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THE GRANDFATHER

By ETHEL TAUROG



The Grandfather sat, with hands folded over the old book of psalms which he had inherited from his father, and stared out of the window at the imposing, tall buildings, all so amazingly alike, and so strange. For the Grandfather had but recently arrived from scene of struggle and famine and strife. A few months ago he had sat in the Beth Hamedresh of the old Synagogue, the book of psalms clasped in his hand, and thought of his children in that far-off land, America, and of how he would share with his friends the food and the money they would send him.

About that time, his present son-in-law, a former pupil, and his youngest daughter, Goldie, were making plans for bringing the old Grandfather to them.

"I tell you it's just awful, Goldie," Mr. Landky said to his wife. "Whenever I read the papers about what they are suffering there, without clothes, with nothing to eat, and I think of the old man, I don't enjoy what I have. Of course, I sent money—"

"Who knows whether he gets it."

"Oh, he gets it all right. But the question is, what can they buy? I tell you, Goldie, I've been thinking about it, and I reached the conclusion that the only thing we can do is that I should go over and bring him myself. That's the only safe way for getting him here."

His wife's face beamed. "You are so good," she said. "But won't it cost a fortune?"

"A few thousand dollars," Mr. Landky replied lightly, with the complacency of a man who had more than doubled his wealth within the last few years of prosperity.

Friends and relatives feted the heroic Mr. Landky, who was going over to bring his father-in-law, his former Rebbe, to America.

The old Reb Zalem was rather amazed one day when he learned that a rich man from America was seeking him. He failed to recognize in the dapper Mr. Landky his former pupil, now his Goldie's husband. Mr. Landky was also surprised to find his old Rebbe, despite his more than seventy-five years and the vicissitudes he had endured, still erect, with no more gray hairs than those that glittered on his own head.

At first the old man demurred when

his son-in-law told him that he had come to bring him to America.

"It isn't easy, my son," he said thoughtfully, "to leave a place where you have spent all your life, where you know every house, every tree, every piece of stone. And then—" He pointed vaguely in the direction of the cemetery. "All the children scattered, you understand, and now I, too. Here we were married. Here we used to walk on a holiday, when we would go to visit the old people, with all the little children with us. Here we used to walk and talk about the children that were far from us in other lands. Eh! It is not so easy to tear oneself away from all this."

"But your children—they want you, they want their father to be with them," his son-in-law argued.

So the old man parted with reluctance from the town where he had spent his childhood, his young manhood, from his lifetime friends, from the Beth Hamedresh in the old synagogue, and came to his children.

The children—middle-aged men and women, and the youngest, Goldie, a mother of a ten-year-old boy, but to him his children—showed him much affection. It was decided that he should stay with Goldie. They vied with one another in showing him kindnesses, his children. Yet in a way they seemed strangers to him. Two of the daughters had married in America, and their husbands were men who had come from a different land. They spoke a peculiar Yiddish; at least it seemed so to the grandfather. The grandchildren did not speak Yiddish at all. Elegant, gay young men; elaborately dressed, laughing, chatting young girls—his grandchildren. They seemed like total strangers to him. They looked very much like the children of the baron who had an estate close to his town, the old man reflected, and whenever he met them he felt in awe of them, despite the caresses which they heaped upon him.

The richly furnished room which he occupied did not seem like home to him. He walked around in it gingerly, as if he feared that he would derange it. In his little town at night, when everything was quiet, he was wont to think about her—his wife. In his thoughts he would speak to her, consult her, be with her again. But here he could not visualize her. She seemed remote, as if he had left even the memory of her in that little



Courtesy The Modern View.

FANNIE HURST

The recent announcement of her unconventional marriage to Jacques S. Danielson has brought Miss Fannie Hurst into the limelight, not that she needs any publicity, for today she is possibly the highest paid writer of short stories in America.

Miss Hurst (born Hirsch) is a native of St. Louis, where she graduated from public school and Washington University. She began writing while attending college and later on came to New York. Failure after failure attended her efforts to sell her manuscripts, and she accepted a minor position with a theatrical company in order to eke out an existence. But she persevered and finally found a publisher who bought some of her stories, and her second year in New York found her earnings from her writings averaging about thirty dollars a month. By this time her stories began to take. From three hundred dollars for a story her price rose within a year to five hundred, then to eight hundred, to a thousand, to twelve hundred, and recently she signed a three years' contract with the Cosmopolitan Magazine at eighteen hundred dollars per story.

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town. He would lie on the soft mattress, his head resting uncomfortably on the small, dainty pillows, and he would try to think of her, in her wig, with the silken kerchief over it, the long, pendant earrings dangling from her ears, and her kind, good-natured smile, but as soon as he could conjure up a vision of her it would vanish and he would find himself staring at the silken drapes on the window.

"He doesn't look as well as he did when he came," his daughter Goldie said to her husband with some concern.

"It's the reaction," said her husband. "It's all the troubles and worry of the last few years that are beginning to take effect."

Mrs. Landky, as becomes a wealthy woman, belonged to many societies and clubs doing relief work, and she was seldom at home. They

tried to be very good to the grandfather. They took him out in their automobile once, but he was frightened. He said it made him dizzy. He did not want to go again.

All day long he would sit near the window looking out from the sixth floor apartment down to the street, where the people looked small and almost unrecognizable. His ten-year-old grandchild, Seymour, was at school all day. The old grandfather waited anxiously until his grandchild would come from school. Seymour was a good boy and a dreamy boy, with his grandfather's dark, thoughtful eyes. Seymour preferred to sit home and read books than to play out of doors. Besides, there was no place where a boy could play safely, and his mother had forbidden his playing where many hastening automobiles rushed past and where many dangers lurked. Seymour would have liked to talk to the old grandfather, who, he was sure, could tell many interesting stories. But Seymour did not understand the grandfather and the grandfather did not understand Seymour.

The grandfather's eyes brightened as he heard the door in the corridor opened and closed, for he knew it was his grandson come home from school.

The old grandfather stroked the young boy's smooth cheek. "Nu, host du gut gelernt in school, Senderl?"

Seymour looked up at the grandfather inquiringly. "Sure, grandfather, gut learned in school," he replied. For this much he could understand that *gut* means good, and *gelernt* means learned and *Senderl* is Yiddish for Seymour.

The old grandfather smiled and racked his brain in a puzzled manner for a means of continuing the conversation with this grandchild whom he loved, who reminded him remotely of his own childhood.

"Wos host du gelernt, Senderl?"

The little boy rushed out and quickly returned with a book, which he put on the old grandfather's lap.

"My teacher recommended this book to me, and I got it in the library. It's about when Abraham Lincoln was a boy." Seymour spoke loudly and distinctly, thinking that the old man would comprehend.

The old man gazed at the book thoughtfully. This much he could understand: that the boy was trying to tell him something about his teacher—a teacher is really like a *melamed* and a book. He held the book cautiously and gazed at the strange printing.

"That's Abraham Lincoln," the little boy explained, pointing to an illustration in the book, "when he *gewen* a young man. He *geliked* to read books, and he *gewalkt* far to get books by a neighbor. De you *versteh*, grandfather?"

The old man shook his head hopelessly. "Ich wollt dir *derzehlt* a *schoine geschichte*, Senderl," he said reminiscently.

"I don't *versteh*, grandfather," the little boy shook his head. Then he took his book and went off in a corner to read, whilst the old grandfather resumed his musing and stared out of the window, seeing not the tall, imposing apartment houses, but the little wooden cottage of his home town where he used to live, the Beth Hamedresh of the old synagogue, and it seemed to him that he was back there and he was talking to his old friends. So engrossed was he in the imaginary conversation that he did not hear his daughter and son-in-law

enter and did not hear them when they spoke to him. His lips were moving as he gazed out of the window.

"Poor grandfather! He is certainly beginning to show his age," said his daughter.

"I am afraid he is getting hard of hearing," her husband replied good humoredly.

In re Giving of Tzedaka.

In the fifth "Perek" (Ethics of the Fathers) almost everything is associated with a number, e. g., as to almsgiving, there are four dispositions (Arba midoth b'notri tzedaka). It goes on to enumerate:

(1) He who desires to give, but that others should not give, his eye is evil (he is miserly) with regard to property of others;

(2) He who wants others to give, but will not himself give, his eye is evil against what is his own;

(3) He who wishes to give and wishes others to give is (a) 'hasid;

(4) He who will not give and does not want others to give is a rasha.

There is another view, older than this, expressed in a proverb, Tzedaka mattan b'seter—charity given in secret.

We today must ask ourselves: What is, viewing things largely, the best way of giving to worthy causes? There is no doubt that for "charity" on a large scale the third of those classes mentioned in the Perek is the one to which all of us ought to want to belong. Conditions are such that no one can conceal the fact that he gives—he should indeed give, and by such giving inspire others to give. Under present conditions it would be unjust to the cause to which we wish to give assistance if we did not say "out and out," "I intend to save as much as I can from my earnings for the poor in this city, for the starving populations abroad." Alas and alack for us if we give in secret—hiding our light under a bushel; where there is no danger of causing the beneficiary to blush, let it be known that you are willing to contribute your share, and if you can persuade others by letting them know how much that share is, hesitate not for fear that you may be accused of wanting to be in the limelight. If they say unto you, "We never heard of your giving aught in secret," answer them merely, "I suppose I gave so secretly that you haven't found out." Verily, in secret give so that at times thou mayest know that thy gift is without suspicion of self-display—there are indeed too many occasions; but give publicly and openly where you can do good, for "gadol ha-ma'aseh min ha-oseh"; greater is he that causeth deeds (of another) than the doer. The former must indeed do in order to cause the latter to do. Example is the best medium of instruction and persuasion. When a nervous woman complained of the ship, "It's tipping," the steward replied, "The ship is showing a good example to the passengers."

ARTHUR A. DEMBITZ.

Noted German Pedagogue Dead.

Munich, Bavaria, April 21.—From Heidelberg comes news of the death in his ninety-first year of Moritz Cantor, the Nestor of the university of that city. Privy Councillor Dr. Cantor was born in Mannheim. In 1853 he was privatdozent, ten years later became extraordinary professor, and since 1877 honorary professor, his specialty being the history of mathematics. Professor Cantor only ceased to lecture when he had reached the age of eighty-three, and the astounding freshness of his mental powers would probably have enabled him to continue his lectures had not a serious affection of the eyes, almost blinding him, prevented. His life's labors were concentrated in the work, "Lectures on the History of Mathematics," which made his name famous throughout the world of science. Begun in 1880, the last of the four big volumes was not issued until 1908. In spite of its unusual bulk and costliness, this classical work has already passed into a third edition and been translated into various foreign languages. His innumerable scholars, and particularly the members of the Mathematical-Natural Scientific Society of the University of Heidelberg, of which he was part founded, regarded him as a fatherly friend whose great kindness of heart endeared him to all. In former years he took active interest in politics, his views being decidedly progressive. Three days before his demise he was grieved by the death of his only son, the well-known lawyer, Dr. Otto Cantor, of Karlsruhe. J. M.

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:

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WEINMAN, PEARL.—The People of the State of New York, by the Grace of God, Free and Independent, to Jeannette Wolf, Lester Frank, Herbert Frank, Jennette 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, 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. Cohalan, a Surrogate of our said County of New York, at the County of New York, 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.

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, 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 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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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Chief Rabbi's Illness—Views and Reviews on the Palestine Question—Anxiety and Dubiety Prevailing Over Recent News and Semi-Official Statements—Anti-Semitism in Hungary; Its Cruelty and Unwisdom.

London, April 9, 1920.
The Chief Rabbi is making progress after his very severe operation, but the improvement is slow, owing to the patient's continued weakness, caused largely by lack of sleep. The sympathy of all classes of Anglo-Jewry is going out to him in his severe ordeal. He has made himself wonderfully popular and tributes of affection are pouring in.

The news that has been coming in from Palestine during the past week on the trouble between the Jews and the Arabs will be well known ere this by cable in America. There is no need or usefulness in dealing with such transient happenings here. The Right Honorable Herbert Samuel, who has been out in Palestine and vicinity since the beginning of the year, is reported to have said a very wise thing—that the development of the country depends absolutely on the maintenance of the settled, efficient and honest government. Most people could, of course, have said this without going to Palestine. At the same time, in his message home he endeavors to put right some of the eccentric ideas about what the Jews will do in Palestine, but it does not appear that these expressions of opinion are getting into anything like the currency that the views of the other side are.

Several letters have appeared in the London Times, one by H. Sacher, one of the founders of the British Palestine Committee and of its organ, Palestine. This letter might be summarized as expressing important views in this country that are worth attention. He sees in Balfour's promise of a National Home for the Jews, not only just reparation of an ancient wrong, but also the necessary guarantees for the peace and prosperity of a great part of the East. He puts a lot of the trouble down to the fact that the Palestine settlement has been so delayed. If arrangements had been forthcoming in the January after the armistice there would now, he declares, be not the slightest difficulty, and by this time the work of reconstruction would have been well advanced.

He says: "Last January there might have been some difficulty, though it need not have been serious. But a settlement next January may find conditions drastically altered. There was a time, not very long ago, when some observers feared that Feisul and Mustapha Kemal might join hands, and that their joint forces might inflict such a defeat on the weak French armies in Syria as to throw the whole of the East into a turmoil. As it is, nothing more serious has yet happened than the proclamation of independent Arab States of Syria (including Palestine) under Feisul, and of Mesopotamia under his brother Abdulah. But six months hence the Allies will be negotiating the settlement of Palestine and Syria with Feisul, and, as things are going, he will be much stronger then than now. Moreover, the Turkish settlement, however unsatisfactory it may be to Liberal Europe, will not have soothed the pride of the Turkish Nationalists. Can it be doubted that in those deferred negotiations Feisul's trump argument will be to threaten to make common cause with Mustapha, and that, if Islam decides to make armed protest against the decisions of the Powers, the most likely direction for their efforts will be along the old route of invasion through Aleppo and Damascus and so into Palestine? How should we meet such a menace? The temptation to buy off Feisul by conceding some of his demands would be irresistible, and, as things are, would be supported by popular opinion here. And the chief sufferer in any such bargain would almost certainly be Palestine."

"But think what that would mean. Our buffer State of Palestine would be gone, for though it is not suggested that some sort of autonomous Palestine would not be set up, it would not be a Palestine capable of vigorous independent national existence. For that Palestine must have the waters of the Litani (without them she lacks the sources of mechanical power so necessary to her prosperity), as well as a sure eastern frontier, and in any such accommodation as I have imagined these would certainly be lost."

"Again, instead of being a source of strength to this country, as a Palestine would be in which Jews were living a national life thanks to our efforts, Palestine would be a weak, discontented, struggling country, a constant source of trouble to the mandatory and a temptation to her neighbors. I cannot understand why public opinion in England, which has a sense of real political values, should be so interested in Arab and other nationalities and fail to see how much the friendship of a Jewish nationality would mean for us."

"The principles, surely, of any satisfactory settlement are unmistakable. First, time is against us and a settlement now is both easier and worth more than a settlement six months hence. Secondly, Palestine is not worth re-making at all if it is to be a mere exhibit in a historical museum; it must have military security, the frontier conditions necessary for vigorous economic existence and the status for playing the part of mediator between the East and

the West. And, lastly," concludes Sacher, "if, as seems likely, we must sooner or later seek a compromise with Feisul, let us go out of our way to offer it promptly and let the concession to Feisul and his Arabs be made in those northern provinces of Mesopotamia which otherwise will be a *damnosa hereditas* of the war."

The Jewish press here by no means sees eye to eye with the above writer. It fears that in the end Jews may come to a carefully selected immigration—chosen of the "Chosen People"—as the poor result of all the striving, all the prayers and all the hopes that have accompanied the Jewish travail until these times. The statement is made that the chances of Jewish nationalism such as Herzl conceived look discouraging and dubious at the present time. Peace with Emil Feisul will not make a Jewish Palestine. The country will be an appendage of Arabism, a thing that offers little spiritual glory or material solace.

In the absence of any very striking home news this week, this article might conclude with a reference to the Jewish question in Hungary. A correspondent in Budapest, not a Jew himself and with no special interest in Jews, makes some very interesting remarks upon the situation there. He says that the Bolshevik revolution caused great suffering to the Hungarian bourgeoisie and considerable economic loss to the whole country, and since some of its leaders, such as Bela Kun, were Jews, the Hungarians have been inclined to attribute to Jews all the misfortunes of Hungary. Any stranger coming to Budapest today will find that there is a great tendency not only to exaggerate the horrors of the Bolshevik regime and the wickedness of the Bolshevik leaders, but also to represent the whole affair as a manifestation of Jewish criminality. One cannot talk to an anti-Semite for five minutes without perceiving that his passions and prejudices have blinded his critical faculties. There was nothing essentially Jewish about the Bolshevik revolution. The government was handed to the Communists by Count Karolyi, who is certainly not a Jew, but though some of the Bolshevik leaders were Jews, yet most of the Bolsheviks were Hungarian Gentiles. There were many Gentiles among the Bolsheviks executed by the "Whites," and there were many Jews in the counter-revolutionary movement.

"I am inclined to believe," says this correspondent, "that the sudden antipathy to the Jew is partly a product of a perverted instinct of self-preservation. Life in Budapest today is very hard. The town is twice as full of people as it should be. Prices have soared to extraordinary heights. There is not enough food; there is not enough work to go round. Daily the struggle to survive grows more acute. I have no Jewish friends; I hold no brief for the Jews. But they are valuable members of any nation; and no nation, least of all a nation in the plight in which Hungary at present stands, can afford to oppress or persecute or alienate them."

"Anxious to hear the Jewish side of the question, I have interviewed the Head Rabbi, the Jewish editor of the chief Hungarian newspaper and many of the leading Jews in Budapest, and I have been greatly struck by the generous and conciliatory spirit they have displayed. I have heard from them no bitter words, only regrets that they should be misjudged and hopes that soon there will be reconciliation. They speak with gratitude of the liberal policy pursued towards them by Hungary in the past and express fervent loyalty to their adopted country. Hungary has a long fight before her, and," says this correspondent in closing his letter, "if she is ever again to become a happy and prosperous land she must live in amity with her Jews and must utilize their brains and ability for the good of the nation."

Hungarian Pogrom Methods.
Budapest (By I. J. P. B.).—The pogroms of our city do not cease, and the military bandits of our land are daily contriving new schemes and methods of torturing and killing Jews. Here is a specimen of their fiendish ingenuity: The Cafe Domyanitch is full of people sitting about tables, eating and drinking. Suddenly the doors are opened and six officers and fifty soldiers march in. Guards are stationed at all the doors. One of the officers yells out: "All Jews in the cafe, stand up!" Twenty-four persons rise from the tables and declare themselves as Jews. Immediately they are surrounded by soldiers and officers; guns swing through the air; their butts strike shrieking forms all red with blood until they fall to the slippery floor, weltering in their life's fluid. The owner of the cafe becomes very much aroused by this murderous outrage and calls for the police. Police do arrive, but as soon as they see that it is only about Jews, they even insult the owner for troubling them about such an unworthy matter and depart. The uninformed thugs leave the place and the wounded are removed to the hospitals. How many of them will survive the horrible attack, God only knows.

The same criminal procedure occurred in the Cafe Cairo, and who knows of how many more we shall hear in the stricken city of Budapest?

POLAND WILL BE WITHOUT FOOD DURING EARLY SUMMER, WARNS DR. BOGEN.

Director of the Joint Distribution Committee in Poland Reports About Menace—Food Parcels Are Delivered in Most Distant Towns.

"It is absolutely certain that during the early summer months there will be an acute food shortage in Poland."

This is the warning which Dr. Boris D. Bogen, director of the relief work in Poland of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, sounds in his last report to the committee. From the report it appears that there is actually an insufficient quantity of food in Poland. This may not be apparent to many, because the fact that the poor have no money with which to buy supplies means that there is enough food left over for those who have the wealth to purchase what they want. But the greater the number of people who are able to buy food, the more keenly the shortage of various articles will be felt; and during the first months of summer, before the grain is harvested, the food scarcity will be felt even under the present conditions. Dr. Bogen, therefore, points out the necessity of sending even more food parcels from America, and of sending them as soon as possible, so that the famished Jews may be able to tide over the lean months. The prevailing belief that food is cheaper in Poland than it is here is a complete mistake, also based upon the fact that the masses have not the wherewithal to purchase food, so that enough has been left for the more fortunate. Now, however, as the shortage becomes constantly more acute, prices in Poland will be no less than they are in this country.

To meet the imminent danger, the Joint Distribution Committee is now selling food drafts at \$12.50 each which will enable the Jews of Poland to obtain parcels of nourishing foodstuffs which can sustain a family for some time. Some of these articles, such as cocoa, condensed milk and oil, which the Polish Jews were not accustomed to use in quantities, are now being used more and more on account of their nutritive value, and serve instead of other fats, which are hard to get. The flour, rice and beans which every parcel contains may suffice a family for several weeks.

The Joint Distribution Committee has recently perfected a plan for sending to Poland both food and the necessary machinery for its distribution. The food is now in Warsaw, where it is packed into separate parcels and shipped to the provincial towns and cities. To receive a parcel abroad, one must present a coupon. These coupons are purchased in this country and then mailed to the person in Poland who is to get the food package; a duplicate of the coupon is given to the buyer here and retained by him to serve as a receipt.

The packages have so far been dispatched to the leading cities of Poland, to be ready when the coupons arrive. One thousand of them have been sent to Bialystock and an equal number to Lemberg. Shipments have also been made to Vilna, Rovno, Minsk and Brest-Litovsk. The motor trucks which the Joint Distribution Committee has in Poland are able to carry these parcels to the remotest towns with the greatest possible speed, and the food coupons now being sent out will within a few weeks bring food to whomever they are sent. It must be definitely understood, however, that delays may occur in delivering parcels in certain sections, either because of the military situation, the badly neglected roads, or some other cause equally impossible to avoid.

Every food parcel contains 2½ pounds of wheat flour, 10 pounds of rye flour, 5 pounds of rice, 5 pounds of dried beans, 5 pounds of cocoa, 4 quarts of vegetable oil and 10 14-ounce cans of sweetened condensed milk. The price of a food parcel is \$12.50.

The motor truck of the Joint Distribution Committee in Poland are used for various purposes in the distribution of relief. Floating the American flag, they visit every community in Poland and deliver money, clothing, tools and whatever other commodities are destined for that place. They are contending successfully with the handicaps imposed by the unfortunate shortage of trains, horses and wagons and the poor communication facilities in Poland generally.

There are eleven places in New York where one may procure coupons for food parcels to Poland. They are: Joint Distribution Committee, 20 Exchange place; 98 Second avenue; 1321 Boston Road, Bronx; 1878 Pitkin avenue, Brooklyn; the Hebrew Free Loan, 108 Second avenue; 69 East 116th street; Municipal Bank, 171 East Broadway, and 1873 Pitkin avenue, Brooklyn.

Germans Do Not Want Jewish Patriots.
Munich (By I. J. P. B.).—At the Prague University a number of Jewish students of Prague, Czechoslovakia, registered as Germans. This act aroused so much hostility among the Slovak students that the Jewish boys decided to transfer to Munich University, to be among their own German compatriots. But when the authorities of Munich University discovered that the German patriots were Jewish they returned their applications and refused to admit them to the university.

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How They Agitate Against the Jews.
Berlin (By I. J. P. B.).—Commander Schmidt in a circular to his battalion stated that the Berlin Jews held a secret meeting in the Fasanen Street Synagogue for the purpose of organizing a Communist government.

It is needless to say that this information had absolutely no basis in fact and was merely given out to incite the mob against the Jews. Of interest is the fact that the above mentioned synagogue is just located in one of the richest sections of the city. The members of this congregation are of the types usually branded by the anti-Semites as exploiters, profiteers and capitalists. And it is these Jews who, according to the circular, should have met to organize a Communist government in Germany.

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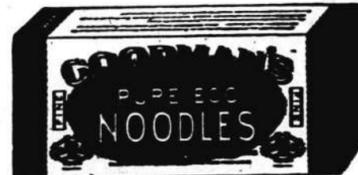
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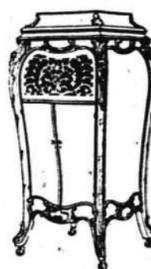
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ITEMS OF INTEREST IN THE JEWISH WORLD

A synagogue will be dedicated by the Jewish residents of Phenix (near Providence), R. I., early next month.

A woman's auxiliary to the local B'nai B'rith Lodge has been formed in Pittsfield, Mass.

Rabbi Henry Barnston (who a few weeks ago changed his name from Barnstein) has resigned from Temple Beth Israel, Houston, Tex.

Alderman U. S. Schwartz of the Third Ward has been chosen to head the local transportation committee in the Chicago (Ill.) City Council.

Mr. Julius Rosenwald, the well-known Chicago philanthropist, is in the South recuperating from an injury recently incurred while horseback riding.

The forty-seventh annual convention of District Grand Lodge No. 7, Independent Order of B'nai Brith, took place in Birmingham, Ala., May 5, 6 and 7.

An effort to enroll 300 new members for the Kansas City (Mo.) Y. M. H. A. last week resulted in an unusual success, for when the drive was concluded 1,230 names were added to the roster.

The Jewish Foster Home, at Church lane and Chew street, Germantown, Pa., felt the pinch of the high living costs during the past year to such an extent that a deficit of \$10,000 was suffered.

Dr. Leo S. Rowe, chief of the Latin-American division of the State Department, has been elected director general of the Pan-American Union to succeed John Barrett, who will retire September 1.

Dr. Stephen S. Wise has been scheduled to speak at one of the assemblies of the Oregon Agricultural College at Corvallis during its summer session, which will extend from June 21 to July 31.

The Free Synagogue which has been contemplated for Newark, N. J., will be a reality, as 247 members are already enrolled. Services will be held beginning with Rosh Hashanah at the Downtown Boys' Club.

In spite of the promises of the Minister of War, a number of military camps refused to grant furloughs for the holidays to their Jewish soldiers. Anti-Semitic officers simply declined to carry out the orders of their generals.

Rev. Dr. W. Hirsch of Millesborough, Eng., has been appointed as rabbi of the Congregation Ohel Rachel, Shanghai, China. The congregation will dedicate its new synagogue, the gift of the late Sir Jacob Sassoon, during the current month.

The Jewish representatives on the government commission for reinstatement of dismissed Galician State officials have resigned as a protest against the distrust and prejudice exhibited by the Christian members towards evidence on behalf of the wrongly discharged Jewish officials.

Polish workers gathered near a textile factory in Bialistok and in the name of their union demanded that the Jewish workers be dismissed and Christians be employed in their stead. They were soon dispersed by the Jewish workers of the factory, one of whom was the famous athlete Ashinsky.

Grand Rabbi Abraham Cohn of Melilla (Spanish Morocco) was assassinated on the 5th inst. by a Jew who had recently embraced the Christian religion and who claims that his petition that he be permitted to return to the Hebrew faith had been refused. The murder occurred on the steps of the synagogue.

Officers and men of Denikin's army who had penetrated into Poland have been found in possession of valuable furs, jewelry and costly decorations of Scrolls of the Law which they have evidently plundered during the Ukraine pogroms. They are offering for sale the various articles at very low prices.

Mr. Herbert Samuel, shortly before his departure from Palestine, said, at a meeting of the representatives of Jerusalem, that twelve Sheikhs had called on him and expressed their desire for the opening up of Jewish immigration as a measure beneficial to the Arabs, and for the opening of a Hebrew school for Arabs.

At the last election at the Hamburg German Jewish Convention were chosen seven Orthodox Jews, four Zionists and eight Liberals. Heretofore the Liberals have controlled the community, but now, through a union of the Orthodox and Zionist elements, the power has shifted to this coalition. Since the other two parties have an almost equal number of representatives, the Zionists actually cast the deciding votes whenever the Orthodox and Liberals fail to agree.

In spite of adverse building conditions, the board of directors of the Newark (N. J.) Beth Israel Hospital has authorized the building committee to proceed with the erection of a nurses' home adjoining the institution at High and West Kinney streets. Bids are about to be received for the building, which is estimated to cost about \$125,000.

Mr. S. D. Lessner, who for many years was president of the Jewish Community and many other institutions at Nagasaki, Japan, passed away on February 24. He was born in Constantinople and removed to Nagasaki 35 years ago. Mr. Lessner was also prominent in Masonic circles and was a past master of the local lodge.

A Hebrew speaking club to be known as the Dobri Ebrech Club has been organized at the Neighborhood House, Portland, Ore. The object of the organization is to revive the Hebrew language in daily conversation. All those participating in the discussions and business of the meetings will be compelled to speak Hebrew.

With the exception of those who serve in the Polish army, no Jewish young man may enter Lemberg University. If a Jewish youth is sick or too weak to be acceptable to the military authorities, he has no hope of studying at the university. Hundreds of young men have been thus cut off from all possibility of further study.

The community of Volkovisk experienced a two-day pogrom, in the course of which many Jews were injured. A number of Jews had their beards cut and were badly beaten. The authors of the assaults and the plundering of Jewish goods were soldiers. The local authorities tried to suppress the riot, but at first proved powerless.

At a testimonial dinner given to Rabbi Jacob I. Meyrovitch last week by the members of Congregation B'nai Jeshurun, prior to his departure for other fields, he expressed the desire that he might leave Leavenworth with the debt of \$6,500 on the synagogue paid up. In less than half an hour more than the entire amount was subscribed.

Mr. Alfred Goldman, Mr. S. B. Grant and Mr. S. Mudd have just been awarded the Boylston prize of \$300 from Harvard University. This prize, which is open to medical men all over the country, is given for the best original work in experimental medicine. The subject which they worked on as joint authors was the "Effect of Cold on the Throat and Tonsil."

Deputy Hegedus declared in Parliament that the Hungarian State must be thoroughly Christian and that the main purpose of Christianity should be the complete annihilation of Judaism. Christianity, he said, can no longer be tolerant. Pogroms are not necessary for the realization of the expressed ideal. A definite, well directed political program may bring the same results.

The Jewish members of the Municipality of Minsk, headed by Mr. Churgin, the deputy Mayor, have resigned as a protest against the dismissal of Mr. Churgin as head of the Food Committee. The Poles contrived to deprive him of his office and to put a Christian Pole in his place, in order to be able to control the food of the city to the disadvantage of the non-Polish population.

Last month the Polish War Ministry held a special meeting in connection with the anti-Semitic excesses which have recently taken place. Particular attention was given to the question of what measures should be taken to prevent the recurrence of such excesses in future. Among other suggestions was one that a special department should be opened whose business it would be to protect those attacked.

The authorities of Bedna-Moravska had ordered all Jews to leave the townlet, which is situated on the Polish-Czechian frontier. The Jewish deputies, on verifying the news, appealed to the Polish Government to intervene on behalf of the Jews. The Foreign Office promised that the Polish Minister at Prague would make representations on the subject to the Czecho-Slovakian Government.

The will of the late Samuel Grabfelder, millionaire distiller and philanthropist, who died at Atlantic City, N. J., three weeks ago, has been admitted to probate in the office of Surrogate Abbott at Mays Landing. Although no estimate of the value of the estate was filed, it is estimated to be worth between \$5,000,000 and \$6,000,000. The will bequeaths \$50,000 to the National Hospital for Consumptives, Denver, Colo.; \$10,000 for Jewish Hospital Association of Louisville, Ky.; \$10,000 to the Cleveland Jewish Orphan Asylum, \$10,000 to the Jewish Charities of Louisville, Ky., \$2,000 to the Jewish Sheltering Home, Philadelphia.

Mr. Charles Nordmann has been appointed, on the nomination of the Academy of Sciences, to the position of Astronomer of the Observatory of Paris. During the war he made most important researches into the determination by sound of the position of the enemy artillery. He was appointed a member of the Research Commission of the Ministry of War and an Officer of the Legion of Honor.

When the Arango Opera Company sailed for Cuba last month it numbered among its principals the American soprano, Jean Barondess, who is a daughter of Hon. Joseph Barondess, former Commissioner of Education, for New York city. This is not Miss Barondess' first operatic engagement, for she was a member of the Bracale Company several years ago. This company is the one presenting Caruso in Cuba this month.

An extremely bad impression has been created in Warsaw by the action of the semi-official Polish Telegraphic Agency in circulating among the various newspapers a paragraph accusing Jews of smuggling gold, silver, and food into Germany, and of spreading alarming reports of Polish defeats at the Bolshevik front, and of strikes in Poland. The charge has not the least foundation, and is spread for purely anti-Semitic purposes.

Through the support of the Christian Social Party (anti-Semitic), a resolution was adopted in the Vienna assembly exempting from taxation all religious and philanthropic institutions, including the Jewish. This measure occasioned an editorial by the official Socialist newspaper, "Arbeiterzeitung," which attacked the Christian Social party as not sufficiently anti-Semitic, since it protected the interests of the Jewish community.

Mr. Louis H. Levin, secretary of the Federated Jewish Charities of Baltimore, Md., and for many years the secretary of the National Conference of Jewish Charities and editor of the conference's publication, Jewish Charities, now known as Jewish Social Service, was elected president of the National Conference of Jewish Social Service at its biennial meeting at New Orleans. Mr. Levin was formerly editor of the Jewish Comment of Baltimore.

A number of soldiers surrounded the synagogue at Zlotchew on a recent Friday evening and assaulted all Jews on entering and leaving the place of worship. A few even made their way inside and endeavored to beat and tear the beards of the Jews. Advocate Hirshorn endeavored to argue with the soldiers, but was badly beaten himself. The soldiers frequently attacked the local prison, and released all Poles arrested for anti-Jewish rioting and for disputes with Jews.

Dr. D. Yochelman, head of the Federation of Ukrainian Jews in England, has just returned to London, after having been refused entrance by the Russian Soviet Government into the portions of Ukraine which they occupy. Dr. Yochelman will thus be unable to carry out his mission of relief on which he was sent by his organization. The reason for his exclusion given by the Soviets is that the extension of relief only to the Jewish population may lead to pogroms.

As a tribute and as an expression of their loving esteem to the late Max Nusbaum, president of Congregation Har Sinal at Baltimore, Md., and also to perpetuate his name, a number of his friends have completed a fund of \$2,000 to be known as the Max Nusbaum Memorial Fund of the Daughters in Israel. The interest is to provide yearly the cost of vacations for deserving working girls in the Blue Ridge Mountains at the lodge maintained there by the Daughters in Israel.

Rev. Dr. Charles A. Rubenstein, who recently resigned after twenty-two years of service as rabbi of the Har Sinal Congregation of Baltimore, Md., has declined to accede to the request of the members that he withdraw his resignation, and will definitely leave the congregation on September 1. He will remain in Baltimore, but has not announced what new calling he will follow. The congregation has voted him a present of a year's salary in advance as a token of esteem.

All the Jewish players, singers and musicians of the Budapest Opera House have gone out on strike because the directors of that institution and the city police do not protect them against anti-Semitic insults. Recently anti-Semitic hecklers insulted the Jewish baritone Ludwig Rozsa and his Jewish accompanist, Bola Zerkovitz. The former was not permitted to sing and the latter was attacked as he reached the street. Rozsa immediately left the Budapest Opera House and announced that he would soon leave for America.

The death took place last week of Mr. Isidore B. Berkowitz, J. P., of Gravesend, England, ex-Alderman. Mr. Berkowitz, who was a son of the late Henry Berkowitz, J. P., Mayor of Gravesend, 1887, and for many years was prominently identified with civic affairs, being for eighteen years a member of the Council. He was not only a liberal donor to the fund to provide a site for the Carnegie Library, but in conjunction with a fellow Alderman raised the entire sum required in twenty-four hours.

Two men were killed and nine others wounded in a conflict between civilians and military at the railway station at Praga, a suburb of Warsaw, where troops from Posen were entraining for the front today. A conflict arose between some of the soldiers and a group of Jews, and one of the Jews was bayoneted and died afterward. The police responded to a riot call and met with opposition from the soldiers. Both police and troops used their rifles and one policeman was killed. The military authorities then sent machine guns to the scene and quiet was restored. The soldiers involved were placed under arrest.

Deputy Hartglass has been elected by the Polish Parliamentary Committee reporter on the bill for the abolition of the old Tsarist anti-Semitic restrictions in Poland. The government representative informed Deputy Hartglass that the Cabinet was in favor of the bill, with the exception of the clause providing for the abolition of the claim on Jewish communities to pay for Jews in hospitals. Deputy Hartglass informed the government that there could be no compromise on that clause, in view of the fact that Jews, in common with other citizens, pay for the maintenance of the hospitals and, therefore, the communities could not be expected to pay to the institutions separately for attending Jewish sick.

From the Anti-Semitic Movement in Germany.
Berlin (By I. J. P. B.).—How rapidly the anti-Semitic movement is making progress in Germany may be inferred from the following examples:
In a letter to the newspapers a Jew-

ish young man of Breslau stated that he saw many proclamations pasted on the walls of the city inciting people to pogroms. When he tore down a number of these posters he was immediately arrested by a soldier and taken to a military office. Here soldiers beat him, threw him to the ground and kicked him with their feet. Then he was bodily thrown into the street.

Other newspapers bear the information that a Jewish merchant of Berlin, while traveling home from Cologne, was arrested at a railroad station when a soldier pointed at him and cried out: "Here is a Jew." He was sent to Munster, but his family discovered his whereabouts through fellow travelers and succeeded in having him released. The officer who arrested him stated that he did so because a woman who traveled in the same compartment is said to have heard the Jewish merchant boast of being a friend of Radek, the Bolshevik leader. An investigation brought out the fact that there were no women in the compartment in which the Jew was traveling.

In Hamburg notices pasted on the walls affirm that the workers have all sold themselves to the Jews.

Anti-Semites of Duisburg charged the Jews of that city with keeping concealed weapons. A thorough investigation soon proved the accusation to be absolutely false.

The anti-Jewish agitator, Durringer, was the author of a report that the mother of the shortsighted Premier Kapp was a Jewess, and because of this the revolution could not have been successful. This statement was simply a lie, since the worthy madam was the daughter of a Prussian general.



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Which made her strong and healthy—and, when Grandmother could not nurse my mamma, that she gave her Eagle Brand, and now—my mamma is giving me Eagle Brand, and I have gained over half a pound a week since I was three months old."

Mail coupon today if your baby is not gaining as it should—if it cries, or is fretty and restless—and receive free our fifty-four page baby book, as well as feeding instructions in your language. The high quality, uniformity and economy of Eagle Brand makes it the first choice for cooking and table use. It makes the housewife independent of any sugar supply beside being a great deal cheaper. Buy a can today and use it for all purposes where you usually use milk and sugar. Older children love it on bread instead of butter.

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For Sale At Any Good Drug or Grocery Store. Buy a Can Today and Satisfy Yourself.



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ENGAGEMENTS.

BAER-MOYSES.—Mr. and Mrs. E. Moyses of 322 West 100th street announce the engagement of their daughter Flora to Mr. Walter J. Baer, son of Mr. and Mrs. Joseph Baer of Chicago.

BERNSTEIN-STARK.—Mr. and Mrs. Herman Stark announce the betrothal of their daughter, Beatrice Pearl, to Mr. George H. Bernstein. Reception Sunday, May 16, 1920, 3 to 6, Hotel Pennsylvania.

HAIMAN-ALEXANDER.—Mr. and Mrs. Edward Alexander of 166 West Eighty-seventh street announce the engagement of their daughter Frances to Dr. J. A. Haiman. Reception at home Sunday, May 16, after 8 p. m.

WEISS-STERN.—Mr. and Mrs. Jacob Stern, 12 Kossuth place, Brooklyn, announce the engagement of their daughter, Madeline Rose, to Mr. Emil Weiss. At home Sunday, May 16, from 3 to 6.

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

ZWILLING-ROBBINS.—Mr. Aaron Robbins of 601 West 112th street, New York city, announces the engagement of his daughter Lillian to Mr. Elihu J. Zwilling, son of Mr. and Mrs. Joseph Zwilling.

MARRIAGES.

GOLDRING-NOTICE.—Mr. and Mrs. Jacob Notice of 395 Fort Washington avenue announce the marriage of their daughter Gertrude to Dr. Morris Goldring of Brooklyn on Thursday, May 6, 1920, at the Mount Neboh Temple, 150th street and Broadway. Rabbi Aaron Eiseman and Cantor Isidore Frank performed the ceremony.

GOTTLIEB-BURSTEIN.—Robert H. Gottlieb to Helene Burstein on May 6, at the home of Rev. S. Seidman, who officiated.

HACKEL-JACOBS.—Mrs. Juliette Jacobs of 410 St. Nicholas avenue announces the marriage of her daughter Gertrude J. to Alexander Hackel on Thursday, May 6, at the home of the officiating minister, Rabbi Aaron Eiseman.

HARRIS-GREENBLATT.—Mr. and Mrs. William Greenblatt of No. 600 West 141st street announce the marriage of their daughter Stella to Lieutenant Jeremiah Harris, U. S. N., on Thursday, May 6, 1920, at Hotel McAlpin. Dr. Ephraim Frisch, cousin of the groom, officiated.

KAUFMAN-MILLER.—On Thursday, April 22, at her residence, 655 West 160th street, Claire L. Miller to James J. Kaufman. Rabbi Aaron Eiseman performed the ceremony.

MOSKOWITZ-GINSBERG.—Alex Moskowitz to Minnie Ginsberg on May 5, by Rev. S. Seidman.

PENNER-ERWEISS.—Miss Rose, daughter of Mr. and Mrs. George Erweiss of 1125 Tinton Avenue, was married to Martin W. Penner, on Wednesday evening, May 5, 1920, by Rev. Dr. Max Reichler, at the home of the officiating rabbi.

PEYSER-WALDMAN.—Mr. and Mrs. Isaac Peyser of 769 Jennings Street, announce the marriage of their daughter Dora, to Joseph Waldman of Irvington, N. J., on Thursday, May 6, 1920. Rabbi Max Reichler performed the ceremony.

RIDER-HERTZ.—James Francis Rider to May Hertz of 302 West 123d street on May 5. Rev. S. Seidman performed the ceremony.

SOLOMAN-HELLER.—Sam Solomon to Anna Heller on May 6 at the bride's residence; Rev. S. Seidman officiated.

SUSSMAN-GOLDFINE.—Leo Susman to Gussie Goldfine on May 6 at the home of Rev. S. Seidman, who performed the ceremony.

VAN DER LYN-REENS.—On Thursday, April 29, Miss Rachel Reens of 498 Manhattan avenue to Arthur Van der Lyn of 438 West 162d street, at the home of the officiating minister, Rabbi Aaron Eiseman.

BAR MITZVAH.

FREUNDLICH.—Mr. and Mrs. Abe Freundlich of 555 West 160th street announce the Bar Mitzvah of their son, Milton Jerome, on Saturday morning, May 15, at Mount Neboh Temple, 150th street and Broadway, at 10 o'clock.

BIRTHS.

HERSKOVITZ.—Mr. and Mrs. Leonard H. Herskovitz of No. 502 West 143d street announce the arrival of a son on Monday, May 3, 1920.

KORNREICH.—To Mr. and Mrs. Max Kornreich (nee Edythe Leshin), 643 West 172d street, a daughter, May 8, at New York Nursery and Child's Hospital.

STRAUSS.—To Mr. and Mrs. Leo A. Strauss, a son, 38 Fort Washington avenue, New York.

DIED.

FOX.—Emanuel E. Fox, 455 West Forty-third street, New York city, died suddenly on Monday, April 26, 1920. He was 39 years of age and was in the service of the Jewish Welfare Board from November 1, 1917, until May 15, 1918, during which time he was stationed at Camp Merritt, N. J.

SOCIAL NOTES.

Mr. and Mrs. Simon Oberfelder of 214 Cathedral Parkway will celebrate the 45th anniversary of their wedding on Sunday, May 23, 1920, at the Savoy Hotel.

Mr. and Mrs. Leopold Weill of No. 133 East Twenty-ninth street, will be at home to their friends on Sunday afternoon, May 16, in celebration of their twenty-fifth wedding anniversary.

As a culminating event in the \$7,500,000 drive, a dance is to be held in the grand ballroom of the Hotel Astor on Saturday evening, May 15, 1920. The dance, which is being termed "a fantasy in color," will be distinctive in the fact that it is the first affair of its kind to be given for charitable purposes under the joint auspices of fraternities, sororities, junior leagues, young folks' clubs, etc., of this city, and this will be conducted under the supervision of many socially prominent women, who are to act as patronesses for the occasion; and in order to lend atmosphere thereto, artists, authors and theatrical stars have agreed to be present. Tickets which are \$5 per couple have already been sold to such an extent that a second printing has been made necessary.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 East 169th Street).—This, Friday, evening, Dr. Norman Salt will speak on "Women in Jewish Literature."

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

BRONX FREE SYNAGOGUE (163d St. and Southern Blvd.).—Rabbi Louis I. Newman lectures tonight on "How It Can Be Told"—Phillip Gibbs on the Great Swindler.

CENTRAL SYNAGOGUE (Lexington 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 "How to Choose the Nation's Next President."

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. Morris Schatz will deliver the sermon this Sabbath morning.

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

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

MT. NEBOH (150th St., near Broadway).—This evening Rabbi Eiseman lectures on "New-Fangled Ideas About Marriage." Sabbath morning, "Some Habits Men and Women of Today Need to Acquire."

NEW SYNAGOGUE (Broadway and 76th St.).—There will be a service of welcome for new members this evening. Sabbath morning, Rabbi Ephraim Frisch on "The Charitable and the Merciful."

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 "Married Life by Appointment." Saturday morning, "Sponge, Funnel, Strainer, Sieve."

RODEPH SHOLOM (Lexington Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning on "Bajer's 'The Great Hunger.'"

SHAARAY TEFILO (Orange, N. J.).—Rabbi Alter Abelson lectures this evening on "The Home in the World."

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 Rev. Dr. Rudolph Grossman will occupy the pulpit. Saturday morning Rev. Dr. Max Reichler will speak on "The Badge of the Uncultured."

TEMPLE ISRAEL OF HARLEM (Lenox Ave. and 120th St.).—This evening Dr. Maurice H. Harris lectures on "Symbolism." Sabbath morning, "The Oler."

TREMONT TEMPLE (Grand Concourse and Burnside Ave.).—Dr. Marius Ranson lectures this evening on "How Christian Science Degrades Humanity." (Second in series, "Crimes of Christian Science.")

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

Mount Neboh Temple Notes.

The Young Folks' League will give a minstrel show and dance on Sunday evening, May 16, at the Floral Garden, 146th street and Broadway. The proceeds will be devoted to carrying on its social service work.

All branches of congregational activity are directed to the Jewish war sufferers' drive. The children of the religious school have collected a large sum, the congregational committee, under Max Strauss as chairman, will subscribe its quota, and the Sisterhood, with Mrs. Daniel Goldfarb as chairman of the entire women's division of the Heights, has done splendid work in the campaign.

The Junior League of the Temple gave a dance last Saturday evening in the vestry rooms.

The annual examination of the religious school will be held on Sunday morning. The graduation class exercises will take place on Sunday, June 6, at 10 o'clock.

Rabbi Aaron Eiseman will conclude his course of studies on the principles of Judaism with the confirmation class on Saturday morning at 9 o'clock. His topic will be, "The Dietary Laws."

As a result of the blood libel agitation conducted by a village teacher near Sionim, the anti-Semites of a neighboring village covered the face and hands of a boy in blood and brought him to the local police to testify that Jews had seized him in the forest and tried to extract his blood for Passover. He even named one Jew, David Rudkovsky, as the leader of the Jewish gang. Mr. Rudkovsky was immediately arrested, but at his request the boy was afterwards examined, and it was discovered that he was not even injured and that his face and hands were covered with blood for anti-Semitic purposes. Mr. Rudkovsky was, nevertheless, imprisoned at Sionim, but on the representations of the Jewish community he was released. A medical examination proved that Mr. Rudkovsky had been beaten and flogged in prison.

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THE DESTRUCTION OF JEWISH TRADE IN POLAND

By DR. JOSEPH TANNENBAUM.

(Dr. Tannenbaum is the author of several works on Polish Jewish economic life. He has been the delegate of the Galician Jews to the Paris peace Conference. At present he is our guest as a member of the Commission sent here by the Galician Jews.—The Editor.)

Poland is a rich country. God has endowed the Polish soil with great natural riches, which make possible a magnificent development. Yet, the economic development of the country is difficult enough, because, in general, Polish production and trade are still in a transitory state. They are not adapted as yet to the modern, large scale, capitalistic forms. Formerly, when Poland was part of Russia, where industry and trade stood at an even lower level, she could send her products there. Against the competition of other lands she was well able to hold her ground, since no tariff was levied upon her products. The boundary between Poland and Russia was free and open.

Now the situation is entirely changed and the new state will have to compete with neighbors who are much more powerful economically than she and better developed. Poland will now be compelled to rival German, Czechoslovakian and Austrian industry, all of which are organized for the East European market. If Poland wishes to be the victor in this struggle, if she wants to remain economically and politically independent, if she desires not to fall under the sway of German capitalism—she has only one recourse: to give the Jews economic freedom. The Jews have created Polish industry and trade; they are the pioneers and chief workers in this field; and they will also make Poland victorious in competition with her neighbors, if the Poles cease persecuting them. Poland may become a paradise for all, when it will cease to be a hell for the Jews.

Thirteen per cent. of the population of Poland is Jewish; of Galicia, 11 per cent. Statistics of these two lands show that the majority of the Jews were engaged in trade. Of the 871,804 Jews who lived in Galicia in 1910, 462,004 earned their livelihood through commerce.

Moreover, the statistics for the same year show that 60 per cent. of the whole trade of Galicia was in Jewish hands and only 40 per cent. in the hands of other peoples who inhabited the province. Both figures adequately show the important role played by the Jews in the economic life of the land.

In the last few years before the war it was attempted to drive out the Jews from the commerce of the country. Special co-operatives were established for the peasants and specific laws enacted,

such as the alehouse law, directed against the Jewish merchants. They did not have a general effect, however. The number of Jewish traders did not decrease; they merely became even more concentrated than before in a few commercial branches and overfilled these.

Then came the war, which brought catastrophe upon Jewish trade.

Seeking to safeguard the country against hunger and the profiteers, the government took over all trade. She did not consider the human experiences of many centuries, and administrators who were not business men and knew nothing of commerce were put in charge of the exchange and distribution of commodities. As a result, the country was not saved from hunger and the prices of food products and clothing did not remain normal, but soared to the highest possible stage.

These high prices were not official. The government did not recognize them; they were beyond the law. There was created an illegal, illegitimate trade—the so-called "Schleich-Handel."

At the market of the "Schleich-Handel" everything could be procured if the high price was paid. All took part in it, not excluding the Jews.

Anti-Semites insist that the Jews and the Jews only were and are guilty in the "Schleich-Handel." This charge is as absurd as it is false. The Jews are just as much the victims of this "order" as the other sections of the population. Often the Jews are the only ones to suffer through it. But all sections have a share in the trade. Its origin is not a Jewish one. It begins with the land owner and peasant, therefore—not Jews. These sell their food products to private persons at very high prices, which is contrary to the law, and so the commodities often pass through a number of hands before reaching the Jewish petty merchant. And if the police does become active and seeks these "criminals," who is it that is arrested and branded before the whole community? The Jewish small merchant, of course. But the first culprits, the landholders and peasants, are never punished; neither do they lose their extorted profits. The money remains in their pockets.

So it continues to this day. Commerce is still controlled by the government. For the smallest business a permit from the government is necessary. The Polish anti-Semitic bureaucracy now has the means of persecuting the Jewish trader, and the Jewish merchants of Galicia are disturbed in their initiative and enthusiasm for useful activity. But this is not the only catastrophe which has overwhelmed the Jewish business man in Galicia.

Still other momentous causes oppose the revival of Jewish trade after the world conflagration. Before the war the Jew was financially better off than the peasant. Regardless of the boycott movement, the co-operatives and the so-called self-aid societies, the peasant still came to the Jewish trader, because the Jew offered him better goods more cheaply, and, again, the peasant could buy from him on credit. These conditions enabled the Jewish merchant to hold out against the boycott movement and similar organs that were directed against him.

Now the situation is quite changed. The peasant has been enriched by the war. His debts were easily paid. He needs no more credit. His possessions, the soil, have risen enormously in value, while the worth of money has fallen very low. It is the peasant who is now rich—and the Jew who is poor. And anti-Semites incite the rich against the poor. The role of middleman between

the city and village, long occupied by the Jew, is disappearing. What should the Jews do now? Their industry is ruined. With the paper money, which is almost valueless, no merchandise can be imported, and without goods no commerce is possible.

Such is the real situation, although many Jews are still engaged in commerce and some have even become rich. These are only singular and temporary phenomena that have no significance for the general condition.

There are hardly any goods in the land. The country is flooded with paper money whose value is constantly dropping day after day. The fewer commodities in the country, the less worth has the money. And the industry of the region is as yet incapable of production. So it becomes clear that, however great may be the profit made through a business transaction at the time of the sale, it soon dwindles into a loss, because the money received for the article has dropped in value during the intermittent period.

And the number of "happy" possessors of even this worthless money is insignificant in comparison with the terrible poverty of the great masses.

How to aid the Jewish petty merchant of Galicia is a most perplexing problem. We hope to consider this problem in a second article. Meanwhile, we simply wish to establish that Jewish commerce is now undergoing the heaviest crisis in Poland in general, and particularly in Galicia. It is in a life and death struggle for its existence, which deserves the support of all Jewry.

Rabbi Fyne Will Live in Palestine.

Following a week of unprecedented festivities, Rabbi S. Fyne closed his career as minister of the King Edward Synagogue in bidding farewell to the entire Jewish community Sunday evening at the Freiman residence. Today, if he can finally complete his traveling arrangements, the rabbi leaves on the first leg of his journey to his new home in Palestine.

Though the reception at the Freiman home could hardly be surpassed in beauty and gaiety, the note of sincerity which featured every word spoken was the outstanding characteristic of the entire affair. Nobody but could feel impressed by the depth of feeling shown by all the speakers, and indeed by all those present, in taking their leave of the "grand old man," who quietly and unassumingly sought to lead the congregation into the steps hewn through the centuries by the old Jewish masters through centuries of weary persecution.

A purse of \$2,500 in addition to many private subscriptions was given the rabbi during the reception, while throughout the day the Sunday school, the Hebrew school, the Ladies' Auxiliary and other organizations vied with each other in giving the rabbi the one present that would be the more surely than the others convey their feelings of gratitude and their best wishes of future well-being.—Ottawa (Ont.) Citizen.

Rabbi Fyne will sail today on the S. S. City of Lahore direct to Port Said.

Orthodox Jewish Leaders to Confer at Bridgeport.

Under the auspices of the Union of Orthodox Jewish Congregations of America, the Union of Orthodox Jewish Women of America and Young Israel of America, a conference of rabbis and laymen will be held at the Hotel Stratfield, Bridgeport, Conn., on Sunday, May 16, for the purpose of intensifying the Jewish religious spirit among the Jews in the State and bringing about a closer affiliation with the synagogue, religious schools and other religious organizations. This is the first of the State conferences to be held, and every Jewish community in the State will be represented at the conference, which will discuss every phase of religious activity among Jews.

Charles H. Shapiro, president of the Union of Orthodox Jewish Congregations of America, will preside at the conference, and among the prominent Jewish leaders who will attend are: Rabbi M. S. Margolies, Rabbi B. L. Leventhal, Rabbi Dr. Bernard Drachman, Captain N. Taylor Phillips, Louis Topkis, Rabbi Herbert S. Goldstein, Mrs. Herbert S. Goldstein and Harry G. Fromberg.

Isaiah W. Hellman, for many years at the head of several San Francisco (Cal.) Jewish organizations and a noted financier, died on Monday at the age of 49. He succeeded his father as president of the Wells Fargo Nevada National Bank upon the death of the latter less than one month ago.

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"THE JEWISH PERIL"

[We are reproducing an article which appeared in the London "Nation" of March 27, last. It is a review by Doctor C. Hagberg Wright, Librarian of the London Library and a prominent authority on Russian literature, of a book entitled "The Jewish Peril" which was recently published in England and which was republished in one of the anti-Semitic newspapers there, "The Morning Post." We are informed that this volume, "The Jewish Peril" which consists of the so-called "Protocols of the Elders of Zion," purporting to be memoranda drawn up secretly by leading Jews at the time of the first Zionist Congress, is in the hands of a number of persons in the United States, who were endeavoring to sell it. It is evident that the possessors of this "document," failing in their attempts in this country, succeeded in finding patrons in England. We commend Dr. Wright's review to our readers.—Ed. Hebrew Standard].

The ultra-reactionary party of Russia appears to have begun its activities in England. Presumably through its influence and its instrumentality, a pamphlet has been published entitled "The Jewish Peril," which has not only aroused a great deal of interest among the general public here, but has also disturbed the minds of some of our leading politicians and public men. The whole of this pamphlet is merely a translation of part of the last chapter of a Russian book by Mr. Serge Nilus, a reactionary writer full of mystical ideas of the end of the world. The public may be left to judge of its true significance.

The full title of the book written by Serge Nilus is: "Great in Small and the Antichrist as a Proximate Political Possibility—Memoirs of an Orthodox," published by the press of Tsarskoe Selo, under the name of the Committee of the Red Cross, 1905. It was passed by the censorship in 1905 and was dedicated to Father John of Cronstadt. There are two prefaces, the first of which is dated June 3, 1903, when the first edition was published in Solotarevo. The book has twelve chapters, the last of which contains the so-called protocols of the Elders of Zion, with two appendices.

Nilus is a very common type of Russian mystic and fanatic, to whom the spiritual life transcends every other and to whom miracles and visions are of daily occurrence. When not talking about his soul and the beauties of perfect faith as shown by the priests in the monasteries he visits, he relates the religious life of other saintly men and the appearances from the spiritual world which they have had the happiness to witness. In his chapters we have the record of several dreams which his friends have communicated to him, but, of course, in no instance does he vouchsafe to give us their names.

It is in connection with dreams that Antichrist is first mentioned. Count A. P. Tolstoy, Pobedonostsev's predecessor as procurator of the Holy Synod, in a letter to Father Ambrose of the Optin monastery, relates a dream of a friend in 1866. It deals with the coming of Antichrist, and with the last seven years during which Antichrist will dominate the world before he is finally overthrown. Incidentally, this letter shows the devotion of the orthodox Russian for his religion and how fearful he was of the calamities which he thought were going to overtake his church. Eleven years later, in 1877, Count Tolstoy again writes to the same monastery, recording another dream of his own on the end of the world. These dreams and a dissertation of Soloviev, the Russian mystical philosopher's views on Antichrist, fill several pages and are introductory to the so-called protocols.

Nilus disagrees with Soloviev as to who is Antichrist. The philosopher says that the Freemasons will produce Antichrist; they will not be successful, he adds, until they have appointed a man with full powers to carry on their general policy. The chief candidate for this post, according to Soloviev, is still an unknown member of the Freemasons. Nilus, however, as far as we can understand his involved phraseology, declares that Antichrist is not a single person, but the whole secret Jewish international community. This is Nilus' Antichrist.

To prove this, Nilus incorporates the so-called protocols (undated) which he received from a friend (unnamed). Now what do these protocols amount to? They amount to this: The Jewish people have for twenty centuries stirred up sedition by introducing liberal ideas which have acted as a poison, and have weakened the power of kings and autocracy. The thing to be done now, say the protocols, is to create disorder by encouraging further liberal ideas, and so undermining regular government. When a state of anarchy and revolution has been reached the working classes will be poor and every class dissatisfied and the world will be ripe for a coup d'etat. Then a king, a descendant of David (i. e. a Russian Tsar), an autocratic ruler with hereditary instincts, will be set on a throne, and all property will belong to him and his power will be absolute.

The writer of the protocols is continually insisting on the value of an autocracy, the value of an aristocracy and of class distinctions, while fearing capital and liberal ideas. A pamphlet that draws this moral is obviously the last which an international Jewish secret society would publish. The Utopia to which the protocols look forward is really Russia as it was in the time of Peter the Great.

Various passages have been omitted by the translator, notably one which lays the blame for the French revolution at the doors of Zion. In the last sentence of the introduction the translator puts into Nilus's mouth the following words: "To gain the Almighty's mercy and to delay the hour of Russia's

fall." This sentence does not exist in the original, where Nilus speaks of the impending fall of Ninevah, and from the context it is quite clear that he means the whole world, whose fall may be delayed by the prayers of the Orthodox Russian nation.

After a rapid allusion to the contest between the Papacy and the Sanhedrim for supremacy in preparing the way for the coming empire of Antichrist, Nilus passes to something that is of much more interest to us in this country.

Nilus explains that in the Middle Ages the Templars were the instrument employed by the Sanhedrim. After their destruction by the French King Philip le Bel a new directing center was created by the Sanhedrim in Scotland. From this point we may translate literally:

"The root of evil was transported from France to Scotland, and there, under a new name, an alliance was made with united England, for whose benefit the veil covering the secrets (of the Sanhedrim) was raised, and mortal war was declared against the Papacy. These activities continue until the present day, England receiving help in her intrigues all over the world from the capital and the genius of which the Sanhedrim was a super-abundant quantity.

"Why is it that the English State was chosen as a mainstay for Zion? The Sanhedrim does not answer. We are inclined (says Nilus) to think that the explanation is to be found in the insularity of this powerful State, and possibly in the racial relationship between the English and the Jews. It is known that a whole scientific theory exists which proves that the English are one of the ten lost tribes of Israel. But the Sanhedrim ruthlessly directs contemporary science to suit its own ends, inventing the most convenient theories. There are certain very delicate signs in the air that a new theory is already in the making according to which the honor of being related to God's chosen people is to be ceded by the Sanhedrim to America and Japan. Avis a l'Angleterre."

Nilus continues to insist on the help which England, "the faithful ally of the Sanhedrim," has contributed to the destruction and transformation of every country in Europe, and states that Orthodox Russia and autocracy are the last surviving defence against the ultimate triumph of Antichrist.

We are left wondering why this kind of nauseating outpouring of a perverted religiosity should be foisted on the British public in an anonymous shape without a clue to its real origin and full context, and with the consequent probability of misunderstanding and misrepresentation. Nothing could illustrate more forcibly the ignorance of the British public on Russian affairs.

If anyone were to look through the files of the "Rossiya" for the years 1906-08 he would find many articles with statements similar to those of the Protocols. The obvious purpose of Nilus was to demonstrate his theory that Antichrist would arise from the Jewish community. He hardly seriously suggested that he ever actually got any reliable documents with the contents of the Protocols, but it seems to me he is only using this as a literary device to put forward his own views.

C. HAGBERG WRIGHT.
London, March 27, 1920.

The Position of French Jewry.

The world war has had its effect on the religious life of French Jewry in no uncertain way. It has, for one thing, narrowed the community. Towns which have been destroyed or were within the German zone of occupation, as, for instance, Rheims, Verdun, or seriously damaged, such as Roubaix, Saint Quentin, or where the synagogues were destroyed and the rabbis, in consequence, ceased to function, from all these centers the Jews have for the most part emigrated. The great majority have settled in Paris, but some have gone to towns where no Jewish community existed before, such as Limoges.

A most important gain, however, is the return of Alsace-Lorraine to France. At the last census, taken in 1910, the Jewish population was 30,183, or one-sixth of the population. It will form a most valuable element in French Jewry. It is a very religious community and very enlightened and progressive. The 15,000 Jews of Strassbourg maintain many prosperous charitable institutions, including a hospital and a school of arts and handicrafts. The provinces are divided into three consistories—that of Lorraine at Metz, of the Lower Rhine at Strassbourg, and the Upper Rhine at Colmar. These are the administrative centers of some 120 communities. Since 1905—the separation of church from the State—France recognizes no religious body. Alsace-Lorraine returns to France with the religious constitution of 1870, which Germany maintained. France has recognized the community; it will be subventioned by her, nomination of rabbis sanctioned and their retiring pensions granted by the State. Thus, while the Central Consistory of the Jews in France no longer has any legal authority in official eyes, the Department Consistories of Alsace-Lorraine are the recognized official intermediaries between the community and the State.

Another remarkable development in French Jewry has been caused by the immigration of the Eastern Jew. This element, thanks to its spirit of enterprise and power of assimilation, has made itself an important factor in the economic life of France. But it is intensely religious, and has created for itself its

own religious life amidst the indigenous Jewish population. It has its own synagogues and schools and has not accepted the voluntary authority of the organization which oversees the activities of the French Jews. A measure of its importance can be gauged from the fact that the Jewish population of Paris is some 80,000, of which only 3,000 families are in the official community. True, some of these new arrivals take no interest whatever in the faith, but the great majority are members of the independent organizations. They make great sacrifices for their religion and have left nothing undone to help their unfortunate co-religionists who, flying from the pogroms, have found a temporary shelter in France. Needless to say, this displace-

ment of the official religious authorities has not been without its unpleasantness and difficulties. The Eastern Jews cannot understand what birthplace has to do with religion. "In the synagogue," they say, "we pray not to a French but to a Hebrew God." Nor can they understand why the Consistory of Paris thought it its duty to decide that only Jews possessing French civil and political rights were qualified to participate in its affairs. It is actions like this that have accentuated differences which will inflict no small injury to the cause of Judaism in France—quite uncalled for in the case of a force that has done so much to revivify the community.—London Jewish Chronicle.

A Proposal to Exclude Jews From Hungarian Commerce.

Budapest (by I. J. P. B.)—In the Hungarian Parliament a proposal was made by the Minister of Commerce, Haller, so to change the trade laws of the land that in the distribution of government offices and in the granting of licenses and trade concessions the nationality and Christian moral attitude of all applicants be considered.

This merely means that the worthy Minister of Commerce wishes to delegate to himself and to the members of his department the absolute power of denying to the Jews the right of carrying on lawful commerce on the grounds of "patrotism" and "moral insufficiency."



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America's Leading Jewish Family Paper

Edited by J. P. Solomon, 1882-1909.

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Friday, May 14th, 1920 : : Iyar 26th, 5680

Sabbath begins at 8.09 p. m. Anew time). Behar-Bechukosai, Lev. 25:1—27:34. Rosh Chodesh Sivan Benschen. Haptarah Jer. 16:19—17:14.

Certainly the recent affray in the streets of Jerusalem, in which Jews were concerned, was most regrettable. But we doubt if the affair can be stretched into the pogrom class. One of our Anglo-Jewish contemporaries, of perfervid Zionist affiliations, appears to consider the matter in this light. A portentous mistake. Pogroms are indigenous to Russia. Jerusalem beheld only a street riot.

There is no good reason why the unexpended accumulations of the Abraham Touro trust should not be devoted toward the repair of the existing synagogue at Newport, R. I., so cherished a landmark in our religious history in this country, and apparently so considerably in need of renovation. The authorities of our Portuguese congregation in this city are opposed to this use of the unemployed income. Why? For what reason should such funds remain unexpended?

If the prognostication that Judaism will inevitably be destroyed were the attempts to restore Zion in Palestine ineffectual, is true, our world were, indeed, in a sorry situation. For this prognostication, superficially in agreement with the aspirations of orthodox Jews, is based altogether on the incidence of the modern Jewish political movement known as Zionism, and must, consequently, be judged by quite a different standard. That the Zionists share the belief of the prognosticator goes without saying. That, however, does not invest the interesting prognostication with any virtue for non-Zionists, especially orthodox, Jews.

A South African Jew provided by his last will and testament that "any of his children marrying Gentiles shall be considered as dead," and thus not entitled to participate in the benefits conferred by this instrument. It may seem brutal to some overnice souls to compel Jews to remain such *vi et armis* and to reinforce this injunction by financial penalties of no mean order. To the majority of us we are and remain Jews because we are convinced that it is right, fair, frank and honorable for us to do so, and more especially because our race and religion are well entitled by their history and ideals to command our unswerving allegiance. But we have no criticism to offer of this testator nor of his dispositions by will; if any one is subject to criticism it is his offspring.

"The good and true men at the head of the Union of American Hebrew (?) Congregations persist in demonating our congregations Hebrew, though that epithet is clearly out of place in the characterizing of the majority of the congregations composing the union." This is the literal statement of one who knows whereof he speaks. It is not from the pen of a stalwart upholder of the Orthodox viewpoint: Were we, for example, to have launched this diatribe against the heads of the Cincinnati leaders all the Reform world would vomit fire and fury at us and accuse us of all misdemeanors. And the same indictment would be presented against any non-Reform or even anti-Reform periodical which expressed itself in similar terms. No, we have taken a leaf from the book of one who ought to be regarded as a firm friend of the great Reform union. He is none other than Rabbi Emil G. Hirsch, of Chicago, in the columns of *The Reform Advocate*. What is the old adage which warns a man against his friends? He can protect himself from the attacks of enemies.

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 LITTLE TEMPEST IN A SPANISH TEAPOT.

WHEN some years ago Dr. Abraham S. Yahuda was appointed professor of rabbinical literature at the Central University of Madrid the Jewish world rejoiced, for this appointment marked the dawn of a new era in Spanish scholarly affairs and was a happy augury of the revival of an abiding interest on the part of the modern denizens of the Iberian peninsula in the people of the Book. Dr. Yahuda had an excellent reputation as a scholar, and was fully familiar with the ideals and traditions of the *Sephardim*. So Jewry was not surprised to learn that he was winning golden opinions by his work at Madrid and opening up hidden recesses of Jewish knowledge through his unremitting application. The fame of Dr. Yahuda's work spread, and he undertook lecturing tours of Portugal and England, with uniformly happy results.

These tours, so honoring to him and so fruitful in scholarly pursuits, sowed the seeds of a dire enmity to Dr. Yahuda. As so often occurs in institutions of learning, Jewish and non-Jewish, the brilliant lecturer raised up for himself through his very brilliancy persistent enemies who sought to thwart his plans. In especial did these obscure men see in Dr. Yahuda's tours abroad a series of high misdemeanors, culminating in the stupendous accusation that he was neglectful of his professional duty. Journeymen members of university faculties are swift to accuse men of leading crimes of this nature, which, of course, they themselves never commit. Dr. Yahuda, after a series of petty annoyances which need not be recapitulated, resigned his chair, and had his resignation been accepted the new era in Spanish-Jewish history would have swiftly and irrevocably closed.

Fortunately the political leaders of Spain have broader vision than that vouchsafed to some of the members of the faculty of its Central University. They not only refused to accept Dr. Yahuda's resignation, but confirmed him in his wish to repair to foreign lands and bring to the scholars of these the latest message in this field from Spain. Thus the action which they took, more than any other in Dr. Yahuda's brief and interesting Spanish career, is an earnest of the new spirit which is Spain.

Were the proportions of the affair larger Dr. Yahuda might undertake to stand forth as the modern Abravanel of our people.

The Russian and Polish Jews are exceptionally good linguists and very capable organizers. Hence many of them are to be found in the official bureaus established by the Bolshevik regime in Russia. This is the opinion of an English observer on the superficially, disproportionately large connection of the Jews with the Bolsheviks. We may paraphrase this critic's thought and point out that the Jews of Russia and Poland are so able, in fact, they are the only able elements of the population, that their employment in official posts is not merely logical, but inevitable.

The "back-to-the-synagogue" movement which the Union of Orthodox Jewish Congregations is sponsoring, and which represents a cause necessarily dear to the heart of every orthodox Jew was initiated with considerable force and emphasis, but we confess to a feeling of disappointment that we have heard little or nothing concerning its progress since then. If imitation be the sincerest form of flattery the heads of the union should rejoice at the flattery offered them by—of all bodies—the Union of American Hebrew Congregations. The latter organization started a "join-the-synagogue" movement shortly after the "back-to-the-synagogue" campaign began. In view of this fact the Union of Orthodox Jewish Congregations ought to have prosecuted the task before them with redoubled vigor. It is not too late for them now to rise to the great occasion before them and "carry on."

At the recently formed Hoboken branch of the Central Committee for the Relief of Distress in Germany and Austria a speaker who had been an eye-witness of the situation in the former German empire since the end of the war made an address. In the course of this he was quoted by *The Hudson Dispatch*, of Weehawken, as saying: "The Jew is the most hated man in Germany today, and is a worse menace to the German people than their outside enemies." Of the profiteers in Germany he opined that 75 to 90 per cent. thereof are Jews. This is not an isolated expression of a stray, disappointed Teuton, but simply the echo of the universal chorus of hate against the Jew sounded in Germany since the 11th of November, 1918. The Jew is the scapegoat on whom all the sins of the war are loaded. He is, consequently, a profiteer, a menace, an internal enemy, and whatever else the anti-Semites would make of him. The truth, which is forgotten, is that the German Jew sacrificed himself for the despicable Hohenzollern during the war. But it was too much to expect anti-Semitic Teutons, even those with us in this land, to remember such devoted service.

GOING UPRIGHT.

"I have broken the bands of your yoke, and made you go upright." (Lev. xxvi, 18.)

GOING upright, with head erect and frame unbowed, not looking furtively to the right or to the left; courting not the darkness but wooing the broad light of the busy day; walking amidst men without fear and reproach; facing the world unafraid and unabashed; facing life serenely; meeting friends openly yet without loss of essential manhood; meeting foes with a smile and confidently; assuming cheerfully the responsibilities of living from a desire to provide an outlet for eager energies rather than from an expectation of the rewards of success and prosperity; accepting the place assigned by destiny and using *that* as the fulcrum point for the moving of worlds; rising through defeats to the victory that is inalienable and inevitable; withal establishing by dint of sovereign effort a complete harmony between the Self and the Universal Bigness athrob with the insistent forces that sway men and matters; in short, being and remaining in circumstances both favorable and adverse Master of Living, supremely Oneself: this I call the high privilege of Manhood, the part and possession of those who under God have broken the band and yoke of all that is base and earned for themselves the boon of the soul's freedom.

And the opposite:—The ignoble tendency of the spine earthward; the furtive look that betokens fear; refusal or incapacity to assume the burden of living; never steering a straight course towards the solution of the problems of existence; never meeting men with a square look and a frank mien; a lurking, peering, shifting, slipping habit of body and mind; a search of loopholes and hiding-places; preference of byways over highways; living by compromise and secret evasion; standing with a repellent wistfulness over the bargain-counter of existence where things may be had for less than their price, rather than sallying boldly forth into the teeming mart of humanity where there is a mutually give-and-take, and where defeat can never be ignoble nor victory unearned; shutting out God's vast world from one's sphere of vision and interest by way of cowardly simplification of a problem that might prove too vast for a narrow spirit; a pariah-like want of adjustment and harmony between the cringing self and the encroaching environment;—in short, being and remaining in all circumstances a slave of slaves, base and trembling, abjectly anything but oneself: this I call the low surrender of manhood, the part of those who would rather bear the yoke of bondage than live heroically, who whiningly beg for protection rather than bravely win for themselves the strenuous blessings of the soul's true freedom.

And the meaning of the text is that both men and nations have it in them to choose or reject this heroic spiritual freedom. It does not depend on outward circumstances; it depends upon the deliberate inner choice and determination of the heart. Man's sovereignty is expressed in the way he opposes the inner determinations of character to the outward determinations of fate and destiny. In fact, rightly understood, there is no destiny except the soul's own. Whatever takes place outside the soul is at most but the ripple on the surface of the unmoved deeps.

Two fears hang over man's life, and our true freedom depends on the way we meet and banish these two fears. The first of these is, Fear of Death. Fear of Death has become the ruling motive in all religions, Judaism not excepted, though the latter was originally free from it. It is nothing but a perversion of religion to make death the chief object of its solicitude and pre-occupation. It is assuredly a perversion of Judaism which professes to be a Law of Life, stressing the opportunities here rather than the possibilities hereafter. And Fear of Death is certainly the mark of the unemancipated soul. Entire nations, and not individuals alone, have fallen (as is well known) a prey to this haunting fear that must needs paralyze all action and darken the whole outlook upon life. No one can "walk upright" while slinking in the shadow of death. This fear is due to a faulty adjustment of the spirit to the vast rhythm and movement of existence. Can you conceive of your life being taken up in the Life of God, as part and parcel of its unending round through the eternities? If so, you will not fear death, but regard it as much part of life as the heave of the breast and the beat of the heart.

But overhanging this fear is that other and more terrible one, fear of Life. Few if any would confess to being afraid of living, but few if any are immune from this fear. This fear manifests itself in that amateurism of the average man and woman which refuses to carry the common burden; which shirks large participation in the passionate business of living; which confines itself to the role of the onlooker on the sidewalk rather than accepting that of the soldier in the serried ranks; which shifts the load of thinking and planning, of fighting, sacrificing and bleeding to death for humanity's sake. And the most pathetic manifestation of this fear is the frenzied pleasure-seeking of the modern man and woman. In the joyless round of empty sense-indulgence we seek forgetfulness of the Challenge of our vanishing days; in it we hope to find that happiness which can only come through deathless aspiration and striving after the Divine. We surround ourselves with noise and business and vain show, only to drown the voices of the soul which might command us to scale the heights. We live on the surface, in outwardness; for to live in the deeps and in the heights, to live in true inwardness, we lack the requisite courage—we, laggard slaves of lust, luxury and comfort.

As this comfortable smug pretense at living has for its root evasion of responsibility, a moral slinking along the path of life: so the Bible is correct in insisting that the road for those who would, without fear, "go upright" is the road of Responsibility. Responsibility is the antidote to the twin-fear of the human heart. So live that Life hold no dismay and Death no terror of your emancipated soul.

JOEL BLAU.

WHY A JEWISH SABBATH BILL IS NEEDED

Speech of Rev. Dr. Bernard Drachman in Rebuttal at the Hearing Before the Senate Committee on the Dickstein-Downing Sabbath Bill, at Albany, Thursday, April 15, 1920.

My heart is heavy within me as I arise in order to reply to the remarks of the opponents of this bill. It is heavy because it is such a grievous disappointment to me to find that all the efforts which my associates and I have made during the past fifteen years in behalf of this simple measure of justice for conscientious Seventh Day Sabbath observers have produced so little results.

We have been coming up here for the last fifteen years, patiently endeavoring to point out the need and justification of this measure for the most sacred interests of a very important portion of the citizenry of this state, and today we hear the same groundless arguments and the same unreasonable apprehensions in regard to the purposes and effects of this bill, if enacted into law, which we heard fifteen years ago. Our opponents have apparently learned nothing and forgotten nothing in all that time. I trust, however, that our efforts have not been without effect, upon you, the members of this committee, and of the Senate and Legislature in general, and that you will this year finally grant to the seventh day observing Jewish and Christian people of this State that consideration to which they are entitled under the constitutional principles of our nation and the traditions of true Americanism.

Before entering into the consideration of the arguments of our opponents, I want to make one general statement. Their main idea seems to be that the effect of this bill, permitting ordinary work and business on Sunday, would be highly injurious to the welfare of Sunday observing citizens. I want to declare that, according to my sincere conviction, no such result would follow. If for a moment I believed that the effect of this bill would be to injure my fellow Americans who observe the Sunday as their holy time, I assure you, Mr. Chairman and gentlemen of the committee, I would not lift a finger or utter a word in order to secure its passage. I would not advocate any bill which would tend to injure any portion of our citizenship. I believe that we are all brethren in this land, that our interests are bound up with the interests of each other and that it is our duty to cooperate in any efforts to assist and promote the welfare of the entire people, and not to injure any portion thereof.

I can furthermore assure you, Mr. Chairman and gentlemen, that this sentiment is not merely my own individual view, but is a doctrine taught by the Jewish faith. We are enjoined by Biblical and Talmud precept alike rather to endure injuries ourselves than to inflict them upon others. But I am absolutely convinced that no such result would follow the enactment of this bill into law. It would make the status of a certain portion of the citizenry at present suffering under grievous disabilities and frequent molestations, more secure and happy than it at present is. It would make them approximately equal to their fellow citizens with other views on the question of the day of rest.

But it would not injure anybody. On the contrary, we in New York State would undoubtedly have the same experience as other States where this or similar laws exist. That is to say, it would be found in operation to be absolutely free from any disagreeable or undesirable consequences. The community would speedily become accustomed to it and there would be no complaint or dissatisfaction. Such as has been the experience, for instance, in the State of Connecticut, as was pointed out by Mr. Charles H. Shapiro, the president of the Union of Orthodox Jewish Congregations of America and a resident of the State of Connecticut, and there is no reason to apprehend that the result in New York State would be any different.

In this connection, I wish to express my strong resentment and my indignant protest at the tone of much of the opposition to this bill. Most of our opponents seem to think that the sole object of the Jews is to promote their advantage at the cost of the well-being of their Christian fellow citizens. I indignantly repudiate any such insinuations. The Jewish people are citizens of this country, the same as all others. The interests of America are their interests and they realize with emphatic distinctness that anything which they might do to injure the general well-being would surely react upon themselves. But they have no idea of doing anything which could possibly injure America. On the contrary, they are anxious to do everything in their power to benefit America and its people. They are grateful for the welcome and the justice which they have received in this great country, and they love it with a deep and abiding love. There is no contradiction in this love to the love and loyalty which they feel to their traditional religion. Judaism is my mother, America is my bride, and it is surely possible for a man to love his mother and his bride with equal sincerity and without contradiction and antagonism.

Altogether, it is time that the misunderstanding of Jews on the part of Christians should cease. There is no people so greatly misunderstood as the Jewish people, although there is absolutely no reason for such misunderstanding. We have the same Bible, or

rather, you have accepted our Bible, and you ought to recognize our spirit therein. We have been living in close contact with each other for the last 2,000 years. Jews have resided in this country since its very first settlement, and yet it seems that we are strange and enigmatical to you. Some Christians appear to think that Jews have horns, and are quite surprised that they appear to be, on examination, about the same as other human beings. In this connection, permit me to tell you a little story of an incident in my experience which shows the prejudices and misconceptions which exist in the minds of some Christians in regard to Jews.

I was passing my vacation a few years ago at the home of a Jewish farmer in Connecticut. There was a little child in the family, a little girl of about four years of age, with fair hair, blue eyes and blond complexion, a type not infrequent among the Jews, despite the opinions of some to the contrary. One evening I was sitting on the porch and this little girl was there at the same time, when a buggy stopped in front of the house and an aged couple, a farmer and his wife, got out. They came up to the porch and the old man said to me: "We have heard that there is a Jewish child at this house, and we wish to see it." I pointed at the child and said, "There she is." They both gazed at the little girl, apparently with an air of great disappointment for a moment or two, and then the farmer said to his wife: "Gosh, Jerusha, it looks just the same as any other kid."

Yes, gentlemen, if you would realize that we are just the same as you in our sentiments and feelings, if you could put yourselves in our position and look at this question from our point of view, I do not believe that there would be any opposition to this measure.

Permit me now to consider some of the objections which have been urged against this bill. One of the reverend gentlemen said that to enact this measure would be a blow against the American Sabbath and, consequently, an unpatriotic act. That would certainly be a forcible argument if it were correct. No one likes to be called unpatriotic—we Jews least of all, perhaps—but there is nothing whatsoever to this argument, for the simple reason that there is no such thing as an American Sabbath any more than there is an English, French, German or Russian Sabbath. The Sabbath is not a national or political concept. It is a religious concept, and no amount of specious reasoning can alter this fact. There is no American Sabbath, but there is a Jewish Sabbath and a Christian Sabbath. The Sunday may be considered as a Christian Sabbath, inasmuch as it is observed as such by most of the Christian people of the world, but as long as America has not officially established Christianity as its national faith, there can be no talk of an "American Sabbath." Some of our opponents have said that this is a Christian country and have said that, therefore, the acceptance of this bill would be in opposition to the Christian character of the land. I cannot enter here into the consideration of the rulings of the Supreme Court and other rulings of judges which have been cited here in support of this contention, but I would remind our opponents that one of the provisions of the Constitution of the United States of America is as follows: "Congress shall make no law respecting an establishment of religion or restricting the free exercise thereof." By establishing Sunday as the rest day of the State, which all citizens must observe, there is a distinct establishment of Christianity and a distinct restriction of Judaism, inasmuch as the abstinence from business and labor on Sunday makes it very difficult for Jews to observe their own Sabbath. If this is not an establishment of religion, I fail to recognize what it is.

The question as to the true Sabbath is distinctly a theological one, and no American State can arrogate to itself the right to settle theological differences and to declare the theology of one element of its citizenry correct and that of another element incorrect.

It is, therefore, clearly evident to my mind, and I believe to the minds of all straight-thinking Americans, that the recognition of Sunday as the exclusive day of rest for all the people is an interference with religious liberty and as such absolutely repugnant to the spirit of American institutions.

Mr. good friend Dr. MacMillan has made the astounding statement that there is no warrant in the Bible for the observance of a special seventh day Sabbath. I do not know how the worthy doctor comes to make such a statement. It is in plain contradiction to the explicit precept of the Bible:

"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord Thy God. On it thou shalt do no manner of work."

By the seventh day the Bible evidently does not mean the first day, and we Jews and other seventh day observers believe that if we really honor the Bible and desire to obey its precepts, it is our duty to keep our Sabbath on the seventh day, that is to say, from Friday evening to Saturday evening, and not on the first day.

Another speaker stated that we Jews were not justified in asking for this exemption, inasmuch as if we were in the majority and had the power, we would be very rigid in our Sabbath law and would insist that all inhabitants of the land obey it. This gentleman pointed out that the Jews are now expecting a re-establishment of the Jewish State in Zion, and asked the question, "What would the Jewish Government say if

Gentile inhabitants of Palestine would have the audacity to ask for exemption from the Sabbath law?" That gentleman will pardon me if I say that his remark merely shows how ignorant he is of Jewish law and of the spirit of Judaism. I take pleasure in informing that gentleman that the Jewish law knows of no such thing as requiring a non-Jew to observe the Jewish Sabbath. No Jew would feel in the slightest degree offended by the sight of a non-Jew working or attending to his business on the Sabbath day, and this rule applies to Palestine as well as to every other country. Sacredly as we observe the Sabbath and greatly as we revere it, we are still far too tolerant and our holy faith is far too liberal to demand of those who are not members of our religion the fulfillment of its precepts. All we ask of our Christian fellow citizens is this same liberality of sentiment. Just as we do not feel in the slightest degree offended by the sight of a non-Jew attending to his secular occupation on our Sabbath, so you, too, should feel no resentment if a conscientious Hebrew who keeps the Sabbath enjoined by his religion, attends to his secular occupation on the first day of the week.

Another gentleman said that in his opinion it made no difference which day of the week was observed as the Sabbath, and that there should be one day observed by all citizens, and not two days. As regards the first statement, we beg energetically to differ. It makes all the difference in the world to us which day is observed as Sabbath. For us it is the seventh day and none other, for so it is enjoined upon us by our holy faith, and we have no power to change the commandment of the divine law, but

I would suggest to this gentleman that, according to his views, the trouble about the Sabbath between Jews and Gentiles can be very easily adjusted. Since he holds that it makes no difference which day is observed as the Sabbath, I would suggest that he advocate the adoption by the Christian world of the traditional Sabbath of the Bible as observed by the Jews. We Jews have no desire to observe a Sabbath different from that of our fellow citizens; we have no desire to be distinguished and differentiated unnecessarily from them. We merely cling to the seventh day Sabbath, because we hold that it is the true day and that we are in duty bound to observe it, but if our Christian fellow citizens will adopt the Biblical Sabbath which we are observing, certainly none will be better pleased than we. In that case, all differences would cease and there would certainly be no necessity for this or any other Legislature to enact a special statute of exemption for the Jews.

Another speaker opposed this bill on the ground that it was class or special legislation. I claim that the present Sunday law may be considered as class or special legislation, inasmuch as it directly established the Sabbath of Christendom for all citizens, but how in the sacred name of common sense can a law which simply tends to put all citizens upon a plane of equality in their spiritual rights be called class or special legislation.

I come now to the opposition which has been so strongly voiced here by the representatives of the various trades and businesses—the butchers, the retail grocers, the actors and others. This opposition is due partly to a misapprehension as to the effects of this law and

partly—I must say regretfully, but it is my sincere conviction—to a desire to repress and eliminate proper and legitimate competition. This proposed law has nothing to do with overwork on the part of actors or others. No one who advocates this law desires that any person in this State should labor more than six days in the week. In fact, I believe that a law prohibiting more than six days' labor by any person already exists on the statute book of the State. The effect of this law, therefore, cannot be to bring about seven days' labor or business by anybody. The competitors of Jewish butchers and other merchants very evidently desire to eliminate the competition of Jewish merchants and dealers to as great an extent as possible. Not satisfied with being entirely free from the competition of the conscientious Sabbath observing Jewish merchants for twenty-four hours from Friday evening to Saturday night, they desire to render it impossible for them even partially to recoup their losses by that amount of business which it is possible to secure by keeping their establishments open on Sunday. It has been urged by some of these speakers that Sabbath keeping Jews can, nevertheless, keep open on Saturday night, and that that is quite enough for them. I would like to point out, first, that the Sunday observing merchant also has this right of keeping open on Saturday night and that this, therefore, constitutes no prerogative of the Sabbath observing Jew; secondly, that during a large part of the year, the Saturday night only begins at about 9 o'clock and that only two or at the most three hours are available for commercial purposes. I do not believe, Mr. Chairman and gentlemen of

(Continued on page 10)

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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 hostels, 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.

THE MARLBOROUGH

AVON-BY-THE-SEA New Jersey

Delightfully located, two blocks from beach and boardwalk. Extensively improved. Electric light, baths. Jewish-American cuisine of the highest grade.
 A. E. WETZLAR L. MENDELBOHM, Prop.

THE COLONNADE HOTEL

Kingsley St. and Fourth Ave. ASBURY PARK, N. J.

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.

M. WELKOWITZ, Formerly of the Manhattan Hotel, Sharon Springs, N. Y.

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.

WOLPIN'S FURNITURE HOUSE

FOR HOTELS AND HOUSES

Prices are the lowest. Quality of the best. Baby carriages for rent.
 315-17 FOURTH ST. Phone 497 J LAKEWOOD, N. J.

Ernest E. Lecompte REAL ESTATE

Health, Life and Automobile INSURANCE
 313 2nd STREET Commissioner of Deeds Notary Public Phone 27 LAKEWOOD

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Clifton Ave., Corner Second Street, LAKEWOOD, N. J.

Pure drugs and chemicals. Soda, ice cream and delicious confections. Toilet articles, druggists' sundries, etc. Prescriptions carefully compounded.

Lakewood Trust Company

Capital Stock and Surplus over \$200,000.00
 Established 1888 LAKEWOOD, N. J.
 THE BANK OF PERSONAL SERVICE

Thompson's TAXI, STAGE and BAGGAGE SERVICE

For driving by the hour or trip. All night service
 Office, 749 Second Street, Lakewood Telephone 166 Lakewood

ATLANTIC CITY, N. J.

Victory Catering Co.

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

(Continued from page 9)

the committee, that the Legislature of this great State should give any consideration whatever to opposition based purely, as this opposition evidently is, upon selfish and material motives and with a narrow-minded intention of injuring one's competitor.

It has been, furthermore, stated that the proposed law would become a source of great annoyance in Christian neighborhoods. Those who advanced this argument deliberately ignored the provision of the bill that the work or business done must be done in such manner as not to interfere with any other persons in observing the Sunday as holy time. As a matter of fact, the exemption granted would be taken advantage of mainly in regions where the great majority of inhabitants, of merchants and customers, are Jews and where, therefore, this question cannot possibly arise, but in other regions, I believe that the provision of the law is ample protection against any disturbance of the good Christian people in this State in their worship or observance of the Sunday as holy time.

In conclusion, I wish to emphasize again that the object of this bill is not a commercial or a material one. It is purely religious and spiritual. It so happens that commercial interests enter into the consideration because, through the deprivation of the right to attend to secular business and labor undisturbed on Sunday, a great blow is struck, indirectly but none the less severely, against the Jewish Sabbath. Our young people and many of our people of all ages are thus in a great measure prevented from attending the synagogue and deprived of its moralizing and spiritualizing influence. The earnest thinkers in our community are intensely desirous of getting all our young people, all our working elements, all the various elements of the community, under the religious influence of their traditional faith.

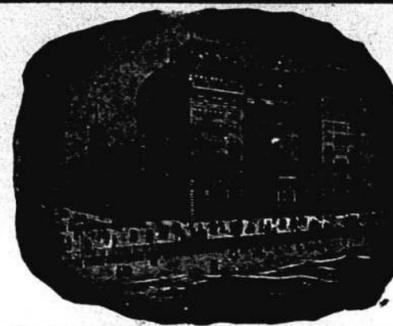
It seems to me that in this age when so many radical and subversive influences are at work, all earnest minded and conservatively inclined citizens should gladly consent to and, indeed, cooperate in any efforts for the elevating of the moral and religious standards of the people, and from this point of view I appeal to you again and lastly, Mr. Chairman, and gentlemen of the committee, to report this bill favorably. Far from being a measure of injustice, it will render simple justice to a large and important element of the citizens of this State, an element which has done its full duty as patriots during the great war just concluded, which has contributed the lives of its youth and its substance for the maintenance of the cause of our country, and which is surely entitled to favorable consideration on your part. Far from doing any harm, this measure will produce manifold benefits of the greatest and most far-reaching kind, and I earnestly appeal and confidently expect that the Legislature of the State of New York will enact it into law.

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.



The Breakers

ATLANTIC CITY'S NEWEST FIRE-PROOF HOTEL
 Ocean Front. Unusually Attractive During All Seasons of the Year.
 AMERICAN AND EUROPEAN PLANS

Luxurious lobbies, spacious verandas and sun parlors overlooking the ocean. Charming afternoon musicales and evening concerts. A palatial residence for those seeking rest and recreation. Sea water baths. Fireproof garage. Illustrated booklet sent on request.

TELEPHONE: ATLANTIC CITY 92.

HOTEL BRITAIN

ATLANTIC CITY, N. J.

We are now in our new building, formerly the HOTEL MERION, S. Vermont and Oriental Aves
 ALL MODERN IMPROVEMENTS. STRICTLY KOSHER. OPEN ALL YEAR. ELEVATOR SERVICE. BOOKINGS FOR SUMMER SEASON UPON APPLICATION.



Berman's

STRATMORE HOTEL

S. MARYLAND AVE. AT THE BEACH
 ATLANTIC CITY, N. J.

Open all year. Newly renovated and redecorated. Elevator service. Equipped with all modern improvements. Jewish dietary laws strictly observed under personal supervision of Mrs. Berman. Home comforts.

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.

R. T. IRWIN Telephone 481-W M. J. HOBIN NEW BON TON GARAGE

2714-2718 Atlantic Avenue, Atlantic City, N. J.

ACCESSORIES FIRST-CLASS SERVICE

HAUSDORFF'S HOTEL

St. Charles Place and Beach, Atlantic City, N. J.

KASHRUTH GUARANTEED BY LEADING ORTHODOX RABBI.
 POSITIVELY NO COOKING DONE ON SABBATH.

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 refurnished. Large and airy rooms with or without bath. Jewish dietary laws strictly observed. Elevator service. Bell telephone. Booklet on application.

MALAMUT'S

HOTEL BILTMORE

RHODE ISL. AVE., NR. BEACH, ATLANTIC CITY

Ideally Situated, Running Water in All Rooms. Private Baths, Elevator, Dance Floor. Spacious Exchange and Porch.
 OPEN ALL YEAR. WM. MALAMUT, Proprietor.

Bell Phone. Hot and Cold Water. Private Baths.

SIDKOFF'S HOTEL

Strictly Kosher. Centrally located. Large rooms. Modern improvements. Homelike surroundings. Reasonable rates.
 J. B. SIDKOFF, Prop.
 165 S. VIRGINIA AVE. ATLANTIC CITY, N. J.

STEIN'S ROYAL PALMS HOTEL

124 S. MARYLAND AVE., (Near Beach). ATLANTIC CITY, N. J.
 Most modern hotel, newly renovated, redecorated and improved. Running water and heat in all rooms. Jewish dietary laws strictly observed. Home comforts. Reasonable rates. Open all year. Bell phone 939-J.
 H. STEIN, Prop.

Bell Phone, 3608-W. STRICTLY KOSHER

THE NEW SEABRIGHT

Mrs. G. DAVIS, Prop.

109-11 S. RHODE ISLAND AVE. Near the Beach. ATLANTIC CITY, N. J.
 Electric Lights in Every Room. Open All Year.—Steam Heat

HELFENSTEIN'S HOTEL VIRGINIA

S. VIRGINIA AVE., and BEACH. ATLANTIC CITY, N. J.
 Finest location. Newly decorated and refurnished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine.
 I. HELFENSTEIN, Prop.

UNDER NEW MANAGEMENT
HOTEL GLASS
 South FALLSBURGH, N. Y.
 Large Airy Rooms, Equipped With All Modern, Sanitary Improvements
 Newly Built Private Baths
 Unsurpassed Cuisine Strictly Kosher
 Samuel Brown, Lessee
 New York Address P. E. OTESKY,
 N. E. Cor Broadway & 135th St. Manager

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.

HOTEL ABSECON
 Virginia Ave. (Near Beach). Atlantic City, N. J.
 Modern, fireproof building. Running water and private baths. Elevator service. Capacity 250. Strictly Kosher.
OWNERSHIP MANAGEMENT OF J. MANDEL
 (Formerly of Hotel Oceanic)

LAUREL HILL HOUSE
 PARKSVILLE, SULLIVAN COUNTY, N. Y.
 First-class Kosher summer resort. All modern improvements. Butter, milk, eggs, from our own farm. Boating, bathing, fishing, dancing, baseball and other amusements. Our auto will meet you at the station. Schochet on the premises. Winter resort, Pine Air House, Lakewood, N. J.
J. KAPLAN and N. FRAIDN, Props.

"SULLIVAN COUNTY'S FOREMOST HOTEL"
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.

SPEND YOUR VACATION TIME AT
The WATAWAH BIG INDIAN
 CATSKILL MTS., N. Y.
 Excellent Hungarian cooking and baking. Butter, milk and eggs from our own farm. Jewish dietary laws strictly observed.
WOHL & KEPEES, Props.

UNION HOTEL
 SHARON SPRINGS, N. Y. Mr. and Mrs. JOS. GARSONY, Props
 Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecored 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.

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

MILLET'S COTTAGES AT MT. TOM
 MOODUS, CONNECTICUT
Something Doing All the Time
 Accommodations for 250. Rooms with running water, electric lights. Every accessory for a healthful and pleasant vacation. Most beautiful scenery in Connecticut. Dancing, boating, bathing, fishing, movies, baseball grounds, tennis court. Jewish-Hungarian table of highest quality. Best cuisine and service. Booklet on request. Early accommodations.
J. S. MILLET.

HOTEL GROSS 222 S. B'way, cor. Circular St. & 226-28 S. Broadway, Saratoga Springs, N. Y.
 Most beautifully located, newly furnished and decorated. Elegant rooms, equipped with all modern improvements. The corner Hotel has all the requirements of a city hotel which modern science can provide. Home comforts. Dietary laws strictly observed under the supervision of Rabbi S. D. Posner, of Jersey City and Rabbi Dr. Philip Klein, of New York. Terms moderate. GROSS & BAUM, Props. Winter season, Lakewood, N. J.

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

C. J. ADAMS CO.
 Real Estate and Insurance
 Real Estate and Law Building,
 ATLANTIC CITY, N. J.
 Hotels, Cottages and Vacant Land
 For Sale, Rent or Exchange. Correspondence Solicited.

"Christians Only Need Apply."
 Last week the Hebrew Standard commented editorially on a notice posted in the High School Department of the College of the City of New York to the effect that the Hanover National Bank desired to engage the services of a boy and a Christian only was desired.
 At the instigation of Rabbi Joel Blau Rev. Dr. H. P. Mendes communicated with the school authorities as well as the bank officials, calling attention to their un-American stand. The following reply was elicited from Dr. Mezes, the president of C. C. N. Y.:
 The College of the City of New York Office of the President
 May 5, 1920.
 Rev. Dr. H. Pereira Mendes,
 99 Central Park West,
 New York, N. Y.

My Dear Dr. Mendes: You are quite right in your surmise that the notice from the Hanover Bank was posted on the bulletin board without my knowledge or consent. It was put there as a matter of routine, as we have had many boys who are looking for employment to enable them to carry on their work, and offers for employment are put up without any special supervision or scrutiny, as, indeed, there has been no occasion to exercise such supervision in the past. The offers are naturally addressed to different types of boys, and nobody happened to notice that the distinction made in this case was an unfortunate one.
 May I suggest that a note from you to the officials of the Hanover Bank might have some effect also?
 Faithfully yours,
 S. E. Mezes.

From the Hanover National Bank the following was received:
 Rev. Dr. H. P. Mendes,
 No. 9 Central Park West.
 Dear Doctor: I thank you for your letter of April 28. No offense is intended and we will be governed accordingly.
 Yours very truly,
 Wm. E. Cable, Jr., Cashier.
 There are two essentials to be considered in marketing and they are quality and price, for while many markets sell at a low figure, very often their goods are not first-class and on the other hand, because an article is good there is no reason to pay an exorbitant price. These are factors to which Messrs. Kapp and Howe, proprietors of the Prospect Market, at No. 260 North Avenue (corner of Horton Avenue), New Rochelle, give material consideration and their meats and poultry are of only one quality and that is only the highest. Their prices are moderate and on a par with what other markets charge for much inferior quality. It will pay you to give them a trial.

THE RAMBLEWOOD
 Offers first-class accommodations for select Hebrew guests. No small children. All improvements, including hot and cold water in bedrooms. Open for inspection, MRS. H. F. VAN OHLEN,
 2 Sunset Ave., Montclair, N. J.

Telephone: 11 W. Tannersville
OPEN FOR DECORATION DAY
The "La Hela"
 Tannersville, Greene County, N. Y.
 Ideally situated in one of the highest spots in the Catskills. Equipped with all modern improvements. Kosher cuisine par excellence. Dancing daily and entertainments. Reservations from May 28 to Oct. 1, 1920. Cordially, HENRY A. RUSSOTTO, Formerly Russotto House, Kiamesha Lake, N. Y.

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.

VILLEPIGUE'S NEW INN
 Now open for the season of 1920 under the ownership and management of MR. AND MRS. JAMES VILLEPIGUE, former proprietors of Tappen's for 18 years. Located on Ocean Ave., at Voorhees Ave., 1/4 block from waterfront and Emmons Ave.
SHEEPSHEAD BAY, LONG ISLAND Phone 1159 Coney Island
 Original Shore Dinners
 and Home Made Specialties.
 Music by Bob Young's Royal Polciana Quintet, direct from Palm Beach.
 Auto Route—Over Manhattan Bridge, through Prospect Park to Ocean Parkway, turn east at Neck Road to Voorhees Ave. or Emmons Ave. to Ocean Ave. to Voorhees. Parking space for 200 cars—Two entrances.
POSITIVELY NO CONNECTION WITH ANY OTHER PLACE.

ANNOUNCEMENT
The Kensington Garden Hotel
 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, refurbishing 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.

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.

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. Exquisite furnishings and decorations. Cuisine par excellence and Jewish dietary laws rigidly adhered to. Rooms single or en suite, with or without baths.

KIAMESHA HOUSE
 KIAMESHA LAKE, SULLIVAN CO., N. Y.
 Directly on Kiamesha Lake. All improvements. Running water in every room. Jewish dietary laws observed. Hungarian cuisine. Bathing, fishing, bowling. Moderate rates. Write for booklet. Winter season, Lakewood, N. J. **MRS. J. SAFRAN, Prop.**

GROSSMAN'S HOTEL
 New Jersey Ave., Near Beach, Atlantic City, N. J.
STRICTLY KOSHER
 Located in the centre of amusements. Open surroundings, modern equipment, courteous service, spacious sun parlor, dancing.
 The oldest established Kosher hotel in Atlantic City and the only one supplying SEA WATER in all bathrooms. Always open. Booklet.
 Bus meets patrons at station. For terms communicate with Josef Grossman.

HOTEL CEDARS

2538 Atlantic Ave.
EDGEMERE, L. I.

Mr. D. L. Snyder, formerly of the Unique, Haines Falls, N. Y., announces that he has purchased the HOTEL CEDARS which is now equipped with every modern improvement and convenience. Large airy rooms, home-like surroundings, excellent cuisine, faultless service. Running hot and cold water in each room. House now open for inspection.

For information, address Hotel Cedars. Phone, Far Rockaway 1767.
D. L. SNYDER, Prop.

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 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 9885.

OPEN
ALL YEAR

The *frontenac*
"Edgemere's Select Hotel"

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

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.

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 special attention has been devoted to the decoration of the Dining Room, including a new outfit of silverware, etc. Jewish Dietary regulations strictly observed. Rooms single or en suite, with or without bath. Season opens May 1, 1920.
MRS. M. MESNER, Prop.

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.



EDGEMERE CLUB HOTEL

Edgemere, L. I.

WILL OPEN JUNE 15th

Reservation can be made at the New York Office,
439 4th Ave. Tel. 5993 Mad. Sq.

Or at the Edgemere Club. Tel. 345 Far Rockaway.

HERMAN BURGER, Proprietor

JEFFERSON HOTEL

Facing the Ocean, Lewmay Road EDGEMERE, L. I.

Mr. F. SEIDEN, of the Hotel Shelbourne, Lakewood, N. J., announces to his many friends that for the coming summer season he will again conduct the JEFFERSON HOTEL, at Edgemere, L. I. in strict accordance with the Jewish dietary regulations. The hotel is newly decorated and equipped with all the latest improvements and conveniences. Large, airy rooms, single or en suite, with or without bath. Unsurpassed cuisine. Open Decoration Day. Make your reservations now. FRANK SEIDEN, Prop.

"Only One of Its Kind in the Mountains."

KIAMESHA MANSION

KIAMESHA LAKE
SULLIVAN CO., N. Y.

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.

HOTEL TAFT

404 SEVENTH AVENUE

North Asbury Park, N. J.

Phone, Asbury 1415.

Under new management.

Will be open to guests

Thursday, May 27th.

Kosher Hungarian Cuisine.

Special Rates for Decoration Day.

MARTIN RAFF, Manager.

New York Phone, Cort 3892

Organization of All Races and Creeds, Formed to Promote the Welfare of Jerusalem.

All races and sects are united in Jerusalem to promote the welfare of the Holy City, according to a report on the activities of the Pro-Jerusalem Society, by C. R. Ashbee, Civic Adviser of Jerusalem, received by the Zionist Organization of America last week.

Civic improvement and modern town planning have been greatly stimulated in Palestine, largely because Prof. Patrick Geddes of the University of Edinburgh, recognized as one of the world's leading authorities on town planning, is now in Jerusalem, working on the modernizing of the city, as well as on the building of the Hebrew University, under commission from the Zionist Organization. The Pro-Jerusalem Society, composed of all the various elements of the population, is working for the commercial and industrial betterment of the Holy City, as well as for improving its appearance.

In his report, Mr. Ashbee, an English official states:—"On the Council of the society are the Grand Mufti, representatives of the Greek and Armenian communities, the Zionist Commission and the American colony, the Mayor and deputy mayor as well as several eminent experts and archaeologists. It would be difficult to find a more representative gathering, or a more harmonious one and it disproves the criticism so often made, that owing to the acute religious sectarianism of the Holy City, its citizens can never work together."

Included among the activities the society is now engaged in are the construction of parks and gardens, the preservation of historical and sacred monuments, the reestablishment of the pottery and weaving industries, cleaning up of the city, providing children's playgrounds, opening of civic markets and encouraging private gardening and planting.

Guerilla Warfare Against Polish Jews— Deputy Farbstein Attacked by Polish Soldiers.

Warsaw (By I. J. P. B.).—Deputy Farbstein of the Polish Parliament, the leader of the Polish Mizrachi, was attacked by soldiers on his way to the railroad station. Fortunately, an officer who knew the Jewish Deputy came upon the scene and saved him from serious injury. The Jewish Deputies in the Polish Parliament appealed to President Pilsutski for relief. They signed a petition requesting the chief executive to protect the Jewish population from the ceaseless pogroms and persecutions which occur daily in all the cities.

In their memorandum the Deputies point out the fact that the outrages upon the Jews are perpetrated exclusively by Polish soldiers, and usually occur in the following fashion:

A group of soldiers suddenly come into a Jewish street, attack the inhabitants, tear out their beards, brutally beat them, and, after plundering a number of Jewish shops, disappear. The police are often on the scene, but offer no protection to the helpless Jews. This whole procedure lasts between a half and two hours. It is a sort of guerilla warfare conducted against Polish Jewry in order to terrorize them and to make their lives intolerable. And, moreover, it is quite probable that these new pogrom methods are carried out with the knowledge and perhaps at the instigation of higher authorities. Otherwise, how can it be explained that until now, in spite of the hundreds of such cases which have been reported, the government has not found it necessary to take measures against these manifestations of lawlessness.

The Jewish Deputies are consequently, forced to appeal to the President of the Republic for protection. In their petition they give a whole series of cities where such guerilla warfare has been carried on against the Jews.

IN PROVIDENCE, R. I.

Dine at the

WILNA כשר RESTAURANT
151 Washington Street



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

THE OCEAN CREST

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.

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CHILDREN'S PAGE

THE BURNT OFFERING.

Dear Children:

The Torah now teaches us the law of the burnt offering as follows: "And the Lord spoke unto Moses, saying, 'Command Aaron and his son.' Rashi says, 'Inasmuch as it says here 'Tzav' command and not 'Tetzaveh' 'Thou shalt command,' it indicates that the command should be performed immediately, as well as by the following generations, and this peremptory command was necessary, as Rabbi Simon says, 'In view of the fact that there was a loss of money involved in its performance, since the priest suffers a loss through this sacrifice, as this offering is entirely burnt (and the priest enjoys nothing thereof).'" This is the law of the burnt offering. This prescribes that the burning of the fat and the members of the body of the sacrifice is valid the entire night, it also regulates which offering that became invalid, if it was put upon the altar should not be taken down, and which one that was unfit for sacrifice, if it was placed upon the altar should be taken down, because where it is said "Torah law," as it is said here, "Zoth torath haolah." This is the law of the burnt offering. It is a general rule for all. Thus here it comprises all sacrifices that were brought upon the altar, even if they became invalid, they should not be taken down. It is the burnt offering. This excludes those animals which were unfit for sacrifice before they were brought in the holy place. "And the priest shall put on his linen garment," that is, his shirt, and it is called here "mido" to indicate that it shall be "kemidatho," according to his measure. "And linen breeches shall be put upon his flesh." Nothing else should be worn by him that should intervene.

"And he shall lift up the ashes." He filled the censer with the ashes of the center of the offering and put it by the eastern part of the steps of the altar. "The ashes which the fire hath made by consuming the burnt offering on the altar." From those ashes he shall take and place them beside the altar. The words, "on the altar," teach us that if he found parts of the offering that were not yet consumed he should replace them upon the altar. "And he shall take off his garments and put on other garments, and carry forth the ashes to without the camp unto a clean place." The change of garments is not an obligation, but etiquette, in order that he should not soil, whilst carrying the ashes, those garments in which he always performs the services. The garments one wears when cooking for his master should not be worn by him when serving his master with a cup of wine. Therefore he shall put on other garments—inferior garments—and carry forth the ashes, which were piled up in the shape of an apple, and there was so much of it that there was no room for the arrangement of a wood pile. He should take it out of there. This he is not obliged to do every day, but lifting up the ashes of the offering is a daily duty. "And the fire in the altar shall be burning on it." Many times is the word "burning" repeated, and they are all expounded in the Talmud (Treatise of Yoma) where our rabbis are divided as to the number of wood piles that were there arranged. "And he shall lay in order upon it the burnt offering." The continual burnt-offering which is sacrificed in the morning takes precedence over all other offerings. "And he shall burn thereon the fat of the peace-offerings." If there were any peace-offerings brought, "Hashlamim," the peace offerings also indicates "Hashlama," "completion," hence our rabbis have learned that the continual burnt-offering which is sacrificed toward evening completes all the offerings, and no

other offering should be brought after that.

"A perpetual fire shall be burning upon the altar, it shall not go out." From the perpetual fire, "esh tamid," the perpetual lamp was lit ("ner tamid"). This shall also burn upon the outside altar—"lo thichbeh"—"it shall not go out." This is repeated twice, therefore, one who quenches that fire violates two prohibitions. "And this is the law of the meat offering," (Forath). One law for all, not the Israelites' meat offering of which the handful is taken, alone requires oil and frankincense, but even the priest's meat-offering which is burned entirely also requires oil and frankincense. One of the sons of Aaron shall bring it near, on the southwestern side, before the Lord, the western side, where is situated the tabernacle of the congregation, in front of the altar, the southern side, which is the front of the altar, and where the step is placed. "And he shall lift up from it his handful, but not with a measure, of the flour of the meat-offering, and of its oil from the place where there is the most oil. Of the meat-offering it should not be mingled with others. And all the frankincense which is upon the meat-offering, and he shall burn it. After taking the handful he gathers the frankincense and burns it. Inasmuch as these regulations were prescribed for only one of the meat-offerings in Leviticus it was necessary to repeat it here to include all the meat-offerings in the same manner. "It shall be eaten in a holy place." That is, the court of the tabernacle. "It shall not be baked leaven, as their portion, even the raiments thereof, it is forbidden to be of leaven." It is most holy, as the sin-offering, and as the trespass-offering. The meat-offering of the sinner is like a sin-offering, hence if he took its handful, not for its proper purpose, it is invalid. The meat-offering brought voluntarily is like a trespass-offering, therefore, if its handful was taken not for its proper purpose, it is still valid. "All the males of the children of Aaron shall eat of it." Even those who have a blemish. "Every one that toucheth the same shall be holy." The sacrifices of lesser holiness and ordinary flesh that touched it shall be the same as the fire-offering, if it was invalid. They shall also become invalid, and if it was valid, they shall be partaken of with the same restrictions as the meat-offering.

ויקח

Demands of Anti-Semitic Students.

Dresden, Saxony (By I. J. P. B.).—At a general meeting of the German students of the local Polytechnical Institute the following resolutions were adopted: "1. German of foreign lands should be treated as citizens, but before they are to be admitted to the school they must swear that their mother tongue has been German and that none of their parents or grandparents had ever been of Jewish descent. Besides the oath, evidence substantiating their claims might also be demanded.

"2. German Jewish citizens should be admitted to the universities only in proportion to the percentage of Jews in the country.

"3. Jewish professors and other officials of the universities should be limited to the same per cent. norm."

They Were Prepared.

Munich (By I. J. P. B.).—Various documents dealing with the prehistory and history of the Kapp revolution have appeared in the local Post. Among these is found a very interesting letter from a certain lieutenant Meyerl. A part of it reads:

"We hope that the coming dictator will give us full sway over the Jews. One night will be enough. We shall destroy all these dogs. We have already prepared a blacklist, so that we may be amply prepared."

Enlarged Quarters for Bank of United States.

The Bank of United States, Joseph S. Marcus founder and president, has recently occupied the new annex to the Fifth avenue headquarters of this great and growing financial institution at Thirty-second street.

This addition of space is almost equal to that used by an ordinary bank, but it was made necessary by the marvelous increase in the business and resources in the year since the Bank of United States located on the famous thoroughfare in the heart of the manufacturing district and commercial center of New York.

The bank has recently increased its capital from \$1,000,000 to \$1,500,000. The surplus and undivided profits, including the capital, is now more than \$2,000,000. Total resources are \$34,000,000.

That's the story of unparalleled progress in banking history for this district and it is due to the liberal, prudent, democratic policies of the officers and directors of the bank and their high standing in the commercial world. All the officials have worked harmoniously to achieve this result, and it is a most impressive one, because, as a rule, there is never any crying need for a bank in any part of Manhattan.

But the popularity of the Bank of United States, its solidity and its different—we might say, its human system of banking, as distinguished from many of the mechanically frigid systems in vogue—make room for it in the hearts of our people. They form the bulk of its depositors, so that's why they met such a hearty response in opening their main establishment on Fifth avenue. While anticipating a fair share of the business in that neighborhood, the officials did not foresee such a stupendous movement in their favor as the last year demonstrated, and while they are appreciative of this evidence of the esteem and confidence of their clients, they feel that in a sense it is well merited and the encouragement given will redouble their efforts to render service of the highest efficiency.

The main floor of the annex is now occupied by the officers, whose quarters are on the Thirty-second street side, instead of the front entrance at Fifth avenue. There is a mezzanine floor and a thoroughly equipped foreign exchange department, one of the best, most diversified and perfectly developed foreign departments in the banking business. Their facilities are unsurpassed and their direct connections with the substantial banking interests of European countries gives special prominence to the foreign banking of the Bank of United States.

Any way you wish to view the matter, this bank is prepared to extend all courtesies and facilities to its depositors, and it is a good set of men to do business with. The officers and directors are as follows: Joseph S. Marcus, president; Bernard K. Marcus, vice-president; Henry Meckauer, vice-president; Charles A. Horne, vice-president; Louis K. Hyde, cashier; Herman J. Rasener, assistant cashier; Edward Ross McElrath, assistant cashier; Benjamin Cohen, manager Delancey street office; Samuel Mason, director of foreign affairs; P. A. W. Ahrens, manager of foreign department; directors, Max H. Friedman, I. Gilman, J. L. Hoffman, Henry Loeb, J. S. Marcus, B. K. Marcus, I. L. Phillips, R. Sadowsky, Saul Singer, Stephen Stephano, George L. Storm, George C. Van Tuyl, Jr., Max Weinstein.

Now the Kaiser Knows.

Berlin (By I. J. P. B.).—The publication "Das Tagebuch" states that after reading one of Dinter's anti-Semitic novels, ex-Kaiser Wilhelm said to his pastor: "It is just as Dinter describes it in his novel. Not the German people, but the Jews and the Jewish Socialists, betrayed me!"

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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 Manhattan, in the City of New York, on or before the 30th day of October, next.
Dated, New York, the 17th day of April, 1920.
ALICE MILLER, MINNIE M. HERRMAN, LEO I. MEINHARD, Executors.
JACOB A. WOLF, Attorney for Executors, No. 160 Broadway, Borough of Manhattan, New York City.

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.

GRUNBERG, 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 Grunberg, 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 her attorneys, Glaze & Fine, No. 217 Broadway, in the Borough of Manhattan, City of New York, on or before the 19th day of November next.
Dated, New York, the 12th day of May, 1920.
GLAZE & FINE, Attorneys for Executor, 217 Broadway, Borough of Manhattan, City of New York.
BESSIE GRUNBERG, 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. 1110 Broadway, 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.
MYRON L. LESSER, Attorney for Executor, Office and P. O. Address, 1110 Broadway, Borough of Manhattan, New York City.

MUSIC AND DRAMA.
Mario Salvini, the eminent voice specialist and world-wide famous diagnostician, announces important grand opera performances in the fall. The opera company is being chartered as the National Opera Company and organized with a capital of \$250,000.
The operas to be rehearsed under his direction, in collaboration with prominent Metropolitan conductors: are "Trovatore," "Traviata," "Rigoletto," "Car-

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THE MARKE NATHAN JEWISH ORPHAN HOME OF CHICAGO has vacancies in the following positions: Head Supervisor (male) of Boys' Department; Supervisor (male) of Boys; Supervisor (female) of Girls; and Matron.
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Apply, at once, in writing only, stating qualifications and salary desired, to Supt. E. Trozkey (c/o Jewish Social Service, 114 Fifth Ave., New York City, N. Y.), who will be in New York from May 9 to May 15 to interview applicants.

Young couple with baby want board with private family in Far Rockaway or Edgemere during summer months. Box 233, care of Hebrew Standard.

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LEVY MARTIN D.—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 Martin D. Levy, 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 Mark G. Holstein, No. 35 Nassau Street, Manhattan, in the City of New York, on or before the 16th day of November, next.
Dated, New York, the 8th day of May, 1920.
ALMA LEVY, Executrix.

MARK G. HOLSTEIN, Attorney for Executrix, 35 Nassau Street, Manhattan, New York City.

DAVIS, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Davis, 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 Morris J. Goldston, their attorney, No. 132 Nassau Street, in the City of New York, on or before the 15th day of November, next.
Dated, New York, the 10th day of May, 1920.
MARY DAVIS, LOUIS DAVIS, GUSSIE LEVINSON, ISIDOR SACHS, Executors.
MORRIS J. GOLDSTON, Attorney for Executors, 132 Nassau Street, New York City.

SCHLESINGER, SIEGMUND.—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 Siegmund Schlesinger, 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 Riegelman, Carns, Leventritt & Goetz, No. 128 Broadway, Manhattan, in the City of New York, on or before the 16th day of November, next.
Dated, New York, the 22d day of April, 1920.
CHARLES H. WEISSBERGER, CELIA SCHLESINGER, Executors.
RIEGELMAN, CARNS, LEVENTRITT & GOETZ, Attorneys for Executors, 128 Broadway, Manhattan, N. Y. City.

IN PURSUANCE OF AN ORDER OF HONORABLE John P. Cohalan, a Surrogate of the County of New York.
NOTICE is hereby given to all persons having claims against Ignatz Engel, late of the County of New York, deceased, to present the same with vouchers thereof 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.

men," "Faust," "Cavalleria Rusticana," "Merry Wives of Windsor," "Pagliacci," "Bastien et Bastienne," "Norma," "Hansel and Gretel," "Koenigskinden," by Humperdink, "The Four Grobione," by Wolff-Ferrari, and others. Artists, students and young singers of talent will be admitted to a five months' training course and have the privilege of appearing before the public. A \$1,000 prize will be given to the first student who possesses an exceptionally fine voice and dramatic talent.
"Theory without practice is but futile speculation. Practice without theory is puerile experimentation. Practice needs to be guided by theory, necessary for the achievement of the best results. Theory should be checked by experience, if it is not to lose itself in empty generalities."

E. H. Sothorn and Julia Marlowe, the distinguished Shakespeareans, begin the last week of their wonderful season at the Shubert Theatre in New York City on Monday, May 17, when Shakespeare's comedy, "Twelfth Night," will be presented, with Mr. Sothorn as Malvolio and Miss Marlowe as Viola. "Hamlet" will have its last performances on Tuesday and Saturday nights and "The Taming of the Shrew" on Wednesday and Friday nights, the final presentations of "Twelfth Night" on Thursday night and at the Saturday matinee. The curtain rises at 8 o'clock sharp at night and at 2 o'clock sharp at the Saturday matinee. After an absence of several years from the theatre, Mr. Sothorn and Miss Marlowe made their re-entry on the stage at the Shubert Theatre in New York City last October, followed by a tour of the country. Their present New York season marks their last appearance in New York or America until the fall of 1921. An interesting feature is the new scenery on modern lines, a complete reversal for the co-stars, who have always been staunch adherents of the realistic method of staging. So successful was the new method that when the players return to America in 1921 they will set the new plays in this fashion.
The company includes Frederick Lewis, Rowland Buckstone, Henry Stanford, Alma Kruger, Lenore Chippendale, J. Sayre Crawley, Malcolm Bradley, Vernon Kelso, Colvil Dunn and others.

Peretz Hirschbein, the author of the "Idle Inn" and "Green Fields," is to be tendered a farewell performance at the Jewish Art Theatre this (Friday) evening, May 14. Mr. Hirschbein, sometimes called the Yiddish Wandering Minstrel, is leaving for Australia, where he is to deliver a series of lectures. The evening is given under the auspices of a number of prominent Yiddish literati.

Joseph Shlisky the gifted tenor, and Eddy Brown, the great violinist, will appear together on Sunday evening, May 16, at Carnegie Hall in joint recital. The concert is given for the benefit of the war sufferers of Suwalk, Poland.

The Jewish Art Theatre will close its season at the end of this week and will go for a tour lasting about six weeks. Performances will be given in Philadelphia, Boston, Chicago and other cities. "Green Fields," with the original cast, will be sent on the road by General Manager Louis Schnitzer.

Leo Ditrichstein, one of the most able, brilliant and accomplished actors on the American stage, will be seen in "The Purple Mask," at the Bronx Opera House, week of May 17, matinees on Wednesday and Saturday. Mr. Ditrichstein achieved an enormous success in this play in the twenty weeks it was on view at the Booth theatre. Mr. Ditrichstein's supporting company includes Lily Cahill, Albert Brown, Florence Carpenter, Orlando Daly, Walter Howe, Burr Caruth, Boots Wooster, Margaret Sutherland, Josephine Hammer and others.
"Daddies," the season's most successful comedy, will play a return engagement at the Bronx Opera House week of May 24.

The East-West Players announce the performance of four one-act plays at the Jewish Art Theatre, Madison Avenue and Twenty-seventh street on Friday and Saturday evenings, May 21-22. The productions will be under the direction of Gustav Blum and the plays to be presented are: "Where the Cross is Made," a tragedy, by Eugene O'Neill; "Daniel," a comedy, by Robert W. Snedden; "The Wonder Hat," a fantasy, by Ben Hecht and Kenneth Sawyer Goodman; "The Magnanimous Lover," a drama, by St. John Ervine.

The stage settings for three plays have been designed by John F. Larkin, Jr.; for the second, by Ethel Davidson.

Minority Rights for Jews in Salonica. Athens (By I. J. P. B.).—In the Greek Parliament the Government declared itself ready to grant the Salonica Jews minority and national rights. The Governor of Salonica has already been ordered to negotiate with the local Jewish community in regard to this.

During the Turkish possession this important Southern seaport had a population 60 per cent. Jewish. The Jews occupied the principal position in the industrial and commercial life of the city. But since Salonica was taken by Greece the Jews were compelled to undergo much suffering and the city has been on the wane as a commercial center. Now the Government wishes to please the Jewish majority and to develop Salonica as a great industrial and commercial seaport.

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A FALSE MESSIAH.

By A. ROSENTHAL,

Editor The Modern View, St. Louis, Mo.

A painful duty falls on us this week. It is never pleasant to disillusion anyone, be it a child of its Santa Claus, a female admirer of her matinee idol or a political Zionist of his gauzy hopes.

If we took the Zionist Publicity and Propaganda Bureau seriously, as their uninformed and guileless followers do, we would infer from their ecstatic beating of tom-toms that their long-heralded Jewish State in Palestine was here and ready for occupancy.

Has not the San Remo conference of

three individual men offered England a mandate over Mesopotamia and Palestine?

The excitement (locally at least) over the announcement would lead one to believe that at last the long-deferred Messiah had arrived.

Alas for such false, gossamer hopes! Alas for Zionist rejoicing on so frail and flimsy a foundation!

Has the ban on Jewish immigration into Palestine been removed?

Not yet—nor soon!

Have the Arabs, who outnumber Jews in Palestine eight to one, shown any change of attitude in their determined opposition to the Zionist attempt to dispossess them in Palestine?

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Has the Christian ecclesiastical world altered its expressed antagonism to Jewish occupation of the Holy Land?

Not yet! Has England indicated any definite intention to surrender its civil or military rule into Jewish hands?

Not yet—or ever! What actual step has been secured?

Not a foot! In the kindest spirit, without a tract of passion, we say earnestly and honestly that the Zionist effort for a political Jewish State in Palestine is a vain hope.

The Zionist labor for a separate Jewish State in Palestine is an injudicious movement. If it had the shadow of a possibility of success, it would react, as it has done already, injuriously to Jewish life and progress.

The Zionist illusion of a re-established Jewish State in Palestine is a false Messiah. It is a false Messiah because it gives its Jewish followers an imaginary millennium. It gives the non-Jewish public the idea that the Jewish people are a separate nation. It gives both the erroneous information that a Jewish State in Palestine is on the eve of establishment.

The bald, naked, unpalatable truth is that political Zionism is not one step nearer to fulfillment today than when its canonized leader, Herzl, was alive. It has less justification today than it had then.

If we speak openly this view—which is our firm conviction—we are not willfully unkind, any more than the Christian parent who takes the fiction of Santa Claus from his child.

Self-deception may give a temporary joy to children and to some grownups, but in the stern fact of life, men and women must deal with realities and not with false illusions.

More is gained by viewing things as they are—neither excessively roseate nor gloomily dark.

The Zionists endeavor to roll back the centuries of time. They confuse Jewish allegiance by stressing a perplexing separate "Jewish Nationality" that does not now exist. To it ascribe the solution of "the Jewish problem" if they can get "a Jewish State."

Thereby, in their movement, a false Messiah is being followed that will ultimately bring grief unto the Jewish people, as it already has divided them.

The words of the San Remo Conference are as ambiguous and meaningless as the Balfour Declaration.

"Homeland" sounds well, but it is chiefly "sound," signifying nothing. Words! Words! Words! Unsubstantial words that have not yet the semblance of reality.

Not yet—or ever!

There were Jewish agricultural colonies and Jewish educational and religious institutions in Palestine long before political Zionism began its wild career.

The reason that political Zionism has so few registered adherents, and its non-success, is that it satisfies neither Jew, Christian or Mohammedan. It is opposed from within and without. Its dangers and deficiencies are too clear to the majority of Jewish leaders in America.

Flight to a hazy, Asiatic, British-Jewish State in Palestine is not an advance, but a retreat, in which the great majority of Jewish people in America must sensibly decline to join.

The Jews in Palestine today are trembling for their lives and safety.

The true Messiah of the Jew, as of mankind, is the slow but certain growth of universal education, justice, broader understanding and world civilization. Under that alone can be secured and safeguarded the rights of every man in every land.



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China's Friendship Towards the Jewish Nation.

(By N. E. B. EZRA, Shanghai, China.)
 Although not actually under the Chinese flag in the foreign settlement of Shanghai, we are still in China, and our happiness and prosperity depend to a very large extent upon our relations with the Chinese. In the past, considering the conditions obtaining in this great republic, the attitude of the Chinese people has been most friendly and honorable toward the Jewish Nation, and there are many signs of this good understanding being increased and intensified in future. When China was approached (first by Mr. David I. Sanderson, a warm-hearted co-religionist, and repeatedly by the local Zionist Association) to give her assent to the Balfour Declaration in favor of a Jewish National Homeland in Palestine, her statesmen did not hesitate to indorse the national aspirations of our people, and to say so in no equivocal terms through her Minister for Foreign Affairs. Dr. C. T. Wang, one of China's envoys at the Peace Conference in Paris, who has returned to Shanghai, is equally enthusiastic over the future national homeland of the Jews in Palestine. He assured the editor of Israel's Messenger last month of his great interest in the project and felt absolutely convinced that the future of the Jewish people to develop along national lines in their historic home would receive the unstinted support of the Chinese Government. Such an attitude of friendliness will sink deep into the soul of our rejuvenated nation and will assuredly thrill the whole House of Ancient Israel that in her hour of rehabilitation among the comity of nations, China, the greatest nation of the world, did not forsake the former, but heartened her people to march triumphantly onward to her goal.

William Butler Yeats Predicts New Jewish Literature.

A new Jewish literature would be one of the results of the establishment of a Jewish homeland in Palestine, William Butler Yeats, Irish poet and playwright, declared in an authorized statement on Zionism, issued in San Francisco recently, in the interest of the Palestine Restoration Fund campaign conducted there. "Every race should have one spot where its traditions may develop unobstructed," the statement read. "The establishment of a homeland in Palestine would accentuate the national life of a people the world cannot help but admire. For one thing, it would result in a new Jewish literature. The Jews have created a great literature in the past, but more will be achieved by the establishment of a native soil. A nation must have roots to cling to if it is to produce literature or anything of value. If the English race did not have a country of its own, Shakespeare would never have been produced. "The Palestine restoration movement appeals to me in a broad sense and I heartily indorse the campaign for funds now being conducted to make this dream a possibility and to give the suffering Jews of Eastern Europe what humanity owes them—a homeland."

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BROOKLYN NOTES.

Zion and Israel Hospitals of Brooklyn Unite.

Announcement has been made by Newman Dube, president of the Israel Hospital...

The Amalgamation Committee consists of Herman Neaderland, chairman; Philip Cedar, Israel Friedman, Max Helman...

Realizing the need for one large hospital, the communities of Borough Park, Bath Beach, Bay Ridge, Flatbush, Mableton, Kensington and South Brooklyn have merged their individual interests...

The United Israel-Zion Hospital is expected to be one of the largest, best equipped and most modern hospitals of its kind in Brooklyn.

The newly constituted Board of Directors has among its members representatives of the divers elements of Brooklyn and consists of the following officers and members:

WYONA STREET TEMPLE. A bazaar will be given by the Ladies Auxiliary of the Wyona Street Temple at Tyrian Hall, 70 Pennsylvania avenue...

Royal Palace

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

Isaac Marks, Jacob Marmur, William Mentlik, Mrs. E. Michael, Samuel Michael, Henry S. Nadelweiss, Herman Neaderland, Joseph Pines, Sidney Rosenzweig, William C. Ritter, Harry Sapira, Louis Schechtman, Bernard Willing.

Brooklyn Women Organize to Aid United Synagogue.

At meetings held on April 29 and May 6, at the Unity Club, the Brooklyn Chapter of the New York Branch of the Women's League of the United Synagogue was permanently organized.

There are at present seven Brooklyn Sisterhoods represented in the chapter: B'nai Israel Sisterhood, of Bay Ridge; Ladies Educational Society of the Congregation Sons of Israel, of Bensonhurst; Young Israel of Brooklyn; Petach Tikva Sisterhood; Ladies Auxiliary of Teferette; Israel of Kensington; Ladies Auxiliary of Mount Sinai, and Beth Israel Anshe Emes Sisterhood.

On May 6, the following officers and committees were selected: Chairman, Mrs. Silverman; vice-chairman, Mrs. Abramson; secretary, Charlotte H. Fodor. Propaganda Committee: Chairman, Mrs. A. Stomka; Mrs. De Walter Mrs. S. Klein, Mrs. A. E. Meyer, Mrs. J. Lawrence. Educational Committee: Chairman, Mrs. Melamed; Miss R. Afachiner, Mrs. Abrahams, Mrs. M. Leventhal, Mrs. B. Loewenthal.

WYONA STREET TEMPLE. A bazaar will be given by the Ladies Auxiliary of the Wyona Street Temple at Tyrian Hall, 70 Pennsylvania avenue, on Wednesday and Thursday, May 26-27.

The new building will serve the needs of the Jewish community in the Arlington section, which has been growing very rapidly in recent years. A seating capacity for 800 will be provided.

We recommend the following Garages and Dealers in Automobile Accessories who have always valued and appreciated your patronage.

and there will be a school room in the basement where a Talmud Torah will be conducted. The building will cost \$100,000 and will be ready for the fall holidays.

CLOTHING CONSERVATION.

By E. A. H. Endres.

"We collect worn clothes for the Jews of Jerusalem. We ask you to fulfill your sacred obligation towards the little children, the poor men and women, and the thousands of sick in the Holy Land, whose sufferings are made worse by the lack of clothing. You can help them. All we ask is that you make a bundle of your old and worn clothes and send it to us.

I may not possess the strong and subtle intellect of a Chillingworth, but, like that rigorous seventeenth century author, I decidedly object to a wholesale display of folly. Long before I saw the above advertisement I have been pursued by an idea regarding clothing conservation. In Chillingworth's day the clergy strenuously rejected every novelty and, therefore, firmly opposed every improvement.

It is evident that since there is, throughout the world, a woeful lack of cheap clothing, that clothes should be conserved and made to serve useful purposes as long as possible. The above advertisement is pathetic in its appeal. If there are thousands of sufferers in Palestine—not to mention Poland, Russia, Hungary, Germany, France, England and Austria—who are desperately in need of clothing, why in the name of common sense is it not possible for the ecclesiastical profession (aided by editors and moving picture concerns) to start a world-wide clothing conservation campaign which would within a few months greatly ameliorate suffering?

With a view to its general utility, I advance the somewhat unique proposition that for a certain period, say five years, all corpses regardless of religion or nationality, should be buried wrapped up only in a burial shroud consisting of several yards of cheap cotton cloth. Of course, no coercion or legislative compulsion should be exerted to this end. All such clothing contributions should be strictly voluntary. If only one-tenth of the population of Europe and North and South America would respond to such an appeal it requires no great imagination to perceive that much good might thereby be accomplished. Now that I have fathered the idea, it remains for editors and clergymen to fashion it into a gigantic tool of amelioration.

Pogrom in Zlotzow.

Zlotzow, Galacia (By I. J. P. B.).—Friday evening, when the Jews were all congregated in the synagogue for the Sabbath service, soldiers suddenly appeared and surrounded the whole building. While the rest stood guard on the outside to catch all who might try to escape, a part of the soldiers entered the synagogue and brutally beat all the worshippers, men, women and children. The long, flowing beards of the old men were torn out with the roots and the aged hurled to the ground to be trampled under foot.

After the carnage in the Jewish house of God, the soldiery marched to the prison, which held several peasants and soldiers found guilty of taking part in the pogrom of two weeks ago, and

JEWISH CALENDAR.

Table with 2 columns: Date and Day. Rows include Rosh Chodesh Sivan, 1st day Shabuoth, Rosh Chodesh Tammuz, Fast of Tammuz, Rosh Chodesh Ab, Fast of Ab, Rosh Chodesh Ellul, Rosh Hashanah, Yom Kippur, 1st day Succoth, Shemini Atzereth, Simchath Torah, Rosh Chodesh Cheshvan, Rosh Chodesh Kislev, 1st day Chanukah, Rosh Chodesh Tebeth, Fast of Tebeth.

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freed the prisoners. The police observed the whole ghastly spectacle without a single word of protest against the outrage of the law.

During the savage repast, the leader of the community, Dr. Hirshhorn, attempted to pacify the loosed brutes and to induce them to cease from their inhuman conduct. He, also, was murderously beaten and wounded by the uniformed hoodlums.

Anti-Semite as Brave Fighter.

Warsaw (By I. J. P. B.).—M. A. Novakofsky, editor of the local weekly, has already been sued three times for inciting to pogroms against the Jews. In a recent article he declared that the Jews had a bad influence on the army and that, therefore, their Christian fellow students should avenge themselves upon them. Upon all three occasions the editor was acquitted. The periodical, "Dwa Grosza," quite satisfied with the decision of the court, hails Pan Novakofsky as a brave fighter against Judaism and Communism. It expresses the hope that this holy warrior may fare just as well in all future lawsuits.

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Bronx Hospital Dedicated—\$30,000 Subscribed.

Contributions totaling \$30,000 have been made public by the Bronx Hospital, which held its dedication exercises on Sunday afternoon. These contributions were made in response to an appeal by Samuel C. Lamport, who was one of the principal speakers at the dedicatory exercises, and they will be used for the maintenance of the institution, which will be opened for the reception of patients within a fortnight. These contributions are supplementary to more than \$100,000 which was contributed during the last year in amounts of \$3 and over by 8,000 men and women of Bronx Borough for the erection and equipment of the hospital buildings. The contributions included one of \$1,750 from M. Polsky and Frank Shavitz for the golden "key" to the institution, which had been presented by Samuel Seinfeld, chairman of the building committee, to Dr. Alexander Goldman, president of the board of directors.

The dedicatory exercises were held in a huge outdoor pavilion erected upon the hospital grounds at 169th street and Fulton avenue and were attended by nearly 1,000 men and women, who, following the program, availed themselves of the opportunity to inspect the hospital buildings.

Hon. George McAneny, former borough president of Manhattan and son-in-law of the late Dr. Abraham Jacob, who before his death was one of the sponsors of the hospital, paid a tribute to the spirit of the men and women of the Bronx who had fostered the idea of the new hospital and had worked to bring it to fruition. He urged the people of the borough to support it generously and told them that the future of the hospital depended upon their support of it. Dr. John W. Brannan, head of Bellevue and Allied Hospitals, and Dr. A. A. Berg, chief surgeon of Mount Sinai; Mr. Isidor Teitelbaum, chairman of the dedication committee; Mr. Samuel Seinfeld and Dr. Alexander Goldman also spoke. Mr. Lamport's address concluded the program, and in response to his appeal the following contributions were made: Nathan Lamport & Sons, \$2,000; Samuel C. Lamport, \$2,000; Phillip Wattenberg, \$2,000; Meyer Cohen, \$1,500; Felix Lacks, \$1,000; P. Perlman, \$1,000; Alexander Selkin, \$1,000; Joseph Durst, \$1,000; Bakers' Local Union 169, \$1,000; E. Bonenson, \$1,000; H. W. Seigel, \$1,000; Sol Antikpaky, \$1,000; M. H. Lipschutz, \$1,000; Morris Polsky, \$1,000; Isidor Teitelbaum, \$500; Dr. Strachstein, \$500; J. Savetsky, \$500; Gagabo Construction Co., \$500; Mrs. Hyamson, \$300; I. Helman, \$280; L. Gross, \$250; I. Hamovitz, \$250; Miss Lockwood, \$250; J. Shefman, \$250; H. Isaacs, \$200; Mrs. Aaronson, \$150; Dr. Harry Epstein, \$200; Harry Hymmer, \$100; L. Nachman, \$100; J. Trotsky, \$100; M. Block, \$100; A. Herschovitz, \$100; A. Blumenthal, \$100; A. Fisch, \$100; Rita Teitelberg, \$100; Helen Goldman, \$100; Dr. William J. Robinson, \$100; Mrs. T. Seigel, \$100; Sol Low, \$100; E. Korkis, \$100; Junior Auxiliary of Bronx Hospital, \$50; Charles W. Lipschitz, \$50; L. Kanapolsky, \$50; Bobby Sheinkin, \$50; Mrs. Sheinkin, \$50; David Aber, \$100.

Plans for the Bronx Hospital were begun several years ago by a group of philanthropic men and women of the borough who realized the inadequacy of the hospital facilities of the Bronx. They conducted a dispensary on Fulton avenue which in one year treated 35,000 patients. By means of a "dollar campaign" sufficient funds were secured to insure the establishment of the Bronx Hospital. The three mansions formerly owned and occupied by the late John Eichler were purchased and remodeled into thoroughly modern dispensary and hospital buildings, with a capacity of 100 patients. The main building has four medical and surgical wards and one floor devoted entirely to maternity cases. The hospital has only four private rooms and the remainder of its beds will be public. Emil Kuper will be superintendent and Drs. A. A. Berg and Martin Rehling chief surgeons.

The officers of the hospital are: Dr. Alexander Goldman, president; B. Benenson and Samuel Seinfeld, vice-presidents; Moses H. Lipschitz, recording secretary; Alexander Selkin, financial secretary; Charles Trosky, corresponding secretary, and Felix A. Lacks, treasurer. The building committee included the following: Samuel Seinfeld, Samuel S. Aber, Israel I. Bernstein, Hyman J. Epstein, Rabbi A. Gallant, J. H. Ettinger, A. E. Harrison, M. Polsky and Henry A. Shumer.

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FINKELSTEIN, LOUIS.-In pursuance of an order of Hon. John P. Cochran, 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 30th day of September, next.

SHONGOOD, JULIUS.-In pursuance of an order of Hon. John P. Cochran, 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. 2 Rector Street, in the City of New York, on or before the 31st day of August, next.

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, at their place of transacting business, at the office of LIND & PEIFFER, 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 KIRCHNER, RAY SCHORSCH, Executors. LIND & PEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.