

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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## "THE ETERNAL MELODY"

Adapted from M. Katz's Yiddish Sketch "Kol Nidrei"

By MORRIS CLARK



David Lifshitz had known Fanny Block for the past twelve years, ever since they went to school together. They played and learned and romped and skipped together without the slightest foreboding of what the future had in store for them. Fanny's parents were well to do business people, who immigrated from Russia some thirty years before, and now they were known as German Jews, although they did not belong to the temple nor did they associate with any of the Jews in the community of that pretty little town in the Hudson Valley. The younger children of the Blocks hardly knew they were of Jewish descent. The family lived in a non-Jewish neighborhood and associated exclusively with gentiles. The only Jew that frequently visited them was David. The latter was a true son of Israel in every sense of the world. He attended daily the local Hebrew school, studied diligently the Bible and became thoroughly posted on Jewish history and literature. Eventually, he became steeped and saturated with Jewish sentiment and staunch loyalty to Jewish ideals and principles.

After graduating public school, Fanny and David both entered High School; side by side they spent there four years without perceiving any distinct difference between them. They both had the same teachers, the same studies and they shared their elations and disappointments. It wasn't until after they graduated High School that David commenced to notice that somehow there was much in which they had nothing in common. The very first time that David visited Fanny's house he felt himself in strange atmosphere. Not only did the house appear to bear a non-Jewish character but even Fanny herself it occurred to him was possessed of a marked indifference to everything that savored of Jewishness.

During his first few visits they usually engaged in conversation about their graduation, diplomas, marks and other school matters. But soon their school talk had become exhausted and after each visit David felt more and more that their school day friendship was rapidly wearing off. Whenever he brought up a Jewish subject in his conversation, Fanny would interrupt him with a sarcastic remark such as, "Yes and your

Jews!" and would proceed to bore him with flippant narratives about her good times and her association with "lovely Christian young men," and similar small talk. One day she frankly told him that she was surprised to hear him constantly discuss

ments towards the Jewish people. But each time he tried to explain her something relating to Jews, she would abruptly turn her back to him, sit down at the piano and play something.

One day after such a scene, David

"It may be there is," replied Fanny coldly, "but I don't know of any Jewish music, I have never heard of any. Anyhow, Tschaikowsky is good enough for me."

When Fanny finished playing the Russian romance, she stood up be-

very funny. At times you amuse me."

David Lifschitz dropped his head, turned pale and remained silent for a few seconds. Suddenly, he looked up to her and exclaimed, boldly, "You may think me funny if you will, but I tell you, we Jews also have great composers, wonderful compositions and a wealth of interesting folk music. Why as a Jewish daughter wouldn't you try to become familiar with our music, and through it form a correct idea of what a beautiful soul our people really possess?"

"I have never had any occasion to hear Jewish folk music," she replied in a somewhat embarrassing manner.

"Then promise me that you will play them for me if I bring you some Jewish songs."

"If I will find them interesting I will surely play them," she replied more politely.

"Very well, when I come here again I will bring along a few of the choicest Jewish compositions and you will realize for yourself that they deserve a place in every true Jewish heart."

These words were spoken with so much fervor and enthusiasm that they went straight to Fanny's heart. After David had left Fanny repeated to herself several times the poignant words, "They deserve a place in every true Jewish heart."

A few days later David called again and brought along "Kol Nidrei," "Eili Eili" and "Hatikvah."

"Play this, Fanny," he said to her, laying "Kol Nidrei" before her on the piano. She played it over several times and became enraptured with the beauty of the music.

"Will you explain to me the meaning of 'Kol Nidrei'?" she asked him eagerly.

He told her the history of the Jews in Spain, of the Inquisition and of the great devotion of the Jews, for which they suffered untold misery. He also explained the origin of the melody. "The tale of our woes," he continued, "has been faithfully narrated by this melody. Our unspeakable horrors and our innumerable tears. There is also something else to be heard in this melody. In triumphant tones it tells us of our pride in our race and of our confidence and of our trust in God. It is the Eternal Melody."

Jewish matters. Yet, in spite of her apathy to Jews and her becoming more indifferent to him every day, he began to value her friendship all the more. Indeed, he became so strongly attached to her that he had resolved to try and change her senti-

entreated her to do him a favor.

"If I possibly can do it, I shall not refuse you," she replied curtly.

"Why don't you play some Jewish music? I am sure there is plenty of good Jewish music," continued David in a very appealing tone.

fore David and, looking him square in the face, she said: "David, I don't understand you; why do you always boost the Jews? No matter whether I talk about literature, art, poetry, or music, you inevitably will ring in the Jews. I think David that you are



### WHERE THE MARTYRS ARE BURIED

A photograph of the cemetery, in which lie buried the bodies of Prof. Israel Friedlander of the Jewish Theological Seminary of America, and of Dr. Bernard Cantor, Rabbi of the Free Synagogue of Flushing, who were murdered in the Ukraine on July 5, while engaged in carrying relief to the Jewish war sufferers in the Ukraine, has just been received here by the Joint Distributing Committee of the American Funds for Jewish War Sufferers, of which Felix M. Warburg is chairman.

The photograph, with its gruesome message, brings home a realization of the tragedy which ended the lives of these men, in whose memory a memorial meeting, was held by American Jewry at Carnegie Hall last Thursday night, and at which the tribute of Jewry was paid to their lives and to the supreme sacrifice they made in dying for the cause of world Jewry and of humanity. More than 100 Jewish organizations, under the leadership of the Joint Distribution Committee and its constituent committees, the Central American and People's Relief Committees participated.

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She listened very attentively to his eloquent interpretation of "Kol Nidrei" and she became deeply wrapped in thought.

"See how you like this one," he said further, pointing to "Eili Eili." She played this a few times and was again charmed by the pathos and richness of the melody. Again she called for an explanation of the text, anticipating the song to be a prayer. "It is a song of lament." He waxed enthusiastic once again. "It expresses the endless, age-long struggle of our nation, the hardship and persecution of millions of innocent souls. Every tone in it denotes sadness, prayer, hope and faith in the God of Israel."

By this time Fanny had become deeply interested in the music, and when David explained further that the "Hatikvah" gave expression to a hope that has lurked in the Jewish heart for nearly two thousand years—a yearning to become a nation once again—she fully fathomed the depth of emotion embodied in these melodies which she held so lightly at first.

"I thank you for these songs," she said to him as he left the house that evening. I have been very strongly impressed by them."

From that time on he frequently brought her more songs. She would play them for him and he would interpret their meaning to her. She no longer thought David was funny. On the contrary, she began to look upon him as a man of noble sentiments and lofty ideals. She devoted herself to the study of Jewish history and took a prominent part in many Jewish activities. It did not take very long before they both realized that they had grown to love each other.

After a protracted courtship they were married. Immediately after the "Chupah," Fanny sat down at the piano and played "Kol Nidrei."

"This was the first melody," she said with a smile on her lips, "that has attached me to my people and to you, David."

"Kol Nidrei!" It is truly "The Eternal Melody."

Mr. Max Kahn, principal of Kahn's College, Laeken, Brussels, was chosen president of the Sports Committee of the Seventh International Olympiad at Antwerp. This is the first time that a Jew has held so prominent a position in the world's Olympic games. Mr. Kahn is himself a veteran athlete, well known among Belgian sportsmen.

**THE JEWISH WORLD RELIEF CONFERENCE AT CARLSBAD.**

The Jewish World Relief Conference was opened in Carlsbad, Czecho-Slovakia, Friday, August 6, 1920. There were assembled close to ninety delegates, representing the Jews of twenty-eight countries, including eleven delegates from America. Numerous messages of greeting were read, including one from Professor Massaryk, President of the Republic of Czecho-Slovakia, and from the Provisional American Jewish Congress. The first session was opened by Dr. Leo Motzkin, who outlined in brief the needs for calling the Relief Conference. He expressed his regret that the Joint Distribution Committee was not represented at the conference, but said that he hoped that in future conferences of this nature the Jewry of the whole world would be fully represented.

In the afternoon session was elected a praesidium composed of the following: Prof. Simonsen, Advocate Silosberg, Dr. Salkind, Mr. Birnbaum, Dr. Motzkin, Minister Solowitchik, Dr. Singer, Morris Rothenberg and Abe Epstein. Silosberg and Temkin of Russia presented reports on the Jewish situation in Russia and Ukraine. Of special importance was Engineer Temkin's detailed report on the pogroms in Ukraine. There were 568 pogroms and the number of dead was over 138,000. He told of thousands in Russia who were dying of starvation and said that there were more than 130,000 homeless orphans. It was later decided to print the report of Temkin on Ukraine in an official "Black Book" to be published in five languages.

Saturday's session was devoted to the following reports: Saltzman for Canada, Reisner for Constantinople, Cohen for Holland, Pitman for Switzerland, Denmark and Rabbi Ehrenpreis for Denmark and Dr. Ehrenpreis for Sweden.

Sunday's session heard the further reports of Meyer for England, Cohen for Scandinavia, Dr. Berger for Vilna, Satorana for Salofika and Baruch Zuckerman for America.

One of the most important events of the session was when Anita Muller of Austria reported on the condition in which the 400,000 homeless Jewish orphans find themselves in Vienna, and appealed for their early emigration. In answer to her appeal, announcement was made that the South African Jews have already cabled a subscription of £140,000 in behalf of these orphans. It was suggested that a central protective organization be formed which would concern itself exclusively with the welfare of the Jewish orphans and that special measures should be taken to obtain for this organization the necessary financial support.

A number of delegates at the conference formed themselves into a faction with the object of making the present methods of relief more democratic. This section was led by David Nomborg, Efröykin, Baruch Zuckerman and Morris Meyer.

The next two sessions of the Relief Conference were mainly taken up with the question of constructive help as opposed to immediate relief for the Jews of Europe. In this connection the work of the Joint Distribution Committee of America was sharply criticized. In a

speech advocating the proletarianization of the Jewish people of Europe, Baruch Zuckerman said that not a single American dollar that was given for relief purposes should have gone for immediate help. It was understood, he said, that immediate help would be taken care of by the Landsmanschaften or organizations of relatives and friends. He warned the conference that neither he nor his colleagues will take part in an organization which will work only for immediate help. There must be created a central relief body. The conference should openly declare to the Joint Distribution Committee that its present policy of reducing the Jewish people of Europe to "schnorrers" will only ruin the Jewish nation. Engineer Temkin was also outspoken in his criticism of the Joint Distribution Committee, and declared that its many millions were only being wasted through the methods at present employed. Temkin also supported Zuckerman's demand for the proletarianization of the Jewish masses in Europe.

The defense of the Joint Distribution Committee was taken up by Professor Simonsen and Advocate Silosberg. Silosberg denounced Zuckerman's demand for greater proletarianization, saying that Eastern Jewry will never permit those of the extreme Left to decide for them. He said he hoped that Zuckerman did not express the opinion of the whole American Jewry in this matter, for the Joint Distribution Committee had certainly done good work and deserved better appreciation. In connection with Zuckerman's speech the conference found very interesting the report of Dr. Goldberg, in which he said that the Jews of Lithuania were developing a strong inclination for agriculture. He declared that there were at present more than 900 families who desired to settle on farms. The Lithuanian Jewish National Council had already settled fifty of these families.

At the next session there was further criticism of the work of the Joint Distribution Committee. Chief Rabbi Dr. N. Ehrenpreis of Stockholm condemned the Joint Distribution Committee for ministering only to the physical needs of the East European Jewry and entirely neglecting their spiritual wants. Dr. Ehrenpreis continued by giving the conference a report regarding the plight of the Jewish students in Europe. In Russia and Ukraine, he stated, there are no less than half a million children who are absolutely without any schooling. In Vienna 92 per cent. out of 7,000 students are from Eastern Europe. Of these, 18 per cent. are suffering from tuberculosis and 43 per cent. from malnutrition. Rabbi Ehrenpreis concluded his speech by declaring that there is no reconstruction worthy of its name which does not consider the Jewish spiritual wants.

At the same session Rabbi Hoffman of the London Mizrahi caused a storm with his resolution that the conference declare itself for having the Sabbath and Kashruth observed in all the relief institutions that are to be created in Europe. A compromise was finally arrived at which satisfied the orthodox element completely.

Thursday's session was devoted mainly to the problems of emigration. Bernhard Cahane of the Berlin Hilfsverein proposed the establishment of a central organization to control immigration and to protect the immigrants by establishing branches at every important center. It was also suggested that a bank be established to aid in the mass emigration of Eastern Europe.

After addresses by Nahum Sokolow, Morris Rothenberg, Advocate Silosberg and Dr. Motzkin the conference was brought to a close late Friday afternoon, August 13. After much heated discussion the conference elected a central committee of twenty-eight to carry into effect the various resolutions and plans adopted by the conference with regard to reconstruction, emigration and constructive relief. The new central committee will have its headquarters in London and is at present composed of the following: Sir Stuart M. Samuel, Dr. David Joelman, Chief Rabbi Dr. Chajes, Chief Rabbi Dr. Ehrenpreis, Prof. Simonsen, Prof. Pick, Anita Muller, Dr. Churgin, Dr. Soloveichick, Dr. Salkind, Dr. Leon Motzkin, Dr. Efröykin, Dr. Hellman, Farbstein, Caplan, Kramer, Klumel, Bernhard Cahane, Meyer Kohn, Emil Margolis, Kaufman, Nemlow, Rosemarin, Brenson, Klee, Raclimowitch, Salzman, Advocate Silosberg and Engineer Temkin. This central committee is empowered to elect an executive committee to be composed of nine members. The American delegates to the

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Fighting an Attempt to Saddle Jews with the Murder of the Czar—Lucien Wolf Pricks the Great Anti-Semite Bubble—Jewish War Memorial Slow in Getting to Work—Dr. Mann On His New Book—A Wonderful Jewish Chess Child.**

London, Aug. 20, 1920.

Documents have been issued this week by the Joint Foreign Committee of the Jewish Board of Deputies and the Anglo-Jewish Association relating to the assassination of the Czar and other members of the Russian Imperial family. The joint bodies, in a covering letter to the Foreign Office, call attention to the report of General Knox which, they say, has caused deep concern to the Jewish community. General Knox's report, the letter states, charges certain alleged Jewish members of the Soviet of Ekaterinburg with having been the prime movers in the murders, and is calculated to affix a stigma on the Russian Jews which in the present circumstances of Eastern Europe may easily inflame public sentiment against them. The Joint Committee have, accordingly, made enquiries in order to ascertain whether, by any chance, General Knox may have been misinformed. Their investigations are not yet complete, but they have obtained certain evidence which seems to cast grave doubt on the accuracy of General Knox's information. The letter continues:

It is also noteworthy that an investigation conducted by the Soviet Government at Perm in September, 1919, convicted certain persons of having been the chief authors of the crime, and that none of them bear the names cited by General Knox.

In view of these discrepancies the Joint Committee is of the opinion that General Knox's account of the crime should not be allowed to remain on record as the final story without further explanation. They venture to suggest to the Secretary of State that the evidence on which this report is based should be made public, especially in regard to its allegations of Jewish complicity in the crime.

One further question arises from the documents. In enclosure 3 it is stated, on the authority of Admiral Koltchak's Minister of Justice, that the British High Commissioner in Siberia was, at his own request, supplied with a copy of the official report on the murder of the Imperial family. No trace of the report, however, appears in the Parliamentary papers. The Joint Committee would be

glad to be informed whether a copy was transmitted to the Foreign office by Sir Charles Elliott, and if so, what were the reasons for its exclusion from the Parliamentary papers.

Lucien Wolf has answered in a most telling fashion the sixty columns of printed matter which the "Morning Post" has published as an attack upon the Jews under the title of "The Cause of World Unrest." Wolf deals with the material upon which these charges are based, the protocols of the learned Elders of Zion, etc., and finds them to be clumsy forgeries that have been hawked about Europe for some time. The book has been known to the Jewish community for some years. The first draft of it was fabricated in 1868 by an official in the Prussian post office named Herman Goedsche, who was dismissed from the service on account of more vulgar forgeries. It was long a stock broadsheet of the German anti-Semites. In 1905 it was used in Russia by the secret police for pogrom propaganda, and it was afterwards embodied in a politico-apocalyptic book on Antichrist by a disciple of Father John of Kronstadt, one Serge Nilus, who sought to show that the old "Formidable Sect" of Gougenot des Mousseaux, consisting of Jews and Freemasons under the direction of England, was the real Antichrist. This book was used to persuade the credulous Czar to conclude a secret treaty with the German Emperor aimed at England and the Entente.

In 1918 and 1919 doctored typewritten copies of the protocols, with the anti-English passages carefully deleted, were secretly circulated by emissaries of Koltchak's and Denikin's intelligence service among cabinet ministers and other officials of the allied and associated powers, with the object of showing that Bolshevism was an exclusively Jewish creation and that the whole Russian people were innocent of it. It was then that, thanks to the American Department of Justice, the Jewish community was made aware of their existence. They had already done considerable mischief, as may be seen by the propaganda leaflets distributed by the aeroplane service of the British armies at Archangel and Murmansk and certain oracular utterances of Winston Churchill in a Sunday newspaper here.

Last year the idea occurred to certain enterprising people who had been concerned in these manoeuvres, and who were affrighted by the impending collapse of Denikin, that money might be made out of the protocols. Accordingly certain of the Jewish delegations in Paris were approached with an intimation that these precious documents were about to be published, and the kindly offer was made to spare Israel this damning disclosure for the trifling sum of \$50,000. The up-shot of the matter is that the "Formidable Sect" is a German anti-Semitic and Anglophobe myth constructed out of garbled history and synthesised by impudent forgery. How and for what purpose it has been foisted on the innocence of the "Morning Post" have yet to be explained.

Some complaints are being expressed here that the \$600,000 already given or promised to the Jewish War Memorial is not being used in any way for active work in that direction. The sum of \$360,000 has been paid up and has been put out at interest, and the \$20,000 or so interest has been absorbed by expenses or added to the capital. It is argued that this is not well advised. Some of the causes which the memorial is formed to help are in such dire need that no time ought to be lost in succoring them in however small a degree out of the interest which the fund earns. Jews' College and the Jewish Religious Educational Board are notoriously in want of money and could use the help with the greatest advantage. Some of the Jewish ministers are almost starving. To hoard money in this case is held to be fatal to the eventual good interests of the memorial. More money can be raised by pointing to work achieved than by pointing to a bank balance, no matter how substantial.

Dr. Jacob Mann's book, "The Jews in Egypt and Palestine Under the Fatimid Caliphs, 969-1171," is shortly to appear here—a most notable contribution to Jewish history. The author, Dr. Mann, has been recently awarded for this book the degree of Doctor of Literature by the London University. He was born in Galicia and brought up among the Chassidic community, receiving a Talmudical education chiefly at the hands of his father. He came to London in November, 1908, entered Jews' College, and graduated at London University with first class honors in 1913. Interviewed about his book, Dr. Mann stated: "My book is a contribution to the political and communal history of the Egyptian and Palestine Jewries during two centuries under the Fatimids. It is based chiefly on Genizah material hitherto unpublished. It will be issued in two parts. The first, due about October, contains the history, and the second part will be an edition of the MSS upon which I have drawn. The period treated has been hitherto a dark chapter of Jewish history, but very considerable light is thrown upon it by the Genizah MSS. Thirty years ago we had very scanty information about the big

academy in Palestine with Geonim at its head as in Babylon. My material is mostly drawn from letters sent from Palestine to Egypt. The Palestinian Jews were always in a poor plight and were dependent on support from the Jewries in the Diaspora. Egypt was a rich country and under the same rulers, and the Palestinian Jews naturally turned to them when in need. The Jews of Egypt, especially of Fostat, occupied many influential positions like their coreligionists in Spain during the Arab period, and we come across Jews who were statesmen, court physicians, veziers, etc."

A wonderful Jewish child, eight years old, Samuel Rzeschewski, is in London just now defeating all our greatest chess players. Born in Poland he was playing a championship game at the age of five, and he has since had a triumphant progress across Europe defeating all the best players. In London he played twenty games simultaneously, winning eighteen and drawing two.

### Committee Formed to Fight Anti-Semitism.

An all day meeting attended by representatives of the Central Conference of American Rabbis, the Council of Jewish Women, the Executive Committee of the B'nai B'rith and the Governing Board of the Anti-Defamation League was held in Chicago, Sunday, September 5, lasting until 11 P. M. The Central Conference of American Rabbis was represented by Drs. Leo N. Franklin, Felix A. Levy and Jos. H. Stolz. Mrs. M. L. Purvin represented the Council of Jewish Women. The following members of the Executive Committee of the B'nai B'rith and of the Governing Board of the Anti-Defamation League were in attendance: Prof. Gotthard Deutsch, Rabbi Eugene Mannheimer, Sigmund Livingston, Judge Philip Stein, Julius H. Meyer, Dr. Gerson B. Levi, Dr. A. D. Weiner, A. B. Seelenfreund, Leon L. Lewis, Dr. Harry A. Kraus, Henry Minsky, Gustavus Loevinger and Hiram D. Frankel.

A complete report showing the present status of Anti-Semitism in European countries and in the United States was presented by the secretary of the league, together with a statement in detail of the various steps already taken to counteract the effect of the vicious Anti-Jewish propaganda now being carried on in this country. A program designed to mitigate so far as possible the efforts of those who are endeavoring to stir up racial animosity was adopted and the various steps already taken by the executives of the league were approved. The committee had before it for examination the Dearborn Independent articles, as well as articles from other magazines and newspapers of a similar nature, several Anti-Semitic books recently published, one containing nearly five hundred pages written by an eminent historian in which the Jew is blamed for the failures of the Peace Conference, another being a new version of "The Protocols" designed for American consumption and containing one hundred and fifty pages of garbled quotations from Jewish authors intended to demonstrate the authenticity of the document, numerous magazines, articles and newspaper clippings and a complete set of the material emanating from the English Anti-Semitic Bureau as published in the New Witness, National Review, the London Times, Morning Chronicle, the Spectator and other English publications, and as reprinted in the American and Canadian press, was presented to the committee for extirpate its activities by giving the widest possible publicity to the truth concerning the Jew and that as one of the

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amination.

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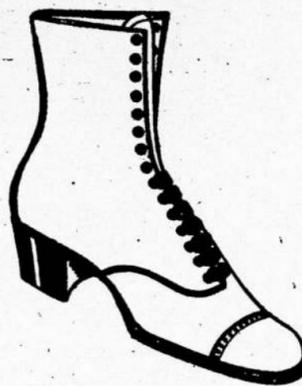
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means to this end, articles by leading historians and educators demonstrating to the non-Jew the slanderous character of the propaganda now being carried on by our defamers and the base motives of those who are attempting to create Anti-Semitism in the United States, be sent to those who are receiving the Anti-Semitic literature.

Thereupon, Professor Gotthard Deutsch of the Hebrew Union College was authorized to select a committee, of which he shall be chairman, composed of men of recognized authority regardless of religious creed, to answer the false charges emanating from the Anti-Semitic clique and to publish the same from time to time in pamphlet form. Professor Deutsch thereupon, on behalf of the Anti-Defamation League, presented an article prepared by him exposing the hoax which is being foisted on the American public in a book known as "The Protocols." It was ordered that the article be published and distributed at once. It was also decided that when the series of articles is complete that they may be published in book form.

Activities of the 92nd Street Y. M. H. A. Holy Day services are being held with a full auditorium as always. Seats are given free to members and are sold at moderate rates to non-members. Rabbi Lee J. Levinger, the Executive Director,

delivers the Holy Day sermons. The Music Department will soon be going in full blast. Mr. A. W. Binder will meet new applicants for the Symphony Club and Choral Society on Sunday morning, Sept. 19, at 10:30 a. m. Both societies have room for a few more members who must be genuinely interested in music in order to fit into these two live organizations. The junior musical activities will also begin shortly after the holidays.

Plans for the Evening School have been completed. Registration begins Sept. 20, and classes open on Tuesday, October 5. Mr. Henry Levy will be principal of the school as in the past. Courses will be given in public speaking, bookkeeping and accounting, stenography and typewriting, Americanization and English for foreigners, radio, foreign trade, business preparation and Spanish.

A new feature will be a class in Advanced Accounting, for the graduates of our last year's accounting class.

The Art Department, under Mr. M. Wilkes, promises a lively course of illustrated lectures once every other week, for those of us who do not know very much about art. In the intervening weeks Mr. Wilkes will conduct a special class for people who want to learn about art through the actual work.

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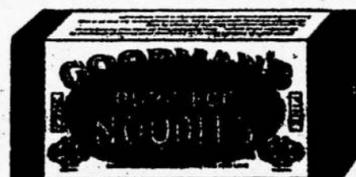
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NEW YORK

ITEMS OF INTEREST IN THE JEWISH WORLD

Jewish residents of Alameda, Cal., have organized a congregation.

As a result of a mass meeting held at Poughkeepsie, N. Y., last week a Zionist society has been organized there.

The Congregation Ahavas Shalom at Sapulpa, Okla., has been reorganized and the outlook for its permanency is encouraging.

The new synagogue of the Congregation B'nai David Ohave Zedek, located on Humboldt Boulevard, Chicago, Ill., opened for the holidays.

Rev. A. S. Hoffenberg, who for a number of years was located at Cape Town, South Africa, has become the spiritual head of the Congregation Sons of Abraham, Easton, Pa.

The Polish Government has appointed Prof. S. Ashkenazi to be its second representative on the League of Nations. The former premier, Mr. Paderewski, is the first representative.

Miss Rose Phillips, of Los Angeles, who for the past four years has held the office of Deputy City Prosecutor, has been appointed Deputy City Attorney, a position of considerable importance.

Benno Moissiwitsch (Mosessohn), the well-known pianist, who made his American debut last year, has established a scholarship of the annual value of \$250 for students of music in Palestine.

Isaac Don Levine, whose letters to the Chicago Daily News from Soviet Russia last year were so widely read, sailed for Europe last week. He will again act as European correspondent of the Chicago Daily News.

At the suggestion of Ronald Storrs, late Governor of Jerusalem and acting civil secretary to the new administration, Prof. Nahum Slousch was unanimously elected a member of the pro-Jerusalem society.

"The Wandering Jew," a new play by Mr. Temple Thurston, was produced at the Theatre Royal, Manchester, last week, and, according to cable advices, was a success. It will be brought to London soon.

The olive harvest in Palestine this year is the most successful on record, according to the "Egyptian Gazette" which says the yield was more than three million metric quintals, or 7,926,000,000 gallons of oil.

In memory of their brother Joseph Fine, who passed away in October, 1918, Mr. and Mrs. Simon Fischman, of Denver, Col., will equip the operating room in the new Moshav Zkenim Home and Hospital building.

The dedication of the new synagogue of the Ohr Chodohs Beth Jacob Anshe Sfarid Congregation, on Amor avenue, Cleveland, Ohio, took place Sunday afternoon, Sept. 5. The congregation was established nineteen years ago.

The well-known Polish Jewish Deputy Thon was recently charged with having attended a session of the Committee of Jewish Delegations in Paris, which adopted resolutions against Poland. Dr. Thon emphatically denies the accusation.

General Wrangel invited the Jewish banker Kamenk, from Warsaw, to a conference at his Crimean headquarters, apparently for a discussion of various questions touching the position of the Jews in South Russia, and other parts of the former Russian Empire under Wrangel's control.

A number of new clubhouses and golf links have been added to the beautiful recreation spots of Chicago Jewry and the latest acquisition is the beautiful home of the new Bryn Mawr Country Club at the city limits, Crawford and Devon avenues. The grounds consist of close to 160 acres, ideally located.

The Hungarian Government issued a decree forbidding the Zionists of Hungary to call a conference at Budapest to discuss important problems growing out of the war and the break-up of the former kingdom of Hungary. Efforts are being made to induce the government to modify its decree and permit the conference to meet.

Mr. Tobias Roth, who, for the past fifteen years has been associated in the capacity of superintendent with the Emanu-El Brotherhood, has accepted a call from the Jewish Young Men's Association of Rochester, N. Y., and will, at the end of this month, leave the Brotherhood to fill the position of executive secretary.

The committee recently appointed by Temple Emanu-El of San Francisco to select a site for a new synagogue will submit its recommendation to the congregation at the next meeting. The new synagogue will be one of the handsomest church edifices on the Pacific coast and will have a community centre incorporated.

The Ukrainian leader Petlura has now undertaken a series of pogroms in a number of Galician towns. Pogroms have taken place in Dealyn, Kalusz and Stanislaw. In Stanislaw twelve Jews were killed; twenty Jews perished around Stanislaw. In addition, a large number of Jews were cast out of trains and thrown out of windows.

In spite of the solemn promise given by the Polish Government to the Jewish members of the Diet that restrictions against Jews would be lifted in the course of a very short time, these restrictions apparently remain in full force and effect. There is still an ordinance in force forbidding Jews to use the steamboats going up and down the Vistula.

Rabbi J. P. Pollak, for two years in charge of the High Street Congregation, Elmira, N. Y., and Jewish chaplain of the New York State Reformatory, has resigned his position and will take charge of the work of the Department of the Synagog School Extension in New York City. The department is planning to organize a number of new schools in New York.

Professor Simon Askenazy of Warsaw, who recently came to Paris, was coldly received by the Polish Minister there. The minister accused him of coming to Paris with the intention of stirring up anti-Polish agitation. Professor Askenazy issued a statement hotly denying this calumny and declaring that he had come to Paris solely in the interest of Poland.

Harry Albert, of Chelsea, Mass., a Harvard senior in the class of 1921, was killed by accident in Los Angeles, on July 31. In 1918 Albert was a member of the Harvard Freshman Debating Team that defeated Yale, and was an officer and active member of the Harvard Menorah and Zionist societies. He was to have entered the Harvard Law School next month.

It became known that the Jews who escaped from their homes to seek refuge in other parts of Poland during the recent invasion of the country by the Bolsheviks have been deprived of their property by the Poles. A protest was lodged with the government by the Jewish deputies, and the government promised to look into the situation. Results remain to be seen.

Issay Mitnitsky, Russian violinist, who has been heard with striking success in the principal European capitals, will make his first visit to America during the present season. Mr. Mitnitsky was born in Kiev about thirty years ago and studied principally with Barmas in Berlin. He is also known as a composer, having published a number of pieces for violin.

The Canadian Government has consented to a plan to have 200 Jewish orphans from the Ukraine brought into Canada and placed in Jewish homes. The question of the admission of additional children will depend more or less upon the results of the settlement of the first 200. A Jewish organization is now being formed in Montreal for the purpose of caring for the children.

It was announced recently that Rabbi Leo M. Franklin of Detroit, Mich., had returned the Ford Sedan car which Henry Ford had presented him, on the ground that he could not conscientiously keep the gift in view of Mr. Ford's recent anti-Semitic utterances. Upon Rabbi Franklin's return from his vacation last week his congregation surprised him with a handsome Palge Sedan.

During the official service last month to celebrate the incorporation of Adrianople in the Kingdom of Greece, which was attended by the leading members of the community, the King, accompanied by the Archimandrite, entered the synagogue. At the conclusion of the service the Chief Rabbi, Meir Behmoiras, expressed the general gratifications of all present at welcoming his Majesty in the synagogue. He assured the King that the Jews would show themselves loyal to their new fatherland and to their new King. The King in reply thanked the Chief Rabbi for his kind words, and gave an assurance of his sympathy and good will towards his new Jewish subjects.

The bi-annual convention of the Supreme Lodge of the Order Knights of Joseph was held last week at Atlantic City, N. J., with 250 delegates in attendance. The convention appropriated a large sum for Ukrainian and Polish relief and decided to raise additional funds for the purpose. It was also decided to hold conventions in June of each year, and Detroit, Mich., was selected for the 1921 meeting place.

More than 5,000 persons attended the celebration which marked the opening of the new addition and the remodeled main structure of the Orthodox Old Home, St. Louis, Mo., last week. The Mayor and several prominent civic and communal officials attended, and spoke of the good work of the institution. Simon Sobelman, one of the inmates, enjoys the distinction of being 111 years old.

Dr. Joshua Ginsburg, one of the leaders in the Orthodox Jewish community of Chicago, Ill., passed away suddenly last week from heart disease. Dr. Ginsburg was a familiar figure in West Side social and professional circles and, with Mrs. Ginsburg, had labored unceasingly in the interest of the Orthodox Jewish Old People's Home. He was one of the first directors of the home and one of the first physicians on the staff.

A San Francisco cottage is now under construction at the sanitarium for Jewish tubercular patients maintained at Duarte, Cal., near Los Angeles, by the Jewish Consumptive Relief Association. The San Francisco cottage, with a capacity of ten patients, will involve a total expenditure of \$10,000, of which approximately \$7,500 has been collected to date. The structure will house Jewish tubercular patients from San Francisco.

After a two years' agitation of the subject by physicians in charge of the Baltimore, (Md.) Hebrew Hospital, a dental clinic has been established there. The new clinic was made possible by a gift of \$10,000 from Dr. Harry Adler, as a memorial to his parents, the late Charles and Caroline Adler. Dr. Adler has been greatly interested in the work of Hebrew Hospital, and believes that proper care of the teeth will do away with many ailments now ascribed to other sources.

Samuel Lehman, well known throughout the country as a composer of musical comedy, met his death through being run down by an automobile in this city last week. Mr. Lehman, who was only thirty-eight years old, was composer and traveling conductor with the Winter Garden company and had been composer for many of the best known theatrical stars, including Gaby Deslys and Al Jolson. He also collaborated with George McManus on "Everybody Works But Father."

Rabbi Isidore Myers, of Los Angeles, is an ardent Zionist, and he named his children, when born, respectively, Zion and Carmel. Carmel Myers has already achieved success as a motion picture star, and later on in the musical comedy, "The Magic Melody." Now Zion Myers is about to make a bid for fame as the author of the lyrics of "Blue Eyes," a musical comedy which Walter Hast is about to produce. Incidentally, Hast is the son of a famous Chazan, and nephew of the late Chazan of the Great Synagogue, London, England.

The death took place recently at Budapest of Lieutenant Field Marshal Edward Ritter von Schweitzer. Ritter von Schweitzer was born in 1844 and took part in the Austro-Prussian war of 1866. He was promoted full lieutenant in 1876 and regimental adjutant, and distinguished himself in the Bosnia-Herzegovina campaign, being decorated for bravery in the field. In 1882 he was knight, and was promoted in succession to captain, major and lieutenant-colonel, becoming colonel in 1898. He was promoted major-general in 1904 and given the command of an infantry brigade. On the completion of forty years' service he was retired with the rank of lieutenant field marshal. Field Marshal von Schweitzer, who was the holder of numerous decorations and orders, was a regular worshiper at the Synagogue and deeply interested in the Jewish activities of Budapest.

The phenomenal growth of Temple Mizpah of Chicago, Ill. (Rabbi Samuel S. Cohen), is again brought to mind by the news that this comparatively new North Shore congregation has purchased as the site for its future synagogue one of the most prominent corners in Rogers Park; namely, the southwest corner of Ashland boulevard and Morse avenue, fronting 108 feet on Ashland and 165 feet on Morse. The site is improved with a substantial twelve-room residence which has been one of the show places of the North Shore. The congregation is planning very pretentious improvements on its newly acquired site, including both a magnificent house of worship and a community centre embracing the most advanced ideas for such an institution. Temporarily the commodious residence now on the site will be used as a community centre. The rapid growth of Temple Mizpah may be appreciated when one remembers that this congregation was organized only about eighteen months ago and now numbers more than 250 families.

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Mrs. Eva Cohen, well known in Chicago (Ill.) orthodox Jewish charitable circles for her benevolence, passed away last month at the age of fifty-four. Mrs. Cohen was one of the chief organizers of the Marks Nathan Orphan Home and served on the Board of Directors until she was called to her rest. She was also one of the organizers of the Jewish Consumptives' Relief Society and an active worker in the Lawndale Ladies' Aid, the Malbish Arumim, the West Side Sewing Circle, the Good Will Workers, the Oak Forest Home for Incurables and the Ladies' Auxiliary of Ohave Sholem Congregation, etc.

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## ENGAGEMENTS.

**BERNSTEIN-ZEEMAN.**—Mr. and Mrs. I. L. Zeeman of No. 860 Riverside Drive announce the engagement of their daughter, Lieba T., to Mr. Samuel Bernstein, son of Mrs. R. A. and the late Abraham Bernstein, 95 West 119th Street.

**GLOGAU-LEVY.**—Mr. and Mrs. Joseph Levy of 624 West 182d Street announce the engagement of their daughter May to Mr. Jack Glogau of Woodhaven, Long Island.

**HERZOG-KASHOWITZ.**—Mr. and Mrs. Max Kashowitz of 210 Riverside Drive announce the engagement of their daughter Sylvia to Mr. Jack Herzog.

**LEFF-WIESEN.**—Mr. and Mrs. Max Wiesen of 640 Riverside Drive announce the engagement of their daughter Lillian to Mr. Philip Leff of Brooklyn.

**LEVY-HACKER-GOLDSMITH.**—Mr. and Mrs. Amson E. Hacker of 532 West 163d Street announce the engagement of their daughter, Anna Hacker-Goldsmith, to Mr. Emanuel Levy.

**LOEWENHERZ-MOSES.**—Mr. and Mrs. Harry H. Moses of 562 West 113th Street announce the engagement of their daughter Dorothy to Howard Lee Loewenherz, son of Mr. and Mrs. L. Loewenherz of Columbus, Ga.

**REUBEN-WOLFSKEHL.**—Mr. Harry Wolfskehl of 560 Lincoln place, Brooklyn, announces the betrothal of his daughter, Beatrice B., to Mr. Mortimore F. Reuben of Manhattan.

**SINGER-LURIE.**—Mr. and Mrs. Samuel Lurie of 550 Eastern parkway, Brooklyn, announce the engagement of their daughter, Rose Minna, to Mr. I. Nathaniel Singer, son of Mr. and Mrs. M. Singer of New York city.

## MARRIAGES.

**GROSSLIGHT-SIMMONS.**—Mr. and Mrs. Laurence S. Morris, of 97 Fort Washington Avenue, announce the marriage of their sister Hattie Simmons to Russell Leslie Grosslight, of Detroit, Mich., on Tuesday, September 7, at 306 West 94th Street. Rabbi Aaron Eiseman performed the ceremony.

**JACOBY-DAVIS.**—Mr. and Mrs. Michael Davis, of 1070 Second Avenue, announce the marriage of their daughter Estelle Ernestine to Leo Joseph Jacoby on Monday, September 6, at the Belvedere. Rabbi Aaron Eiseman performed the ceremony.

**KAHN-SANDERS.**—On Wednesday, September 8, at 470 Convent Avenue, Miss Helen Hart Sanders to Horace Kahn. Rabbi Aaron Eiseman performed the ceremony.

**KRAMER-LEVINE.**—Mr. and Mrs. Abraham Levine, of 234 East 121st Street, announce the marriage of their daughter Bessie to Archibald Kramer on Thursday, September 9, at their home. Rabbi Aaron Eiseman performed the ceremony.

**LANGER-KATZ.**—Mr. and Mrs. Charles Katz announce the marriage of their daughter Hattie to Samuel Langer, on Tuesday evening, September 7, 1920, at the home of the bride's parents, 941 Tiffany Street. Rabbi Max Reichler officiated.

**LEVY-HART.**—Mr. and Mrs. Benjamin Hart, of 674 West 161st Street, formerly of Newburgh, N. Y., announce the marriage of their daughter Rose to Lester Levy on Tuesday, September 7, at the Hotel McAlpin. Rabbi Aaron Eiseman performed the ceremony.

**STARK-SUTCLIFFE.**—Mrs. Mary Faber Sutcliffe, of Schenectady, N. Y., was married to Louis Stark, of Norfolk, Va., on Tuesday, September 7, 1920, at the home of her sister, Mrs. J. Langman, 944 Aldus Street. Rabbi Max Reichler performed the ceremony.

## BAR MITZVAH.

**BERNHEIM.**—Mr. and Mrs. Benjamin Bernheim announce the Bar Mitzvah of their son, Sidney Blumenthal Bernheim, September 18, at the West End Synagogue, 160 West Eighty-second Street. At home Sunday, September 19, 3 to 6.

**HAUSMAN.**—Mr. and Mrs. Harris Hausman, of No. 1126 East Twenty-second Street, Brooklyn, N. Y., announce the Bar Mitzvah of their son Clement on Saturday, September 18, 1920, at the Jewish Communal Center of Flatbush.

## BIRTHS.

**HOFFMAN.**—Mr. and Mrs. A. L. Hoffman of 1242 East Tenth Street, Brooklyn, announce the birth of a son on September 7 at Flower Hospital.

## UNVEILING.

**BIEBER.**—Unveiling of the monument in memory of my beloved husband and devoted father, Adolf Bieber, at Union Fields Cemetery (Hungarian Society section), Sunday, September 19, at 2 p. m. Relatives and friends invited.

## NEW YEAR GREETINGS.

**ABRAHAM.**—Mr. and Mrs. Max Abraham, of No. 1391 Madison Avenue, wish their relatives and friends a happy New Year.

**CHREIN.**—Mr. and Mrs. Barnett Chrein and family, of No. 248 Grand Street wish their relatives, friends and patrons a prosperous and happy New Year.

**COHEN.**—Mr. and Mrs. Joseph Cohen, of No. 20 East 90th Street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**COHEN.**—Mr. and Mrs. Mandel E. Cohen and family, of No. 601 West 149th Street (now at 2 Rochester Avenue, Edgemere, L. I.), wish their relatives and friends a happy and prosperous New Year.

**DAVIS.**—Mr. and Mrs. Moses Davis and daughter, of No. 31 Park Avenue, wish their relatives and friends a happy New Year.

**ELOWITCH.**—Dr. M. Elowitch of No. 581 West 161st Street wishes his friends and relatives a happy New Year.

**EPSTEIN.**—Mr. and Mrs. Simon Epstein and family, of Hunter, New York, wish all their friends and relatives a happy New Year.

**FISHEL.**—Mr. and Mrs. Max Fishel, of Far Rockaway, N. Y., wish all their relatives and friends a happy and prosperous New Year.

**GINSBURG.**—Mr. and Mrs. Nat Ginsburg, of Long Beach, L. I., wish all their relatives and friends a happy and prosperous New Year.

**GOLDSTEIN.**—Mr. and Mrs. Joseph D. Goldstein, of No. 600 West 163d Street, wish their relatives and friends a very happy New Year.

**GREENBAUM.**—Mr. and Mrs. S. Greenbaum, and Mr. and Mrs. J. Wolfe and daughter, of No. 1934 Webster Avenue, wish their relatives and friends a happy New Year.

**GREENSTEIN.**—Mr. and Mrs. Morris L. Greenstein of No. 58 Kelly Street, Bronx, wish their relatives and friends a happy New Year.

**GREENWALD.**—Mr. Max D. Greenwald, of No. 3915 Broadway, extends his best wishes to his relatives and friends for the New Year.

**GROSSMAN.**—Mr. and Mrs. Isidore Grossman, of No. 1427 Madison Avenue, wish their relatives and friends a happy New Year.

**HOCH.**—"Leshono Tovo Tikusevi Vesechusemi Lealter Lechaim" are the sincerest wishes of Mr. and Mrs. Philip L. Hoch, 1025 Bryant Avenue, Bronx, N. Y., to all their relatives and friends.

**JACOBSON.**—Mr. and Mrs. Ferdinand Jacobson, of No. 270 Riverside Drive, wish their relatives and friends a very happy New Year.

**KROLL.**—Mr. and Mrs. Maurice Kroll of New York extend best wishes to their relatives and friends for a happy and prosperous New Year.

**LADIES' MALBISH ARUMIM SOCIETY.**—The Ladies Malbish Arumim Society of the Uptown Talmud Torah, No. 132 East 111th Street, extend best wishes for a happy and prosperous New Year.

**LEVINE.**—Mr. and Mrs. Jack Levine, of No. 1815 Seventh Avenue, wish their relatives and friends a happy New Year.

**MARKEL.**—Mr. and Mrs. Max Markel, of No. 1326 Madison Avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**NEUBURGER.**—Mr. and Mrs. Bernard Neuburger, of No. 2 West 120th Street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**ROSENTHAL.**—Mr. and Mrs. Chas. S. Rosenthal, of 124 West 114th Street, wish their relatives and friends a sincere and happy New Year.

**SHAPIRO.**—Mr. and Mrs. Abraham Shapiro, and Mrs. S. Fromberg, extend best wishes to all their relatives and friends for a happy New Year.

**SHAPIRO.**—Mr. and Mrs. Simon Shapiro and family, of No. 720 Riverside Drive and Edgemere, L. I., wish their relatives and friends a happy and prosperous New Year.

**SHAPIRO.**—Mr. and Mrs. Sol Shapiro (of the firm of Levinson and Shapiro), of 35 Mount Morris Park West, wish their friends, relatives and patrons a happy and prosperous New Year.

**SILBERSTEIN.**—Mr. and Mrs. Meyer Silberstein, of No. 2201 Anderson Avenue, Bronx, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**SLATER.**—Mr. and Mrs. J. P. Slater, of No. 750 Beck Street, extend to their relatives and friends, members and seat-holders of the Montefiore Congregation best wishes for a happy and prosperous New Year.

**TRAVERS.**—Mr. and Mrs. Nathan Travers of No. 790 Riverside Drive extend to their relatives and friends best wishes for a happy New Year.

**WASSERSTROM.**—Mr. and Mrs. L. B. Wasserstrom, of No. 108 West 120th Street, extend to their relatives and friends, best wishes for a happy and prosperous New Year.

## ANNOUNCEMENT.

Rabbi M. S. Margolles announces that during the month of September he will be at his office in the vestry rooms of the Kehilath Jeshurun Synagogue, No. 117 East 85th Street, daily from 2 to 6 P. M.

## OBITUARY.

**ROSE.**—The funeral of Mrs. Regina Rose, wife of Counsellor Alexander Rose, took place on Monday last from her late residence, 237 West 113th Street, where the deceased resided, together with her husband and their son William J. and his wife, their other son Sydney M. and also with her venerable parents, Rev. Bernard Hast and his wife. The services were most impressively conducted both at the home and at the place of interment in Washington Cemetery by Rev. Dr. Bernard Drachman and the father of the deceased, and the funeral was attended by an unusually large gathering. Mrs. Rose was very popular and was noted as a charming hostess, a most talented singer and musician as well as for her zeal in works of charity. For many years she was honorary secretary and a trustee of the Ladies' Fuel and Aid Society and was connected with many other charities and was one of the founders of the Young Women's Hebrew Association. Her demise was a great loss to our community and the mourning for her is widespread and sincere.

**Metropolitan League of Y. M. H. A's.**  
An important program of inter-Y. M. H. A. activities is planned for the coming season. A recent meeting of the executives of the Y. M. H. A's. and Y. W. H. A's. adopted a detailed schedule of events both athletic and cultural in which the Y. M. H. A. will compete and co-operate.  
Athletic competition will include soccer, basketball, indoor track meet, gymnasium, boxing and wrestling meet, baseball, tennis and swimming. Competition will take place also in debating, declamation and oratorical contests, chess and checkers and glee club activities.  
Successful dramatic and musical events which were held in one association will be repeated as often as possible in others. A significant plan for February is an Art Poster Exhibition of all the Y. M. H. A's. to be held in the building at Ninety-second Street and Lexington Avenue.  
These various activities will undoubtedly stimulate interest in the various institutions, as well as benefit each separate Y. M. H. A. through the successful work of the others.

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Dated, New York, the 15th day of September, 1920.  
**MINNIE DUBROWITZ, NATHAN WACHTA, Administrators.**  
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Dated, New York, the 23d day of July, 1920.  
**HENRY HELLER, Executor.**  
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## United Synagogue Educational Activities.

The United Synagogue of America is now engaged in a number of important educational undertakings. Rabbi C. David Matt has begun to prepare under the direction of the educational committee, the second part of the Manual for Teaching Political History. This part is to cover from the death of Moses to the fall of the First Temple. Practically all the textbooks of Biblical history are either non-pedagogically conceived or present material from a non-traditional standpoint. The Manual for Teaching Biblical History is intended to aid the teachers in presenting the Biblical material with the traditional interpretation. It is replete with pedagogical suggestions and has been found of value not only to teachers, but also to adult study circles.

The manuscript of a Primary Biblical History has already been completed. Before publication it will be gone over very carefully by a number of educational authorities. This book, which is very well written, presents the biblical stories with their rabbinical interpretations. Rabbi Solomon Goldman of Cleveland, O., is preparing a textbook of Biblical history for children between the ages of thirteen and fifteen.

For the Hebrew schools, the United Synagogue of America is preparing a curriculum. This will be a detailed work outlining clearly the aims and purposes of each course, and will also contain a number of important pedagogical directions. The melodies for the various chants that are used in synagogue and home service have been arranged by Mr. Samuel Goldfarb and will be incorporated in the volume.

The Education Committee of the United Synagogue has issued a standard of requirements for graduation from Hebrew schools. These include: The ability to translate the most important week-day and Sabbath prayers; familiarity with the order of prayers and the structure of the Prayerbook; ability to translate passages of simple prose narratives from the Pentateuch and the Book of Joshua; a general knowledge of the Bible in English, the character of each book and its place in the three grand divisions; a knowledge of the rudiments of Hebrew grammar, including the declension of simple nouns and the conjugation of the regular verb; familiarity with the religious observances in the home and in the synagogue; a general knowledge of the Jewish calendar; a knowledge of the most important events and characters in Biblical and post-Biblical history.

These are the minimum requirements for graduation. It is expected, however, that as the Hebrew schools develop these standards will be raised. At the end of the school year an examination is given, based on questions prepared by the national educational committee. The students passing the examinations will receive a United Synagogue diploma and will be eligible in the Junior League of the United Synagogue of

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### Executions of Jews Continue.

Warsaw (By I. J. P. B.).—In addition to the Jews executed in Siedlce on charges of high treason and conspiracy to aid the Bolsheviks, a number of Jews in Warsaw met a similar fate. Moses Waldblum was executed, charged with high treason, and the following received prison terms at hard labor: Isaac Silverman, ten years; Isaac Ackerman, Aaron Greener, Jacob Malvanchik, Isaiah Grozicky and Zackstein, five years each; Isaac Vinograd, eight years; Wiskosky, seven years.

The executions in question are only the final act of a series of outrages perpetrated against a quiet and harmless populace. Even before the Bolsheviks entered the town the Poles began to rob and plunder every Jewish store and business in Siedlce. The Jews who were found guilty of association with the Bolsheviks are for the most part mem-

bers of very religious families who, in the very nature of things, could not be charged with Bolshevik sympathies.

### Wrangel Urged to Suppress Anti-Semitism.

Paris (By I. J. P. B.).—The newspaper "Evreiska Tribuna" (Hebrew Tribune), published here in Russian, demands in a leading article a clear statement from Wrangel to the effect that he will suppress anti-Semitism as now propagated by the German press. The paper calls attention to the fact that while Wrangel is eager to enunciate a broad liberal policy, he does not regard it as his duty to practice what he preaches, and carry out such a policy in the sections of Russia under his control. It is particularly his duty to give the lie to accusations launched against the Jews of Crimea, that they have violated the holy relics contained in the monastery of Karsum.

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**IN THE JEWISH LABOR WORLD**

**A Workmen's Convention Concerning Immigration—The Strike of Furriers—A Strike of a Half Finally Settled.**

By ELIAS LIEBERMAN.

(Copyright, 1920, by I. J. P. E.)

The question of immigration is now the topic of the day among all the unions. Conditions in Europe are such that at the first opportunity thousands will flee. They will seek refuge from that monster, hunger. They will run from those cities and towns which remind them of pain, sorrow, massacres and similar tortures. And, as usual, America will be the haven.

How best to face these throngs of immigrants is of interest to each and every Jewish labor union. The problem of Jewish immigration is really the problem of all Jews. The Jewish laborers must take a particular interest for two reasons: first, that the majority of immigrants seek work and therefore come in contact with labor, and secondly, because employers will take advantage of the opportunity to provide themselves with cheaper labor. This, of course, must not be allowed.

Realizing the importance of this question, the United Hebrew Trades of New York decided to call a special convention on September 19 to take up the problem of immigration. All Jewish labor unions of Greater New York affiliated with the

United Hebrew Trades, each branch of the Ladies' Garment Workers' Union, the Amalgamated Clothing Workers' Union, the Furriers' Union and the United Capmakers' Union will be represented. Representation will also be extended to the American Federation of Labor.

Various plans are being considered by each individual union. Some think it best to establish employment bureaus to provide the immigrants with work. It has also been proposed that the unions reduce their admission fees so as to enable the immigrants to gain membership. Each union by itself cannot, however, expect to solve such a difficult and complicated problem. It is the task of the United Hebrew Trades. With united power they will perhaps succeed in finding ways and means of bettering the conditions of the immigrants in our country.

A special committee has been appointed to arrange a daily schedule for the convention. The committee consists of the officers of all the important unions. One of its plans is to keep in close touch with the American Federation of Labor, which is about to establish an employment bureau at the New York port. It will aid in the work of this bureau and will see that it is all done in a spirit consonant with the traditions of labor.

Mr. J. Feinberg, general manager of the Cloakmakers' Union, made the following statement: "Our cloakmakers will receive the coming immigrants with open arms. We will admit immigrant laborers into our union without any charge. When people flee from fire we will not place any obstacles in their way. We will help them to settle and earn a living. It is also of vital importance that the immigrants should be organized at the very beginning, and each branch of our industry will admit them free of charge."

Let us hope that the convention will be well attended and that it will succeed in finding ways and means to aid the immigrants.

Thirteen weeks have already elapsed since the declaration of the furriers' strike, and during all that time they could not come to an understanding. The direct cause of the strike was the question of equal distribution of work in the time of slack. It was the desire of the union that each laborer who is employed throughout the season should also be given an opportunity to earn something in the time of the dull season. The employers refused such a demand on the ground that the agreement in force provided nothing of the kind. The position of the laborer in the fur trade was far from good, and was made still worse during the three years of prosperity, when the employers engaged very many inexperienced hands in the factories.

When the "slack" period came the number of unemployed grew rapidly. The employers did not regard this as a trade problem. They looked upon it from the legal standpoint, and the strike was a natural result.

The manufacturers being united in an association determined to overcome the demands of the union as well as the union itself. The misery and bitterness which follow every prolonged strike were obvious in this case also. The manufacturers refused to deal with the union until the workers would "come down" or starve. The union, on the other hand, was determined not to resume work until the association would either yield or dissolve.

Several weeks ago it was realized that the position of the union was very satisfactory for the manufacturers for the reason that there was little work to be done, and the manufacturers could afford to wait. Now, however, the position is changed. Orders are pouring in, and the manufacturers are, therefore, withdrawing from the association, one by one, and arranging settlements with the union.

The demands of the laborer have grown. He now demands 40 hours of work per week, a closed shop, and a limited number of new inexperienced hands. If the manufacturers would consent to meet the labor leaders the strike would undoubtedly be settled. However, they are afraid to face them. Nevertheless it is rumored that some manufacturers are very anxious to bring about peace in the industry.

The strike of the suit case and bag makers is worthy of mention, if not for its importance, at least for the length of time it has been kept up. For almost a half year the laborers did not work. For twenty-four weeks the manufacturers did no business. Regardless of the great financial loss to both sides, the struggle has been continued without interruption.

At the renewal of the collective compromise that the union had with the association, the strike started. The union demanded a 44 hour week, a 30 per cent. raise, seven legal holidays during the year, and week work instead of piece work throughout the entire trade. The manufacturers refused these demands, and a strike followed.

Both sides waited, and the longer they waited, the more bitter relations grew. Both the union and the association failed to remember that a prolonged strike can only result in worse conditions throughout.

It took both parties 24 weeks to think it over until finally the strike was settled by a compromise. Neither of the parties can boast of a 100 per cent. victory, and both ask themselves: Why couldn't the settlement have been made before?

This strike ought to serve as a warning to our industrial trades in similar conflicts.

**Jews Prove Patriotism.**

London.—Major Cecil Battine, the Warsaw correspondent of the Daily that paper, says:

"No description of Warsaw would be complete without a word on the Jewish population which consists of settlements dating from the Middle Ages, as well as the colonists deliberately quartered there by the Russians. It is a purely Asiatic population, with no European characteristics. The men wear the Asiatic gaberdine, a queer little cap some-

thing like a Parsi's, and all have beards. When a Pole quarrels with a Jew he often pulls his beard, and, as the result, reports reach the West of a pogrom. In reality the Poles are marvellously tolerant of these alien and very undesirable immigrants, who live in a separate nationality on Polish soil without any effort of assimilation; for one thing the indolence of the Pole has caused him to lean on this Jew population.

"For some time past I noticed the growing anxiety of the Jews, who were

far better informed than the Poles of the true state of the war. They were anxiously discussing the situation in little groups in their quarters and in the picturesque Saxe Gardens, while swarms of Polish children continued to play their games heedless of impending evil. It is only just to add that so far the Jews have not been wanting in patriotism, have shown no sign of sympathy with Bolshevism, whose disorder they certainly dread, and have offered to help in the defense of the city through their elders.

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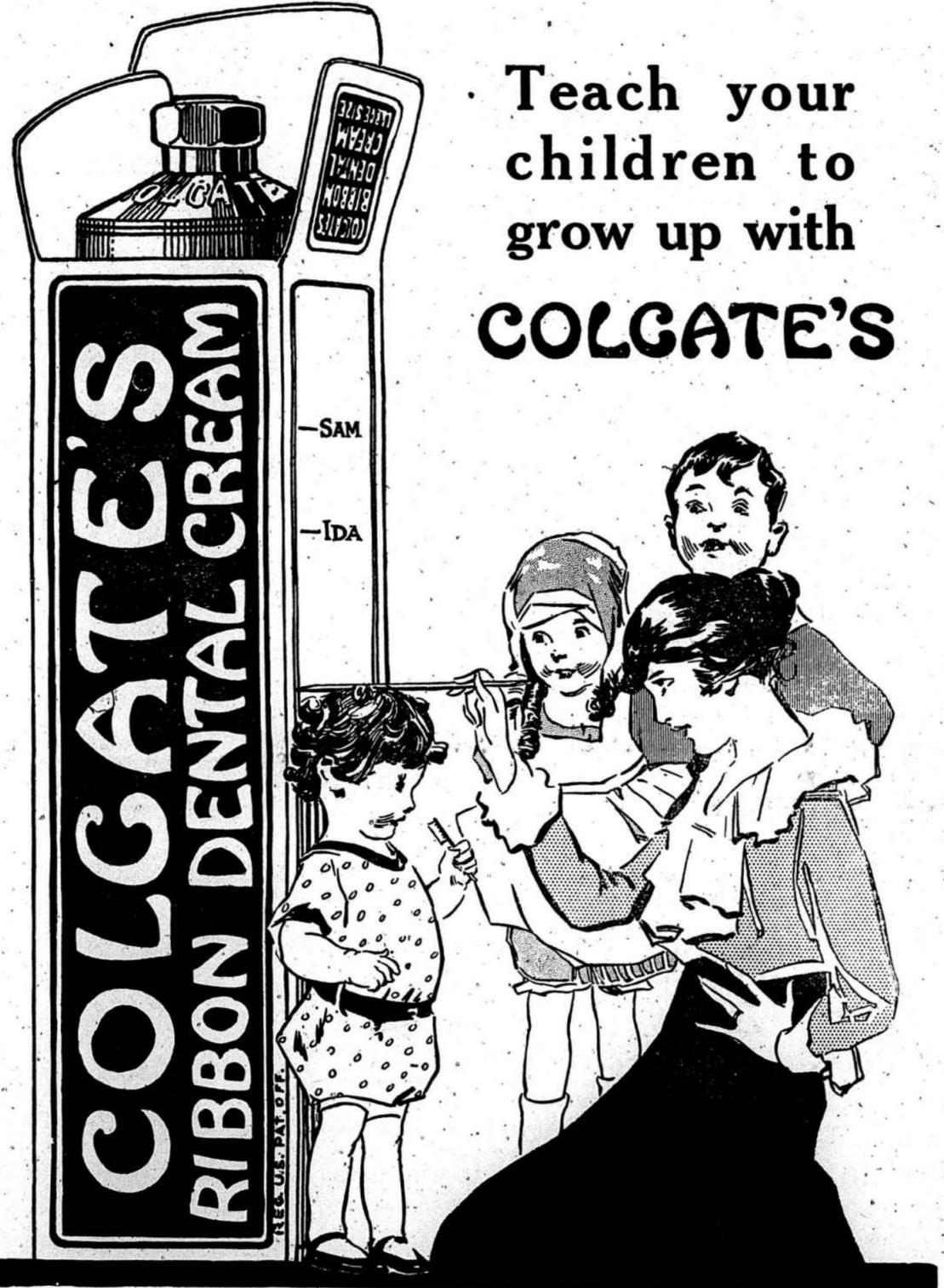
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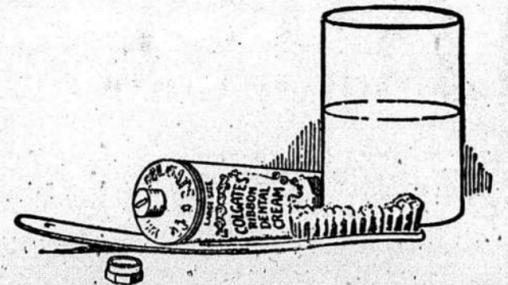


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Edited by J. P. Solomon, 1882-1909.

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Friday, September 17th, 1920 : : Tishri 5th, 5681

Sabbath begins at 6.45 (daylight saving time), Vayelech (Sabbath Shuvah). Deut. 31. Haftarah Hos. 14:2-10; Joel 2:15-17.

May it be well with you over the Fast.

Our sins are shrived by and through our devotions on the Day of Atonement, when we shall be "at one" with the Holy One, blessed be He.

May the nations of the world take the lesson of *Yom Kippur* that they shall not harass nor oppress the children of men, especially such lands as still persecute the Jews.

Neither of the great political parties has so far this year had anything to say on its policy toward the immigration of aliens to these shores. Time was, not so long ago, when this subject loomed large in the campaign appeals. Now, the question has become academic for purposes of practical politics.

The Great White Fast is before us. Ere another issue of this journal will have appeared, *Yom Kippur* of 5681 will be with the *Yom Ha-Kippurim* of Jewish history. Seize, therefore, on the opportunity thus presented to revitalize your attachment, steady and unyielding, to our glorious faith.

We express the pious and sincere hope on behalf of all our readers, in accordance with the sentiment of the traditional concluding service for our Day of Atonement, that 5681 may be for them and all Israel a year of happiness and prosperity, that it be one that shall reunite the hearts of the parents with those of the children. May the entire universe advance during this year from strength to strength, and adequately learn and soberly practise the arts of peace and good feeling.

Philatelists in particular, and Jews in general, will be interested to see the new series of postage stamps which are being prepared for use in Palestine. The issues will represent views of the country with inscriptions in English and Hebrew, thus realizing in one sense the promise held out by the Balfour Declaration. We have had stamps with Hebrew inscriptions heretofore, but they were issues of the old Zionist organization and possessed no currency as postage. Now, for the first time, a postage stamp carrying Hebrew will pass current as such.

Rabbi Emil G. Hirsch, of Chicago, is ever delightfully frank. He states without dissimulation that he and his congregation give "God and religion a vacation." From the end of May to the eve of the high holidays in the autumn, Rabbi Hirsch's pulpit is filled with an all-pervading silence, nor does he participate in summer services of the Reform stripe and seek to prevent his powers of eloquence from getting rusty. Neither on general religious nor on specific Jewish grounds is such a practice defensible; but outspokenness is always to be respected, if nothing else.

Professor Albert Einstein's purpose in quitting Berlin for more hospitable parts of the world is quite fully explained by his own statement that he is hounded in Germany because he is a Jew of liberal international ideas. Despite the crushing lesson administered to Germany through the outcome of the World War, her traditional policy in respect of our people has undergone absolutely no change. That all her protestations of reform in this direction are insincere and mendacious is proved by the present treatment she accords to Einstein, a scientist of world fame, who, as the discoverer of the new theory of relativity, should be specially honored by any land in which he was born. Unfortunately for him, he is a native of Germany, and Germany honors only those who are Teutons or who abjure their ancestral religion to gain some of the fleshpots of the modern Egypt.

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

## THE PROPOSED ORTHODOX CONGRESS.

THROUGH the medium of a meagre cable despatch we learn that the *Agudas Israel*, the world organization of orthodox Jews which has now been in operation only a brief period but the very existence of which has given heart of grace to all sincere followers of traditional Judaism, plans to call a congress for the orthodox Jews of the entire universe. We greet this news with joy, and hope that the report on which we base these remarks will be speedily realized in fact.

There is need for a congress of orthodox Jews representing all the sections of the Jewish world. After world gatherings of Jews in the sacred cause of philanthropy and of such as are banded together for the less devoted ideal of Jewish politics, from which latter orthodox Judaism was banished in fact, have taken place, it is high time for Jews to whom their (and our) religion means something, to foregather.

Not only are there world problems of import affecting orthodox Jews as such, but the present season is propitious for orthodox believers to restore the great mass of the Jewish people to the deathless traditions of the religion of Israel. The Jewish homeland exists in a sense and, fortunately, its destinies are not in the control of Jewish iconoclasts. To make the Jewish homeland as it does exist a religious centre for all the Jewries of the earth, a place whence irradiates light, Jewishly speaking, to all Jews everywhere, is a task well worthy the patient attention of the *Agudas Israel* in congress assembled.

We have indicated only one direction in which the labors of such a congress will be supremely useful to the Jewish people. This is but illustrative. A congress of this nature touches Jewish life intimately and exactly from every angle. The need for it is great, and we believe that under the auspices of the *Agudas Israel* the response it will make to this need will be complete and entirely adequate.

Hence, our rejoicing at the news in question. Hence, our anticipated satisfaction over the call for such a congress. It should be convened at an early date.

The report that the Emir Feisal is coming to America is interesting. What, if his intention be realized, is his object in journeying hither? Perhaps he seeks the intervention of this country in aid of the efforts of his Arab nation for self-determination. Perhaps, even, he wishes to consult with the Zionist leaders in this country to arrive at a *modus vivendi* so far as Zionists and Arabs in Palestine are concerned. The Emir is right, assuming that his trip embraces the latter contingency, in seeking out the Zionists here. From America emanates all leadership of the Zionists at this time.

We understand that as a result of some of the developments at the Zionist Congress in London last July, sentiments of dissatisfaction over the American leadership in the movement have been expressed in certain European Zionist circles. The cause of these misgivings is apparent. The American Zionists are not actuated by that love of things Jewish for their own sakes which operates in the cases of Zionists hailing from, say, Russia. The American Zionists, although perhaps better Jews than some of the early European Zionists who had completely divorced themselves from their religious and communal Jewish fellowship, shine only by their financial ability. American Jewry, and much more, American Zionism, have still to learn that money is not everything in the establishment and maintenance of Jewish causes.

One of our Chicago contemporaries, *The Sentinel*, asked us to join in its *Rosh Hashanah* symposium by means of a one-hundred-word message on the consequences of the warfare against our people in Slavic countries and the possibilities for the Jews in Palestine. Whatever good motives undoubtedly actuated our contemporary in proposing such a symposium are vitiated through the limitations enjoined. A message of one hundred words on such great, thought-compelling and momentous questions is worse than futile; it is downright foolish. For many months now this journal has been commenting on the implications of these situations in this place, and such extended comment cannot be compressed in any manner within a hundred words. Had *The Sentinel* offered us all the pages of one of its issues for this purpose, its invitation might have been accepted.

Some time ago we called attention to the fact that the Zionists announced a very large fund for Palestinian work, and our comment ran somewhat to the effect that announcing the fund and collecting the money were two different things. That we had some basis for our comment may be seen from the following paragraph excerpted from an official bulletin of the Jewish National Fund received by us from The Hague the other day:

The results of collecting work in 1920 do not by far correspond to the estimates made by the National Fund administration of the amount needed to meet the demands which it is expected will be made upon it in Palestine this year. This was estimated at the end of last year at £500,000, and the quota to be contributed by each country fixed. The Actions Committee, through Dr. Weizmann, had even declared that double this sum—i. e., £1,000,000—was requisite. In reality the receipts of the Jewish National Fund up to August 1 amount to only £65,370—about 12 per cent. of the sum expected for the whole year.

## THE LOST TRAILS OF THE SOUL.

"Blessed is the man whose strength is in thee, in whose heart are the highways." (Psalm lxxxiv, 5.)

THE heart has its highways, the soul its hidden trails. No eye of flesh has seen these trails, no foot of man or beast has ever trodden these paths. The spirit alone knows them, and to the Inner Vision alone are they revealed. Thought treads their shimmering dust slowly. Imagination journeys in these invisible tracks with winged feet, and Faith, and Hope, speed the aspiring soul onward with a divine urgency tongue cannot tell.

For upon the Hidden Trail there lies the beauty of living souls and here is the way of the immortal venture. Here glisten the dewdrops of the eternal dawn, fallen from eyes that have seen the face of God. Here blow the flowers sprung from the heart-blood of the great dreamers of the world, worshippers of the image of perfect Truth, perfect Love, perfect Beauty.

Arc you among these Wanderers on the hidden trail of the soul, in quest of the bitter-sweet mystery breathed by this world's joys and sorrows? Have you gone up the trail that leads to the ultimate abode of silence? Do you know the way of the heart?

\* \* \*

In this world of many roads, winding openly from realm to realm, great is the company of those who seek the prizes of self and self, and mighty is the thud of marching feet that trample upon each other in greedy zest. But in that other world of the Hidden Trail, Silence—a strange living silence which is the voiceless speech of the universe—is the appointed messenger to lead the spirit Spirit-ward, and small is the company of the Wanderers.

For the way is invisible, the goal uncertain, and any spot along the road a forking point. Hidden, insecure, baffling—oh, how baffling—is the trail of the soul, and lonesome—oh, how terribly lonesome! Nevertheless, its solitude partakes of the intimacy of a tryst; its insecurity is a hearty challenge to the daring; and there is That at the end, which, once perceived in the dim foreglimmerings of exalted dreams, can never be forgotten.

Hence the eternal restlessness of the noblest souls, of those few who have seen and heard, and gone on the quest. They are few, very few. Few seek, less find. Few know the Hidden Trail, few tread its shining dust: and of the few who know and find there are those who lose it again.

And we have lost the trail.

\* \* \*

Winds of passion blow across the sands of the heart; storms of desire chase through the desert of the spirit, the silence that is better than speech fills with harsh dissonances, and the trails of the soul are covered up with dust.

Spent is the star of faith in the heavens, and we err about beneath the dark skies without guidance, without hope—pathlost. Where is the way, and where is the vision, and what are these spectres of fear that crowd about us, barring the escape?

But do we wish to escape? And what kind of escape do we desire? In the moment of losing the Hidden Trail, the terrible moment that tries the best, are we aware of our plight, and, being aware, do we seek the way back? Are there not those who, knowing their loss, revert nevertheless—whether from weariness, or despair, or rebellion: who can tell?—to those other, open, paths kept free by the spade of the gold-digger, where pride and lust and cruelty stalk with no uncertain step? Are there not many who deem it a relief to lose the trail and thus to be rid of the insistencies of the aspiring soul?

Great is the plight of those who lose and know their loss. Still, there is hope in knowing, for thus the loss turns of itself into a gain. Greater is the plight of those who lose and rejoice in their loss. But greatest is the plight of those who lose and do not know their loss, for how shall they find?

We have lost the trail and know it not.

\* \* \*

But there come moments of seeing and knowing, redeeming moments. Hungry moments, in which we feel our plight, in which we cry out after the lost paths. Have we not once loved the Hidden Trail, its sparkling morning-dew, its fresh-blown fragrance of tender intimacy?

Voices come to us out of the past, when the fever of living did not yet burn like liquid madness in our veins; when every flower wore a fairy-face and every sunbeam was God's golden smile. Who does not recall these stray wisps of broken dreams, who does not hear these faint echoes of twice-told tales, who is not haunted by memories of sunlit hours and immaculate days? Did we not once tread the paths of paradise, walking with God in the cool of the day? Were we always shrewd and industrious and successful?

In these moments the Great Hunger is upon us. We cry out for God. And we go up the lost trails of the soul, weeping.

\* \* \*

Koi-Nidre night. The walls that hold the worshippers crumble away and shining vistas open out into infinite vastnesses. Uncovered are the lost trails of the soul—all of them. Trails of memory leading to early purity; trails of repentance leading to the restored Self; trails of love leading to universal Forgiveness; trails of faith leading to the abundant Life; trails of vision leading to the Silence, the Wisdom, the Immortal Beauty, which is God!

Come, Brother, you and I, and all the erring path-lost wanderers of this world of winding roads, let us all go together to find again the Hidden Trail. Our weaknesses let us combine into mutual strength: thus to lift our common humanity into the White Presence!

O, Master of the Hidden Trail, hear us!

JOEL BLAU.

## SERVING THE JEWISH IMMIGRANTS.

What the Hebrew Sheltering and Immigrant Aid Society of America Stands For—Interview With Mr. Albert Rosenblatt.

The resumption of Jewish immigration and the coming of Jewish immigrants in large numbers naturally evokes the question: What is being done for these Jewish immigrants?

In order to secure the answer to this question the press representative interviewed Mr. Albert Rosenblatt of New York, chairman of the membership committee and the building fund committee of the Hebrew Sheltering and Immigrant Aid Society of America, at 229 East Broadway. To the query what is "Hebrew Sheltering and Immigrant Aid Society of America?" Mr. Rosenblatt replied:

"The Hebrew Sheltering and Immigrant Aid Society of America is a national society organized some thirty years ago to represent the Jews of America in all matters relating to immigration, and for that purpose has headquarters at 229 East Broadway, an office at Ellis Island, and branches at Boston, Baltimore, Philadelphia, Chicago, San Francisco and Seattle.

"American Jews will appreciate the importance of having one organization to represent the Jews of America in this work. It is highly advisable that the work for immigrants be centralized; that the Jews of America have one policy in connection with this very important matter, and that there should be no conflict in the different parts of the country. And such an organization we have in the Hebrew Sheltering and Immigrant Aid Society of America which, since its inception, has been of service to tens of thousands of Jewish immigrants coming through all ports in the United States, from all over the world and destined to every section of the country."

"Who supports the society?" was the next question.

"The Jews of America," was Mr. Rosenblatt's reply. And continuing, he said:

"I cannot quote any higher testimony as to the excellent manner in which the society has done its work than to point to the fact that the membership committee of the society, of which I happen to be the chairman, at the last annual meeting, at which Mr. Jacob H. Schiff, Louis F. Post, Assistant Secretary of Labor, and Senator King spoke, reported that the society has members distributed in all parts of the country, and representative of every element in American Jewry.

"The society stands unique in American philanthropy and I know of no other organization, Jewish or Gentile, that has so many supporters. Time and again prominent individuals and large organizations like the American Red Cross and high government officials have praise for the society and what it does."

Speaking of the work in greater detail,

Mr. Rosenblatt explained: "The society does not confine its efforts to the United States. A few years ago, during the height of the war, when thousands of Jewish refugees were stranded in the Far East, on their way from Russia to America, the State Department called our attention to the matter and asked us whether we would undertake to be of help to the unfortunates in Japan and Siberia. Within a few hours after the receipt of the information, a special board meeting was called and a representative was immediately sent to Japan, with the result that a home was established in Yokohama and since that time thousands of refugees, chiefly women and children, have come to this country to join their husbands and fathers.

During the recent Great War, and for a short time thereafter, immigration was greatly reduced. Thousands of persons in this country who have near and dear relatives on the other side came to us week in and week out for advice and assistance to bring over their own. At the opportune time our society sent a commission to Europe to see what could be done to reunite the tens of thousands of women and children in Europe, who could not come during the war period, with their husbands and fathers in America. And I am very proud to tell you that while up to a few months ago immigration to the United States was practically at a standstill, since our commission commenced active operation over 20,000 Jews, chiefly women and children, have joined their husbands and fathers in this country, and more are to come. We were able to accomplish this because of our long experience in immigration work. Our commission abroad, once it reached Europe, immediately saw to it that the governments abroad gave the emigrants passports which are still a war-time necessity, and made arrangements with American officials to give them visas, which enabled them to proceed to America. It saw to it that trains were placed at the disposal of emigrants to go to port cities and made arrangements that they should obtain steamship accommodations. It was not a question of money with the refugees, because the relatives in America had earned and saved sufficiently all these years to bring them over and provide them with homes. It was advice, help and expert facilities that the unfortunates on the other side needed and this, I am glad to say, we were ready to give.

"This does not mean that the problem is over. The surface only has been scratched. Thousands upon thousands are still to come. They have no other place to go. Their supporters and near and dear ones are in America. I wish it were possible for you to listen to the tragic reports of the immigrants who come to us from Europe and of our own representatives, and I am sure that you would undertake to help us to a greater extent than you already have in mind to do. The plight of those in Europe who want to come to America is sad, indeed, and only with the efforts of Americans and the organizations that represent them can such help be given to them. I wish, too, it were possible for you to see the immigrants who come to us daily, after the suffering they have undergone, to

reach America, and listen to their words of praise of the help that has been given them by our society."

"What do you do for the immigrants when they come here?"

"When they come here we welcome them in the name of American Jewry; we stretch out to them the hand of brotherhood. Our representatives meet all steamers at the docks and our Ellis Island office looks after the interests of all immigrants who must pass through that island and who may be detained there. It appeals to Washington for all those who are ordered deported, and has prevented the deportation of numbers of unfortunates. The immigrants who are brought to our home are discharged to their relatives as quickly as they are located. Those whose relatives we cannot locate or who have no relatives stay with us until such time as we connect them with their near and dear ones or until we secure for them proper employment to become self-supporting."

As to the needs of the future Mr. Rosenblatt said:

"Our present home is inadequate to enable us properly to carry on our work of receiving, in a manner befitting the Jews in this country, the immigrants who come to us. Our Board of Directors knew what to expect with the resumption of immigration, and decided upon plans for a new home, and accordingly purchased the historic Astor Library, which, as I told you, we are now in the course of remodeling. It is to pay for the home and the necessary alterations that we are straining every effort to raise at least \$500,000. To me has been given the task and the duty of raising this sum, and I am doing everything in my power, and hope that we shall be successful.

"Nothing would give me greater pleasure, and, in fact, it would be to me a New Year's wish fulfilled," Mr. Rosenblatt concluded, "if American Jewry would respond liberally to the appeal that is being made on behalf of the society."

### CORRESPONDENCE.

The Agudas Israel and the Mizrahi.

Editor Hebrew Standard:

The Agudas Israel, the international organization of Orthodox Jews, having societies in every country in Europe, with its center in London, is now making propaganda in America. Had it not been for the war, the Agudas Israel would have acquired by this time great strength here. In 1913 Rabbis Volkin and Hildesheimer visited this country and made a very favorable impression. Now that more normal times have happily arrived, the Agudas is planning to gather together all those who sympathize with its great program.

The Agudas Israel finds itself unable to assent to the Mizrahi position. Inasmuch as both organizations appeal for support to the same people, it is not surprising that they appear at times to be rivals, if not opponents. The fact is that the Agudas Israel was not founded to fight the Mizrahi or any other body, but, of course, when things are done of which it cannot approve, the Agudas Israel has no alternative but to express its frank opinion; so long as we know that the opinion is honest and sincere, we cannot reasonably object. For Mizrahi to raise the cry of "union" is ridiculous; the same cry is raised against Mizrahi by the Zionist cohorts.

If the truth must be told, the Agudas Israel has come to feel dissatisfied with the Mizrahi, for the latter has apparently with cheerfulness resigned itself to a weakening of standards to a mere performance type of observance, instead of striving, as it should, after a rich, joyous Jewish life. It may be said to have reconciled itself to changes as necessary and inevitable. This is undeniable. Rather than adding elements of strength or power to Orthodoxy, it seems to have spent its time utilizing the energies brought into being by Orthodoxy for its own particular religio-national purpose. A case in point is the participation by the Mizrahi in the recent elections in Palestine where women exercised the voting privilege, although the great rabbis of Palestine warned faithful Jews against such action. Woman suffrage is a bad and unwise thing everywhere, and Palestine is no exception. Deliberately to ignore the protests of the rabbis is shocking enough; by this unworthy and ill-considered action to cause a split in the community, to break the union they profess so ardently to desire, is infinitely worse. The Mizrahi has not always been as scrupulously careful about matters Orthodox as it might have been; its "tolerance" (camouflage for weakness) has been subjected to a severe strain, its "liberality" has necessarily brought it to a pass where it could not press its just and full demands, because it would promptly be stigmatized as "extreme"—and this charge must be avoided at all costs. Union (even with Zionists) implies concession and compromise in the holy interests of peace. Peace thus becomes a mighty consideration. But the Torah can't be compromised. Second place for the Jewish religion is no place. Mizrahi is unfortunately associated with the World Zionist Organization—there is the sore spot. Why should this affiliation continue? The Poale Zion has withdrawn recently, the better to carry out its program. Has not the Mizrahi as much at stake as the Poale Zion? Ought it not to have more regard for those near to it than for "outsiders"? Why, then, does it not join hands with the international organization, the Agudas Israel, instead of maintaining this suspicious alliance with the Zionists?

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If, as Berlin and Weizmann asseverated political Zionism was ended at the Peace Conference and is no longer an issue, then why Zionism? Has it any raison d'être? Whatever has been secured (and it seems a far cry from the frenzied, extravagant demands of the Zionists) has been secured. Can anyone claim that it is now essential to work under the Zionist banner? The question is: Is Eretz Yisroel to be the property of the Zionists or of the Jewish people? How can the Jews of America, England, Germany, etc., work for political rights for the Jews of Palestine, who are subjects of Great Britain? It will place us in a false position before the world; it may give our enemies (and they are increasing in boldness as they wax in proportion) an additional ground on which to attack us and we shall have a hard task to defend ourselves. So we cannot do this if we are wise. Political action must be left to those most concerned—the inhabitants of Eretz Yisroel. There can be no intermediary between the latter and the mother country, Great Britain. But there is one field—an all-important one—where it is perfectly legitimate that the Jews of the world assist their Palestinian brethren, and that is in their internal life in religion, especially in education. The Zionists, of course, are here impossible. It is for this task—that of making and keeping Palestine truly and soundly Jewish—that the Agudas Israel is especially fitted.

After all is said and done the hard, cold fact remains that the great orthodox masses will have nothing to do with the Mizrahi. It is not a theory that confronts us, but a condition. The masses believe that the Mizrahi is good as far as it goes, but it stops short of the desired goal. The masses believe they have something better—the Agudas Israel; hence their allegiance goes out to it. The Agudas Israel has the living part of the Jewish people today—the learning, the piety, the tradition. It must not be forgotten that the Mizrahi program is a minimum program; the Agudas Israel makes greater demands for the recognition of Judaism. It stands for completeness. It unites the past with the present and links both up with the future.

This effort to unite Orthodox Jewry throughout the world and thus to preserve Judaism is very significant. This attempt marks practically our last stand; it must not fail. If the Agudah is attacked, we are attacked. We need such a body to combat the movements of secularism, compromise, rebellion (like Zionism and Schachterianism), that are rife among us. In these critical times, when Judaism has been abandoned to the assaults of a vociferous minority (the Zionists), led with great skill and little conscience, we should be glad that we are to have this ultimate authoritative body that will make for stability. The Agudas Israel recognizes that we are a nation potentially, but the doubtful word "national" will not be drummed into our ears. And for this boon, many thanks. The Agudas Israel will not lug in the word "national" to catch the crowd; no bargain combinations are sought. It has no interest in substituting the Zionist flag for the Tallith. The Agudah does not attempt to force conceptions that are new, foreign or unknown upon the Jewish masses. It gives them what lies nearest their hearts—the old, beautiful, traditional faith, in its integrity. That is why real, true, loyal, faithful, complete, standard-setting Jews have eagerly joined the Agudah, the non-political orthodox organization. Loyal Jews are devoted not only to Jews, but also to Judaism.

The Mizrahi's work is restricted to Eretz Yisroel. The Agudah is not interested in Eretz Yisroel, to the exclusion of the golus. It does not forget that Palestine alone will not solve the Jewish problem. The great mass of Jewry will continue to live in the golus, and provision must be made for them.

No one will protect our interests except ourselves. Is real orthodoxy to have any defenders, any advocates? The answer is the Agudah. We can accept its program with serenity, for we need make no reservations. Some will call us "extreme," "ultra," "mediaeval," etc. We answer that we are Jewish. And we will not hear of modifications or revisions. Not that we aim merely to rake

up from the past the half-forgotten details of a great story. We want most of all to recapture for ourselves the spirit of our hardy ancestors. We want to partake of their sacrifice, of their adventures, of their fortitude. We are not satisfied with our Jewish life. We feel that we have lost the old heroic strain, that we are spiritually in a very sad way.

The Agudah does not work by fits and starts. It uses no sensational methods, no publicity bureau that shrieks Jewish patriotism of the cheap, crass, blatant, ghastrly sort. It employs no bombastic utterances; it is dignified. It is not interested primarily in numbers, for it seeks quality rather than quantity. Above all, it has not yet proclaimed the Geulah.

The Mizrahi Organization of America will soon hold its convention. Why should not the American Mizrahi appeal to the world Mizrahi to break off all connection with the world Zionists and to join the Agudas Israel? Is this such a fantastic suggestion? Is not the time ripe for such a move? And meanwhile, till this union is consummated, let the American Mizrahi and the American Agudas Israel work together for our faith and people. A common platform could, I am sure, be found. The Mizrahi has made many mistakes, but it has some very distinguished Jews in its ranks. The Mizrahi should, if necessary, give up its organization and enter the Agudas Israel, because the program of the latter includes the program of the former, and because the Agudas Israel, being more representative, makes the greater appeal. What are names and titles when causes are to be fought and won? Is Mizrahi big enough for this step? Let it not plume itself on its progress till now. Had it not been for the war and the presence in America of Rabbi Meyer Berlin things might have been otherwise. Let us not forget that a large number of its membership sympathizes strongly with the Agudah, and joined the Mizrahi because at the time there was nothing better. The Mizrahi must lose its timidity in Jewish matters; it needs more backbone. Let it join the Agudah, and all will be well. Are we to have two orthodoxies? It is a disturbing thought. Let the Mizrahi not widen the breach that may exist between it and the Agudas Israel. Any "victory" that the Mizrahi may gain over the Agudas Israel will not be a victory; it will prove to be a boomerang that will recoil on its own head. Let it show good judgment and good sportsmanship and combine with the Agudas Israel, and let the American Mizrahi take the initiative. This is no time for petty considerations. All organizations must submit to the Agudas Israel.

The temporary office of the Agudas Israel is at 164 Henry street, New York. Inquiries may be made of the undersigned.  
JACOB HELLER.  
Dorchester, Mass., 27 Elliot, 5680.

Mr. Abelman to Direct Public Welfare Conference.

Mayor John F. Hylan, through Commissioner Bird S. Coler of the Department of Public Welfare, has appointed Mr. Max Abelman, the executive director of the Brooklyn Federation of Jewish Charities, to assume the directorship of a contemplated co-operative conference to be held on behalf of the Department of Public Welfare.

Mr. Max Abelman is known for his participation in the many activities of Jewish war work, Jewish Federation drives, recent Liberty Loan drives, and also was responsible for directing the famous Victory Liberty Loan meeting held at the Brooklyn Academy of Music, under the auspices of the forty-four banking institutions of Brooklyn, at which \$47,960,000 worth of Liberty bonds were sold in one night, the result of which inspired the entire country towards reaching its goal.

Free Synagogue Will Resume Sunday Service. Memorial for Rabbi Cantor.

Sunday service for the year will be resumed by the Free Synagogue on Sept. 26, at 10:45 at Carnegie Hall. That service will take the form of a memorial for the late rabbi of the synagogue, Dr. Bernard Cantor, who was slain early in July in the Ukraine together with Professor Friedlander while engaged in the work of Jewish relief. Rabbi Cantor was of the ministry of the Synagogue and rabbi of the Flushing Division.

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### Jerusalem's Picturesqueness to Disappear.

The traditional picturesqueness of Jerusalem (in other words, its squalor, nocturnal gloom and lack of thoroughfares) is doomed. The municipality has decided upon the widening and paving of five of the narrowest streets of the inner city, and it is expected that it will sanction a project for electric street lighting, which, if adopted, will be completed within a period of six months. The Doar Hayom, the leading Hebrew daily, has begun a "Clean Up the City" campaign. Here is an extract from a recent editorial: "Nothing has been accomplished by the municipality. The streets are still covered with dust, there are no lights, the Municipal Garden is utterly neglected, shattered walls line the streets, stones are strewn everywhere, dead trees decorate the streets,

mosquito-breeding cisterns are everywhere. It is a disgrace to Jerusalem which has once more become a capital equal in importance to Cairo, Beirut, Athens or Sophia." Nevertheless when it was rumored recently that the ancient "Wailing Wall" was to be razed, the same paper set up an outcry which resounded from Dan to Beer Sheba, and was not quieted until the authorities announced that they planned merely to reinforce some of the stores which were threatening to topple from their centuries-old positions. The efforts of the municipality have the co-operation of the Public Health Department which has ordered substitution of stone structures for the wooden shops in the "Mahne Yehuda" quarter. The shopkeepers have appealed to the Zionist Commission for loans to carry out the decreed improvement.

### SUMMER HOME FOR Y. W. H. A.—MR. DIX MAKES ADDITIONAL GIFTS.

Some time ago the Hebrew Standard published an account of the munificent benefaction of Mr. Henry A. Dix in presenting a summer home at Mt. Kisco to the Young Women's Hebrew Association of this city. Mr. Dix has recently seen fit to add an additional benefaction, as outlined in the following letter just received by Mrs. Israel Unterberg, president of the Young Women's Hebrew Association:

Dear Mrs. Unterberg:—  
On April 1st, 1920, I wrote to you in connection with my proposed gift to the Young Women's Hebrew Association of the property owned by me at Mt. Kisco, and also in connection with a certain trust fund that I was to establish for maintaining the property to be conveyed by me.

Since that time the board of directors and myself have talked the matter over, and I have decided to deed the property and establish the trust fund under different terms and conditions than that outlined in my letter. I, therefore, desire to advise you that what I propose to do now is as follows:—

I shall deed all the property owned by

social, educational, religious and welfare work. The principal of said trust fund shall always be kept intact, except, however, the trustee, or trustees, other than the Bankers' Trust Company, shall have the right to sell the said Liberty Bonds and reinvest the proceeds in other securities providing, however, that said securities are such as the laws of the State of New York permit trustees to invest in. The said fund shall at all times be known as the "Henry A. Dix and Rachel Dix Fund."

Please call the matters set forth in this letter to the attention of your board of directors and advise me of their action thereon, as I am prepared, as soon as these matters have been acted upon by your board of directors, to deed the property at once.

I am also sending herewith a draft copy of the deed to the property at Mt. Kisco, and would also thank you to advise me whether the form of the deed meets with the approval of the board of directors.

Should the property to be deeded by me to your association at any time be sold by your association, or should its use, for any reason, be found to be impractical or impossible as a recreation or welfare home for your association, and the property sold by reason thereof, then it is my desire and intention that the proceeds realized from the sale of the said property, shall be used for the purchase of other property, which shall

Liebman, Mrs. Ray F. Schwartz, Mrs. Maurice E. Shrier, Mrs. Albert Stern, Mrs. Felix M. Warburg, has worked unceasingly with the architect, Mr. Leon Schwartz.

The building of the Y. W. H. A. summer home at Mt. Kisco, to be known as the Rachel Dix Homestead, is to be situated on the crest of the property against a background of young trees. A covered porch will command a most beautiful view of the surrounding Westchester hills.

It is intended to use the building not only as an administration centre for a vacation home during the summer, but it is so planned that it will be a complete unit in itself for use the remainder of the year—a haven for such girls as require a necessary rest or whose vacations, due to seasonal work, come outside of the summer months.

The ground floor is to contain an entrance stair hall, with a vista through to the woods beyond. On one side of this hall there is to be the administration office, and beyond a reading room. On the other side of the hall will be the large dining-room, capable of accommodating ninety girls, with all the necessary appointments for a well-equipped kitchen.

The second floor is to have a living room, a covered loggia, which is to be used as a sleeping porch, and bedrooms. The living room is to be used in the winter as a dormitory and the porch downstairs to be converted into a living room by enclosing it in glass.

Thus, while serving as an administration centre for a large group during the summer, the remainder of the year it will be a complete unit for a smaller group.

Provision is to be made for the girls to sleep during the summer months in airy bungalows, which will be almost screened porches. A large, well-equipped bungalow, which Mr. Dix has erected for his own use, is also to be used for this purpose.

Mr. Leon Schwartz, to whom was entrusted the creation of this summer home, is peculiarly fitted by years of experience in planning recreational and communal buildings to carry out the spirit of the committee, whose aim was to avoid a building which would be institutional in character. He has accomplished this by designing an attractive structure in stucco on a base of rough stone, with examples of Norman architecture as a prototype, with a low roof line broken by picturesque dormers, setting the building close to the ground and blending it with the surrounding landscape.

During his visit to Lemberg, Mr. Vitos, the Polish premier, received a Jewish deputation headed by Mr. Schreiber. The Jewish leaders complained of the internment of many Zionists in Galicia and of the wholesale employment of Jews in the forced labor battalions. They also drew the attention of the premier to the anti-Semitic riots at Sokolovka, Zolkief, Bobrka and other places, and to the excesses that had been practiced against Jews in the trains. Both the premier and the governor-general, who was present during the interview, promised to promote a Polish-Jewish understanding and to suppress all anti-Semitic excesses. They also undertook to stop the persecution of the Zionists, and asked the deputation to submit to them a memorial on all Jewish complaints.

### Inwood's Up-to-Date Restaurant.

The Inwood Restaurant, 562 West 207th street, is owned and conducted by Mr. Rudolph Hussmann, formerly proprietor of Niemeyer's, Wadsworth avenue, corner of 181st street, who is well known to many of our co-religionists. The Inwood Restaurant is fitted up in the latest and most approved style, and is extremely inviting to people who appreciate simplicity combined with elegance. Mr. Hussmann knows how to put up good meals and believes in serving the best food at all times at popular prices, hence a good luncheon can be had for 60 cents; dinner, 80 cents and Sundays, \$1. Automobiles are welcome and all patrons are assured courteous attention.

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

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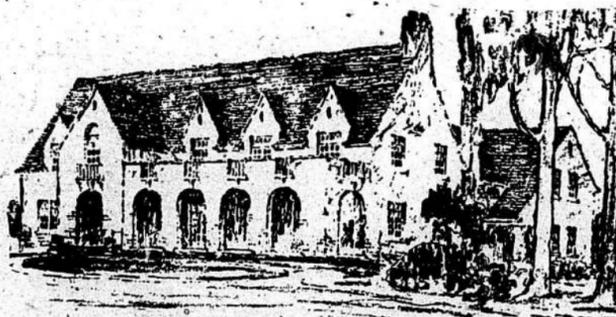
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RACHAEL DIX HOMESTEAD.

me at Mt. Kisco to the Young Women's Hebrew Association. The property will be deeded free and clear of any mortgages, and is to be deeded upon the following terms and conditions:—

(a) During my life time the said property so to be conveyed by me shall be used exclusively for social, educational, religious and welfare work conducted by the Young Women's Hebrew Association and such other activities as are at present being conducted by the said association.

(b) The Young Women's Hebrew Association is to cause to be erected on said property a building to be known as the "Rachel Dix Recreation Hall," the plans for which have been drawn by Leon Schwartz, architect, and approved by the building committee of the said association. I agree to contribute toward the cost of said building the sum of \$50,000.00, providing a contract for the erection of said building has been given out and signed on or before October 1st, 1920.

The corporation of Henry A. Dix & Sons Company, will create a trust fund and will deposit with the Bankers' Trust Company of New York Liberty Bonds with a total par value of \$100,000, the income thereof to be paid over to your association for the purpose of maintaining or helping to maintain the Mt. Kisco property to be deeded by me to your association. The terms of the trust agreement with the Bankers' Trust Company will provide, among the usual conditions, that if at the end of three years the association maintains the said properties and uses same for its social, educational, religious and welfare work, the Bankers' Trust Company shall transfer and turn over to the Young Women's Hebrew Association the said \$100,000 in Liberty Bonds, and your association shall thereafter continue to use the income thereof for the purposes of its

be devoted to the same purpose and the same activities as those herein enumerated for the property to be deeded by me at Mt. Kisco.

If, for any reason, your association cannot purchase or procure other property to be used for said purposes, then it is my desire and intention that the said proceeds shall be added to the trust fund of \$100,000 hereinbefore mentioned, and the said trust fund shall thereupon be known as the "Henry A. Dix and Rachel Dix Fund," the entire income of which is to be used for social, educational, religious and welfare work, conducted by your association, and such other similar activities as you, from time to time, engage in.

Upon the acceptance of these conditions I am prepared to deed the property and carry out the terms of this letter to you. I am enclosing herewith the deed which I am prepared to sign.

Sincerely yours,  
HENRY A. DIX.  
September 7, 1920.

Mr. Henry A. Dix, Mt. Kisco, N. Y.

Dear Mr. Dix: I desire to acknowledge receipt of your letter dated September 1, addressed to me in behalf of the Young Women's Hebrew Association. The terms and conditions mentioned in your letter have been accepted by our association and meet with our entire approval.

We have previously expressed to you our sincere gratitude and appreciation of your most generous gifts, the value of which will be realized by generations to come, and I only want at this time to repeat the sincere thanks and appreciation that have heretofore been expressed and tendered to you.

Faithfully yours,  
(MRS. ISRAEL) BELLA UNTERBERG,  
President.

The Building Committee, consisting of Mr. Henry A. Dix, Mrs. Jerome J. Hanauer (chairman), Mrs. Samuel I. Hyman, Mrs. Irving Lehman, Mrs. Charles

**Workmen's Organizations Are Making Direct Contracts With the Government for Building Roads in Palestine.**

Jerusalem, Aug. 10.—An interesting experiment is being made by the British administration of Palestine in connection with the construction of a public highway running close to Lake Kinnereth (Sea of Galilee) from Semach to Tiberias. The contract has been let to the Jewish Agricultural Laborers' Organization, which assumes all financial responsibility. If the experiment proves satisfactory it may lead to other contracts with the Jewish Agricultural Laborers' Organization, including the construction of the great irrigation works planned for the Jordan Valley.

As this is the first time that a Jewish laborers' organization has undertaken a contract for public works, all Palestine is interested. The Zionist Commission co-operated in the negotiations which resulted in the contract and found the money for the preliminary financing of the project. The work is administered by a committee of three representing the organization and two additional members of the committee are to be chosen by the actual laborers, some 400 in number, who, in addition to their day's wage, are to share in the profits. On the other hand, they are also to bear a proportion of the losses, if any, a certain percentage of their pay being held in reserve to meet such a contingency. Social welfare work of the kind that has become familiar in America will be conducted by a special committee which will conduct classes and a circulative library. The American Zionist Medical Unit will be in charge of the sanitation of the labor camp and the health of the workmen. A workmen's council will be elected and a court for the adjudication of differences which may arise between the workmen.

Adding to the interest in this experiment is the fact that this is the first time that Arabs and Jews will work side by side. On the initiative of the Arab Club of Tiberias, part of the operation will be carried out by 30 Arab laborers, who are to receive the same pay and benefits and assume the same responsibility as the Jewish workmen.

**Hungarian Jews Send New Year Greetings to Jews of America.**

The first message received from the Jews of Hungary since the ending of the war, and addressed to the Jews of America, has been brought here by Morris Engelman, who has just returned after a visit to Hungary in the interests of the Joint Distribution Committee of the American Funds for Jewish War Sufferers.

The message is in reality a plea for sympathy and understanding on the part of the American people and expresses the thanks of the Hungarian Jews for the aid which has been extended to them through the Joint Distribution Committee. It is especially intended as a holiday greeting to the American public. The message is as follows:

"Greetings to the Jews of America:—The religious year is approaching its end. The souls of the believers in our sacred religion are permeated by the spirit of piety. We think with emotion of the beginning of Elul, when the scrolls lay in their fragments at the foot of Mount Sinai. We see before us the tragic fate of our stricken country and the endless chain of sufferings which we, mourners of the crushing of a great and noble nation, have had to endure on account of our religion and our loyalty.

"The glorious people of America have brought light into the darkness of our lives and have brought succor to us with their understanding, prompted by their great desire to give aid to the unfortunate. We are happy in the thought that our co-religionists and countrymen who have become part of the body of the great people of America are with heart and soul co-operating in the task of affording relief to our stricken country and that we, who never until now knew what it meant to beg, are given the opportunity through their help to establish a new and a free life. We express our heartfelt gratitude and send to you at the inception of the new religious year our greetings and best wishes, extended in the name of our religion to all those who are so fortunate as to be the generous sons and daughters of liberty-loving America.

"Budapest, Aug. 19, 1920; Elul 5, 5680."

**Zionist Commission Supports Religious Schools.**

In reply to charges that the education department of the Zionist Commission is neglecting the religious schools in Palestine, Dr. Lurie, director of the department, has issued the following statement:

"The education department is interested in and is supporting religious schools. The department has offered to assume the entire budget of the Talmud Torahs, reserving for them the fullest liberty in arranging their curriculae and in the appointment of their teaching staff, on condition that they use Hebrew as the language of instruction. It cannot and will not compromise in the question of Hebrew, which is the basis of our life in Jewish Palestine."

Intensive cultivation has been the policy of the colony Kenereth in the valley of Jezreel, whose hill slopes have been planted with trees and marshes almost completely drained. Malaria has been considerably reduced and sanitary conditions in general have improved considerably. Over 60 men and women are engaged in cooperative groups of plantations, cereal grows and nurseries.

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## CHILDREN'S PAGE

## YOM KIPPUR ABROAD.

By MARTHA HARRIET SHERMAN  
Monticello, N. Y.

To get a correct idea of the significance of Yom Kippur, I will repeat this short and concise paragraph from the Good Book:

Leviticus, Chapter XVI, paragraph 29:  
"And it shall be unto you a statute forever, in the seventh month, on the tenth of the month, ye shall afflict yourselves by fasting, and no work shall ye do whether it be one of your own country or the stranger that sojourneth among you; for on that day shall the High Priest make an atonement for you to cleanse you from all your sins, before the Lord shall ye be clean."

This statute handed down to the generations has been more religiously observed and adhered to than most of the others concerning our holy days and festivities. It seems to appeal more strongly to the hearts and consciences of our people, and even on the most radical of our race, the atmosphere of the Day of Atonement has its effect, although many of them do not admit it. In this present age when the chase for a livelihood or a fortune is first and foremost in the mind of almost everyone, and there is continual strife among us for the possession of gold—the root of all evil—the average individual finds comparatively little time to devote to the worship of his religion, a sad and sorry state, but nevertheless a true one.

It seems to me that the Jewish holidays are more keenly observed according to their importance, and in this respect Yom Kippur heads the list. It does not merely deal with the outward celebration of a certain event in Biblical history as a number of our holidays do; at this time we look into the deepest recesses of our hearts and consciences. We seek repentance for our misdemeanors and sins committed throughout the year. We regret our failings and shortcomings and make resolutions not to repeat our mistakes while a feeling of doubt and mystery enshrouds us as to what the Lord has planned to be our lot for the coming year. These feelings are bound to come to every person one time or another, no matter what his belief or whether he has no belief at all, so for that reason Yom Kippur calls forth this attitude in almost all who possess a conscience and especially in those who carry even the smallest spark of Judaism in their souls.

Owing to the rapid progress of the Jewish people in America and their plunge into modern civilization, it is neither convenient nor expedient for many of them to adhere to the customs and methods of observing the holidays as they were observed and celebrated in the Old Country. To the American Jews, being unaccustomed to them, these ceremonies seem somewhat strange, but the confidence and sincerity with which these ceremonies were enacted in Europe renders them very touching and to be ardently admired and respected. I will attempt to describe a typical scene as it was related to me of the observance of Yom Kippur in a religious household in Russia. It would be well to note how radically civilization has altered these ceremonies and customs—how very unlike the method used in this era.

On the morning before Yom Kippur, in every household each member of the family was obliged to "Shlog Kapores" with a fowl, the men using a rooster and the women a hen. "Kapores Shlogen" is the saying of a prescribed prayer while swinging the fowl over the head. The significance of this custom is that if it was preordained that the life of the one who is in the act of "Shlogen Kapores" should be taken, the life of the fowl should be taken instead. After the ceremony the fowl is killed and cooked and given as charity to the hungry. One of the most important aims was to try to make one hundred prayers during the day, so every one tries to eat as many different dishes and courses as possible, making a different prayer over each one. Therefore the noon meal is a very large one and consists of a great variety of dishes. After the dinner the women gather together in groups each bringing a piece of wax with her, to make the "Tshuve Licht" or the candle of Repentance. They make the wick out of long threads, each thread to signify the soul of one of their departed ones. Then they roll the wax around the wick, make the candle three or four feet long, bring it to the synagogue, plant it in a jar filled with earth, light it before the "Maariv" service and there in the synagogue the candle burns all through the

next day. At about two o'clock the whole floor of the synagogue is covered with hay and the members of the congregation come in. Then each kneeling, bows before the altar, beats his breast in confession, and Shammash lashes him thirty-nine times with a leather strap of the Tfillim. This is part of each man's punishment for his crimes.

Before sunset the last meal is served which consists of two courses only—meat and soup. Then every member of the family bows down before the eldest member to receive the blessing which is given, while warm tears are shed by all. After a while every one marches to the synagogue and before entering the Holy of the Holy they stop at the vestibule of the synagogue. The worst enemies must shake hands, make friends and forgive trespasses so that once before they enter perfect peace shall reign within. This scene is a very touching one. Upon entering the synagogue the following scene greets the eye: Hundreds of candles of gigantic size made of bees' wax are shining and glowing, the whole audience quietly sitting clothed in white linen burial robes, stockingless and feet shoeless—the Talesim covering heads and shoulders.

The proceedings are very interesting. After two loud thumps on the table are heard, which are signals for all to rise, the Ark is opened, all the scrolls taken out, and during perfect silence on the part of the audience very dimly are heard the strains of the old melody of Kol Nidre. Gradually the sounds get louder and fuller until they break into a strong and powerful harmony. The Kol Nidre ceremony lasts about two hours, and then part of the congregation goes home to rest awhile, but the majority remains there all night spending it in prayer. The next morning very early the service begins again. After the Biblical portion is read all the people whose parents are living leave the synagogue to return; soon after a memorial service for the departed ones is held. Then the men fall "Korim" four times, bowing and throwing themselves to the ground in memoriam to the service of the high priest in the temple.

Before sunset, the last service called "Neileh," which means the closing of the gates of heaven, is held, whereupon every one hastens to hand in their last prayers before it is too late. Many tears are then shed and the women wail and moan. At the end of this service one long blast of the "Shofar" is heard as a signal, after which every one shouts "Next year in Jerusalem." Then each one greets the other with good wishes for the New Year and they all march home with the remains of the candles in their hands and with light hearts. Upon reaching home they immediately set a post in the ground for the building of a "Sukkah" and all fall to a hearty meal.

## MUSIC AND DRAMA.

"Spanish Love," the thrilling, vivid, and great play, written by Avery Hopwood and Mary Roberts Rinehart, and presented by Wagenhals' and Kemper Company, is now in its second month at Maxine Elliott's Theatre, established as one of the few plays in New York that is actually playing to capacity audiences. The reason for the tremendous popularity of "Spanish Love" is not difficult to find. "Spanish Love" is a wonderful love story, told in most brilliant fashion and presented in the most novel stage production ever seen, in New York. No wonder it has achieved not only substantial, but exceptional support from theatregoers.

"Spanish Love" came to New York with a record of long engagements in every European capital in which it has been presented. Unless every sign fails, it will break all its previous records with its New York run at the Maxine Elliott Theatre.

Benno Moiseiwitsch, pianist, who spent the summer giving recitals in few days for San Francisco, Calif., returning to the United States to play as soloist with the National Symphony Orchestra and make a concert tour. Arriving on the Pacific coast early next month he will play his way eastward and be in New York in November. He will be accompanied by his wife.

A pupil of Fannie Bloomfield-Zeisler and Stojowski, Phyllida Ashley will give an attractive piano recital at Aeolian Hall on Thursday afternoon, October 7.

A new violinist, Josef Waldman, will make his New York debut at Aeolian Hall, Sunday afternoon, October 17.

Leopold Godowsky gives his first New York recital this season at Carnegie Hall, Monday evening, October 11.

Picking plays for the amusement of

some one else is a very precarious undertaking. What will please one will at the same time fail to amuse another, but "Jack O' Lantern," which begins advance of its first local performance.

But "Jack O' Lantern," which begins an engagement at the Bronx Opera House week September 20th not only has our endorsement, but we do not hesitate to add that it is one of the best musical comedies of the last ten years. Our departure is justified because Charles Dillingham is the producer, and to any one familiar with the stage at all this is the equivalent to a guarantee of a delightful evening in the theatre for the whole family. Mr. Dillingham has more successful musical plays to his credit during the last fifteen years than any other New York manager.

"Jack O' Lantern" comes here fresh from the Dillingham studios in New York with a company of more than one hundred persons. Boyle and Dixon, two of the most unique dancers and versatile comedians on the American stage, head a long list of principals, and the production, costumes and all the other physical embellishments are precisely the same as they were during the engagement of on said year the piece occupied the stage of the Globe Theatre, New York, Mr. Dillingham's own Broadway playhouse.

The Goldman Concert Band, which recently concluded its most successful series of summer concerts at Columbia University, will give its first and only concert at Carnegie Hall on Sunday evening, October 10. This will be the only opportunity that its thousands of admirers will have of hearing this remarkable organization before next summer. Edwin Franko Goldman, the popular conductor, has arranged an interesting program for this occasion, and there will be two distinguished soloists. In view of what the Goldman Concert Band has done for the people in providing three seasons of free concerts, it is expected that Carnegie Hall will be sold out for October 10.

Artur Bodanzky has announced the programs for the first two pairs of concerts of the National Symphony Orchestra, those on Friday evening, October 8, and Sunday afternoon, October 10, and on Sunday evening, October 17, and Tuesday afternoon, October 19. Ossip Gabrilowitsch, pianist and conductor of the Detroit Symphony Orchestra, will be the soloist at the first pair of concerts, and Francis Macmillen, violinist, will be the soloist at the second pair.

The program for the opening concerts consists of Weber's overture to "Der Freischutz," Brahms' concerto No. 2 in B-flat major for piano with Mr. Gabrilowitsch, and Richard Strauss's "Death and Transfiguration." The second program consists of Schubert's "Unfinished" symphony, Carl Goldmark's concerto in A minor for violin, Mr. Macmillen playing the solo part, and Charpentier's suite, "Impressions of Italy."

Walter Damrosch has secured for first performance in New York the new Leo Sowerby concerto in F major for piano with orchestra. It will be given by the New York Symphony Orchestra early in the season with E. Robert Schmitz as the soloist.

The concerto is in three parts: The first is a movement in fast marching time; the second is a fantasy, marked by the composer to be played whimsically, and in meditative mood; the last movement is a martial and rhythmic march.

Leo Sowerby is an American, born twenty-five years ago in Grand Rapids. He has accomplished all his musical studies in the United States. Two years ago Mr. Damrosch presented in New York for the first time the Sowerby overture, entitled, "Comes Autumn Time." Mr. Sowerby was then serving with the 32d Field Artillery.

## Want Column

CONGREGATION SONS OF ISRAEL, Bensonhurst, Brooklyn, one of the foremost congregations in Greater New York, modern, orthodox, seeks a rabbi with a thorough knowledge of English, good Hebrew scholar and one who has had several years' pulpit experience. Apply by mail only to Albert Rosenblatt, chairman.

HOUSEKEEPER (general) wanted; middle aged woman for family of two adults; good home references. Write only, M. M., 11 Chestnut street, Brooklyn, N. Y.

TEACHERS, Sunday school, wanted by a Bronx Congregation. Must have public school experience. Address H. A. Box 150, care Hebrew Standard.

TO LET—Elegant 2-3 room apartments, also single rooms, with board, all modern improvements, in connection with restaurant; excellent table; strictly Kosher. M. Bergida, 80-82 East Ninety-second street.

Young lady, college graduate, looking for part-time position. Settlement or social work preferred. Special field, domestic art and science. Address Box 44 Sharpe, 206 Broadway, New York.

Shampooing hair at ladies' residences by appointment. Mrs. Stern, 506 East Fifth street, Brooklyn. Phone Windsor 7956-W.

## Schools &amp; Camps

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All outdoor sports such as horseback riding, swimming, golf, tennis, basket ball, etc. We observe Jewish dietary laws. Educational and parental attention. Write for booklets. KAATERSKILL JUNCTION, N. Y., GREENE COUNTY.  
CAMP MONT BLANC—A Separate Camp for Young Boys East of Park Lake.

## ISADORA BOARDING SCHOOL AND CAMP FOR CHILDREN

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Sketches for the piano concerto were begun by Sowerby in 1916; and when the first draft of the composition was performed in Chicago the following year it contained a part for soprano voice. The present version which eliminates the vocal part, besides introducing other radical changes was scored in the summer of 1919 and first given to the public by the Chicago Orchestra last March.

Rosh Hashanah Services at State Hospitals.

Chaplain Rev. A. Blum held religious services on the first day Rosh Hashanah on Ward's Island, Manhattan State Hospital, which were attended by over 250 patients. After services each patient received confections through the kindness of Miss Clemence.

On the second day of Rosh Hashanah services were held by Rabbi Blum at Central Islip, which were also largely attended.

At the Craig Colony for Epileptics at Sonoma, N. Y., where there are 140 Jewish patients (80 per cent. from New York and Brooklyn), Rev. Mr. Moll of Rochester held services in the absence of Rabbi Blum.

In all State hospitals Jewish patients were excused from manual labor during the holy days, and the Jewish police of the local force, at the request of Chaplain Blum, were excused from duty on Rosh Hashanah and will be excused on Yom Kippur.

## INTERESTING ADVICE ABOUT HEALTH.

You wash your hands when they're unclean—why not your teeth? Even if you don't care how your teeth look, remember that your health alone is worth keeping them clean.

Everybody knows that good health depends largely on good digestion. And, of course, good digestion in the first place depends upon good teeth, for only when they are sound and capable of proper chewing can the food be started in the right condition for the stomach to assimilate.

Everybody can easily keep the teeth in good condition for proper chewing. The readers of this paper are not like the children in a little country school far away in the Tennessee mountains.

There they could not afford to buy tooth brushes, but a teacher sent there from the city found many of her pupils were cleaning their teeth with little spice bush twigs. A crude method, yes, but it shows the instinct to take care of the teeth for health's sake.

In avoiding many of the aches and ills which result from neglect to clean the teeth daily, you have the advantage of Colgate's Ribbon Dental Cream. This is an economical product, and the price of a tooth brush is within the reach of all. So, healthy care of the teeth is not difficult or expensive. Pride and good sense, too, increase with brighter teeth, which soon result from daily cleansing. Some people are ashamed to smile in company because of showing the dirty teeth. Do you dare smile? You do so gladly if you brush your teeth every morning and every night just before going to bed, using Colgate's Ribbon Dental Cream, a safe, sensible tooth cleanser with a delicious flavor, which makes brushing the teeth a delight, not a task.

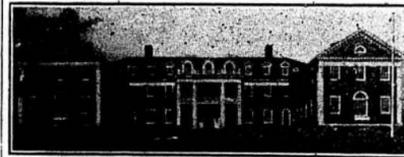
And go to a dentist and learn how cheaply you can get him to examine your teeth for little defects that you cannot find yourself. It pays to go to a dentist twice a year for such examination, because doing so means that only very little work is necessary to correct trouble at the start. Later on a lot of work may be necessary to overcome the result of neglecting that little defect which had developed into an aching cavity.

Is it not worth more to brush your teeth twice a day and visit your dentist twice a year than to suffer the torture of toothache and oftentimes the serious sickness which may follow neglect of this simple "habit for health"?

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Palestine Company Formed to Carry on Coastwise Shipping Trade. Palestine is soon to have a coastwise shipping service and a modern clothing factory, organization of these two businesses having just been announced in the Palestine Weekly, published in Jerusalem.  
 Marine engineers of Jaffa were responsible for the organization of the shipping company, which has already acquired one boat, plying the Palestinian coast, and which is negotiating for the purchase of several more from those offered

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for sale by the English Disposals Board in Egypt. The development of the ports of Palestine, particularly Haifa, which is one of the first reconstruction problems expected to be tackled in Zionist restoration plans, will increase this company to big proportions, according to the report. The Jewish Workers' Union of Palestine, which has already established co-operative bootmaking, carpentry and fishery groups, will establish a co-operative clothing manufacturing company, utilizing the electric power to be introduced into the Zionist colony of Tel Aviv, the report states.

Shortage of Teachers in Palestine. There is a growing shortage of teachers in Palestine. Fifty-six elementary school teachers are needed by the Vaad Ha'chinuch [Board of Education], ten for intermediate classes and eighteen kindergartens. The shortage is due to the increase in the number of schools and the resignations of teachers either to enter other vocations or to go to Europe for advanced courses in pedagogy. Only nine students graduated as qualified teachers from the Teachers' Seminary last season and seven kindergartens. Twenty teachers have been asked to come from Europe, and the Vaad Hazmani is hoping that the new immigration will bring others.

The time was not so far distant when the average man took a short vacation in the summer time, and when such a thing as a fall or winter vacation was unheard of, but time has reversed this, and to-day we find more and more people taking winter vacations. As the fall is rapidly approaching now is the time to give consideration to the place where to enjoy a pleasant outing, and the Rose Villa at Lakewood, N. J., looms up large. It is within a short distance from the city, yet in a beautiful pine belt free from all dust, soot and cinders, as Lakewood is entirely residential and devoid of all factories or industries. The Rose Villa is now under the 17th year of Mr. J. Prown's successful management and during the past summer has been considerably improved, redecorated and refurbished. The cuisine, which is under Mrs. Prown's personal supervision, remains a feature and the table is maintained in strictest accord with the Jewish dietary regulations.

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## A SABBATH EVENING WITH A CHASIDIC RABBI.

By Leo Wolfson.  
 (Copyright, 1920, by I. J. P. B.)

The arrival in New York of Rabbi Elimelech Horowitz, the "Mieletzer Rabbi," of the well-known Rapshitzer rabbinical family, was heralded far and wide. The metropolitan and Jewish dailies chronicled the event and gave much space to the details of his enthusiastic reception. Indeed, he was received by his many "Chasidim"—and they must be numbered by the thousands—in a manner which leaves no doubt as to their sentiments and reverence. In the morning when he landed from the steamer he was greeted by thousands of people and in an imposing procession of hundreds of automobiles he was conducted with much pomp and glory through thronged streets to the Mieletzer Synagogue on the East Side and thence to the residence which his followers fitted up for him—a small house in Avenue D.

Throughout the entire week he was the principal topic of discussion. Many who saw him and many others who spoke to him were enthusiastic in their praise of him. To many his arrival and residence here meant the re-establishment of the "Chasidic" cult, with much of its poetry and quaintness. Under the circumstances, it was to be expected that

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his first "Sabbath evening table" would be an event of great importance, and many besides his own followers prepared themselves to be present.

I yielded to a desire to live over again a Sabbath evening at the table of a "Chasidic" rabbi, and I gladly accepted the invitation of one of his intimate followers to be present at this occasion.

Friday evening at the appointed time I started for the residence of the rabbi. It was impossible to get anywhere near it. Several thousand people were there ahead of us, crowding the avenue and adjoining streets. With the aid of my police card and after a hard struggle I finally reached the house. But here again it was absolutely impossible to gain admittance. The little house was crowded to capacity. I have never seen so many people in one little house as I saw that evening—nor have I ever seen people so eager and anxious for a mere glimpse at a face as was that crowd there to see the rabbi's face. I learned there that the rabbi would hold his first table in the vestry room of the Mieletzer Synagogue. It required the utmost exertion to walk over the two short blocks from the rabbi's residence to the synagogue, and there only the "pull" of an entourage of the rabbi got me past the officer, who would not permit anyone else in because the synagogue was overcrowded.

What a picturesque gathering of Jews there was in the synagogue. I never knew that we had in New York such patriarchal looking Jews, with so many white and dark flowing beards, so many beautiful and impressive faces. The sight was a feast in itself. The enthusiasm which prevailed is impossible of description. In little groups those present were talking and extolling the praises and wonders of the rabbi of this great rabbinical family. Many were telling of the rabbi's great piety and learning and what great things they were expecting of him now that he was here.

It was after 10 o'clock in the evening when it was announced that the rabbi had arrived. The crowd became silent. The rabbi, dressed in a black silk gown with a "schtraimel" as a head covering, escorted by his "gabaim," passed through a lane of eager men anxious to catch a glimpse of his face. Those in the rear stood up on the benches, bending and craning their necks just to see him. The rabbi is of imposing figure. His face is beautiful indeed—of pale dark complexion. He has an abundance of soft, black hair, a long, black beard and mild, wistful eyes, radiating sweetness and piety. The Sabbath solemnity and joy were reflected on his face, and there was something indescribably exquisite in it.

The rabbi seated himself at the head of the table and many prominent "Chasidim" were seated around long tables which had been put up for the occasion. The less fortunate were standing in rows upon rows, completely filling the room.

It was a "Chasidic" table in all its details, with all its beauty and bizarreness. The rabbi began to chant the "Sholom Aleichem." His voice was a revelation to his hearers. The Mieletzer Chasidim are familiar with the melody and therefore knew where to join in the singing—and when the chant was finished there were tears of joy and sadness in the eyes of many. It was pathetic to see the ecstasy of these people and the fervor with which they entered into the spirit of the singing. The rabbi's voice sounded infinitely sweet, and the "melancholy Jewish motif" actually caused one's heart to ache. A hush came over the great crowd when the rabbi rose to say the "Kiddush." In a sonorous, yet here and there delicately shaded, voice he recited the prayer—in the same manner and style as is the custom of his family. Many of those present remembered the "Kiddush" of the father and grandfather of the rabbi and wept, listening to the familiar tones. There was a wealth of poetry in it.

For the meal the rabbi took off his black silk gown and the Tallith and remained dressed in a blue-green colored silk gown, which in that somber crowd gave him added distinction and charm. The ceremony of the "Moitze" over the bread was very quaint. There were twelve little breads. The rabbi took each one in his hand while he was reciting the prayers. Two of the breads were left on the table, and these he cut into pieces which were distributed among the faithful. Of the fish the rabbi ate several small bits, and then cut the balance into small pieces. To one of the men sitting near him he personally gave a small piece, and the rest—the "sherayi"—the "Chasidim" around eagerly divided amongst themselves.

Then came another chant. This one the rabbi himself chanted. Everyone listened attentively to the plaintive voice and closely watched every movement of the rabbi's hands and face. To everyone in that large room that chant brought back memories—cherished old memories of Sabbaths spent at the Friday evening tables of the rabbis in Eastern Europe many, many years ago. To my mind it brought back dear reminiscences of the rabbis I have known and at whose hospitable tables I have spent many a Friday evening. I recalled the candle lit rooms, the dim and mystic air that prevailed there, the chants and songs—at the beginning plaintive and sorrowful—reflecting the pain and sorrow of European Jewish life, and then, as the wine flowed bountifully and the evening went on, the gradual change—feelings of joy and gladness, songs of happiness and merriment, a joyous spirit taking hold of the guests. And the joy was not mere material, gross joy, but there was something of heaven itself in it. Involuntarily I compared this Sabbath with the other Sabbath. True, it was not the same; the surroundings were different; but in the people I could discern the same spirit, the same fervor, the same old devotion.

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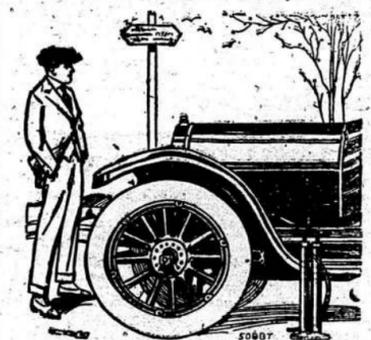
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Yes Chasidim always remain Chasidim at heart, even though fate transplants them from Eastern Europe to America, even though it be for the short period of one evening.

True to custom, the rabbi gave some "Torah." It was a short, learned dissertation on the powers of the rabbis. He used in it in a very versatile manner a number of citations and interpretations of the Talmud and Midrash. His Chasidim must have been thoroughly satisfied, as could be seen from the constant signs of approval.

Some more food was served to him, of which he ate sparingly, and in the meantime one of his followers was honored with the singing of "Zemiroth." The man had a fine voice, and the audience (Continued on Page 16)

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FINKELESTEIN, 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 Finkelestein, 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.

The Victims of Siedlce. Warsaw (By I. J. P. B.).—Accused of having aided the Bolsheviki in their recent invasion of Poland, twelve Jews were executed in Siedlce. Their names follow: Abraham Greenspan, Moses Blumberg, Herman Verushevsky, Moses Gitka, Saul Grana, Solomon Spigel, Hersh Joseph Upfal, Hirsh Leib Pias-kowsky, Judah Gwozdka, Abraham Aronson, Nathan Pila and Moses Voyerman. Abraham Appelbaum, on a similar charge, was sentenced to ten years at hard labor.

The Polish Government also instituted proceedings against all Jews who dared to seek refuge in the forest around the town from attacks by Polish bands. The charge lodged against them is "resistance to Polish authority."

JEWISH CALENDAR. 5681 1920 Yom Kippur.....Wednesday, Sept. 22 1st day Succoth.....Monday, September 27 Shemini Atzereth.....Monday, October 4 Simchath Torah.....Tuesday, October 5 Rosh Chodesh Cheshvan.....Wednesday, October 13 Rosh Chodesh Kislev.....Friday, November 12 1st day Chanukah.....Monday, December 6 Rosh Chodesh Tebeth.....Sunday, December 12 Fast of Tebeth.....Tuesday, December 21 Also observed the day previous as Rosh Chodesh.

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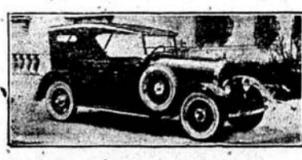
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IN THE SYNAGOGUES.

ATERETH ISRAEL (323 E. 82d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Right and Wrong Visionists." Kol Nidre, "Finding Ourselves"; Yom Kippur, morning, "Slave or Sovereign"; afternoon, "Light at Evening Time."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Wise will preach Atonement eve on "Escaping from Ourselves: Cause and Consequence." Dr. Goldstein will preach Yom Kippur morning on "What is Israel's Greatest Sin." Memorial services in the afternoon; Dr. Wise preaches on "The Homecoming."

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom preaches this evening on "Judgment and Forgiveness." Sabbath morning "Repenting and Repeating." Yom Kippur eve, "The Song of the Jew's Soul" Yom Kippur morning, "He Prayeth Best." Memorial services at 11.30. Subject of sermon, "The Beautiful Adventure." Afternoon, "The Light That Lives."

MT. NEBOH (150th St., near Broadway).—Rabbi Aaron Eiseman preaches this evening on "What is True Repentance?" Sabbath morning, "A New Year's Motto." Kol Nidre, "Messengers at the Gate of Man's Soul." Yom Kippur morning, "The Vital Questions." Memorial services at 3 o'clock. Children's services at 12.45.

MOUNT SINAI ANSHE EMETH (600 W. 181st St.).—Rabbi L. Zinsler preaches Sabbath morning on "The Value of Life."

MT. ZION (37 W. 119th St.).—This evening Rabbi B. A. Tinter preaches on "Averting the Decree." Sabbath morning, "Repentance." Kol Nidre, "Meeting God." Yom Kippur, morning, "On the Road"; afternoon (2 o'clock), "In Memoriam."

OHAB ZEDEK (18 W. 116th St.).—Sabbath morning Rev. Dr. Bernard Drachman preaches on "What is Repentance?" Kol Nidre, "The Strange World-Revolution."

PENI-EL (W. 147th St.).—Rabbi Joel Blau preaches Sabbath morning on "I Shall Be Like a Dew Unto Israel." Kol Nidre, "The Great Home-Hunger." Yom Kippur morning, children's services at 10 o'clock. Memorial services at 10.30, "Our Little Day." Afternoon, "The Gates That Never Close."

SINAI (Stebbins avenue and East 163d street).—On Saturday morning Rabbi Max Reichler will speak on "The Sabbath of Repentance." Yom Kippur eve "An Attuned Soul." Yom Kippur morning "Invisible Realities."

TEMPLE ISRAEL (120th St. and Lenox Ave.).—Rev. Dr. Maurice H. Harris preaches Yom Kippur eve on "Slander." Yom Kippur morning, "The Temple's Life." Afternoon, "Immortalities."

WEST END (160 W. 82 St.).—Kol Nidre, Dr. Nathan Stern preaches on "Arresting a Catastrophe." Yom Kippur morning Dr. F. de Sola Mendes. Noon (children's services), Dr. Stern on "A Child's Prayer." Afternoon (memorial services at 3.30), Dr. Stern on "Love's Resurrection."

YOUNG MEN'S HEBREW ASSOCIATION.—Rabbi Lee J. Levinger will preach Yom Kippur eve and morning. ZICHRON EPHRAIM (167 E. 67th St.).—Yom Kippur morning, Rev. Dr. Bernard Drachman preaches on "The Utopia of the Prophets."

District Leaders Appointed in Nation Wide Campaign for Hebrew Immigration Societies.

The nation-wide campaign for the building fund for the Hebrew Sheltering and Immigrant Aid Society is now in full progress. Mr. Albert Rosenblatt, the chairman of the building fund committee, has designated the society's representatives to visit the Jewish communities in the territories as follows:—

Mr. Wolf Lazarus—Maine, New Hampshire, Vermont, Connecticut, Rhode Island; Rev. I. Ginsberg—Massachusetts; Rabbi I. Weintraub—New York; Mr. H. Rabiner—New Jersey, Delaware, Maryland, Washington, D. C.; Rev. E. Finkel—Pennsylvania; Dr. R. Kornblith—Illinois; Mr. W. Hershenson—Virginia, West Virginia, North Carolina, Kentucky, Tennessee; Mr. B. Bortin—Georgia, Florida, Alabama, Mississippi; Rev. J. Siegel—Louisiana, Arkansas, Oklahoma; Texas, Kansas, Missouri; Mr. B. Brown—Wisconsin, Minnesota, North Dakota, South Dakota, Iowa, Nebraska; Rev. J. Levenson—Montana, Wyoming, Idaho, Utah, Arizona, Nevada, Colorado. The campaign began last Sunday, Erev Rosh Hashonah, and is expected to last one month.

The Roumanian Government will not allow Jewish refugees from Ukraina to enter its boundaries, recently declared a high official to our correspondent.

(Continued from Page 14)

joined enthusiastically in the responses. And so the evening went on. Some of those present gave boxes of soft drinks for the audience—prohibition did not interfere, however, with the spirit. It slowly developed and became merrier and gayer—the songs—old, quaint, Chasidic songs, never boisterous, always having something of the Jewish pain in them—particularly now—what Jewish heart can be happy and merry with all that is happening to our brethren? But it was Sabbath evening—one must be joyful on the Sabbath. The singing lasted until very late, and after an impressive "grace" the crowds slowly dispersed, each going away with a spirit of real spiritual joy—seldom enjoyed in the new land—and with vivid reminiscences of old Chasidic Friday evening tables in the days gone by.

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

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

FISCHL, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Fischl, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Abraham Wielar, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

Dated, New York, the 16th day of May, 1920. JACOB MARKS, LOTTIE FISCHL, Executors. ABRAHAM WIELAR, Attorney for Executors, 261 Broadway, New York City.

ARNSTEIN, EMANUEL.—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 Emanuel Arnstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Arnstein & Levy, their attorneys, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

Dated, New York, the 21st day of June, 1920. RAE K. ARNSTEIN, ALEXANDER ARNSTEIN, EMANUEL ARNSTEIN, Executors. ARNSTEIN & LEVY, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, New York City.

SCHORSCH, DAVID.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Schorsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of October, 1920, next.

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

HIRSCH, PEARL T.—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 Pearl T. Hirsch, 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 Louis Werner, his attorney, at No. 37 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1921, next.

Dated, New York, the 13th day of July, 1920. ADOLPH HIRSCH, Executor. LOUIS WERNER, Attorney for Executor, Office and P. O. Address, 37 Liberty Street, Borough of Manhattan, New York City.

HYMAN, SYDNEY M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sydney M. Hyman, 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 attorneys, Stein & Salant, No. 1328 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, next.

Dated, New York, the 30th day of July, 1920. WALLACE M. HYMAN, Administrator. STEIN & SALANT, Attorneys for Administrator, 1328 Broadway, Borough of Manhattan, New York City.

MORRIS, JOSEPH A.—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 Joseph A. Morris, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Henry Hoffheimer, their attorney, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1920, next.

Dated, New York, the 4th day of March, 1920. CELIA MORRIS, MELVILLE A. MORRIS, MENKO ROSE, Jr., COLUMBIA TRUST COMPANY, Executors. HENRY HOFFHEIMER, Attorney for Executors, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

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

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

DAVIS, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Morris Goldston, their attorney, No. 123 Nassau Street, in the City of New York, on or before the 15th day of November, next.

Dated, New York, the 10th day of May, 1920. MARY DAVIS, LOUIS DAVIS, GUSSIE LEVINSON, ISIDOR SACHS, Executors. MORRIS J. GOLDSTON, Attorney for Executors, 123 Nassau Street, New York City.

LICHTENSTEIN, S. K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against S. K. Lichtenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business at the office of Myron L. Lesser, her attorney, at No. 1140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of November, 1920, next.

Dated, New York, the 7th day of May, 1920. ANNA S. LICHTENSTEIN, Executrix. MYRON L. LESSER, Attorney for Executrix, Office and P. O. Address, 1140 Broadway, Borough of Manhattan, New York City.

SEGAL, ISIDOR.—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 Isidor Segal, 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 No. 49 West 116th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of November, 1920, next.

Dated, New York, the 3d day of May, 1920. JEANETTE SIEGAL, Administratrix. SIRGEL & COHN, Attorneys for Administratrix, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

SCHLESINGER, SIEGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Siegmund Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Ringelman, Carns, Leventritt & Goetz, their attorneys, in the City of New York, on or before the 16th day of November, next.

Dated, New York, the 23d day of April, 1920. CHARLES H. WEISSBERGER, CELIA SCHLESINGER, Executors. RIEGELMAN, CARNS, LEVENTRITT & GOETZ, Attorneys for Executors, 128 Broadway, Manhattan, N. Y. City.

BRUCKHEIMER, EUGENE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eugene Bruckheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 14 East 108th Street, Borough of Manhattan, in the City of New York, on or before the 30th day of September, next.

Dated, New York, the 10th day of March, 1920. BEATRICE BRUCKHEIMER, Executrix. LOUIS SACHS, Attorney for Executrix, 160 Broadway, New York City.

STERN, MAXIMILIAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maximilian Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Lowenthal & Hirsch, their attorneys, No. 141 Broadway, New York City, Manhattan, on or before the first day of October, next.

Dated, New York, March 18th, 1920. BELLE SYLVESTER STERN, MILTON S. KLANGER, SIDNEY LOWENTHAL, Executors. LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, New York City, Borough of Manhattan.

BERG, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Berg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business at the office of Spitz & Bromberger, her attorney, at No. 56 Pine Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 30th day of November, 1920, next.

Dated, New York, May 3d, 1920. BERTHA BERG, Executrix. SPITZ & BROMBERGER, Attorneys for Executrix, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

EVEN, LOUIS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis M. Even, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, 329 East 47th Street, New York City, or at office of their attorney, No. 51 Chambers Street, in the City of New York, on or before the 21st day of December, next.

Dated, New York, the 10th day of June, 1920. LEON J. NEUMANN, MARCUS L. EVEN, Executors. HARVEY J. COHEN, 51 Chambers Street, Attorney for Executors.

BLUMENTHAL, BABBETTE.—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 Babbette Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

Dated, New York, the 4th day of August, 1920. BLUMENTHAL, GUSTAV BLUMENTHAL, HUGO BLUMENTHAL, Executors. WOLF & KOHN, Attorneys for Executors, No. 277 Broadway, Borough of Manhattan, New York City.

GOLDENTHAL, CAROL.—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 Carol Goldenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, in care of Wm. Klein, her attorney, No. 120 Broadway, in the City of New York, on or before the 7th day of February, next.

Dated, New York, the 27th day of July, 1920. MARTHA GOLDENTHAL, Administratrix. COHEN, HYMAN.—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 Hyman Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Stroock & Stroock, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1921, next.

GOLDSTON, NAT.—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 Nat Goldston, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Otto A. Samuels, her attorney, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next.

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

MICHAELS, ROSE.—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 Rose Michaels, 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 Otto A. Samuels, his 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 15th day of March, 1920. JOSEPH MICHAELS, Administrator. OTTO A. SAMUELS, Attorney for Administrator, 217 Broadway, Borough of Manhattan, New York City.

SCHAUL, DAVID.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Schaul, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Abraham A. Silberberg, their attorney, at No. 256 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1920, next.

Dated, New York, the 18th day of March, 1920. SAUL B. WAKEFIELD, GEORGE P. WAKEFIELD, Executors. ABRAHAM A. SILBERBERG, Attorney for Executors, Office and P. O. Address, 256 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—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 Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 28th day of February, 1920. RACQUEL SOLOMON J. JACOBS, HENRY S. GERSTLE, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

COHEN, HENRY.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Bandler & Haas, No. 3 Rector Street, Borough of Manhattan, in the City of New York, on or before the 8th day of October, next.

Dated, New York, the 1st day of April, 1920. HENRY GOTTSBERG, MAX COHEN, Executors. Bandler & Haas, Attorneys for Executors, 3 Rector Street, Borough of Manhattan, New York City.

GOTTHEL, WILLIAM S.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William S. Gotthel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, M. S. & L. S. Isaac, No. 53 William Street, Borough of Manhattan, City of New York, on or before the 11th day of October, next.

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

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IN PURSUANCE OF AN ORDER OF HONORABLE John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignat' Weil, 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 his attorney, Solomon Ullman, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 15th day of November, next.

Dated, New York, the 5th day of May, 1920. GEORGE ENGEL, Executor. SOLOMON ULLMAN, Attorney for Executor, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, City of New York.

COHEN, JACOB.—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 Jacob Cohen, 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 Morris and Samuel Meyers, her attorneys, at No. 1 Madison Ave., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of February, 1921, next.

Dated, New York, the 6th day of August, 1920. MORRIS and SAMUEL MEYERS, Attorneys for Administrator, Office and P. O. Address, No. 1 Madison Ave., Borough of Manhattan, New York City.

FRUMES, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Frumes, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob M. Marcuson, their attorney, at No. 256 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of September, 1920, next.

Dated, New York, the 19th day of March, 1920. EVA FRUMES, Administratrix; SAMUEL FRUMES, Administrator. JACOB M. MARCUSON, Attorney for Administratrix and Administrator, Office and P. O. address, 256 Broadway, Borough of Manhattan, New York City.

ARNS, MARY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Arns, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, at the office of Adam Wiener, their attorney, at No. 149 Broadway, in the City of New York, on or before the 5th day of January, 1921, next.

Dated, New York, the 4th day of June, 1920. ADAM WIENER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, City of New York.

FRAGNER, SIGMUND.—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 Sigmund Fragner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Harry L. Ettlinger, their attorney, No. 149 Broadway, in the City of New York, on or before the 5th day of January, 1921, next.

Dated, New York, the 25th day of June, 1920. LOUIS P. SIMONDS, MAURICE P. ACKERD, FRIEDA H. PACKARD, Executors. JOSEPH ROSENZWEIG, Attorney for Executors, 99 Nassau Street, 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 8th 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.

PACKARD, NATHAN J.—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 Nathan J. Packard, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, No. 99 Nassau Street, New York City, Borough of Manhattan, on or before the 14th day of January, next.

Dated, New York, the 25th day of June, 1920. LOUIS P. SIMONDS, MAURICE P. ACKERD, FRIEDA H. PACKARD, Executors. JOSEPH ROSENZWEIG, Attorney for Executors, 99 Nassau Street, New York City.

MEINSTEIN, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Meinstein, 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, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

Dated, New York, September 1st, 1920. HERMAN LEOPOLD MEINSTEIN, Administrator. SAUL J. DICKEISER, Attorney for Administrator, 271 Broadway, New York City, Manhattan.

KOLISCH, IDA.—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 Idia Kolisch, 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, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

Dated, New York, September 1st, 1920. GUSTAVE KOLISCH, Administrator. SAUL J. DICKEISER, Attorney for Administrator, 271 Broadway, New York City, Manhattan.

SULZBACHER, JETTE.—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 Jette Sulzbacher, 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, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

Dated, New York, September 1st, 1920. GUSTAVE KOLISCH, Administrator. SAUL J. DICKEISER, Attorney for Administrator, 271 Broadway, New York City, Manhattan.

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KLEIN, ALFRED.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Klein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Robert P. Lewis, her attorney, at No. 42 Broadway, in the City of New York, on or before the 15th day of November, 1930. Dated, New York, the 7th day of May, 1930. REBECCA KLEIN, Administratrix. ROBERT P. LEWIS, 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 his attorney, L. L. Bradwin, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, on or before the 16th day of November, next. Dated, New York, the 8th day of May, 1930. ALMA LEVY, Executrix. MARK G. HOLSTEIN, Attorney for Executrix, 85 Nassau Street, Manhattan, New York City.

KARN, 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 Karn, 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, L. L. Bradwin, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, on or before the 16th day of November, next. Dated, New York, the 23d day of April, 1930. HENRY S. MANSFIELD, Executor.