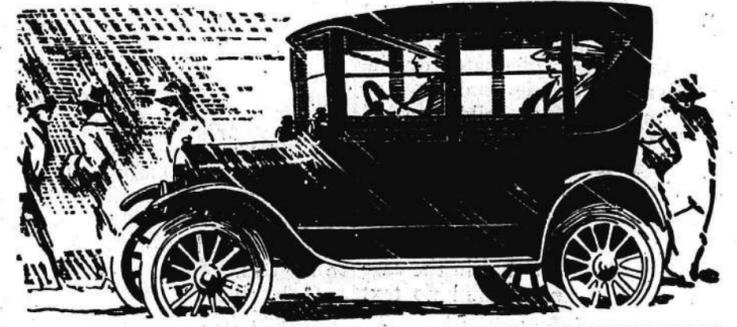
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be to prove that the Jew need not suffer because of his racial origin or religious convictions. If the church in Christendom consented to preach and practice the perfect recognition of the right of the Jew to live it could undo in one generation the effects of the sins and errors of a millennium. If it decided to give the Jew the opportunity of a free, unhampered co-operation it would give the best evidence of the character of its divine mission.

For some of our greatest thinkers, like Maimonides and Yehudah Halevi, well recognized the providential character of the great work which the daughter religion has to perform for mankind. Why should the church not assume the attitude of the synagogue, which already early in its career recognized that the righteous of all nations, inherit the everlasting life? Why should it not welcome the presence of the Jew as a justified spiritual competitor and, at the same time, co-worker? Why should it not give him perfect freedom to think and be himself and become a moral and spiritual influence? It is the duty of the church to set the example of insisting at all times upon the absolute and unqualified rights of minorities. It ought to accept unequivocally the doctrine of the separation of church and State, which is

the indispensable condition for modern democracy. In a democracy, where man's conscience is not forced by the State, the Jew has a place. And, conversely, if there is to be no place for him, then the country which refuses him a perfectly free citizenship is not democratic. It is a racial oligarchy or an ecclesiastical monopoly or a combination of both.

Christendom cannot deny its spiritual descent, but must not act like a parvenu, ashamed of the "poor relation," or shutting him out by hate and contempt. If it is true to its profession of love of men, it must admit that a man can be loyal to his Jewish faith and be a valuable builder of the kingdom of righteousness on earth. There is no better test for the sincerity, the soundness and the hopefulness of the civilization of Christendom than its liberality to the Jew. As a matter of fact the Jew has not had a fair chance. Christendom has been to him neither just nor chivalrous. His handicap has been immense. In every age he has been at a disadvantage, not only in the struggle for a bare living, but in the struggle for the life of the spirit. He was met with hatred, with persecution, with deliberate insult and oppression and with efforts at his extermination. And at best there was always the price to pay. Coercion, no matter

how subtle, has been the method which the world has always used with him. Why should there not be a change? Is it not late enough in history, are the Western peoples not civilized enough, to give the Jew a square deal? Is it possible that Christendom fears Jewish religious ideas, lest silently the Jewish minority, without aggressive methods, convert the majority? But why should any religion be afraid? Christendom should welcome the challenge which the Jew's presence makes to the religion of the majority. There has been talk of tolerance, which is an insult. There has been the suggestion of generosity, which is a condescension. Why should there not be right and equality for the Jew to live his spiritual life in the Western world without molestation?

Can any one say that the present condition of Christendom is a triumph for the power of religion? Looking out upon our world on this morning of the second day of Passover, and on this morning of the Christian's Easter, with our thoughts harking back to the men who made the soil of Palestine sacred by walking on it and who gave great hopes to mankind, can we say that there is so very much to be proud of? Have we the right in all sincerity to say that either specifically Jewish or Christian ideas have triumphed in the spirits of men? Does not the world present the spectacle of a denial of that for which both Jew and Christian stand?

Are not nations still animated by the spirit of war? Do not racial hatreds rage and do they not discredit the doctrine of the Fatherhood of God and the brotherhood of man? Does not the hideous head of anarchy, the denial of the authority of law, threaten revolution in every State? Are not class conflicts threatening the destruction of our whole civilization?

After 3,000 years of Jewish teaching and 2,000 of Christian teaching does the world present the spectacle which can gladden the heart of a sincere believer in either the Judaism of the prophets or the Christianity of the Man of Nazareth? The world is groaning and travailing. It is being shaken to its very depths. It is seized with the woes and sufferings of a woman laboring, and there is no seer to speak a word of redemption.

No man appeareth to speak a clear word which shall by the power of its truth pierce the hearts of men, win their conscience, kindle their imagination, give them a faith to live by. In such a time shall the Western world of Christendom, in theory, continue to do what the diabolic spirit of the defeated Junker in Germany is now doing—vent its rage and contempt upon the Jew? Is it not, rather, time for State and church in the Old World to give the example of its humanity and Christianity by a fair and humane treatment of the Jew? Might it not be that the stone which the builders rejected can become the cornerstone of a new civilization?

Thank God in our own country there is, as I know, a beautiful spirit prevailing between representatives of the Christian church and representatives of Judaism. Recently a meeting was held between the representatives of the Central Conference of American Rabbis and representatives of the Home Missions Society and the Federal Council of the Churches of Christ, and after a thorough, amicable and brotherly discussion a resolution was proclaimed to the country which condemns any attempt, under the cloak of a plea for Americanization, to seek to convert members of one church to another. We cannot esteem too highly the spirit of this resolution. For what it implies is the complete and perfect recognition of Israel's religion as a moral and spiritual force in American life. Such a spirit of co-operation and brotherhood is what the countries of the

Old World need. Let especially the newly made democracies of Europe take the American Republic as an example and the so-called Jewish problem will be on the road to its solution. And it seems to me it should be the duty of the spiritual leaders of Christendom to pay the debt to Jewish genius and not to rest until perfect equality for the Jew is obtained in the world.

And if the world turn the countenance of good will towards Israel the Jew himself will become more intensely conscious of his heritage. He himself will be saved from the temptation of cowardly surrender to which some weak-kneed brethren are

succumbing. He himself will recognize that it is not in the diluted Semitic blood which he has in his veins that his glory consists. The hearts of many in the diaspora, though asleep, will be awakened. He will be covenanted anew unto the God to whom he is to witness. And the splendid vision of world service will become the inspiration of his hopes and the goal of his ambitions. The man of sorrows, crushed and rejected of men, yearned as a "captive of hope," for the ancient holy soil. But the liberated Jew, recognized that as the God of the universe is the One he worships, the whole world must be the sanctuary of his priest-



TO those of the Jewish Race who have been our friends and customers we wish to express our thanks and appreciation.

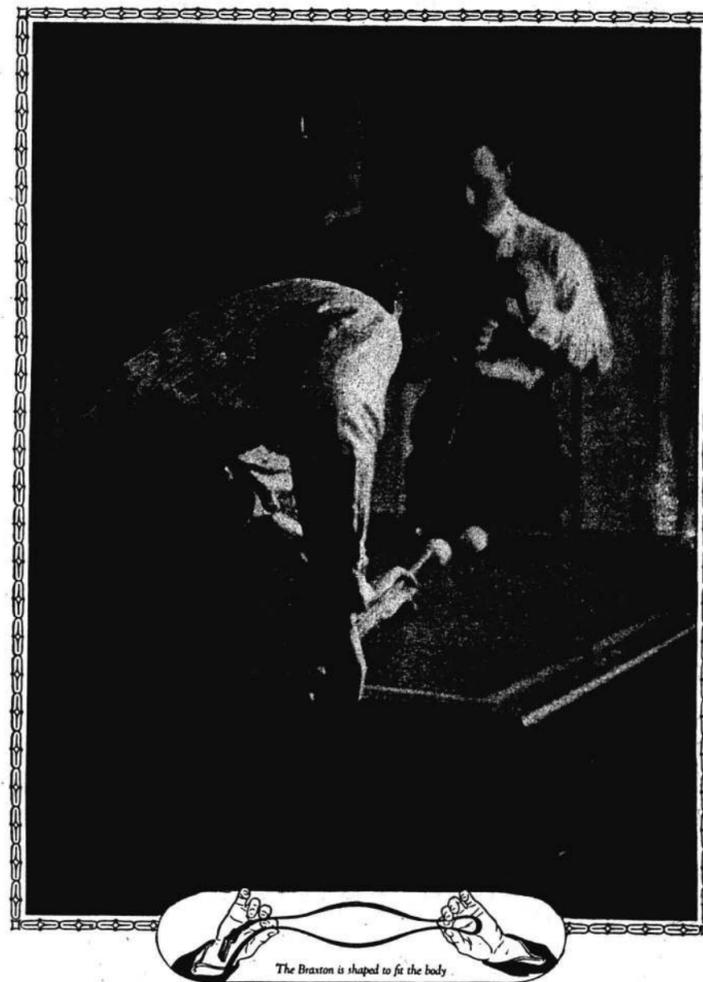
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hood.

For centuries Israel has suffered. And latterly the waves of anti-Semitism rose high in Europe and threatened to sweep away the newly acquired liberties of the Jew, there arose again the hope for the restoration to the ancient land. But it was not the religious hope of our pious ancestors. It was, on the contrary, for many an act of despair. It was a purely secular political aspiration. The Jew was caught in the madness of nationalism and racialism. He became untrue to the classic hope of Israel that the world would be redeemed by God. He emphasized his secular nationality. He relied on diplomacy. He played into the hands of his enemies, who argued that he was an alien in the midst of the peoples of Christendom. He should have claimed, as belonging to a people who gave Christendom its soul, his birth-right to be a living witness of Jewish ideals.

For the last two decades the Jew was led by the movement of Zionism to centre his hopes in the restoration of his nationality in Palestine. Today we see that there is very little prospect of such hopes being realized, even for those who firmly cling to them. We have always interpreted the hope and the demand of the Jew in altogether different form. We have said that what the Jew should claim is not the right to establish himself as a nation. He has outgrown nationality long ago. He should claim the right to live as a religious community in the world. No Jew will rejoice in the disappointment of his fellow Jews.

Our sympathies are with our brethren, and we always are ready to help those who must seek a refuge in Palestine—to go there, and we claim that it is for them alone to decide how they will organize themselves when they get there. But we hold that it is a radical mistake for Israel to demand of the world the recognition of Jewish nationhood. Our ideal is not national, but religious. Our destiny is not to become a Palestinian people, but to be the witness of the everlasting God in the midst of all peoples. Our duty espe-

cially is to persist in the world of Christendom until Christendom has, in recognition of its obligation, assured the place for the Jew to which he is entitled.

And that place should be one of honor and dignity and freedom and absolute equality of right. When Christendom shall have done complete justice to the Jew the Jew will have been given the unhampered opportunity for world service. Until Christendom does this it denies its own fundamental teachings. And when it does this it will hasten the day of the building of God's kingdom on earth.

#### JEWES ON THE ENGLISH BENCH.

Omitting minor judicial positions filled by such worthies as the various Jewish Lord Mayors who have dispensed justice in the city, Mr. Symons, the London police magistrate, and Mr. Emanuel, K. C., recorder of Winchester—taking no account of these offices, the Earl of Reading is the third great Jew to fill the post of judge in this country, and the supreme office which he fills marks him as the greatest of the three. Exalted as the position in which Lord Reading fills, if he could have had his wish he would have preferred to be Lord Chancellor. Formerly Jews were expressly inhibited from holding such office by the terms of the Jewish relief act of 1858. But the promissory oaths act of 1871, by repealing the former act, entitled any Jew to become keeper of the King's conscience. The only disability attaching to a Jewish holder of the office would relate to the exercise of the chancellor's ecclesiastical patronage.

No more brilliant judge has ever sat on the English bench than Sir George Jessel, who, by a curious irony of circumstance for a Jew, became master of the rolls in succession to Lord Romilly. His legal promotion was nothing like so rapid as that of Rufus Isaacs. Having been called to the bar in 1847, he did not become a Queen's Counsel till eighteen years later, Lord Westbury having refused him silk when first he

applied for it. He always regarded this refusal as a blessing in disguise, because the postponement of the honor enabled him to acquire a more minute knowledge of chancery practice than he would otherwise have attained to. Jessel brought to the practice of the bar the aptitude of a man of business, a logical faculty sharpened by severe discipline, and a knowledge of English law which was as wide as it was profound. His mind was a veritable magazine of case-law. His knowledge of affairs was extraordinarily wide and accurate; his apprehension was so quick that it seemed like intuition. He had made up his mind on a case almost as soon as it opened, and being impatient of unnecessary argument he showed it in a manner that was somewhat brusque. He never reserved judgment, and his judgments were scarcely ever reversed. He had great self-confidence. As he once said, "I may be wrong, and sometimes am, but I never have any doubts." He described Lord Eldon as "the dubitative Chancellor." It was Jessel's distinction that he was at the same time one of the most erudite of case lawyers and one of the most courageous of judges in handling authorities. He was a "law-making judge" whose decisions soon grew to be taken as legal precedents—precedents which are constantly being quoted even to this day. He was a mathematical gold-medalist of the University of London.

The other great predecessor of Lord Reading on the English bench was Arthur Cohen, K. C., whose life has recently been compiled by his daughter. The judicial post which he held was that of Judge of the Cinque Ports. After studying in Germany, he proceeded to Cambridge. But it was no easy matter in those days to gain admission into the colleges. He tried one after another and was refused admission. Only through the influence of Prince Albert was he ultimately admitted to Magdalen, where he had a brilliant career, coming out fifth wrangler in the mathematical tripos, besides being president of the Cambridge

Union. The mathematical successes of Cohen and Jessel at the University, and the experience in figures which the present Lord Chief Justice acquired on the Stock Exchange, suggest the very interesting question whether the mathematical mind is the kind of ability that best makes for success in the law. Cohen himself thought not, and he pointed to the fact that such eminent lawyers as Lord Davey and Lord Bowen were distinguished, not for their mathematical, but for their classical, scholarship. Jacob Waley, it will be remembered, was a political economist. Jessel considered—he was a good Hebrew scholar—that centuries of Jewish devotion to the study of jurisprudence, as set forth in the books of the Talmud, had given a legal turn to the Jewish mind. But if this be so, we might have expected that the Jewish race in modern times would have produced a larger proportion of really eminent lawyers than it has done. Cohen's high standing as a shipping lawyer caused him to be selected to represent the interests of England in the famous arbitration case which arose out of the American civil war, when the "Alabama" inflicted much damage on the

shipping of the Federal States. At one time it was thought not impossible that Cohen would be made Lord Chancellor by Mr. Gladstone. But the disappointing character of his parliamentary career made this impossible.—*London Jewish World.*

#### THE STRENGTH OF THE JEW.

We Jews have parted with many things; with some voluntarily, with others against our will, but we have parted with nothing that we cannot spare. Our strength lies in the purity of our faith, in our simple, direct communion with God, in the strong sense of fellowship which binds us together, those who have lived and suffered together and who have made sacrifices for each other, and who have been supported by the same ideals through centuries of incomparable martyrdom. This has been our strength, together with our adherence to those laws of life and conduct which all men may read within the pages of that Bible which we have as a free gift to the world, but our own rights in which we have never surrendered.—*Rabbi A. A. Green, London.*

## WOMEN RESENTED THIS MAN'S STATEMENTS

A Stenographer answers:

*"This is too much! Every woman in business knows that men are the real offenders in these matters."*

WHEN I published recently this article by a well known business man, entitled "The Most Delicate Problem I Have Met in Employing Women," I was amazed at the result.

I had expected some protest, but not the wave of it which almost deluged me.

In this article he said: "But too often the chance of these women to attain the highest success of which they were capable has been spoiled by a thing which until now I have hesitated to discuss with anyone but my wife. Often the very women who seem to be most scrupulously careful about their appearance are the ones in whom the odor of perspiration is most noticeable."

One stenographer's answer to this is typical of many. She writes, "This is too much! For goodness' sake, get after the men, for any woman in business knows that they are the real offenders. If they only knew how unattractive and—yes—offensive they are with their wilted collars and stained shirts I am sure they would reform. Every girl I know, both in the office and out of it, guards against any chances of perspiration trouble by the regular use of Odorono, but the men apparently don't know such a thing exists." What this girl says is undoubtedly true—men are the chief offenders. Yet I fear there are still many women who do not realize the facts.

**An old fault—common to most of us**  
It is a physiological fact that there are very few persons who are not subject to this odor, though seldom conscious of it themselves. Perspiration under the arms, though more active than elsewhere, does not always produce excessive and noticeable moisture. But the chemicals of the body do cause noticeable odor, more apparent under the arms than in any other place.

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Iyar 19th, 5680

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## The Dove and the Eagle

A Story of Lag B'omer

By E. C. EHRLICH



The rain-drenched trees were vocal with spring, for the little birds knew not the sorrows of Israel, and sang from happy hearts. But the Jewish students who gathered together in Meron during the dark days of Hadrian's persecution of the faithful, grieved together, and doubted whether the clouds would ever disappear from their sky.

"Even our master, Rabbi Ben Yochai, has been taken from us," lamented Judah ben Simon. He was a stern-faced man, a little older than the rest, who loved naught but the Torah, unless it was his motherless son Abraham, a slight, pale lad who sat near him in respectful silence. "It is said he dwells in a cave deep in the forest, but how do we know whether he lives or whether he be taken to his fathers."

"If we could but visit him," murmured several of the rabbi's disciples.

"Nay," declared Benjamin ben Aaron, another of the older men, "that would be impossible. The cursed Romans have, as you know, placed a price upon his head for teaching our Torah to us, and if he be found his life will be forfeit. Their soldiers are scattered even through the forest, and if they saw us approach where the master is hidden they would suspect his hiding place and drag him forth to his death."

"But if we might go unobserved," insisted Judah. "For surely it would cheer his heart to know that we, his disciples, still study our Torah in secret and, though threatened by death, we are still faithful to the law he taught us."

"Father," little Abraham cried out suddenly, "may I speak?"

His father frowned upon him, for it was not seemly for a ten-year-old lad to speak before a gathering of his elders; but the boy was too excited to wait for permission, and swept on eagerly.

"Father, I know a way in which we may visit Rabbi Ben Yochai without bringing evil upon his head or our own."

"Then speak," commanded his father, half smiling at the boy's eagerness.

"A few days ago, when I was playing in the forest," began Abraham, blushing a little to be the centre of so many eyes, "I saw a number of the Romans hunting game with bows and arrows. They would question us if

we wandered through the woods without being able to explain our errand; but if we carried bows and arrows and game bags they would think we were out hunting and would let us pass in peace."

"Out of the mouths of babes and sucklings," exclaimed Manasseh Ben Sadi. "The child's words are a path of safety to our feet.

may go," he said at last. "It will be a thing to tell your sons' sons in years to come how you were one of a band of faithful sons of Israel who sought their rabbi and cheered him in his exile."

"But can the child be trusted?" objected Benjamin the next day, when, equipped with bows and arrows and game bags, the group of students met

fear." "What do you carry in your breast, my boy?" asked Manasseh, as they sat out for the forest.

"My pet dove," answered the lad, showing it to him, resting contentedly in the breast of his loose robe.

"I never saw it before, although I have often visited your father."

"I have not had it long," explained

stand feeling affection for a household pet. "But why did you not leave it at home today?"

The boy shook his head gravely. "I was afraid. Suppose the Romans had taken the whim to destroy Meron and had fired our houses; the poor thing could not have escaped from his cage and would have perished. And if I had found it dead—" he held the little bundle of feathers closer to his heart, and even Manasseh understood, as he remembered how the little fellow had no brothers and sisters and sorely missed his mother dead these many months.

But he said nothing, only laid a kindly hand upon the boy's shoulder, and together they walked in silence beneath the trees still sparkling from the warm spring shower. It was a world of peace they had entered, and for a moment he ceased to think of Rome and the persecutions of Hadrian.

Then suddenly he caught the boy's arm and spoke to him with a low note of warning. No more was needed. In these days a Jewish boy was taught to be wary and to look for danger even when it seemed he walked in paths of peace. "What is it?" he half whispered.

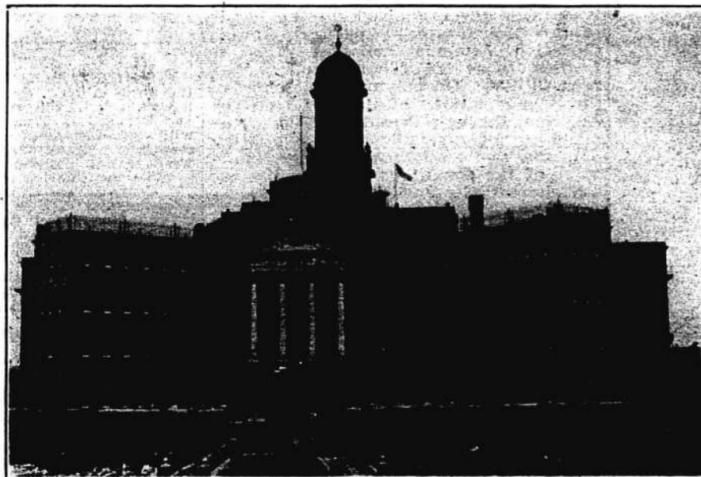
His heart leaped to his throat for he saw approaching the little party of Jews a dozen or more Roman soldiers, glittering in all their bravery of crimson and gold. They stopped a few yards from the trembling scholars and he who seemed to be their leader asked sharply:

"Judeans, where are you going?"

"Do men seek for the fish in the rivers when they carry bows and arrows?" answered Benjamin, striving to speak lightly. "How have you fared with your hunting, O Centurion?"

The Centurion eyed him suspiciously. "It is strange to see Jewish scholars follow the chase," he commented. "What have your arrows brought to earth?"

Child though he was, little Abraham realized their deadly danger and his quick mind grasped at a straw by which they might escape. A sudden diversion might allay the Roman's suspicions, but should he continued to doubt, death might be the end of this day's hunting. Not their blood alone, but, if his hiding place were discovered, the blood of



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### PALACE BUILT FOR AGED JEWS

The photo shows the Home of the Daughters of Jacob, now being erected at East 167th Street and Finlay Avenue, this city.

This magnificent six-story building is the final fruit of more than twenty years of labor on the part of a small group of Jewish women. It is to meet the needs of aged Jewish people who find difficulty in public institutions in observing the dietary and religious requirements of their faith. The new home will accommodate more than 600 guests, has two synagogues and full hospital arrangements. A feature of this institution which costs more than a million dollars to build, is that couples who are poor need not be separated in their old age. Private rooms are provided for them.

"We will go tomorrow; we will see our master," the others chorused cheerfully.

"Father, let me go," pleaded little Abraham when they were alone in their house that evening. "I will be very good; I will not speak a word. But I do want to look upon the face of Rabbi Ben Yochai again."

His father considered. "Yes, you

together and prepared to set out for the forest. "If we were to come upon the Roman guards suddenly—"

"Then he would conduct himself as my son," answered the boy's father. "Besides, it might do much to disarm their suspicions if they saw that one of us had taken a child with us, as though we had nothing to

Abraham, delighted to be allowed to talk about his pet. "A few weeks ago I was playing in the woods and I found the poor creature caught in a trap, starving and its leg hurt and bleeding."

"So you rescued it," smiled Manasseh, amused at the boy's earnestness, for like most Jews of his generation he would not under-

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the revered rabbi would flow as well. Although his heart almost broke within him at the thought of the thing he planned to do, his lips did not tremble as he whispered to his companion:

"They have not noticed us yet. Fit your arrow to your bow quickly and shoot when I let my dove fly, that they should think we have indeed come into the forests for our hunting." He pressed his lips to the little creature's head, whispering the words he had always used when he wished it to fly to its cote at night, and with a slow lifting of wings the white bird left his breast and soared up into the sunshine.

"Look—a bird!" cried Manasseh in pretended joy, although his soul grieved for the grief of the child beside him. He had been a soldier in his youth and his arrow was well

aimed. A moment later the dove, pierced and bleeding, lay at his feet. He lifted the fluttering bird high before the Romans.

"At last we have found game," he said, speaking lightly. "Will you not join us in our hunt?"

Long after the Romans had passed on, the little band of faithful scholars greeted their rabbi in the cave in which he had sought refuge. And there Manasseh told the story of the dove sacrificed for their sakes and there did Abraham's father bid him cease his weeping.

"For you are almost a man," he said sternly, "and must put away childish things."

"But I loved my dove," sobbed Abraham.

"Grieve not, my son," Rabbi Ben Yochai was speaking now, "for through the death of your treasure these men of Israel live. Even so has our Israel ever been the dove pursued by the eagle, yet lovely in the eyes of Him who made it. You have done a mighty thing today, my son, for you have saved these men in whom the Torah lives."

"But I want my dove," sobbed Abraham, and he would not be comforted.

**Reform Jews on Palestinian Decision.**

The Board of Governors of the Hebrew Union College, at a meeting held on April 27, appointed a committee consisting of Alfred M. Cohen, president of the board; Dr. K. Kohler, president of the faculty of the college; Dr. David Philipson, Harry M. Hoffheimer and Morris F. Westheimer, to investigate and report upon the action taken by the Supreme Council of the Allied Nations on the subject of the disposition of Palestine, as reported in the daily press of April 26, and to issue at once its preliminary statement, in order to define the position of the hundreds of thousands of American citizens who are Jews in religion and Americans in nationality. Speaking for such:

1. We deny the right of any body of men to determine our citizenship for us, as the Supreme Council presumed to do in the declaration that "a Jew of American, French, British or other nationality may retain his nationality although he is a citizen of the State of Palestine." It is almost unbelievable that this is a true report. How can American Jews be declared citizens of Palestine, or any other land, without their consent? This would mean a divided national loyalty. This we repudiate emphatically and unreservedly. We have but one citizenship, the American, and desire no other; we know but one national loyalty, the American, and recognize no other.

2. We declare that no one land, Palestine or any other, can be called "the national home for the Jews," as has been done by the Supreme Council. Each land whereof Jews are loyal citizens is the national home for those Jews. Palestine is not our national home, since we are not now, and never expect to be, citizens of that land.

**Jewish Congresses to Meet May 30, 1920.**  
 It was announced on Sunday that, owing to the eventual decision of the Peace Conference at San Remo with regard to Palestine, which under the mandate granted to Great Britain is to be constituted as the Jewish National Homeland, the American Jewish Congress will meet a week earlier than was first planned.

The sessions of the delegates to this organization will now be held beginning May 30 and Philadelphia is to be the city in which the delegates will gather. The sessions will be held in the large auditorium of the Bellevue Stratford Hotel. The 400 delegates who are to be in attendance will come from all parts of the country as the representatives of the various Jewish communities and the different national and central organizations in the country.

The officers of the American Jewish Congress are: Mr. Nathan Straus, honorary president; Judge Julian W. Mack, president; Mr. Louis Marshall, Colonel Harry Cutler, Judge Hugo Pam, Judge Leon Sanders, Dr. Harry Friedenwald, Judge Adolf Kraus, Mr. Gedalia Bublick, Miss Henrietta Szold, Dr. Louis L. Rubinsohn, Rabbi M. S. Margolies, Prof. Chaim Fineman and Mr. Alexander Kahn, vice-presidents; Mr. Jacob H. Schiff, treasurer, and Bernard G. Richards, secretary.

A State Federation of Pennsylvania Sisterhoods was organized last week in Harrisburg, Pa. All of the affiliated organizations are members of the National Federation of Temple Sisterhoods.

**THE FULFILLMENT OF A LONG-AWAITED HOPE.**

By STEPHEN S. WISE.

The action of the San Remo Conference is the fulfillment of a long awaited hope. Ever since the Balfour Declaration of November 2, 1917, the question of Jewish life has been, "When would the British Government be enabled to translate the Balfour Declaration into the terms of life?" The San Remo decision is the answer to that question. It had been thought that the mandate over the Jewish Homeland of Palestine would be conferred by the League of Nations. Pending action on the part of the League of Nations, the Supreme Council turns to Great Britain and enables Great Britain to fulfill its promise to the Jewish people.

It must not be imagined that this is the end of Zionist striving and of Zionist effort. No nation nor all the nations together can make a gift of Palestine to the Jewish people, nor are the Jewish people covetous of secluding Palestine by way of gift.

The Jewish people have asked that the door of Palestine be opened; that they be enabled in increasing numbers to settle in Palestine, and, by the British mandate, at the very earliest possible moment, become self-governing. Does this mean that Palestine is to become a Jewish State? The question cannot be given by human beings today. It lies on the lap of history. It is a matter of no importance whether or not in ten or twenty or thirty years Jews are to have a State. The question is "whether Jews shall be free to live a Jewish life in the land that long was Jewish and, through Jewish service and sacrifice, is to be made Jewish once again."

Naturally, we hope that ultimately the Jewish Palestine will resolve itself into a Jewish commonwealth, the highest and most completely socialized form of democracy. We are not thinking of re-establishing the ancient monarchy, but of building the foundations of a great forward-looking democratic socialized commonwealth. I must correct any misapprehension that may have arisen as a result of the public statement that a Jewish citizen of Palestine could retain his citizenship in the land from which he came or in the land in which he previously held citizenship. Of course, that is unthinkable. The Jew who wishes to become a citizen of the Palestinian Commonwealth must and will be ready to give up every other national relationship. He must make the choice. No celebration of the great event would be fitting that failed to take account of the enormous service rendered by the Zionist cause during recent years by President Wilson, whose approval of the Balfour Declaration did much to make it possible. The President said to me in June, 1917, in the White House, within 60 days after our entrance into the war: "Two lands will never go back to the hands of the Mohammedan apaches. One is Christian Armenia and the other is Jewish Palestine." That prophecy has been fulfilled. On one and the same day the Allied Nations of the world offered America, through President Wilson, the mandate for an independent Christian Armenia and made possible the fulfillment of the conditions basic to the establishment of a Jewish Palestine.

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**WEINMAN, PEARL.**—The People of the State of New York, by the Grace of God, Free and Independent, to Jeanette Wolf, Lester Frank, Herbert Frank, Jeanette Frank, Madeline Morris, Hortense Morris, Clara Neulander, Sari Neulander, Hebrew Orphan Asylum, Home for Aged and Infirm Hebrews, Mt. Sinai Hospital, Montefiore Home, Celia Kamsler, Hattie Freundlich, Julia Solomon, Alma Klein, Samuel Wolf, Isaac Wolf, Harry Wolf, Joseph Wolf, Francis P. Garvan, Alien Property Custodian, Daniel Strauss, Bessie H. Gottlieb, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Pearl Weinman, deceased, who at the time of her death was a resident of the County of New York; Send Greeting:

Upon the petition of Louis W. Osterweis, residing at 101 West 81st Street, Borough of Manhattan, New York 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 18th day of June, 1920, at half past ten o'clock in the forenoon of that day, why the account of proceedings of Daniel Strauss, Bessie H. Gottlieb and Louis W. Osterweis as executors of the last will and testament of said 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 [SEAL] of New York, the 22d day of April, in the year of our Lord, one thousand nine hundred and twenty. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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**FRANKENTHAL, CARRIE.**—The People of the State of New York, by the grace of God, free and independent, to Gitta Berolzheimer and Bernard L. Tim, as executor of the last will and testament of Benton Cohen, deceased, the heirs and next of kin of Carrie Frankenthal, deceased, send greeting:

Whereas, Charles Dittman, who resides at 151 Central Park West, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have certain instruments in writing, relating to both real and personal property, duly proved as the last will and testament of Carrie Frankenthal, who was at the time of her death a resident of the County of New York, deceased;

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

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohanlan, a Surrogate of our said County of New York, at [L. S.] said county, the 21st day of April, in the year of our Lord, one thousand nine hundred and twenty.

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

**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, Yettchen Munz, Union Trust Company and Alien 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. 765 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 as 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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IN PURSUANCE OF AN ORDER OF HONORABLE JOHN P. COHANLAN, a Surrogate of the County of New York.  
 NOTICE is hereby given to all persons having claims against Ignatz Engel, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at place of transacting business at the office of his attorney, Solomon Ullman, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 15th day of November next. Dated, New York, the 5th day of May, 1920.  
 GEORGE ENGEL, Executor.

SOLOMON ULLMAN, Attorney for Executor, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, City of New York.

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## NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Illness of the Chief Rabbi—Sir Israel Gollancz and the Shakespeare Celebrations—Interesting Jewish Year Book Published—Prosperity of the United Synagogue—A Study of Some Projected Zions.**

London, April 1, 1920.

Regret and consternation will be felt everywhere at the news of the sudden illness of Dr. Hertz, the Chief Rabbi. On March 29 he was operated upon for appendicitis and I am glad to report that he is progressing favorably.

The celebrations of the anniversary of the birthday of Shakespeare which will take place at Stratford-on-Avon and throughout the country in April and May this year will be under the personal control of Sir Israel Gollancz, who, besides being a prominent member of the community, is regarded as perhaps our finest Shakespearean scholar. It is largely to Sir Israel's efforts of the last few years that the study of Shakespeare has been increasing so rapidly in this country.

For the twenty-fourth year in succession the "Jewish Year Book" is again published. The volume for 1920, edited by the Rev. Isidore Harris and published at fifty cents, is fully up to all previous records in interest. The book is an encyclopedia of the Jewish community in this country. After the calendar and date tables there follow institutional matter, divided into three sections—metropolitan, provincial and colonial—with sub-sections for synagogues, ecclesiastical authorities, charities, etc. The various institutions are arranged, where possible, in alphabetical order for easy reference. The provincial matter is arranged under the names of towns and cities, where will be found lists of synagogues, schools and classes, Zionist and miscellaneous institutions, etc.

The general Jewish statistics are as excellent as ever and the editor claims that Davis Trietsch's provisional estimate of 15,500,000 million Jews in the world is grossly exaggerated. Altogether the book is in six parts, covering calendar, institutions, statistics, personal matter, literary matter and historical matter. The list of honors shows that in this country there are four Jewish peers, the Earl of Reading, Baron Michelham, Baron Rothschild and Baron Swaythling; twenty-one baronets, nineteen knights, six privy councillors, two members of the government (Edwin Montagu and Sir Alfred Mond), and eleven members of Parliament. In the military list five Jewish V. C.'s are tabulated and five Jewish recipients of the Legion of Honor, together with thirty recipients of the Distinguished Service Order.

The list of Jewish newspapers and magazines published in London is inter-

esting. It includes three important weeklies in English and six daily newspapers in Yiddish, all these, by the way, being sold at one cent each. There are also a number of Yiddish weeklies and monthlies.

The annual budget night at the United Synagogue was as interesting as usual this week, record figures being presented. In accordance with the continuous upward movement of the cost of living, the stipends of the United Synagogue officials have been raised, and the general financial prosperity of the institution is taken to be indicative of the fact that the spiritual work of this great religious organization is advancing.

Professor J. W. Gregory, Fellow of the Royal Society, the leader of the Ito Expeditions to Cyrenaica and Angola, recently delivered a most interesting address before the Philosophical Society of Glasgow on "Some Projected Zions." After outlining the history of modern Zionism, the present position of which, he said, was largely due to the influence of Theodore Herzl, the lecturer gave it as his considered opinion that the ideal site for a Jewish State was unquestionably Palestine. No scheme appeared to have the slightest chance of success, or, indeed, of justification, without Palestine as its ultimate end. The direct attainment of this end before the war was impossible owing to the attitude of the Turks. Sultan Abdul Hamid was in a measure friendly, and offered Herzl a charter in 1896, on condition of the Jews helping to stop the anti-Turkish agitation aroused in consequence of the Armenian massacres. This condition was declined, and, although a charter was in measurable distance again, it eventually came to naught. It was in consequence of the then hopelessness of the position that induced Zionists to look for some other place where the Jews could build up a political organization, which would be ready to seize every occasion to strengthen their position in Palestine, and be prepared to secure the country whenever the opportunity offered.

The Sinai Peninsula was the first territory considered, but the Egyptian Government was hostile, and the scheme had to be abandoned. It was then that Mr. Chamberlain made his offer of 6,000 square miles of territory in which to establish an autonomous Jewish colony. Dr. Herzl was disposed to accept the offer, and a commission was sent out to investigate, and returned with a favorable report. But the Eastern Zionists were opposed to anything but Palestine, and the only result was that the Jews lost the free gift of a colony in many ways suitable for their purpose and the Ito came into existence, as the outcome

of a split in the Zionist ranks. The new organization now set to work to find a territory.

Attention was directed towards Cyrenaica, the eastern province of Tripoli, a land recommended by its historical association with Palestine, its early Jewish history and its commanding strategical position in the Eastern Mediterranean. A Jewish community holding Cyrenaica could look across the plains of North-western Egypt and the waters of the Levant to the Promised Land, with which it could establish close commercial and other relations, and to which it would be in a strong position to assert the Jewish claim. Turkey, to whom it belonged, was prepared to help the Jews, as an offset against the Italian intrigues for the annexation of Tripoli. The expedition, under the leadership of the lecturer, was sent out in 1908. The climate was found to be healthy and the soil, when watered, extremely fertile. But there were also serious drawbacks. The water supply was small and the expense of complete irrigation essential for the success of the colony would have been enormous. In addition, the colonists would have had to contend with the hostility of the fanatical and strong Senussi.

The next locality thought worthy of serious investigation was the southern plateau of Angola, in Portuguese West Africa. Here was a moist climate, a generous rainfall and dense forests along the shore. The climate was delightful and the region was but sparsely populated by a few nomadic tribes. The country had suffered a long period of economic depression which followed the collapse of the slave trade. But a railway had been recently built across the desert zone to the coast, and would welcome agricultural development along its line. Professor Gregory was again the leader of the commission sent out to investigate this new territory. Though it was shown that in some parts sleeping sickness was endemic, the result of the investigation showed that large tracts of land were suitable for settlement and that adequate food could be grown sufficient for the support of a refugee colony. Unfortunately, this scheme, like the others, came to nothing. There was not sufficient enthusiasm to raise the funds for sending refugees from Eastern Europe, and the Foreign Office was unsympathetic, as the area came within the German sphere of influence.

The lecturer concluded by pointing out that the promises of the Governments of England, France and Italy were confined to a Jewish home in Palestine, and not of Palestine as a Jewish home. There was no promise of autonomy. Jewish political superiority was definitely excluded, and the Zionist national home would not include Mount Zion. If the Ito had achieved its policy and a strong Jewish independent colony had been ready to take advantage of the present political revolution in the Near East, this practical expression of Zionism might have been entrusted with mandate for the settlement in Palestine of the down-trodden Jews of Eastern Europe.

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## ITEMS OF INTEREST IN THE JEWISH WORLD

A Jewish community center will be opened in Allentown, Pa., during the current month.

The Rev. Abraham H. Baum of New York has been called to Evansville, Ind., by the Congregation Bene Moshe.

Rabbi J. Max Weis, who has occupied the pulpit of Temple Israel at Gary, Ind., since his graduation, has resigned his position.

A chapter of Sigma Alpha Mu, a national Jewish fraternity, will be instituted at the University of Oklahoma this month.

A society for the study and promotion of Jewish folk music has been formed in London, Eng., making good progress towards establishment on a sound basis.

After having served as president of the Norfolk (Va.) Section, Council of Jewish Women, for the past eighteen years, Mrs. D. E. Levy has declined reelection.

The Rev. I. Livingstone was the Jewish representative speaker at a meeting of the Society for the Formation of a League of Religions held at London, Eng., last week.

M. Georges Cahen, maitre des Requetes of the French Council of State, has been appointed Director of Homes for Working Men and Agriculturists by the Minister of Labor.

Over 1,400 delegates are expected to be present at the annual convention of the Independent Order B'nai Abraham, which begins Sunday at Atlantic City, N. J. The sessions will be held on the million-dollar pier.

Reports in circulation that 800 Jews were pogrom victims in Hungary have been denied by Rev. Simon Hevisio, chief rabbi of Budapest, who declares the charges to be entirely untrue.

Wichita Lodge No. 925, Independent Order B'nai Brith, was formally instituted at Wichita, Kan., on April 13 with 53 charter members. After the ceremonies a banquet was tendered.

At a city election held last week, Miss Hannah Hirschberg, president of the San Antonio (Tex.) section, Council of Jewish Women, was elected a member of the San Antonio School Board.

Pisgah Lodge No. 24, I. O. B. E., of Detroit, Mich., which has initiated some record classes lately, inducted another large group last week, when 600 additional members were given their degree.

Mayor Hylan has reappointed Joseph Yeska as a member of the Board of Education of New York city for a full term of seven years, to fill a vacancy. Mr. Yeska's term was to have expired in 1921.

A campaign for a \$500,000 building fund for a Y. M. H. A.—Y. W. H. A. building fund will be begun in Newark, N. J., commencing on May 10. Mr. Leon Bamberger has subscribed \$25,000 to the fund.

The late I. W. Hellman, of San Francisco, Cal., who made many gifts to charities during his lifetime, bequeathed some large sums in his will just filed. Among them, \$100,000 to be distributed by the executors among Jewish orphan asylums, hospitals and other Jewish benevolent institutions, and \$25,000 to the Catholic Orphan Asylum in Los Angeles.

Mr. Fred M. Butzel of Detroit, Mich., has been appointed a member of a volunteer parole board having full responsibility for Federal prisoners until such time as the government sees fit to release them.

Governor James M. Cox has appointed Dr. David Philipson to represent the State of Ohio to the great educational conference called by the Secretary of the Interior to meet at Washington, May 19 to 21.

The former Dewing Memorial building, Revere, Mass., which was recently acquired for the Hebrew Educational Center, was formally opened last week as the first community house ever organized in that city.

Max Nussbaum, prominent in many charitable movements in Baltimore, Md., and president of Har Sinai Congregation, was a victim of acute indigestion last week. Mr. Nussbaum was born in Norfolk, Va., in 1863.

Under the will of the late David Kahn of Cincinnati, O., the Jewish Orphan Asylum of Cleveland, O., the Jewish Hospital Association and the Home for the Jewish Aged and Infirm, Cincinnati, are to receive \$500 each.

The New England Branch of the Woman's League, an auxiliary of the United Synagogue, is planning to open a students' house in Boston, along the lines of the house now successfully operated near Columbia University, this city.

Members of the Gemilath Chasodim Congregation of Norfolk, Va., are pledged to the erection of a modern six-story building to be used as a Jewish Center. The building will be erected as soon as a suitable site is selected and will cost \$65,000.

Zion Myers, son of Rev. Isidore Myers of Los Angeles, Cal., and brother of Carmel Myers, the noted moving picture actress, has written a musical comedy, "Blue Eyes," which Walter Hast will produce next year. Hast's father was a noted cantor some years ago.

An official declaration has just appeared at Warsaw announcing that "aliens" are not allowed to practise as doctors or dentists in Poland. This order will affect many Jews, as a large number are technically considered "aliens," though in reality Polish citizens.

William B. Hackenburg Lodge No. 703, F. & A. M., has been constituted in Philadelphia, Pa. The lodge is named in honor of the late William B. Hackenburg, former treasurer of the Pennsylvania Grand Lodge of Masons and for many years a leader in Jewish charitable undertakings in Philadelphia.

The Magdalen Home for Wayward Girls, located in the Inwood section of this city, has been acquired as a site for a Jewish Memorial Hospital. A drive was recently made in Washington Heights for the cause and \$80,000 netted. The home will be completely renovated and will be opened in the early fall.

During the visit to Skiernewice of the Polish President, Field Marshal Pilsudsky, a Jewish deputation presented him with an address in the Polish and Hebrew languages. At Lodz a deputation, headed by a Rabbi Treistman, handed to the authorities 10,000 marks as a Jewish gift to the Polish Naval Building Fund on the occasion of the President's name day.

The Mary Zinn Home for children convalescent from heart diseases at White Plains, N. Y., the gift of Arthur Zinn of New York city in memory of his mother, was dedicated last Sunday. The buildings, equipped with all modern appliances for caring for children recuperating from heart attacks, will house fifty. A schoolhouse and a farm are attached to the home.

From many parts of Poland accounts have reached Warsaw of renewed attacks on an extensive scale on Jewish train passengers. In each case soldiers assaulted our coreligionists. Many were cruelly beaten, and a large number of Jews were deprived of their beards. The promises of the Government to suppress the fresh outbreaks have so far not been fulfilled.

Quarters for a Hebrew school and a club home for the Workingmen's Circle will be provided by the Jews of Dallas, Tex., with the erection of a building of two stories and basement, to cost about \$30,000. A site for the proposed building has been secured. Shares are being sold among the business and working men of Dallas and building operations will begin as soon as funds are available.

Recently the case of Schiffman, director of the Polish Theatre, against the dramatic critic Pienkowsky was tried in a Warsaw court. It seemed that in one of his articles in the press the critic stated that Schiffman was a Jew and that he conducted his theatre according to his Jewish tastes. The plaintiff produced evidence and witnesses to prove that he was not a Jew, and the judge decided that to call an honest Pole "Jew" is an insult and an offense which may only be expiated by serving one week in jail.

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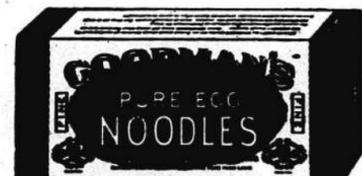
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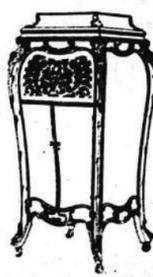
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## ENGAGEMENTS.

**BRETTLER—LEWIS.**—Mr. and Mrs. Leon Lewis of 32 Concord street, Jersey City, N. J., wish to announce the betrothal of their daughter Blanche to Mr. Samuel M. Brettler of Brooklyn, N. Y.

**EPSTEIN—THEUER.**—Mr. and Mrs. E. Theuer announce the engagement of their daughter Helen to Mr. Irving Epstein.

**FUERST—MYERS.**—Mrs. Julia Myers of 623 West 136th street announces the betrothal of her daughter Beatrice to Herbert Fuerst. Reception Sunday evening, May 9, at 8 o'clock, at the Wallace, 448 West 152d street.

**GELB—COHN.**—Mr. and Mrs. S. Cohn announce the engagement of their daughter Anna to Mr. Abraham Gelb, son of Mr. and Mrs. Samuel Gelb.

**GOLDBERG—ANDERSON.**—Mrs. Lena Anderson, 530 West 159th street announces the engagement of their daughter, Jessica C., to Benjamin Goldberg at home Sunday, May 16, 1920, 3 to 6.

**GOLDSMITH—WALLACH.**—Mr. and Mrs. Jacob Wallach, 600 West 161st street, announce the engagement of their daughter Florence to Mr. Val Goldsmith, son of Mr. and Mrs. Charles R. Goldsmith, 885 West End avenue. Reception 3 to 6, Hotel Biltmore, May 16.

**GOODMAN—FRANKEL.**—Mr. and Mrs. Louis Frankel, 380 Riverside Drive, announce the engagement of their daughter Gertrude to Mr. Abraham Goodman of New York.

**HUT—RICHTER.**—Mrs. E. Richter, 230 West 122d street, announces the engagement of her daughter Gertrude to Mr. Isidor B. Hut.

**LEVY—MARKOWITZ.**—Mrs. R. Markowitz of 501 West 110th street announces the engagement of her daughter

Carolyn to Jerome C. Levy, son of Herman L. Levy, New York city.

**NEWMAN—BUCHSTAHL.**—Mr. and Mrs. A. Buchstahl, 3568 Broadway, announce the betrothal of their daughter Viola to Mr. Harry Newman. Reception at Hotel Astor, May 16, 1920, 8.30 p. m.

**ROSENTHAL—KOMMEL.**—Mrs. Bertha M. Kommel, 573 West 191st street, New York city, announces the engagement of her daughter, Sylvia Gertrude, to Arthur M. Rosenthal. At home Wednesday evenings, May 12 and 19.

**SCHELLER—LESSELBAUM.**—Mr. and Mrs. R. Lesselbaum of No. 500 West 111th street announce the betrothal of their daughter Deborah to Mr. Jack Scheller of Brooklyn.

**SILVERMAN—ROSENBAUM.**—Mr. and Mrs. Ignatz Rosenbaum of No. 70 Lenox avenue announce the betrothal of their daughter, Irma E., to Mr. Samuel S. Silverman, son of Mr. and Mrs. David Silverman of this city.

**WOLF—FINKELSTEIN.**—Mr. and Mrs. Samuel Finkelstein of 345 West Eighty-eighth street announce the engagement of their daughter, Miss Irene Finkelstein, to Mr. Simon Wolf.

## MARRIAGES.

**HOROWITZ—LIEBOWITZ.**—Mr. and Mrs. Simon Liebowitz announce the marriage of their daughter Rae to Mr. Wilford P. Horowitz on April 18, 1920.

**RADIN—WALLACH.**—Mr. and Mrs. Sol J. Wallach announce the marriage of their daughter, Jeanette Carolyn, to Dr. Louis Ralph Radin of Newark, N. J., on Thursday, April 29, by the Rev. Dr. Rudolph Grossman.

## BIRTHS.

**COHEN.**—Mr. and Mrs. Samuel Cohen (nee Birdie Orshinsky) announce the birth of a son, Friday, April 30, at 545 West 164th street.

**DONNER.**—Dr. and Mrs. Victor C. Donner announce the arrival of a daughter, April 30, 1920, Lenox Hill Hospital.

**HEYMAN.**—Mr. and Mrs. Jerome E. Heyman (nee Dorothy Weil), 3495 Broadway, announce the birth of a son on April 29.

**WEIL.**—Mr. and Mrs. Jules Weil (nee Oppenheimer) of 789 East 166th street announce the arrival of a son, April 29.

## BAR MITZVAH.

**GOLDSTEIN.**—Mr. and Mrs. Joseph D. Goldstein, 600 West 163d street, announce the Bar Mitzvah of their son, Bernard H., on Saturday, May 8 at Washington Heights Congregation, 508 West 161st street. At home Saturday, May 8, 2 to 6 p. m.

**TISCHLER.**—Mr. and Mrs. Samuel Tischler announce the Bar Mitzvah of their son Norman, Saturday, May 8, 1920, at Temple Anshe Chesed, Seventh avenue and 114th street. At home, 118 West 118th street, Sunday, May 9, 3 to 6 p. m.

## SOCIAL NOTES.

A charity dance was given last night by the Zichron Ephraim Sisterhood at the Central Opera House. The proceeds will be used for the benefit of the Jewish War Sufferers.

The New York Ladies' Auxiliary of the Jewish Consumptives' Relief Society of Denver, Colo., of which Mrs. Louis Bloch is chairman, will close the season's activities with a reunion luncheon and musical at the Hotel Pennsylvania, Tuesday, May 11, 1920, at 12.30 p. m. Mrs. Harry Krulewich, assisted by Mrs. Phil Krulewich, are in charge of the afternoon's activities.

Mr. and Mrs. Henri Bodenheimer of Paris, who have been in this country for the past few months and who during the war were active in welfare work for soldiers of the A. E. F. were tendered a dinner and reception by the Executive Committee of the Jewish Welfare Board on Wednesday evening, April 14, at the Young Men's Hebrew Association. Dr. Cyrus Adler presided and among the speakers were Lieutenant Frank Schechter and John Goldhaar. Many friends of Mr. and Mrs. Bodenheimer were present at the reception which followed the dinner. Among the guests were Mr. and Mrs. Simon Gottschall, Dr. and Mrs. Maurice Harris, Mr. and Mrs. Charles Hartman, Rabbi and Mrs. Jacob Kohn, Mr. and Mrs. Joseph Rosenzweig, Mr. and Mrs. I. Unterberg and Dr. Leon L. Watters.

## IN THE SYNAGOGUES.

**ADATH ISRAEL** (551 E. 169th St., Bronx).—This (Friday) evening Dr. Norman Salit will preach on "The Counting of the Omer."

**AGUDATH JESHORIM** (113 E. 86th St.).—Rabbi G. Schulman lectures this evening on "Religion and Medicine."

**ANSHE CHESED** (Seventh Ave. and 114th St.).—Rabbi Jacob Kohn preaches Sabbath morning on the Sedrah.

**BRONX FREE SYNAGOGUE** (163d St. and South. Boul.).—Dr. Stephen S. Wise lectures tonight on "Can an Honest Man Enter and Remain in the Ministry?"

**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. Dr. Wise will speak on "Can an Honest Man Enter and Remain in the Ministry?"

**HEBREW TABERNACLE** (Temporarily at Y. M. H. A., 159th St. and St. Nicholas Ave.).—Rev. Dr. Samuel Greenfield speaks this evening and on Sabbath morning.

**JEWISH THEOLOGICAL SEMINARY** (531 W. 123d St.).—Mr. Joseph Miller will deliver the sermon this Sabbath morning.

**KEHILATH JESHURUN** (117 E. 85th St.).—Rabbi E. L. Solomon will preach Sabbath morning on "Blemished Offerings."

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

**MT. NEBOH** (150th St., near Broadway).—State Senator Abraham Kaplan will deliver an address this evening. Sabbath morning Rabbi Aaron Eiseman preaches on "God's Richest Gift to Man: Mother."

**NEW SYNAGOGUE** (Broadway and 76th St.).—Rabbi Henry Cohen of Galveston, Tex., lectures this evening. Sabbath morning, second set of confirmants' essays.

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

**PENI-EL** (W. 147th St.).—Rabbi Joel Blau lectures this evening on "The Historic Decision at San Remo." Sabbath morning, "The Three Crowns."

**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 "Beautiful Clothes." Sabbath morning, "A Good Name."

**TEMPLE ISRAEL OF HARLEM** (Lenox Ave. and 120th St.).—This evening Rev. Richard Stern speaks. Sabbath morning, Dr. Maurice H. Harris on "Blasphemy."

**TREMONT TEMPLE** (Grand Concourse and Burnside Ave.).—Dr. Marius Ranson lectures this evening on "Will Death Be the Highest Bidder?" Sabbath morning, "Unseen Perils."

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

**YESHIVA STUDENTS' SYNAGOGUE** (9 Montgomery St.).—Mr. Isidore Charness will deliver the sermon this Sabbath morning.

Rabbi Moses Abels of Altoona, Pa., enjoys the unusual distinction of being the first rabbi who ever addressed the faculty and students of Juniata College, a Dunkard institution. Under the auspices of the Synagogue and School Extension department, he recently visited Juniata College at Huntington, Pa.

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

#### Extraordinary Zionist Convention to Be Held in New York—Regular Convention Postponed.

A call has been issued by the national executive of the Zionist Organization of America for an extraordinary convention to be held in New York city on May 9 at the Lexington Opera House and on May 10 at the Hotel Astor. The call states that "the historic action taken at San Remo on April 24, which gave recognition to the age-long aspirations of the Jewish people, renders possible the establishment of the Jewish national home in Palestine where Jewish ideals shall be free and where the Jewish spirit shall be free to express itself in accord with its traditions of social justice and righteousness. This event opens up the immediate opportunity to the Jewish people to conquer, through work and organization, that place for themselves in the world

of civilization which has been their hope for 2,000 years."

The calling of this convention necessitates the postponement of the regular annual convention of the organization, which had already been scheduled to be held in Atlantic City beginning May 30. The extraordinary convention will, among other things, give definite instructions to the delegation of Americans who will participate in the international Zionist conference which will be held in Karlsbad, Czecho-Slovakia, on July 4.

#### 1,400 Delegates Expected at I. O. B. A. Convention Next Week.

It is expected that over 1,400 delegates will assemble on May 9, 10 and 11 in Atlantic City, N. J., for the thirty-fourth annual convention of the Independent Order B'rith Abraham, the largest Jewish fraternity organization of its kind in the world. Judge Gustave Hartman, the grand master of the fraternity, will open the convention and prominent speakers will deliver addresses.

Mr. Max L. Hollander, the grand secretary, has issued his usual concise financial statement, which shows that the income of the order last year was \$1,668,125.58; paid for endowments, \$1,324,550; paid for relief, \$30,600.

#### Twenty-fifth Anniversary of Hebrew Infant Asylum.

The Home for Hebrew Infants, an institution caring for more than 400 children under five years of age, will celebrate its twenty-fifth anniversary on Sunday afternoon, May 9, at 2.30 p. m., at its building on Kingsbridge road and

"Shells in the ocean,  
fish in the sea,  
Borden's Milk knocks  
the color into me."

Little Florence Marguard, of Westchester, N. Y., says in the above rhyme that BORDEN'S

pure, fresh, wholesome country milk makes her cheeks rosy. It is a known fact that good milk makes more youngsters robust, and strong, than any other one food. Since way back in the '80s BORDEN'S have given New York a regular and abundant supply of rich, healthful milk.

Phone and have our solicitor  
arrange for daily delivery.

2891 conveniently located  
stores ready to serve you  
in addition to the wagons.

This is Prize Rhyme No.  
10. Send in yours if you  
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\$5 for each rhyme we  
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**ANNOUNCEMENT**

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Formerly Elstone Park Hotel

BAYSWATER FAR ROCKAWAY, N. Y.

THE ONLY JEWISH FAMILY HOTEL OPEN ALL YEAR

Conducted in strict conformance with the Dietary Laws.  
Mrs. J. L. Andron takes pleasure in announcing to her many friends, patrons and the general public, that she has purchased the above hotel and has expended a large sum in rebuilding, refurnishing and redecorating the entire structure which will be conducted as a FIRST-CLASS FAMILY HOTEL.  
This hotel will be the centre of all Jewish social events inasmuch as it contains a magnificent ballroom, and large dining and banquet rooms, making it the ideal place in Far Rockaway for weddings, receptions, Bar Mitzvahs and banquets.  
The management will be under the supervision of Mr. Emil Wagner. Make your reservations for Summer Season now. Special rates made for Spring guests. Telephone, Far Rockaway 488.

**The Irvington** Formerly the Rudolph. Clifton Ave. Lakewood, N. J.

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

**THE BLYTHEWOOD** LAKEWOOD, N. J.

Accommodates 100  
The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. Additional baths have been installed. The same efficient staff (including chef, etc.), which made the BLYTHEWOOD so popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the homelike atmosphere which made a stay here so enjoyable, still pervades. For rates, address the BLYTHEWOOD HOTEL, Lakewood, N. J. MARION BARRON, Mgr.

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THE BANK OF PERSONAL SERVICE

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I take pleasure in informing my many friends and patrons that for the coming season, the VICTORIA HOTEL has been renovated, redecorated and refurnished throughout, with hot and cold running water installed in every room. Rooms single or en suite, with or without bath. Strictly Kosher and best Hungarian cuisine.  
New York Booking Office, 121 St. Nicholas Ave. WOLF CROST, Prop.

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Choicest location in the Mountains. Newly built with all modern improvements. Large, airy rooms. Home comforts. Unsurpassed cuisine, in accordance with the Jewish dietary laws. Synagogue in the hotel. Write for information and terms to the office of Dr. J. Glass, Hotel Monterey, 94th street and Broadway. (Phone Riverside 1411, and Riverside 10400) or Hotel Glass, Fallsburgh. Open all year.  
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**THE MARLBOROUGH**

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Delightfully located, two blocks from beach and boardwalk. Extensively improved. Electric light, baths. Jewish-American cuisine of the highest grade.  
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Located in the centre of all social and business life, opposite ocean and boardwalk, near theatres and all attractions.  
All outside rooms opening on broad piazza and having superb view of ocean. Jewish dietary laws strictly observed. Terms moderate. Home comfort. Will open Decoration Day, May 30, 1920. Make reservation now at the hotel or 474 West 150th Street. Phone: Audubon 875.  
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BOARDWALK, (Opposite Steel Pier)  
RESTAURANT OF DISTINCTION  
Table d'hote—A La Carte—Club Service  
OUR SPECIALTY SEA FOOD  
STEAKS CHOPS  
Finest Eating Place on the Atlantic Coast  
FRENCH PASTRY PAR EXCELLENCE  
The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.  
BEST AND QUICKEST SERVICE.  
OPEN ALL YEAR

**ANNOUNCEMENT**

It has been brought to my attention that several hotel-keepers at Arverne, in order to gain additional patronage, and possibly to emphasize the Kashruth of their establishments, have stated that they have purchased dishes, utensils, or other equipment from me.  
Any such statement is false and in order that the public should not be deceived, I make this announcement. None of these persons have purchased any of my equipment and the public is warned not to be misled by any false statement of this kind.  
CHAS. WOLFSON, formerly of Arverne.

**THE ROZZELLE**

FAR ROCKAWAY, N. Y.  
Half Block from the Ocean.  
Now Open for Reservations.  
Special Rates for May-June.  
234 GRAND VIEW AVENUE

**HOTEL PANNACI**

OCEAN AVENUE, LONG BRANCH, N. J.  
At the request of our guests, the hotel will be open early for the season. Apply for rates and rooms.  
GER. PANNACI, Propr.



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Dine at the  
**WILNA** כשר RESTAURANT  
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Beach 62nd Street on the Ocean, Arverne, L. I.  
The most beautiful and best equipped hotel in Arverne, L. I., will remain open THE ENTIRE WINTER. The same excellent service and cuisine which made this hotel so popular during the summer season will be maintained.  
Hebrew dietary laws are strictly observed. The Hotel is steam heated throughout. Hot salt water baths will be installed. J. LIFSCHITZ, Prop.

**Hotel Nautilus**

ARVERNE, L. I.  
DIRECTLY ON THE BEACH BETWEEN STRAITON and STORM AVES.  
Telephone: Hammels 1250.  
Mr. M. Rosoff takes pleasure in informing his many friends, patrons and the public in general, that for the coming season he will again conduct the HOTEL NAUTILUS as a first class Family Hotel, under strictest Jewish dietary regulations and under the same careful attention to the wants of guests which proved so successful last season. Now open. New York office, No. 781 Sixth Ave. Phone: Bryant 5727.  
M. ROSSOFF, Prop.

**The frontenac** Beach 29th Street and Lewway Road Edgemere, L. I.

OPEN ALL YEAR  
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Equipped with all the latest sanitary and scientific improvements. Large airy rooms with or without bath. Single and en suite. The cuisine is conducted in scrupulous accord with Hebrew dietary laws. Phone: 2506 Far Rockaway.  
Management, Goldstein & Lyons.

**The HOTEL AMIGO** Dickerson Avenue Edgemere, L. I.

DIRECTLY ON THE BEACH.  
MRS. E. M. DALKOWITZ ANNOUNCES THE OPENING OF THE HOTEL AMIGO FOR DECORATION DAY (MAY 30TH, 1920). DIETARY LAWS OBSERVED. RESERVATIONS MAY BE MADE NOW BY PHONING ST. NICHOLAS 9895.

**The STRAND** Directly on the Ocean EDGEMERE, L.I.

MISS REGINA WINKLER announces that her hotel, THE STRAND, will be open for the coming Summer Season on May 1st 1920. MAKE YOUR RESERVATIONS NOW. New York Address: 228 Audubon Ave. Phone: St. Nicholas 3380.

**THE ELIZABETH**

Located in finest section of Arverne. Large, airy rooms with all modern improvements. Home comforts. Rooms single or en suite, with or without bath. Jewish dietary laws, rigidly observed under the supervision of the well-known Mrs. Jacobson of No. 249 West 130th St., New York.  
3 Storm Avenue (at Straiton Station) ARVERNE, L. I.  
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Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecorated throughout. Equipped with all latest improvements. Large, airy rooms. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports, tennis, croquet, etc. Daily concerts. For particulars address Union Hotel, Sharon Springs, N. Y. Long distance phone, 21 Sharon Springs. Mr. and Mrs. JOSEPH GARSONY.  
SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA.

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Complete Modern Equipment, Excellent Cuisine and Splendid Recreational Facilities.

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Special Attention Given to Children. Reasonable Rates Tel. 8 6 R. LAKEWOOD, NEW JERSEY

**HERMAN FISHER**

who has been a leading caterer of Philadelphia for nearly a quarter of a century begs to announce his recent purchase and opening of the  
**PIERREPONT HOTEL** ATLANTIC CITY, N. J.  
NEW JERSEY AVE. and BEACH. (Second Hotel from Garden Pier)  
The building is absolutely modern in all respects with steam heat, running hot, cold and salt water, private baths, elevator to street level, etc.  
Mr. and Mrs. Fisher's long association with the catering business guarantees their friends and patrons a good table, for which they are noted and which will be made one of their main features.  
OPEN ALL YEAR AMERICAN PLAN, \$30.00 up weekly.

**The WATAWAH** BIG INDIAN CATSKILL MTS., N. Y.

SPEND YOUR VACATION TIME AT  
Excellent Hungarian cooking and baking. Butter, milk and eggs from our own farm. Jewish dietary laws strictly observed.  
WOHL & KEPEES, Props.

# THE HEBREW STANDARD

America's Leading Jewish Family Paper

Edited by J. P. Solomon, 1892-1920.

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By WILLIAM J. SOLOMON.  
Telephone 896 Cortlandt.

Entered as second class matter September 28, 1892, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, May 7th, 1920 : : Iyar 19th, 5680

Sabbath begins at 8:02 p. m. (new time). —Emor, Leviticus 21:1—24:23. Haptarah Ezek 44:15-31.

Everyone should contribute to the utmost to the great drive for the benefit of the war sufferers. The cause is eminently worthy the full support of every man, woman and child. Let us go over the top with seven and a half million dollars by Sunday!

We call especial attention this week to a contribution from the pen of Th. G. Masaryk, President of the Czecho-Slovak republic, which appears in the magazine section of this number. President Masaryk, in his short time in office, has shown himself to be a 100 per cent. friend of our Jews, and the contribution, "How I Was Cured of Anti-Semitism," is in keeping with his oft-expressed and practiced views.

We observe with satisfaction that the periodic distribution from one of the active bureaus of the Zionist Organization of America now bears the title "News—Not Propaganda—from Publicity Department." This is quite what it should be, and simplifies the task of all and sundry editors to whom these sheets are sent. News of the Zionist movement is ever welcome; and so is propaganda, in its place. When we receive in future "News—Not Propaganda—from Publicity Department" we shall expect news, not propaganda.

The late Henry Mosler, who passed away at a very advanced age, was one of America's famous artists. He was a Jew who never denied his membership of the House of Israel. A painter of distinction, he enjoyed for many years a fame commensurate with the value of the works of his brush, and, now that he is gone, "Moslers" (the creations of artists usually carry their maker's name) will steadily rise in esteem and price. Although the number of great Jewish artists in this and other countries grows apace, Henry Mosler, as one of the pioneers, will ever be remembered.

That anti-Semitic sentiments have thoroughly permeated all divisions of German public and private life since the close of the Great War has been demonstrated on more than one occasion. But we had no idea of the devastating thoroughness with which this degrading prejudice has succeeded in penetrating all sections of the land. Recently we came across a musical critique in which the silly notion is seriously advanced that, so far as composers exhibit international ideas in their works, they are Jewish, whether or not they are indeed Jews, and that, so far as they display true German ideas in their music they are not Jewish! This is of a truth the height of the ridiculous. Had Richard Wagner written the *Queen of Sheba*, he of all men would have been a Jew. Had Karl Goldmark been responsible for the *Mastersingers of Nuremberg*, he would have earned the right to pose as a Christian, despite his early training as a poor little *Yeshibah-bochur* in Hungary. The Pan-Germans are nothing if not thoroughgoing—and desperately foolish.

Roger W. Babson, the eminent statistician, invites us to join him in his fight against Mormonism in our national government. We beg to decline the invitation, with thanks. Mormons who are citizens of the United States have the same rights of civic and religious freedom as others. So long as they do not disobey the law of the land they are entitled to the same protection in their constitutional guaranties and privileges as other citizens. It appears that Mr. Babson's fight on Mormonism grows out of his opposition to the attitude taken up by Senator Reed Smoot, of Utah, who is a Mormon and chairman of the Joint Committee on Printing of Congress, in respect of the *United States Bulletin*, which the former publishes as a private undertaking of his own and which is, we doubt not, knowing the publisher's excellent reputation for accuracy and sound judgment, a meritorious publication. Mr. Babson would have no chance, of course, to raise the country by the ears on such a ground. He should have as little, in view of these circumstances, in the other case.

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.

## A SURPRISING EXHIBITION.

WE are advised on credible authority that for a week recently the bulletin board of the Townsend Harris division, the high school section of the College of the City of New York, carried the following advertising notice:

"Boy wanted by Hanover National Bank. Christian only."

Were we given to a sort of humor we might, in view of the well-known preponderance of the Jewish students at the College of the City of New York, treat this incident in the spirit of jest or mockery. But the circumstance does not warrant such procedure. It affords a disheartening commentary on the prejudice residing in the breasts of many employers of labor in this city who make no effort to conceal or overcome this.

Some time ago it was thought that in this day of greater publicity of attempts to realize more distinctly the ideal of the brotherhood of man such exhibitions of crass prejudice against a race or section of the population had irrevocably passed into the limbo of things forgotten. Apparently this is not so. Apparently all efforts to bring employers of labor to a just appreciation of the fitness of things were and are vain.

In this case, however, an additional factor of great gravity is present. Why should the College of the City of New York, a public institution maintained out of municipal funds, give hospitality to a notice of this kind on one of its bulletin boards? If employers of labor are not above succumbing to sentiments of base and degrading anti-Semitism the College of the City of New York may well be expected to set them a good example, quite regardless of the consideration that so many of its students are Jews. By suffering such a notice to appear on one of its bulletin boards the College of the City of New York insults not merely its Jewish students, but the entire community in this city. Here is the disgraceful element in the incident which calls for correction.

We have ventilated our feelings about the matter in the hope of producing a satisfactory alteration in the general condition adverted to. More than this, we hope that by thus publicly calling attention to an evil of this kind we secure an enduring amendment in the methods of some employers of labor, certainly of public institutions.

## HELP THE INSTITUTIONAL SYNAGOGUE.

WE have just learned that work on the new Institutional Synagogue has been stopped by reason of a lack of funds. We are shocked at this manifestation of the lack of co-operation for this bulwark for traditional Judaism.

The leaders of this work—Rabbi Herbert S. Goldstein, its organizer, and Congressman Isaac Siegel, its president, together with its Board of Directors—deserve the encouragement of the community. This work ought to be so endowed that it may serve as a forerunner for the new type of Jewish religious, educational and social work for the United States.

The new building, at 37-43 West 116th street, will house the following activities: Auditorium (seating capacity of 1,500), Talmud Torah classrooms for 1,400 children, clubrooms for 140 literary, social and athletic societies, gymnasium, swimming pool, sun parlor, social parlors, roof garden, kindergarten, chess room, tennis courts, basketball courts, dining room, kitchen, lunch room, game rooms, showers for boys, showers for girls, steam room, rabbinical court and medical clinic.

We hope that bringing this matter to the attention of our readers will bring its proper results and will enable the Building Committee to go ahead and complete this institution for the glory of God and the betterment of citizenship in this country.

THE HEBREW STANDARD is publishing this month the fifth of a series of essays on "Jewish Education," written by Rev. Dr. Gustav N. Hausmann, consisting of the following: (1) "Israel's Zeal for Education," (2) "The Jewish School," (3) "The Jewish Home," (4) "Light and Education," (5) "The Synagogue." The sixth and concluding essay of the series, which will appear in June, will be on "The Ideal of Education Among the Jews and Among the Greeks." These scholarly essays show the author's painstaking research and his versatility in the vast field of Jewish literature, which is covered in Dr. Hausmann's theses, and his analogies, comparisons, analyses and quotations show a wealth of reading and application.

H. R. H. the Emir Feisal has become H. M. King Feisal I., according to circumstantial accounts of an interesting ceremony which recently occurred at Damascus. The accession of the new "monarch" did not affright the representatives of the European powers when the fact was made known to them, and even the Zionist leaders who, with reasonable justification, coquetted with the Emir in his nationalistic ambitions did not make the mistake of hastening to recognize the new ruler in his new state. Probably the Emir will find the lot of him who wears a crown proverbially uneasy, and the difficulty of his task will undoubtedly be enhanced by the latest news from San Remo. If, however, the Zionist leaders deport themselves as real statesmen the Emir's defiance of the entire civilized world as opposed to his own favored nation, the Arabs, will be rendered ineffective and a useful means of enabling the 600,000 Arabs to live peaceably by the side of the 100,000 Jews in Palestine found. The Emir need not have seized a moment of questionable opportunity to complicate the situation in which his nation finds itself. He could well have rested his case on the justice thereof, on the natural equity residing therein. This the Zionist leaders, after several *ballons d'essai*, did, and with happy results.

## THE GOLUSS IS OVER!

"When ye come into the land which I give you and ye shall reap the harvest thereof." (Lev. xxiii, 10.)

THE *Goluss* is over! After eighteen hundred and fifty years it has come to an end by the historic decision at San Remo. Let the news be wafted to all the lands, let the tidings of this latter-day Redemption penetrate into every nook and corner of our sorely-beset world, and let all the nations shout with gladness at the salvation of our God! And wherever our brethren are to be found, in every hamlet and every city, in hovel or mansion, in the plague-and-pogrom haunted regions of Poland and Russia as throughout the vast extent of free and happy America: everywhere, where men hope and pray, and place their trust in the righteousness of the God of Israel, let every eye look upward, let every heart beat high with grateful pride, let every bent back straighten; and thus let all true Jews and Jewesses celebrate the glorious event of Jewish Freedom! The shame of the *Goluss*, the curse that has lain upon our bodies and spirits for well-nigh two thousand years, is suddenly lifted: once again the Jewish people will take its place among the nations of the earth—itself a great nation, great in power, great in courage, great in all things that make for the universal good.

The San Remo decision is not the victory of a party or faction among us: let no one dare to be so small in spirit, so narrow in vision, as to say that it concerns but the Zionists—it is rather a victory for the whole Jewish People, the living Jewish people, that ever refused to consider itself extinct and dead, that with a divine stubbornness having no equal in history asserted its miraculous vitality all persecution despite, and that now stands forth in the full strength of hope and faith in self and God, ready to take up its new task of self-restoration. This is the answer to all prayers, the fulfillment of all hopes, the drying of all tears: *this is truly the Messiah come!* All the more real this messianic advent to us modern Jews because not attended by the visionary appearance of some hoped-for celestial figure, because not accompanied by magic and miracle, but brought about by men of flesh and blood, men who knew how to wait and how to labor—men of vision yet no visionaries! Magic and miracle have never done us any good; in fact, they have been our great enemies through the ages: they were the direct cause of the prolongation of the *Goluss* and the harrowing persecutions we were subjected to. Out upon miracles! they are the children of superstition and the brood of mendacious deceit. At least we have learned that the living Jewish people, and not some mythical ghostly phantom, is the true Messiah. Israel, under God, is its own Redeemer. Give us a few more living Messiahs, like Herzl and his followers, give us some more realistic acts of redemption like the San Remo decision, clear away the rubbish of mysticism that has disfigured the Jewish aspiration after freedom, and we shall solve our problem in a generation or two. We need no greater miracle than the Balfour declaration; we need no deeper mysticism than the recuperative power residing in the Soul of the Jewish people. We are a living people, I repeat; and living peoples do not bemuse themselves with childish hankering after occult tricks: they bend their tense muscle and mind to the shaping of their destiny and effect their own salvation. God helps those who help themselves.

So, at last, Palestine is ours again. *Palestine, the Jewish Homeland!* How must our being thrill to the wonderful news! Jewish—not Turk, not Arabian, not anything but Jewish! A Home—not a hell-hole, not a prison, not a more or less hospitable asylum—but a Home! And Land—land for a landless people, land, the mother-soil out of which everything fair is yet to be born for the Jew and the world alike: this is the great boon we are celebrating these days. No more wandering all over the world; no more laboring for others while neglecting our own; no more humiliation and reproach; but the dignity and glory of a people living in its own home, on its own land, exerting itself to the utmost in the free play of its creative energies!

If text be needed, let the text serve to express the thought that in this year of grace we shall enter into the land which God gave us, we shall reap the Great Harvest of the ages we have been waiting for!

Throughout the centuries we were the harvest! What a terrible harvest it was! Our fields were sown with our bodies, our furrows cut straight through our heart: fears and blood watered the earth where stood tremblingly the hapless ears with bent heads ready for the grim harvester! And the nations of the world swung their sharp scythe over us: and there was death in their harvest-song, and murderous lust in the vicious swing of their arm. . . . We fell only to rise again, and there was never an end to the torture of body and soul. . . . The harvest went on, only no hope seemed left for the martyred race. . . .

But all that is ended now. The fearful harvest is done. Now, thank God, the time has come for our harvest. And our harvest is an altogether different matter. It is the harvest of our hopes, the harvest of a long-deferred justice. Forgotten the indignities and sufferings of the past. Fair lies the field before us, happy harvesters, to reap in joy that which we have sown in tears. Proudly do we proclaim to the world that our harvest is no work of destruction, but an act of construction—the creative act of the New Jewish Life. In our harvest-song there is life, not death, it is the old Song of Zion sung to the tune of mankind's highest aspirations. And the power that swings in our tense arm, and sways every one of our thoughts, is the mighty desire to create new things, to lift old ruins into the glory of a new and better day. For the True Messiah has come to Israel not alone but also to the world. In our harvest all mankind will share, for ours is a harvest of mercy and love, of righteousness and judgment.

Palestine, dear Motherland! We are coming—five million strong!

JOEL BLAU.

**"THE IMMIGRANT OF YESTERDAY MUST HELP THE IMMIGRANT OF TODAY."**

An Interview With Mr. Albert Rosenblatt by Ray Brill.

Imagine you were standing all alone on the shore of a strange country, without a friend to care whether you live or die. To be sure, all about you are people laughing and happy. Yet, instinctively you feel that to them your existence is of little concern. You perceive their language is different and their manners are so strange and queer. As for your contact with humanity, you might be debarking on a desert isle.

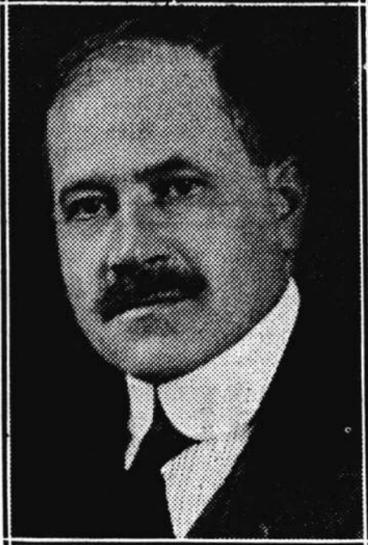
Standing thus perplexed and sick at heart, a hand, shot out as if it were from the bleak darkness, grasps yours warmly. Astonished and with a flood of questions rising to your lips, you look up. Beaming down upon you is a face of friendly interest. The kind stranger, taking possession of you and your baggage, says gently, "Come with me. I am from the Hebrew Sheltering and Immigrant Aid Society." At the sound of these words, uttered in Yiddish, your heart leaps with joy, all your doubts and fears for the moment are swept aside.

Now, reader, you have placed yourself in the position and experienced for a brief second the emotions of the immigrant who comes to America friendless and finds a sympathetic friend in the Hebrew Sheltering and Immigrant Aid Society.

For just such a friend the Society has been to the countless strangers who have come to our shores. Thirty years ago there was established a house by the beautiful old Jewish name of Hachnosas Orchim, whose function it was to extend a welcoming hand to the newcomer. But as the volume of Jewish immigration increased there were other problems besides the mere providing of food and shelter. The immigrant had to be taught how to adapt himself to the customs, manners and conditions of the new country. In other words, he had to be Americanized.

So the Hebrew Immigrant Aid Society was created, and, eleven years ago, these two bodies merged, but out of the merger has sprung the organization which has established a reputation for

itself in the Far East and throughout the whole of Europe, namely, the Hebrew Sheltering and Immigrant Aid Society of America. At Ellis Island, at the port of Baltimore and in Seattle and San Francisco, and even in Yokohama and across the bleak white steppes of Siberia are now the officials of the Hebrew Sheltering and Immigrant Aid Society of America holding forth the message of welcome to their Jewish brethren.



ALBERT ROSENBLATT.

Just what has the society done in the past? It has received the immigrant upon his arrival, aided him to reach his destination, secured employment for him and helped him to become an American citizen. It has also discouraged ineligible, before embarking, from coming to the United States, thereby preventing immigrants from becoming public charges. On the other hand, the society has facilitated the lawful admission of immigrants.

Now just what does the Hebrew Sheltering and Immigrant Aid Society expect to do in the future? First, it proposes to carry on much more intensively the Americanization work it has been doing in the past. It will also endeavor to bring together the thousands upon thousands of Jewish families that were broken up by the war. It is planning to guide and protect the many thousands of women and children whose breadwinners are in this country.

In order to accomplish this end, the society has purchased the beautiful, historic Astor Library at 437 Lafayette street, near Eighth street. The society has long outgrown its present headquarters at 229 East Broadway.

Mr. Albert Rosenblatt, chairman of the Building Fund, said to the writer: "It is up to the immigrant of yesterday to help the immigrant of today. Support should be forthcoming from every Jew, be he rich or poor. The cost of the building is \$400,000. There is a mortgage on it for the sum of \$225,000, and I feel that a mortgage on a building of an institution of this sort is a mortgage on the Jewish people.

"The contributions to our Building Fund," continued Mr. Rosenblatt, "are excellent as far as quantity is concerned, but moderate as far as the amounts go. The majority of the contributions so far have come from the middle class, the wealthier class responding very feebly. Perhaps it is because the middle class man feels himself nearer to the heart of the immigrant.

"Over \$120,000 has been collected in cash, while \$175,000 has been raised in pledges."

During the war Mr. Rosenblatt took an active part in war work. He was chairman of the Brooklyn Liberty Loan

(Continued on page 10)



**Before Leaving for the Country Don't Forget Your Art Needlework**

In securing your embroidery materials, use the same care as in selecting your summer residence, viz: To spend your time and money most profitably.

Our stores have gained a reputation for the rich selection, and the service accorded to our patrons. We create our own designs, but also carry a complete line of all leading brands in STAMPED GOODS EMBROIDERY & CROCHET THREADS, SILKS, YARNS, and all accessories.

Felt Dining and Bedroom sets our specialty. MAIL ORDERS PROMPTLY FILLED. "The Stores of Original Styles and Designs"

**OESTREICHER'S ART STORES**

88 CLINTON STREET—129 AVENUE C Stores Closed on Saturdays

**DAVIS' NEW ARDMORE HOTEL**

166 S. VIRGINIA AVE., ATLANTIC CITY, N. J.

Entirely rebuilt and newly decorated and refurnished. Hot and cold water in every room. Home-like surroundings. Strictly Kosher cuisine. Open all year. MRS. Y. DAVIS, Prop.

**MESNER'S PALM HOUSE Beach 31, EDGEMERE, L. I.**

Mrs. M. Mesner takes pleasure in informing her many friends and patrons that the Palm House is newly renovated, redecorated and refurnished, and especial attention has been devoted to the decoration of the Dining Room, including a new outfit of silver-ware, etc. Jewish Dietary regulations strictly observed. Rooms single or en suite, with or without bath. Season opens May 1, 1920. MRS. M. MESNER, Prop.

**SHARON HOUSE**

SHARON SPRINGS, N. Y.

H. B. GROSSMAN, Prop.

The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shochet and Mashgach in constant attendance. Daily concerts during meals. Bowling, tennis, dancing, etc.

OPEN ALL YEAR

**The ALEXANDRIA**

South St. & Rue de St. Felix. DIRECTLY ON THE OCEAN

Far Rockaway, N. Y.

Mr. B. Grossman, formerly of the St. Regis, Arverne, announces that he is now erecting in the most exclusive section of Far Rockaway, an up-to-date hotel equipped with all the latest modern, sanitary improvements which will open on June 10th, 1920. Equisite furnishings and decorations. Cuisine par excellence and Jewish dietary laws rigidly adhered to. Rooms single or en suite, with or without baths.

**WAVE CREST HOTEL**

Central Avenue and Ocean Front, Far Rockaway, L. I.

Under management of Mrs. L. Friedner. Finest and most beautiful hotel in Far Rockaway. Now open with every comfort, convenience and luxury. Overlooking the famous Wave Crest section. Cuisine par excellence in accordance with the Jewish dietary laws. Rooms with bath. Single or en suite. Dancing every evening. Reservations can now be made for the season. Special rates for May and June. Telephone, 1100 Far Rockaway.

**THE KANTOR VILLA**

Fleischmanns, New York

The Kantor Villa, newly built, all the latest improvements. Running water in every room. Strictly Kosher cuisine. Music, dancing and all sports. Moderate rates. Apply to J. Kantorwitz, Proprietor.

To avoid disappointment visit us Decoration Day and secure rooms for the season.



**RIP VAN WINKLE HOTEL PINE HILL, N. Y.**

MR. LOUIS COHN, Proprietor.

Most Beautifully Situated Hotel in the Mountains—Boating, Bathing, Fishing All Sports. All Modern Improvements.

A strictly modern hotel. Rooms single and en suite, with baths. Hot and cold running water; electric lights; telephones; casino. Excellent Kosher cuisine. Booklet

**WEISMAN'S INN**

Beach 63rd St., (Sea View Ave.) Arverne, L. I.

Ocean Front

BEAUTIFUL LOCATION FACING THE OCEAN. ROOMS, SINGLE AND EN SUITE, EQUIPPED WITH ALL MODERN IMPROVEMENTS. UNSURPASSED CUISINE. JEWISH DIETARY LAWS STRICTLY OBSERVED. NOW OPEN FOR BUSINESS.



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Do you drink Coffee or Tea with milk? If you do you won't need Sugar, for the SUGAR is already in the milk.

You can have all the SUGAR you want if you use Borden's Eagle Brand Condensed Milk.

It will replace the pounds and pounds of SUGAR which you use in your home for your various needs, saving you the expense and worry of buying SUGAR.



Gail Borden's Eagle Brand is known the world over for its quality, having been used since way back in the 80's.

ORDER SEVERAL CANS FROM YOUR GROCER TO-DAY AND BE PREPARED FOR ANY SUGAR SHORTAGE. IT WILL SAVE YOU SUGAR AND MONEY.

**BORDEN COMPANY**  
Borden Building New York



**KEEP YOUR BABY STRONG AND WELL.**

A baby's health and development depends largely upon the care and food it receives. Your infant should be bathed daily and fed regularly. If you cannot nurse your baby try

**Borden's EAGLE BRAND**  
(CONDENSED MILK)

The foremost infant food—made from rich cow's milk and granulated sugar, especially for babies. Recommended by physicians everywhere on account of its quality and uniformity.

If your baby is not gaining—if you want a food that will make him strong and well, mail coupon to us today and receive free feeding instructions in your language, and our fifty-four page baby book.

Why worry about enough milk and sugar for your table and cooking uses? Eagle Brand, on account of its high quality of uniformity, makes you independent, besides it's much cheaper and goes farther. Use Eagle Brand for any purpose where you usually use milk and sugar. Try it as a sauce.

The Label and Name Is Your Guarantee For Sale At Any Good Drug or Grocery Store. Buy a Can Today and Satisfy Yourself.



**The Borden Company**  
108 HUDSON STREET  
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Cut out coupon. Check booklet desired and mail TODAY.

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OTHER BORDEN PRODUCTS:  
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**New Reading Hotel**

2115 PACIFIC AVENUE,  
ATLANTIC CITY, N. J.  
Mrs. A. H. HOFFMAN, Prop.

Mrs. A. H. Hoffman, of Mt. Morris Hall, New York City, wishes to inform her friends and patrons that for the summer season she will open the above hotel which is now being reconstructed, redecorated and refurbished. Large and airy rooms with or without bath. Jewish dietary laws strictly observed. Elevator service. Bell telephone. Booklet on application.

**BRIGHTON BEACH HOTEL**

BRIGHTON BEACH, Coney Island, N. Y.



Directly on the ocean. All modern improvements. Rooms with hot and cold running water. Ocean bathing direct from hotel. First class restaurant and lunch room. Moderate prices. Music and dancing afternoons and evenings. Ballroom for 2,000 persons. Jewish management. A. MARIASH, Mgr.

(Continued from page 9)  
Committee during the Fourth Liberty Loan campaign.  
Mr. Rosenblatt is keenly interested in the welfare of the immigrant, for he also is foreign born. In 1888, when eighteen years old, he came to America from Russia.  
As I left, Mr. Rosenblatt smiled and said: "I again repeat that the immigrant of yesterday must help the immigrant of today."

**The Drive for the War Sufferers Starts With \$100,000 From Jacob H. Schiff.**  
Announcement has been made by Judge Otto A. Rosalsky, chairman of the Non-Sectarian Greater New York Fund for the Relief of the Sufferers From Famine, Destitution and Disease, of a subscription of \$100,000 received this week from Jacob H. Schiff, which came to the headquarters of the fund, 389 Fifth avenue, together with a statement from Mr. Schiff addressed to the people of New York. The statement is as follows:  
"New York Jewry, in asking non-sectarian co-operation in the present drive for funds with which in some measure to cope with the terrible conditions affecting the population of Central and Eastern Europe, has been actuated solely by the tremendous need which exists and by the fact that only with the co-operation of all the people of New York, irrespective of race and creed, can this need be met."

"I can say of my own knowledge that at no time have greater numbers of people undergone more acute suffering than is at this moment the case in these countries, and that the gravity of a situation in which starvation, homelessness and destitution are leading factors is immeasurably heightened by the menace of the typhus epidemic, which, unless checked, will cause the deaths of countless thousands."

"I am confident that the people of New York, when aroused to a knowledge of these conditions, will respond most generously, as they have all responded to every call to alleviate human misery, irrespective of race or creed or geographical location. In these days of many drives—all of them for good and worthy causes—the sum required as New York's share, \$7,500,000, seems a large one. But this cause, it appears to me, transcends in urgency and in importance any appeal which has recently been made in behalf of the innocent victims of the war abroad, and I am confident the sum fixed will be raised and will, in fact, be exceeded, if all the people of this city unite, as it is to be hoped they will, in this work of misery, charity and brotherly love."

**\$100,000 Campaign to Rebuild the Jewish Center of the East Side.**

The Jewish Center of the East Side is about to launch a campaign to raise \$100,000 with which to rebuild this institution, located at 178-32 Stanton street. The treasurer of this campaign is Bernard K. Marcus of the Bank of the United States.

Among those active in the reconstruction are Arthur D. Katcher, Bennett E. Seigelstein, Samuel Witty, Jack M. Harris, Joseph Corn and Moses Ascher.

The purpose of the center is to install all modern equipment and facilities in the new building. There will be a large and spacious auditorium, a gymnasium and swimming pool for the Jewish youth, free Hebrew classes, an orphan's free dining room and a lecture room.

There is a lack of such an institution on the East Side, and the establishment of this Jewish center will fill the long felt need and provide the Jewish youth with pleasant environment and attractive recreation and enjoyment.

The Board of Directors has appointed Mr. Menahem Menschel as the executive secretary of the center. Mr. Menschel has for the past decade been prominent in Jewish social work. For the past seven years he was business director of "Dos Yiddische Folk," the Yiddish weekly printed by the Zionist Organization of America.

**Immigration Bureaus in Switzerland and Italy.**

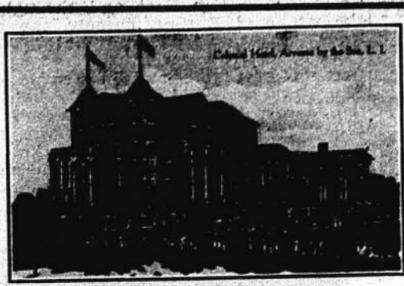
Basel (By I. J. P. B.).—A special bureau has been established in Switzerland to aid Jewish immigrants passing through the country. The founder of this new institution is the rabbi, Dr. Cohen, and its president is the well-known millionaire and philanthropist, I. Dreyfus Prodzki.

The organization of Jewish communities in Italy also decided to found similar bureaus in all the larger Italian cities.

It is a known fact that there are at present many Jewish refugees from Poland and Ukraina wandering over Western Europe, seeking to cross the ocean and escape their misery. Unfortunately, these destitute brothers and sisters of ours have not the means of accomplishing this. The newly established bureaus may be able to extend much needed help to these homeless Jews.

**British Naval Officer Stops Jewish Exile.**

Paks, Hungary (By I. J. P. B.).—Judge Sabornay of this city decreed that all the local Jews leave Paks within twenty-four hours. In their despair the Jewish community turned to the commanding officer of the British monitor which was stationed in the harbor. The commandant immediately notified the authorities that he would not allow this outrage to be perpetrated and that he would bombard the city as soon as it should be attempted. Being subject to influence, the good judge withdrew his edict and the Jews remained in their homes.



**COLONIAL HALL HOTEL**

BEACH 64th STREET  
ARVERNE, L. I.

Will open under new management for the season of nineteen hundred and twenty, TUESDAY, MAY EIGHTEENTH. White service throughout. Kosher Hungarian cuisine. Band concerts and dancing on new pavilion. New beach improvement. For rates and information, address: ARVERNE COLONIAL HOTEL CORP.  
HERMAN GREEN, President. Phone, 49 BELLE HARBOR

**MR. HARRY LEVINSON**

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

**THE TAKANASSEE**

WEST END, NEW JERSEY

which will be opened for the coming Summer Season on Decoration Day.

MAY 30, 1920

and which will be conducted as a first-class Family Hotel in

**STRICT ACCORDANCE WITH THE JEWISH DIETARY LAWS**

The TAKANASSEE is known as one of the most handsome and luxurious hotels on the Atlantic Coast and is ideally located in the fashionable West End District directly facing the Atlantic Ocean. The TAKANASSEE has every known convenience and equipment found in our finest city hostelry, and guests will find their comforts looked after with the same detail and care that they might expect in their own homes.

Mr. Levinson will use every endeavor to maintain the excellent reputation he has established in the Mountains and at Lakewood for the conduct of a first-class hotel, and the cuisine will be in accordance with the famous Levinson standard and in strict accordance with the Jewish dietary regulations. For advance information, address the Pinewood, Lakewood, N. J. Phone: Lakewood 326.

**HOTEL BABCHIN**

210-214 THIRD AVE., ASBURY PARK, N. J.  
MR. AND MRS. BABCHIN OF LAKEWOOD, N. J.

take pleasure in informing their many friends and patrons that they have purchased the "HOTEL MANHATTAN," which will be opened for the coming season as the HOTEL BABCHIN.

The hotel is located in one of the most beautiful sections, near the ocean, and is equipped with all the modern sanitary and scientific improvements, including running water in all rooms. Excellent Cuisine.

JEWISH DIETARY LAWS STRICTLY OBSERVED. Home comforts. Elevator service. Rooms single, or en suite, with or without private baths. Open for Decoration Day. For early reservations address Hotel Babchin, Lakewood, N. J. Phone Lakewood 361.

**THE EDGEWATER**

DICKERSON AVE.  
Directly on the ocean  
EDGEMERE, L. I.

Mr. G. Frischman and Mrs. L. Joachimsthal announce that The Edgewater is now open for the current season. Dietary laws observed. Make your reservations now.

Phone 727 Far Rockaway.

Frischman & Joachimsthal.

**The MURIEL**

Maple Ave., Beach 28th St.  
EDGEMERE CREST,  
EDGEMERE, L. I.

Finest location, large airy rooms equipped with all sanitary and modern improvements. Rooms single or en suite with or without bath. Jewish dietary laws strictly observed. Home comforts. For information, address MRS. IDA FISHKIN, No. 80 St. Nicholas Ave. Phone, Cathedral 8270.

**THE ST. REGIS**

Beach 66th Street, Gaston Avenue, Arverne, L. I.  
I. MILLER  
NEAR THE OCEAN. ALL COMFORTS AND MODERN IMPROVEMENTS.  
HEBREW DIETARY LAWS STRICTLY OBSERVED.

**KIAMESHA INN**

B. TURKEL, Proprietor. KIAMESHA, N. Y.  
Complete equipment for the best service to our patrons. Strict adherence to the Mosaic dietary laws. Accommodates five hundred. Rooms single and en suite, with private baths. For information and booklet apply to "The Vienna," 131-133 East 58th street, New York City. Tel.: Plaza 3633.

**KIAMESHA MANSION**

Mr. Charles Hirsch takes pleasure in informing his many friends, patrons, and the general public, that this magnificent mansion, newly built, handsomely decorated and exquisitely furnished, will be conducted by him for the coming season. Large and airy rooms, with all modern sanitary improvements. Home comforts. Jewish dietary laws strictly observed. Open for inspection on Decoration Day. Make reservations now at the Kiamesha Mansion, Kiamesha Lake, N. Y., or at the New York office, No. 5 West 110th St. CHARLES HIRSCH, Prop.

# CHILDREN'S PAGE

## "IN DOUBT."

Dear Children:

The Torah now teaches us concerning the trespass offering or "asham talui" of one who is in doubt whether he has committed an act that has to be atoned for by a sin-offering as follows: "And if any person sin, and commit any one of the prohibitions of the Lord, which ought not to be done, and he know not whether he have incurred guilt, and so bear his iniquity." "This paragraph," says Rashi, "speaks of one who is in doubt whether he has committed an act for which the penalty is to have his soul cut off from his people, as for instance, he had tallow and grease before him, and thought both of the fats permissible to partake of, and after eating one of them was told that one of them was tallow, and he does not know whether he ate the tallow. He should bring a trespass-offering called 'asham talui,' and it protects him against punishment so long as he does not know positively that he sinned. But if later he became aware that he sinned, he must bring a sin-offering." Rabbi Jose, the Galilean said, "The Torah punishes the one who has sinned unknowingly, how much more so will it punish the one who has committed a sin knowingly." Rabbi Jose said if you desire to know how great will be the reward of the righteous, go and learn from Adam, the first man, upon whom only one prohibition was enjoined, and he violated it. See how many deaths have been the forfeit thereof, for himself and his generations, now what is the great or Divine attribute, of reward or punishment? It is established that the measure of Divine bounty is greater than his measure of retribution, therefore, if the lesser measure of punishment has demonstrated so many deaths as its forfeit for himself and his generations, the measure of reward which is so much greater, if one abstains from partaking of that which is an abomination, or does not eat of the flesh of a sacrifice that is left (on the third day) or who fasts on the day of atonement, how much more so will he earn the merit thereof for himself, and his generations and the generations that succeed his generations until the end of all generations!

Rabbi Akiba said, "It is said in the Torah (Deuteronomy 17), 'Upon the evidence of the witnesses, or of three witnesses shall be that is worthy of death be put to death. He shall not be put to death upon the evidence of one witness.' If the testimony of two is valid why did the Torah mention three only in order to make the third witness equally guilty and subject to the same punishment in case they testified falsely. If, therefore, the Torah metes out the same punishment to him who is an accessory to criminals as to the criminals themselves, how much more so will a good reward be given to those who are auxiliary to the performers of a commandment as to those who fulfil it themselves. Rabbi Eliezer Ben Azaryah said, the Torah says, "When thou cuttest down thy harvest in thy field and forgettest sheaf in the field, etc., for the fatherless and for the widow shall it be, in order that the Lord may bless thee" (Deuteronomy 24). The Torah has thus appointed a reward to him who performed a commandment unknowingly. From this we may judge that if one had unknowingly dropped a coin and a poor man found it and obtained food therefore, the Holy One, blessed be He, appoints a reward unto him. Then shall he bring a ram without blemish out of the flocks of the usual value for a trespass-offering as mentioned above (valued at two selaims of silver of the selaim of the sanctuary). "An atonement for him concerning his sin of ignorance, wherein he hath erred and knoweth it not," however if he became aware of it afterwards the trespass-offering does not atone for him until he brings a sin-offering. To what may this be compared to the heifer, the neck of which is broken and afterward the slayer is found, who must expiate his crime by his death (Deut. 21).

And the Lord spoke unto Moses, saying, "If any person sin and commit a

trespass against the Lord." Rabbi Akiba said, "What does the Torah teach us by saying, 'and commit a trespass against the Lord?' Because the one who lends or borrows, or buys or sells, does not do so except it be witnessed, or by a signed contract, hence if he denies it he testifies falsely against the witness or the contract, but he who delivers to his neighbor to keep for him and does not wish it to be known to any soul, except the third one between them, that is the Holy One, blessed be He. Therefore, when he lies, he lies against the third one. To keep, that is, he gave him money to do business for him or as a loan, and he lied about it and swore falsely, denying that he received that money. "Then shall it be when he hath sinned and is conscious of his guilt," and recognizing his wrong resolves to repent and confess that he has sinned. That he shall restore what he hath taken violently away, or the wages which he hath withheld, or that which was delivered to him to keep, or the lost thing which he hath found. Or any one thing about which he may have sworn falsely, and he shall restore it in its principal; the original amount that he had stolen. And the fifth part thereof shall he add thereto (it is written "vachamishisov" which means its fifth parts) that means, if he lied about the fifth part of the principal and sworn falsely, then confessed and wished to make restitution, he should add a fifth part to that fifth part, and thus increased it in proportions until the principal against which he swore falsely is less than the value of a "peruta" (a coin of very small value) unto him to whom it appertaineth shall be given it to whom the money belongs shall he restore it.

כונתו

### The Kehillah Conference.

The conference of the New York Kehillah last Sunday was far from successful in respect to attendance and accomplishment. Although it was the yearly Kehillah meeting, one could not tell whether the delegates came to celebrate or to mourn. The community leaders themselves presented rather gloomy reports, with charges of insufficient support by the Jewish masses. For the existence of this condition the conference itself gave the best explanation. The Kehillah delegates were themselves divided into three parties, each having its distinct point of view of the work of the organization. Mr. Marshall and all the other reformed Jews with him held that it should be the sole function of the Kehillah to provide educational facilities for the Jewish children. The orthodox delegates were of the opinion that the Kehillah must also take upon itself the administration and solution of Kashruth problems and similar Jewish undertakings. Between these two elements was found the moderately conservative class, who sought to make the Kehillah the center of all Jewish enterprises and activities. Since there is lack of unity in purpose and enthusiasm, the indifference of the masses to the Kehillah is hardly surprising.

By far the strongest appeal for the Kehillah was made by Mr. Marshall, but, meanwhile, his plea has fallen upon deaf ears. The only practical accomplishment of the meeting was the appointment of a committee of seventeen which should call a second conference in about three weeks and which ought to be ready at that time to propose a definite, practical program for future work. This committee must also prepare plans for the collection of money to enable the Kehillah to continue its work. The chairman of this committee is Mr. Bernard Semel.

### Scout Troops for Orthodox Jewish Boys.

A number of Scout Troops are now being formed among boys who observe the Jewish dietary laws and the Jewish Sabbath and holidays. The Manhattan Council, 73 Madison Avenue (G. Henry Nessler, Scout Executive), will be glad to co-operate with any Jewish institution desiring to form a Boy Scout troop. Socialism, Anarchism, Bolshevism and other isms are unknown among the Boy Scouts. American first, last and all the time is the keynote of Boy Scouting in this country. To eliminate all "isms" except Americanism, have your boy join a troop and grow up a 100 per cent. American.

**Bronx Hospital to Open.**  
The Bronx Hospital, at 169th street and Fulton Avenue, for which a campaign for funds was conducted several months ago, is now completed and will be dedicated on Sunday, May 9, at 3 o'clock. The hospital, which has a capacity of 100 beds and includes many unique institutional features, will be opened to the public for inspection during the following week.

Coincident with the announcement of the opening, the directors of the new hospital announce two donations, one of \$5,000, from an anonymous donor, and another of \$1,000 from a young men's club, for the endowment of beds at the hospital. The Bronx Hospital has 8,000 members who have been supporting the work for more than a year and have been assisting it to complete its plans and to carry on dispensary service to more than 35,000 people residing in the Bronx. The hospital buildings are the remodeled Eichler mansion. The main building is a three-story structure, with one floor given over entirely to maternity wards and a separate laboratory and operating pavilion.

Dr. Alex Goldman is the president of the hospital and Felix A. Lacke treasurer.

**The World Looks to Jews of America.**  
A message to the Jews of America has been sent from San Remo by Dr. Chaim Weitzmann and Nahum Sokolow, whose splendid efforts to win Palestine as the homeland for the Jewish people were crowned with success by the Peace Conference. The message is:

"San Remo, April 28, 1920.  
"The great powers have incorporated the Balfour Declaration into public law of the world. A sympathetic civil administration of Palestine under a British mandate is now assured. The signal has come for Jews everywhere to unite in unprecedented effort for upbuilding Palestine. The world looks particularly to American Jews, who helped so magnificently to bring about the recognition leading part in its reconstruction."

### Community Center Opened for Jewish Blind.

The newly established community center for the Jewish Blind was formally opened by exercises held at the building on Sunday afternoon, April 25. The center is being established in the building now occupied by the Federation Settlement, which will in the near future build a larger institution.

The exercises Sunday consisted of a splendid address by Dr. Nathan Stern of the West Eighty-second Street Synagogue, and a concert in which blind and sighted people took part.

It will be the purpose of this new center to provide recreation for the blind of both sexes and all ages and to develop vocational work. The center is established under the auspices of the Community Workers of the New York Guild for the Jewish Blind.

### POLITICAL ADVERTISEMENT

To the Voters of Pittsburgh, Pa.  
**FOR LEGISLATURE**  
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**JOSEPH C. MARCUS**  
Favors Progressive Legislation.  
Primaries, TUESDAY, MAY 18, 1920

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SEND FOR ILLUSTRATED BOOKLET  
HONORARY DIRECTOR—Rev. Dr. David Davidson, 71 East 92d St., New York City.  
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Accommodations for parents and friends at Coolbaugh Inn, a hotel which is under our own management. Dietary laws strictly observed.

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Kaaterskill Junction Park, with its vast open space of 85 acres of natural and scenic woodland, and its private lake is situated at one of the highest points of the Catskill Mountains.  
All outdoor sports such as horseback riding, swimming, golf, tennis, basket ball, etc. We observe Jewish dietary laws. Educational and parental attention.  
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A specially trained corps of Councillors provide the care of a Mother for each individual child camper.  
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An exclusive camp for girls (ages 10 to 18).  
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Roomy dormitories with all city conveniences.  
All outdoor sports, dancing, dramatics, arts and crafts, cultural and educational training, horseback riding.  
Competent, cultured and capable councillors.  
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Beautiful location. Land and Water Sports. Individual Supervision. High Standard of Scholarship. Scientific Physical Training. Religious Instruction. New School Building with up-to-date equipment.  
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MR. and MRS. A. N. KERNER, 315 New York Ave., Brooklyn, N. Y.  
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Want Column

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Salary, \$1600 per year. \$15.00 expenses  
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Field representatives wanted for large  
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The Hebrew Day Nursery of New  
York requires a middle-aged couple  
without children, wife to possess quali-  
fications as a matron and the man to  
act as collector. Apply personally to the  
president, Mrs. D. Silberblatt, 120 W.  
119th St., mornings only, between 9 and  
10 o'clock.

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lectures in English, Hebrew and Yid-  
dish, experienced principal, modern,  
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Write for appointment to President of  
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Experienced bookkeeper, with knowl-  
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ISH SOCIAL SERVICE CON-  
DUCTED UNDER THE AUSPICES  
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The Federated Jewish Charities of  
Boston, Mass., announces a series of  
seven intensive training courses of  
three weeks each for Jewish com-  
munal workers and volunteers, from  
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Institutes covering basic principles  
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group of social agencies of Boston  
and concentrated field work will be  
offered in the following fields:  
Child welfare, delinquency, family  
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search and statistics, and Jewish ed-  
ucation. 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.

KAHN, AUGUST. - 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 August Kahn, late of the County  
of New York, deceased, to present the same with  
vouchers thereof, to the subscriber, at his place of  
transacting business at the office of his attorney, I. L. Broadwin,  
at No. 55 Liberty Street, in the Borough of Manhattan,  
in the City of New York, on or before the 10th day  
of November, 1920, next.  
Dated New York, the 22d day of April, 1920.  
HENRY S. MANFIELD, Executor.

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 Man-  
hattan, 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.

MUSIC AND DRAMA.

E. H. Sothorn and Julia Marlowe, the  
foremost Shakespearean players on the  
American stage, are giving a brief festi-  
val of classic drama at the Shubert  
Theatre in New York city, following  
their remarkable tour of the country,  
which has broken all records for dra-  
matic production in the history of the  
American stage. Their present engage-  
ment at the Shubert Theatre marks  
their last appearance in America until  
the fall of 1921, as the co-stars will  
spend next year in England. Playgoers  
are earnestly requested to note that the  
performances begin at 8 o'clock sharp  
at night and at 2 o'clock sharp at the  
Saturday matinee. There will be no  
midweek matinees during the Sothorn  
and Marlowe season.

During the week beginning Monday,  
May 10, "The Taming of the Shrew" will  
be acted every night, with "Hamlet" at  
the Saturday matinee. During the fourth  
and last week "Twelfth Night" will be  
seen on Monday and Thursday nights  
and at the Saturday matinee; "Hamlet"  
on Tuesday and Saturday nights and  
"The Taming of the Shrew" on Wednes-  
day and Friday nights.

The Sothorn and Marlowe company,  
which is recognized as the best Shakes-  
pearean organization seen on the Amer-  
ican stage, includes Frederick Lewis,  
Rowland Buckstone, Henry Stanford,  
Alma Kruger, Lenore Chippendale, J.  
Sayre Crawley, Malcolm Bradley, Frank  
Peters, Colvill Dunn, Vernon Kelso, V. L.  
Granville, Leon Cunningham, Ursula  
Faucit, Virginia Wells, Frank Howson,  
Boyd Clarke, William P. Adams, Cyril  
Tlapa and others.



Henrietta Schnitzer, who enacts the  
title role of "Naomi" at the  
Jewish Art Theatre.

"Naomi," a new play by Mark Arn-  
stein, is now being rehearsed at the  
Jewish Art Theatre. Henrietta Schnit-  
zer, who will be remembered for her  
splendid work as Miss Murad in "Bronx  
Express" and Delilah in "Sampson and  
Delilah," will enact the title role. The  
first performance of "Naomi" will be  
given early this month.

Fiske O'Hara, the fine Irish actor-  
singer, who is so popular in the Bronx,  
will be seen at the Bronx Opera House  
in his new romantic comedy of love,  
laughter and tears, "Down Limerick  
Way," by Anna Nichols, for a week, be-  
ginning Monday, May 10. This, the  
brightest of all the comedies in which  
Mr. O'Hara has ever appeared, has all  
the qualities of charm and grace that  
have made his presentations such a won-  
derful success.

Leo Dittrichstein in "The Purple  
Mask" is coming direct from Broadway  
to the Bronx Opera House, week of  
May 17.

Rabbi Joseph Grossman of Kehilath  
Israel Congregation, Philadelphia, Pa.,  
succumbed to an attack of pneumonia  
last week.

KLEIN, ALFRED. - 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 Alfred Klein, late of the County  
of New York, deceased, to present the same with  
vouchers thereof, to the subscriber, at her place of  
transacting business, at the office of Robert P. Lewis,  
her attorney, at No. 42 Broadway, in the City of New  
York, on or before the 15th day of November, 1920.  
Dated, New York, the 7th day of May, 1920.  
REBECCA KLEIN, Administratrix.  
ROBERT P. LEWIS, Attorney for Administratrix, 42  
Broadway, New York City.

GREENBERG, SAMUEL. - 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 Samuel Greenberg, 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 Myron L. Lesser,  
her attorney at No. 31 Nassau St., in the Borough of  
Manhattan, in the City of New York, State of New  
York, on or before the 8th day of November, 1920  
next.  
Dated, New York, the 5th day of May, 1920.  
GLAZE & FINE, Attorneys for Executrix, 217 Broad-  
way, Borough of Manhattan, City of New York.  
BESSIE GREENBERG, Executrix.

LICHTENSTEIN, S. K. - 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 S. K. Lichtenstein, 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 Myron L. Lesser,  
her attorney at No. 31 Nassau St., in the Borough of  
Manhattan, in the City of New York, State of New  
York, on or before the 8th day of November, 1920  
next.  
Dated, New York, the 7th day of May 1920.  
ANNA S. LICHTENSTEIN, Executrix.  
MYRON L. LESSELS, Attorney for Executrix, Office  
and P. O. Address, 31 Nassau St., Borough of Man-  
hattan, New York City.

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FISKE O'HARA

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Hear O'Hara's New Song Hits.

WEEK, MAY 17TH

LEO DITTRICHSTEIN

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Direct from Broadway.

Seats on Sale Monday, May 10.

WEEK, MAY 24TH

BERTHA KALICH

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YOUR WASH Will Look Fresh,  
DRESSES New and Dainty  
as long as they last

if they are made of Parkhill Gingham,  
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fabrics that look like new each time  
they're laundered.

Beautiful in coloring and design,  
these fabrics have the soft, fine,  
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has been the standard fancy gingham  
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PARKHILL FINE GINGHAM  
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Israel Orphan Home to Build Summer Home at Edgemere.
The annual meeting of the members of the Israel Orphan Home was held at Cooper Union last Sunday afternoon. The hall was packed to the doors and many were unable to gain admittance. Ex-Judge Gustave Hartman, president of the association, announced the purchase of land in Edgemere, L. I., where a summer home for the orphans will be built at a cost between \$85,000 and \$100,000. The asylum has at present in its building at 274 Second street more than 200 children, and the building is to be enlarged and beds for 500 orphans will be provided. The fund for that purpose is at present about \$100,000.
The following officers were re-elected: President, Gustave Hartman; vice-presidents, Jonas Schimmel, Morris Brenner, Moritz Schoenberg, Dr. Harry Lederkramer and Israel Feit; treasurer, Mendel Z. H. Schapiro; secretary, David Baum. Solomon Feinman is superintendent.

Congregation Adath Israel.
On Sabbath morning Raymond Friedman, Martin Klein and Max Landau will be Bar Mitzvah.
Great enthusiasm is being evinced in the Scout work by the boys and girls of Adath Israel. The boys have passed their first tests and are now taking their second. They are under the supervision of Scoutmaster Louis Schlesinger, assisted by Messrs. Strolch and Josephson. The Girl Scouts are in charge of Captain Gertrude B. Schill, assisted by Miss Mendelsohn.
On May 4 the Sisterhood held a highly successful whist party.

Tremont Temple.
The monster bazaar conducted by the Sisterhood of Tremont Temple was a tremendous success, ending Saturday night in a blaze of glory with the welcome announcement that the net profits totaled considerably over \$8,000. As one of the unexpected by-products of the bazaar came the announcement by Rabbi Ranson that during the bazaar applications for membership had been received from 35 families.

Borough Park Y. M. H. A.
At the Borough Park Y. M. H. A. on Sunday evening, April 25, there were presented three one-act plays to a record-breaking audience. The three plays were: "Little Heroes," by David Pinsky; "The Bank Account," a Harvard prize play, and "She Must Marry a Doctor," by Sholom Aleichem.
"She Must Marry a Doctor," with Henry Simon, Morris Dube and Goldie Wilson, proved to be the hit of the evening. Indeed, the performance proved so successful that the demands from the hundreds turned away has necessitated a return engagement Saturday evening, May 1.

Superintendent Strasser Dead.
C. Eugene Strasser, superintendent of the Jewish Hospital in Brooklyn since 1906, died suddenly last Saturday at the age of 55. Funeral services were held Monday afternoon at the Training School for Nurses at the Jewish Hospital.

Villepigue Inn Opening.
Jim Villepigue, who is so well known to racing and racing men, celebrated the opening of his inn at Sheepshead Bay recently. No caterer before or since has been more popular than Villepigue, and his Sheepshead Bay establishment, that was revived a few seasons back, has always been a favorite house of cheer. There was a big gathering on hand for the opening of the new season, and while it may not be as wildly joyous as it was in the days of popping corks, the kitchen has lost none of its skill in turning out real entertainment for the inner man. Mr. Villepigue is not identified or connected with any other establishment.

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In the city of Czernowitz, Bukowina, a group of Roumanian students met a body of Jewish students, all members of the National Jewish fraternity Hebron, and demanded of the latter that they remove the fraternity colors and symbols from their uniforms. Naturally the Jewish students refused, but, since they were fewer in numbers, the anti-Semites beat them and forcibly removed their organization emblems, which were burned on the spot. The local press, including one Roumanian newspaper, protested against this barbarous act.

The Movement to the Suburbs.  
 The present unsatisfactory housing conditions have caused a great influx to Westchester county. An increasing number of people are finding that the only real solution of the problem is to own their own homes.

This is most easily possible in the suburbs. This condition has caused several of our best architects who specialize on house work to establish offices in suburban centers.

Our representative was lately discussing the situation with Mr. Laurence M. Loeb, who has lately established an office at 57 Lawton street, New Rochelle. Previous to his going into the army service, Mr. Loeb had an office in New York city for over eight years, during which time he had been architect of many well-known buildings. In the few months since establishing his Westchester office Mr. Loeb has been retained as architect to plan and supervise the construction of over fifty separate structures, most of which are houses. Consequently, he is quite an authority on the subject.

He does not think that building prices will be any lower for some time yet. He calls attention to the fact that suburban land values are very little, if any, higher than before the war, but he thinks that when the little vacant suburban improved land now on the market is sold, new properties will be put on the market, in which the labor and materials used in the development thereof must be paid for at present prices, which are about double pre-war figures, and, therefore, will be sold at about twice present prices.

He says, although building is extremely high, he finds that most people have an exaggerated idea of the present cost of a house. Mr. Loeb says that he is building houses for several clients in which the actual cash outlay is equivalent to about three years' rent of similar accommodations in New York city and the carrying charges are about a fifth of the rent.—Advertisement.

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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 subscriber, at their place of transacting business at the office of their attorneys, Guggenheimer, Untermeyer & Marshall, No. 130 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of September, next.

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WHAT AMERICAN AID HAS ACCOMPLISHED FOR POLAND. By Captain Frederick G. Johnson of the American Red Cross Commission to Poland.

The immediate future of Poland's starving population depends directly on the interest and help of outside nations until national conditions can be improved materially. Poland is doing all that she can for her people, but her present resources do not begin to meet the need. Until the new nation gets on her feet it is the solemn obligation of American relief organizations to keep up their splendid efforts without relaxation.

In Novogrodek, for instance, that was perhaps harder hit by famine and want than any other single community in the Department of the East, the combined efforts of the American Relief Administration, the American Red Cross and the American Jewish Relief agencies resulted not only in the distribution of a vast amount of purely emergency relief in the form of food and clothing, but also in the establishment of a number of permanent institutions that were vitally needed.

Before the Americans got to Novogrodek the people of that town and the surrounding country were in a condition pitiable beyond description. They were dying of hunger and disease. Particularly sad was the plight of the little children and the old people without families. Local effort brought little result in getting homes of even the crudest sort established, for the inhabitants had absolutely nothing to work with.

The combined effort of the American relief organizations soon effected a change. Orphanages and old people's homes were quickly started, with not only a decent shelter for these homeless and helpless people, but beds with blankets and serviceable clothing to take the place of their vermin-infested rags, and food in at least sufficient quantities to keep body and soul together.

The smaller children, many of them for the first time in their lives, got real milk to drink—condensed milk, it is true, but sweet and clean, from great American canneries, and containing the nourishment that they had lacked so utterly. The aged found asylums of rest and comfort, where they might regain some portion of their strength or at least pass the rest of their years in escape from the

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nightmare of existence that had long haunted them. And there were hospitals to check the awful inroads of the dreaded typhus. Novogrodek now has its Jewish old folks' home and another for the aged and indigent Christians. Orphanages for both creeds it has likewise, and schools, too. For the first time in the history of the country children can go to school, freed at last from the merciless dominion of unrelenting Russian rule, and learn the things that the former government forbade.

Every day there may be seen a long line of eager children flocking toward one of the children's kitchens which were established out there by the American Relief Administration and the Joint Distribution Committee, disbursing organization of the American Jewish Relief Committee. At another similar kitchen, where the food is all strictly kosher, the Jewish children of the community are able to get nourishing American food prepared in compliance with their religious laws.

Not only through such institutions as these is American help going to the people in this desolate region. Frequent distribution trips were made to remote sections and food and clothing given to persons whose plight was the most desperate. And through the Red Cross field unit at Novogrodek food supplies bought and sent into the country by the Red Cross and the Jewish Relief Committee were given to all the needy peasants who came and asked.

Novogrodek still seems desolate enough, for there is practically no trade, no industry, because no raw materials can be brought into the country until transportation conditions are improved. And it is literally true, furthermore, that relatively few of the people are strong enough to do a day's work. That is what undernourishment and exposure have done to a once sturdy community.

But to anyone who saw Novogrodek before the Americans came, and saw it gradually "come back" under American treatment, the change for the better is astounding. And it is an inspiration to all those over there who are working, with limited resources and against all manner of natural obstacles, to help Poland to save her people during a critical period. For we could actually see what was being accomplished and we knew that it was immensely worth while.

This is simply representative of what American effort is accomplishing all over Poland—at Bereza-Kartuska, at Kobryn, at Pinsk, at Brest-Litovsk, at Baranowicz and other points in the Department of the East; and to the south is Galicia—wherever the need is found to be of the greatest.

Particularly noticeable and gratifying is the effort of the American relief bodies in Poland to help provide useful and productive occupation of the people. At Kobryn, for instance, they are specializing on the production of children's clothing, using the odds and ends of pieces of material that are occasionally found in bales of refugee clothing from

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America. For Poland lacks raw materials.

A sewing establishment for the needy women of the community is rapidly growing, where the native needlewomen are helped to support themselves and their families, at the same time aiding in the problem of clothing the school children and orphans of the community, who have long gone in rags. The Jewish children are cared for in an orphanage of their own and Jewish women sew for the needy children of their own faith. The workers are paid in clothing and food, which is more in demand than money in Eastern Poland, where there is so little to be bought.

In Bereza-Kartuska I talked with an aged Jewish carpenter who was employed by American Jewish relief agencies to make little tables, benches and desks for an orphanage which was being expanded and moved into an old Russian barracks. With the crudest wood-working tools I have ever seen he was turning out furniture that was artistic as well as sturdy. I could see in his work the expression of an affection for the unhappy children and of his desire to help to the best of his ability in the fine work of saving the child population from extinction. They are all doing what they can over there in Poland, and they fully appreciate our friendliness and our help.

Another problem that is trying every resource of Poland and of the American relief organizations as well, is that of the refugees. Many, perhaps two millions, of those who fled to Russia before the German invasion have yet to come back. And they have been living under such horrible conditions that each is a potential menace to the population of the home country.

To keep out typhus and other Eastern disease plagues and to prevent the introduction of lawless trouble-makers, a cordon along the whole eastern border must be maintained as long as disease and anarchy are rampant to the east. And at present it is one of the vital duties of American relief agencies in Poland to help the Polish government get food, clothing and medical and hospital supplies that are available at present through no other source. Humanity demands that this work of the Americans go on.

Jubilee to Lobel Taubes' Thirty Years' Activity.

Vienna (By I. J. P. B.)—In the issue of March 11, 1920, the Vienna Morgenzeitung reported the splendid celebration which the Jews of Austria and of the provinces formerly Austrian arranged in honor of the famous social worker and Zionist leader, Lobel Taubes, who but now has completed his thirtieth year of fruitful activity. At this festivity in Vienna addresses were made by the Jewish City Assemblers, Dr. Leopold Platschkes and Isaac Fartschiner. The Austrian Zionists were represented by Pickler, Ludwig Bato and the well-known poet, Egenzweig. Dr. Anselm Kleinman and Dr. N. M. Gelber spoke in the name of Galician Jewry and Dr. Berl Kinnsbrunner greeted Mr. Taubes as the representative of the Jews of Bukovina. Finally, spoke the chairman of the evening, Dr. Woltman, and on behalf of the organization represented, presented Mr. Taubes with a beautiful set of Hebrew books. He also announced the decision of the organizations to write the name of the great Jew in the Golden Book of the Jewish National Fund.

Mr. Taubes is a regular correspondent of the International Jewish Press Bureau and his articles have frequently appeared in this paper.

JEWISH CALENDAR. 5680 1920 Rosh Chodesh Sivan, Tuesday, May 18 1st day Shabuoth... Sunday, May 23 \*Rosh Chodesh Tammuz... Thursday, June 17 Fast of Tammuz... Saturday, July 3 Rosh Chodesh Ab... Friday, July 16 Fast of Ab... Saturday, July 24 \*Rosh Chodesh Ellul... Sunday, August 15 5681 Rosh Hashanah... Monday, September 13 Yom Kippur... Wednesday, Sept. 22 1st day Succoth... Monday, September 27 Shemini Atzereth... Monday, October 4 Simchath Torah... Tuesday, October 5 \*Rosh Chodesh Cheshvan... Wednesday, October 13 \*Rosh Chodesh Kislev Friday, November 12 1st day Chanukah... Monday, December 6 \*Rosh Chodesh Tebeth Sunday, December 12 Fast of Tebeth... Tuesday, December 21 \*Also observed the day previous as Rosh Chodesh.

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Dr. Yahuda and the Spanish Court. The Times correspondent at Madrid, reporting a day or two ago the audience accorded by the King of Spain to "Dr. Yahuda, the well-known Orientalist," remarked that he is "the only British subject to hold a professorship in Madrid University." Except for its inveterate habit of never mentioning that a man is a Jew except when he is a discredited to Judaism, the Times might (and should) have added the much more significant fact that our distinguished co-religionist is the only Jew who holds such an appointment. Historically, Spain and England, though they fought in the sixteenth century, have much more amity in their relations than Spain and the Jews, who were expelled in 1492! Prior to that date, Jewish subjects added immensely to Spain's glory in letters, philosophy, science and art; and the uniqueness of Dr. Yahuda's position is his presence, as a professing Jew, at the court where his ancestors were persecuted more mercilessly even than Christian heretics. By reviving tolerance for Judaism at Madrid University he is performing service still more eminent than by gaining King Alfonso's assent to a chair of English studies.—London Jewish Guardian.

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Jews in Siberia, China and Japan Waiting to Go to Palestine.

Over 90 per cent. of the entire Jewish population of China, Japan, Siberia and Russian Manchuria are anxiously awaiting an opportunity to migrate to Palestine, according to Samuel Mason, Jewish Relief Commissioner to Siberia, whose report in this remarkable situation has been made public by the Zionist Organization of America.

"The same tense yearning is found among the Jewish communities of Siberia proper and the Ural," says Mr. Mason.

"In Japan there is no Zionist organization of any description, yet there are hundreds of Jews there, 95 per cent. of the entire Jewish population, impatiently awaiting the time when they may have their passports vised so that they can embark on Mediterranean steamers for Palestine. This mass desire to emigrate to Palestine which I found everywhere in the Far East is not due to propaganda, but is an expression of deeply ingrained Jewish sentiment."

The thousands of Jews in the Far East waiting for the opening of Palestine through the establishment of the League of Nations or the signing of the treaty with Turkey are roughly grouped into five classes by Mr. Mason—investors, traders, farmers, laborers and idealists.

"The traders embrace a large proportion of men with extensive export and import business experience, which they propose to utilize on a large scale in Palestine. Several corporations with capitalizations of millions of roubles for the purpose of exporting and importing materials to Asia Minor via Palestine have already been formed at Harbin and Irkutsk. A shipping company has been established at Harbin.

"The farmers want to convert their Russian currency into agricultural implements as soon as they know they can proceed and that there is available land for them.

"The laborers are willing to do any kind of work and content themselves with the scanty resources of the war-ridden country as long as they can feel confident of their future safety.

"The idealists desire to dedicate their services to the urgent needs of the country for one or two years in any capacity for which they may be fitted.

"The investors are usually elderly persons whose faith in the future of Palestine is firm and who are willing to stake their capital on any development proposition approved by the Zionist government.

"The greatest difficulty in the emigration of these people after the political status of Palestine is determined and its rehabilitation has proceeded to the point where it can receive immigrants is the Russian currency," continued Mr. Mason. "Their capital is in roubles, which have fallen in value almost to nothing. The Siberian government prohibits the exporting of roubles now and the United States and Great Britain prohibit their import."

Mr. Mason reports that the Zionist aspirations have received a ready indorsement from the governments of Japan, China and Siberia and that in the latter country the Zionists were granted the privilege of assisting Jewish prisoners of war in Siberian prison camps, a privilege usually only accorded representatives of neutral countries.

Captain David I. Sandelson, a staff officer with the British forces in Siberia, who passed through New York city homeward bound, recently told officers of the Zionist Organization that he was present at a conference in Harbin where, in response to a question of the rabbi, exclaiming, "Next year in Jerusalem." Captain Sandelson attended other Zionist conferences at Vladivostok, Irkutsk, China, Omsk and Tomsk and estimated the number of Siberian Jews who are eager to migrate to Palestine at about 500,000.

How the Anti-Semites Carry on Their Pogrom Propaganda in Hungary.

Budapest (By I. J. P. B.)—How the masses are incited to commit outrages upon the Jews is well brought out by the following case:

Johann Pok, an anti-Semitic speaker, in an address at a mass meeting claimed that all the power in Hungary is in the hands of the Jews, and that these Jews, as a whole, are a constant menace to the welfare of the Hungarian people. Then he parodied the verses of a popular Hungarian poet, Petöfi: "Are we slaves or free men?" "Slaves are we," replied the audience. "Whose slaves?" continued the speaker, and the mob replied, "Slaves of the Jews." "If you know this, then why do you tolerate them?" asked Pok. He then requested the aroused mass to sing with him the refrain of the popular poet: "We swear, we swear, not ever shall we be slaves." The audience is seething with excitement. The hall is filled with passion and with thirst for blood. The pogrom spirit is in the air. The devilish plans of men turned into beasts are ready.

Lawyer of Kaiser Wilhelm a Jew. Berlin (By I. J. P. B.)—Dr. Lowenfeld, a Jew, is the legal representative of the ex-Emperor of Germany and of the Hohenzollern family. It was he who made an agreement with the Ebert government about the private possessions of the former ruling house, and who also represented the ex-Kaiser in a trial against a film company which pictured the grand personage unsympathetically. This case also was fought successfully by the Jewish attorney.

The anti-Semitic newspapers are quite indignant toward their former lord for this honor which he bestowed upon a Jew.

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KLAW, AARON M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron M. Klaw, 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 Isaac M. Klaw, at No. 20 Nassau Street, in the City of New York, on or before the 15th day of June, 1920, next. Dated, New York, the 24th day of December, 1919. HENJAMIN TURKA, Executor. CRAWFORD & TURKA, Attorneys for Executor, 20 Nassau Street, Borough of Manhattan, New York City.

KAUMANN, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Kaumann, 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 Kaumann, at No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 29th day of June, 1920. Dated, New York, December 26, 1919. FRANCES BAUMANN, Executor. KOENIG, BITTENFIELD & ARANOW, Attorneys for Executor, 27 Cedar Street, Borough of Manhattan, New York City.

LOEB, SIMON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Loeb, 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 Armin and Levy, her attorneys, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of July, next. Dated, New York, the 20th day of December, 1919. CARLIE LOEB, Administratrix. ARNSTEIN & LEVY, Attorneys for Administratrix, 128 Broadway, Borough of Manhattan, City of New York.

ERSTEIN, LEOPOLD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Erstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Rose & Paskus, No. 128 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 10th day of July, 1920, next. Dated, New York, the 20th day of December, 1919. WILLIAM R. ROSE, BENEDICT ERSTEIN, MOISE ERSTEIN, Executors. ROSE & PASKUS, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, New York City.

ROSENBERG, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Julius H. Baer, her attorney, No. 299 Broadway, in the City of New York, State of New York, on or before the 6th day of July, next. Dated, New York, the 26th day of December, 1919. ESTHER ROSENBERG, Administratrix. JULIUS H. BAER, Attorney for Administratrix, 299 Broadway, New York City.

MAAS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Maas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Wise & Seligsberg, their attorneys, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next. Dated, New York, the 17th day of December, 1919. MAX MAAS, NELSON DAVIS, EDWARD LASKEK, Executors. WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

EISENBERG, IDA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Eisenberg, 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 her attorneys, Harris and Rubinger, No. 49 Wall Street, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 30th day of October, 1919. SARAH WITKIN, Administratrix. HARRIS & RUBINGER, Attorneys for Administratrix, 49 Wall Street, Borough of Manhattan, New York City.

KLEIN, MORRIS B.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris B. Klein, 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 Underhill & Rubinger, No. 160 Broadway, in the City of New York, on or before the 17th day of July, next. Dated, New York, the 26th day of December, 1919. ELSIE C. KLEIN, MAX SCHWARZ, DAVID SHEMAN, Executors. UNDERHILL & RUBINGER, Attorneys for Executors, 160 Broadway, New York City.

SEKON, MILTON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Milton Sekon, 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 his attorneys, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next. Dated, New York, the 17th day of January, 1920. PRICE BROTHERS, Attorneys for Administratrix, 271 Broadway, Manhattan, New York City.

GROSS, AMALIA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amalia Gross, 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 her attorneys, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next. Dated, New York, the 17th day of January, 1920. PRICE BROTHERS, Attorneys for Executors, 271 Broadway, Manhattan, New York City.

GREENBERG, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Greenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, at No. 130 Fulton Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of July, 1920, next. Dated, New York, the 23rd day of January, 1920. SAMUEL DAVIS, EMIL KLAUSNER, Executors. AARON H. BROWN, Attorney for Executors, Office of Executors, 130 Fulton Street, Borough of Manhattan, New York City.

WALD, ADOLPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Wald, 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 Henry Hofheimer, 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, Executor. HENRY HOFHEIMER, Attorney for Executor, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

GREENBERG, HENRY M.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry M. Greenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Ralph K. Jacobs, their attorneys, at No. 109 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of June, next. Dated, New York, the 14th day of November, 1919. MEYER W. GREENBERG, Administrator. MEYER GREENBERG, Attorney for Administrator, 99 Nassau St., Borough of Manhattan.

FATMAN, SOLOMON L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon L. Fatman, 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 Meyer M. Friend, their attorneys, at No. 111 Broadway, Manhattan, in the City of New York, on or before the 15th day of June, next. Dated, New York, the 8th day of December, 1919. FREDERICK MYERS, Executor. MEYER M. FRIEND, Attorney for Executor, No. 111 Broadway, Manhattan, New York City.

GOTTHELF, HERMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Gotthelf, 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 American Place, at No. 111 Mercer Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of June, 1920, next. Dated, New York, the 3d day of December, 1919. CHARLES GOTTHELF, CHARLES GOTTHELF, Jr., Executors. FRED SILVERSTONE, Attorney for Executors, Office and P. O. Address, No. 154 Nassau Street, Borough of Manhattan, New York City.

WEINGARTEN, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Weingarten, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Arnstein & Levy, No. 128 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 30th day of June, next. Dated, New York, the 15th day of December, 1919. ANNA WEINGARTEN, MELVILLE D. WEINGARTEN, ARNSTEIN & LEVY, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

MENDELSON, LEWIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Mendelson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Emanuel Vandernoote, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1920, next. Dated, New York, the 23d day of December, 1919. EMANUEL VANDERNOOTE, DAVID WERNER AMRAM, EDWARD BRYLWASKI, Executors. EMANUEL VANDERNOOTE, Attorney for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

SONNENBERG, LOUIS M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis M. Sonnenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Charles H. Studin, their attorney, at No. 85 Liberty Street, in the City of New York, on or before the 1st day of July, next. Dated, New York, the 23d day of December, 1919. CHARLES H. STUDIN, RICHARD C. ROTHSCHILD, Executors. CHARLES H. STUDIN, Attorney for Executors, 85 Liberty Street, New York City.

HIRSCH, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hirsch, 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 her attorney, Simon H. Schwarz, No. 15 John Street, in the City of New York, on or before the 1st day of September, next. Dated, New York, the 9th day of February, 1920. ELSIE O. WAHE, Executor. SIMPSON H. SCHWARZ, Attorney for Executor, No. 15 John Street, New York.

GOLDSTICKER, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Goldsticker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kantowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of October, next. Dated, New York, the 17th day of March, 1920. ASHER BLEIMAN and ABRAHAM BLEIMAN, Executors. KANTOWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

BLEIMAN, MARY.—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 Mary Bleiman, 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 Spitz & Bromberger, her attorneys, at No. 56 Pine Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 30th day of November, 1920, next. Dated, New York, May 3d, 1920. SPITZ & BROMBERGER, Attorneys for Executor, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

LEVIN, NATHAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Levin, 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 Meyer Greenberg, her attorney, at No. 99 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1920, next. Dated, New York, the 19th day of April, 1920. LEAH RIEFF, Executor. MEYER GREENBERG, Attorney for Executor, Office and P. O. Address, 99 Nassau Street, Borough of Manhattan, New York City.

COHEN, ALBERTA S.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alberta S. Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorneys, Gilbert & Gilbert, No. 43 Exchange Place, in the City of New York, on or before the 20th day of May, next. Dated, New York, the 29th day of October, 1919. SYDNEY S. COHEN, Administrator. GILBERT & GILBERT, Attorneys for Administrator, 43 Exchange Place, New York.

LEIPZIGER, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Leipziger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Cohn & Cohn, their attorneys, at No. 2 Rector Street, in the City of New York, on or before the 25th day of May, next. Dated, New York, the 7th day of November, 1919. LEO SIMON, JULIUS LEIPZIGER, Executors. COHN & COHN, Attorneys for Executors, Office and P. O. Address, 2 Rector Street, Borough of Manhattan, New York City.

COHEN, MORES.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mores Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorneys, Fried & Krakower, No. 3 West 29th Street, in the City of New York, on or before the 1st day of September, next. Dated, New York, the 18th day of February, 1920. FRIED & KRAKOWER, Attorneys for Administratrix, 3 West 29th Street, Borough of Manhattan, New York City.

GRABOFF, SAUL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Saul Graboff, 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 Henry Herz, his attorney, No. 41 Park Row, Borough of Manhattan, in the City of New York, on or before the 8th day of October, next. Dated, New York, the 5th day of March, 1920. EDWARD GRABOFF, Administrator. HENRY HERZ, Attorney for Administrator, 41 Park Row, New York City.

BLOCK, JULIA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Block also known as Julie Bloch, late of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Ralph K. Jacobs, their attorney, at No. 109 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1920, next. Dated, New York, the 11th day of November, 1919. TILLIE ISAACS, BENJAMIN J. BLOCK, Administrators. RALPH K. JACOBS, Attorney for Administrators, Office and P. O. Address, 109 Broadway, Borough of Manhattan, New York City.

WERNER, ADOLPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Werner, 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 Lachman & Goldsmith, their attorneys, No. 35 Nassau Street, City of New York, Borough of Manhattan, on or before the 30th day of June, next. Dated, New York, the 9th day of December, 1919. FREDERICK STRAUSS, EUGENE H. HOEBER, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, No. 35 Nassau Street, Borough of Manhattan, City of New York.

STRAUSS, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Strauss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorneys, Fried & Krakower, No. 3 West 29th Street, in the City of New York, on or before the 1st day of September, next. Dated, New York, the 18th day of February, 1920. FRIED & KRAKOWER, Attorneys for Administratrix, 3 West 29th Street, Borough of Manhattan, New York City.

KAUFMAN, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Kaufman, 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 Dittenhofer & Finkel, their attorneys, at No. 52 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of August, 1920, next. Dated, New York, the 9th day of February, 1920. AMALIE KAUFMAN, VITUS C. LAMBERT, FREDERICK KAUFMAN, Executors. DITTENHOEFER & FISHEL, Attorneys for Executors, Office and P. O. Address, 52 Broadway, Borough of Manhattan, New York City.

OPPENHEIMER, SOJ.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sol Oppenheimer, also known as Solomon Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Solon B. Lillienstein, their attorney, at No. 111 Broadway, in the City of New York, State of New York, on or before the 31st day of August, 1920, next. Dated, New York, the 18th day of February, 1920. CARRIE OPPENHEIMER, JACK OPPENHEIMER, Executors. SOLOMON B. LILLENSTEIN, Attorney for Executors, Office and P. O. Address, 280 Broadway, Borough of Manhattan, New York City.

SHAINWALD, RALPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eugene Bruckheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Cohen, Guzman & Richter, their attorneys at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of July, 1920, next. Dated, New York, the 25th day of January, 1920. RIEFFE H. SHAINWALD, MICHAEL DREICER, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

BRUCKHEIMER, EUGENE.—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 Eugene Bruckheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Getzner, Simon & Asher, their attorneys, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of July, 1920, next. Dated, New York, the 18th day of December, 1919. JULIUS RUFF, OTILIA DOLL, EMILIE SCHUSTER, Executors. GETZNER, SIMON & ASHER, Attorneys for Executors, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

STERN, MAXIMILIAN.—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 Maximilian Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Lenthal & Hirsch, their attorneys, No. 141 Broadway, New York City, Borough of Manhattan, on or before the first day of October, next. Dated, New York, March 18th, 1920. LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, New York City, Borough of Manhattan.

BERG, ISAAC.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Berg, 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 Spitz & Bromberger, her attorneys, at No. 56 Pine Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 30th day of November, 1920, next. Dated, New York, May 3d, 1920. SPITZ & BROMBERGER, Attorneys for Executor, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

COHEN, HENRY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 8th day of October, next. Dated, New York, the 29th day of February, 1920. RALPH J. JACOBS, SOLOMON J. JACOBS, HENRY S. GERSTLE, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, 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 Stroock & Stroock, at No. 141 Broadway, in the City of New York, on or before the 1st day of October, next. Dated, New York, the 15th day of February, 1920. RALPH J. JACOBS, SOLOMON J. JACOBS, HENRY S. GERSTLE, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

COHEN, HENRY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Adam Wiener, their attorney, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 10th day of November, next. Dated, New York, the 27th day of April, 1920. CHARLES WILLIAM ARNS, ADAM WIENER, Executors. ADAM WIENER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, City of New York.

ROTTENBERG, SAMUEL (Deceased).—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rottenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Simon Rasch, No. 233 Broadway, in the City of New York, on or before the 21st day of June, next. Dated, New York, the 11th day of December, 1919. LENA ROTTENBERG, BENJAMIN ROTTENBERG, Administrators. SIMON RASCH, Attorney for Administrators, 233 Broadway, New York.

ROTHMANN, THOMAS.—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 Thomas Rothmann, 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 F. P. Trautmann, No. 133 Manhattan, in the City of New York, on or before the 20th day of August, next. Dated, New York, the 2d day of February, 1920. FRANK ROTHMANN, THOMAS ROTHMANN, FRANKLIN P. TRAUTMANN, Executors.

ROSENFELD, GEORGE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Rosenfeld, 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 her attorneys, Mayer & Haas, at No. 251 Fifth Avenue, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1920, next. Dated, New York, the 13th day of January, 1920. MAYER L. HAAS, ADLIE N. SACREAR, Executors.

SILBERMAN, PAULINE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Silbermann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Marks & Marks, their attorneys, No. 63 Park Row, in the City of New York, on or before the 15th day of October, next. Dated, New York, the 1st day of March, 1920. MORRIS SILBERMAN, Executor. MARKS & MARKS, Attorneys for Executors, 63 Park Row, New York City.

LESSER, BEN.—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 Ben Lesser, 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. Cedar Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of October, 1920, next. Dated, New York, the 1st day of April, 1920. GEORGE LESSER, JOSEPH LESSER, Executors. LIND & PFEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

FRUMES, JACOB.—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 Jacob Frumes, 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 M. Marcuson, their attorney, at No. 256 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of September, 1920, next. Dated, New York, the 19th day of March, 1920. EVA FRUMES, Administratrix; SAMUEL FRUMES, Administrator. JACOB M. MARCUSON, Attorney for Administratrix and Administrator, Office and P. O. Address, 256 Broadway, Borough of Manhattan, New York City.

ARNS, MARY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Arns, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Adam Wiener, their attorney, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 10th day of November, next. Dated, New York, the 27th day of April, 1920. CHARLES WILLIAM ARNS, ADAM WIENER, Executors. ADAM WIENER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, City of New York.

ROSENBERG, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Julius H. Baer, her attorney, No. 299 Broadway, in the City of New York, State of New York, on or before the 6th day of July, next. Dated, New York, the 26th day of December, 1919. ESTHER ROSENBERG, Administratrix. JULIUS H. BAER, Attorney for Administratrix, 299 Broadway, New York City.

MAAS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Maas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Wise & Seligsberg, their attorneys, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next. Dated, New York, the 17th day of December, 1919. MAX MAAS, NELSON DAVIS, EDWARD LASKEK, Executors. WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

EISENBERG, IDA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Eisenberg, 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 her attorneys, Harris and Rubinger, No. 49 Wall Street, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 30th day of October, 1919. SARAH WITKIN, Administratrix. HARRIS & RUBINGER, Attorneys for Administratrix, 49 Wall Street, Borough of Manhattan, New York City.

KLEIN, MORRIS B.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris B. Klein, 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 Underhill & Rubinger, No. 160 Broadway, in the City of New York, on or before the 17th day of July, next. Dated, New York, the 26th day of December, 1919. ELSIE C. KLEIN, MAX SCHWARZ, DAVID SHEMAN, Executors. UNDERHILL & RUBINGER, Attorneys for Executors, 160 Broadway, New York City.

SEKON, MILTON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Milton Sekon, 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 his attorneys, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next. Dated, New York, the 17th day of January, 1920. PRICE BROTHERS, Attorneys for Administratrix, 271 Broadway, Manhattan, New York City.

GROSS, AMALIA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amalia Gross, 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 her attorneys, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next. Dated, New York, the 17th day of January, 1920. PRICE BROTHERS, Attorneys for Executors, 271 Broadway, Manhattan, New York City.

GREENBERG, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Greenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, at No. 130 Fulton Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of July, 1920, next. Dated, New York, the 23rd day of January, 1920. SAMUEL DAVIS, EMIL KLAUSNER, Executors. AARON H. BROWN, Attorney for Executors, Office of Executors, 130 Fulton Street, Borough of Manhattan, New York City.

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ROTHMANN, THOMAS.—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 Thomas Rothmann, 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 F. P. Trautmann, No. 133 Manhattan, in the City of New York, on or before the 20th day of August, next. Dated, New York, the 2d day of February, 1920. FRANK ROTHMANN, THOMAS ROTHMANN, FRANKLIN P. TRAUTMANN, Executors.

ROSENFELD, GEORGE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Rosenfeld, 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 her attorneys, Mayer & Haas, at No. 251 Fifth Avenue, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1920, next. Dated, New York, the 13th day of January, 1920. MAYER L. HAAS, ADLIE N. SACREAR, Executors.

SILBERMAN, PAULINE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Silbermann, late of

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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 place of transacting business, at the office of William Chilver, No. 3 Rector Street, in the City of New York, on or before the 31st day of August, next. Dated, New York, the 27th day of February, 1920. ABRAHAM HART, SADIE B. SHONGOOD, Executors. WILLIAM CHILVERS, Attorneys for Executors, 3 Rector Street, 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 & FEFERBER, 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 & FEFERBER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York, U. S. A.

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