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Red Roses

A Modern Story

By ELMA EHRlich LEVINGER

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The four of us sat at luncheon on the screened porch of Ellen's country home: Ellen, who, although she has married a millionaire, never forgets her old school friends; Ruth, lately back with a world of tales about her J. W. B. canteen across the seas; the Doctor Lady, Rae Goldman, who counts a good deal in social work nowadays, and I, who don't count at all. There we sat, four old school friends, gossiping over old days across the oak table.

From my place, I could look into the sweet July greenness of a Connecticut valley. There was an English rose garden just below the porch where we sat, small and prim and very lovely. Birds chirped and made love and scolded and gossiped in the tall elms. It was all very delightful and peaceful and miles and miles away from grimy, hustling New York.

"Ellen," said Ruth suddenly, with that swift way she has of changing the subject, "whoever arranged your luncheon table? It's quite French," she added, a bit of affectation she's been guilty of since her short sojourn across the seas.

Ellen smiled as she glanced over the centerpiece, a bit of dull blue linen almost hidden by the tiny crimson roses scattered carelessly across it. She picked one of the flowers up now and smelled it before she answered. "Do you really like it?" she asked, sincerely pleased with the compliment, since for some reason or other Ruth has gained the reputation among her friends for having "wonderful taste." "I did it myself. Max (that's her husband) wants me to go in for interior decorating—just for fun, you know. I think I'd do well at it because I love the work."

Rae Goldman's somber eyes narrowed a little. "Do you think the two always go together?" she asked, dryly. "I've known people to do good work while they hated it."

Ellen's sweet face flushed; she's told me she always has a secret feeling that Rae is being satirical at her expense. But her voice was very even when she answered: "I really don't see how any one can do work without putting the best of himself into it. Even if he works for money. (I believe Ellen earned her first dollar several years ago when she knit a muffler and sold it at our Sisterhood

Bazaar.) Now look at this," and she lifted from her lap an exquisitely embroidered linen handkerchief bag. "I can't help feeling," said Ellen, "that

"The 'artist' who made your bag," the Lady Doctor told her, in that slightly metallic tone she always uses when talking professionally, "might

and I suppose it is—by some lonely nun, hungry for the world and stitching rebellion into every one of the tiresome bits of linen worked for

ing else to do. Why, I knew a woman once—"

We pushed back our coffee cups, glad to listen, for the Doctor Lady's stories of the slums in which she works are always worth while. But today Rae did not tell us of the settlement where she makes her home, or the Dispensary with its long line of dull-eyed men and women. She told us of the girl who made red roses.

Seeing those roses made me think of her somehow, began the Doctor Lady. She was a good deal like a rose herself—velvety dark cheeks and glowing eyes and warm lips. I'm talking like a poet, but that's what Rivkah was—a living poem.

I was doing part time work down at the Clinic over near Delancey street, and because I wanted to get close to the people I took a room in one of those miserable dirty tenements which were overcrowded horrors even before people up on the Avenue got excited over the housing problem. Rivkah's people were my next door neighbors and once when the youngest baby had convulsions they called me in to look it over. It was after I had bathed the little thing and wrapped it warmly that I first noticed Rivkah. She must have been seventeen or thereabouts, and was very beautiful in spite of her cheap finery and red, ugly hands. She told me afterwards the dye got into her skin and she had given up trying to keep her hands pretty. Isn't there something we studied in Shakespeare when we went to school about one's whole nature getting imbued in the stuff it works with "like the dyer's hand"? But it wasn't only her hands!

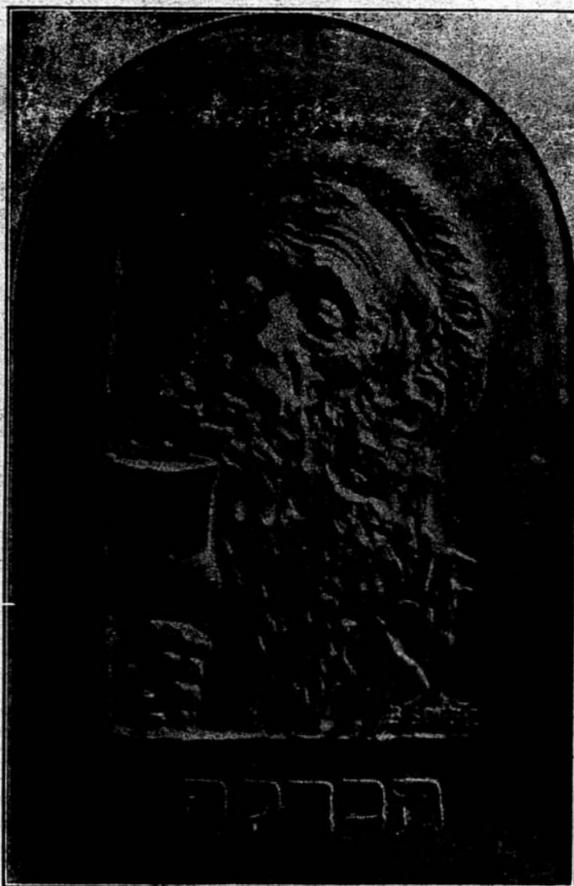
After that I stepped in to look over the baby and to try to bully Rivkah's mother into feeding it properly. I had to give her up as a bad job, but Rivkah was more promising. She was a little shy with me at first—like so many of her kind she viewed visiting nurses and settlement workers and all the tribe with suspicious fear—but when she found out that I was just another girl like herself we became real friends. Then she told me about the flower shop.

No, Ellen, not a florist's. That's where beautiful little Rivkah belonged; or, better yet, she should have been dressed in a loose green gown and dropped into a garden like yours to wander about among the roses until she grew old and weary

the woman who did this was really happy in creating—like an artist, you know." She looked appealingly around the table as though asking us to league ourselves on her side.

have been some bedridden old woman who was happy in the work only because she knew it would bring her a few dollars for bread. It might have been embroidered—if it's imported,

women she would never know. Don't talk to me about the joy of creative labor—when you do it to keep body and soul alive or because three's both-



HABDALAH.

Recently we presented an etching of this beautiful ceremony by Hermann Struck. Above we show a conception by the famous artificer on silver, Prof. Boris Schatz, head of the Bazaar Institute at Jerusalem.

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like the rest of us. Now I'm talking like a second-rate poet again—but I always do when I remember Rivkah and her flowers.

You see, she made artificial flowers from eight in the morning until six at night. The shop was a hell hole—I can't think of any softer work for it—dirty and ill-smelling, without air or light. She sat at a long table with a dozen other girls and wired red velvet roses until, as she told me, she got sick to her stomach when she saw even a real one. Yet the roses she gave me as a little love gift "for being nice to baby" were really beautiful. But I know that the little girl who was so much like a rose herself really hated flowers.

Ruth, she couldn't find another that she couldn't improve. Although she never attended synagogue, although she could read a word in the yellowed books over which her father swayed night and morning in the old, old prayers of his people, Rivkah knew what it was to bear the burden of her Judaism. Now you're shocked, Ellen. Well, I didn't coin the term myself. It was Heine, wasn't it, who said Judaism wasn't a religion, but a misfortune? . . . And if you are shocked, why don't you get your husband and his friend to start a few more religious schools for the thousands of New York children who hardly know that they are Jews?

But I was telling you about Rivkah! Her people at least observed the Sabbath and her father wouldn't hear of her working on Saturday. She had to take the best thing she could. And our blessed public schools hadn't trained her for anything better. Besides she got her working certificate almost as soon as she could read and write. After that the only reading she did was when she went to the movies and read the captions. She learned a great many things at the movies. Her mother belonged to another generation; she had no older sisters. The girls at the shop were nearly all as ignorant and many of them far coarser than Rivkah. If I had dreamed of her danger . . . but I suppose I was too late. A boarder Rivkah's family had taken in when she was about twelve had helped to enlighten her on many matters. Some day we're going to be really civilized and make it possible for a family of six to keep their two bedrooms all for themselves.

I think it was at the movies she met the man—or, rather, the boy, for he was almost as ignorant and young as Rivkah herself. They were both healthy young animals, overtaxed to the point of breaking by their long hours of uncongenial labor, their untrained emotions overstimulated by the cheap trash they saw every evening in the musty, dark little theatre. Rivkah wouldn't tell his name when the family found she was "in trouble." She said he was "one of the boys at the movie show"—which was just as well. I've seen so many of these bewildered children forced into honest matrimony that I'm not so enthusiastic over the remedy.

Rivkah's family said the usual things about the horror of having a Jewish daughter go wrong. I begged them to let her keep the baby with her—that might have kept her straight—but, of course, they couldn't bear to look forward to such a disgrace. It was sent to a home and Rivkah, very pale and quiet, went back to her flower making.

But she didn't keep at it long. As she told me herself, after a girl goes wrong once, it's not so hard the next time. Only now Rivkah no longer gave without thought of payment. The one thing she did not consider was that some day she would have to pay, too.

The life was too hard for her. Last year when visiting the Island I saw her in one of the wards, lying so pale and thin in her cot that I hardly knew her. The doctors didn't hold out much hope for her recovery. But when I asked about her the next time I visited the ward they said they'd patched up her and sent her home again. Well, there are a great many of her in New York, so why be sentimental over it?

Only I can't forget a little incident that happened the last time I saw her. A visitor stopped at her side and drew a great red rose out of a basket of flowers she carried and tried to put it into Rivkah's hand. She meant well, but Rivkah threw the flower upon the floor as though it were a snake. "It makes me sick to my stomach to see roses—even real ones," she muttered.

* * * * *

We were silent a little while after that. Then Ellen broke out in her pretty remorseful way "Oh, Rae, Rae, I'm so ashamed. I'll never use

this hateful bag again or wear artificial flowers on my hats."

"Don't be a fool, Ellen," chided the Doctor Lady good naturedly.

"But why don't you write up your experiences with girls like Rivkah?" suggested Ruth, as we left the table to wander about the rose garden. "You really have a wonderful style."

Rae favored her with a glare, for she hates gush of any kind. "I'm too busy learning the facts," she answered shortly. "The only people who have time to write about the slums are the lady novelists who pay one or two visits to the Night Court."

Jewish Youth Honor Friedlaender's Memory.

An appeal for the unity of the Jewish youth as a memorial to Prof. Israel Friedlaender, who was killed in the Ukraine last July while on a mission of relief to the Jews there, was made at the memorial meeting on Sunday, October 24, in the Great Hall of City College. In opening the meeting George M. Hyman, president of the League of Jewish Youth of America, said:

"We have come together this evening to pay honor to the memory of one who was tragically taken from us in the flower of his manhood, while on a mission of mercy to his people who were suffering hunger and destitution in the war-stricken zones of Eastern Europe. With the spirit of youth we admire the physical courage, the soldier-like heroism of Professor Israel Friedlaender in facing death to give succor and relief to his fellow Jews. We pay reverence even more to our teacher and leader and friend because of the kindness of spirit of this scholar in Israel, who in his essential piety combined with modernity of view welded together the old and the new, the elders and the youth and handed down to us the traditions, the aspirations and the ideals of the Jewish people."

"But we are not here this evening merely to give expression to grief at our great loss. Youth does not mourn, for youth thinks but little of death. Youth has life before it, and we here this evening have before us the living hopes of the Jewish people. Youth seeks to interpret spiritual values in terms of pragmatic actualities. It is particularly significant, therefore, that this memorial meeting is representative of the entire Jewish youth, not only of those organizations with which Professor Friedlaender was intimately affiliated, but of all our Jewish youth organizations, who alike felt the influence and inspiration of his noble example."

"It was one of Professor Friedlaender's warmest ideals that there should be a greater solidarity, a stronger 'Achdoos' among the Jewish youth. He hoped for a Jewish youth that because of its unified strength would really become a force in the community. Only by co-ordination can we bring out the true strength of our Jewish youth organizations—and the strength of all is the strength of each. Together we must stimulate all our activities with the same passion for knowledge and love of things Jewish that characterized the man whose name we pronounce so solemnly. We must vitalize our loyalties to our various organizations with the spirit of service to the Jewish people for which Professor Friedlaender lived and died, we must become the standard-bearers of a great Jewish youth movement, of that Jewish Renaissance which Professor Friedlaender heralded—the dawn of the golden era in Jewish history, of the Diaspora plus Palestine."

"And if the elders of the community will not awaken to the need for Jewish education let us help ourselves, let us perpetuate the name of him who was our spiritual guide by forming the Friedlaender Memorial Conference of the Jewish Youth for the achievement of those ideals for which he gave up his life. If we do not translate his spirit into action by striving to perform the program which he unfortunately was not destined to fulfill, then his martyrdom and that of his youthful co-worker will have been in vain. But if at this memorial meeting, because of our common love for Professor Friedlaender we resolve by a united effort to carry out his ideals for Jewish education and through Jewish education, through a deeper understanding of our ancient heritage and a keener appreciation of the present-day rebirth of Jewish thought, we learn to live a fuller Jewish life, so that we may thus make a more effective contribution to the spiritual enrichment of our great American commonwealth, then we need not say that Professor Israel Friedlaender is no

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longer with us, his spirit lives on in the hearts of the American Jewish youth.

Professor John H. Finley, Commissioner of Education, spoke on Professor Friedlaender's value as a citizen and the loss the entire community had sustained by his unfortunate death. He compared him to the crusaders of old and told of his desire to be of service.

Professor Friedlaender's interest in the youth was shown early in life, according to Dr. Judah L. Magnes of the Joint Distribution Committee. Dr. Magnes spoke of Professor Friedlaender's organization of the Youth of Germany and of his intense interest and desire to assist students everywhere. He told of the love that his students bore to Professor Friedlaender, a love not only of student for the student, but of the student for the man.

Miss Ruth Dressler and Mr. Leon Hoffman talked on different phases of Professor Friedlaender's life. Mr. Hoffman made a very stirring address about Professor Friedlaender and his cause, the impelling necessity of Dr. Friedlaender's not being a martyr in vain, of the need of the youth to realize that by serving Dr. Friedlaender's cause they were serving and honoring him.

"Israel Friedlaender — Teacher and Martyr in Israel," was the subject of Miss Dressler's eloquent and beautiful address. She spoke with intense feeling of the beauty of Dr. Friedlaender's life and the duty of the youth to build on the foundation that he had labored so hard to lay.

A choir of 150, consisting of representatives of the League of Jewish Youth, Young Judaea and the Central Jewish Institute, sang very expressively under the direction of Mr. Goldfarb. Professor Samuel A. Baldwin of City College played the organ with his usual charm and Cantor Joseph Shlisky sang most impressively the El Mole Rachamim.

Movie Theatres Will Bar Ford Weekly.

There is a possibility that if Henry Ford wants to continue to have a release for his Ford Weekly he will have to build his own theatres to show the pictures in. The beginning of the move which will undoubtedly oust the Ford pictures from the screens of America took place last week when the Theatre Owners' Chamber of Commerce passed a resolution against Ford's attack on the Jews of the country.

The resolution was passed at a meeting at which a number of exhibitors stated that their Jewish patrons were complaining against the Ford pictures after his attack on their race. At the meeting over 450 theatres in New York were represented.

The resolution reads: "Be it resolved, That the Theatre Owners' Chamber of Commerce at a regular meeting assembled does hereby condemn Henry Ford for his attack on the Jewish race because it is un-American and therefore detrimental to the best interests of the motion picture industry."

There was nothing in the resolution that would show that there was any pressure brought to bear on the exhibitors or any suggestion to them to cancel the Ford Weekly in the future, but several of those present at the meeting openly stated that they would never run a Ford picture in their houses again. It is a foregone conclusion that the other members of the chamber will act in a like manner, and the Ford propaganda will be kept off approximately 500 theatres in the vicinity of New York city.

The Ford Weekly is an educational in two reels. The pictures have been released at a nominal price to the exhibitors because of the advertising that the Ford name received in their showing.

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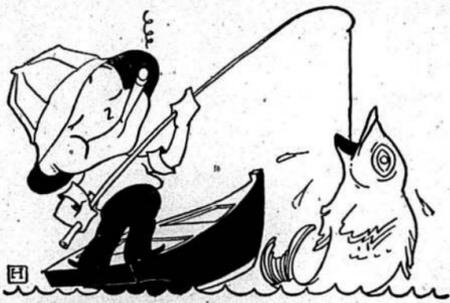
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Palestine Postage Stamps—Revival of the Union of Jewish Literary Societies—Russian Itoists and the Palestine Mandate—Some Funny Stories—Protecting Jewish Women and Girls.

London, Oct. 1, 1920.

The first particular postage stamps of the Jewish State were issued in Jerusalem on September 1, and specimens have just been received by English philatelists. They are in the nature of an emergency issue to tide over the interval until the arrival of Zionist stamps of a more definite type which are momentarily expected from England.

Those now to hand consist of all values of the special series originally supplied to the British army postoffices in the southern zone of occupied enemy territory, adapted to the use of the civil post by means of an overprint in three lines, reading "Palestine" in the center, with equivalents in Hebrew and Arabic above and below. As it is stated that the stock of smaller denominations up to and including the plaster is very low, it seems not improbable that local surcharging may have to be resorted to in order to supply the deficiency. Meanwhile, not more than five copies of the plaster stamp are sold to any one person.

The designs of the permanent Zionist stamps are said to be of a pictorial nature, representing familiar scenes in the Holy Land, their inscriptions in three languages reading "Erez Israel." Hitherto the only postage stamps current in Palestine since General Allenby's capture of Jerusalem have been those of the military postal service of the Egyptian Expeditionary Force. Before the war Turkish stamps served for inland postage, and those of the consular posts maintained by Austria, France, Germany, Italy or Russia for the bulk of oversea correspondence.

The revival of the Union of Jewish Literary Societies is projected. The war had a very adverse effect upon this body, but the community generally regards it as an intellectual unit which it cannot afford to lose. Reaching to the masses, it always had a thoroughly healthful influence, modifying the surrounding materialism, helping the youths of Jewry to think for themselves, opening their eyes to the teachings and the beauties of their faith and binding them closer to their fellow Jews in an age when the tendency to drift apart is marked. The new president of the Union is Dr. Charles S. Myers of Cambridge, a very promising selection.

Recently a conference was held at the Temple of the Russian and Ukrainian Itoists in London. By courtesy, Israel Zangwill was asked to take the chair. Dr. Margolin, president of the Ukrainian Itoists, referring to the agreement that his party had made two years ago with the Zionists, by which the Galveston Emigration Bureaus were to be put at the service of the Palestine emigration, stated that, through the unhappy situation of the country, the bureaus had become disorganized; but he still hoped that when things had settled down the experience of old Ito emigration workers could be utilized for Palestine.

Dr. Pines said that for a couple of years he had been living in Archangel, remote from the main currents of Jewish life; but that on coming to England

he had found considerable uncertainty as to the position of the Ito, and that, in his opinion, it was high time the Ito issued a definite statement as to where it stood.

Israel Zangwill replied that had the speaker not been cut off from Jewish life he would have known that the London Council had two years ago passed a definite resolution to associate itself with the Palestine project, provided the work was carried out in accordance with its principles. So far as he could see, however, the essential principle of the Ito—the autonomous basis—had not yet been safeguarded by the Zionist Organization. After a discussion lasting nearly six hours, the following resolution, moved by Dr. Joelman, was unanimously carried:

"That the program of the Ito demands its co-operation in the building up of the Jewish National Home in Palestine, providing it is established upon an autonomous basis, and that this conference, therefore, trusts that the mandate which is now being drawn up will be of such a nature as to enable the Ito to offer its whole-hearted co-operation in the Palestine work."

It was resolved also to ask the president to send this resolution to the Secretary for Foreign Affairs and to Lord Robert Cecil as the representative of the League of Nations. In carrying out this instruction Zangwill also forwarded to Lord Curzon and Lord Robert Cecil the program of the Ito, to wit:

"To acquire a territory upon an autonomous basis for those Jews who cannot or will not remain in the lands in which they live at present."

He added his personal opinion that "unless the mandate contained a definite guarantee that autonomy was to be earned by success, the entire vitality of the movement would be undermined."

The Jewish Guardian, our newest community newspaper, is celebrating its first anniversary.

Mrs. E. Levy, the matron of the Home for Aged Jews in London, an institution at present caring for 140 old men and women, has been telling some funny stories about her charges. Here are two or three: Naturally, having had to deal with so many old folk, mostly hailing from abroad, with primitive notions, several quaint incidents have occurred to me. On one occasion a kind friend treated the old folk to a pantomime. The subject was the story of Cock Robin, and when the unfortunate bird was being conveyed with due pomp and ceremony to its last resting place one of our old women started weeping bitterly. I asked her what was the matter. "Oh," she said, "it reminds me of my grandchild's levayah."

On another occasion an old lady was being bathed, and she, too, commenced to weep. Pressed for an explanation of her tears, she bewailed the fact that she had to live in a charitable institution, and added in her broken English, "And my husband on de vall! And my husband on de vall!" For a long time I could not fathom what the poor old soul meant, but it transpired that her husband had been an honorary officer of one of the city synagogues and his name was inscribed on the wall. This pride was very touching. There is nothing

more pathetic than the poverty of once well-to-do people, who, to my mind, are more deserving of sympathy than those who all their lives have lived in humble circumstances.

Another quaint old character that we had in the home, continued Mrs. Levy, was a Frenchman, who to our great alarm was one day discovered up the chimney. He was hauled down smothered in soot and had to be provided with a new outfit. He was very proud of his new suit, and came up to thank me. "This is your fault," he said, meaning that it was through me he had obtained new clothes. But perhaps the funniest sight I can recall was that of an old man whose habit it was to remake his bed every night before retiring, never being satisfied with the condition of his couch. On one occasion the beating and thumping of his mattress annoyed the other inmates and the quarrel led to some high words, which required my intervention. The spectacle that met my gaze was highly diverting. The old bedmaker was clad in his shirt, his only other article of attire being a white top hat, of which he was very proud. It is not always easy to harmonize the conflicting views of querulous old folk, and I often think that my experience as a peacemaker might usefully have been invoked in recent international conferences. But, on the whole, said Mrs. Levy in conclusion, our family is a very happy one, and the affection I have for our old folk is, I am sure, reciprocated.

The annual report of the Jewish Association for the Protection of Girls and Women states that the good and valuable work has not fallen off, although the increasing expensiveness of everything has been difficult to meet. One phase of the association's work is, of course, in connection with rescue from the streets. An unpleasant feature of the cases concerned was the fact that the average age of the girls dealt with was seventeen or under. The committee is gratified to report that Buenos Ayres, formerly a center of the white slave traffic, is rapidly becoming free from that reproach. Unfortunately, most discouraging reports are to hand from Constantinople and the Near East. These are now engaging the earnest attention of the committee.

WORK OF THE JEWISH WELFARE BOARD MAY BE PERPETUATED.

At the annual meeting of the Jewish Welfare Board held at the Jewish Center on Sunday, October 24, Dr. Cyrus Adler, acting chairman of the organization, presented a report of the welfare activities of the board in the U. S. Army and Navy. Dr. Adler prefaced his remarks with a tribute to the late Colonel Harry Cutler, former chairman of the organization. Speaking with great feeling, Dr. Adler referred to the high character and ability of Colonel Cutler and his distinguished services in the organization and work of the Jewish Welfare Board.

Then turning to the work of the board, Dr. Adler presented a report of its activities. "On April 6, 1917," he said, "the Congress of the United States declared a state of war to exist between the United States and the Imperial Government of Germany. Three days later, on April 9, 1917, American Jewry, responsive to the exigency thus created, initiated the organization of the Jewish Welfare Board for welfare activities in the U. S. Army and Navy."

Dr. Adler thereupon reviewed the early organization of the board, the difficulties which it encountered and the problems which, as a new agency, it had to solve. He told how the board recruited and trained the 509 workers who represented it in the camps and naval stations in this country, and the 178 men and women who served overseas.

After mention of the welfare activities in the camps and communities during the war period, which were reported upon at the annual meeting of the Jewish Welfare Board in November, 1918, Dr. Adler referred to the post-armistice service of the board which was pursued in this country and in France.

The report showed that in camps, debarkation centers and community buildings, dances, musicals, vaudeville programs, moving pictures, boxing bouts, stunt nights and special features, which had formed a part of the regular entertainment program, were increased in number. The board sent a Yiddish operatic troupe to many of the camps in order to bring this form of entertainment to those who especially desired it. Under the auspices of the organization, vaudeville companies also toured the camps.

Speaking of the community work, Dr. Adler said: "The 165 local branches of the board lent fullest co-operation in carrying out this program of post-armistice service. Community centers maintained in fifty-two cities were made more attractive and the schedule of entertainments was extended. Welcome home receptions to returning troops were a feature of the community program. Dormitory accommodations were provided for the enlisted men and in many instances were supplemented by canteen service, all of which was offered to enlisted and ex-service men."

A proposal to bring about an amalgamation with the Young Men's Hebrew Association and kindred activities was made by Justice Irving Lehman, who said it would be an immeasurable loss to American Jewry if the Jewish Welfare Board were allowed to go out of business. Rev. Dr. Samuel Schulman, who advocated the amalgamation, said that no finer way to perpetuate the holy heritage of the American Jew in the war could be found than to continue in

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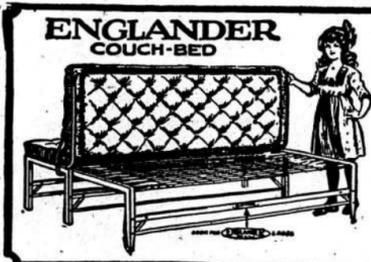
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the years to come the name of the Jewish Welfare Board.

Louis Marshall paid a tribute to the memory of Colonel Harry Cutler, and resolutions expressing the sorrow of the Jewish Welfare Board over the death of Jacob H. Schiff were unanimously passed.

Jewish Chautauqua Society to Hold 29th Annual Meeting in Cleveland, O.

A meeting of the Board of Directors of the Jewish Chautauqua Society was held this week. Reports of the activities of the work indicate the continued scope and growing usefulness in which the society is engaged. The report of the lecture course for summer schools in the universities was presented. Forty-seven lectures were given in eighteen universities. It was decided to continue the expansion of this work on a larger basis than ever heretofore, for the need and value of this important activity in which the society has been engaged since 1910 is made evident through the letters received in the office and reports from the directors of the universities, as well as the teachers, professors and students who were in attendance. No stronger method can be used to combat anti-Semitism, uproot the painful ignorance about and the prevailing prejudice against the Jew than by teach-

ing a broader, more sympathetic interpretation of the history of the Jewish people.

The twenty-ninth annual assembly, which will be held in Cleveland, O., December 26 to 30, will be one of the most successful in the history of the society. The secretary returned from a tour in New York State, Connecticut, Indiana and Kentucky, and reported widespread and general interest as well as an assured delegation from these States. She is now on a tour in Ohio, Pennsylvania and West Virginia.

Mr. Arthur K. Stern of Philadelphia was elected president to succeed Dr. Jacob S. Goldbaum.

The revised edition of Dr. Julius H. Greenstone's book on "The Jewish Religion" is now ready for general distribution and sale. It has been carefully prepared with a view to its use in Jewish homes and schools, and for the non-Jewish reader as well. The book is embellished with a number of illustrations in sepia.

The Mt. Sinai Hospital of Chicago, Ill., has issued an appeal for badly needed funds. During the past sixteen months 2,400 patients have been treated and 509 babies born there. Of the patients 82 per cent. were either treated free or below cost.

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ITEMS OF INTEREST IN THE JEWISH WORLD

At Budapest, Hungary, the Jewish magistrates, Messrs. Vita and Kemeny, have been dismissed.

The new building occupied jointly by the Manchester (N. H.) Y. M. H. A. and Y. W. H. A. was dedicated last month.

Mrs. Clarence I. de Sola has been elected president of the Montreal section of the Canadian Women's Press Club.

In the temporary government of the city of Vilna a Jew, W. Abramovitch, holds the post of Director of Internal Affairs.

The Polish War Ministry has announced the creation of a special post for a chief rabbi with the Polish military forces.

The total sum collected by impoverished Polish Jewry for the use of the State during the Soviet crisis was 2,300,000 marks.

Dr. Kovalsky has assumed the direction of the Joint Distribution Committee in Warsaw, in place of Dr. Bogen, who has left for Paris.

There is a general strike on in Warsaw. Poale-Zionists are the only Jews taking part in it. The other Jewish labor parties are not participating.

A \$1,000,000 community building, modernly equipped and fitted to house all Jewish activities in Detroit, Mich., has been proposed by Pisgah Lodge, I. O. B. B.

The Polish Government has signified its intention of renewing the conferences of the Polish and Jewish leaders aiming at a Polish-Jewish understanding.

Edwin Wolf, former president of the Philadelphia (Pa.) Board of Education, has been appointed an inspector of the Eastern Penitentiary by Governor Sproul.

Public libraries in Worcester, Mass., and Cleveland, O., have removed Henry Ford's "Dearborn Independent" from their reading rooms, owing to its anti-Semitic campaign.

Miss Anne M. Emanuel, formerly of the Hebrew Sheltering Guardian Society, at Pleasantville, N. Y., has been appointed matron of the Jewish Foster Home, Philadelphia, Pa.

Benjamin L. Berwin of Lewiston, Me., the Republican nominee, has been elected district attorney in a normally Democratic district. Mr. Berwin is a graduate of Boston University.

The Jewish Deputy Dr. Osiat Thon has again appealed to the War Minister against constant discrimination practiced upon Jewish soldiers who aspire to be officers in the Polish army.

Congregation Agudath Israel Anshei Sfarim will soon begin work on its new synagogue on Woodrow avenue, Dorchester, Mass. The new building will be the largest synagogue in Dorchester.

Grace Filkins, who is the widow of the late Rear Admiral Adolph Marx, has returned to the stage after a number of years' retirement. Miss Filkins is appearing with a touring company in "Clarence."

The members of Montefiore Congregation of Philadelphia, Pa., have extended a call to Rabbi S. Fyne, their former minister, to become their rabbi once more. He has accepted the call and has entered upon his duties.

The Jewish community of Lehigh, Pa., is about to establish a congregation and erect a synagogue and has called upon the Union of American Hebrew Congregations to assist them in their work.

The Rumanian authorities have issued expulsion orders to two hundred and fifty Jewish families at Terigumuresh, Transylvania. The official reason for the order is the alleged alien origin of these families.

Rabbi William H. Fineshriber of Temple Israel, Memphis, Tenn., has been selected as a member of the staff of the new Presbyterian College, for which a vigorous campaign for funds is now being waged in Memphis. Dr. Fineshriber will have the post-graduates under his direction.

A special labor regiment to protect Lithuania against Polish invasion was organized by the Kovno Poale-Zion organization. Three hundred men have already enlisted and are leaving for the front next week.

A group of business and professional men of San Francisco, Cal., has organized the Yiddish Dramatic and Literary Society, with an ultimate view of organizing a permanent Yiddish theatre for San Francisco.

C. C. Rosewater, formerly one of the owners of the Omaha Bee and for the last two years business manager of the Kansas City Journal, has been elected president and general manager of the Journal Company.

The Chicago Art Institute and various Jewish charities are beneficiaries of the estate of the late Albert Stein. His will leaves \$500 to the Art Institute, \$15,000 to the Associated Jewish Charities and smaller sums to other organizations.

Rabbi Samuel Schwartz, who officiated during the holidays, has been elected rabbi of the Congregation B'nai Abraham Zion of Chicago, Ill. The congregation is now building a new \$300,000 synagogue on Washington boulevard.

Jewish Kehillas of Lithuania are beginning to enforce the collection of taxes which they have been legally permitted to levy. Taxes are mainly collected from the newly rich who have repeatedly refused to house Jewish refugees.

Congregation Adath Israel of Portland, Me., has acquired a site on Congress street for the erection of a modern orthodox synagogue, which will also serve as a community center, \$8,000 having already been subscribed towards the project.

At the first meeting of the Board of Governors of the Boston (Mass.) Chamber of Commerce, Felix Vorenberg was elected president of the retail board. Other prominent Jews on the board are Sidney S. Conrad, Louis E. Kirstein and Henry Penn.

A special committee has arrived at Warsaw from Hrubieszow, near Warsaw, demanding from the Joint Distribution Committee extensive aid for their community. The committee states that the town of Hrubieszow has been completely ruined.

Jewish members of the Lithuanian Ministry have sent an appeal to the representatives of the Allied governments at Kovno, urging the necessity of re-union of Vilna with Lithuania, in order to protect its Jewish inhabitants from Polish persecutions.

Miss Esther Goodman of Portland, prominent in Oregon for her work in military hospitals during the war, died at Neuilly, France, last month. Miss Goodman had been a grade school teacher and was very active in the Grade Teachers' Association.

The dedication of the new department for incurables at the Jewish Home for the Aged, 957-959 North Franklin street, Philadelphia, Pa., was held at the B'nai Halberstam Synagogue, Sixth and Green streets, last Sunday afternoon with impressive exercises.

Rabbi Samuel J. Abrams has been installed as spiritual leader by Congregation Ohabei Shalom of Boston, Mass. Rabbi Abrams is a Hebrew Union College graduate and heretofore occupied a pulpit in Bridgeport, Conn. The congregation is the oldest in Boston.

The government treasury has begun the payment of £20,000 for damages sustained by Jerusalem Jews during the Passover riots. The amounts were assessed by the legal department of the Zionist Commission and approved by the government investigating committee.

The Jewish community of Aurora, Ill., has recently banded together and leased the Yoeman building. The upper auditorium is being used as a synagogue and the lower floor for a Y. M. H. A. and women's club activities. A committee has been appointed to engage a rabbi. The congregation is conservative.

Archbishop Czernoch, preaching at Szob Hungaria recently, emphasized the necessity of religious peace and the danger arising from the propaganda of hatred. He also appealed to the Jews to live in accordance with the laws of Moses, not to change their religion or nationality, and not to feel ashamed of either.

The Polish Government has agreed to restore the synagogues at Nowodvor, Zakrochim and other places to the returning Jewish communities. It is also favorably inclined towards the petition of the Jewish deputies demanding compensation for the transported Jews for the damage done to their property in their absence.

The Police Department of Warsaw addressed a letter to the Jewish Kahallah urging it to appoint a new rabbi for the 26th district. The police state that since the death of the rabbi on September 14th last, the Jews of that district have no religious head, and as a rabbi is absolutely necessary for the well-being of the district, the Jewish community ought to appoint one without delay.

A mass meeting called by the Central Association of German Jews was held on October 23 at Berlin and was addressed by a number of non-Jewish clergymen, who protested at the increase of anti-Semitism in Germany. A letter was read from the Minister of Justice of Hesse condemning anti-Semitism as "utterly un-Christian."

The Eagleville (Pa.) Sanatorium for Consumptives has received \$25,000 from Mrs. Ida Silverman, Mrs. Jennie Teller, Mrs. Mary S. Hirsh and Mrs. Martha S. Loeb. This money is to be used for the purpose of endowing the administration building at the sanatorium in memory of Joseph R. Teller, Frances S. Teller and Lorine Teller Gruenhut.

Deputy Straucher delivered a speech in the Rumanian Chamber in which he censured the ill-treatment of the Jews by the military authorities. He demanded the establishment of a Jewish Department at the Ministry of Education, and the re-instatement of the dismissed Jewish officials in the occupied territories.

The death last month of Mr. Aaron Greenberg has deprived Glasgow (Scotland) Jewry of one of its most respected members. Since he first settled in Glasgow, nearly half a century ago, Mr. Greenberg was one of the outstanding figures in Jewish circles there. The Society Chessed Shel Emeth, of which Mr. Greenberg was founder and life president, testifies to his organizing genius. The Bikkur Cholim Society, the Board of Guardians, Talmud Torah, Chevra Kadisha Synagogue, and in fact all Jewish societies and charities claimed a portion of his time and administration.

The Alliance Israelite, having drawn the attention of the French Ministry of Foreign Affairs to the excesses committed against the Jews in Poland and Galicia, and the apathy displayed by the Polish Government in the matter, has received a communication from the Ministry which states that the acts complained of were isolated instances, and that the reports of impartial observers bear out their view that there is no systematic or organized persecution of the Jews. The communication goes on to state that a commission of Poles and Jews has been established by the Government to discuss the whole question of the relations between the Poles and Jews.

At the annual general meeting of the Jewish Hospital Association at Cincinnati, O., held last week, President Samuel Straus announced that an enlargement of the hospital had become necessary. It was decided by the board of directors to erect several additional buildings, and a campaign will be inaugurated during the next few days to obtain \$500,000, which are necessary for the work. The buildings will include a maternity hospital, a new administration building, a psychopathic hospital and a new nurses' home.

Richard Burgin has been appointed concert master of the Boston Symphony Orchestra in place of Frederick Fradkin, whose dismissal last year caused an upheaval in that organization. Burgin, who is twenty-eight years of age, was born in Warsaw, and from 1908 to 1912 studied the violin under Leopold Auer. He has made concert tours of Russia, Poland, Finland and Scandinavia and has played as concertmaster with the Petrograd Symphony Orchestra, the Stockholm Symphony Orchestra and the Christiania Philharmonic Orchestra.

At a well attended meeting of the Keneseth Israel Congregation, Avondale, O., last week, \$14,300 was pledged towards the fund for erecting their new house of worship at the northeast corner of Rockdale and Washington avenues, where a lot 120 by 210 feet, recently was bought by the congregation for \$22,000. Some of the donors were Manischewitz Bros., \$2,500; Mr. and Mrs. Miller, \$1,250; Dr. and Mrs. Raphael R. Miller, \$1,250; Mr. and Mrs. I. Oscherowitz and sons, \$1,500; H. Diamond and son, Hirsch Zussmann and son, Moskowitz Brothers, and Katz Bros., \$1,000 each.

The intervention of the Minister of Education to cancel the order of the Senate of the Vienna University, fixing a 10 per cent. norm for non-Austrian students, has created a storm of indignation in the anti-Semitic forces. The director declared that the University, as an autonomous body, need not obey the instructions of the Government. He also announced that several professors threatened to resign their posts as a protest against the Government. The latter, however, is determined in its resolution not to endanger its foreign relations by reactionary measures.

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ENGAGEMENTS.

BRAUDE—WOLF.—Mr. and Mrs. Jacob Wolf of 35 Mount Morris Park West announce the betrothal of their daughter, Estelle Betty, to Mr. Charles M. Braude.

BROOKS—L.—Mr. and Mrs. Leon Weil of 610 West 150th street announce the engagement of their daughter, Lucille Emily, to Mr. Herman L. Brooks. Reception at Hotel Savoy, Sunday, October 31, from 3 to 6.

GARNER—ISRAEL.—Mr. and Mrs. William H. Israel of 86 Haven street announce the engagement of their daughter, Sylvia Bianca, to Mr. Joseph Garner of Harrisburg, Pa.

HERSCHMANN—HESSLEIN.—Mr. Joseph L. Herschmann announces the engagement of his sister Rose to Mr. Frank Hesslein. At home, 2 West Eighty-eighth street, Sunday, November 7, from 3 to 6 p. m.

HOLSTEIN—POLLOCK.—Mr. and Mrs. Sigmund Pollock of 244 West Ninety-ninth street announce the engagement of their daughter Esther to Mr. Harold Holstein.

LEIPZIG—SCHWARZER.—Mr. and Mrs. E. Schwarzer of 656 West 160th street announce the betrothal of their daughter Gus to Mr. Moe B. Leipzig of Brooklyn.

MARCUS—OPPENHEIMER.—Mr. and Mrs. Henry Oppenheimer of 215 West Eighty-eighth street (formerly of 1264 Lexington avenue) announce the engagement of their daughter, Jessie D. Oppenheimer, to Dr. Leopold Marcus.

PLATOSS—FRANKEL.—Mr. Annie R. Frankel of No. 31 West 111th street announces the betrothal of her daughter Evelyn to Mr. Harry Platoss of New York city on October 16, 1920. Notice of reception later.

ROSENBLUTH—POLSKY.—Mr. and Mrs. Morris Polsky of 1381 Fulton avenue, Bronx, announce the engagement of their daughter Clara to Abraham Rosenbluth.

SPIRO—GREENSTEIN.—Mr. and Mrs. N. than J. Greenstein of 910 Riverside Drive announce the engagement of their daughter Florence to Mr. Philip Spiro. Reception at Hotel Pennsylvania, Sunday evening, December 12.

STEINBERG—SEELIG.—Mr. and Mrs. Morris Seelig of 2074 Vyse avenue announce the engagement of their daughter, Helene J., to Mr. Victor J. Steinberg. Reception at Carlton Hall, 106 West 127th street, October 31, 2-6.

MARRIAGES.

GOLDBERG—HERZ.—Mrs. Bertha Herz of 1125 Findlay avenue, Bronx, announces the marriage of her daughter, Lucille, to Harry J. Goldberg, on Sunday, October 24, at the home of the officiating minister, Rabbi Aaron Eisman.

GREENZEIG—RAUSCH.—Mr. and Mrs. Solomon Rausch, of 218 East Eleventh street, announce the marriage of their daughter, Anna, to Max Greenzeig on Thursday, October 21, at their home. Rabbi Aaron Eisman performed the ceremony.

LEON—STURMAN.—Mr. and Mrs. Charles Sturman, of 549 West 163d street, announce the marriage of their daughter, Rose Frances, to Morton Well Leon on Sunday, October 24, at the Mt. Neboh Temple, 150th and Broadway. Rabbi Aaron Eisman and Rev. I. Frank officiated at the ceremony.

MASLON—FREEDMAN.—Mrs. Louis Freedman, of 1053 Falle street, Bronx, announces the marriage of her daughter Elsie to Benjamin Maslon, of Brooklyn, on Saturday evening, October 24, at 855 Hunts' Point avenue. Rabbi Aaron Eisman performed the ceremony.

ROSEN—WARNER.—Mrs. Olga Warner of 516 West 143d street announces the marriage of her daughter Tessie to Henry George Rosen, on Sunday, October 24, at the Wallace Hall. Rabbi Aaron Eisman performed the ceremony.

STERLING—SCHMIDT.—Mr. and Mrs. Henry Schmidt of 66 Fort Washington avenue announce the marriage of their daughter Irene to Jacob Edwin Sterling on Sunday, October 24, at the Savigny. Rabbi Aaron Eisman performed the ceremony.

BIRTHS.

BASS.—Mr. and Mrs. William Bass (nee Chaitin) announce the birth of a son on October 13 at the Flower Hospital.

BURGER.—Mr. and Mrs. Arthur O. Burger announce the birth of a son, October 23, 666 West 162d street.

MILLER.—Mr. and Mrs. Isaac A. Miller (nee Mildred Heller) of 330 West 102d street announce the birth of a daughter on October 21 at the Flower Hospital.

BAR MITZVAH.

LOWENBERG.—Mr. and Mrs. A. Lowenberg of 500 West 174th street announce the Bar Mitzvah of their son, Louis L., on Saturday, October 30, at 10 o'clock, at Mt. Neboh Temple, 150th street and Broadway.

ANNIVERSARIES.

LEVY.—Mr. and Mrs. Abraham Levy of No. 557 Fifth street, Brooklyn, will be at home to their relatives and friends on Sunday evening, November 7, 1920 (after 7 p. m.), in celebration of their twenty-fifth wedding anniversary. No cards.

IN MEMORIAM.

GOTTSCHALL.—The unveiling of the monument of Solomon Gottschall, beloved husband of Esther and beloved father of Simon and Louis, Tillie Schaffran, Bertha Fellerman, Ida Friedman and Mammie Buegelesin, Sunday October 31, 1920, at 3:30 P. M. Mount Hebron Cemetery, Flushing, L. I.

SOCIAL NOTES.

After residing in Bensonhurst for a number of years Mr. and Mrs. Morris A. Magner have returned to the city and are now domiciled at No. 64 West 83d street.

Mr. and Mrs. Max Fishman, of Newark, N. J., have issued invitations for the wedding of their daughter, Helen, who will be united in marriage to Mr. Jack Marcus, son of Mr. and Mrs. H. Marcus, of Lakewood, N. J. The wedding will take place at Schary Manor, 604 High street, Newark, N. J., on Sunday evening, October 31, at 7 o'clock, Rabbi H. Brodsky officiating.

Mrs. Henry Duschnes, well known as a lecturer on music, was the hostess at a theatre party which she gave last week to over 100 girls and women, members of clubs and classes of the New York Section of the Council of Jewish Women. Mrs. Duschnes is much interested

in the development of music and the drama and believes that the enjoyment of these arts are an important factor in Americanization work.

On Saturday last Edward Bayer, the son of Mr. and Mrs. Louis Bayer, of 945 West End avenue, was Bar-Mitzvah at the Shaarei Zedek Synagogue, 23 West 118th street. The boy accredited himself very well. After the service a dinner for the family was given at the Juliette, 1 West 117th street, and on Sunday evening a large number of friends assembled at the Hotel Savoy, where Mr. and Mrs. Bayer tendered a banquet.

IN THE SYNAGOGUES.

AGUDATH JESHORIM (113 E. 86th St.).—Rabbi G. Schulman preaches Sabbath morning.

ATERETH ISRAEL (323 E. Eighty-second St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Old Sins in Modern Settings."

BETH-EL (Fifth Ave. and 76th St.).—Dr. Samuel Schulman will deliver the sermon Sabbath morning.

B'NAI JESHURUN (257 W. 88th St.).—Friday evening lectures will be resumed this evening when Rabbi Israel Goldstein lectures on "Jewbaiting, the Latest Fad; What Shall We Do About It?" Sabbath morning on the portion of the week.

CENTRAL SYNAGOGUE (Lexington Ave. and 55th St.).—Rev. Dr. Nathan Krass preaches Sabbath morning on the portion of the week.

HEBREW TABERNACLE (Broadway and 158th St.).—This evening Dr. L. J. Simmonds, superintendent of the Hebrew Orphan Asylum, will deliver his postponed address on "The Care of Children in Institutions." Saturday morning at 9:30 Dr. I. Mortimer Bloom on "Abraham; a Gentleman."
INSTITUTIONAL SYNAGOGUE (112 West 116th St.).—Sabbath morning, Isadore Goodman will speak on "Endurance."

KEHILATH JESHURUN (117 E. 85th St.).—Dr. Elias L. Solomon preaches Sabbath morning on "The Patriarch's Plea."

MT. NEBOH TEMPLE (Broadway and 150th St.).—Rabbi Aaron Eisman preaches this evening on "Partisanship and Patriotism." Sabbath morning on "The Greatness of Human Sympathy."
MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner lectures this evening on "The Inevitable Test." Sabbath morning, "Departure."

NEW SYNAGOGUE (Broadway and 76th St.).—Rabbi Ephraim Frisch lectures this evening on "The Raw Material of Christian Opinion Concerning the Jew." Sabbath morning on the portion of the week.

OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "My Concept of Americanism."

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches Sabbath morning on "What I Saw in East Europe—IV."

PENI-EL (W. 147th St.).—Rabbi Joel Blau lectures this evening on "The Gifts of Life." Sabbath morning, "Old and Young."

PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi Raphael H. Melamed lectures this evening on "The Use and Misuse of the Bible." Sabbath morning on the weekly portion.

SHAAREI ZEDEK (23 W. 118th St.).—Sabbath morning the Rev. I. L. Brill preaches on "The Function of the Pulpit."

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—This evening Rabbi Max Reichler will speak on "Who Is a Man?" the fourth of a series of lectures on "Who Is Who?" Sabbath morning, "Perpetual Youth."

TEMPLE ISRAEL OF HARLEM (S. W. Cor. 96th St. and Central Pk. W.).—Friday evening lectures will begin this evening. When Rev. Dr. Maurice H. Harris will speak. Dr. Harris will also preach on Sabbath morning.

YOUNG MEN'S HEBREW ASSOCIATION (Lexington Ave. and 92d St.).—Memorial services for Jacob H. Schiff will be held tonight.

Women's League Plans Elaborate Program.

The Women's League of the United Synagogue, through its Education Committee, has worked out elaborate plans for the meetings of affiliated Sisterhoods. The plans embrace lectures both by members and visitors on important Jewish and general topics, and the celebration of Jewish and American holidays. A large number of Sisterhoods has already accepted these suggestions.

November will be devoted to the celebration of Thanksgiving Day. The problem of the Jewish student in colleges and high schools is to be taken up in December. What the Jewish mother can do for the welfare of our student population is to be discussed. Among the plans suggested are the establishment of students' houses, complete, with comfortable furnishings; the establishment of congregational community centers and alumni associations in religious schools; the formation of Jewish study groups and the co-operating with existing groups of boys and girls, such as the Boy and Girl Scouts, Big Sisters, etc.

The meeting in January will be devoted to the study of the religious care of children. Among the topics to be discussed will be the consideration of the relative advantages of institutional and home care of children. Establishment of free and vacation schools will be urged for all children. A number of the Sisterhoods intend to arrange an entertainment for the Sisterhood given by the children at their meeting.

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The February meeting will be Women's League Day. What mutual benefits can be derived by both the league and the Sisterhoods by their relationship will be the principal subject.

Purim this year comes in March, so that the meeting will be related to that festivity. Tableaux, plays and masquerade dances will be arranged and the subject matter of the discussion will all relate to women, such as the place of woman in Jewish life, Jewish Queens, Esthers of Israel.

The meaning of the Jewish ceremonies and their observance will be the subject of the April meeting. The principal topics will be the Sabbath, the Synagogue Ritual and the home ceremonies. Among the activities recommended is the arranging of a public seder for the congregation, the general public and the inmates of the Jewish institutions.

The meetings of the Sisterhoods end in May, so that the meeting will be devoted to play. Outdoor pageants or strawberry festivals have been recommended.

Bronx Maternity Hospital to Be Dedicated Sunday.
 The formal dedication of the new building of the Bronx Maternity Hospital, at the northeast corner of 166th street and Grand Concourse, will take place on Sunday, October 31, 1920, at 2 p. m.

This hospital was first organized about six years ago and conducted its free outdoor clinic on Bathgate avenue, where maternity cases were taken care of free of charge to the poor. The new building can accommodate forty beds and is exclusively for maternity cases and the treatment of diseases of children.

The policy of the institution is free treatment and accommodation to those who cannot afford to pay, and is non-sectarian.

The institution fills a long felt want in the Borough of the Bronx, because it is the only exclusive maternity hospital in that borough, and, with the growth of the population in the Bronx, it is only a question of time when the building that is now about to be dedicated will be enlarged.

The ladies' auxiliary of the institution had an auxiliary meeting at the hospital on October 11, 1920, and pledged itself to supply the necessary linen, crockery and other kitchen utensils required in the institution.

The officers of the institution are as follows: Elias Bayer, president; Nathan Kommel, first vice-president; Harry Abberbach, second vice-president; Myron S. Yochelson, third vice-president; Dr. Louis Kommel, treasurer; Barnett E. Koppelman, secretary; Dr. Samuel L. Buch, Dr. Philip Leibling, Dr. Julius Weiss, Mr. Harris Danzig, Mr. Benjamin Markowitz, Julius Finn, directors.

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PALESTINE COMMISSIONER "NEHEMIAH OF OUR TIME."

American Interviewer of Sir Herbert Samuel Impressed by Jewishness of Britain's Chief Representative in Holy Land.

"The Nehemiah of our time" is how Mr. Morris Margulies, director of Zionist publications, describes Sir Herbert L. Samuel, British High Commissioner, with whom Mr. Margulies had a long interview during his recent visit to Palestine. Mr. Margulies expected to find in Government House, Jerusalem, a Briton who happened to be a Jew; instead, the chief executive of the land impressed him as being a Jew, with a heart filled with love for his people and the land of his people; and a mind simply devoted to the great task of establishing a Jewish Palestine.

"Possibly the greatest hope I found in Palestine is the High Commissioner, Sir Herbert Samuel," Mr. Margulies told a representative of the American Zionist Publicity Department "It was my rare privilege to spend an hour with him at the Government House. Thus far he had been able to accomplish something which was considered till now, an absolute impossibility—that of rallying to his support and gaining the confidence and respect of every element in the country—Christian, Moslem and Jew.

"I cannot make public all he said, since the audience was understood to be strictly confidential. But without any breach of confidence, I can say that if the Jews of America will understand their duty at the present time, before long Palestine will again be a land 'flowing with milk and honey.' And it is very essential that American Jewry known exactly how much Sir Herbert depends upon its support and co-operation.

"I know that he considers the strengthening of the Zionist banks, the Jewish Colonial Trust and the Anglo-Palestine Bank, particularly the latter, as essential to the successful development of Palestine. He is also vitally interested in the Hydro-electric project. When I was in Palestine it was common knowledge that British officials, including the High Commissioner, had approved of Pincus Ruttenberg's design for the Hydro-Electric Plant to be erected along the Jordan River and which, when completed, will generate sufficient electricity to supply light, heat and power for the entire country.

"It is also no secret that Sir Herbert Samuel is very anxious that at the earliest possible moment, a long term Loan and Mortgage Bank be established. With the opening of the Land Registers, providing an opportunity for the selling and purchasing of land, this bank becomes a matter of prime necessity.

"In addition to these very important enterprises, there is that of the Palestinian Government Loan, about which the newspapers have already published an official announcement. Mr. Samuels is directly responsible for the loan. Up until his assuming official duties no one believed an exclusive Palestinian Government Loan as possible.

"The High Commissioner has great faith in American energy, enterprise and enthusiasm, and is most desirous to enlist all of these in the unbuilding of the future Jewish Homeland. His sincerity and great ability—an ability approaching genius, is evident in everything he does. Every act of his thus far has stamped him as the Nehemiah of our time."

Mr. Margulies, who visited Palestine after the London Zionist Conference and has just returned to America, makes

Rabbi Stephen S. Wise to Nathan Straus, Jr.

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Nathan Straus, Jr., Esq.,
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 Stephen S. Wise

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the clever observation that two classes of people should be urged to go to Palestine—anti-Semites and the weak-hearted among the Jews. The first would see there refuted in the flesh most of the accusations made against the Jewish people. The latter would witness sights sure to put heart into them.

"In Palestine one comes in contact with a new kind of a Jew—a Jew nurtured in the soil of his ancestors and who is prepared to cling to it with all his might and main; a Jew capable of doing the most difficult physical labor; a Jew that lives under the open free sky and enjoys doing it," says Mr. Margulies.

"I met one young fellow who, having worked for a great many years on a farm, and anxious for a vacation, thought that the best answer to his craving was to get a job as a lineman; scaling telephone poles and stringing wires was his conception of a vacation. I mention this case because it is typical.

"I have never seen a greater contrast than that between the Jewish colonists of Palestine and the Jewish refugees fleeing from Central and Eastern Europe; the latter, in each case almost trembling with fear—hungry, dejected—the Palestinian knows no fear, is free and happy.

"The Chaluzim (pioneers) that I saw, whether as they arrive at Jaffa or as they live at the 'People's House' at Tel Aviv or as they work on the roads built between Semach and Tiberias and that along Yahmah, are another evidence of the new kind of Jew Palestine is developing. The majority of them are boys between the ages of eighteen and twenty-two. In most cases they are gymnasium or university students. All of them come from fine families and have never before done hard physical

labor. Yet these erstwhile students, working under a tropical sun with pick and shovel, were as happy a lot as I had ever seen. Equally content and happy seemed to be the few girls who, with pick and shovel, were illustrating that the Jewish female was not by any means the weaker of the species.

"Indeed, it is a very fine thing that these thousands of Chaluzim are coming to Palestine. During the time I was there, in one week, 1,050 had arrived. These sturdy young men and hardy young women will be greatly needed, for Palestine is a pioneer country and everything must be built up there. One wonders how it was possible for anyone to do as little as the Turks did during the many centuries of their blighted rule. The whole country must be built up, and, as if it were decreed by fate, American Jewry must play, if not the important, at least a most important, role in this building of the future Jewish Commonwealth. It should be clearly understood that without the great financial sums American Jewry alone can supply it will be impossible to do the work Palestine requires."

Hospital Will Change Name.

A special meeting of the members of the Hospital for Deformities and Joint Diseases will be held at the assembly room of the Dispensary, 41-43 East 123d Street on Sunday, November 14, at 11.30 a. m., for the purpose of voting upon a proposition to change the corporate name from Hospital for Deformities and Joint Diseases to that of Hospital for Joint Diseases.

The regular annual meeting of the members of the Hospital for Deformities and Joint Diseases will be held on the same date at 10.30 a. m., at the same place.

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THE SECOND GENERATION.

An Appreciation of the Life and Work of Marcus Brann.

By PROF. GOTTHARD DEUTSCH.

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One of the most distressing difficulties in Jewish history has always been to me the absence of definite chronological data in the history of the Talmudic period. If we would know exactly the biographical date of Hillel, Johanan Ben Zakkai, Eliezer Ben Hyrcanus, Akiba, Meir and Judah Hanasi in the same way that we know the biographical facts of rabbis and spiritual leaders in Judaism during the eighteenth and nineteenth centuries, the development of Jewish religion during the most critical period of its history, namely, during the rise of Christianity, would be much clearer to us than it is now. It would lead too far to show it in individual instances. I shall quote only one. Eleazar of Modin enumerated among those who will be excluded from a future life those who despise holy days, who break the covenant of Abraham and who explain the Torah without regard to Halakah (Abot, 3, 7). Were we to know exactly the relation between this rabbi and the apostle Paul, or whoever the author of Epistles to the Romans and to the Galatians was, the allusions in that statement would be much clearer to us.

Fortunately, in modern times, beginning with the sixteenth century, we became better equipped with regard to these questions. It is, therefore, easier for us now to understand what a school or a generation stands for. Marcus Brann, who according to a cable report died recently in Breslau, is the representative of the second generation of modern Jewish scholarship in Judaism. He was born in Rawicz, July 9, 1849, as the son of a rabbi who probably received the old-fashioned Talmudic education customary in the province of Posen, which, although Prussian since the end of the eighteenth century, had still retained in its Jewish life the Polish traditions, and who probably afterwards by self-instruction acquired secular knowledge. The son received an entirely modern education at the gymnasium and

the university. As an illustration on this point I quote the fact that he wrote his doctor thesis on "The Sons of Herod" in Latin.

Marcus Brann entered the seminary at Breslau at a period of its uncontested supremacy as a training school for rabbis under the guidance of Zecharian Frankel. Frankel was born in Prague in 1801. The men under whose spiritual guidance he received his first impressions were disciples of the famous Ezekiel Landau (1713-1793), who for nearly forty years (1755-1793) exercised a great influence as chief rabbi of the famous old congregation. Landau, like his contemporary, Elijah of Wilna (1720-1797), stood for a strict Talmudic orthodoxy which was as much opposed to modern secular culture as it was to the mystic eccentricities of Hasidism. The generation following him had partly become bitterly antagonistic to rabbinic Judaism and partly, while faithful to rabbinic tradition, reconciled to modern culture. To the second class belongs Landau's disciple and successor, Eleazar Fleckeles (1754-1826). The other class is mainly represented in Prague by Herz Homober (1759-1841), former tutor in Moses Mendelssohn's family. Frankel chose the middle path. He was a conservative Jew who respected, loved and diligently studied rabbinic Judaism, while on the other hand rising far above such mediocrities like Homberg, a genuine scholar in all secular subjects which had any bearing on Jewish literature, especially in Greek.

One of the first modern training schools for rabbis was opened in Breslau in 1854. Frankel became its president, and his spirit impressed itself very strongly on his disciples who became, as he wanted them to be, genuine scholars and conservative Jews. He was assisted by the most prominent member of his faculty, Heinrich Graetz (1817-1891). Graetz, although bitterly attacked by the orthodox as an infidel, was really a conservative man or—to put it more precisely—bitterly opposed to reform. Judaism was to him an expression of the national spirit of the Jewish people. He was a Zionist before the word became known. By his teaching, and more so by the written works, Graetz became a powerful influence on the young men who were sitting at his feet. Through him they learned how much there was still to be done in the vast field of Jewish history which extends over nearly 4,000 years and over every country on earth which has any history and which, in addition, covers an immense literature written in a large number of languages. Graetz himself would admit—and the corrections of certain statements made in later editions of his work prove it—that he had just erected the outer edifice of Jewish history. The details had to be worked out. The generation which comprises his disciples who came under his influence shows it. First among all in regard to age stands Moritz Guedemann (1835-1918), who showed in his works how the inner life of the Jews, their social customs, their business relations, their system of education, their folklore, superstition and everything else which we comprise under the general title of history of civilization has to be studied. Another important man was David Kaufmann (1852-1899), who was lost too early to our scientific activity. Kaufmann in an immense number of essays and in some independent works showed how, by monographs, history has to be enriched, and he also in numerous instances showed how some statements of Graetz have to be corrected. The great number of others who devoted themselves to special history of local nature, to biographies, to the elucidation of individual works is too large to be enumerated, but I might quote for the sake of variety, David Simonsen, born 1853, fortunately still among us, who has given us information on the Jews of Scandinavia; Samuel Kohn (1840-1919), who drew information on Jewish history from sources written in the Magyar language, inaccessible to most Jewish scholars; Heinrich Gross (1835-1910), who covered the field of Talmudic literature in France during the Middle Ages, not to speak of such profound scholars as Alexander Kohut (1842-1894), and Wilhelm Bacher (1850-1914), who devoted their wonderful energy and brilliant minds to rabbinic philology and especially to such remote literature as that which is written in the Persian language.

Among those who continued the work of Graetz, his successor in office, Marcus Brann, will occupy a prominent place. It is somewhat difficult to present the merits of his life's work to a public which is not interested in technical details. It will, however, be understood when we point to the importance of illustrating generalities in Jewish history by individual instances. We all know that the Jews up to the middle of the 19th century and in some countries even later, were subjected to numerous legal disabilities. This perhaps will be perfectly sufficient for the information of the average person. The student requires a clearer illustration of the situation. Brann has given us among his numerous works various local histories, as the history of the province of Silesia.

We learned how in the 15th century a wave of hostility swept all over Germany. The Jew had become an inconvenient competitor in business to the growing class of merchants in the large cities. They tried to force him out of the most important and gainful occupations. On this account he had to be expelled from the large cities which were the centers of commerce. We find such to be the situation in individual instances all over Silesia. Then we see how this barbarity failed to work. The same merchants who would not have the German Jews in Breslau welcomed the Polish Jews because they were either buyers of manufactured goods or importers of valuable raw materials, like hide, wool, tallow, wax, etc., of which Germany stood in need. So, at least during the fairs, or under certain restrictions all over the year, individual Jews were admitted. We learn further how in those days even the rich merchant and banker was a great Talmudist and could always find time to combine the rabbinical office with the needs of his business. Indeed it was the highest distinction to which a man of independent means would aspire, to be an honorary rabbi besides being a business man. Such a man we find in Breslau as Landrabbiner in the 18th century. His name was Bendit Gompertz. He was a member of a wealthy and socially prominent family that came originally from the Rhine province near the border of Holland. It is interesting to note in a little book of rabbinic decisions, which this man left behind, how a banker in Breslau in those days was seriously discussing the question whether coffee prepared on Friday night be heated on Saturday on a stove which was lit to heat the room. It is needless to say that he declares it prohibited. This Bendit Gompertz had a grandson named Ben Samuel Gompertz, who was one of the elders of the congregation in Berlin and one of the leaders of anti-rabbinic reform. Another branch of the same family gave us lately three brothers, all prominent in their line. Max von Gompertz (1822-1913), head of one of the most prominent banking houses in Vienna; Julius von Gompertz (1823-1909), member of the Austrian House of Lords, prominently identified with Austrian politics, and for many years president of the Jewish congregation of Bruenn, and Theodore Gompertz (1832-1912), professor of ancient philosophy at the University of Vienna, and also in his last years, like his brother, a member of the Austrian House of Lords.

Speaking of the Landrabbiner position, one must bear in mind that this was a title of honor except in so far as legal difficulties that might arise in a congregation were assigned to him for adjustment. So the German Landrabbiner is rather to be compared to a president of a congregational union than to a man who possesses ecclesiastic authority. In

this connection we might mention another Landrabbiner of Breslau, Isaac Joseph Fraenkel (d. 1793), a member of a very large rabbinic family originating it seems in Prague, whose representatives we find scattered in all parts of Germany, Austria and Poland. Isaac Joseph Fraenkel, like Bendit Gompertz, was also a man of substantial means, and the rabbinate was more of an honorary position to him. It is interesting in his case also to trace the development of such a family. One of his grandsons was Jonas Fraenkel (1773-1846), a wealthy business man who was a close friend of Abraham Geiger, and a zealous advocate of religious reform. He died a bachelor, left a large fortune, part of which was bequeathed as a trust fund for the establishment and the maintenance of the rabbinical seminary in Breslau. Another grandson of Isaac Joseph Fraenkel was Lewin Saul Fraenkel (1771-1815), first rabbi in a small town in Poland, afterwards Landrabbiner in Breslau and still later a convert to the Roman Catholic church. It shall be stated, however, to his credit that this man, who was also the grandson of Hirsch Lewin (1721-1800), Chief Rabbi of London and Berlin, and a nephew of Chief Rabbi Solomon Herschell (1762-1842), returned to Judaism before his death and died a poor, destitute man in the Jewish hospital of Frankfurt on the Main.

The space required for the presentation of such details, chiefly based upon Brann's work, will clearly demonstrate the difficulty of illustrating the meritorious labor of Marcus Brann, who was one of the most gifted, most industrious and most profound historians of our day. A disciple of Graetz to whom might be applied the Talmudic epithet, "a disciple who enlightens his master."

Mizrachi Organization to Convene in Baltimore.

The seventh annual convention of the Mizrachi Organization of the United States and Canada will be held in Baltimore, Md., November 8-11. This convention, the most important in the history of the Mizrachi Organization, will be for the most part of a business nature, and will be largely devoted to the discussion and formulation of plans whereby the Mizrachi Organization shall concentrate its efforts upon rendering effective co-operation in the task of rebuilding Palestine.

Among the important matters to be taken up at the convention will be the question of launching a campaign for the Keren Hayesod (the general fund for all Zionist organizations, founded at the recent World Zionist Conference), the elaboration of plans for rendering co-operation to societies organized for the promotion of business and industry in Palestine, the adoption of ways and means of aiding the Chaluzim (immigrants) arriving in Palestine, etc. Many delegates representing the Miz-

rachi societies throughout the United States and Canada will be present at this convention. All arrangements have been completed and the sessions of the convention will be held at the Brith Sholom Hall. On Monday evening, November 8, a great mass meeting arranged by Baltimore Jewry will be held in the Fourth Regiment Armory in honor of the convention.

United Synagogue of America Convention in January.

The ninth annual convention of the United Synagogue of America and the fourth annual convention of the Women's League of the United Synagogue will take place in New York city on January 16. Extensive preparations are being made by the various branches in the different parts of the country and by the national office to make this the most noteworthy convention in the history of the organization.

The officers of the United Synagogue are: President, Dr. Elias L. Solomon; vice-presidents, Professor Louis Ginzberg of New York, Professor M. M. Kaplan of New York, Dr. C. E. H. Kauer of Denver, Colo., Dr. Herman Abramowitz of Montreal, Can.; treasurer, Mr. Harry Kluewitch, New York; corresponding secretary, Rabbi Charles I. Hoffman, Newark, N. J.; executive director, Rabbi Samuel M. Cohen, New York.

The officers of the Women's League are: Honorary president, Mrs. Solomon Schechter; president, Mrs. Charles I. Hoffman, Newark, N. J.; vice-presidents, Mrs. Cyrus Adler of Philadelphia, Mrs. Benjamin Davis of Chicago, Mrs. Jacob Kohn of New York, Mrs. Israel Unterberg of New York; treasurer, Mrs. Samuel I. Hyman of New York; recording secretary, Mrs. Samuel Spiegel, New York.

Union of American Hebrew Congregations Fund Passes \$1,000,000 Mark.

One million dollars of the \$3,500,000 fund sought by the Union of American Hebrew Congregations for a ten-year extension program has been raised, and this fund has been contributed by sixty-nine cities. Two hundred communities are participating in the campaign. The returns from sixty-nine cities that made up the \$6,000,000 total are at present incomplete, and it is expected that the amount will be increased when the full returns are in. Local campaigns are being conducted by means of mass meetings and personal solicitation in various communities.

On November 4 a flying squadron of prominent men, headed by Julius Rosenwald, Congressman Julius Kahn, Manny Strauss, Rabbi Nathan Krass and others, will start on a nation-wide tour in the interest of the movement. The \$3,500,000 fund will be devoted to synagogue and school extension work in rural districts and congested communities, to rabbis' pension fund and synagogue loan fund.

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Friday, October 29th, 1920 : : Cheshvan 17th, 5681

Sabbath begins at 5.45 (daylight saving time). Vayera. Gen. 18:1-22:24. Haftarah II Kings, 4:1-37.

Never before the past summer was there such an unblushing anti-Semitic crusade at the North Sea and Baltic vacation resorts of Germany. This is another little straw showing what is the present condition which rules in that scourged land.

For the especial benefit of *The American Israelite* we wish to point out that the United Synagogue of America is not to Orthodox Jews what the Union of American Hebrew Congregations is to the Reform wing. The former institution is conservative, middle-of-the-road, and makes no appeal to nor receives any considerable support from Orthodox Jews.

We are still wondering if Henry Ford's scribe of *The Dearborn Independent* knows that Seymour M. Stone, of Chicago, who rose from sign painter to artist, is a Jew. In one of the late issues of Ford's sheet two pages of vilification of the Jews were preceded by one page of glorification of Mr. Stone, but without reference to the latter's religious or racial affiliations. We hope that Henry Ford's scribe sees this note and that thereby one of his "ideals" is not shattered.

And now the British anti-Semites accuse the Jews of having compassed the deaths of Nicholas the Unspeakable, the late Czar, and of his family. The proof for such a charge is utterly lacking. In the first place, it has never yet been clearly demonstrated that the former Russian imperial family is dead or, if dead, that their deaths took place as the result of a wholesale series of murders. In the absence of evidence to establish these two material subjects of inquiry, the third charge, that the deeds were the work of Jews, must fall to the ground.

The graduate of the Hebrew Union College who returned to the rabbinate after having filled Jewish social service posts for a brief season, ran true to form. When he graduated perhaps the rabbinate was overcrowded and social service appeared much more attractive. Now with the demand for rabbis far in excess of their supply, it was good "business" for an H. U. C. alumnus to revert to his original calling. Don't they have a chair on the problems of the rabbi in the Cincinnati seminary? At all events, some of its graduates are "practical."

No member of the community takes seriously for their own sake the attacks against us of Henry Ford, his agents, servants and employes. Their refutation has been found because, for indictment was publicly launched. Of necessity the Ford brand of anti-Semitism bears a close relation with that which is being exhibited before Anglo-Jewry and, for all we know, it originated from the same source. Perhaps the best answer that the two countries involved could return were that in Great Britain a Jew of eminence became Lord High Chancellor, and that in the United States an able member of our race were voted to occupy the White House for four, if not for eight, years.

A postcard signed with a non-Jewish name conveys the following question to us: "Where can I get Jewish papers and literature that opposes and exposes the Catholics?" We are fortunately able to return a categorical answer in the negative to our inquirer. There are no anti-Catholic papers issued under Jewish auspices and there is absolutely no Jewish literature of this genre. Jews do not oppose or expose (?) Catholics, for the good and sufficient reason that Jews are broadminded and tolerant. Jews are perfectly willing to let each man, woman and child follow the dictates of their own consciences in matters of religion. Hence Jews are fully entitled to be treated likewise by non-Jews.

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 LEAGUE OF NATIONS AND THE JEWS

THE League of Nations, created out of the Great War, has loomed large in the political discussions of this country during the past few months, and within the next few days the suffrage of our people will be cast in such manner as undoubtedly to indicate their thought on this momentous organization. We have no wish to cast our remarks along the lines of partisan interest, yet a recent incident, directly concerning this community and the league, makes some reference to the latter appropriate.

Time was, especially in the past half-century, when the British Government, particularly its Foreign Office, in consonance with Great Britain's traditional position as protector of the oppressed throughout the world, stood forth as the intervenor on behalf of persecuted Jews in countries where their situation called for active relief. Thus, in the interest of the suffering Jews of Roumania the record of the intermediation of the British Foreign Office is a long and honorable one. Last week Earl Curzon, H. M. Principal Secretary of State for Foreign Affairs, informed the conjoint foreign committee of the London Jewish Board of Deputies and the Anglo-Jewish Association that such enterprises in future will be committed to the secretariat and council of the League of Nations.

Thus by one stroke the League of Nations, embracing the great civilized powers of the universe, will be substituted for the British Foreign Office, and, great as the latter's record on behalf of persecuted Jewry in the past undoubtedly is, who will say that this exalted and transcendent organization, with the high moral influence at its command, is unable to succor stricken Jewry better than any other existing agency? No reply is needed, for the world knows and fully appreciates the fact that the League of Nations is the strongest and most powerful body for righteousness on the face of the earth today. And professedly the great traditions which ever informed the acts of the British Foreign Office in this respect will be maintained, if not emphasized and strengthened, by the League of Nations. The Jewry of the world may, therefore, look to the League of Nations with confident anticipation for useful functioning.

We are genuinely pleased to learn that the ancient society *Mekitze Nirdanim*, devoted to the task of publishing Hebrew books, which succumbed to the misery produced by the World War, has been revived. One or two American Jewish scholars have been co-opted on the new governing council, a proof that the *Mekitze Nirdanim* has been internationalized.

We are not so sure, as is one of our esteemed contemporaries, that Christians of means are more prone to endow educational organizations and churches than charitable institutions with part of their wealth, and that Jews act reversely. If it be intended to say that our system of organized charity is the finest and most perfect of any in the world, the statement is true, of course. But the Jew sets great—deservedly great—store by education, and his endowments of educational and synagogal associations evince this feeling of his. We are reasonably certain that our community endows the institutions of the one class as liberally as it does those of the other.

The development of Jewish life in Palestine makes of interest the revival of a Jewish arts and crafts movement. In past years individual workers like Boris Schatz worked along lines which suggested the existence of strong ideals in Jewish arts and crafts, but they were isolated and, to a considerable extent, unappreciated. Now a movement that may be characterized as a revival of importance in this field has set in. We rejoice at this broadening of the artistic and craftsmanlike susceptibilities the first time in the annals of Jewry in this country, such an of Jewry. If applied to Palestine, for example, and rigorously carried out, that land will eventually be dotted with monuments of significant beauty. Thus *Eretz Yisroel* may become an object of pilgrimage to many a traveler, well to be compared in this respect with glorious Athens.

Of late Sir Herbert Samuel has been largely identified as the Jewish "power behind the throne" who was mainly responsible for the epoch-making document of 1917 known as the Balfour Declaration. No warrant exists for this identification, which of necessity is purely surmise and must remain such until eventually the veil is lifted from this bit of secret diplomatic history. The British Foreign Office has recently issued the handbook of Zionism prepared by its historical section in 1917, on which, presumably, Mr. Balfour based his important pronouncement to the world. This book, we learn from competent sources, does not aid in enabling the community to solve its present quest. It is written in a detached spirit, and the critical apparatus with which it is provided is equally barren of useful "leads" at this interesting identification. So the Jewish world must needs await future further developments along Palestinian lines; then, perhaps, the disclosure will be made.

LAUGHTER.

"And Sarah laughed within herself, saying, after I am waxed old shall I have pleasure, and my husband too, is old? (Gen. xviii, 12.)

AND Sarah laughed. A miracle was promised her, but Sarah only laughed. The Messenger looked at her astonished, Abraham frowned disapprovingly: such levity in answer to the solemn Anunciation!—but Sarah laughed.

But was it levity? Was there any one beneath the shade tree at Mamre on that memorable day to understand the meaning of that laughter? Did any one realize how near that laughter was to tears, an echo of the tragedy of existence, an evidence not of some reprehensible incongruity in herself, but rather of a cosmic incongruity in things as they are?

How swift we are to condemn! There are griefs no deeper than words; others reach down to the depths of tears: but when both words and tears are exhausted, there is a depth of woe out of which nothing comes to the surface except laughter—a laughter that rings wild and weird with the mad passion of accumulated bitterness. A woman's tears may be hard to bear; but this—this sombre laughter of the wounded self—this last resource of the soul that has known things not good to know—this paroxysm of seeming merriment sadder than sighs and groans: this I should wish to be spared. . . .

And Sarah laughed. Can you bear the timbre of that laughter? Do you understand how it is that when despair is very desperate—it laughs? And do you not see that it was this despair which in laughter rang out of this bosom shrivelled with age, shrunk with blasted hope?

Time was when Sarah might have found a different kind of laughter in the depth of her tender yearning heart. It was a brave heroic heart, a heart that waited through the fading years for the Child that must come but would not come. Was she not entitled to this? Was not this her supreme claim? Could destiny be so ungracious as to deny her the highest fulfilment of womanhood? Will not her dream of motherhood ever come true? Will not a soft little mouth cling to the mother-heart, and ten little fingers coil tendril-fashion about the warmth of her neck? But the years wore on, and still the Child had not come. The fairness of the body faded, desire was dead, and hope hovered among the lengthening shadows of the grey livid twilight. Could a miracle take place now? What miracle could revive the sere leaves fallen from the parent stem? And what genial breath from above could bring back the thrill of spring-time to the withered tree stump?

What cruel mockery for the Messenger to hold up before her the phantom of an impossible hope! And Sarah laughed.

We do not understand laughter, though laughter is the most human expression. We know little enough of weeping, but we know less of laughter. When our usual sorrows befall us, and tears furrow our cheeks, we blink with our eyes, and taste the salt of our tears—oh, how bitter! But as we recognize the salt of our tears, do we perceive the subtle and infinitely varied timbre of human laughter? We are familiar with the laughter of surface joys, the mere guffaw of the easily excited risibilities; but the deeper sort of laughter we understand not, simply because, living in the shallows of life, the real nature of joy escapes us even more than the substance of sorrow: but what certainly is unknown to us is this subtle essence of living that now deepens into tragedy, now lightens into comedy, that both in its tragic and comic aspects reveals an incongruity infinitely sad—so sad that we know not whether to weep or laugh over it? This inscrutable face of Life that laughs at us out of one eye and weeps out of the other, whose laughter re-echoes all the sadness of this sad world, but whose weeping glistens with the dawnlight in the dewdrop—this is difficult to see, let alone understand.

Tears and laughter lie closely packed. Pandora's box holds curses and blessings that are difficult to tell apart. Tragedy does not count and comedy is nothing: what counts is the hidden reality behind both, showing glimpses of itself through its two-faced appearance. Shall we venture to say that more clearly than through the face of weeping it reveals itself through the face of laughter? Laughter at any rate seems to run the whole gamut of human—and divine—experience, from the innocent rippling laughter of childhood to the wild and weird laughter of deluded hope. And Sarah laughed.

Who can interpret the whole gamut of laughter—in which dirge and ditty blend? Laughter is oft the mark of the highest wisdom, the deepest faith. When a man has lived life profoundly, twining the strands of his own being with the very warp and woof of existence: when he then attains to the ripe knowledge that weighs and compares and grasps the proportion of things, finding the measure of the immeasurable, he will probably succeed in brightening up the very tears of things with the light of a benevolent laughter. Such a laughter heals and reassures. We call it humor, but only few understand its nature. Fewer still possess this exquisite grace of the spirit to which all the values of life remain sacred no matter how darkly touched with disappointment and outraged justice.

There is but one kind of laughter that repels—the laughter of the cynic, to whom nothing is sacred, who cheapens by his easy supercilious scorn the tragic grandeur of life. Such laughter is a deliberate measure of defiance, whose accompanying gesture is the ironic and withal careless shrug of the shoulder. Sarah's laughter was not of this kind, though it was far from being the other, the wholesome and healing kind. Still, while it does not earn our condemnation, it deserves our pity and compassion. This bitter laughter of despair prevented her from readily accepting the miraculous Anunciation. Yet, there is nothing greater than this: to endure, to wait, to smile. In the end the miracle will arrive on angels' wings.

JOEL BLAU.

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CORRESPONDENCE.

Dr. Hillis and "The Zionist Protocols."

Editor Hebrew Standard:
I waited patiently until today for a reply from Dr. N. D. Hillis to my letter, which I addressed to him on the 20th inst. Inasmuch as he did not deem it worth while even to reply, I take the liberty of sending you copy of the correspondence.

ISRAEL H. LEVINTHAL.
Brooklyn, N. Y., Oct. 25, 1920.

Rev. Dr. Newell Dwight Hillis,
Hicks and Orange Streets,
Brooklyn, N. Y.:

Reverend and Dear Sir—Having noticed the announcement in the public press that you would speak last Sunday evening on the subject of "The Zionist Protocols," I made it my duty to come and to hear your message. To be perfectly frank with you, I came with the anticipation that I would hear from your pulpit a strong protest against this volume and the publishers, who, for the sake of the almighty dollar, undertook to publish it. Instead, to my great astonishment, I heard your sermon in which you practically took it for granted that the book you held in your hands spoke the truth, and thus helped to plant within the hearts of your hearers the seed of hatred not only to those whom you were so kind as to term apostate Jews, but to every member of the Jewish people.

You remember that I called your attention after the sermon to the fact that Lucien Wolf, the noted scholar of England, has completely repudiated these protocols and proven to the satisfaction of every thinking person that they represent a forgery on the part of an agent of the former Czar of Russia, who wanted to restore the Czarist regime by means of sowing hatred to the Jew. I would have pointed out to you a few more facts, which you should have known before attempting to speak on this subject, but you graciously asked your usher to lead me to your museum, fearing undoubtedly that my remarks may prove to your friends, who surrounded you, that you were absolutely uninformed on the subject of your address. You read the title page of that book and referred to the Zionist elders, even mentioning by name that illustrious Jew, Dr. Theodore Herzl, and gave the impression to your hearers that the Zionists were in back of the plot to ruin civilization. You should have known that Mr. Justice Louis D. Brandeis is the honorary president of the World Zionist Organization, that Rabbi Stephen S. Wise of New York is the vice-president, and that Nathan Straus, the philanthropist, is one of the leading figures of that movement. Do you think for a moment that they, too, would be a party to such a horrible scheme as you portrayed? I appreciate your kindness to us in protesting at least a dozen times that you were a lover of the Jewish people. Somehow or other I was impressed with your analysis of the law of coincidence. Was it a mere coincidence that you quoted to substantiate the arguments of the protocols the editorials of the Morning Post, the only anti-Semitic paper in England? Was it a mere coincidence that you read the list of the leading Bolsheviks and so nobly informed your hearers that 240 out of 380 were Jews, forgetting, however, to mention to your hearers that all true and honest observers of Russian affairs have declared that 95 per cent. of the Jewish people of Russia are opposed to the Bolshevik regime? Was it a mere coincidence that in referring to the Bolshevik activities, you quoted Simmonds, whose bias and anti-Semitic statements were proved to be false by every honest tourist in Russia? Was it a mere coincidence that you read the parts of the protocols that referred to the Jewish people as being in back of this malicious program and failed to mention the fact that these protocols also connected the members of the Masonic order of all faiths with this diabolical work, or was it that you feared to read those parts of the protocols because you knew that you had members

of the Masonic order in your own church and they would thus realize the baseness and the falsity of the charges made?

Your address left the impression with your hearers that every leading statesman in England and France fears this Jewish peril and the peril of the Zionists. Where you got this information, I do not know. But I do know, and you should have known, that it was Secretary Balfour of England, who recently made that fine declaration in which he gave expression to England's approval of the Zionist program to re-establish Palestine as the Jewish homeland; that it was Lloyd George, Millerand and other leaders at the peace table at San Remo who incorporated in that treaty the clause that the World Powers recognize the Zionist claims on the land of Palestine. Do you think for a moment that if they regarded seriously the lies contained in these protocols, that they would openly avow their approval of the Zionist program?

You repeatedly made the statement that these Zionist elders back of the program to destroy civilization, were not real Jews but "apostate" Jews. If that is the case, how is it that these protocols continually desire to bring home to the readers that the most important work to be accomplished by this band, is to overthrow Christianity and to set up the Jewish religion and the Jewish power of government instead? If they are "apostates" what interest have they in the Jewish religion or in the Jewish people? If you would only try to keep yourself of the real facts in Russian life, you would have known that when a committee of Jewish rabbis appeared before Trotsky last Passover, asking his permission that unleavened bread be sent to the Jewish communities, he replied to them: "I am no longer a Jew, and I am not interested in the Jewish people or the Jewish religion. Humanity is my religion and the world is my people." Can you logically and consistently connect the apostasy of these Bolsheviks with the program announced in these protocols to replace Christianity by Judaism and Christian governments by Jewish powers? It is this fact alone, which compels me to believe, much against my will, that you did not want simply to explain your horror at what this book reveals, but that your real intention was to spread hatred to the members of the Jewish people. That such an address should have been spoken from the pulpit of the immortal Henry Ward Beecher, whose liberality of soul, whose hatred of all kinds of prejudices is so well known, to all, is a fact that hurts me most keenly.

Of course, I would write more and more, proving the facts which you ought to know with reference to these protocols. I did write sufficiently to point out to you that you have committed a great injustice to the Jewish people by even hinting to the possibility of such a program on the part of any of their members, and I sincerely trust that you will not permit your listeners to fatten that feeling of hatred to the Jewish people which they acquired last Sunday night, but, having read the enclosed copy of Mr. Wolf's analysis, you would give the benefit of these facts also to your worshippers.

Hoping that I have convinced you of the error committed, I remain,
Very sincerely yours,
(Signed) ISRAEL H. LEVINTHAL.

Oct. 21, 1920.

Dear Dr. Levinthal:—
To say that I was shocked by your giving out to the press a letter addressed to myself before sending the letter to me, expresses my feeling somewhat mildly. Further, while I know Hebrew, I would like to have your own authentic translation of your statement in the Hebrew Daily News before passing final judgment.
Hoping for an early answer, I am,
Very truly yours,

(Signed) NEWELL DWIGHT HILLIS.
Dr. Israel Herbert Levinthal, 1233 Eastern Parkway, Brooklyn, N. Y.

Rev. Dr. Newell Dwight Hillis,
Hicks and Orange Streets,
Brooklyn, N. Y.

My Dear Dr. Hillis: I have just received your note and hasten to reply to it. I did not give any statement to the Hebrew Daily News (and, by the way, I know of no such paper, unless you refer to the Jewish Daily News printed not in Hebrew but in Yiddish) and to the best of my knowledge, it did not have any report of your sermon. There was a little report in the Jewish Morning Journal, which, however, was not given by me, and for which I bear absolutely no responsibility.

With reference to your statement that I gave to the press a copy of the letter addressed to you, before sending the letter to you, I must again say that you are misinformed. A reporter for the New York World came to me on Wednesday late in the afternoon. I was surprised that he knew of your sermon and asked him who supplied him with the information. His response was that his office saw the item in the Jewish Morning Journal and wanted to have more details about it. I pleaded with him not to give the entire matter any publicity, as I would like to await your answer to a letter I wrote to you. I also asked him to see you personally before interviewing me, and he assured me that he made several attempts at your home and church, but was informed that you were out of town. He then began to ask certain questions which it would have taken me a long time to answer. I then showed him a copy of my letter with the distinct understanding and assurance on his part that he would not use the letter, but merely use it as an aid in writing up the purport of your address. When I showed him the copy, the original letter was already mailed many hours before, and I was sure that you had already received it. I assure you that I would not wilfully or consciously hurt the feelings of any man—especially of one who is a brother preacher of God's word.

I must, however, at this instant, express my surprise that you did not reply to my letter but, instead, endeavored to inject irrelevant matter to befog the great issue at hand. I still insist, my dear Dr. Hillis, that you committed a grave injustice to the Jew when you took as your theme these forged protocols, without giving your hearers the benefit of its analysis by a man like Lucien Wolf. I never said, what you endeavored to put in my mouth in your statement to the World reporter, that you attacked the Jew as Jew. But I do maintain that you kept on insisting that all the world's troubles today are due to the actions of an organized band of Semites, even though you called them apostate Jews. That is exactly the excuse that the Polish and Ukrainian murderers give when asked why they massacre innocent Jews. They say: "Some Jews are Bolsheviks, therefore we are going to murder all Jews." And I well understand how your worshippers began to bear a hatred for all Jews, when you so eloquently proved to them by means of the protocols, and the editorials of the Morning Post, that Jews—by race if not by religion—are the real menace of the world. I again insist that you made many statements which did not represent the facts, as, for example, that the secret service of the American State Department is investigating the truth of these documents, etc.

I want also to assure you, my dear colleague, that no one, not even you, has such a horror for Bolshevism, as I have. I have preached and spoken and worked against it. But I would never permit my hatred of Bolshevism to lead me to preaching hatred to the members of any people. That, I still must insist, you did. You thus far proved to be the best advertising man for the miserable publishers of this forgery, that they ever dreamed to have, and I

assure you that they alone appreciate the fine indorsement and publicity you gave it.

Again assuring you that no act or word of mine was spoken or done with any thought of personal animosity, but simply with the desire to help undo a wrong which you committed to my people, I beg to remain,
Sincerely yours,
(Signed) ISRAEL H. LEVINTHAL.

DETAILS OF POGROMS IN VOLHYNIA.

Warsaw (direct to I. J. P. B.).—The Jewish National Club, consisting of the Jewish members of the Polish Diet, has published a declaration that it has investigated the pogroms perpetrated by soldiers of General Balatowitch's army throughout Volhynia, and that it has established the following facts:

Pogrom in Kanjen-Kosjersk.
In Kanjen-Kosjersk, near Kovel, 63 Jews were killed, after unspeakable tortures, on the first day of Rosh Hashanah. In the same town 40 Jewish girls who Karzen were tortured all day. The wife of Abish Vroman, who is only seventeen years old, was attacked by the pogrom mob and, after being outraged by the soldiers, she was dragged through the streets by her long hair. Her husband, who turned Bolshevik to avenge the wrong done to his wife, is now under arrest in Chelm, preparatory to a court-martial.

Seventy-year-old Simon Barr was soaked in kerosene and burned alive.

Kremna.
In the Volhynian town of Kremna forty-three Jews were killed by the pogrom soldiers. Sophie Kravok and her family were burned. Shulem Berg, a youth of twenty, was led to execution by the Polish soldiers. His sister Dinah begged to be shot with him, and her request was granted. His two little sisters, Chane, twelve, and Chaye, eight, were drowned later and the whole family was wiped out. Thirty women of the town were outraged.

List of Towns Where Pogroms Took Place.

Ligowa, near Kovel, experienced a terrible pogrom on September 14. Pogroms have also taken place in the following towns near Kovel: Ritna, Datin, Zamschin, Velnor, Bircza, Chatishev, Nigoch, Poleze, Piniawa, Glisz, Miltzi; Stara-Witwa, Vela and Vedrotch, all in the same district.

General Balatowitch, who instigated these pogroms, was formerly a Russian general, and is at present associated with Wrangel, helping the Poles in their "holy crusade" against the Bolsheviks. The soldiers of his army, chiefly Ukrainians, formerly in the pay of Hetman Petlura, are especially known for the terrible treatment they accorded to Jewish women whenever and wherever they had occasion to exercise their power. The general is at present stationed with his army near Baranovichi, in the province of Minsk. He publishes a newspaper in Warsaw under the title of Svo-boda, and he recently called together a conference of Jewish journalists at Warsaw to urge them to bring about Jewish sympathy for Wrangel.

Anti-Jewish Excesses in Myedzna. Rabbi Halpern's Interpellation in Polish Diet.

Warsaw (special cable to I. J. P. B.).—Rabbi Halpern has introduced an interpellation in the Polish Diet at its session to-day, calling for investigation and punishment of those guilty of anti-Jewish excesses in the town of Myedzna, district of Vegrow, on August 19th last. The interpellation recites the following facts: When the Polish army re-occupied Myedzna, a delegation representing the Jewish Kehillah, and headed by Rabbi Baruch Hepner, came to pay homage to the Polish army leaders. The delegation was overtaken by armed peasants, who purloined the shoes and clothing of the delegates, while soldiers and officers looked on without a word of protest. On the next day four soldiers took the rabbi together with four Jews, named Nechemia Silbernagel, Chaim

Kabatkin, Wolf Silbernagel and Berel Magid, harnessed them to a wagon and drove them like horses through the town, the soldiers in the wagon whipping the rabbi, after which the four other Jews were made to dance and jump before a big crowd which assembled in front of the wagon. The crowd began to pull the beards of all except the rabbi. After the occurrence the following Jews were arrested: Verner, Beril Kazef, Moishe Zukerman, Shulim Gukerman, Samuel Hochberg and Leiser Koziol. They were beaten until they fell unconscious, except Hochberg and Verner, who were able to retain full control of themselves. The latter were whipped with "nagaiaks" on their naked bodies until they lost consciousness, and when they recovered they were beaten again. The Jews begged the Polish officers to shoot them rather than submit them to such cruelties, but the officer replied that such death would be too light for them.

On the 23d of August the torture of the rabbi and the above-mentioned Jews was resumed by the soldiery. All were lined up before a crowd, their beards were pulled again, they were compelled to carry soldiers on their backs, jump and dance and make themselves ridiculous before the people. Since that time the situation of Jews in Myedzna has become unbearable, and the Gentiles of the town, otherwise friendly neighbors, lost all respect for their Jewish fellow-citizens.

The soldiers were not punished and they keep on annoying the Jews every day.

Rabbi Halpern, in his interpellation, appeals to the War Minister to remedy the situation and to bring the offenders to justice so that Jews and non-Jews of the town may resume their former friendly relations.

Organizations Tax Themselves for Immigrant Aid Society.

At the conference of Jewish organizations held last week at the headquarters of the Hebrew Sheltering and Immigrant Aid Society of America, 229 East Broadway, with the object of devising ways and means to raise the full amount of \$600,000 for the fund for remodeling the Astor Library Building, the new home of the society, the following resolution was adopted:

"Resolved, That every society represented at the conference is to tax its members a dollar a year to be paid out in quarterly instalments. Be it further

"Resolved, That each organization immediately contribute the full amount of the tax for a year in advance."
Mr. Max Meyerson, vice-president, presided at the meeting and stirring addresses were delivered by Mr. John L. Bernstein, president of the society; the Rev. Phillip Jaches, Mr. M. Perl, Mr. Charles J. Bernstein and others, and the delegates, besides passing the above mentioned resolution, promised to do all in their power to help raise the building fund at the earliest date possible.

Men's Club Organized in Temple Beth-El

Temple Beth-El has organized a Men's Club, in which a great deal of interest has been manifested. At the first meeting officers were elected and a constitution was adopted. Dr. Schulman and Rabbi Ranson addressed the meeting.

The purpose of the club is to constitute "a power for righteousness in the community" and to provide a forum for the congregation for the discussion of vital questions of the day. The officers elected were: Samuel Marcus, president; Walter J. Rosston, vice-president; Isaac Alvis, treasurer; Herman F. Unger, secretary. Directors, Dr. Samuel Schulman, Rabbi Marius Ranson, Ludwig Vogelstein, Herbert N. Starfield, Arthur Veit, William Klingenstein, Hermann Epstein and S. G. Schatzberg.

The Board of Trustees of Temple Beth-El has joined the club in a body. The next meeting, to be held in November, will be in conjunction with a dinner tendered the members of the club, when it is expected to have leaders of thought address the meetings.

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PALESTINE FROM DAY TO DAY.

Canals are being dug, a large threshing machine has been brought from Europe, irrigation is being organized and new barracks have been erected in the thriving colony of Shuni, near Zichron Jacob. Thirty pioneers who arrived in Zichron all obtained work in Shuni.

So successful has been the railroad construction work of Jewish laborer groups on the Tiberias-Semack and Haifa-Ludd roads that the employment of Chaluzim (pioneers) in this work has become an established principle.

Civil employees of Jaffa met recently and formed a consumers' co-operative store, where they obtain necessary food-stuffs at reduced prices.

Hebrew has at last come into its own in Palestine, according to Eliezer Ben Yehuda, who more than any other man has agitated and worked for the use of Hebrew as the national language of Palestine. Speaking of this recognition, Mr. Ben Yehuda said: "An end has now been put to the stubborn opposition to the use of our language in official quarters. A definite ruling has now been issued which leaves no doubt as to the obligatory use of Hebrew on all official documents."

"This ordinance of the High Commissioner is the Balfour Declaration, the San Remo decision, of our national language. By means of this official ruling we shall be able to defend ourselves against our enemies. This action of the High Commissioner will forever be remembered by us."

Afforestation has been undertaken by Chaluzim in several parts of Palestine. Fifty immigrants are now working on Mt. Carmel, since the 200 dunam planted last year by way of an experiment turned out a success. Mt. Kinereth is being afforested by a group of sixty-five, while twenty-five immigrants are working at the university site on Mt. Scopus, treating plants damaged by the snow. Suitable afforestation land at Dilb (Kiryath Nearim, about 1,800 dunams), at Ein Hai (Kfar Malul, 600 dunams) belonging to the Palestine Land Development Company and land of the Anglo-Palestine Company has been transferred to the Jewish National Fund.

The Vaad Hachinuch (Palestine Board of Education) has been placed in charge of the Jewish Colonization Association schools in the colonies, the J. C. A. contributing £10,000 to their maintenance. It is hoped that the difference between that amount and £14,000, the estimated cost, will be covered by tuition fees and by part volunteer work of the teachers.

Preparatory classes for government service have been formed in Jaffa by the Education Department, with a curriculum of English, Arabic, bookkeeping and political economy. The course, which will last six months, is for graduates of secondary schools. Twenty-five pupils have enrolled so far.

The embargo on German shipping which was in force during the war has been removed, and henceforth German ships will be allowed to anchor at Palestine ports.

Baruch Binah, representative there of the Zionist Commission, has been appointed supervisor of Jewish affairs at Haifa.

A committee of four, including Messrs. Ben Yehuda and Yellin, will have the naming of Jerusalem streets, according to a decision of the Pro-Jerusalem Society. Guide posts giving the name of the street in three languages will be put on each corner.

The Rehoboth station of the Egypt-Ludd railway has been completed. The government is now contemplating the construction of a Rishon-le-Zion-Ludd line and a Rishon-Petach Tikvah line. The colonies are asking for Rishon-Jaffa and Petach Tikvah-Jaffa lines.

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TAMOR'S

ON SYNAGOGUE GOING.

By MENTOR.

[While this article, which appeared in the London Jewish Chronicle, deals with conditions existing in England today, the same state of affairs exists here in the United States, and Mentor's essay is, therefore, timely.—Editor Hebrew Standard.]

Perhaps a more apt caption than the above would be, "On Synagogue Not Going." For I propose to discuss from one or two points of view the reason why such poor congregations attend our places of worship, and why, too, notwithstanding the fact that on one or two days of the year the synagogues are, as I put it last week, overflowing to bursting with the assembled worshippers. The theme is not a new one, but I venture to think that for the most part it has always been approached symptomatically. That is to say, the illness is perceived, the disease is recognized, and endless palliatives only are suggested. But it has not been approached causatively—the real cause of the illness, even if it has been discussed, has been left very largely alone. Now, diseases, social, political, communal or religious, are precisely like physical ills in this respect—they have a cause, and they cannot be cured either by mere lenitives, or unless the cause be known and, if possible, effectually dealt with.

Explanations and Excuses.

When the question of the paucity of attendance that characterizes so many of our synagogues is discussed I have noticed that some are disposed to think that it is because the religious feeling of our people has diminished, others that we follow the general fashion. The churches, we are reminded, also show smaller congregations. Church going is not as fashionable as it once was, and therefore synagogue going tends in the same way; and, of course, as is the case with all bad things in which Jews copy non-Jews, more intensively. Or we are told that in the stress of modern life conditions is to be found the reason for the synagogues being empty—the difficulty of observing the Sabbath and abstaining from business and work, or even the social claims as well as the demands of the country house or golf course or of the week-end. The more philosophic are apt to explain the phenomenon by something of an excuse, if not a justification. The day of organized religion, they loftily declare, has gone by, and so has the day of any set time for prayer. The need for parson or preacher, for rabbi or minister, for bishop or chazan has gone down into the gloaming. Sensible men and women do not require these adventitious aids either for the upraising of their souls to religious attunement or to inspire them with the need of turning their hearts and minds to God. They can pray in the midst of their average vocations, while the hurly burly of their lives is in full swing, in office, in workshop, in factory, in the home, in the fields, by the countryside. The living coal, they declare, will touch their lips equally in those circumstances as in the synagogue or the church or the chapel, so that they may give utterance to the yearnings of their hearts in thankfulness, in adoration, in prayer and in supplication. Their forefathers (and foremothers) were not thus. No, because they had not become educated above the conventions. Their religion was cribbed, cabined and confined to the one day a week or the special occasion; perhaps to a particular occasion and a special edifice. We in these days have wider notions. Our minds have broadened with education and progress and civilized thought. We see things differently and feel things differently. And so the synagogue for us Jews, like the church or the chapel for non-Jews, has not the drawing power that it had in the days of yore.

Superficialities.
All these arguments appear to me to be at best surface arguments, which touch at most the exterior of the problem and do not engage the problem itself. The idea that the synagogue has merely followed the fashion which has emptied the church is obviously a fallacy. That is proved by the enormous throngs which two or three days in the year attend our places of worship, with their long services, and on one occasion involving a lengthy abstention from bodily sustenance. That knocks the bottom out of most of the explanations and excuses that are popularly employed to show why Jews and Jewesses in these days do not go to synagogue with the regularity that once was the vogue. A people that will cram every inch of available space in every synagogue, and the religious needs of whom demand overflow services everywhere even on but two or three occasions during the year, cannot be said to have rejected what is called the conventional or not to feel the necessity for congregating for service at set seasons and at particular places set apart for the purpose. If our people as a whole believed they could devote themselves to the religious exercise demanded of them on Sabbaths by repairing to the countryside and there communing with nature, it occurs to me that they would do so equally on New Year's Day; while the Atonement could in many instances be more conveniently and even pleasurable passed than in the murky carbonic acid laden atmosphere of some synagogue. If a mental revolt against the religious idea was really the cause of the paucity of attendance at our synagogues, the crowds that seek places in the synagogue on special days of the year would be absent then, as at other times.

Modern economic demands as a reason for our empty synagogues seem to me to be equally beside the mark for wholly accounting for the trouble. In the first place, the economic demands were as insistent upon Jews, and so were the social demands, twenty, thirty or forty years ago as they are today. Indeed, they were in one important particular more insistent, seeing that Saturday is now much more generally a day upon which business is suspended than it was at the time to which I have referred. No one thinks today of making a call, except by special appointment, with a principal in the city on Saturday, and no one is surprised if he is told that Mr. So-and-So does not come down to business on that day. The week-end explanation, besides, cuts both ways. If the week-end holiday has become more generally the fashion, and thus taken many from town on Sabbath, abstention from business or work has given the many more people who stay at home a better opportunity of attending synagogue. And thirty or forty years ago our synagogues were very much better attended than they are today. Few leading Jews either in the metropolis or provinces ever neglected to attend synagogue Sabbath by Sabbath. There is no need to enter into details, but any of my readers who are able to cast their minds back to the period to which I allude will recollect that on Sabbaths at that time our synagogues were well attended, and that the congregations contained Jews of all classes, from the so-called highest to the so-called lowest. Thus these explanations and excuses strike me as superficialities.

The Jew and the Synagogue.

And now let me diverge for the moment to another point, which, however, will, I hope, help us in our conclusion of the matter. It is axiomatic that mere synagogue going—like church or chapel going—does not necessarily insure a better man or woman in the devotee. It has been observed long and often that just as a man may smile and smile and yet be a villain; so a man may pray and pray, or at least attend divine service

week by week, and yet in the intervening times break every commandment and every ordinance which conformity to his faith demands. We can equally freely concede that men and women can and do lead impeccable lives of unquestioned righteousness who never see the inside of a place of worship from year end to year end. There is no particular virtue from the ethical point of view in attending a place of worship Sabbath by Sabbath, although its religious purpose cannot be gainsaid. But for the Jew, as I have frequently pointed out, attendance at synagogue has a double object. Not only are the demands of Judaism as a religion subserved, but the obligation is subserved, which is recognized by every Jew worthy of the name, to gather in comradeship with his fellow Jews on every occasion when there is a call to Jewry—and the Sabbath and festivals and holy days are precisely those calls. Each of them has a meaning for the Jewish people, historic, traditional, ethical, religious and even social, and observance of them is incomplete unless the Jew manifests his loyalty to his people, his oneness and kinship with Jews, by attendance at the services designed to commemorate the occasions. Why a religious service? the religious doubter will ask. The answer is irrefragable: Because we Jews are a religious people—a people of a religion. Deprive our people of their Jewish religion and their national being would quickly wane and speedily disappear; equally as, if the fact we have instance after instance that must occur to anyone who knows anything of Jewish history.

An Essential Cause.

And this brings me back to what I deem to be an essential cause of the paucity of attendance at our synagogues. It is not, I repeat, only that the Jew is inherently less religiously minded today than were his forefathers. It is not only that the claims and the calls of the economic position in which he is now placed run more heavily against the practice of synagogue attendance than was the case with Jews thirty, forty or fifty years ago. What is much more important in determining the cause of our empty synagogues is in noting one thing that has happened. It is that there has been a notable weakening of the spirit of comradeship, the spirit of brotherhood, and the spirit of oneness between Jew and Jew that distinguished the Jews of other days, so that the Jew does not feel the impulse to foregather with his coreligionists Sabbath by Sabbath and festival by festival. I believe it is this lack of Jewish spirit that is far more responsible for neglect of religious duty in these days than the neglect of religious duty is responsible for the absence of a Jewish conscience in Jews today. Jews of years gone by, even though they were rich and prosperous and had grown fat in the good things of this world, even beyond the dreams of Jeshurun, had not kicked away the obligation to personal contact in religious devotion, personal contact in Jewish duty with their fellow Jews. They had Jewish consciousness, Jewish corporate conscience, and were not ashamed of but were rightly proud of being Jews. They were not disposed to absent themselves from contact, religious and communal, with their brother Jews, nor did they hesitate to excuse themselves from such social obligations to their non-Jewish friends, when these clashed with their Jewish duties, or to frankly give their reason. They did not mind being known and recognized as Jews by their servants and their dependents. They did not ask, for instance, as I am assured is now often requested, that the copies of the Jewish Chronicle for which they subscribed should be sent in plain wrappers, in case, forsooth, the housemaid or the cook or the parlor maid or the lady's maid or the butler should jump to the conclusion that the particular bend of their nasal organs denoted not their Wellingtonian dispositions, but their Semitic descent. The Jew of thirty, forty and fifty years ago, again, would have been ashamed to differentiate between brother Jew and brother Jew on account of the accident of birth, or dub as "foreign" any who did not happen to be born in a certain country or there naturalized. Some of our forefathers actually resented the classification of Jews into German and Polish and Spanish and Portuguese, and proclaimed by an historic act the kinship of all Jews resident in these islands by recognizing all such Jews to be equally British.

Restore Jewish Consciousness.

What, then, has happened is just that weakening of the spirit of comradeship between Jew and Jew which attendance at synagogue at once maintains and consecrates. And it occurs to me that if the worthy men who preach from our pulpits, and those excellent souls who are working energetically in various directions for the maintenance of our faith and the strength of Judaism within these islands—from those who have ranged themselves behind the Jewish War Memorial scheme, down or up to those who busy themselves with the Jewish Sabbath Observance Society—would bend their minds to discovering how best they could restore that old spirit of Jewish comradeship, the old spirit of brotherhood between Jew and Jew—how they could rebuild the Jewish consciousness in the modern Jew, they would quickly fill our synagogues. I shall be reminded of what I myself have pointed out, that our synagogues are still filled with worshippers on such days as Rosh Hashanah and Yom Kippur, and I shall be asked whether these do not betoken such a maintenance of the Jewish consciousness as that to which I refer. Yes! And the phenomenon is explicable only by saying that the traditions which attach to these holy days and the legends

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which have clung about them like barnacles in the passage of the vessel of Judaism through the ages exercise such an influence as to overcome the poor corporate consciousness which is so widely manifest in the Jew of today. It is this consciousness that has to be restored and strengthened, with the result that we should put an end inter alia to a resort to the sheer quackeries that are being tried for "Anglicizing" the service or moulding it so as to make it appear so much less Jewish and so much more English, if not Anglican. Our forefathers, the men of thirty, forty and fifty years ago, high and low, rich and poor, the communal leaders and the rank and file, all attended synagogue, while the prayers were yet said in their original Hebrew (and I am far from suggesting that no prayers should be said in the vernacular) and while yet long Piyutim and tedious Selichoth were part of the service (and I am far from saying that their elimination has not been of value). These did not keep them away from the synagogue, because they possessed the spirit of fellowship and comradeship with their brethren—a fellowship and comradeship in which they rejoiced, which was to them a privilege and a pleasure. These drew them to the synagogue; it is the absence of the sentiment which our forefathers nourished that, to my way of thinking, is an essential cause that keeps us away in these days.

Meeting of the New York Board of Jewish Ministers.

A meeting of the New York Board of Jewish Ministers was held on Thursday afternoon, October 21, 1920, in the vestry rooms of Temple Emanu-El, Rev. Dr. Nathan Stern presiding. Several matters of importance were brought up for consideration by the board. One was the question regarding the dates fixed for entrance examinations at Columbia and Barnard, which sometimes conflict with the Jewish holy days. President Stern reported that he had addressed the authorities, and received the reply that special provision is made for such applications, and that they would be glad to consult with him in fixing such dates in the future, in order to avoid such conflict wherever possible. It was unanimously decided that special resolutions be drawn up and addressed to the respective families of the

late Jacob H. Schiff, Israel Friedlander, and Bernard Cantor.

The literary part of the program consisted of a paper by Rabbi David Levine on "The Influence of Names Upon the Meaning and Method of Scriptural Poetry." The paper aimed in the first place to show that name themes and name words colored and influenced the meaning and method of Scriptural poetry, so that the content and context of the poetry, as well as its technique bore an unmistakable relationship to the name and its associations. In the superscribed portions of Scriptural poetry the influence can be readily observed. In the portions which are not superscribed, the relation is more difficult to trace, but is nevertheless present, as Rabbi Levine proved by specific instances. The other part of Rabbi Levine's paper was devoted to the thesis that a knowledge of Arabic is essential to the proper understanding of parts of Scriptural poetry, as the philological kinship between Hebrew and Arabic is closer in the poetic parts of Scripture.

Rabbi Levine, yielding to the request of his colleagues, will continue the subject at the next meeting, making the application to the fifty-third chapter of Isaiah.

The next meeting of the board will be held on Thursday, November 18, at 2.30 p. m., in the vestry rooms of Temple Emanu-El.

Shaarey Tephila Congregation Retires Rabbi F. de Sola Mendes On Full Salary.

At the annual meeting of the Congregation Shaarey Tephila (West End Synagogue) held on Thursday evening the request of Rev. Dr. F. de Sola Mendes to be placed in retirement was voted upon. Rabbi Mendes had been minister of the congregation for the past 47 years and it was unanimously decided to elect him Rabbi Emeritus and continue his present salary of \$4,800 for life.

At the same meeting Messrs Morris A. Magner and William C. Popper were re-elected, respectively, president and vice-president, and Mr. Samuel Gottshall was elected a member of the Board of Trustees.



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Like father, like son, applies to the case of Nathan Straus, Jr., who, for years associated with his noted parent, Nathan Straus, Sr., the philanthropist, in his innumerable works on behalf of the people, has entered the political arena to better serve the public.

Nathan Straus, Jr., who lives with his wife and two children at No. 27 West Seventy-second street, is a candidate on the Democratic ticket for election to the State Senate in the Fifteenth Senatorial District, which comprises the Seventh, Ninth and Eleventh Assembly Districts.

This is the first political office to which young Mr. Straus has aspired. A possessor of wealth and interested in scores of business enterprises and charities, he has entered the field chiefly to be in a position in case of election to frame laws for the benefit of the people and to open to himself a new avenue of public, humanitarian and philanthropic work.

Noted men from all parts of the country, especially New York State, have written Mr. Straus letters of congratulation over his nomination and wishing him success in the election. Among the letters was the following from Governor Alfred Smith:—

"My Dear Mr. Straus—I read with a great deal of satisfaction of your nomination for Senator in the Fifteenth Senatorial District. For the benefit of this State I sincerely hope that you will be elected. The work which your father has carried on for so many years in the interests of the poor of New York, in which you have had a large share, gives you a side of life in the great State so necessary to our legislators at this time.

"If I am again chosen to head the

government of the State I can think of nothing at this moment that would be of more assistance to me than your presence in the Senate. I hope that I



NATHAN STRAUS, JR.

will be in a position to speak for you in your own Senate district. With kind regards and best wishes, I am,

"Sincerely yours,
"ALFRED E. SMITH."

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terprises of his father, notably in saving the lives of thousands of babies by providing specially pasteurized milk, young Mr. Straus has been a prominent factor, especially in recent years when he lifted from the shoulders of his parent the burden of administering many of his enterprises in behalf of the people. It was only a few weeks ago that Mr. Straus turned over to the city without charge and for the benefit of the public the great milk laboratories that he spent thousands upon thousands of dollars to erect and maintain, and which as Dr. Royal S. Copeland, Commissioner of Health, said in accepting them, had saved the lives of thousands of New York babies.

It is not generally known that Mr. Straus, Jr., is an expert on municipal affairs, having made a special study of American and foreign and ancient forms of government. While he was a student in Princeton he earned a prize for a paper he prepared on the subject of "Municipal Government."

Jewish National Fund Bureau Receipts.

The following moneys were received by the office of the Jewish National Fund Bureau for America, 55 Fifth avenue, New York, from July 1 to September 30, 1920:

Collections	\$25,190.64
N. F. boxes	3,169.10
Dunam donations	14,018.59
Tree donations	2,196.20
Golden book	1,748.02
N. F. stamps	738.80
Nordau Garden City	25.00
Total	\$47,086.35

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**THE NATIONAL LIBRARY IN
JERUSALEM**

By HUGO BERGMANN.

It ought to be generally known that the library in Jerusalem was first founded by the Jerusalem Lodge, Independent Order of B'nai B'rith, in 1892, under the name of Midrash Abarbanel. For the larger portion of its books it is indebted to a man who dedicated his whole life to the accumulation of books for this library; namely, Dr. Joseph Hasanovitch of Bialostock. "The Genizeh Joseph" includes the larger portion of the books in the library. The number of books is comparatively not a small one. There are about 35,000 volumes, among them not a few rare editions and more than half a dozen Hebrew books of the oldest Hebrew imprint, and also a few manuscripts.

After the collection of Joseph Hasanovitch come the large accumulations of the founder of the Jewish National Fund, Professor Shapiro and of the Russian Zionist Plaskow. In addition there have always been people who have worked for the library. For instance, shortly before the war broke out a Christian Englishwoman presented to the library a fine collection of English books. A few months ago the library received by bequest the library of the late Mr. Greenhut.

Anybody who would finger the catalogue of the library or look over the books on the shelves (which come from all parts of the world, although we do not agitate for the library) will admit that the library, like everything else that has been created in Palestine, has great possibilities that have hitherto, alas, not been availed of. Only Professor Heinrich Loewe of Berlin has for years worked untiringly for the library. Thanks to his efforts there are now in Berlin large accumulations of gifts which it is hoped shortly to forward to book-hungry Eretz Yisroel.

Yes, Eretz Yisroel is hungry for books, hungry for influence from without, for contact with the world.

The library as it has been thus far cannot satisfy this hunger. It is lodged in a building which even before the war was already inadequate. This is its present condition: About half of the books are catalogued. Some of these books have been loaned out, but during the war the Turks scattered the records so a portion of these books will have to be considered lost. But half of all the books are not even catalogued. Some of these are in bookcases and some are packed away in boxes. The library as a whole is in sore need of more room.

The question of space, however, will soon be settled, and the library, it is hoped, will shortly be removed to a beautiful building and the books properly catalogued. The next task will be to transport to Jerusalem the books that have been collected for the library now kept in Berlin, New York, Odessa, London and Brussels.

At the same time the Zionist Organizations of the different countries must begin an effective campaign for the collection of books. It ought to be taken for granted, as Professor Loewe declared before the war, that every author should send a complimentary copy of his work to the National Library in Jerusalem. But that is not enough—the Zionist Organization must undertake the collection of books on a large scale. This applies particularly to the Organizations in Middle and Western Europe, where collections of money, owing to prevailing rates of exchange, are of less value than the collection of necessary materials for Palestine. Committees ought to be formed in every land composed of men experienced in bibliography, and these committees should bend every effort to make good collections of books for the library. First of all, it behooves every country to send to the library, if possible, a complete collection of all the Hebrew books and of Judaica that has been published in that country. If, for example, we had from Czecho-Slovakia a collection of all the fine products of the Hebrew press in Prague, how rich we would now be!

Furthermore, we suffer a woeful lack of books on natural history, mechanics, sociology and philosophy. When not long ago a group of people in Jerusalem got together to study philosophy and decided to begin with the Metaphysics of Aristotle, they could hardly find a single copy of that work in the whole country. Similar instances might be cited concerning books in other branches: and everybody can understand what it means to need a book and to be compelled to write for it to Europe without knowing even the title, the author or the price, and to wait four months for a reply. In all Jerusalem or Jaffa there is not a place where the many intellectuals, teachers, public officers, laborers (for our laborers are intellectuals) can find an European newspaper. The National Library will have to provide the whole country, but we have got to see to it that the budget of the Zionist Central Organization shall not be burdened with new taxes. For this purpose we must have voluntary contributions.

Our next task ought to be to get our National University Library into a beautiful building, to catalogue the books, to provide room for periodicals and to get the accumulations in Europe and America to Palestine and as soon as possible make them accessible to the public. The Diaspora must help. It must cease sending us old worthless volumes that nobody reads any more: it must send us books that can help to reawaken the spirit of Eretz Yisroel.



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CHILDREN'S PAGE

THE PRIEST'S BREAD.

Dear Children:

The Torah further tells us of the scrupulous care the priest must take to maintain himself in his holiness, as follows: "That which dieth of itself or is torn by beast shall he not eat to defile himself therewith." "The priest is forbidden to eat of the holy things," says Rashi, "as soon as he defiles himself by eating the fowl that died of itself, although its contact did not make him unclean; he becomes unclean when he takes it in his mouth. And they shall keep my charge not to eat of the offerings when they are unclean, that they may not bear sin through it and die thereby." We have learned that this means death at the hand of heaven. "And no stranger shall eat of a holy thing." This refers to the "Terumah" offering, which is the priest's bread. A sojourner of a priest or a hired servant shall not eat of a holy thing. A sojourner of a priest means one who was bought by him and had his ear bored because he refused to leave his master (see Exodus 21), and remains with him till the jubilee year, and a hired servant is one who was sold by the year and goes free at the end of six years. The Torah teaches us here that their person is not sold to their master to permit them to eat of his "Terumah." But if a priest buy a person with his money, a Canaanitish servant who is his personal chattel, and those that are born in his house, that means the children of the maid-servants. The wife of the priest may also partake of his "Terumah," according to this paragraph; also according to the paragraph permitting "every one that is clean in thy house" to eat of the holy things. And if the daughter of a priest be married unto a stranger, to a Levite or an Israelite, she may not eat of the offered part of holy things. But if the daughter of a priest, if she be a widow or divorced from the stranger, and have no child from him, and is returned unto her father's house, as in her youth, may eat of her father's bread. But if she has a child from him she is forbidden to eat "terumah" as long as the child lives, but no stranger shall eat thereof. This is intended to exclude the "Onan," who is permitted to eat "terumah; a stranger is excepted but not an "Onan" (one who is in mourning). "And if a man eat a holy thing unwittingly, then shall he add the fifth part thereof unto it, and he shall make good unto the priest, the holy thing." The thing which can be made holy. He does not repay him in money, but in fruit of "chulin" (fruit not sanctified), and it becomes "terumah." And they shall not profane the holy things, by allowing strangers to eat thereof, and load on themselves the iniquity of trespass, by eating of their holy things which were separated for the sake of "terumah" and become holy, and were forbidden to them. And the Lord spoke unto Moses saying, "Speak

unto Aaron and unto his sons, and unto all the children of Israel and say unto them, If there be any man of the house of Israel, or of the strangers in Israel, that offereth his oblation, be it for any manner of vows, or for any manner of free-will offerings." A vow is when he says, "I take upon myself to make an offering." A free-will offering is when one says, "This will I offer." Then shall it be that it may be favorably received for you, bring something that is proper to be favorably received for you, which is "a male without blemish, of the oxen, of the sheep, or of the goats." But in a burnt-offering of a fowl it is not necessary that it be without blemish, or a male, and is not made invalid by a blemish, but only if one of its organs is missing. Here the Torah enumerates the bodily defects that make the animal invalid for an offering and thrice repeats "lo thakribu," "ye shall not offer," to prohibit, their sanctification, the slaying of them, and the sprinkling of their blood, and a fire-offering shall ye not make of them upon the altar. This prohibits their burning. "And from a stranger's hand shall ye not offer." If a non-Jew brought a sacrifice to the priest to offer it to heaven, you shall not offer it if it has a bodily defect, and although the offerings possessing a bodily defect were not forbidden to the children of Noah, except when they lacked an organ, that was permitted only when they sacrificed on the high places in the fields, but not on the altar in the tabernacle. Such shall ye not offer, but an offering without a blemish you may take of them. Therefore it is said above "Ish," "ish." "Every man" to include the non-Jews that make vows or free-will offerings through Israel, they shall not be favorably received for you to make atonement for you.

כּוּ אֲדַבֵּר

MUSIC AND DRAMA

When "Spanish Love," the Avery Hopwood-Mary Roberts Rinehart romance of old Spain, broke all former box office records at Maxine Elliott's Theatre last week, Wagenhals & Kemper definitely decided to keep the play in that theatre for the balance of the season. The dramatic story of the passionate love adventure in the Spanish province of Murcia has an intense appeal to the playgoer such as is rarely found in the more temperate love stories of the English and American plays. The production has been beautifully staged before a splendid background of striking scenery, provided by Livingston Platt, an acknowledged leader in the more advanced forms of scenic art in the theatre. Los Caritos, the Spanish dancers from the Royal Opera House in Madrid, have established themselves as firmly in this country with their tempestuous dancing as they have already done with the Spanish people. Seats are now selling eight weeks in advance.

A third recital by Irvin Nyredghazi, the phenomenal Hungarian pianist, will be given in Carnegie Hall on Sunday afternoon, November 7.

Miss Florence Hinkle, the well-known soprano, announces her annual song recital in Aeolian Hall for the afternoon of Monday, November 8.

Mr. George Reimherr, who has been heard frequently in New York, will give his first recital of the season at Aeolian Hall on Friday evening, November 12. The young baritone has been exploring Japanese music, and will introduce a cycle of three songs by Kosack Yamada.

The ever-popular baritone Reinald Werrenrath will give his first recital here this season in Carnegie Hall on Sunday afternoon, November 14.

Miss Inez Barbour's recital will be given on November 15 in Aeolian Hall.

Albert Spalding, who has been on a concert tour since early in October, will return for his first New York recital in Carnegie Hall on November 20. Mr. Spalding is playing this season with several of the symphony orchestras. Among the numbers on his recital program is the second sonata in F minor by Enesco. Two of the violinist's own compositions are included in a modern group.

The New York Symphony Orchestra, Walter Damrosch, conductor, has four concerts scheduled for the week of October 31. The first concert to be given in New York since the orchestra returned from its tour of Europe will take place Sunday afternoon at 3, in Aeolian Hall. The first pair of concerts in the Damrosch historical cycle is announced for Thursday afternoon and Friday evening in Carnegie Hall, and the first program in the Symphony Concerts for Children series will commence promptly at 11 Saturday forenoon.

The program for Aeolian Hall Sunday afternoon is as follows:

Beethoven's Symphony No. 7 in A; Adagio for strings, by Lekeu; Cesar Franck's "Redemption," and Gabriel Faure's new suite, "Masques and Bergamasques," which will be given for the first time in New York.

In the Carnegie Hall historical cycle in which the Damrosch forces will demonstrate the development of symphonic music and the symphonic orchestra, the pair of concerts for Thursday afternoon and Friday evening will have Louise Homer, contralto, as soloist. The program will include Rameau's Airs de Ballet, from the opera "Dardanus," for the first time in New York; Gluck's overture to "Iphigenia in Aulis"; Concerto No. 1 in F, for horns, oboes, bassoons, solo violin, and string orchestra, by Bach; Haydn's Symphony in D minor (the Clock), and Concerto for strings and double choir of wind instruments in F, by Handel. Mme. Homer will be heard in the aria "Che faro," from "Orpheus and Euridice," by Gluck, and the air, "Empio," from Handel's "Julius Caesar."

For the Saturday morning concert for children in Aeolian Hall a program prepared for the understanding of youngsters up to thirteen Mr. Damrosch will explain for the children in terms of their comprehension the following program, rendered by the full orchestra: Weber's overture, "Freischuetz"; the andante and minuet from Haydn's Symphony in D (the Clock); two Russian folksongs by Liadow, Cradlesong, and Song of the Mosquitos, and the Dragon Fly, polka mazurka, by Strauss.

We are witnessing in this period many departures from the established rules of playwriting and, strange to say, the public appears to like them and, what is more important, to patronize them. Some radical departures have been "put over" with signal success in George M. Cohan's production of Miss Rita Weisman's unusual play, "The Acquittal," which had a six months' run at the Cohan & Harris Theatre last season and comes to the Bronx Opera House for the week of November 1, with the usual matinees and a special matinee on Election Day. The original Broadway cast and production, with William Harrigan, Chrystal Herne and George Parsons as the featured players, remains intact.

The story is skillfully told, betraying the hand of the accomplished stage expert, and many guesses have been made that the versatile Mr. Cohan, who has so often proved his ability at polishing up plays, also put his practiced hand to "The Acquittal."

In addition to Miss Herne and the Messrs. Harrigan and Parsons, others in the cast, which has been called "flawless," are Ann Mason, Violet Pearl Meehan, Franklin Hall, William Walcott, Pierre Watkin, Arthur V. Gibson, Willard F. Barger, John Rowan, Otto Niemeyer, George Bedell and Edward Harrigan. The production is under the personal supervision of Mr. Cohan.

"The Charm School" will be at the Bronx Opera House week November 8.

Want Column

SUPERINTENDENT of a Jewish Community House in Brooklyn wanted to conduct and supervise religious, social and educational activities. State experience, age and salary expected. Address "S. O." Box 50 care Hebrew Standard.

CONGREGATION B'NAI ISRAEL, of Elizabeth, New Jersey, requires the services of a Rabbi who is both a seminary and college graduate. It is contemplating the construction of a new temple, the conducting of services upon a modern conservative basis, it being the idea that its Rabbi shall become the leader of our Jewish community. Minimum salary \$4,000. **SAMUEL KOESTLER**, Secretary, No. 207 Broad Street, Elizabeth, N. J.

The Congregation Temple Emmanuel of Lawrence, Mass., is ready to entertain applications for a rabbi. We want a young man who is a leader and a worker. Must be a college graduate. Applicant must have good command of the English language. We want a man who will appeal to the young men and women of the city and bring them in touch with things religious. Services are to be of the modern orthodox. Splendid opportunity for man willing to build a congregation from the bottom up, one who will start schools, a sisterhood, etc. Applications must include information as to age, education, previous experience, salary desired and personal references. Apply by letter only to **MAURICE JACOBS**, 420 Boylston street, Boston, Mass.

Stenographer and typist, office assistant, high school graduate, experienced; wants 5-day position; salary \$18. Lenox 9865.

Couple with three-year-old child desires two rooms, bath and board with refined Jewish American family. References exchanged. Address Box 1123, care Hebrew Standard.

TALMUD THORAH of Bradford, Pa., wants a first-class teacher and lecturer. None but first-class should communicate. Good salary will be paid to a good experienced man. Must be able to deliver good lectures in English and Yiddish. Communicate with J. M. ERTZ, Bradford, Pa.

Schools & Camps

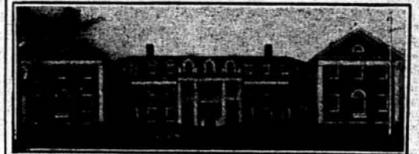
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BIRD'S BUSINESS INSTITUTE

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The meetings are open to the public and the first of the series will be held on Tuesday evening, November 9, at 8.15, in the vestry room of Central Synagogue, Fifty-fifth street and Lexington avenue.

Immigrant Society Reopens Citizenship Class.

The Hebrew Sheltering and Immigrant Aid Society of America has reopened its evening class for naturalization at its headquarters, 229 East Broadway, New York city. All those who have their first citizenship papers and are entitled to obtain their final naturalization certificates receive free instruction in all that it is necessary for them to know in order to be admitted to United States citizenship.

The classes are open every Monday evening from 8 to 10 o'clock. Both men and women are admitted, and it is urged that all those about to become citizens avail themselves of this opportunity.

Bronx Free Synagogue.

The open forum on the subject of "The League of Nations" has been postponed a week and will be given under the auspices of the Bronx Free Synagogue at the Community Building Auditorium, 163d street and Southern boulevard, on Sunday evening, October 31, at 8.30 o'clock. John Levy, a distinguished attorney and orator, who is at present engaged in writing a book on "The Principles of the League," will deliver the opening address. Mr. Levy has won widespread recognition as a Jewish communal leader. Rabbi Louis I. Newman will preside. Discussion will follow from the floor. The public is invited.

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Mt. Nebo Temple Notes: The Mt. Nebo Sisterhood will hold a regular business meeting on Monday afternoon, November 1, in the vestry rooms at 2 o'clock. It is expected that more than 60 new members will be received into the Sisterhood. Rabbi Eisenman's campaign for 100 new members has almost reached its quota. The Boy Scout Troop meets every Tuesday evening in the vestry rooms under the leadership of M. A. Greenbaum. The Girl Scouts meet every Monday afternoon at 4 o'clock under the leadership of Miss Lillian Klein. The Hebrew classes will be resumed on Wednesday afternoon, November 3, at 4 o'clock. The religious school is filled to its capacity; classes are meeting in various parts of the temple's auditorium, owing to inadequate facilities. There are 19 classes and 550 pupils. Those applying at present are placed on a waiting list, and will be sent for as soon as a vacancy occurs. The Young Folks' League held a dance last Thursday evening which was attended by 300 young men and women.

The plan to issue guest cards to members has proved very successful. Y. M. H. A. Schiff Memorial Service. Memorial service for the late Jacob H. Schiff will be held at the Ninety-second Street Young Men's Hebrew Association this (Friday) evening, at 8 p. m. The program follows: Service..... Rabbi Lee J. Levinger Sabbath Hymn (Gothell)..... Choir and Congregation Address..... Rev. Dr. Jacob Kohn Address..... Justice Irving Lehman Solo, "The Lord Is Thy Shepherd"..... Rose Kantor Brod Service..... Rev. Dr. Samuel Schulman Chorale, "Cast Thy Burden Upon the Lord"..... Y. M. H. A. Choral Society Kaddish..... Rabbi and Congregation Yigdal, Hymnal..... Cantor, Choir and Congregation Dr. Shipper Protests Against Persecution of Jewish Workers. Dr. Shipper, the official leader of the Poale-Zion group in the Polish Diet, at a recent session of the Diet, hotly assailed the government for its lukewarm attitude toward the pogrom leaders in the country. He also presented a list of grievances against the government.

particularly its policy directed against the Jewish worker, the Bund, the Jewish co-operatives and the Jewish trade unions. "Jewish labor leaders," declared Dr. Shipper, "have been arrested, the Jewish labor press has been suppressed, Jewish labor schools met with the same fate, and the government has handed down, without any cause therefor, indictments against them triable in the military courts." In conclusion, Dr. Shipper declared that his party could not express its confidence in the government. On behalf of the Jewish National Club in the Polish Diet, Deputy Hirschhorn declared that his party could not express its confidence in the government as long as it continued its anti-Semitic policy.

Deputy Greenbaum Presents a List of Jewish Victims. Warsaw (direct to I. J. P. B.).—Deputy Greenbaum delivered an impassioned address in the Polish Diet on Friday against Polish treatment of the Jews. He pictured the terrible situation in which the Jews find themselves in re-occupied territories, mentioned the outraging of Jewish women and other cruel acts of the Polish soldiery. His speech was cynically interrupted by the National Democratic Deputy Rudnitzky, who made insulting remarks against Jewish women. Greenbaum read a long list of Jews who were court-martialed on false accusations that they were Bolsheviks. The Polish deputies interrupted, remarking that it was not enough. Deputy Greenbaum finished his speech, warning Poland that she will fall unless she changes her policy in reference to the Jews.

Kovno City Council to Aid Vilna Refugees. Kovno (direct to I. J. P. B.).—The city council of this city held a special meeting to aid the Jewish refugees from Vilna and decided to appropriate for the purpose 500,000 marks and urge the owners of buildings to receive the refugees. It was not necessary, however, to exercise any pressure on the local householders, as they are all very eager to assist the refugees. The Jews of the city have organized a separate aid committee. At every railroad station in and around Kovno women distribute food among the recent arrivals. The women's committee of Kovno declared that it brought so much food that some of it had to be carried back to town. The total number of Jewish refugees in Kovno and Vilkomir is about 5,000. Their number is growing daily.

Refugees Pouring in From Soviet Russia. Kovno (special cable to I. J. P. B.).—A new problem has arisen here due to the large number of Jewish refugees from Soviet Russia who keep on pouring into Kovno and other Lithuanian towns. They all desire to go to America, but there is no American consul in Lithuania who could give their passports. The situation is very acute. Many attempt to go to Danzig without procuring visas, and as a result are detained in Danzig for weeks without getting any nearer their goal. It is highly important that the Hebrew Sheltering and Immigrant Aid Society send a representative to Kovno, as the Jewish refugees in this city have no shoes or clothing and their condition is very precarious.

Course in Dietetics at Columbia. A course in household dietetics and kindred subjects will begin at Columbia University November 1 for women desiring to fit themselves for social work in Palestine. It will be under the supervision of Mrs. Norvin Lindheim and Mrs. I. B. Berkson. Interested persons can register now at Teachers' College, room 106, desk E.

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Jewish Workmen's Parties United in
 Kovno Relief Work.

KOVNO, Oct. 24 (Special cable to I. J. P. B.).—A committee has been formed in this city, consisting of representatives of both the "Bund" and the Poale-Zion organization to take care of Jewish workmen from Vilna, arriving here by the hundreds. The clubrooms of both parties have been given up for homes for the refugees, four hundred having been housed in such manner. A free citizen's laundry was formed and free medical aid is given to the refugees. An attempt was made to give workmen jobs and the work of the committee is generally considered splendid. Mr. Kaufman, of the Joint Distribution Committee, assigned ten thousand marks for the purpose of the committee.

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Palestine Crops Successful.
 The threshing season is over in Palestine and in the main crops have been very successful. Colony Yavniel had a good almond crop and the Karkur, Tirch, Merchaviah, Kinereth and Kfar Uriah groups realized very fair profits, which they will use as turnover capital for next year. Melhamia's crop was successful, but the farmers fear that the price of wheat may drop owing to imports from Damascus and the Hauran. In Galilee, where primitive methods are used, the crop is not as large as was expected. Zichron's winter crop was damaged because of heavy rains, so that it will suffice only for the colony itself. The summer crop, however, was very successful. Vintage results are satisfactory and the general financial situation is good. Rosh Pinah's crop was small. In Yavniel lectures on farming methods in California, on the uses of modern machinery and dairies have been followed with interest by young farmers and the sons and daughters of the older settlers desirous of acquainting themselves with modern agricultural methods.

Victims of Recent Pogroms in Vilna.
 KOVNO, Oct. 23 (Special cable to I. J. P. B.).—A complete report, officially prepared by the Jewish National Council, was submitted to the Allied Missions today, containing details of the recent pogroms in Vilna, which took place on the nights of October 9 and 10. In the report of the Jewish National Council the extent of robbery and injury is given in each case. In the appeal issued by the Jewish National Council to the Allied Commission the following passages occur: "Our Jewish population is living through awful days. Saturday night several Jews were killed and many women violated. The Allied Missions, leaving the city, have turned over the entire Jewish population into the hands of the Polish soldiery. Our Jewish population is in great danger." Kovno's Jewish labor element is dissatisfied with the manner in which the National Council is handling affairs. A protest meeting has been called.

Details of Pogroms in Lomza.
 Warsaw, Oct. 22 (special cable to I. J. P. B.).—Jewish Diet deputies have gathered additional material about anti-Semitic activities of the society "Rozwoj," principally responsible for the recent excesses in Lomza, as has already been reported by your correspondent. The following additional facts have been established: The Polish army re-entered Lomza on August 24. The "Rozwoj" association began immediately an agitation for pogroms, resulting in the shooting of Chaim Grudzinski, Kristol and Javel Abramowitch. Jews of the town have been extensively robbed and their property losses amount to three million marks. The Zionist library and the laboratory of the Jewish gymnasium have been destroyed. Jews were generally mistreated, their beards were cut short or pulled, and under the pretense that they were needed for government works they were dragged out of the city and severely beaten. Punishment of the leaders of the "Rozwoj" organization is demanded by the Jewish deputies.

Dr. Stephan Strauss Persecuted for Condemning Hungarian Terror.
 Budapest (By I. J. P. B.).—Dr. Stephan Strauss, president of the auditing department of the Hungarian treasury, is now being tried on the charge of having aided the Communists during their dictatorship. Dr. Strauss is an old government official, who served at his post during the old monarchist regime. When the Communist revolution came, both he and his office were incorporated into the new political machine. He was always politically inactive and did his official duty without expressing himself either favorably or otherwise toward the new regime. With the downfall of the Bolshevik government, he continued in office for the present terrorist dictators. For a long time his enemies were demanding his dismissal because of his Jewishness and were hatching plots against him. Recently they discovered a "crime." He had condemned the bloody terror of the official hooligans. Dr. Strauss was arrested and his old participation in the revolutionary government, until now overlooked and condoned, was charged against him.

Jewish Deputies Demand Punishment of the Organization "Rozwoj."
 At a recent session of the Polish Diet the Jewish deputies demanded immediate punishment of the anti-Semitic organization "Rozwoj," which is responsible for pogroms in Lomza and Wysoki Mazowiec on August 22 and 23 last. A proposed resolution recites details of the pogroms and establishes the fact that the leaders of the "Rozwoj" organization were directly responsible for the pogroms. The resolution demands punishment of the leaders of the organization.

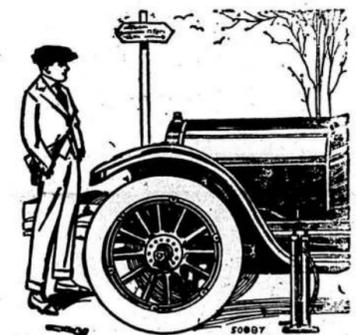
New American Consul at Warsaw Will Daily Vise 1,000 Passports, if Necessary.
 Warsaw (direct to I. J. P. B.).—The American Consul General Leo Keena came from Switzerland to Warsaw to replace present Consul Rankin. This is interpreted as a rebuke to Rankin for his scandalous mismanagement of the passport department of his consulate last summer, when prospective emigrants were made to wait six or seven weeks for the vise of a passport. The new consul will be prepared to vise a thousand passports daily, if necessary.

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Hardships of Jews in Brest-Litovsk.
 Warsaw, Oct. 22 (special cable to I. J. P. B.).—A Jewish delegation has arrived from Brest-Litovsk to plead with the Polish authorities for the release of a large number of Jews who had been arrested and imprisoned in recent weeks. In many cases the prisoners have been court-martialed without a formal charge or trial and declared criminals without justification.

The delegation consists of Rabbi Abraminski (Abraham Minski), Bleiweiss, Lippe Klepish, Leib Greenstein and Wolf Begin. There is at present a large number of refugees from Brest-Litovsk in Warsaw. All are suffering acutely.

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BROOKLYN NOTES.

Brooklyn's Latest Communal Monument.
Prominent national and city officials, leaders of the Jewish community of Brooklyn, and more than 500 residents of the Bushwick section of Brooklyn witnessed the dedication of Beth Moses Hospital on Sunday afternoon, October 24. The exercises were held from a gaily decorated platform erected on the front steps of the hospital building at Stuyvesant and Hart streets, and the streets and neighboring porches were crowded with men and women who waited out of doors for several hours before the beginning of the program and applauded the speeches which told of the achievement of the community's dream of a free hospital for the poor Jews of Brooklyn.
Announcement was made by Isaac Levin, president of the Board of Directors of the hospital, that the institution for its dedication is absolutely free from cost, with more than \$500,000, representing the cost of erection and equipment, fully paid. Mr. Levin made a plea that the Jewish community would "make good" the sacrifices of the founders and would maintain the institution free from debt. The annual cost of the upkeep of the building will be approximately \$160,000. Contributions totaling \$75,000, ranging from sums of \$10 to \$10,000, were announced today.

That this hospital was erected principally by the efforts of the first and second generations of immigrant Jews, and will serve principally the poor immigrant Jew of Brooklyn was the announcement made by Rabbi I. L. Levinthal of the Jewish Center of Brooklyn. Rabbi Levinthal emphasized the importance of Kosher food and a Jewish environment to the immigrant Jew, who in his early stages of acquaintance with America finds himself in need of hospital care. Beth Moses Hospital has two kitchens, which will assure the serving of strictly Kosher food. Rabbi Levinthal urged that the Jews of Brooklyn continue to live up to the traditions of their faith, which counsel charity and mercy to all their fellow men, and made a plea for support of the hospital.

Representing Mayor John F. Hylan, who was unable to attend, Honorable Francis D. Bent of Brooklyn, member of the Board of Estimate, commended the efforts of the committee, and declared that he had found the new hospital to be one of the best equipped in Greater New York. A letter from Governor Alfred E. Smith, who was unable to attend, was also read.
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Brooklyn, drew attention to the fact that the Jews have always cared for their own sick and poor, and at the same time have been generous supporters of non-sectarian charities. Bird S. Coler, Commissioner of Public Welfare, took charge of the official opening of the building, and presented the key to the building to the committee, which consisted of Jacob Siris, Isaac Levin, David Schlein, Herman Gerofsky, Max Cohen, Ben and Charles Werbelowsky. An inspection of the building followed the exercises.

Edward J. Sevatkin, who presided, reviewed the history of the institution, which was organized six years ago, and has been in the process of erection for the last two years.
The hospital has complete, modern equipment for treatment and research. A majority of its 165 beds are in free wards. It has eighteen private rooms and small wards, for which moderate fees will be charged. A large dispensary will further increase the hospital's usefulness.

Near the end of 1914 a small group of Jews organized Beth Moses Hospital. Isaac Levin, who now is president of the institution was among the first sponsors, contributing \$10,000. The hospital was chartered by the State Board of Charities in 1916, but was temporarily hindered in its development. The cornerstone was laid in October, 1918, and the work of construction has just been completed. The institution will be opened for the reception of patients early in November.
The new hospital is a five-story fire-proof brick structure. It has four operating rooms and a large portion of its topmost story, which affords fullest light and ventilation, is given over to children's and infants' rooms. The X-ray unit and research laboratories are well equipped to enable the hospital staff to aid the progress of medical science.

The officers of the institution are: Isaac Levin, president; John Sklar, first vice-president; Samuel Rottenberg, second vice-president; Israel Rokeach, treasurer; David Werbelowsky, honorary secretary, and Harris Becher, Leo Cohen, Samuel Greenblatt, Isaac Levin, H. Masliansky, Max G. Niman, Louis Petchesky, Benjamin Plotte, Joseph Prensky, Abraham Price, Morris Robinson, Israel Rokeach, Levi Rokeach, Samuel Rottenberg, David Schlein, Jacob Siris, John Sklar, B. Tannenbaum, Michael Weinsier, Abraham Webelowsky and David Werbelowsky, members of the Board of Directors.

Council of Jewish Women.
The course of lectures given last year by Brooklyn section, Council of Jewish Women, filled so great a need and met with such splendid success that the committee is determined to give a course this year which will eclipse everything that has gone before.

The American Social Hygiene Association is standardizing a syllabus that will go to every agency in the United States equipped to handle this work.

The chairman of this committee has been greatly encouraged by the esteem in which the Council of Jewish Women is held. Quoting from a letter sent her by the field director for New York, Mr. Earle Parker O'Brien: "I believe the

Council of Jewish Women to be a great organization, and I am happy to work with them. You are helping to make social hygiene history," etc.

The council is planning to have a course of twelve lectures to begin on November 4. An audience of 100 must be guaranteed.

The delegates and alternates to the ninth triennial convention, to be held at Denver, Colo., November, 1920, are as follows: Delegates: Mrs. A. H. Arons, Mrs. Max Brandenburger, Mrs. Max Kohn, Mrs. Louis Petchesky; alternates: Mrs. Mortimer Brenner, Mrs. Emanuel Celler, Mrs. Arthur Mayer, Mrs. Grover Moscovitz.

Congregation Shaari Zedek Presents Home to Its Cantor.

In appreciation of the good work of Rev. I. M. Richardson, who has been cantor for the past fourteen years, the members of the Congregation Shaari Zedek (Max Reiss, president) showed him substantial evidence of their appreciation by presenting him as a New Year gift the beautiful brick home at No. 619 Monroe street.

There was a house warming on Sinchas Torah night, Rev. and Mrs. Richardson acting as hosts to their numerous friends, and there were many expressions and evidences of good will and friendship.

Schwartz-Finesilver Nuptials.

A beautiful wedding was held at Temple Petach Tikvah, Rochester avenue and Lincoln place, on October 26, when Miss Mollie Lottie Schwartz, daughter of Mr. and Mrs. Morris Schwartz, of 1382 St. John's place, was married to Mr. Harry Finesilver.

Mr. Jack Schwartz was best man. The ushers were Paul Schwartz, Nat Barrel, Samuel Goldberg and Isidor Schwartz. Flower girls were Miss Gladys Miriam Schwartz and Miss Naomi Finkel.

Rev. Dr. Raphael H. Melamed and Cantor Jassen performed the ceremony. A choir of fifteen sang. After the ceremony there was a dinner and music and dancing in the vestry rooms.
The newly married couple left for Atlantic City, and will be at home after the first of the year.

Details of Pogroms in Vilna.

Kovno (direct to I. J. P. B.)—The Yiddish Stimme of Kovno confirms the news of Polish pogroms in Vilna. The pogroms were made by Polish soldiers of the Posen regiments and Haller's army. Many women were outraged, among them two sisters, thirteen and fifteen years of age. The outrages continue, assuming bigger proportions now after the Allied Commission has left Vilna. A woman was attacked three days after confinement, and she died as a result. The Jewish Kehillah of Vilna has issued a frantic appeal for help to the new government. The names of the Jewish victims in Vilna will be cabled tomorrow. There are now 8,000 Jewish refugees in this city from Vilna.

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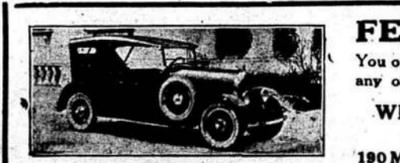
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FISCHL, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Fischl, late of the County of New York, deceased, to present the same with vouchers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

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.

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 subscribers, at their 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.

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 subscribers, at their 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.

KAHN, HENRIETTA.—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 Henrietta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Seligberg, Lewis & Sprouse, 43 Cedar Street, Borough of Manhattan, New York City.

ULMAN, JULIEN STEVENS.—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 Julien Stevens Ulman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Gerthude O. Barclay Ulman, Joseph S. Ulman, Cecil C. Blunt, Executors.

SHAPERO, DORA.—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 Dora Shapero, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Otto A. Samuels, 217 Broadway, Borough of Manhattan, City of New York, on or before the 17th day of January, next.

COHEN, BENTON.—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 Benton 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 his attorneys, RRRNARD L. TIM, Executor.

COHEN, JOSEPH MEYER.—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 Joseph Meyer 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 Meyer D. Siegel, her attorney, No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 10th day of March, next.

KAHN, AUGUST.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against August Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, I. L. Broadwin, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, on or before the 19th day of November, 1920, next.

YOUNKER, HERMAN.—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 Herman Younker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of April, 1921, next.

BACHARACH, AARON.—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 Aaron Bacharach, 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 Jeffrey J. Lewin, her attorney, at No. 41 Warren Street, New York City, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1921, next.

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 J. Goldston, their attorney, No. 123 Nassau Street, in the City of New York, on or before the 15th day of November, next.

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 subscribers, at their 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.

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 subscribers, at their place of transacting business, at the office of Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

SCHLESINGER, 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 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 Regelman, Carns, Leventritt & Goetz, No. 128 Broadway, Manhattan, in the City of New York, on or before the 16th day of November, 1920, next.

BRENSLIBER, THEODORE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theodore Brensliber, (sometimes known as Tonia Brensliber), late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of her attorney, Abraham H. Sarason, Esq., No. 171 Madison Avenue, Borough of Manhattan, City of New York, on or before the 30th day of December, 1920, next.

SAFIAN, MORRIS.—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 Morris Safian, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, William H. Chorosh, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of November, 1920, next.

MOLENDO, HERRMAN.—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 Herrman Molendo, 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 Greenthal & Greenthal, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1921, next.

LEVIN, NATHAN.—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 Levin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Meyer Greenberg, her attorney, at No. 99 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1920, next.

MANN, JOSEPH H.—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 Joseph H. Mann, 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, her attorneys, No. 128 Broadway, Manhattan, in the City of New York, on or before the 31st day of January, next.

DUBROWITZ, ABRAHAM.—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 Abraham Dubrowitz, 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 Kornbluth & Pollack, their attorneys, at No. 27 East 22d Street, Borough of Manhattan, New York City.

MAYER, REBECCA.—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 Rebecca Mayer, 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 Felner & Maass, their attorneys, at No. 66 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1921, next.

STEINAU, ISAAC.—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 Isaac Steinau, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Saul J. Dickheiser, at No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1921, next.

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 subscribers, at their place of transacting business, at the office of Spitz & Bromberger, her attorneys, at No. 56 Pine Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 30th day of November, 1920, next.

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 their 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 21st day of December, next.

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 her attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

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 subscribers, at their place of transacting business, at the office of her attorney, Wm. Klein, Attorney for Administratrix, Office and P. O. Address, 120 Broadway, New York City, on or before the 7th day of February, next.

NASANOWITZ, MARCUS.—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 Marcus Nasanowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Rogers & Rogers, Esqs., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of February, 1921, next.

GRUNBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Grunberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Glaze & Fine, No. 217 Broadway, in the Borough of Manhattan, City of New York, on or before the 19th day of November, next.

PFEFFERBLUM, ABRAHAM.—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 Abraham Pfefferblum, (also known as Abraham S. Pfefferblum), 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 Modie Harris, her attorney, No. 20 Broad Street, Borough of Manhattan, New York City, on or before the 28th day of August, 1920, next.

SCHALL, IKE.—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 Ike Schall, also known as Isaac Schall, 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 Rudolph Stand, her attorney, No. 16 Broadway, in the City of New York, on or before the 15th day of February, next.

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 subscribers, at their 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, next.

HELLER, KATIE.—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 Katie Heller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Emanuel Van Dernoort, her attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of January, 1920, next.

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 Ida Kolisch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1921, next.

STEINAU, ISAAC.—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 Isaac Steinau, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Saul J. Dickheiser, at No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1921, next.

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 subscriber, 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.

FRANK, FLORA.—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 Flora Frank, 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 Bertram Sommer, their attorney, at No. 1 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 6th day of December, next.

MOSS, IDA.—In pursuance of an order of Hon. James H. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Moss, late of the County of New York, City of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorneys, Paskus, Gordon & Hyman, No. 3 Rector Street, City of New York, on or before the 31st day of December, next.

LUDDWIG, 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 Ludwig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Nathan Folk, her attorney, No. 58 Essex Street, in the City of New York, on or before the 14th day of January, 1921, next.

MEINSTEIN, 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 Meinstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921, next.

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.

COHEN, MICHAEL.—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 Michael 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 his attorneys, I. B. Ripin, in the City of New York, on or before the 1st day of April, next.

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 their place of transacting business, at the office of Robert P. Lewis, her attorney, at No. 43 Broadway, in the City of New York, on or before the 15th day of November, 1920, next.

UNGER, ADOLF.—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 Adolf Unger, also known as Adolph I. Unger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of his attorney, Adolph I. Unger, at No. 43 Broadway, in the City of New York, on or before the 15th day of April, 1921, next.

SIDENBERG, CHARLES.—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 Charles Sidenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Messrs. M. S. & I. S. Isaacs, No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of April, next.

BENDEHEIM, BERTHOLD.—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 Berthold Bendheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Wells, No. 61 Broadway, in the City of New York, on or before the 30th day of April, next.

BENDEHEIM, BERTHOLD.—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 Berthold Bendheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Wells, No. 61 Broadway, in the City of New York, on or before the 30th day of April, next.

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IN PURSUANCE OF AN ORDER OF HONORABLE Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignat' Agel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his 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.

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 their 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.

ARNIS, 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 Arnis, 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 Adami Wiener, their attorneys, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 10th day of November, next.

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, her attorney, No. 149 Broadway, in the City of New York, on or before the 5th day of January, 1921, next.

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.

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 subscribers, at their place of transacting business, at the office of Maurice W. Monheim, her attorney, at No. 175 Fifth Avenue, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

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 their place of transacting business, at the office of Mark G. Holstein, No. 35 Nassau Street, Manhattan, in the City of New York, on or before the 16th day of November, next.

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 their place of transacting business, at the office of Mark G. Holstein, No. 35 Nassau Street, Manhattan, in the City of New York, on or before the 16th day of November, next.

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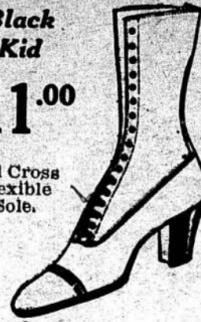
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DOCTOR, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Doctor, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, at the office of her attorneys, Wolf & Kohn, No. 277 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 6th day of April next. Dated, New York, the 25th day of September, 1920. DORA HAYMAN, Executrix. WOLF & KOHN, Attorneys for Executrix, No. 277 Broadway, Borough of Manhattan, City of New York.

GERSON, ROBERT.—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 Robert Gerson, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business, at the office of Morry Wolf, their attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of April, 1921, next. Dated, New York, the 24th day of September, 1920. MAX GETSON, MICHAEL BLUM, RACHEL BLUM, Executors. MERVYN WOLFF, Attorney for Executors, Office and P. O. address, 299 Broadway, Borough of Manhattan, New York City.

KAPLAN, ALBERT.—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 Albert A. Kaplan, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business at No. 7 Vestry street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1920, next. Dated, New York, the 1st day of October, 1920. ANNA KAPLAN, SAMUEL M. KAPLAN, IRA I. SPITZ & BROMBERGER, Attorneys for Executors, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

LEVI, 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 Levi, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business at the office of Lachman & Goldsmith, their attorneys at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1921, next. Dated, New York, the 19th day of October, 1920. IRVING B. LEVI, ALMA B. LEVI, HOWARD LEVI, MARTIN BECKHARD, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

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