

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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## Reb David Hears the News

By I. KAUFMAN

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Both in the synagogue and at his home they called Reb David "the old one."

This was not by reason of his years, which were barely fifty, nor because of his general appearance, which was not unlike that of a hundred other bearded Jews in the same congregation; but because, even to strangers, but especially to all those who knew him well, there spoke from Reb David's face and eyes the unmistakable impress of the centuries and civilizations through which Israel had passed. They were restless and wandering and questioning eyes, whose glance suggested the labors of Egypt, the glory of the Kings and the Judges, the expulsion out of Spain, the pogroms of Russia, all the thousand sufferings and martyrdoms of the centuries in the Diaspora.

Reb David had two sons and one daughter. The sons were in the automobile business together, and succeeding enormously. The daughter had married a real estate broker, an American-born young Jew, whose affairs were also prospering. But none of their successes pleased Reb David. This pre-occupation with purchases and sales, with automobiles and oils, with deeds and mortgages and what not, gave him a feeling of unfamiliarity and displeasure. These practices were strange and un-Jewish. Although he had lived with the daughter ever since the death of his wife five years ago, he held himself aloof from all the younger generation's affairs. He earned his own livelihood by keeping a store of sacred books on Delancey street, paid for his board and lodging with obstinate regularity and retained his independence.

And of the material successes of his sons and son-in-law Reb David refused even to take any cognizance. When it was not possible to ignore them altogether he would reflect upon them indirectly by a reflection on the inferiority on the whole present age as compared with the golden years of the past. In every respect he found that the past was so much better than the present.

"Of what use is the entire present age?" he would ask. "It is all a material world—a Gentile world, full of robberies of neighbor by neighbor, full of thoughts only of the animal desires for food and drink and rai-

ment, full of godlessness. But in the old days!"

Continually he harked back to the

today, to be sure, but yet for the glory of God and not for the fulfillment of their own desires. While the men

And so they came to call Reb David "the old one."

The war that broke on Europe and

lions of men were called by the great ones of the modern world to spill their blood? Did they have the thought of God in their hearts—even the greatest of their leaders—and the thought of even their Gentile God? Greed was all the motive of it—greed for power, for colonies, for wealth, for material things, for the coal of the Sarre Basin, for the rubber of South America. In the old days things were better. Even the heathen in the old days fought for their gods, though the gods were only idols of stone.

There came a day when Hyman, the younger son, was taken to go with the armies. Reb David shrugged his shoulders, not with indifference, but as a gesture of hopelessness, as if to say: "Well, here is another proof of their imbecility." There was nothing he could do, though he knew in his heart he was right.

For more than a year of warfare, then, Reb David heard nothing from his son in France for months at a time. Occasionally a long letter would come, telling perhaps something of the horrors of war as he saw it—something of it poignant inhumanities; but most of all Hyman's letters dealt with the many physical inconveniences which he had to live through in camp and in trench. Though he took a part in some of the hottest fighting of the whole year, it was the sleeping in muddy dug-outs, the irregular meals, the dirt and the wet and the cold which affected him most. For Hyman's soul was of that kind.

Eventually the war ended and Hyman came home. Reb David spoke brusquely at their first meeting, but he deceived no one, not even himself. He looked his son over, patted him on the back and said: "Now you will be able to appreciate a good Jewish home, where you can eat like a Jew."

And then it was Reb David himself who suggested the holding of a semi-religious celebration of his son's return from the war.

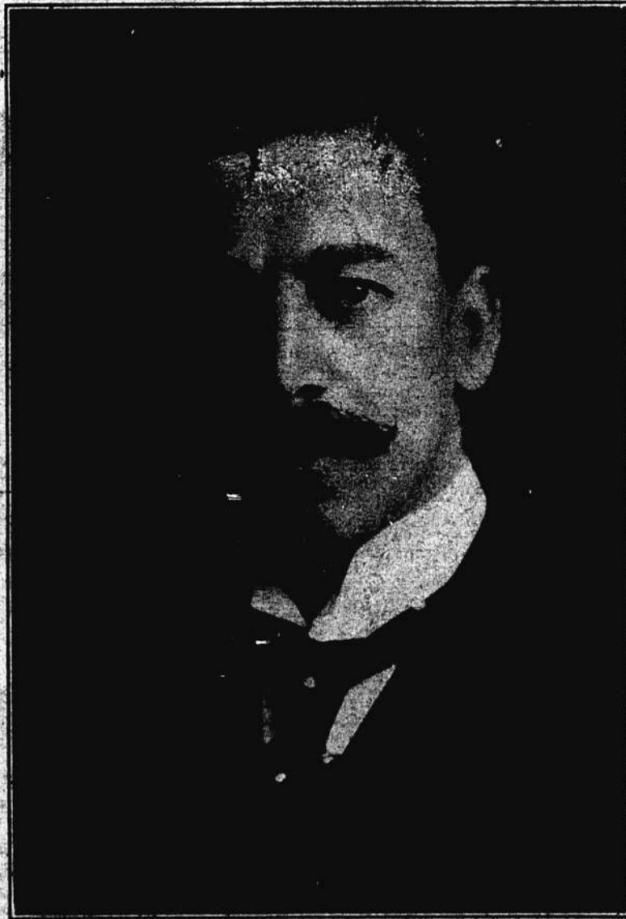
"Other people have parties," he explained in self-justification, "and why not we?"

So the party was held, at the home of the elder brother. Reb David ran hither and yon for all of one week, helping to arrange the details of it. Hyman's friends and acquaintances

glory of the older days which had been Israel's, to the days when men like David and Gideon knew how to stand up and fight, savagely as any

called great today have done nothing really great, because they strive only after the things which may advance them alone.

shook the world did not shake Reb David out of his conviction; rather strengthened him in it. What was this struggling now, to which mil-



**RIGHT HON. HERBERT SAMUEL.**

The much-mooted appointment of Right Hon. Herbert Samuel as Chief Commissioner and Civil Administrator in Palestine under British Mandate has been confirmed.

Mr. Samuel has already held many high offices, having been Under-Secretary of State for Home Affairs, Postmaster-General, Chancellor of the Duchy of Lancaster, president of the Local Government Board and Home Secretary. He is a brother of Sir Stuart Samuel and a cousin of Lord Swaythling and Edward S. Montague, and like all the Samuels and Montagues, is a loyal and conforming Jew.

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And as the four powerful men in Paris talked and drew their boundaries for the nations of Europe, Reb David, at home and in his store and after the evening prayers in the synagogue, jeered at them and held them up as the typical weaklings of the latter days. At last he even stopped discussing their doings or reading of them in the newspapers. It was only a waste of time.

So passed more than a year. With Hyman returned to the automobile business with his brother the course of affairs became normal again in the two households, and Reb David continued to be "the old one" as before.

But on one memorable day in May Reb David came running into the synagogue with a copy of a Jewish newspaper in one hand and a look of transfigured youth on his face. It was almost sundown when he came, and there were about twenty-five men already in the room. Reb David rushed in among these, seized the nearest one around the waist and began to dance with him in the unseemliest fashion on the synagogue floor.

"What is?" asked the congregation with one voice, "what has come over the old one?"

Reb David stopped for a minute in his wild dancing. "Not the old one," he said then. "Younger than any Jew here or in all America; for see, I have learned that the statesmen of today have done for Israel what in the twenty centuries before they of the old times told us could never again come to pass."

And Reb David resumed his dancing down the middle of the synagogue floor, waving in the air the Jewish newspaper which announced in bold black letters that the Allied Council at San Remo had voted to make Palestine once more the land of the Jews.

### Czecho-Slovakia Has a Mizrachi Organization.

The Central Bureau of the Mizrachi World Organization in London has been informed of the existence of a strong Mizrachi Organization in Czecho-Slovakia. The movement has spread rapidly in this new state of Central Europe, and is gaining new adherents daily.

On June 2d and 3d, this organization held a conference, at which were present delegates from all Mizrachi groups and organizations of Central Europe. Dr. Schonfeld, of London, was present at the Conference, as a representative of the Mizrachi World Organization.

Numerous attacks have been made by soldiers on Jews in the parks of Vilna. Many were badly beaten and maltreated. A gang also attacked Rabbi Bukatin of Lepel. The latter was on his way to Vilna, accompanied by some prominent members of his congregation, when he was assaulted and robbed of all his belongings.

were invited, but, in addition, were also many older men, members of Reb David's Chevra, or congregation. There were informal congratulations and handshakings as the young people and old came in. There was the more formal Gomel. Then there were fruits and nuts and raisin wine and other things with which to make merry. The young people danced to the music of a phonograph and among those who were present Reb David was the merriest of all.

"Nu, nu," he said to Mr. Godowsky, their next-door neighbor, as they were lifting a glass of the harmless raisin wine for a toast; "it is not such an evil world."

"Perhaps even better than in the days of old," replied Mr. Godowsky, who had that day foreclosed a profitable mortgage, and always delighted in laughing at Reb David's prejudices.

Reb David stopped with his glass in the air.

"With us here in our homes," he said, "it may be well. We are rejoicing together in the presence of the Lord. But for the nations of this modern world—"

"Well," interrupted Hyman, "didn't they—with our help—win the war?"

"But to what," asked Reb David then, "does it all amount? They slew one another, and now they are the victors. And the end of it is more bloodshed in Russia, more hatred, more pogroms, more godlessness. Whatever they could—the strong ones—they took for themselves. To those who are weak—to Israel, for example—no matter what the justice of the demands, nothing comes from them except fine words."

"The British Government promised," began Hyman.

"Words. And nothing has been done. And nothing will. But in the old days—" "He is still the old one," chuckled Mr. Godowsky.

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### Expulsion of Jews From Bavaria.

Munich (By I. J. P. B.)—The Bavarian Government is set upon driving all its foreign Jews from the country. Among those who have already been exiled there were many former Jewish soldiers and officers who fought for Austria throughout the late war. Some of these had been wounded and received medals of distinction not only from the Austrian but also from the German Government.

Business men, storekeepers, and owners of property are given but a short time during which to sell their possessions. Usually, they are permitted three days to settle their affairs. Only in extraordinary cases are individuals granted the special privilege of remaining a few more days. Pregnant women are not spared, but are forced to remove themselves from the country. A Jewish committee representative of all Jewish parties has been established to aid the exiles in whatever way possible and to plead with the government for an extension of time in particular cases. Until now the success of the committee has been almost nil, for the government is absolutely merciless.

All the Jewish students in the province, previously permitted to attend the local university, have now been given notice to leave the country. The usual three days is allowed them.

### Spanish Jews in Morocco.

LONDON.—Senor Don Alfonso Merry del Val, Spanish Ambassador, recently read a paper at the Royal Geographical Society on the "Spanish Zones in Morocco." He mentioned that the population of Tetuan to-day is about thirty thousand, of whom five or six thousand are Jews, and in speaking of Morocco itself, said the Jews are supposed to number two hundred thousand. Less than one-half reside in the northern Spanish zone. They are a great part of native origin, some among them immigrants at a very remote period, "but many of them belong to the aristocratic Sephardin or Spanish Jews, bearing Castilian names and speaking the Spanish tongue in preference to any other. Educated on European lines, these Spanish Jews represent in Morocco an active element of civilization and progress, particularly in the towns, where, as in the Spanish zone, they are no longer imprisoned within their Mellahs, but live free to work for the country's material prosperity, untrammelled by the limitations under which they labored of yore, and even now chafe under in the unoccupied regions of the Empire. The value of their co-operation is well understood by the Spanish Government and population, of whose support they can always be assured."

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Dr. Weizmann on Resettlement Problems—Palestine High Commissioner—The Chief Rabbi's Tour—Israel Cohen Also Journeying Round the World—Professor Burditt on the Jewish Apocalypses—George Barnes, ex-Member of War Cabinet, on Arabs and Jews.**

London, May 15, 1920.

"I do not think there will be anything like a general exodus of Jews from this country to Palestine," said Dr. Weizmann, the Zionist leader, who has just returned to London from San Remo, to a press representative. "There is, however, a likelihood that many Jews now domiciled in England will go there," he added. "There is a great number of Jews desirous of going to Palestine, but, of course, emigration will have to be regulated according to the economic possibilities of the country." Palestine provides accommodation for about six million people, and Dr. Weizmann expects that emigration, which will be largely from countries where Jews are oppressed, such as Russia and Poland, will soon begin.

The scheme provides for the resettlement during the first year of from 25,000 to 30,000, but in the following year the number dealt with is expected to reach 100,000. At present Palestine is suffering from a shortage of houses. Plans, Dr. Weizmann states, have been

approved for the erection of a Jewish university on the slopes of Mount Scopus. In order to accomplish the task of settling the Jews in Palestine a sum of between £125,000,000 and £150,000,000 will be required, but Dr. Weizmann does not expect any great difficulty in raising the money.

I understand that the position of British High Commissioner for Palestine has been offered to the Right Honorable Herbert Samuel. At the moment, however, that gentleman refuses to make any statement.

The Chief Rabbi, J. H. Hertz, has officially accepted the invitation issued by Lionel de Rothschild, M. P., president of the United Synagogue, to visit the overseas dominions and dependencies. The visit will include Canada, South Africa, Australia and New Zealand and the journey will extend over seven months. It is universally agreed that the importance of such a pastoral tour cannot be overestimated. Great help for the Jewish War Memorial is also expected.

The well-known members of the community here, Sir Philip and Lady Magnus, have just celebrated their golden wedding. Sir Philip takes very strong views upon certain questions of Jewish public policy and these do not always coincide with the principal English communal organs. At the same time his sincerity is never impugned and he and his wife are highly respected.

Amongst the eminent public men upon whom Cambridge University last week conferred honorary doctors' degrees I note the name of Professor Henri L. Bergson.

Already Israel Cohen, on behalf of the executive of the Zionist Organization, has arranged to go on a mission to the Jewish communities in Australasia, India and the Far East. This is purely a Zionist move. Mr. Cohen goes first to Palestine for a few weeks to obtain first hand information and will then proceed from Port Said to Fremantle, Australia, where his mission will begin. He will cover Australia, New Zealand, China, Japan, the Straits Settlements, Java and India. Besides his Zionist credentials, Israel Cohen carries letters from the British Foreign Office, the British Colonial Office, Lord Rothschild, Lord Robert Cecil and Dr. Nordau.

A special appeal has been issued here in connection with the Imperial War Famine Fund. This is a fund that seeks to administer voluntary relief to the war stricken areas of Europe and Asia. The sideline, "The Save the Children Fund," centralizes the appeal for children. The fund works in association with the Red Cross, etc. A new appeal for funds is signed by about thirty of the leading publicists of the country, including the following members of the community: Lord Reading the Chief Rabbi and Lord Burnham.

The rush of interesting lectures and addresses on Jewish historical and critical subjects continues. We have just had Professor F. C. Burkitt, one of the professors of divinity at Cambridge University, lecturing on the places of the Jewish Apocalypses in Jewish history. He said that the Jewish Apocalypses were a characteristic literature of the great period of Jewish history when the religion as known today was being thought out. This period lasted from the victories of Alexander the Great, about 70 B. C., to the time of Titus or Hadrian, about 135 A. C. The literature produced during this period had a peculiar interest because it showed far better than any other document what the ideals, the hopes and fears of the Jewish national really were during its transition epoch. It was distinguished both from the rabbinical and the biblical literature. It was halfway between the two. It was entirely pseudoeptigraphical, and put in the mouths of former heroes the lessons or narratives set forth. He dealt with the question why there were practically no quotations from this literature in the rabbinical writings, but contested the view that the apocalypses were not Palestinian in origin. Their effect had been to maintain the spirit of the people until rabbinical Judaism came by its own.

Any and every sort of publicist nowadays seems to be offering his views upon the present position and the future of Palestine. We have been having during the past week a series of articles in the London Times written by the Right Honorable G. N. Barnes, M. P. This gentleman was formerly a workman in the engineering shops, rising from the bench to important positions in his trade union and becoming eventually general secretary, and that is leader, of the great Amalgamated Society of Engineers. In the course of time he was returned to Parliament as a Labor member, but rallied to the Government during the war and in the end severed his connection with the Labor party. For a year or two he was

Labor member of the War Cabinet that practically ruled the country. He has now retired from that kind of work, but apparently busies himself with all kinds of other questions.

In his concluding article in the Times the former Labor member of the Cabinet finds in the fair interpretation of the British Government's declaration of November, 1917, the best solution of the problems of Palestine. In the course of this concluding article Barnes says: "Palestine is as oppression and neglect have made it. Its resources are undeveloped. Much which might have been done has been left undone, possibly because of fear on the part of the Arabs that greater effort would simply have meant greater exactions being laid upon them. For the Arab agriculturist science has but little meaning, and even his manual operations are primitive. His plow is usually of wood, and it is not an uncommon thing to see the whole varied domestic menagerie pulling it through the soil.

"Yet there are, I believe, immense agricultural possibilities in Palestine. Geologically, Palestine is of limestone, which readily disintegrates and makes fertile soil. The climate on the whole is temperate, but extraordinarily varied, so that the people of many lands could help in the development of the country. A free field in this development is all that is involved in the British Government's declaration. It does not seek to displace the Palestinian, but only to enlist his co-operation in making the most of a land rich in promise and in which there is plenty of room for an infusion of new blood. It asks no more of the Palestinian than has already been given him—that is, freedom to move from place to place. I myself saw fine houses on the road to Bethlehem owned and inhabited by Palestinians who had lived in the United States. The Allies ask in return that United States citizens or other folk, especially Jews, from other lands should have equal access to Palestine. That is all. And in return the non-Jewish communities in Palestine are assured of equal civil and religious rights.

"As to the spirit in which the declaration was received by representative Jews, let me quote two instances. At a public meeting held in London two years ago to give a word of cheer to a Zionist mission of doctors en route for Jerusalem, Sir Alfred Mond said that the Jews were to 'return to Palestine, not as monopolists, not as victors, but as co-operators.' Lord Rothschild said that 'among the purposes in view was the establishment of hospitals on the most approved lines.'

"I can give personal testimony to the fact that Lord Rothschild has himself contributed to the realization of the latter ideal; there is now a finely equipped Jewish hospital in Jerusalem for all comers, and also a medical research school as an adjunct thereto—the only one in the Middle East."

What, then, is the trouble? asks Mr. Barnes. What is the explanation of Arab opposition? It is twofold—economic and political. Economically it has its pathetic side, for, in a sense, it is well founded. The Arab instinctively feels that, as he is subjected to competition with the Jew, he will have but little chance unless he shakes himself free of his antediluvian ways. And he does not want to do anything of the kind. He is wedded to Eastern uses and wont. But he must bestir himself if he is to hold his own in the modern world of which he is now to form a part. Palestine will be developed, if not by Jews, then by American and European Gentiles. The only way open to the Arab is to equip himself to do his part.

### New Organization at C. J. I.

A unique organization has been formed at the Central Jewish Institute. It is composed of young men and women interested in furthering the cause of Jewish Education. It is known as the S. T. H. Hurwitz Educational League, named in honor of the late founder of the first Jewish high school in America and of the Jewish Forum, whose services as a Jewish educator furnished the inspiration.

The officers elected consist of Dr. Henry Keller, president; Dr. S. Gross and Libby Neuman, vice-presidents; Morris Polansky, treasurer; Miriam Marcus, secretary; Isaac Rosengarten, chairman of the Education Committee; Pearl Friedelson, chairman of the Social Committee, and Dr. Maximilian Winkler, chairman of the Membership Committee.

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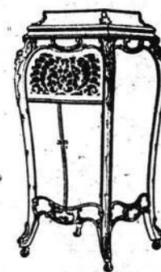
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## ITEMS OF INTEREST IN THE JEWISH WORLD

Manchester University has conferred the honorary degree of D. D. on Claude G. Montefiore.

The new synagogue recently erected at Dundee, Scotland, was opened and consecrated last month.

The Protestant Bishop of Debreczyn, Baltasar, has opened a campaign against the anti-Semitic excesses in Hungary.

A public dinner will be tendered to Chief Rabbi Joseph H. Hertz on October 6, prior to his world tour. Lionel de Rothschild, M. P., will preside.

The Hungarian Government is taking "energetic measures" against the Galician fugitives. Eight hundred families have already been expelled and sent off from Budapest. Many more are expected to follow.

The Earl of Reading was installed as a Knight Grand Cross of the Order of the Bath at the ceremony at Westminster Abbey on May 24. His banner bearing his arms will be hung in the Henry VII chapel.

The Central Bureau of the "Agudath Yisroel" recently held an important series of conferences at Zurich. The most important business transacted was the decision to hold a world congress in the autumn.

Announcement has been made of appointments to four fellowships offered by Julius Rosenwald, of Chicago, to qualify Negro graduates for advanced medical studies. The stipend attached to the fellowship is \$1,200.

The Jewish professors at the University of Vienna have resolved to accept foreign appointments on account of the anti-Semitic demonstrations of the students and the anti-Semitic manifestations of the rector of the university.

Residents of Little Rock, Ark., are mourning the death of Joe M. Frank, who was active in financial and civic circles. He donated \$20,000 a few years ago for the City Hospital fund and a similar fund to the local lodge of Elks.

The Chamber of Commerce at Munich, Bavaria, has passed a resolution calling attention to the severe losses suffered in the trade and commercial world as a result of the anti-alien and anti-Semitic outcry and persecution in Bavaria.

The Greek Minister of Religion and Public Instruction is laying before the chamber a bill officially recognizing the Jewish Community of Salonika as the chief Jewish authority in Greece. The bill confirms all religious, judicial and educational privileges which the Jews already enjoy in Greece, and recognizes the Sabbath as a non-working day for the Jews.

In imitation of the notorious former Real Russian Union, the German anti-Semites have decorated themselves with a cross, to serve as a distinctive mark of the League. The agitation carried on by the League is growing from day to day.

The anti-Semitic press of Hungary is endeavoring to throw on the Jews the blame for the severity of the Peace Terms. According to the Jew-baiters, the alleged anti-Hungarian agitation by Jews is responsible for the action of the Peace Conference.

A Hebrew Communal School was recently opened on the premises of the Osborne Street School, Hull, Eng. Hopes are entertained of ultimately procuring a building for the sole purpose of a Jewish school, and several subscriptions have already been offered.

The Polish Government has not fulfilled the promise it gave to the Jewish leaders to allow the Jewish officials wrongly suspected of pro-Ukrainian sympathies to resume their work, and the career of the latter as State officials can now be regarded as terminated.

The Jewish party in Czecho-Slovakia secured 30,000 votes at the Parliamentary elections. Nevertheless, it failed to secure any seats in the House. The election campaign was attended by a considerable display of anti-Semitism on the part of all parties, not excluding the Socialists.

The death is announced at Manchester, Eng., at the age of seventy-four, of Mr. Joseph Hyman, a member of the Council of Founders of the New Synagogue and Beth Hamederash and for three years vice-president. Mr. Hyman founded the "Chevra Mishna and was governor of the Jewish Hospital.

At the twentieth annual meeting of the Alumni Association of the National Farm School held at Farm School, Pa., last month, it was announced that \$20,000 had been raised toward a \$50,000 fund to be used in 1922 for the erection of an alumni memorial building to contain a gymnasium, reception rooms, social rooms, etc.

Large numbers of Jewish students are leaving Hungary and are seeking admission into the educational institutions in the neighboring States. Jewish students find it absolutely impossible to continue their studies in Hungary, as hardly any of them are admitted into the universities and high schools. Only ten Jews were provisionally admitted as non-matriculated students in the Budapest University, but even these had first to satisfy the military authorities that they were "fit" persons to attend the university courses from the point of view of the political security of the State.

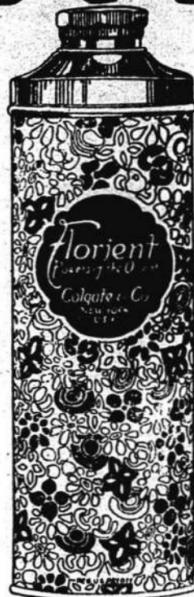
Rabbi Leon Fram has been chosen to head Temple Judea, of Chicago, Ill., as successor to Rabbi Rudolph I. Cattie. He has just graduated the Hebrew Union College.

A Chicago branch of the United Synagogue, representing thirteen modern orthodox Jewish congregations in Chicago, was organized at a meeting in the Stratford Hotel last month.

The Z. B. T. Fraternity, composed of University of Chicago students, has moved into its new home at 5401 Willis Avenue.

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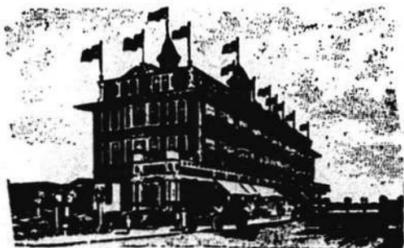
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### ENGAGEMENTS.

**COHEN-LEVY.**—Mr. and Mrs. Louis Levy, of 826 Kelly street, announce the engagement of their daughter Anna to Mr. Jacob Cohen, of Passaic, N. J. At home Sunday, June 20, 3 to 6 p. m.

**EICHLER-LURIE.**—Mr. and Mrs. Morris Lurie announce the engagement of their daughter, Miss Anna Lurie, to Archie A. Eichler.

**FLORMAN-ADLER.**—Mr. and Mrs. Jacob H. Adler, of 814 West End avenue, announce the engagement of their daughter Beatrice to Mr. Irving Florman.

**FOX-WINTERS.**—Mr. and Mrs. David Winters, of 230 West Ninety-ninth street, announce the betrothal of their daughter Vera to Mr. Benjamin Fox.

**KATZMAN-SCHEUER.**—Mr. and Mrs. Barnett Scheuer, of 988 Tiffany street, Bronx, announce the engagement

of their daughter Miriam to Mr. Ben Katzman.

**SILVERMAN-STEINER.**—Mr. and Mrs. Lewis Steiner, 812 West 121st street, announce the engagement of their daughter Florence to Mr. Albert Silverman.

**SPINGARN-CORN.**—Mr. and Mrs. Joseph Corn, 260 Riverside Drive, announce the betrothal of their daughter Harriet to Harry Spingarn. Reception at Hotel Astor, June 20, 1920, 3 to 6.

### MARRIAGES.

**DEITZ-GOLDSAND.**—Mr. and Mrs. M. Goldsand announce the marriage of their daughter Helen to Mr. Manny Deitz on June 9.

**FELDMAN-SWARTZ.**—Miss Katherine Elizabeth, daughter of Mr. and Mrs. Isaac Swartz of 14 West 98th street, was married to Solomon G. Feldman on June 5, 1920, by Rabbi Max Reichler at the home of the officiating minister.

**JACOBS-ISAACS.**—Mr. and Mrs. Isaac Isaacs, 528 West 152d street, announce the marriage of their daughter Rachel to John W. Jacobs on Sunday, June 13, 1920, at their residence. Rabbi Aaron Eiseman performed the ceremony.

**KATZ-ROSENBERG.**—Mr. and Mrs. Abraham Rosenberg of 860 East 161st street announce the marriage of their daughter, Miss Estelle, to Irving Katz on June 6, 1920, by Rabbi Max Reichler at the home of the bride's parents.

**LURIE-AARONSON.**—Mr. and Mrs. Joseph Aaronson of 600 West 161st street announce the marriage of their daughter Florence to Herbert Lurie on Thursday, June 10, 1920, at their home. Rabbi Aaron Eiseman performed, the ceremony.

**REEVES-LEIBOW.**—Mr. and Mrs. Michael Leibow of 972 Fox street announce the marriage of their daughter, Miss Anna, to Sidney J. Reeves, on Saturday evening, June 9, 1920, at the home of the bride's parents, by Rev. Dr. Max Reichler.

**ROGAN-GOLDSTEIN.**—Miss Esther, daughter of Mr. and Mrs. Julius Goldstein of 1345 Southern Boulevard, was married to David Rogan on Saturday evening, June 12, 1920, by the Rev. Dr. Max Reichler, at the home of the officiating rabbi.

**ROSENSCHNEIN-EPSTEIN.**—Mr. and Mrs. Bernard Epstein of 789 West End avenue announce the marriage of their daughter Mildred to Matthew Rosenschnein on Tuesday, June 9, 1920, at the Hotel Biltmore. Rabbi Aaron Eiseman performed the ceremony.

**SEGAL-NOWAK.**—On the 20th of June, at home, by Rabbis Rubenowitz, Epstein and Bienenfeld, daughter of Louis and Lena Segal of 32 Harlem street, Dorchester, Mass., was married to Rabbi Abraham Nowak of Hartford, son of Harris and Jennie Nowak of New York. No cards.

**SIMON-MULLNER.**—Mr. and Mrs. Philip Mullner of 4 East 107th street announce the marriage of their daughter, Miss Sadie, to William Simon of 776 Prospect avenue, on June 6, 1920, by Rabbi Max Reichler at the home of the officiating minister.

**STEIN-LOEWENTHAL.**—Mr. Simon Loewenthal of 136 West 117th street announces the marriage of his daughter, Miss Eva, to Mr. Gustav Stein on June 6, 1920, at Hotel Bibb, by Rabbi Max Reichler.

**STEINBERGER-LEWIN.**—Mr. Charles S. Lewin of 1399 Third avenue announces the marriage of his daughter, Miss Frances, to Emerich Steinberger, on June 5, 1920, by Rev. Dr. Max Reichler.

**STOLAR-SILBER.**—Mr. and Mrs. Abraham Silber of 1292 Madison avenue announce the marriage of their daughter, Kathryn Lucille, to Nathan Kalish Stolar on Tuesday, June 9, 1920, at Hotel Bibb. Rabbi Aaron Eiseman performed the ceremony.

**THORMAN-ELLISON.**—Miss Rose, daughter of Mr. and Mrs. A. Ellison of 58' East 135th street, was married to Henry Thorman of 2480 Grand Concourse, on June 9, 1920, at the McAlpin Hotel, by Rabbi Max Reichler.

### BIRTHS.

**LESTER.**—Mr. and Mrs. George Lester, of 119 W. 115th St., wish to announce the birth of a baby girl, named Regina, which was delivered June 5, 1920, at 8:30 P. M. Mother and baby doing well.

**LUSTIG.**—Mr. and Mrs. Moe Lustig (nee Lena Kohn), 215 West Eighty-eighth street, announce the birth of a daughter June 10, 1920.

### SOCIAL NOTES.

Mr. Henry Solomon has left New York and will again spend the summer at Elberon, N. J.

Mr. and Mrs. Ben Blumenthal are again spending the summer at Rockaway Park, L. I.

Rabbi M. S. Margolies and family of 1225 Madison avenue are now at 89 Cooper avenue, Long Branch, N. J.

Mr. J. Kottek and family of 17 West 80th street are spending the summer at Cedar avenue, West End, N. J.

Mr. and Mrs. M. Turkeltaub and family, of 120 West Eighty-sixth street, are now located at Lowe Cottage, Lawrence, L. I.

Mr. and Mrs. Harry Stoll, of 46 West Ninety-sixth street, are spending the

summer at 139 Westchester street, Long Beach, L. I.

Mr. and Mrs. N. H. Cohan and family of 217 West 110th street are now at their summer home, 170 Harriman Court, Edgemere, L. I.

Miss Paula Herschman, daughter of Mr. and Mrs. Solomon Herschman of 135 West 112th street, will be married to Mr. Sol Roland of Bristol, Eng., on June 24.

Rabbi and Mrs. Isidor Reichert and their two daughters, Florence and Helen, of Atlanta, Ga., will spend the months of June, July and August with their married daughter and sister, Mrs. Abraham Sprung, 70 Post avenue, New York city.

Miss Florence Bayer, daughter of Mr. and Mrs. Jacob Bayer, 58 East 96th street, was married Thursday, June 17, to Jack L. Prashker at the Hotel Savoy by Rev. Elias Solomon. The couple have left for an extended honeymoon trip to the coast.

On June 6 the wedding of Miss Etta Marcus, daughter of Mr. and Mrs. H. Marcus of Tannersville, N. Y., and Lakewood, N. J., and Mr. Robert Horowitz took place at the Hotel Astor, Rev. Joseph Rosenblatt officiating. The young couple will spend their honeymoon at the Breakers, Atlantic City, N. J.

The marriage of Miss Ruth Weingart, daughter of Mrs. Hattie Weingart of 2 West 86th street, to Mr. Edward L. Stern, son of Mr. and Mrs. Daniel Stern of 525 West End avenue, was solemnized on Thursday evening, June 17, at the crystal room of the Ritz, the Rev. Dr. Alexander Lyons of Brooklyn officiating. Among the guests were Mrs. Mina Schottenfels, Mr. and Mrs. Maurice Stiefel, Mrs. Lena B. Weingart, Mr. and Mrs. Henry Foreman, Misses Sara X. and Agnes Schottenfels, Mr. and Mrs. Louis Laventall, Mr. Jesse Herff, Mr. and Mrs. Joel Hillman, Mr. and Mrs. Louis Firuski, Mr. and Mrs. Silas Schwartz, Mrs. J. Brandenstein, Mr. and Mrs. Fred Winters.

The couple will spend their honeymoon in Canada and will reside at the Peter Stuyvesant upon their return.

### A Strange Proceeding.

We would always desire to write in terms of the utmost deference concerning any act for which so universally respected a Jewish minister as the Rev. Morris Joseph was responsible. But we are bound to say that we read with, to put it no more strongly, astonishment of the part which the Senior Minister of the West London Synagogue took the other day in connection with the obsequies of the late Miss Majilda Levy. That worthy lady, whose passing away we recorded in our columns last week, was a few days ago buried at the Brompton Cemetery, a Christian minister, the Rev. A. D. Pierpont, conducting the ceremony. We are told, however, that at "the first part of the service," which was held at the house of the deceased, the Rev. Mr. Joseph officiated. Frankly, we do not understand a service, one part of which is Jewish and the other Christian; while if both parts were Christian, why did Mr. Joseph officiate at either, and if both parts were Jewish, what religious standing had the Rev. Mr. Pierpont on the occasion? It is probable that this strange proceeding was in accordance with Miss Levy's own wish in order to defer to the religious color of some of her relatives, who had rejected Judaism for the dominant faith, equally with that of those who still remained within the fold. Or this consideration may have been the motive which prompted the arrangements to those responsible. Be that as it may, and creditable as it may be to a sort of religious impartiality, that is much the fashion just now, it is altogether another thing for a minister of a Synagogue, which stands by traditional Judaism, to consent to take a hand in such a travesty of all that religious faith represents. The burial of this good lady in a Christian cemetery with Christian rites was the surest indication conceivable that either she herself, or others, by means of her remains, desired to manifest their utmost contempt for the Jewish heritage to which she was born. It was a sign that she had cut herself adrift from Jews and Judaism (unless in death she was greatly wronged, which we do not for an instant contemplate), and did not desire to be gathered to her people. How can Mr. Joseph hope to influence Jews by his pulpit teaching when he countenances such disloyalty to Judaism? How can he think of gaining respect for Judaism when he consents to take a leading part in its degradation and its miserable cringing to assimilative influences? We hope that Mr. Joseph has some reasonable explanation for the course he took; and we cordially, and in all good part, ask him by rendering it to satisfy the community that he has not committed a very serious and grave breach of the duties of the office he has done so much to adorn.—London (Eng.) *Jewish Chronicle*.

The Central Board of the Mizrahi World Organization has appointed a board of famous scholars of various countries to advise it on matters concerning the development of a sound educational system in Palestine.

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 Dated, New York, the 14th day of June, 1920.  
 EMILIA LUDWIG, Administratrix.  
 NATHAN TOLK, Attorney for Administratrix. 58 Essex St., New York City.

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### Brooklyn Hadassah Activities.

Mrs. A. Slomka, Bensonhurst, a well-known communal worker, has been chosen president of the Brooklyn chapter of Hadassah, the women's Zionist organization, which has flourishing Brooklyn branches in Bath Beach, Bay Ridge, Bedford, Borough Park and East New York. Mrs. S. P. Abelow, chairman of the Bedford group of Hadassah; Mrs. Max Perlman, Borough Park, and Mrs. P. Trosky, South Brooklyn, were elected vice-presidents. Mrs. H. Kettler was re-elected treasurer and Miss Rachel Natelson, secretary.

Activities of the Brooklyn Hadassah have increased greatly since the Jewish National Homeland was recognized by the Allies through the mandate over Palestine granted to Great Britain. In this connection the Brooklyn Hadassah members are busily engaged in raising money for the Henrietta Szold Scholarship Fund, by which Palestinian nurses will be sent to America for one year after their graduation to study American hospitals, clinics and institutions.

The Nurses' Training School in Palestine, which was founded by Hadassah, will graduate its first nurses next year and through the activity of American women Zionists it is planned that each year two graduates will be sent for one year's post-graduate work in America. This is the only nurses' school in the world which is conducted entirely in Hebrew.

### Over Fifty Mizrahi Delegates at London Zionist Conferences.

The Mizrahi Central Bureau at New York has received a cablegram from the central office of the World Mizrahi organization at London, stating that over fifty delegates are expected to represent the Mizrahi organizations of the various countries at the Zionist conference, which opens July 4.

Mizrahi delegates are already arriving from Palestine, Poland, Germany, Czechoslovakia, Austria, Holland, Belgium, France, and South Africa. The delegates from the United Kingdom have already been chosen.

The Mizrahi Organization of America is sending ten delegates, some of whom have already left for Europe.

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### German Mizrahi Convene.

The Mizrahi Organization of Germany, which has taken on new life and energy since the close of the war, held a convention in Berlin recently. The delegates came from all parts of Germany, and represented the Mizrahi Organizations of Hamburg, Berlin, Chemnitz, Königsberg, Breslau, Lübeck, Kiel, Frankfurt-on-Main, Hanover, Leipzig, Dresden, Marburg, München and Karlsruhe.

Herman Struck, the president of the German Mizrahi, gave a report on the activities and development of the organization since the war.

Herman Struck, R. Rabin, Lazarus Darrh and Dr. Pearlman were elected as officers of the organization for the coming year. A Central Committee was appointed, to act as a medium between the organization and its various societies. The conference adopted a number of resolutions, planning to broaden the activity of the organization and to spread the movement among all orthodox Jews of Germany. The seat of the organization is to be in Berlin.

### Hooligans Assail Aged Jew.

Sochatzev, Poland (by I. J. P. B.).—While on the train to Warsaw from this city, Nachemia Nathan, an aged Jew of seventy-five, was assaulted by armed hooligans who happened to enter the same car. When the weak, old man tried to protect his long, gray beard from the scissoring of his assailants, the latter beat him into insensibility. Upon regaining consciousness he found himself beardless.

Another Jew, Akiba Millstein, passed three Posen troopers on Nalevki street. One soldier grabbed his beard, the second searched his pockets, while the third covered his mouth to prevent him from yelling. When Millstein began to struggle with the ruffians one of them took out his bayonet and began to cut the victim's beard, wounding his hands and face. Then one of the armed thugs struck him a powerful blow on the head, which left the man weltering in his blood. The soldiers escaped.

### Union of Orthodox Jewish Women's Organizations of America Establishes Bureau of Information.

The Union of Orthodox Jewish Women's Organizations of America has established a bureau of information in conjunction with the Union of Orthodox Jewish Congregations of America at the office of the latter, 110 Fifth avenue. This bureau will endeavor to answer questions concerning the Kashruth of food products prepared in the United States. Letters addressed to Mrs. Max J. Levine, chairman of the Food Products Committee, care of Union of Orthodox Jewish Women's Organizations of America, 110 Fifth avenue (summer address 2920 Mott avenue, Far Rockaway, L. I.), will receive the careful attention of the properly constituted rabbinic authorities.

### East Side Jewish Center to Build.

The Jewish Center of the East Side, recently organized at 128-132 Stanton street for the purpose of maintaining a Hebrew free school, free dining room, gymnasium, clothing the children and Americanizing them, has found its building inadequate. Extensive alterations which will cost from \$125,000 to \$150,000 are necessary at once.

The board has decided not to carry on a drive, but to request voluntary contributions and to start a membership campaign. A mass meeting for the dedication of the building and the laying of the cornerstone will be held on the premises on June 27 at 3 p. m. Among the speakers will be Gov. Alfred E. Smith, Mayor John F. Hylan, Hon. Bird S. Coler, Hon. Otto A. Rosalsky, Mr. Louis Marshall, Mr. Joseph Barondess, Rev. Dr. Judah Magnus and Mr. Bennett E. Siegelstein, chairman.

### Board of Jewish Ministers Honors Rev. Dr. H. P. Mendes.

In view of the long and faithful ministrations of the Rev. Dr. H. Pereira Mendes in behalf of American Judaism, his colleagues of the New York Board of Jewish Ministers will honor him with a luncheon on his retirement from active service.

The luncheon will take place on Tuesday, June 23, at 1 o'clock, at the West End Synagogue, 160 West 82d street. The committee, consisting of Rabbis Nathan Stern and Israel Goldstein, have made provision for a large attendance. Every member of the New York Board of Jewish Ministers who is in the city at the time is expected to attend.

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

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Friday, June 18th, 1920 : : Tammuz 2d, 5680

Sabbath begins at 8:13 p. m. (daylight saving time). Korach, Numbers 16:1—18:32. Haphtarah, I Sam. 11:14—12:22.

Even though this is vacation time, don't follow the example of the Reformers. The Holy One, blessed be He, takes no vacation, and you, so far as His worship goes, don't need one.

It is easy to sympathize with the point of view of the new business men's council of Federation, which seeks to standardize the individual contributions of members of the community to its charitable work. In the plethora of "drives," Jewish, non-Jewish and general, with which we have latterly been literally afflicted, standards of all kinds were lost sight of and important charities like the Federation were, in the end, bound to suffer. The aim of this council is to increase efficiency in giving, a most important consideration from any philanthropic angle.

They do strange things for the sake of politics. And politicians of the Jewish faith are not above using the house of worship for partisan meeting purposes if the need for this, in their opinion, arises. There, however, the rabbi of sand and grit comes in, and checks the Jewish politician in his degrading and indefensible course, thus saving the fair name and the high ideals of our faith. An instance in point occurred last month in Philadelphia during the primary election contests there. In this case the rabbi in question was able to prevent the Jewish politician from perpetrating the *chillul ha-Shem* on which he was bent for his own partisan and mischievous purposes.

A great many daily newspapers in this city, and elsewhere throughout the country have ceased to label criminals of the Jewish faith as such, realizing that their religion has no possible connection with their criminal instincts and that improper procedure of this kind but fans the flame of racial and religious prejudice. A short while ago, however, the *shammas* of a downtown synagogue was found guilty of the reprehensible practice of selling wood alcohol for whiskey. One or two purveyors of secular news properly described him as sexton, but the vast majority insisted he was a rabbi. Perhaps it was needful to give the man's occupation in the report. But it certainly was unnecessary to call him that which he never was. A *shammas* does not exercise rabbinical functions in any *kahl* that we know of.

The elaborate preparations made under the auspices of the Jewish Chautauqua for courses of lectures of Jewish interest at various university summer schools in this country may be taken as evidence that instruction of this sort is being properly maintained. Such courses of instruction have an undoubted utility; the question hovering about them is whether they are followed by a sufficiently large number of non-Jewish auditors to make their actual offering worth-while. For, the utility of such lectures depends upon the appeal they make among non-Jews. Perhaps it is true that Jews, especially such as attend these university summer schools, need these lectures as much as, if not more than non-Jews. But the latter, by being authoritatively taught as to the concepts and the history of Judaism and the Jews become missionaries in aid of a better understanding between Jews and their neighbors of other faiths. In this way, then, prejudice is acceptably diminished, if not altogether dispelled. In Anglo-Jewry, too, the vital importance of this work has long been recognized and a welcome sign that that community is looking up once more, after the turmoil of the war has vanished, is found in the preparations now being made for a considerable recrudescence of Jewish literary activity in the British Isles.

Subscribers going away for the summer may have their papers transferred by notifying this office at least one week in advance. Be sure and send in your city address as well as your country address.

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.

## OUR CRYING NEED.

HERE is not the slightest doubt in our mind that our greatest, present communal need is comprised in the standardization of Jewish education. Jewish education, in spite of the numerous efforts at its improvement during the past decade, with us is still more or less of a haphazard undertaking. Elementary Jewish education especially must be raised upon a higher and more effective plane.

Louis Marshall ventilated the feeling of the best minds of the community when he made the cause of Jewish education the staple of his remarks at the graduating exercises of the Jewish Theological Seminary last week. Our community has, as he properly pointed out, accomplished much to be proud of in the field of philanthropy. Especially has it adequately answered the call for succor which went forth from stricken Europe and Hither Asia. But, the war is ended, and we should now survey the communal house in which we dwell. If we do so carefully and sincerely we must reach the conclusion, as did Louis Marshall, that our communal system of Jewish education leaves a great deal to be desired.

It is scarcely possible for us in this place to advance a detailed program of improvements and reforms in this matter of a proper Jewish education. Indeed, the actual working-out of the various suggestion made may be confided to the specialists on this subject who reside here, and who have, with more or less intensity of purpose during the past few years, paid some attention thereto. All we seek to do here is to direct the attention of the community to this outstanding need.

On this head we may learn much from European experience, where, as a rule, communal affairs are ordered on a satisfactory basis. But we must not swallow whole all the European-Jewish examples. For instance, the Jewish religious teachers of Vienna (a case where a *kehillah* thoroughly ordered and effectively working exists), recently went on strike and, for the matter of that, won their contest. "Improvements" of such a nature are really neither requisite nor desirable.

But actual improvements must be produced, if for no other reason than that the future weal of Judaism depends altogether on the Jewish education imparted to our youths. The rising generation must be taught, and taught properly, the undying beauties and glories of our faith. To this task, then, we must dedicate ourselves wholeheartedly.

The American Jewish Congress, in effecting its permanent organization made no error when it chose a number of leaders among the Jews of this country to membership of its executive. Whatever these leaders may themselves think of their election does not invalidate the fact that it was a thoroughly democratic action, truly representative of the best communal sense of American Jewry. The congress is the people's tribune; its executive vocalizes popular sentiment on great Jewish questions and problems. Hence, this executive must by its very nature be fully representative of all sections of American Jewry. These leading Jews of America would be elected to any representative assembly of American Jews because they understand our problems and ideals and, by their work, have earned the right to speak with authority in the name and on behalf of the entire community. It is presumably the first time, however, that we find them chosen for this task on a democratic platform and by the democratic suffrages of a democratic electorate. This makes the new departure momentous.

Delightful, must be the approving verdict of every reader of Israel Abrahams' "By-Paths in Hebraic Bookland," the newest issue of the Jewish Publication Society of America. Mr. Abrahams has produced a most fascinating work, filled with absorbing Jewish literary and historical interest from cover to cover. The Jewish Publication Society has dowered his latest fancy-child with a splendid garb. The letter-press is excellent, the paper satisfactory, the binding and general appearance dignified. But, lest some think we judge a book by its cover, we hasten to add that Mr. Abrahams' words are worthy this fitting dress. He has written interestingly and informingly on a variety of topics; he runs with equal facility the gamut from Lancelot Addison, Lessing's *The Jews* and Menasseh ben Israel's *Piedra gloriosa*, to Azariah de Rossi's *Meor 'Enayim* and Isaac Mayer Wise's grandiloquent *Pronaos*. The brief essays in this volume are gems of causeries of a brilliance which Sainte-Beuve at his best could well have envied. Mr. Abrahams is, at the same time that he is popular, solid in his fundamentals.

The reports of anti-Semitic excesses against the Jews of Vienna and Budapest, the two principal cities of the defunct Austro-Hungarian empire, are closely intertwined with the information concerning the terrible economic plight prevailing there at the present time. The latter is under no set of circumstances a palliation or justification for the former, but undoubtedly explains the manifestation. Hunger is working frightful havoc with the population of this particular country, and the demagogues known as Christian Socialists and German Nationalists are capitalizing the unrest caused thereby to stage demonstrations against the Jews. If the people thus incontinently led stopped to think that their neighbors and fellow-Jews suffer from the same pangs as they, that Jewish mouths clamor for food as much as, if not more than Christians, that Jews fought as loyally as Christians in the recent Great War and for greater ideals, we feel reasonably sure that such terrible expressions of prejudice could not take place. But the world by and large does not stop to reflect, and when human nature is bent on satisfying its longings to appease the still small voice of race-hatred, calmness and fairness completely vanish.

## THE NAY-SAYERS.

"Now Korah, the son of Izhar, and Dathan and Abiram the sons of Eliab . . . rose up before Moses, . . . and they gathered themselves against Moses and Aaron, and said unto them, Ye take too much unto you." (Num. xvi, 1-2-3.)

THEY are a very large tribe, the men who by habit, temperament or soured outlook, practice the ungentle art of saying "Nay." Captious, carping critics of everything and everybody, they are always "agin'" something or other. Disappointed personal ambition is often the source of this destructive spirit of opposition; but not necessarily; for it is a spirit that feeds on itself and need have no other source and origin than itself. Satan, the Father and evil genius of the tribe, was the first originator of this art; he is the spirit that said Nay to God. From this arch-scoffer Korah and the undying family of Korahites descended. These too delight in saying Nay, for the mere pleasure of it. Satan's laughter rang out fiendishly when the angels first gathered to celebrate the birth of creation: and so are the Korahites ever present when some great creative plan is in process of realization; they are the inveterate mar-plots who would spoil any sport, upset any game, and interfere with any project for the sheer clownish joy of causing annoyance to somebody.

The rabbis I believe understood the spirit of the Korahites, these nefarious Nay-sayers of the Israelitish camp, when they represented them as vexing Moses with all sorts of irrelevant ritualistic questions, as though desiring to give their attitude a semblance of justification in principle. This useless cavilling was but a mask for their contentiousness; not principle was their concern; but personality. They were "after" Moses; and they were ready to "get him" by any method. Their arguments; their reasoning; their questions: these were all afterthoughts, manufactured for the purpose of making it appear as though they represented some great cause. When Moses pointed out to them that in the last instance their rebellion offended not Aaron but Aaron's God, he exposed the real nature of the art of Nay-saying, which is that it is destructive; that it hinders the accomplishment of big things; and stands in the way not only of the men who try to do these big things but ultimately of God who chose these men for His ends. Nothing is done, nothing can ever be done, by this dogged persistence in the habit of saying Nay to all positive constructive endeavors to make this a different, a better world. But of course in a better world there might be no room at all for Nay-sayers.

The curious thing is that this tribe of Nay-sayers flourish in stirring times when lofty creative ideas are being proposed for the ultimate redemption of mankind. We have seen many a noble thought, many a fine proposition, wrecked by the petty spirit of contention that would sacrifice every consideration to its own baseless whim and uncontrolled malice. In our own day the opposition to the League of Nations is due to just such a spirit of stubborn Nay-saying. The peace of the world; the large vision of a mankind, redeemed from ancient wrongs and abuses; the re-creation of civilization itself according to a more ideal pattern—these things, what are they to those who, prompted by personal prejudice, must say Nay?

It required divine intervention to save the newly created nation of freed slaves, such as our forefathers were, from utter wreck and ruin at the hand of the Nay-sayers. But divine intervention is too incalculable to be relied upon in every emergency. What can we do to banish the spirit of contentiousness, of senseless opposition and carping criticism?

The great solvent of human disagreements is of course the vision of some grand aim. In the pursuit of a noble ideal all petty jealousies, all personal bickerings, and all destructive tendencies are forgotten. Let men seek the highest good, and leave out everything that does not subserve the general welfare. Let men put principle above personalities. Personalities are the rock against which the frail craft of human progress is usually dashed. The most difficult thing in the education of men seems to be to teach them how to subordinate themselves to a high cause, how to thoroughly detach their own interests and their own desires from the cause they are serving. After all, in the life of the race men do not endure, and what lives after them is the spiritual contribution they have made to the sum of existence. What goes on in unbroken permanence is the living spirit dashing forward through the generations, which it is every man's duty to increase and enrich in an anonymous way. We write our name in marble and stone, but these can preserve our memorial only until they too crumble into dust; but our living breath floats unseen in all the winds that sweep through timeless time.

The cause is the thing. Men do not matter, except as servants of the cause. And as perishing servants of imperishable causes it is for them to realize that nothing has ever been accomplished by a negative and destructive attitude. Criticism is a very much-needed balancing force, indeed; but the criticism which performs this wholesome polar service is not the kind that revels in itself; which regards itself as its own end; is not criticism for criticism's sake; but is one that looks beyond itself, beyond mere flawfinding to the ultimate reach of truth and righteousness. To say Nay is after all the line of least resistance; to deny, to negate, to shrink from positive thought and definite action, is easy: much more difficult is it to affirm, to brave obstacles, to overcome hindrances, to go out a-venturing—in a word: to say Yea.

As in the time of Moses Humanity is still divided into Nay-sayers and Yea-sayers. Great things have always been accomplished by none other than they who have an infinite capacity for saying Yea. Heroic creative souls are they who in the face of the resistance of men and matters still can say Yea to every effort at transforming the earth into God's Kingdom, and while others carp busy themselves with work that redeems.

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## ZIONIST WORK AND RELIEF WORK IN THE PRESENT HISTORIC MOMENT

By Dr. Joseph Tannenbaum.

Eastern Jewry may be compared to an old dried up fruit, whose juice has been absorbed, and meat consumed. It has come out of the war, starved, sick and wounded. Strangled by brutal force, downtrodden by systematic, bloody persecutions, tortured and murdered by the armies of its own country as well as by the invading forces of the enemy, destroyed by ravaging epidemics, and debilitated by chronic hunger and destitution, Eastern Jewry has lost much of its former elastic structure and equilibrium. It can no longer stand on its own feet. The sick brother across the sea must be led by the hand and guided until he will regain enough of his old vigor to be able to walk by himself—a delicate and gentle man it must be, for only such can remove the hopelessness which pervades Eastern Jewish life, and bring radiant light into the despairing faces of our unfortunate brethren. Only a lovable, sympathetic, brotherly hand can balm their burning wounds.

With impatience they look westward, where they expect their sun to rise. History has made American Jewry the exponent of her eternal life-will, and the future will show whether she has wisely chosen. But, meanwhile, we of the present have it as our duty to ascertain what the moment which bridges the past and the future demands of us. It is our privilege to live in a period which may be called "Gotterdammerung," and be the driving water of the wheel of fate.

A new star has risen over the nebulous, black night of the Jewish diaspora, to disturb the leaden clouds which spread themselves like a black mantle

over our horizon to obscure our future. Eretz Israel is ours. The sick nurses new hopes, and with his last might moves his weary limbs and prepares to leave his dismal prison to seek freedom and new life in the land of his forefathers. So well suited are the Jewish people to the present moment as if the invisible hand of some great master had been at work. The Jewish people must today wander to Palestine.

The war and its consequences have destroyed the people's equilibrium. It has lost its center of gravity, and hangs suspended between heaven and earth. At present it is in a flowing state which cannot be solidified into a mass, for as soon as there is any semblance of stability, new persecutions, new blood-storms sweep it away. That is why our whole people are today at the doors to the East, prepared for the march, waiting merely for a command to set itself in motion with all that belongs to it. The majority are easily prepared for travel. They have nothing to take along. The war took everything away.

A question arises: Is the land ready to receive so many millions of people? At Paris this question was discussed with much vehemence. There were some who warned us not to tie up the national question with economic problems, because we are now going to build our historic home, not to deal in philanthropy. That is very erroneous, for the material condition of our people is in every sense of the word a national problem—a problem so vast that the existence of the race depends upon its solution.

Mass movements do not let themselves be directed with a baton. The waves of humanity now surging, and beating against the wall placed by decrepit politics in the way of the most primeval right of men to free movement—these will, when the proper moment arrives, break through all barriers that may stand in their way. In Paris I once showed one of our leaders two refugees who came from Poland to Paris without a passport, without money, and even without a knowledge of the prevailing language, in order to be sent from there to Palestine. Most of the way they traversed on foot in the course of a few months. I remarked at the time, "These brave youths are merely symbolic of our people. They are not exceptions. Our whole people feel as they feel. In Vienna hundreds of young men, who have left everything, and in spite of all warnings came to the city to be enabled to work on the soil of their national home, hang about the corridors of the Palestine office." I recall one scene in Paris which I shall remember as long as life lasts. Last year at a Palestine debate, the representative of the Rumanian Jews declared before the committee of the delegations in Paris that after the Balfour declaration great numbers of Jews began to sell their possessions in order to be ready, as soon as the war should be over, to migrate to the Holy Land. "Imagine my position," the Rumanian delegate explained. "I traveled from city to city and warned the people against such a dangerous course. I pointed out to them all the terrible consequences of such a rash move, and pleaded with them to avoid a possible catastrophe. It was of no avail. They considered me as a liar who wished to reserve the whole Garden of Eden for himself. I beg of you," he said, "either to find some means of quenching this fire or to make it possible for these unfortunate people to realize their burning desires."

How may this possibility be created? It is said that the land cannot take in a large population, and that it may support more people with greater development. It is not wise to judge a land's capacity for population according to its area. A gruesome Russian Czar once soothed his conscience with the typical conception that people grow like mushrooms, but the land remains ever the same. Men increase, but land does not. That was a grave error on the part of the intellectually limited tyrant. Quite the contrary: the land grows with the increase of the people that live in it. We must agree with Henry George, that the more chickens that are eaten, the more of them there are in the world. So it is with the capacity of a land. The more people there are in the land, the greater is its capacity for population. It sounds like a paradox, yet it is the simple truth. Little Belgium, with her 252 people per square kilometer, is less overpopulated than Persia with six persons per kilometer. Many other examples of the same phenomenon may be found.

Create the proper conditions in Palestine, bring money, initiative, diligence and culture into Palestine, and the little country will grow before your very eyes day after day. The borders are as flexible as wax and may be drawn out over hill and valley, over land and sea. It is false to treat a land as if it were a dead corpse. A land lives and grows like any biological organism. No land may be conquered with the sword and

bayonet. It is won and increased, rather through human life and culture.

And yet the whole Eastern problem is not so easily solved. Six million people cannot be transported into Palestine overnight. A modern mass migration cannot imitate ancient historical traditions, but must adapt itself to modern life.

We are faced with problems in comparison with which the exodus from Egypt appears like child play. Economic and social threads of society are so interwoven, intertwined and tied today that it is impossible to open the knot at one stroke. The threads must be gently unloosed, one by one, and then so refastened that the delicate fabric may not be injured. The conquest of the land will take decades. That is why we must check the force which is driving the people today to migrate en masse, and direct it.

This we may accomplish not through restricting paragraphs or similar acts,

but by beginning on a large scale the rehabilitation of Eastern Europe. Only by so doing will it be possible to regulate the stream of immigration so that it may fructify and not destroy our efforts in Palestine. It is for this reason that I consider the reconstruction work in the East not merely as a philanthropic or even a national duty, but as a Zionist duty.

The rehabilitation of our land, of our national home, and the reconstruction of the wrecked Jewish centers in the diaspora must work hand in hand, one parallel to the other. Both are holy duties which rest upon American Jewry. Both are prescriptions which will cure the sick body of the greater part of world Jewry. With American Jewry lies the fate of our people. We wish to hope that it is in good hands.

## Jew Kept at Prison Wall.

Warsaw (By I. J. P. B.).—A provincial Jew in his long flowing garments stepped on the sidewalk of the military prison on Jika street, ignorant of the fact that he was before such an institution and that it is forbidden to walk on its sidewalk. He was immediately noticed by the sentinel, who grabbed him and forced him to stand with his face to the prison wall.

Not knowing what to expect next, the Jew wept and fainted from fear. Hundreds were soon gathered upon the scene. Paassing policemen were asked to intervene, but they claimed that it was none of their business. Someone called up the Jewish deputy of the Polish Parliament, Dr. Farbstein, and he at once communicated with the city administration and with the heads of the prison. In the next half hour an order was issued that the Jewish prisoner be freed.

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### Facts About Hungarian Outrages.

Budapest (By I. J. P. B.).—Of the exiled and beaten Jews of Jesak, one man, named Grosz, died of his wounds and one Jewish woman, named Cohn, was driven to insanity.

A certain Galician Jew, named Gelber, was staying at a Budapest hotel. One day a Hungarian military officer entered the hotel, asked Mr. Gelber for his papers and then arrested him. Since then nothing has been heard either of the arrested Jew or of the officer who seized him.

Three bodies of dead Jews have been found near the barracks at the railway station. The names of the murdered have not been established as yet.

Some time ago Moritz Fonyo, a 70-year-old Jew, and his son Elmer, mysteriously disappeared. Recently their dead bodies were dragged out from the Danube. Evidence has been produced to prove that the victims were murdered by officers living in the Hotel Britannia. The murderers could easily be discovered, but there is no one to trouble himself about such a trifling matter as the murder of two Jews.

Moritz Grosz and Jakob Szalles, two Jewish farmers, were dragged out of their beds in the middle of the night by Hungarian officers and soldiers. Shortly afterward they were both found murdered near their farms. Stephen Werner, a Jew, was arrested in Hagmasker. On the way he was shot by the lieutenant who was leading him. Later the same lieutenant reported to the government that he shot the Jew because he attempted to escape. It has been proved, however, that the murdered man had 20,000 kronen with him which have disappeared.

### Anti-Semitism in the Polish Universities.

Warsaw, Poland (By I. J. P. B.).—Professor Parness, a lecturer on medical chemistry at Warsaw University, was suddenly dismissed from his position. Since no other reason was given, it may be assumed that the peculiar Jewish sound of his name might have had something to do with it. Professor Bandinsky of Lemberg University was called upon to take his place. The latter immediately accepted the offer and made a public statement in which he declared his satisfaction with the policy of Warsaw University of replacing Jewish teachers with Poles.

This meant that the position left by Professor Bandinsky at Lemberg University had to be filled. At a meeting for this purpose, a resolution was offered to invite Professor Parness to Lemberg University to take this seat of learning. Quite uninvited, Dr. Bandinsky came to this meeting and protested against the candidacy of a Jew for a professorial position at a Polish university. All his protests were of no avail. By a vast majority the resolution to request Professor Parness to come to Lemberg University was adopted. Now this resolution must be passed upon by the Polish Government at Warsaw. To all appearances it will not receive its favorable approval. At Lemberg University as well as at Warsaw no Jewish professors are wanted.

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### Fire Sweeps Lida.

Vilna, Poland (By I. J. P. B.).—On the night of April 13 a fire suddenly broke out in Lida. With lightning rapidity it spread until it destroyed whole series of Jewish homes.

One of the victims of the conflagration was the well known and beloved Dr. Warshawsky, who was overwhelmed by the flames while asleep. Dr. Warshawsky was an exceptional character. For the last few decades he played an important part in the social and health activities of Lida Jewry. The poor always came to him for aid, for he was known not to accept any fees from them. His memory will linger in the minds of the population for many years to come.

### New Jewish Organization in Germany.

Berlin (By I. J. P. B.).—A new organization has been founded in this city to encourage farming among German Jews. Since it is very difficult for the families long established in industrial centers to leave their homes and become pioneers in a new environment, this organization has decided to begin its program with the following measures:  
1. Poor children and orphans should be brought up in farm schools in country districts, with a view to their becoming farmers in adult life.  
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The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shochet and Mashgach in constant attendance. Daily concerts during meals. Bowling, tennis, dancing, etc.

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Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecorated throughout. Equipped with all latest improvements. Large, airy rooms. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports, tennis, croquet, etc. Daily concerts. For particulars address Union Hotel, Sharon Springs, N. Y. Long distance phone, 27 Sharon Springs. Mr. and Mrs. JOSEPH GARSONY.

SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA.

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**TWIN MOUNTAIN HOUSE**

ELKA PARK

Tannersville Station, P. O., Elka Park

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Mrs. L. Levinson & Son.

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The hotel has been completely renovated, refurnished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks.  
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Up to date in every particular. Rooms with bath. Strictly Kosher cuisine. Casino. All sports. Magnificent grounds. Scenery unsurpassed.  
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Latest sanitary improvements. Open plumbing, running hot and cold water in rooms and baths. Electric lights. First-class Hungarian cuisine. Lawn tennis, baseball grounds, fishing bathing, rowing, music; all amusements. Rates according to rooms. Special rates for June and September.  
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Thoroughly renovated and improved. Homelike. Centrally located. Hungarian-Vienna cooking. Entertainment. Everything for comfort and happiness of guests.  
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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,

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Accommodates transients and season guests.

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Located on a 250-acre farm from which our table is supplied. Electric lights. Hot and cold water in rooms. Lake and casino on premises. Music. My twelfth season.  
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THE LARGEST AND MOST MODERN HOTEL IN FLEISCHMANN'S, N. Y.

We would inform the former patrons, that the excellent service instituted by Milbert and Greenbaum, will be maintained and where possible surpassed, and particularly in the entertainment of guests. Rooms en suite, with or without bath. Hot and cold running water in each room. An especially equipped playground for the amusement of children under the guidance of a governess. Boating, bathing, fishing. Orchestral music. Telephone and telegraph service.  
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Most modern in all respects. Electric lights, gas, open plumbing, etc. Outdoor bathing on premises. Kosher Hungarian cuisine. Table supplies from our own farm. Auto meets all trains. My 14th season. S. NAGER.

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"An Exclusive Hotel for Discriminating People."

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The Hillcrest is the newest and the most beautiful and modern hotel in Fleischmanns. Large, airy rooms, single or en suite, with or without bath. Hot and cold running water, electric lights and telephone in every room. Jazz Band. Dietary laws. Cuisine under our personal supervision.

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Telephone Connection. SILVERMAN & LANCES.

**HOTEL ST. REGIS**

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

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



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MR. O. GLANTZ and MR. S. WENIG Announce Their Purchase of

**SCHOHARIE MANSION** ELKA PARK, Tannersville R. R. Station (GREENE CO.) N. Y.

which is now open to guests who formerly did not have access to this charming place, situated in a park of 350 acres, with beautiful shade trees, innumerable lawns and recreation places.

The Schoharie Mansion has been improved by the addition of running water in each room, baths, electric lights, etc. All rooms have been redecorated and the interior remodeled, so that it is now up to date and first class in all its appointments.

Jewish dietary laws observed. The cuisine will be under our personal direction and our many years' successful catering to New Yorkers should be sufficient guarantee of its excellence and wholesomeness. For outdoor recreation, a tennis court, dancing, bowling, fishing, private driveway. Our bus meets all trains at Tannersville. N. Y. Office: GLANTZ RESTAURANT, 102-104 WEST 45th STREET.

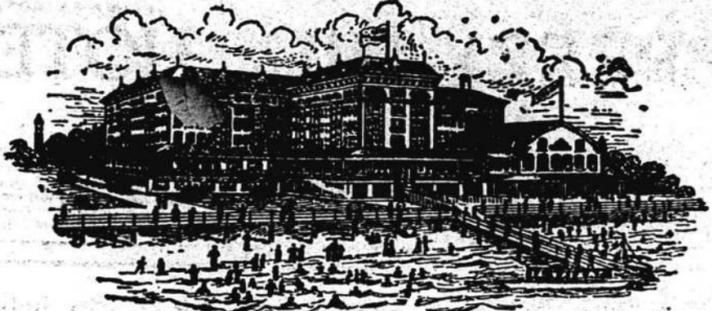
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Ownership Management.

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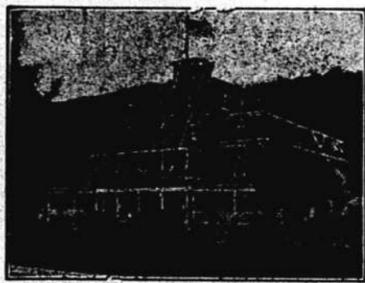
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Finest Eating Place on the Atlantic Coast  
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The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.  
**BEST AND QUICKEST SERVICE.**  
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SUMMER RESORTS—CATSKILL MOUNTAINS

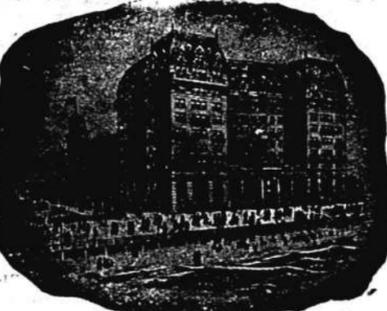


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Same management as during the past five years. Jewish dietary laws observed. Orchestra, garage, auto service, dancing. N. Y. office, Imperial Lyceum, 162 East 55th Street. Phone: Plaza 4836.

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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.  
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Ocean Front. Unusually Attractive During All Seasons of the Year.  
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Luxurious lobbies, spacious verandas and sun parlors overlooking the ocean. Charming afternoon musicales and evening concerts. A partial residence for those seeking rest and recreation. Sea water baths. Fireproof garage. Illustrated booklet sent on request.

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We are now in our new building, formerly the HOTEL MERION, S. Vermont and Oriental Aves  
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**CAMP CANTOR-ROSE**  
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An ideal place for your summer vacation. Wonderful location. Every comfort and convenience. Excellent cuisine. Moderate rates. Address, R. CANTOR, Prop.  
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**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  
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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.

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"In the Heart of the Catskills"  
We have the reputation of catering to patrons who return regularly each season, hence our saying, "Our guests are our best references."  
The Central House is equipped with all modern conveniences, electricity, rooms with running water and suites with baths, music, tennis, etc. Forty acres for the children to romp about and play. Milk from our own cows.

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An ideal summer resort. Strictly Kosher. All modern improvements. Excellent Bathing, Boating and Fishing. Tel.: Pine Hill 22-W. P. O. Box K.  
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Virginia Ave. (Near Beach). Atlantic City, N. J.  
Modern, fireproof building. Running water and private baths. Elevator service. Capacity 250. Strictly Kosher.  
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**The Mountain Glen House**  
Tel.: 19-F-15. Fleischmanns Sta.  
Delightful situation. A cozy place for summer guests. Hot and cold running water in rooms. Baths. Everything up to date. Strictly Kosher table. Our own dairy and poultry.  
J. HOLTZMAN.

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Mr. M. Mariash, Prop., announces the completion of the new annex of 26 rooms with bath, hot and cold water, furnished perfectly modern. Strictly Kosher cuisine.

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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.

**Mountain View House**  
ELLENVILLE, ULSTER CO., N. Y.  
Large, comfortable rooms. Steam heat; hot and cold running water in rooms. Jewish dietary laws observed. Now open.  
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**The Blythewood** TANNERSVILLE, N. Y.  
M. HOFFMAN, Prop.  
Beautifully situated. All modern improvements. Running water in all rooms, electric lights, etc. Hungarian cuisine. Kitchen conducted in accordance with Jewish ritual. Winter season, Hoffman's New Blythewood, Lakewood, N. J.

Bell Phone. Hot and Cold Water. Private Baths.  
**SIDKOFF'S HOTEL**  
Strictly Kosher. Centrally located. Large rooms. Modern improvements. Homelike surroundings. Reasonable rates.  
165 S. VIRGINIA AVE. J. B. SIDKOFF, Prop. ATLANTIC CITY, N. J.

SUMMER RESORTS—ATLANTIC CITY, N. J.  
**HELFENSTEIN'S HOTEL VIRGINIA**  
S. VIRGINIA AVE., and BEACH. ATLANTIC CITY, N. J.  
Finest location. Newly decorated and refurbished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine.  
I. HELFENSTEIN, Prop.

**Davis' NEW ARDMORE HOTEL**  
166 S. VIRGINIA AVE., ATLANTIC CITY, N. J.  
Entirely rebuilt and newly decorated and refurbished. Hot and cold water in every room. Homelike surroundings. Strictly Kosher cuisine. Open all year. MRS. Y. DAVIS, Prop.



**MANSION HOUSE**  
TANNERSVILLE, Greene Co., N. Y.  
Under the management of the well-known caterer, Bernard Cohn, formerly ten years at Arveroe, L. I.; modern improvements; spacious lawns, suitable for tennis and golf, overlooking lake; boating, bathing, fishing, dancing; excellent Kosher Hungarian cuisine; reasonable rates. Booklet.  
BERNARD COHN, Prop.



**THE BAYLE**  
212 South Massachusetts Ave., Atlantic City, N. J.  
Desirable Neighborhood, near Beach. Noted for wholesome home cooking. STRICTLY KOSHER.  
Telephone 4067-W. Mrs. J. Jacobs

Bell Phone, 3608-W. STRICTLY KOSHER  
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109-11 S. RHODE ISLAND AVE. Near the Beach. ATLANTIC CITY, N. J.  
Electric Lights in Every Room. Open All Year.—Steam Heat  
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**NEW BON TON GARAGE**  
2714-2718 Atlantic Avenue, Atlantic City, N. J.  
ACCESSORIES FIRST-CLASS SERVICE

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OPEN ALL YEAR  
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## COLONIAL HALL HOTEL

BEACH 64th STREET  
ARVERNE, L. I.

Now open under new management. White service throughout. Kosher Hungarian cuisine. Concerts and dancing on new pavilion. Van Caar's Famous Orchestra. 1,500 feet of new beach improvement. Special courtesies to automobilists. For rates and information, address:

ARVERNE COLONIAL HOTEL CORP.  
HERMAN GREEN, Pres. JULIUS HANDEL, Treas. LOUIS KATZ, Sec'y.

## Majestic Hotel

ARVERNE, L. I.

Tel.: Belle Harbor 199.

Messrs. Pachman Bros., take pleasure in informing their many friends, patrons and the public in general that THE HOTEL MAJESTIC again will be conducted under their personal supervision. Rooms are large, light and airy, with or without bath. Excellent Hungarian cuisine. Now open. N. Y. office, Pachman's Rest. 1876 Third Ave., cor. 53d St. Phone, Plaza 3900.

PACHMAN & CO., Props.

## THE OCEAN CREST

Beach 62nd Street on the Ocean, Arverne, L. I.

THE OCEAN CREST is the most modern hotel in Arverne, and is located directly on the beach. It is equipped with all the latest improvements, large light rooms. EVERY ROOM FACES THE OCEAN, and has hot and cold running water. Rooms single or en suite, with private bath. The house has been renovated and redecored throughout. Now open. Cuisine in strict accordance with the Dietary laws.



## BLUMENKRANTZ'S EMERSON HOTEL

Beach 64th Street. Arverne, L. I.

First-class family hotel equipped with all the modern sanitary improvements. Hot and cold running water, electric lights in every room. Home comforts. Rooms single or en suite, with or without baths. Newly decorated and furnished. Jewish dietary laws observed. Telephone, Belle Harbor 5. Now Open.

## WEISMAN'S INN

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

174—Belle Harbor—2123  
TELEPHONES

New York Office: Phone, Intercalle 1464.

Hotel Phone, Belle Harbor 1453

## LILLIAN COURT

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Directly on the ocean. Entirely rebuilt, and refurnished. Every improvement. Hot and cold running water in every room. Crystal dining room, the largest in Arverne. Jewish dietary laws strictly observed. Dancing, music. Now open.

MRS. I. GROSSMAN, Prop.

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ARVERNE, L. I.

Finest location near the beach. Large, airy rooms with or without bath. The hotel is entirely redecored and refurnished. Equipped with every improvement. Jewish dietary laws strictly observed. Reasonable rates.

COHEN & VICKTOR, Props.

## NEWPORT HOTEL

103 Beach 64th Street  
ARVERNE-BY-THE-SEA

The Newport Hotel is recently rebuilt, redecored, refurnished and equipped with the comforts of home. Hot and cold running water, electric lights in every room. Jewish dietary laws strictly observed. Large, airy rooms with or without baths. Reasonable rates. Tel.: Belle Harbor 384.

LEWIS & WEISS, Proprietors.

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3 Storm Avenue  
(at Straiton Station)  
ARVERNE, L. I.

Located in finest section of Arverne. Large, airy rooms with all modern improvements. Home comforts. Rooms single or en suite, with or without bath. Jewish dietary laws, rigidly observed under the supervision of the well-known Mrs. Jacobson of No. 249 West 130th St., New York.

Phone: Belle Harbor 934.

D. JACOBSON, Prop.

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NEAR THE OCEAN. ALL COMFORTS AND MODERN IMPROVEMENTS. HEBREW DIETARY LAWS STRICTLY OBSERVED.

PHONE: 318 HAMMELS

I. MILLER

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(BEACH 66TH ST.)  
ARVERNE, L. I.

Finest location near beach. Large, airy rooms with all modern improvements. Rooms single and en suite with or without bath. Home comforts. Strictly Kosher. Rates \$30.00 up. Now open.

A. FRIEDENHEIM, Prop.

## "Sadelle Cottage"

102 BEACH 63d STREET,  
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Finest location. Large, airy rooms, equipped with all improvements. Strictly Kosher Hungarian cuisine. All home comforts. Reasonable rates. A. MOSKOWITZ, Prop.

## HIRSCH'S VILLA

99 MEREDITH AVE., Now Beach  
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Finest location near ocean. Rebuilt, refurnished and equipped with every improvement. Home comforts. Jewish dietary laws observed. Now open. Reasonable rates. Winter season. Lakewood, N. J.

TELEPHONE: 49 FAR ROCK

## GEORGE M. DIERINGER

Funeral Director

237 CENTRAL AVE.  
FAR ROCKAWAY, N. Y.

## Old Jewish Disability Removed by the Government.

Warsaw, Poland (by I. J. P. B.).—The Polish Government issued a decree, according to which the disability laws remaining from the old Russian regime which did not permit Jews to enter the mining industries, were repealed.

Much is made of this decree by the official and semi-official Polish newspapers, which seek to exploit this governmental act for propaganda purposes. They wish to show the world that the Polish Government is "good" to the Jews. The fact remains, however, that by this latest decree the Polish Government has only benefited its favorites, the families, Nathanson and Bernson, who are financially interested in the mining industries and were compelled until now to circumvent the law. The rest of the Jews of the country will not be benefited by it.

## MRS. M. COHEN

formerly of the RIVERIA, is now  
located at

222 BEACH 119TH ST., ROCKAWAY  
PARK, L. I.

Large, airy rooms, with or without board. All improvements. Homelike surroundings. Reasonable rates. N. Y. Office: 112 West 118th Street.

## THE PLAZA

Corner Larkin and 62d Sts.  
ARVERNE, L. I.

Large and airy rooms with all modern conveniences. Jewish dietary laws strictly observed. Excellent cuisine. Reasonable rates.

Phone: Belle Harbor 982.

## "Tender Villa"

JOSEPH L. TENDER, Prop.  
STORM AVENUE  
Beach 59th Street.

ARVERNE, L. I.  
Home Made Kosher Meals.  
All Modern Improvements.

Tel.: Belle Harbor 2510.

Now Open

## The Reis Cottage

ARVERNE, L. I.

301 LARKIN ST. (Corner Beach 62d Street). Newly renovated, redecored and refurnished. Finest location. Cuisine strictly Kosher. Special attention to table boarders by week or season.

M. KRIEDEL, Prop.

Arnold Wetzler and Herman Bernheim

"BEST PLACE IN ARVERNE TO EAT"

WETZLER'S RESTAURANT

Boulevard, Cor. Vernam Ave., (Beach 67th St.)  
ARVERNE, L. I.

Meals a la carte at all hours. A complete line of fresh delicatessen always on hand. My specialty, Corned Beef and Smoked Tongue.

WETZLER & CO., Props.

## WINKLER'S COURT

163 Beach 68th St., Near Ocean.  
ARVERNE, L. I.

Large, airy rooms with all improvements. Jewish dietary laws observed. Homelike surroundings. Reasonable rates.

## The Breezy Corner House

189 BEACH 68th ST., ARVERNE, L. I.  
Select location. Large, airy rooms with every modern improvement. Excellent cuisine. Jewish dietary laws observed. Reasonable rates. Home comforts.

MRS. LIZZIE JACOBSON

Phone: Belle Harbor 2227-W.

## SUMMER RESORTS—LONG ISLAND

## Hotel Nautilus

ARVERNE, L. I.

DIRECTLY ON THE BEACH BETWEEN STRAITON and STORM AVES.

Telephone: Belle Harbor 1260.

Mr. M. Rosoff takes pleasure in informing his many friends, patrons and the public in general, that for the coming season he will again conduct the HOTEL NAUTILUS as a first class Family Hotel, under strictest Jewish dietary regulations and under the same careful attention to the wants of guests which proved so successful last season. Now open. New York office, No. 781 Sixth Ave. Phone: Bryant 5727.

M. ROSOFF, Prop.

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.

## 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. Make your reservations now.

FRANK SEIDEN, 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.

## Annihilation of German Jews.

Frankfort-au-Main (By I. J. P. B.).—A newspaper of this city declares in an article that with the closing of the doors of Germany to Jewish immigration the Jews of Germany must soon disappear altogether. Birth control, baptism and intermarriage are given as the prime factors in the complete annihilation of German Jewry. Through birth control the size of the average Jewish family is becoming smaller and smaller, and conversion to Christianity also removes a very large number of Jews each succeeding year.

Then again intermarriage has been on the increase in recent years and in the last few years has equaled if not surpassed the number of normal Jewish marriages.

There are official statistics relating to this process of assimilation that date only up to 1916. These show a tremendous contrast between the first and second decade of the twentieth century.

For example: In 1903 there took place in Germany 17 intermarriages to every 100 Jewish marriages, while in 1915 there were more intermarriages than normal marriages, with a ratio of 104 to 100. In 1916 this ratio dropped to 75 intermarriages for every 100 Jewish marriages.

In commenting upon these figures the same newspaper gives as an explanation for the increase in intermarriage the fact that in the last number of years the Jews have been leaving the small towns to live in the large cities where the process of assimilation is much swifter and more effective. According to the assurances of this worthy publication many of the anti-Semitic leaders of Germany are either themselves married to Jews or have children who are married to them.

## 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, redecored and refurnished, and especial 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.

## MARLBORO HOTEL

102 Gaston Ave. (Beach 66th St. Care of Larkin) ARVERNE, L. I.

Finest location; large, airy rooms with all the latest improvements; American-Hungarian cuisine. Homelike surroundings. Reasonable rates.

Phone: Belle Harbor 1291.

MANTEL & SPERBER, Props.

## Rosenberg's Cottages

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

Exclusive location. Large private beach and tennis court. Spacious airy rooms. Private baths. All latest improvements. Famous for excellent cuisine. STRICTLY KOSHER. Now open.

ROCKAWAY PARK'S LEADING HOTEL AND RESTAURANT

## HOTEL ARISTON

Fifth Avenue ROCKAWAY PARK, N. Y.



Ideal location near the ocean front. Large, airy rooms with all modern improvements. European and American cuisine. Music and dancing. Meals a la carte at all hours. Telephone, Belle Harbor 763.

Management, LANDERS and REICHLIG.

SUMMER RESORTS—LONG ISLAND

**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. Open for guests. Phone, Far Rockaway 1767.  
D. L. SNYDER, Prop.

**The Alexandria** OPEN ALL YEAR SOUTH ST. & RUE DE ST. FELIX DIRECTLY ON THE OCEAN Far Rockaway, N. Y.

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

**WAVE CREST HOTEL**

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

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

**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. Centre of all Jewish social events. Ballroom, dining and banquet rooms suitable for weddings, receptions, Bar Mitzvahs and banquets.  
MRS. J. L. ANDRON, Prop.

**THE ALEXANDRIA** 32 Storm Ave. Arverne, L. I.

Finest location—near the ocean. Large, airy rooms. Home comforts. Excellent cuisine. Sabbath and dietary laws strictly observed. Tel. Belle Harbor 334.  
MRS. S. ALEXANDER, Prop.

**The Arverne Court** Meredith Ave. (Beach 65th St.) ARVERNE, L. I.

Now open under the management of Mrs. D. Pollack, formerly of Hotel Pholande, Long Branch, N. J.  
The building is constructed of concrete, is up-to-date in every particular and has been entirely remodeled both in exterior and interior. Hot and cold running water in every room. Rooms single or en suite with private bath. Unexcelled cuisine in accordance with the Jewish dietary laws. The Arverne Court will be the consummation of Mrs. Pollack's hotel experience since 1896. Tel.: Belle Harbor 1085.

**VERSCHLEISER'S**

PALM BEACH, FLA.

HORTON PLACE

will be opened for the coming winter season as a first-class Kosher hotel. Finest location on the ocean block.

ARVERNE, L. I.

S. BEACH 70th ST.

Now open for summer season. Ocean front. All modern improvements. Jewish dietary laws observed.  
Mrs. EVA VERSCHLEISER, Prop.

WHEN IN HAMMELS, ROCKAWAY BEACH, DON'T FORGET TO PATRONIZE **REICH'S HUNGARIAN RESTAURANT** 517 BOULEVARD, NEAR DIVISION AVENUE ON THE BOULEVARD, WHERE THE BEST FOOD IS SERVED AT CITY PRICES.

**HARTMAN'S INN**

130 STRAITON AVENUE, (BEACH 60TH STREET) ARVERNE, L. I.  
Finest location. Ocean front. All modern improvements. Dietary laws observed. Reasonable rates. Phone: Belle Harbor 10.  
Mrs. H. EPSTEIN & Mrs. B. SCALLET, Props.

**ST. LOUIE VILLA** 100-102 Beach 59 Storm Ave. Ocean Front, Arverne, L. I.

Newly built, redecorated and refurnished, equipped with every modern improvement. Homelike surroundings. Jewish dietary laws observed. Reasonable rates.  
Phone: Belle Harbor 417.  
Mrs. H. EPSTEIN & Mrs. B. SCALLET, Props.

**GEIGER'S** At the Ocean DICKERSON AVENUE, EDGEMERE, L. I.

Ideal location. Equipped with all the latest sanitary improvements. Large, airy rooms, single or en suite, with or without bath. Home comforts. Unexcelled cuisine and service.

**Meyer's Cottages**

Now open. Directly on the ocean. Home comfort, large rooms, with all the latest improvements. Excellent cuisine, strictly kosher, under supervision of Mrs. Meyers.  
64-72 Straiton Avenue, ARVERNE, L. I. Telephone 313 Hammels.  
Now Beach 60th St.

**OCEAN VIEW HOTEL** TION, ROCKAWAY BEACH, L. I. AND OCEAN, HAMMEL'S STA. FOOT OF S. FAIRVIEW AVE.

Directly on the ocean. Large rooms with all modern improvements. Strictly Kosher cuisine. Reasonable rates. Telephone: Belle Harbor 1080.  
S. BERNSTEIN, Mgr.

IN PROVIDENCE, R. I.

Dine at the **WILNA** כשר RESTAURANT 151 Washington Street

**The BELMONT**

175 Beach 114. Rockaway Park, L. I.  
A real Jewish home, where dietary laws are strictly observed, under the special supervision of Mrs. I. Brafman. Rooms single and en suite, with all modern improvements. Rates reasonable. Phone, Belle Harbor 1156.

**ZIONISTS TO EDUCATE ARAB CHILDREN.**

To raise the standard of living of the Arabs so that they can meet on common cultural and economic grounds with the Jewish settlers in Palestine, the Jerusalem correspondent of the Zionist Review, official organ of the English Zionist Federation, advocates in the latest issue of the Review that the Zionists begin immediately to educate the children of the Arab peasants, who comprise a large proportion of the Holy Land's population.

"In the colonies it should be our aim to bring education and enlightenment to the children of the surrounding fellaheen (peasants)," the Review correspondent states. "If for various reasons they cannot attend Hebrew schools, Jews should found schools for them in which Hebrew should be taught. There is a distinct economic advantage to be gained by raising the standard of living of the Arab worker, especially in the possibility it will give to the coming generation to co-operate intelligently with the Jews in developing land, while at the same time inclining them towards that co-operation.

"The excellent services rendered in this direction by the American Zionist Medical Unit, which has treated Jew and non-Jew alike, cannot be overestimated. Many an Arab owed his good health to an American Zionist doctor, and to that extent is closer to an understanding of the friendly character of Zionism. Such measures are bound to succeed in bridging the difference between Arab and Jew, for they will remove ignorance—the foe to progress, and inspire confidence—the foundation of friendship.

"As Western measures are introduced into the colonies, the more enterprising Arab villagers in time copy them. Thus, as they gradually leave primitive and wasteful methods of agriculture, they will also substitute for their medieval ideas and customs modern tendencies and manners. The outstanding feature of this problem is that with the Jewish renaissance the Arab must progress and this progress must lessen the gulf that divides him culturally and therefore socially from the Jews."

The friendship that the Arab peasants, who comprise 70 per cent. of the population, have for the Zionists was shown by the protest from 82 Arab villages to Major General Sir Louis J. Bols, chief military administrator in Palestine, against the anti-Zionist riots in Jerusalem. In this protest the peasants pointed out that the mass of the Arabs was not opposed to Zionism, that the riots were fomented by the effendis or rich Arab absentee landlords, who exploit the peasant class, and that the Arabs as a whole were friendly to Jewish immigration, realizing its obvious advantage to them.

However, these peasants, who are illiterate, primitive and living the same life they've lived for centuries, are so far below the standards of the Jewish colonists that they can never really cooperate closely and as social equals until they have been the recipients of a carefully planned out system of education.

This the Zionists have already started, as a Hebrew school, founded especially for Arab children, with sheikhs as some of the instructors, has been established by the colony Rosh Pinah. The experiment has been highly successful, the Arabs willingly sending their children to the school, according to a report on its establishment received by the Zionist Organization of America.

Muriel Elsie Landau is the first Jewess in England to win the great honor of the degree of Fellow of the Royal College of Surgeons. She has had many important medical appointments in London since she began her career in 1913 and has been successful in winning many scholarships. Her sister, Miss Annie Landau, has been head of the Evelina de Rothschild school in Jerusalem for many years.

**Valhalla Mountain House**

Valhalla, Westchester County, New York

Situated on an elevation of 800 feet, and in commuting distance from Grand Central Station, New York (45 minutes from Broadway). Large, airy rooms, single and en suite, with or without bath; hot and cold running water, electricity; excellent cuisine. Phone White Plains 1165.

SUMMER RESORTS—SULLIVAN COUNTY

**PHILLIP'S GLENWOOD HOTEL**

ROCK HILL

SULLIVAN CO., N. Y.

This ideally located hotel is now

**UNDER JEWISH OWNERSHIP AND MANAGEMENT**

and is undoubtedly the most magnificent resort in the mountains. It is a little village in itself, has extensive grounds and a large sum has been expended to modernize it in every way. Large, spacious parlors, beautiful dining room and dance hall. Rooms are handsomely furnished. **JEWISH DIETARY LAWS STRICTLY ENFORCED.** Excellent cuisine. First class service, reasonable rates.

For information, write to the hotel. Telephone Monticello 113 F 4.

**The Waldorf House** FALLSBURGH Sull. Co., N. Y.

D. FINDLING, Prop.

House refurnished and redeccorated; newly built cottages, equipped with all the latest improvements, including electric lights and running water in every room. New dance pavillion for our guests. Strictly Kosher cuisine. All outdoor sports. Boating, bathing, fishing. Reasonable rates. Telephone connection.

**"WOODCREST"** WOODBOURNE, Sullivan Co., N. Y.

An up-to-date summer and winter resort. Wonderful location. Spacious grounds, porches, etc. Beautiful dining room, accommodates 250. Strictly Kosher cuisine. Music, baths. Every comfort and convenience.

A. SHINDLER, Prop.

**YALE MANSION HOUSE**

186 Broadway, MONTICELLO, Sullivan Co., New York.

Located in the heart of Monticello, on the main route, and equipped with all the latest sanitary improvements. Large, airy rooms. Excellent cuisine. In strict accordance with Jewish dietary laws. Special attention to motor parties and tourists. Reasonable rates.  
Tel.: Monticello 165-R.  
HERRES GOLDBERG, Owner and Manager.

**MURRAY HILL HOUSE** OLD FALLSBURGH, SULL. CO., N. Y.

Two miles from station. Open all year. All modern improvements, every desirable convenience, beautiful location, large shady lawns, extensive woodlands, bathing, rowing, fishing. Hot and cold running water in all rooms. Special attention called to our new dancing pavillion. First-class Vienna kitchen. Strictly Kosher. Long-distance telephone. Write for particulars and illustrated booklets. P. O. Box 15.  
TOPPER & NEWMAN, Props.

**ZEIGER'S HOUSE** FALLSBURGH Sull. Co., N. Y.

Newly built, with all the latest improvements. Running hot and cold water in every room. Large dancing hall and casino. Jewish dietary laws strictly observed. Home comforts. Large and spacious porch. Handsome, new dining room. Reasonable rates. Write for information to B. ZEIGER, Prop.

FORMERLY THE AMERICAN EAGLE HOUSE

**The HEYMAN HOUSE** FALLSBURGH, Sullivan Co., N. Y. S. HEYMAN, Prop.

Newly built dance hall. Lavatory in every room. Bathing, fishing, rowing. Homelike comforts. Reasonable rates. Finest location; latest improvements; large, airy rooms. Kosher cuisine. Fine garage for autos.

KRUPKA

LANDESBAUM

UNGER

**Mountain Grove House**

HIGH CLASS SUMMER RESORT

FALLSBURGH, N. Y.

With all the latest city improvements. Beautiful, large grounds, Bathing, Fishing, Rowing, Tennis, etc. Jewish dietary laws strictly observed. Write for particulars. P. O. BOX 4.

**HOTEL WEINGARTEN** SOUTH FALLSBURGH SULLIVAN CO., N. Y.

Newly built, decorated and up to date furnishings. Equipped with all latest improvements. Hot and cold running water in every room. Jewish dietary laws strictly observed. Home comforts.

**THE MAJESTIC HOUSE** P. O. BOX 374, Sullivan Co., N. Y. So. Fallsburgh

Elevation 1600 feet. Located in the finest section of the mountains. Newly built and furnished. All improvements. Jewish dietary laws observed. Excellent cuisine. Homelike. Reasonable rates.  
PHILIP COHEN, Prop.

**Maple Dale House**

KIAMESHA, N. Y.

WM. COLEMAN, Prop.

Newly built, redeccorated and refurnished. Equipped with all the latest improvements. Large, airy rooms, each with hot and cold, running water. Home comforts. Strictly Kosher cuisine. Two separate kitchens. Large, new dining room and beautiful dance hall. Music at every meal. Bathing on premises. Reasonable rates. Write for terms and further information.

SUMMER RESORTS — NEW JERSEY COAST.

**MR. HARRY LEVINSON**  
 takes great pleasure in announcing to his friends and patrons and the general Jewish public that he has purchased

# THE TAKANASSEE

WEST END, NEW JERSEY

which is now 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 hostelrys, 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. Telephone: Long Branch 1082.

# HOTEL BABCHIN

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

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

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

**JEWISH DIETARY LAWS STRICTLY OBSERVED.** Home comforts. Elevator service. Rooms single, or en suite, with or without private baths.

SCHOEN WANTS TO SEE YOU AT

# The ZURICH HOTEL

317 Sixth Avenue  
 Asbury Park, N. J.

Formerly of the Terwilliger House, Luzon, N. Y. The same management as at the Ardmore, Lakewood, N. J.

# THE MANNAHASSET HOTEL

ON THE SHREWSBURY RIVER and NEAR THE OCEAN.  
 MONMOUTH BEACH, N. J.

Large, airy rooms, comfortably furnished. Hungarian Kosher cuisine. Music. Boating, bathing, fishing, all outdoor sports. An unusual location makes this the most attractive house at the seashore. Rates reasonable.

Tel.: 518 Long Branch  
 AUERBACH and DIAMOND

# STRATFORD INN

On the Ocean Front.  
 Avon-by-the-Sea, N. J.

A Very Strictly Kosher Hotel for Exclusive People.  
 Open from May 1st to October 15th.

Tel.: 2605-2642.  
 SHAY & ARONSON, Props.

# The Melrose Inn

Ocean and Tenth Aves.  
 BELMAR, N. J.  
 WEISS & WONDERMAN

Open under Jewish management for the first time in its history. 150 rooms with latest improvements, mostly facing the ocean. Dining room seating 400 on the ocean front. Kosher Hungarian cuisine; and meals prepared by and under the supervision of Mrs. Weiss, well known at Asbury Park and Lakewood, N. J. Music and Dancing.

# THE LAURENT

408 SEVENTH AVE.  
 ASBURY PARK, N. J.

I wish to notify my patrons that they will get my service and hospitality here this season. This house answers every requirement of my guests. Delightful situation. Large rooms. Sufficient light and grounds on all sides. Dietary laws observed.

S. SHINER, Formerly The Woodard House, Tannersville.  
 Winter Season: Woodard Hall, Lakewood.

# HOTEL PHELANDO

Chelsea and Ocean Aves.,  
 LONG BRANCH, N. J.

NOW UNDER THE MANAGEMENT OF H. J. SCHNEIDER.  
 Last Season THE ABERDEEN, Asbury Park.

Electric lights, running hot and cold water. Rooms en suite with bath. Dietary laws strictly observed. Tel.: Long Branch 307.

SUMMER RESORTS—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.

# NEW READING HOTEL

BELL PHONE: 3072-W.  
 2115 Pacific Avenue, Atlantic City, N. J.

Finest location; large, airy rooms, newly furnished. Elevator service. The hotel is now open. Homelike comforts. **JEWISH DIETARY LAWS STRICTLY OBSERVED.** Situated one block between Reading Terminal and beach. Reasonable rates.  
 HOFFMAN & SILBER, Proprietors.

# OCEAN HOUSE

Facing Newport Beach

Mrs. Moskovich takes pleasure in informing her many friends and the public in general that the OCEAN HOUSE is newly renovated, redecorated and furnished. Large, airy rooms and beautiful home-like surroundings. Right by the ocean. Rooms with or without bath. Now open. **JEWISH DIETARY LAWS STRICTLY OBSERVED.** For further information, phone, write or call. Tel. 740 Newport.  
 MRS. MOSKOVICH, 20 B'way, Newport, R. I.

**Et Tu Brute.**

The British Government would do well to give full information to the world on two points. The first is as to the case of Lieut. Jabotinsky, who, in connection with the disturbances in Jerusalem, was arrested and sentenced to fifteen years' imprisonment with hard labor. It is reported that this sentence has since been reduced to one year's imprisonment without hard labor and without prison fare. Lieut. Jabotinsky has a splendid record. He served with distinction in the British army during the war, and was the organizer of the Jewish Legion, which did such splendid work in Palestine. His arrest and punishment was for carrying weapons and presumably using them. The occasion of his doing so was that, when the Arabs in Jerusalem started a pogrom and attacked the Jews and the native police refused to interfere, Lieut. Jabotinsky took matters into his own hands, raised what might be called a home guard of Jews, repelled the attack and forced the half-civilized marauders to desist from their murderous work. This offended the military administration in Palestine, which took no steps to quell the riot until after Jabotinsky had rendered them unnecessary, and the arrest, the court-martial and the ensuing verdict appear to have been largely spite work.

This may not be the absolutely correct version of what really occurred, but that is what is generally believed, and, as far as known, justly so. There is every reason to believe, however, that Jabotinsky will be released as soon as some way can be found of "whitewashing" the parties guilty of neglect of duty and a miscarriage of justice, to put the most charitable construction possible upon their acts. As General Allenby has gone to Jerusalem to investigate, the truth will soon be known.

That two Arabs who attacked and outraged Jewish women during this outbreak, after being tried by the military court and found guilty, received precisely the same sentence as Lieut. Jabotinsky, who was trying to prevent the perpetration of similar outrages, is a stigma on British justice that marks a very bad beginning of the British administration of the land for which the empire was given the mandate at San Remo.—American Israelite.

**Christians Strike Against Sunday Law.**  
 Lemberg (By I. J. P. B.).—The Jews are not the only ones to express dissatisfaction with the stringent Sunday law imposed by the government upon the people of Poland. Resentment against this measure is expressed by the Christian population as well. Quite recently thousands of Christian women organized a demonstration on a Sunday afternoon to protest against the Sunday law, because of which, they claim, they cannot buy sufficient provisions for the family.

**The Inquisitions on the Polish Railroads.**  
 Warsaw, Poland (By I. J. P. B.).—The Lodser Tageblatt warns its Jewish readers, particularly those who have long beards, to avoid traveling on the 12.30 p. m. train at the Alexandrov railway station.

It states that attacks upon Jews occur upon this train day after day. Jews are beaten and their beards torn out by the roots by the armed Posen troops who travel at this particular hour.

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 Real Estate and Law Building,  
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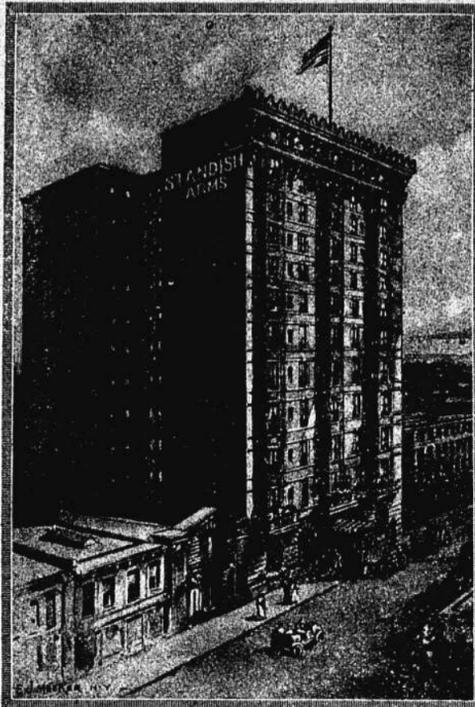
# Hotel Alameda

207 SEVENTH AVE.,  
 ASBURY PARK, N. J.

Half block from the ocean. Strictly Kosher. Phone, Asbury 1862.  
 SAMUEL ARMM, Prop.

# HOTEL STANDISH ARMS

Modern ON BROOKLYN HEIGHTS Fireproof  
 BROOKLYN'S SELECT RESIDENTIAL SECTION



167 - 169 - 171 Columbia Heights.  
 Overlooking New York Harbor.  
 4 MINUTES TO WALL STREET.  
 13 Minutes to Forty Theatres.  
 FAMILY AND TRANSIENT HOTEL APARTMENTS.  
 Rooms with bath, \$3.00, Up.  
 Apartments to Lease by Year.  
 Unfurnished or Furnished, \$720 per room Up.  
 We make a specialty of catering banquets for small select parties.  
 Take 7th Ave. West Side Subway to Clark St. Three Short Blocks from Hotel.  
 M. SPARK,  
 MANAGING DIRECTOR

SUMMER RESORTS — CONNECTICUT

# MILLET'S COTTAGES AT MT. TOM

MOODUS, CONNECTICUT  
 COOL AIR, GOOD FOOD, AND PLENTY OF IT.  
*Something Doing All the Time*

Millet's Cottages at Mt. Tom are located in the beautiful Connecticut River Valley, offering all the delights of bathing, fishing, canoeing and motorboating, as well as baseball, tennis and other outdoor sports. Motion pictures, entertainments and DANCING nightly in spacious casino. Table supplied with fresh farm products. Jewish Hungarian Table of highest quality. Spring water used exclusively. Easily reached by Hartford boat or New Haven R. R. Accommodates 250 in detached cottages. Electric light and running water. Long distance phone. J. A. MILLET, Mgr.

SUMMER RESORTS—MISCELLANEOUS

# HOTEL CLIFTON

ON THE SHINNECOCK BAY  
 GOOD GROUND, L. I.  
 NOW UNDER JEWISH MANAGEMENT

A magnificent hostelry, located directly on the water, equipped with every modern convenience. Large, light, airy rooms. Excellent Hungarian and Roumanian cooking. Ideal service. Special attention to auto parties and duck dinners prepared for tourists. Rates, \$30-\$40 per week. Children half rates. Make your reservation now. Booklet on application. Address CHAS. ROSENZWEIG, Prop., Good Ground, L. I. Phone, Good Ground 60. N. Y. Office: Rosenzweig and Friedman, 69 Second Ave., Cor. Fourth St. Tel.: Orchard 4815.

# RED SWAN INN

WARWICK, ORANGE COUNTY, N. Y.  
 Sixty Miles Out on the Most Wonderful Auto Roads.  
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# CHILDREN'S PAGE

## THE EIGHTH DAY.

Dear Children:  
The seven days of consecration had passed. Aaron and his sons had faithfully fulfilled the Lord's commandment through Moses. And it came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel. This eighth day, says Rashi, the eighth day of consecration, was Rosh Hodesh Nissan. On that day the tabernacle was reared up. That day was crowned with ten crowns. It was the first day of the works of creation, the first day of the appointment of the princes, the first day of the priesthood, the first day of divine service, the first day of the descending of fire from heaven, the first day for the consuming of the sacred offerings, the first day when sacrificing on high places was forbidden, the first day of the chief of all the months, the first day that the Divine Presence rested amongst Israel, the first day that Israel received the divine blessing. He called the elders of Israel that they might hear that by divine command Aaron entered and served in the high priesthood, and they should not say he arrogated that honor unto himself. And he said unto Aaron, "Take unto thyself a young calf for a sin-offering," to make known to him that the Holy One, blessed be He, by means of that calf, forgave him for having

made the golden calf. Also a bullock and a ram for peace-offerings, to sacrifice before the Lord, and a meat-offering mingled with oil, for this day the Lord will appear unto you. To cause his Divine presence to abide in the work of your hands. Therefore, are these sacrifices obligatory upon you this day. And Moses said unto Aaron, "Draw near unto the altar," for Aaron was ashamed and afraid to approach. Said Moses unto him, "Why art thou ashamed?" for this wasn't thou chosen! and prepare thy sin-offering—the young calf—and thy burnt-offering—the ram—and prepare the offering of the people—the he-goat, the calf and the sheep, both of the first year. Wherever the calf is mentioned it means of the first year, and from this it is inferred. And the flesh and the hide he burnt with fire without the camp. We have not found any sin-offering offered on the outer altar that was burned excepting this, and of the consecration, and all by Divine command. And he brought near the people's offering, and he took the goat of the sin-offering which belonged to the people and slew it, and made atonement with its blood—"vaychateihu," he sacrificed it, as a "chatath," a sin-offering, as the first, in the same manner as the calf of his own offering. And he brought near the burnt-offering

and offered it according to the prescribed manner (Vayikra I). And he brought near the meat-offering, and he filled his hand thereof—this means "Kemitzah" or taking the handful—and burnt it upon the altar beside the burnt-sacrifice of the morning. He did all that after the continual burnt sacrifice. And they put these pieces of fat upon the breasts, and he burnt the fat upon the altar. After making the waving the priest, who made the waving, gave it to another priest to burn thus, those that were before on top were now on the bottom. And Aaron lifted up his hands toward the people and blessed them. He blessed them with the benediction of the priests, the Lord bless thee, make his face shine unto thee, lift up his countenance unto thee (Numbers 7), and came down from the altar. And Moses and Aaron went into the tabernacle of the congregation and came then out. For what purpose did they go in? Rashi remarks, "I have found in the Treatise on Consecration in a Boraetha, additional to the Torah Cohanic that we possess, as follows: 'Why did Moses enter the tabernacle with Aaron?' In order to teach him how to offer the incense, or, perhaps, it was for another purpose?" But I judge the "entering" from the "descending" wherein both are equal, in that a blessing was bestowed upon Israel. Hence, just as the descending was for the purpose of the service, so was the entering for the purpose of the service, thence it is inferred why did Moses go in with Aaron? To teach him how to offer the incense. Another meaning of the paragraph is this: When Aaron saw that all the sacrifices were made and all the details were attended to, and the Schechina or Divine Presence did not descend, he was greatly grieved, and said I know that the Holy One, blessed be He, is angered against me, and on account of me the Schechina does not dwell amongst Israel. He then said to Moses, "Moses, my brother! Is it thus thou hast done to me to cause me to enter and be made ashamed?" Thereupon Moses went in with him and both pleaded for compassion, and the Schechina descended and abode with Israel. And they then came out and blessed the people. They said, "V'Yi Noahm" (Psalms, chap. 90, verse 17), "May it be the Divine will that the glory of the Schechina abide in the work of your hands." Because during the entire seven days of consecration when Moses reared up the Tabernacle and served in it, and took it apart every day, the Schechina did not rest there, and Israel was ashamed, and they said to Moses, "O, Moses, our teacher! All the trouble that we have taken in, order that the Schechina should dwell amongst us, and we should know that our sin in making the golden calf is forgiven." Therefore, he said to them, "This thing which the Lord hath commanded shall ye do; and then will the glory of the Lord appear unto you." My brother Aaron is worthy and more deserving than I, that through his sacrifices and service, the Schechina should abide with you, so that ye may know that Him, the Lord, hath chosen.

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### A New Edition of Zangwill's "Our Own."

A new edition de luxe of Mr. Zangwill's famous poem, "Our Own," has just been issued by the Central Relief Committee. This edition contains a translation in Yiddish by Mr. P. M. Raskin. The poem has for its object an appeal to American Jewry to help the war victims in Europe and was written by Mr. Zangwill at the request of Mr. Stanley Bero, manager of the Central Relief Committee.

Mr. Raskin's translation is excellent. Usually it is difficult to translate Mr. Zangwill even in prose. Yiddish lacks such idioms as Mr. Zangwill is apt to use and that is why Mr. Zangwill's wit and power is lost in the average translation, but much more difficult it is to translate verse, yet Mr. Raskin did it very creditably indeed in this instance. He has followed the original, line by line, and has succeeded to retain the same measure and to give it that sweetness and power which is tellingly brought out by Mr. Zangwill.

This new edition, which is gotten up very beautifully and has for its introduction Mr. Schiff's appeal, together with his photograph, as well as the photographs of Mr. Zangwill and Mr. Raskin, may be had for the asking by writing to the Central Relief Committee at 51 Chambers street, New York City.

BRENSILBER, THEODORE.—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 Theodore Brensilber, (sometimes known as Tonie Brensilber), 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 attorney, Abraham H. Sarason, Esq., No. 171 Madison Avenue, Borough of Manhattan, City of New York, on or before the 30th day of December, 1920.  
Dated, New York, June 11th, 1920.  
JENNIE BRENSILBER, Administratrix.  
ABRAHAM H. SARASON, Attorney for Administratrix, 171 Madison Avenue, Manhattan, New York City.

WILZIN, HATTIE.—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 Hattie Wilzin, 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 Maurice W. Monheimer, his attorney, at No. 175 Fifth Avenue, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.  
Dated, New York, the 12th day of June, 1920.  
JEROME WILZIN, Executor.  
MAURICE W. MONHEIMER, Attorney for Executor, No. 175 Fifth Avenue, Borough of Manhattan, City of New York.

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The Messrs. Shubert will present Clare Kummer's three-act comedy-drama, "The Lights of Duxbury," at the Bronx Opera House week of June 21, with matinees on Wednesday and Saturday. A new play by Clare Kummer is very certain to excite a vast deal of interest among theatregoers. The following are some of the important members of the cast: Ann Nevill, Eugene Powers, Marshall Birmingham, J. K. Hutchinson, Oliver W. Hall, John O'Keefe, H. Burtram Lester, Blanche Fredrici, Hazel Turney, Marcia Harris and Mattie Ferguson. The play has been staged by Edward Elsner.

**The American House Comes to Poland.**

In all parts of Poland Jewish families now living in trenches, in hovels, among the ruins of shattered buildings and crowded together in disease ridden tenements, will shortly move into model little homes of the American bungalow type. This is part of the program for reconstruction by the American Joint Distribution Committee. The problem of housing is so serious and so fundamental, inasmuch as congestion, exposure and lack of sanitation are outstanding causes of typhus and other epidemic diseases, that a special appropriation has been asked for to inaugurate a real attempt to meet the situation.

Thousands of Jewish families are now homeless as a result of the war and its by-products. Many villages have been altogether wiped out by the shell fire of contending battalions; the people live in the excavations of what were once their homes. In many localities the people were expelled from the town previous to the entry of the enemy troops and, having sought shelter in nearby cities, continue to live there amid terrible conditions of congestion and poverty. In large cities in Polish Ukraine whole sections have been leveled to the ground by fire and cannonade; in Galicia, in Polish Lithuania, in Russian Poland tens of hundreds of villages have the same awful tale to tell, varying only in time and place and the intensity of the disaster that has been visited upon them. Now that the first urgent needs for foods, clothing and

medical care are being met by the relief efforts of the Joint Distribution Committee, the problem of reconstructing the lives of the unhappy people is being approached. In meeting this problem the first task is that of providing homes in which the people might begin to live normal lives once more.

Portable houses that will serve as homes, until governmental action rebuilds the shattered areas are to be provided in large numbers and placed in localities where the greatest need exists. The work of establishing this system has already begun in Galicia, where the relief committees in Cracow and Lemberg have each been instructed to build 300 such houses as an experiment, placing them in villages that have suffered most from the war. Jewish carpenters, long unemployed and poverty stricken, have been put to work on this new job of building homes, and within a few weeks many a lucky family will prepare to begin life anew in a brand new "American house." These houses are of the bungalow type, of wood board, sanitary, sturdy, modern and easily transported and erected. The total cost of material, transportation and erection is less than \$300; it is planned that these houses can be moved from place to place as needed, thus avoiding large expenditures for purely temporary needs. The erection of these houses serves four important purposes. The blessings it will mean to the people it will shelter need not be described. As one of the Overseas Unit workers put it, "They will think the Messiah has come to earth." As the means of employing large numbers of Jewish workers, it serves a constructive purpose that cannot be overestimated. As a spur to the local people to attempt to rebuild their community life and to emulate the American example by erecting modern homes, these little portable houses will serve as a real inspiration. Lastly, and perhaps most important of all, they will make it possible for the people to live amid sanitary surroundings, so that typhus might not find its task of destruction so easy.

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The American House Comes to Poland.  
 In all parts of Poland Jewish families now living in trenches, in hovels, among ruins of shattered buildings, and crowded together in disease-ridden tenements, will shortly move into model little homes of the American bungalow type. This is part of the program for reconstruction by the American Joint Distribution Committee; the problem of housing is so serious and so fundamental, inasmuch as congestion, exposure and lack of proper sanitation are outstanding causes of typhus and other epidemic diseases, that a special appropriation has been asked for to inaugurate a real attempt to meet the situation.

Thousands of Jewish families are now homeless as a result of the war and its by-products. Many villages have been altogether wiped out by the shell fire of contending battalions; the people live in the excavations of what were once their homes. In many localities the people were expelled from the town previous to the entry of the enemy troops, and, having sought shelter in nearby cities, continued to live there amid terrible conditions of congestion and poverty. In large cities in Polish Ukraine whole sections have been leveled to the ground by fire and cannonade; in Galicia, in Polish Lithuania, in Russian Poland tens of hundreds of villages have the same awful tale to tell, varying only in time and place and the intensity of the disaster that has been visited upon them. Now that the first urgent needs for food, clothing and medical care are being met by the relief efforts of the Joint Distribution Committee, the problem of reconstructing the lives of the unhappy people is being approached. In meeting this problem the first task is that of providing homes in which the people might begin to live normal lives once more.

Portable houses that will serve as homes until governmental action rebuilds the shattered areas are to be provided in large numbers and placed in localities where the greatest need exists. The work of establishing this system has already begun in Galicia, where the relief committee in Krakow and Lemberg have each been instructed to build 300 such houses as an experiment, placing them in villages that have suffered most from the war. Jewish carpenters, long unemployed and poverty-stricken, have been put to work on this new job of building homes, and within a few weeks many a lucky family will prepare to begin life a new in a brand new "American house." These homes are of the bungalow type, of wood board, sanitary, sturdy, modern, and easily transported and erected. The total cost of material, transportation and erection is less than \$300; it is planned that these houses can be moved from place to place as needed, thus avoiding large expenditures for purely temporary needs. The erection of these houses serves four important purposes. The blessing it will mean to the families they shelter need not be described; as one of the overseas unit workers put it, "they will think the Messiah has come to earth." As the means of employing large numbers of Jewish workers, it serves a constructive purpose that cannot be over-estimated. As a spur to the local people to attempt to rebuild their community life, and to emulate the American example by erecting modern homes, these little portable houses will serve as a real inspiration. Lastly, and perhaps most important of all, they will make it possible for the people to live amid sanitary surroundings, so that typhus might not find its task of destruction so easy.

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A New York City Business Man's Experience in Warsaw.

Mr. Morris Shabman, of the firm of Bernstein & Co., 32 West Twentieth street, New York City, has just returned from Warsaw whither he had gone to visit his family. Mr. Shabman spent eighteen weeks in Warsaw and the neighboring cities. Summing up his experiences, Mr. Shabman says: "I do not expect conditions in Poland, as far as the Jews are concerned, to improve. Every element of the population is impregnated with anti-Semitism. Jews must get away from there. They must either come to America or go to Palestine. If anything conditions will grow worse."

Mr. Shabman had occasion to see the work of the Commission of the Hebrew Sheltering and Immigrant Aid Society of America, which has its headquarters in Warsaw. Speaking of their labors, Mr. Shabman states: "When I came to Warsaw I found that hundreds upon hundreds of persons were endeavoring to get their passports visaed by the American Consul and they actually had to wait two or three weeks before they could get anywhere near the Consulate. Now, with the aid of the commission, their passports are more quickly and easily visaed. The commission has saved these unfortunate people the trouble and the misery of waiting several weeks."

"I was in Warsaw when the commission dispatched the first group of immigrants from there to Danzig. A special representative of the commission accompanying these immigrants to Danzig secured for them a special train. The commission is doing most wonderful work. The commissioners and their staff are doing everything in their power to assist the immigrants. They advise, send telegrams and cables off for them, write their letters; in fact, do everything that can be done to make their path smooth."

"I was in the office of the commission when an old man came in. He thought he was in the office of Polish officials and therefore was afraid to speak and he immediately took off his hat upon entering. Mr. Massel, one of the commissioners, called out to him. 'Don't be afraid, you can talk Yiddish. You can talk to me as if you were at home and with your family.'"

"Hundreds of persons come daily to the office of the commissioners and they have no easy task. The people demand a great deal and they are always afraid, due to the terrible sufferings they have undergone."

"I consider the work of the Commission of the Hebrew Sheltering and Immigrant Aid Society of America one of the greatest efforts in the present day Jewish life."

Jewish Ministers Cantors' Association of America Elects Officers.

At the last meeting of the Jewish Ministers Cantors' Association of America, held on May 25, 1920, the following officers were elected for the ensuing year: Rev. Jacob Schwartz, president, 78 West Eighty-fifth street, New York; Rev. M. Schachter, first vice-president; Rev. I. Fine, second vice-president; Rev. Marcus Aranoff, treasurer; Rev. Joseph Salzman, 389 Second street, Brooklyn, financial secretary; Rev. Eph. Spivack, recording secretary; board of directors, Rev. S. Baum, Rev. N. Cantor, Rev. J. Beymel, Rev. J. Tanhenhaus, Rev. M. Schrager, Rev. A. Singer, Rev. J. Rappaport, Rev. L. Lipsitz and Rev. M. Hillman.

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The second annual convention of the Mizrahi Centers of the United Kingdom took place at Liverpool in the latter part of April. The convention was attended by over seventy delegates, including rabbis from every Jewish community in England. Among the prominent guests present was Mr. Herbert Bentwich, the well known jurist.

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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 therefor 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 Executrix, 217 Broadway, Borough of Manhattan, City of New York. BESSIE GRUNBERG, Executrix.

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

HEBREW, ISRAELITE AND JEW.

By RABBI DAVID GOLDBERG. A Hebrew is a member of that branch of the Semitic family which, according to Genesis, descends from Eber. The word Hebrew properly denotes race.

Israel is a term applied to the Hebrews from the time of their entering the arena of history as a separate nation. The Twelve Hebrew tribes when spoken of collectively, in distinction from other Semitic nationals, the United Hebrew Kingdom, and later the Northern Kingdom, and still later the Judeans of the Second Commonwealth, were all termed "Israel."

A Jew is a worshipper of the One God who follows the Mosaic Law; in the Bible, whenever that term is used at all, it is used for such denotation only.

We are Hebrews, then, insofar as we may trace our pedigree to that particular branch of the Semitic family of which Abraham, the Hebrew, was the first Patriarch; we are Israelites insofar as we are conscious of our historic continuity with the national life of our forefathers of yore led in the Promised

Land; and we are Jews insofar as we maintain our allegiance to that monotheistic conception of God which is emphatically Mosaic.

Strictly speaking, one may be a Hebrew without being a Jew, while, on the other hand, one need not be a Hebrew in order to be a Jew. The rabbis of the Talmud have defined the status of a Jew as of him "who negates belief in idol worship," and have thus eliminated racial affinity as criterion for one's Jewishness. Whoever embraces the faith of Judaism is a Jew, although it is obvious the mere confession of a faith is no modifier of racial characteristics. In fine: What entitles one to be called a Jew is not the fact that he chanced to be born within the Jewish fold of itself; but one's adherence to the faith of Judaism, the heritage of the House of Jacob.

But inasmuch as destiny has singled out the ancient Hebrews to play a peculiar role among the nations of the

ancient world, and inasmuch, furthermore, as Israel's dispersion among the peoples has followed him up, throughout the Dark Ages, by a hostile attitude on the part of the people among which he has been dispersed, so that in each and every generation he was not permitted to mingle with the outside world; the Hebrew, the Israelite and the Jew, having fallen heir, as it were, to one another, may be fairly taken as representing three distinct links in the history of ONE AND THE SAME people. And although there is a significant continuity in the history of that people which cannot and need not be denied, yet, we think it of importance to know that the names "Hebrew," "Israelite" and "Jew" stand for definite links in the chain of Jewish history, but not identical.

The necessity for a distinction between these terms is of greater import than it would appear on the surface. Superficially, it would seem that inasmuch as the modern Jew is on a straight genealogical line with the ancient Hebrew, it should make no difference how we call him; upon scrutinizing the matter, however, it will be found that it does matter, indeed, and that much of the prejudice against the Jew of today may be traced to the fact that the non-Jewish world utterly refuses to discern between the Jew of his own day and the Hebrew or Israelite of millenniums ago. Let us explain:

It is well known that candidates for the Christian ministry begin their studies of the New Testament with a study of the Old, which is proper, since the former cannot be detached from the latter with any advantage. This circumstance alone is sufficient to keep the Jew in everlasting prominence before the non-Jew, since, wittingly or unwittingly, he has to begin with the Jew. And as the basis for theological speculations in that field of apologetics in which the candidate for the Christian ministry of a necessity must labor is, again, the Old Testament, that is, more so than the new, since the prophetic utterances of the Old are decisive to the question of the messiahship raised by the New, it follows that the prominence of the Jew is kept alive in nearly every sermon or Sunday school lesson, down to our present day.

But the interest of the non-Jew in the Jew is decidedly a theological one, and terminates as soon as he, the non-Jew arrives at the conclusions offered by the New Testament. Now, the Jew in such a theological speculation, is in reality the Israelite of nineteen centuries ago, while his whole successive development and achievement during those long centuries are wholly ignored as irrelevant to the religious question. The sad anomaly of it is that our Gentile neighbors persist in viewing us in the light of 2,000 years ago, when our forefathers, as he alleges, used to be engaged in no other business than discussing intricate hair-splitting ritualistic questions. He speaks of us, not as the Jews of the Biblical period plus 2,000 years of additional progress, but of the Jews whom his theology had dropped off as something superfluous and anachronistic in God's world thenceforth.

And just here is where the importance of the distinction between the terms Hebrew, Israelite and Jew comes in. For, if we are to convince our neighbors that it is absurd to identify the modern Jew with the Palestinian Hebrew or Israelite, it will only be by pointing out to him that our religion has a vastly longer history than the biblical history, and that the religious influence of the Jew has not ceased with the close of the biblical times, but on the contrary, has properly just begun with it; that no period of religious progress and reformation has passed without Jewish influence, and at the present time the Jewish ideals and ideas of God and His relation to man are as invincible as ever. Palestine was our cradle where, born as Hebrews, we were raised to maturity as Israelites. We have written our religious thesis—that is, the Bible—and the world has conferred on us the title Jew. But that was only our Bachelor's thesis, fundamental, but not final. Having acquired the title Jew, we have done some post-graduate work since. There was a time when we could not see God unless He revealed Himself to us, and that was the period of Revelation in our religious history. But we soon grew to have prophetic vision of Him. From the prophetic stage we passed through several other stages, until we have reached the vision of the Modern Liberal Jew. Through these stages we have passed

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as JEWS, but not as Israelites or Hebrews. There is no religion that can be termed Hebraism or Israelitism, while there is a potent religion by the name of Judaism. Therefore it is that we wish to be known to the world as Jews, for it is expressive of our historic mission, and we regard that name a privilege, and not a stigma. We have no intention of shielding ourselves behind the names "Hebrew" or "Israelite," to which, if the world attaches less contempt, it is because they are dead names.—The Jewish Herald.

Jewish Art Exhibition in Switzerland. Zurich (by I. J. P. B.).—On May 2 the Swiss society of Jewish scientists, authors and artists, "Harauch," opened its first art exhibition in the studio of the well-known artists, M. Reingold and M. Schwartzkopf.

Altogether the works of fourteen Jewish artists were exhibited, among which were those of the father and son Glicenstein. The elder is too well-known to need any further comment. His son also appears to be a young artist of temperamental genius, with a fine technique. Much attention was also given by the local critics to the works of Joseph Itin, Gregor Rabinovitz and Marcel Slodki.

The exhibition is being well attended, and the local press has given it much publicity and serious attention.

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### LET US UNITE.

By Rabbi Geo. Fox of Fort Worth, Tex.  
Some weeks ago the United Orthodox Congregations of America started a "Back to the Synagogue" movement. It chose Passover week for its work and we were informed by its president, Mr. Charles H. Shapiro of Bridgeport, Conn., that it was in a measure successful. The success of such a venture depends largely upon how much money an organization can spend on advertising. The method of reaching the public in this campaign was through advertising in the daily and weekly press. We were also informed that the amount spent was very limited.

The thought came to us that the three great national congregational organizations, viz., the Union of American Hebrew Congregations, the United Synagogue of America and the Orthodox Union of Congregations, ought to unite their forces and together put on a country-wide "Back to the Synagogue" campaign. The work will be three times as effective as it was before—and the results would be three times as great. Here is one propaganda method in which all can unite without doing any violence whatsoever to the particular theological interpretations which have caused the divisions in American Jewry. What a wonderful thing it would be if these three organizations would pool their finances and start out on a campaign of propaganda to win back to the Synagogue those who have become indifferent to it! After all, there must be no quarrel about the word "Synagogue"—the only possible matter about which a quarrel could arise in such an undertaking as this. Back to the "Synagogue" can mean back to the "SHUL" just as well as it may mean back to the "TEMPLE," and the effectiveness of a strong campaign of this sort—undertaken by all the three religious agencies, cannot be overestimated.

Until the Cleveland meeting of the "Interchurch Movement," more than \$150,000,000 had been collected. To get this amount the committee had spent some \$9,000,000. Was it worth the effort? From our Christian friends we may learn the lesson of collective effort—to unite and to collect for religious purposes the sum of 150 millions at the expense of nine millions is good business, and the moral effect upon the church people is inestimable.

Why should not the Jews get together for an "Intersynagogal Movement," and also do something along propaganda purposes that will stand out as an immortal achievement for the good of our faith? J. Walter Freiberg of the Union of American Hebrew Congregations, Elias L. Solomon of the United Synagogue of America and Charles H. Shapiro of the Union of Orthodox Congregations of America ought to get together on this proposition. They are big men—each one of them—and they could, if they but would, accomplish a feat that would bring back thousands to the congregation and the place of worship.

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FINKELSTEIN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Finkelstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Otto A. Samuels, her attorney, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next. Dated, New York, the 8th day of March, 1926. ETHEL FINKELSTEIN, Executrix. OTTO A. SAMUELS, Attorney for Executrix, 217 Broadway, Borough of Manhattan, New York City

SHONGOOD, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Shongood, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, at the office of William Chivers, No. 2 Rector Street, in the City of New York, on or before the 31st day of August, next. Dated, New York, the 27th day of February, 1926. ABRAHAM HART, SADDIE B. SHONGOOD, Executrices. WILLIAM CHIVERS, Attorneys for Executrices, 2 Rector Street, 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 F. Levin, her attorney, at No. 42 Broadway, in the City of New York, on or before the 15th day of November, 1926. Dated, New York, the 7th day of May, 1926. REBECCA KLEIN, Administratrix. ROBERT F. LEVIN, Attorney for Administratrix, 42 Broadway, New York City.

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, 1926. ALMA LEVY, Executrix. MARK G. HOLSTEIN, Attorney for Executrix, 35 Nassau Street, Manhattan, New York City.

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, 1926, next. Dated, New York, the 22d day of April, 1926. HENRY S. MANSFIELD, Executor.

SILBERMAN, ESTHER.—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 Esther Silbermann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of acting business, at the office of Marks & Marks, Park Row, in the City of New York, on or before the 15th day of October, next. Dated, New York, the 1st day of March, 1926. DAVID SHAFF, HARRY M. MARKS, AL SILBERMAN, Executors. MARKS & MARKS, Attorneys for Executors, Row, New York City.