

THE HEBREW STANDARD

America's Leading Jewish Family Paper

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THE PILGRIM PEOPLE

A Story for Thanksgiving. By ELMA EHRLICH LEVINGER

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Out on the Kansas prairies the November winds tossed the snow in great drifts, shining mountains beneath the pale sun. Within the rude log cabin a grateful fire glowed in the broad fire-place; a kettle sang above the flames. About the long board table, covered with a coarse white cloth in honor of the day, a group of prairie emigrants gathered for their Thanksgiving feast over sixty years ago. Plates were pushed back and now over their mugs of cider and bowls of rosy apples the exiles from the East laughed and jested and sang the songs of home.

"Please, Robbie," cried his sister Mary, a pretty grey-eyed girl of about fifteen, "please sing us that song you saw in a newspaper the other day. The one about the prairie pilgrims."

Robert flushed a little. It was one thing to sing about his chores or when the family gathered about the fire before bed time; another to attempt a song with several of their neighbors present. "I'd rather not," he began awkwardly with the bashfulness of a growing boy. He swung toward the door, glad of a diversion. "Hark, wasn't that someone knocking?" he asked.

"Only the wind," laughed one of the guests, Peter Kirbie from the next settlement. "You'll not get off so easy, Bob. Give us your song."

But now an unmistakable knock sounded above the wind. Ralph Dodson rose to his feet. "Perhaps one of the neighbors delayed by the storm," he told his guests and hurried to the door.

The man who entered, his garments white with snow, was neither old nor young; he walked with a slight stoop, possibly due to the heavy bag he carried upon his shoulders. His eyes were weary and a little doubtful in their questioning gaze; afterwards Bob told his sister that the stranger made him think of a tramp dog who fears every stranger will kick him. He stood there in the doorway, timidly but without cringing, and spoke to them with a voice that sounded strangely foreign in their ears.

"I thought I would reach the town, but the storm overtook me," he said, humbly, and waited as though doubtful of his reception.

Ralph Dodson held out his hand with all the warmth of a prairie welcome behind it. "Take off your wet coat," he commanded heartily.

ward the others. "These are my neighbors. We are celebrating Thanksgiving, you know." The stranger looked a little be-

But the stranger only smiled. "I have not been in this country long," he answered the child. "And over there—in Europe—we did not

snow-covered bag.

"Yes. I sell cloth and buttons and thread. I do not earn much, but it is better than what I did over there." He smiled a strange, slow smile that lit even the age-long melancholy of his eyes. "And here I am free."

"And your family?" Mrs. Dodson paused in her task of piling his plate with potatoes and squash. "Did you bring them?"

"No. I left them behind, for I did not have enough money for all of us. But I shall earn enough soon and bring them over. I want them to be in America—I want my children to be free."

"Just like the Pilgrims," interrupted Harry. "They came here to be free."

"But there aren't any pilgrims any more," mourned Mary with all her youthful romanticism.

Her father laughed heartily. "Why, we're pilgrims ourselves, Mary," he chided. "Didn't we leave our comfortable homes back there in Illinois and come all the way to 'bleeding Kansas' just to bring you and the boys up in a land we intended to keep free territory? And haven't we faced Indians and starvation just the way those old Plymouth Rock fellows did?"

Young Eden Jefferson, the village schoolmaster, nodded, his sensitive face glowing with feeling. "You are right, Mr. Dodson," he agreed. "We're sowing crops here that may take a long time in growing, but we're planting a new America."

The Jew looked from one to the other, his eyes shining with tears. "America will be a good country for all people," he said in his broken, difficult English. "It will be a good home for my people. My people have always gone a long ways—a very long ways—and perhaps they will find rest here. They have always looked for freedom like I do. Maybe some time they will find it." His head dropped a little, his lips moved softly. The others did not disturb him in his prayer.

"And now what about that song you were going to give us?" questioned the smith, turning to Rob. "Come, let's have it."

"I don't sing it well, sir," answered Robert, flushing a little.



LOUIS HIRSCH

Photo by Apeda.

Every year or so, the American public takes a fancy to some particular song, and just at present "The Love Nest" is being sung, whistled, played on phonographs and at restaurants all over the country. The composer is Mr. Louis Hirsch, a young New York co-religionist, and his life story is told on another page of this number.

"and sit down with us. Over there," indicating the fire. "Rob, bring the gentleman a chair. Mary, get him a clean plate and some more victuals." He nodded to-

wildered. "Thanksgiving?" he faltered.

"He doesn't know what Thanksgiving is," exploded little Harry Dodson in rather rude wonder.

keep what you call Thanksgiving."

"You're a Jew, ain't you?" asked Max Fedler, who kept the smithy in the village. "And a peddler, I bet," with a glance toward the

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"But I set it to a tune I found in one of Mr. Jefferson's song books we use at school. And I like it, 'cause it seemed so true the way the poet speaks of us emigrants. I'll sing it if you like."

The gray noon had deepened into snowy twilight. The firelight threw fantastic shapes upon the whitewashed walls, the faces of the group about the table, the fair curls of the boy as he sang to the prairie emigrants the song of their pilgrimage:

"We cross the prairies as of old
 The pilgrims crossed the sea,
 To make the West as they the East
 The homestead of the free!"

The clear young voice died away. From the place where the little Jew sat came a sound of sobbing, convulsed and broken. The others looked at each other in perplexity, but Eden Jefferson, the schoolmaster, after a moment's hesitation, walked over to the shabby figure and touched the bowed shoulders gently.

The peddler rose awkwardly to his feet, his face twitching with emotion. "You must forgive me, gentlemen," he said with his old-world courtesy. "But when I heard the boy sing—although I could not understand his words—when I heard that boy sing, I heard my own boy singing the songs of free America."

And Raphael Hirsch, the little Jewish peddler, worked and struggled, and in the end prospered, warming ever in his heart the thought of his own children singing the songs of free America.

The gaudily decorated restaurant was glowing with light and life; flowers bloomed on every square of spotless damask, although without the November winds piled New York's streets high with snow. Laughing native-born Americans, stimulated from theatre and dance, noisily watched another Thanksgiving Day fade into a shivering dawn.

A middle-aged man, who had once been a laughing baby across the seas while his father traveled to the new land via the steerage, walked between the little tables, nodding here and there, for he was a well known figure on Broadway. Several times a millionaire, since the moving picture industry had

multiplied the dollars inherited of his peddler father, he moved with a certain haughtiness, only relaxing to answer the jests of the suspiciously blonde beauty on his arm.

"Not a bad Thanksgiving dinner, was it, Moe?" she commented. "Though the way they're boosting the price of oysters you ought to expect a pearl in every one of 'em. And them patriotic numbers wasn't so bad at the end, though when I was doing my six turns a day in vaudeville—"

He cut her reminiscences short, for it was his fifth midnight supper that week and even a stomach trained on Broadway sometimes rebels.

"I get sick of that blamed sentimental stuff," he snapped with the unreasoning irritation of the dyspeptic. "It was bad enough through the war. But they have to get soft 'cause it's Thanksgiving. About time they can a few fool holidays!"

They were out in the lobby now and he paused to pull up the high collar of his fur-lined overcoat. The wind blew great swirls of snow through the door a weary uniformed lad held open for them with an exaggerated courtesy.

There was a hungry look in the boy's eyes. For he had been listening to the music, too, and a few pseudo patriotic ditties made him remember all too easily those nights when he had kept guard, not before a plated door, but where armed men slept before risking their lives on the morrow. He remembered a Thanksgiving feast snatched in a "Y" hut—was it only two years ago? An ugly look crept into his face as he recalled his high hopes to return to a land free and cleansed from wrong. . . . And his buddies who had never returned to be disappointed had fought for such rotters as the fat plutocrat and his painted companion!

The two stood on the curb waiting for their taxi. Out of the shadows came a ragged, stumbling figure, cringing before the wind. He held out his hand; a voice with a strong foreign inflection begged for charity.

Moe Hirsch, son of a Jewish immigrant, shook the beggar off impatiently. "They pester the life

out of one," he growled. "This year the streets are more crowded with bums and beggars than ever. We ought to have stricter immigration laws. If I had my way I'd keep every one of those damn kikes like him over in Europe where they belong."

London Times Correspondent Defeated in Attempt to Make Propaganda for Balachovitch.

Warsaw (special cable to I. J. P. B.).—Mr. Duke, the correspondent of the London "Times," arrived in Warsaw after a tour through territory occupied by General Balachovitch. He paid a visit to the Jewish Literary Society to make propaganda among the Jewish Journalists for General Balachovitch. In a speech made for the purpose the journalist made the statement that the general has changed his policy with reference to Jews. "General Balachovitch," said Mr. Duke, "is not a politician but a soldier. As he was angry at the Jews, he allowed pogroms to be made, but having concluded that such was foolish and futile, he has changed his attitude and is now friendly to Jews." The general was said to have permitted special Jewish formations within his army. Mr. Duke also stated that while he was at the headquarters of General Balachovitch a deputation of Jews from Turvov came to the general to thank him for his good treatment of the Jewish population.

Immediately after Mr. Duke's speech one of the Jewish Journalists present at the meeting produced a letter just arrived from Turvov, which had the following content:

Pogrom in Turvov.
 A pogrom arranged by Balachovitch's army broke out in Turvov. Thirteen Jews were killed. The whole city was robbed, many women were violated. The Jewish Kehillah of Turvov appeals for immediate relief.

Before there was any chance to conclude reading the letter Mr. Duke decided to leave the meeting.

Bishop of Siedlce Issues Proclamations for and Against Pogroms.

Warsaw (special cable to I. J. P. B.).—Deputy Isaac Greenbaum, in an interpellation to the Polish Government, demands an investigation of proclamations issued by the Bishop of Siedlce after the Bolsheviks had left the town. In the first of these proclamations the bishop appeals to the local Christian population to refrain from any violence against the Jews of Siedlce, because they were always loyal to Poland, while in the other proclamation, the opposite is said, and the Polish population is urged to take into consideration the fact of Jewish sympathies for the Bolsheviks during their invasion of Siedlce. The anti-Semitic Starosto (sheriff) of Siedlce, Koshlat, declares that the first proclamation was a forgery. Deputy Greenbaum also believes that one of these proclamations was apparently forged, but he does not know which of the two was forged, and he therefore asks the Government to fully investigate the matter.

Jewish Weavers in Lodz On Strike Demanding "Bread Equality."

Lodz (special cable to I. J. P. B.).—A general strike of Jewish weavers broke out in Lodz. The strikers demand an increase of wages and that food supplies arriving in the city and distributed through the City Council, be distributed equally among non-workers and workers.

Thus far the strike is a success, and many factories have been totally shut down, causing a heavy blow to Polish industry, and to the city itself, as Lodz is the only Polish city doing business with other countries. Since peace between Poland and Russia was concluded the textile manufacturers of Lodz have received large orders from Russia, Ukraine and other countries.

Condition of "Alien" Jews in Poland Made Easier.

Warsaw (special cable to I. J. P. B.).—Deputy Heshel Farbstein had a conference with the Minister of the Interior concerning the "alien" Jews who have been ordered to leave the country. After a long conversation the following was agreed upon:

1. Jews who can prove that they have really lived in Warsaw many years will not be molested.
2. Each doubtful case will be turned over to a special committee for investigation. The committee is to consist of a representative of the Jewish Kehillah in Warsaw, Davidson; a representative of the Russian Committee in Warsaw and a representative of the Polish Government.

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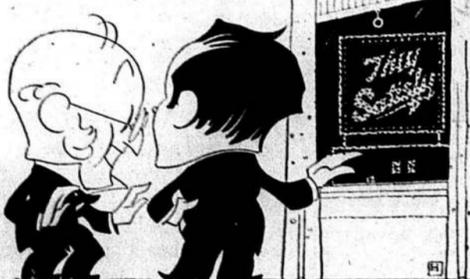
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LITTMAN, MORRIS.—The People of the State of New York, by the Grace of God, free and Independent, to Henrietta Littman, Elias Littman, Sadie Littman, Leon Levy, Juliette Levy, Mortimer Levy, Herman Littman, Isidore Littman, Julia Littman, Sarah Lewis Morris, Lewis Morris, Gertrude Morris, Lillian Morris Levine, Isidore Littman, Herman Littman and Sarah Lewis Morris, as Executors of the Last Will and Testament of Solig Littman, deceased, Emil Silverman, individually and as administrator of the goods, chattels and credits which were of Isidore Silverman, deceased nephew (son of Bertha Silverman, deceased sister of testator), and as administrator of the goods, chattels and credits which were of Caelelle Silverman, deceased niece (daughter of Gabriel Littman, deceased brother of testator), Dora Silverman, Lichtman, Cecil Lichtman, Jules Lichtman, Bertha Silverman, Gabriel Silverman, Alfred Herman Silverman, Isidore Littman, Nathalie Littman, Julius A. W. Littman, Ella Littman, Helene F. Littman, Home for Aged and Infirm Hebrews, Hebrew Benevolent and Orphan Asylum, Lebanon Hospital, Mt. Sinai Hospital, Hebrew Sheltering and Guardian Society, Montefiore Home for Chronic Invalids, Beth Israel Hospital, Sanitarium for Hebrew Children, Hebrew Technical Institute, Synagogue Gemilude Francis F. Garvan as Allen Property Custodian, Hildegard Littman as only heir at law and next of kin of Johanna Littman, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Morris Littman, deceased, who at the time of his death was a resident of the Borough of Manhattan, City of New York, at 249 West 51st Street, Sent Greeting: Upon the petition of Joseph L. Buttenwieser, Henrietta Littman and Elias Littman, residing respectively at 135 Central Park West, 1 West 86th Street, and 250 West 112th Street, all in the Borough of Manhattan, City of New York.

You and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 28th day of December, 1920, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of said Joseph L. Buttenwieser, Henrietta Littman and Elias Littman as surviving Executors and Trustees of the Last Will and Testament of said deceased, should not be judicially settled and why Clause 13th, Subdivision N and Clause 11th, should not be construed by this court. In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohan, a Surrogate of our said County, at the County [SEAL] of New York, the 9th day of November, in the year of our Lord, one thousand nine hundred and twenty. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Coal Strike Reduces Size of Jewish Papers—Some Information re Palestine Elicited in the House of Commons—Jewish Affection for Retiring Manchester Lord Bishop—Speech Day at Jews' College—Deputies of British Jews Discuss Formation of Press Committee on American Lines, but Adjourn Matter—Polish Plenipotentiary Expresses His Opinions—Dr. Gaster on Some Seventeenth Century Wonders.

London, Oct. 29, 1920.

A curious effect of the coal strike in this country has, of course, been the order of the government to conserve gas and electric power, besides taking care of coal. Some of the Jewish papers this week came out in a smaller size owing to the necessity imposed upon their printers for saving electrical and other coal-based power.

A very important question was put in the House of Commons on October 21 by Mr. Ormsby-Gore. He asked the Prime Minister what progress is being made with the drafting of the mandate for Palestine; whether His Majesty's Government had made it clear to the Allied and Associated Powers and to the Council of the League of Nations that it will accept the mandate for Palestine only if that mandate embodies in terms the Balfour declaration of November, 1917, as defined in the Turkish Peace Treaty; whether any territory east of the Jordan will be included in the area for which Great Britain will be responsible as mandatory, and what is to be the boundary west of the Jordan and east of the Jordan between the French and British mandatory areas?

Replying for the Premier, Mr. Chamberlain said: "It is hoped that the mandate for Palestine may be submitted to the Council of the League of Nations at an early date. With regard to the second part of the question, it has been made abundantly clear to all concerned that in accepting the mandate for Palestine His Majesty's Government intends to carry out the declaration originally made by His Majesty's Government on November 2, 1917. It would be premature to make any statement in reply to the last two parts of the question until the various boundaries in these areas have been finally settled."

Ormsby-Gore returned to the question of Palestine on October 27, when he asked for a statement regarding the internal situation in Palestine. Replying to this for the government, Mr. C. Harmsworth states that all the recent reports from Palestine show that the good reception accorded to Sir Herbert Samuel on his arrival in Palestine at the end of June has been followed by a period of tranquillity and freedom from internal disturbances or external raids. The relations between the different sections of the population seemed to have much improved, and the people to have been settling down while awaiting the developments promised by Sir Herbert Samuel in his inaugural address. The censorship has been abolished. The districts have been reorganized, with a resultant economy of the British staff employed there and a larger employment of Palestinian officers, and an advisory

council has been created, composed of ten officials, four Moslems, three Christians and three Jews. The administration is considering the preparation of a scheme of educational development, and Sir Herbert Samuel has also appointed commissions of inquiry to deal with the questions of the establishment of one or more banks for granting long term loans for agriculture and industry; the practicability of a special tax upon the rising value of land; colonization areas, etc. Jews whose application is supported by the Zionist organization, up to an agreed number, may now receive visas from British consular officers throughout the world for admission to Palestine, the Zionist Organization accepting responsibility for their accommodation and maintenance in the case of failure to find employment. Some hundreds of immigrants are arriving monthly and are being employed in road construction, land reclamation and in the existing Jewish colonies.

Jews of Manchester and throughout the whole country, in fact, indorse the eloquent letter of Dr. Rabbi Salomon, which conveys affectionate words of adieu to Dr. Knox, who has retired from the Lord Bishopric of Manchester. The Bishop of Manchester, living and working amongst the big Jewish population, has always shown himself to be a model of broad mindedness and brotherly sympathy. He has been a champion of Jewish ideals and defender of the Jewish oppressed.

Sir Herbert Samuel, now that he is engaged as High Commissioner in Palestine, has had to retire from many interesting and important London connections. One of these was the chairmanship of the Anglo-Belgian Union. A special meeting and reception of the union has been held and a high tribute paid to Sir Herbert for his eminent services not only to those of the Anglo-Belgian Union, but to the whole cause of Anglo-Belgian relationships.

The annual speech day at Jews' College drew a large attendance, presided over by Nathan Laski. Dr. Buchler, the principal, after dealing with the educational history of the year, asked permission of the meeting to draw the attention of the students to a serious problem which is agitating the minds of many and which is affecting very closely Judaism and the Synagogue, he said. This was the question of religion and science. He made an appeal for the teaching of reverence. He said that, unlike science, which by its pure materialism draws man back to nature, which is governed by physical laws and is indifferent to morality, religion, with its spiritual contemplation of the universe, must emphasize the soul and point to God, whose essence is justice and love and whose demands are addressed to the spirit in man and to his highest aspirations.

At the last meeting of the Deputies of British Jews certain aspects of British press anti-Semitism were discussed. A method for counteracting this was put forward on the lines adopted in America by the Anti-Defamation League. It is

proposed to form a sort of press agency to circulate facts. H. S. Q. Henriques foresaw great danger in the proposal, however. He said it would invite further attacks. Eventually the matter was adjourned.

Prof. Szymon Askenazy, recently in London and now in Paris, has issued a very hopeful statement about the future relations of the Polish Government and its Jewish subjects. Endeavoring to preserve a friendly attitude toward Poland he recapitulates the causes of the present situation and finds that one could be traced to the separation which has existed for centuries between Jews and Poles. The effect of this separation can be traced in its bearings to languages, customs, schools and institutions. It has produced a lamentable ignorance which he declares is mutual. The Jews know nothing of the Poles and the Poles nothing of the Jews.

Hayam Dr. Gaster has been speaking on "The Jews in the Near East in the Seventeenth Century." Referring to the great men of that period, he chose Rabbi Joseph Caro, Rabbi Isaac Luria and Shabbetai Zevi, a kind of trilogy, and that would suffice. Rabbi Joseph Caro was the author of the Shulchan Aruch. Despite geographical or other separations, they lived today as Jews in the light and by the guidance of that solitary rabbi who first flourished in Adrianople and then settled in the Holy Land. Side by side with him at the same time and at the same place lived Rabbi Isaac Luria, the founder of the new Cabbala, who by his mystical speculations infused a new spiritual meaning into the Jewish laws and precepts and gave direction and momentum to Jewish mystical ecstasy, which had found such an extraordinary expression in the exaltation of the Hassidim.

There might be mentioned also the work of Don Joseph of Naxos, the forerunner of modern Zionism, which was of a more practical character than some of the aspirations and tendencies of Berab, who also, from a different standpoint, intended to further the re-establishment of a Jewish autonomous commonwealth in Palestine. These and other factors contributed to the appearance of a Messiah in the person of Shabbetai Zevi, who stirred the imagination and aroused the hopes of the Jews to a state of frenzy that was, however, doomed to fail ignominiously. The legal observance, mystical exaltation and Messianic hopes were still dominating forces in Jewry today, and their one tendency in common was to help man in his striving for the highest ideals and in contributing to bring about that redemption of mankind to which Jews stood pledged.

THE SEARCH FOR HAPPINESS

By RABBI P. ISRAELI

Happiness is the thing that has been most sought for, both by individuals as well as nations. And it is an object well worth striving for, if it is properly defined, namely, as the joy that comes from realizing that we have done our duty, and are in a condition to continue doing our duty indefinitely. In their search for happiness men, as well as nations, have often gone very far out of the way when the means for obtaining it might have been near at hand. An immortal satire of this far-fetched search for happiness we have in Maeterlinck's "Blue Bird." The blue bird is a fitting symbol of happiness because that joy is spoken of as a heavenly joy and blue reminds us of the color of heavens in the sky. The hero of the play is led by a fairy in search for the blue bird even to the realms of the dead, and once when he finds these birds and takes them into his hands they crumble to ashes. And what is his surprise when coming home he finds the blue bird there in a cage?

In a far simpler manner this search has been parodied by the story of the grandfather, who looks for his spectacles all over, when his little grandchild reminds, "Why, grandpa, they are on your nose."

As an illustration of nations entering upon this distant search, we have an instance right near at hand in the case of Germany. She was presumably looking for happiness in having her culture conquer the world. She was already on the way of achieving this result in peaceful ways. Her science and philosophy reigned supreme. Her system of education was considered the most efficient. Her music was becoming paramount. Her commerce penetrated everywhere. But she was not satisfied with the simple, peaceful process of the spiritual conquest of the world. She wanted to hasten the process by war. As a result came the great world tragedy, and the blue bird crumbled in Germany's hands.

The Jewish nation alone was satisfied to accomplish her end by peaceful means. As a result she has attained the first part of the essential elements in happiness, namely, the realization that she has done her duty by the world. But she has not yet obtained the second element, that of feeling that she can continue to do so indefinitely.

In the case of the individual, it likewise happens that we go far to look for happiness or good fortune, when it may be right near our door. Thus it was reported in the press before the war that a man sold his farm here to look for his fortune across the seas, whence he learned that a treasure was found on his farm which made its new owner wealthy.

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namely, the feeling that we are able to continue doing our duty indefinitely, of which we shall consider at present only one, that of good health. Good health is almost indispensable for our being able to continue doing our duty to God, to our fellow men and ourselves. And it is usually so as to maintain good health by obeying the simple laws of health. Outside of Judaism, the science of medicine was usually considered an occult science, whose secrets were entrusted to medicine men and other holy persons. Judaism first threw open the secrets of this science to the Jews, in fact to all the world that would study the Torah in its system of dietary laws. Today the world is imitating the example of Judaism and placing the knowledge of the laws of hygiene within every one's reach. Let us but follow these laws and we shall not have to cross oceans for health, that we lose by ignoring these laws. In short, the search for happiness can be made a comparatively easy task by using the means for its attainment that are close at hand.

23 Hamlet avenue, Woonsocket, R. I.

Warsaw, Oct. 25 (special cable to I. J. P. B.).—There is no change in the picture in front of the American consulate here. Hundreds of emigrants stand in line in front of the consul's office waiting

to have their passports for America vised. We have a repetition of last summer's situation, when hundreds of unhappy prospective emigrants were obliged to wait for weeks before they could have their passports vised. The picture presented by the emigrants is terrible. Their light clothing is torn, and they are compelled to stand patiently in cold, rainy weather waiting for their visas.

Ancient Synagogue Has been Unearthed in Tiberias.

In the unearthing of Tiberias, which has already been announced via the cables, the Jerusalem Hebrew Archaeological Society has discovered an ancient synagogue which, according to Mr. Eleazar Ben Yehuda, president of the society, ranks in beauty with the finest structures of the Forum at Rome. The site of this synagogue is the village of Nahum, or Tanhum, often mentioned in the New Testament and the Talmud. Some of the stones of this ancient edifice are engraved with the six-pointed star of the Shield of David, with a flower in the center of the star. Credit for this important archaeological find is due to Franciscan monks who thirty years ago bought the land, then a barren hill, from a Bedouin family, for the purpose of research.

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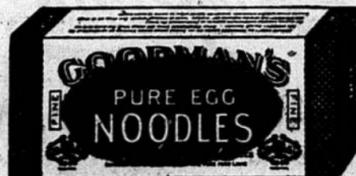
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ITEMS OF INTEREST IN THE JEWISH WORLD

The Masonic lodge of Sloux Falls, S. D., has forwarded a donation for Jewish war sufferers.

A Zionist district, to be known as the twenty-first, has been formed in Connecticut, with headquarters at Ellington.

The Jewish Blind Society of London, Eng., will round out a century of active existence, at the conclusion of the current year.

Abraham Tennenbaum, a well-known Jewish writer, died in Petrograd. The cause of his death is said to have been starvation.

A delegation of orthodox rabbis has left Warsaw enroute to America to collect funds for orthodox Jewish institutions in Poland.

Mr. Samuel Streaun, a charity worker of Montreal, Canada, passed away last week, aged 59. Mr. Streaun was one of the organizers of the Chevra Shass Congregation.

King Gustave of Sweden gave a luncheon last Friday at Stockholm in honor of Judge Abram I. Elkus of New York. The American Minister to Sweden, Ira Nelson Morris, was present.

General Zellgowski issued posters in Vilna and its vicinity calling upon Jews to join his army to protect "his country" against the "enemy," Lithuania. The posters are printed in Yiddish.

Dr. William S. Friedman has been elected one of the three vice-presidents of the Big Brother Movement in Denver, Col. The other two are Judge Ben B. Lindsey and Albert Reed.

Mrs. I. Samuelson has donated the old Loewenstein home, one of the handsome old residences of Memphis, Tenn., to the Nineteenth Century Club. The gift is to be used as a girls' welfare club.

"Chwila," the Zionist daily appearing in Lemberg, has been confiscated by the Polish authorities because of a leading article praising the action of the Jewish deputies to the Diet for defending Jewish rights.

The American Jewish Relief Committee will not conduct a separate campaign in Minneapolis, Minn., this year, but will be financed through the Community Fund, which has allotted the committee \$100,000.

The Grand Cross of the Order of the British Empire has been awarded to Mr. Henry Morgenthau, former American Ambassador to Turkey, in recognition of his services to British civilian and military prisoners during the war.

Oscar G. Foreman has been elected president of the Bankers Club of Chicago, Ill. Mr. Foreman, who is one of the leaders in the world of finance in Chicago, began his banking career with the First National Bank of Illinois.

A number of Jewish women of Willimantic, Conn., have organized a new chapter of the Hadassah.

Councilman Ehrlich, a member of the "Bund," who was arrested on charges of treason against Poland and pro-Bolshevik sympathies, has been released.

Friends of Albert D. Lasker of Chicago seem to feel that he will be named for a place in the new Harding cabinet. Mr. Lasker, who is head of the Lord & Thomas advertising agency, planned the Republican publicity in the recent campaign.

A long conference was held between Dr. Bogen and the Polish Minister of the Interior concerning the work of the Joint Distribution Committee, the Minister utilizing the occasion to state his praise of the work of the Joint Distribution Committee.

Rabbi Moses Spitz of St. Louis, founder and editor of the Jewish Voice of that city, has passed away. He was one of the last of the old school of rabbi-editors. He was a firm and conservative upholder of the best Jewish traditions and ideals. We mourn his loss.

Rabbi David Silberstein, for the last seven years at the head of the Mikro Kodesh Congregation of Minneapolis, Minn., was tendered a farewell banquet last week. Rabbi Silberstein is now en route to Safed, Palestine, where his family has been throughout the war.

To show their appreciation for the generous contributions of American Jewry and their desire to aid as much as possible in their own relief work, the Bucharest Association for Jewish Relief Work reports that it has collected 1,700,000 lei among the Jews of Bucharest.

Lieutenant James H. Becker, formerly in charge of Jewish relief work in Roumania and later a special Joint Distribution Committee commissioner to Lithuania, has been appointed acting director general of the J. D. C. in Europe, succeeding Dr. Julius Goldman, who has returned home. Lieutenant Becker, after his army service in France, was with the American Relief Administration until he was appointed to one of the important administrative posts of the J. D. C. His handling of Jewish relief work in Roumania brought him recognition from all quarters.

The Central Verein Deutscher Staatsbürger jüdischen Glaubens invited Christian and Jewish ministers to a meeting at Berlin last month at which the attitude taken by the different denominations against anti-Semitism was explained. Pastor Dr. G. Dietrich condemned anti-Semitism from a logical, moral and religious point of view, and Pastor Bittinger said that their German-Jewish co-citizens had for centuries a common life of culture with them. Thus they ought to have equal rights, as they were a valuable part of the German nation. Anti-Semitism was detrimental to the public welfare.

Dr. Moritz Spitz, rabbi emeritus of B'nai-El Congregation of St. Louis is dead at the age of 72. Dr. Spitz had edited the "Jewish Voice" for over 30 years and was rabbi of the congregation for nearly half a century, when he retired from active work, a little over a year ago.

The French Government is naming their submarines after sailors who died for their country under heroic circumstances. One has been named after Robert Halbronn, an engineer-captain and a pilot in the Flying Corps, who was killed while trying a hydroplane of his own invention.

King George has conferred the grade of officer of the Order of Merit on Mr. F. S. Spiers of London, in recognition of his distinguished services in connection with the nitrogen problem in the late war. Mr. Spiers has been secretary and editor of the Faraday Society since its foundation in 1903.

The Community Chest Fund for Cleveland (O.) institutions concluded its campaign last Monday for \$4,500,000 for the current year. Some of the largest apportionments in the budget are: Joint Distribution Committee, \$250,000; Mt. Sinai Hospital, \$172,500, and Hebrew Relief Association, \$60,000.

Completed returns show that Isidore Wasservogel has been elected to the Supreme Court bench from New York county by a plurality of 2,319. Other Jews on the local Supreme Court bench are Abraham Bijur, Mitchell L. Erlanger, Samuel Greenbaum, Irving Lehman, M. Warley Platzek and Joseph E. Neuberger.

The cornerstone has been laid for the synagogue of the Congregation Agudath Achim, the first to be erected in the city of Sherbrooke, Quebec. The Mayor of the city, the ministers of the local Presbyterian and Congregational churches, as well as Rabbi Herman Abramowitz of Montreal, participated in the ceremonies.

Among engagements reported for the Chicago Opera Company for the current season is that of Miss Frances Paperte, a young mezzo-soprano who has received her musical education in Chicago. Miss Paperte was born of Russian Jewish parents in the small village of Coloma, Wis., and at an early age showed an unusual talent for music.

Mme. Jeanne Jomelli, the noted soprano at one time a member of the Hammerstein Co., has retired from the stage and has opened a vocal studio in San Francisco. Mme. Jomelli created the part of the Venetian Courtesan in Hammerstein's production of "Tales of Hoffman," and was especially noted for her fine work in oratorio.

Louis Goldsmit, a retired business man of Pittsburgh, Pa., is dead at the age of 65. Mr. Goldsmit since his retirement from business five years ago devoted his entire time to communal affairs, particularly in connection with the Gusky Orphanage, of which he was a director, and the Erie Home for Friendless Children, of which he was a founder.

In connection with the new Mesopotamian Government, the Naqib of Bagdad has invited several gentlemen to accept office under the provisional government. Among them is Sassoon Effendi Haskall, who held office in the Ottoman Government and who represented Bagdad in the Chamber of Deputies.

A fund in memory of Mr. and Mrs. Simon Bretzfelder, to be known as the Kleiner-Bretzfelder Fund, has been founded for the New Haven (Conn.) Jewish Home for Children, the income of which is to be distributed yearly in three cash prizes to the children of the home. This is one of a number of similar funds that has been created.

Rabbi Lee J. Levinger, executive director of the Ninety-second Street Y. M. H. A., New York city, has been appointed a member of the National Committee on Ceremonials of the American Legion. In addition to Rabbi Levinger, the members of the committee are former chaplains and the present chaplain of the American Legion and several laymen.

Mr. Leopold Grahame of New York city has been honored by King Albert of Belgium with the Knighthood of the Order of the Crown. Mr. Grahame is a well known writer on international subjects and the author of several works on Latin-America. For many years he resided in South Africa, where he edited one of the leading daily publications of Johannesburg.

Perez W. Etkes, formerly of the New York Public Service Commission, is now first assistant resident Engineer of Jaffa, Palestine. In addition to supervising governmental construction work, he is engaged on a plan for a unified meteorological service for the entire country. With the aid of the Palestine Government, he has already established twelve meteorological stations in Palestine, drawing on the experience he acquired during the war, when he was attached to the meteorological service of the aerial section of the United States Army.

A deputation of Polish Zionists appeared before the Polish Minister Skulsky with a request to grant a charter to the Zionist Organization in Poland. Skulsky replied that he was willing to legalize the organization, but only on the basis of a philanthropic society which would facilitate emigration to Palestine. He refused to charter it as a political party.

A series of celebrations began last week to mark the dedication of the new community house of Congregation B'nai Abraham Zion on Washington boulevard, Chicago, Ill. The congregation is building a new synagogue, the first part, the community house, now being ready for use. It has excellent provision for Sabbath school rooms and other congregational activities.

The building committee of the New Haven (Conn.) Y. M. H. A. and Y. W. H. A. has let the contract for the alterations which are to be made on the property of these organizations on Crown street which was recently purchased. Both organizations are planning the building fund drive, which will start about December 5 and from which it is expected that \$100,000 will be raised.

Mr. Philip Hartog, distinguished member of a distinguished Jewish family of London, is now en route to India to take up the responsible position of Vice-Chancellor of the proposed new University at Dacca (Bengal). The creation of the university is the result of the deliberations of a commission of which Mr. Hartog was himself a member, and his appointment has come from the government of India.

During the recent outbreak of malaria which raged with special virulence in the densely crowded Jewish quarter of Salonika, the committee of the Bikur Holim were conspicuous by their devotion and self-sacrifice. Apart from their personal labors, the fight against the epidemic has involved them in considerable pecuniary sacrifices. In consideration of this, the authorities have voted a first grant of 25,000 drachmae.

Leon Berenson, the Jewish secretary to the Polish Embassy in Washington, has returned to Warsaw. He declared to representatives of the press, who have come to interview him, that he had nothing to say. Local political circles are under the impression that he had been sent by Prince Lubomirski, the envoy to Washington, to take part in the current negotiations between Polish leaders and Jews.

Councillor Samuel Morris, of Doncaster, England, has been unanimously nominated Mayor of the Borough for the ensuing year. Mr. Morris, who was born in Sheffield, has resided in Doncaster for thirty-five years, fifteen years of which he has devoted to municipal work, the last nine years as a member of the Borough Council, and for six years previously as chairman of the Babby-with-Hexthorpe Urban District Council. Mr. Morris is exceedingly popular, and at the last municipal election in 1919 he was returned by the biggest majority on record.

Morris A. Penter of Pueblo was elected to the Colorado State Legislature by the largest majority received by any candidate on the legislative ticket for the past twenty years in Pueblo county. He came out of the battle the youngest man ever elected in Colorado for that position.

The Cleveland Institute of Music will shortly be opened with Ernst Bloch, the eminent composer, at the head. Assisting Mr. Bloch will be Nathan Fryer, who will head the piano department, and Louis Edlin, who will head the violin department. Fryer studied abroad, while Edlin is a pupil of Arnold Volpe of this city. Edlin was in the Philharmonic Orchestra and is now concertmaster of the Cleveland Symphony Orchestra.

A reputation of the Central Committee of the Alliance Israelite waited on Mr. Take Jonescu during his recent visit to Paris, to discuss with him the position of the Jews under the peace treaties. In the course of conversation, Mr. Jonescu said that the good will of his Government could not better be illustrated than by the fact that Jews had been nominated to judgeships; that those who had been made officers during the war were being retained in the army, and that the post of Minister to the United States had been offered to two Jews in succession, and had been refused by them for private reasons. On the formation of the last Cabinet, a Jew had been designated as Minister of Finance. These facts, concluded Mr. Jonescu, sufficiently indicate the view the Government takes as to the participation of Jews in public life.

Jews of Kolbuszowa Starving.
Warsaw (special cable to I. J. P. B.).—The Jewish Club of members of the Polish Diet received news of the severe conditions of the Jews in Kolbuszowa. They recently were victims of a pogrom; then the Starosta of the town refused to deliver to Jews their share of the food supplies sent from America and destined for both Jews and Gentiles. After a protest, he finally consented to make sales to Jews, but in very limited quantities and at very exorbitant prices.

Thirty-three Thousand Jewish Emigrants in Kishinev.
Warsaw, Nov. 18 (special cable to I. J. P. B.).—Hillel Zeitlin writes in "Der Moment" that 33,000 Ukrainian emigrants are now at Kishinev. They intend to go to America, but nobody wants to assist them in obtaining passports, buying a steamship ticket, etc. Their situation is desperate. The same condition, Mr. Zeitlin says further, prevails also in Constantinople and Pressburg. All Jews of South Russia are on the verge of starvation and subjected to deadly diseases, all because there is no organization that could aid them in their flight from that bloody land.

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GARFEIN'S is easy to reach. First street station of the 2d avenue "L" is but one block away and the Houston street station of the 3d avenue "L" is but three short blocks distant. Fourteenth street cars pass the door and Brooklynites have but three short blocks to walk from the Williamsburg Bridge.

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ENGAGEMENTS.

BARTH-SLOSS.—Mr. and Mrs. Julius H. Sloss of 400 Manhattan avenue announce the engagement of their daughter, Helen W., to Mr. Frederick I. Barth of Rochester, N. Y.

BAUM-LOEB.—Mr. and Mrs. Tobias G. Loeb announce the engagement of their daughter, Marguerite Adele, to Elias Albert Baum. At home, 530 West 136th street, November 28, between 3 and 6 o'clock.

BIRNBAUM-ROCHINGER.—Mr. and Mrs. Marcus S. Rochinger announce the betrothal of their daughter, Sadie Estelle, to Mr. Adolph Birnbaum. At home Sunday, December 26, 1920, after 8 p. m., 296 Eleventh street, Brooklyn.

BLOCK-GOLDSMID.—Mr. and Mrs. Marcus Goldsmid of No. 230 West 101st street announce the engagement of their daughter, Flora, to Mr. Edward Block, son of Mr. and Mrs. Abraham Block, of No. 916 Southern Boulevard. Reception November 28 after 8 p. m., Hotel Astor. No cards.

BLOCH-MARKS.—Mr. and Mrs. Isaac Marks of 101 West 126th street announce the engagement of their daughter Florence to Mr. Max Hirschfeld Bloch, son of Mr. and Mrs. S. E. Bloch of Marlboro road, Cedarhurst Park, L. I.

BROOKMAN-KELLER.—Mr. Abraham Keller of 75 Runyon street, Newark, N. J., announces the betrothal of his daughter Rose to Mr. Irving Elliot Brookman, son of Mrs. L. E. Brookman of 222 West 122d street. Miss Keller is a graduate of Barringer High, Newark, and has been teaching in the public schools of Newark for the past few years, besides having a Sunday School class at Dr. Foster's Temple. Reception will take place December 19, 1920, at Hotel McAlpin.

FROMBERG-SWERNOFSKY.—Rabbi and Mrs. Israel Swernofsky of 288 East Broadway, New York city, announce the engagement of their daughter Anna to Mr. Harry G. Fromberg.

GRIMBERG-GRUMBACH.—Mr. H. Grumbach of 493 Prospect place announces the engagement of his daughter Hattie to Mr. David Grimberg.

HOCHENBERG-FREID.—Mr. and Mrs. John Freid of 460 Riverside Drive announce the engagement of their daughter Estelle to Mr. William S. Hochenberg.

LENCER-REUBEN.—Mr. Wolf Reuben of 1447 Minford place, Bronx, announces the engagement of his daughter, Hannah Reuben, to Morris H. Lencer.

LEOPOLD-MUSLINER.—Mr. and Mrs. Henry Musliner of 306 West 100th street announce the engagement of their daughter, Florence Claire, to Mr. Leonard Leopold.

ROSENTHAL-BRUNER.—Mrs. Hannah Bruner of 540 West 143d street announces the engagement of her daughter Estelle to Mr. Samuel W. Rosenthal of Yonkers.

SIEGLER-VOGEL.—Mrs. Ottilie Vogel announces the engagement of her daughter Elsie to Mr. Sidney S. Siegler.

WOLFF-CHOPAK.—Mrs. Frances Chopak, 2601 Jerome avenue, Bronx, an-

nounces the engagement of her daughter Essie to Mr. Louis M. Wolff.

MARRIAGES.

BACHER-LANG.—Benjamin Bacher to Regina Rose Lang by Rabbi I. Mortimer Bloom at his home.

BROWN-GEISENHEIMER.—Mr. and Mrs. Herman Geisenheimer announce the marriage of their daughter Carrie to Mr. Sam Brown, November 24, at the Elsemere, Rabbi M. Krauskopf officiating.

CORDAY-GOLDENBERG.—Mr. and Mrs. Benjamin Goldenberg, of 884 West End avenue, announce the marriage of their daughter Frances to Jerome Clarence Corday, son of Mr. and Mrs. Jacob Corday, on Thursday evening, November 18, at the Hotel Plaza. Rabbi Aaron Eisman performed the ceremony.

EPSTEIN-CHAPMAN.—Irving L. Epstein to Dorothy Chapman, Saturday evening, November 20, by the Rev. M. Krauskopf, at his residence.

GOLDMAN-ROSOW.—Mr. and Mrs. Isaac Rosow, of 34 Jefferson avenue, Brooklyn, announce the marriage of their daughter Edna to Abraham Goldman, of 45 West 110th street, on Sunday, November 21, at the Hotel Astor. Rabbi Aaron Eisman performed the ceremony.

KLEIN-LOTTEL.—Miss Lillian A. Plottel, daughter of Mr. and Mrs. Marcus Plottel, of 1884 Seventh avenue, was married to Mr. Murry Klein on Tuesday evening, November 16. Rabbi Aaron Eisman officiated.

KLEIN-SPRINGER.—Alexander Klein to Frieda Springer, on Sunday, November 14, 1920, at the residence of the officiating rabbi, Rev. M. Krauskopf.

LEVY-HACKER-GOLDSMITH.—Mr. and Mrs. Anson E. Hacker of 640 West 171st street announce the marriage of their daughter, Anna Hacker-Goldsmith, to Mr. Emanuel Levy, on Wednesday, November 17, 1920, at the Hotel Astor, Rev. Dr. B. A. Tintner officiating.

MANDELBAUM-SOBEI.—Herbert Mandelbaum to Kate Sobel, of 176 Nagle avenue, at the home of the bride, by Rev. Rabbi I. Mortimer Bloom.

MIEROWITZ-ROGERS.—Nathan Mierowitz to Ella Rogers, November 17, 1920, by the Rev. M. Krauskopf.

SWIRIN-COHN.—Philip Swirin to Miss Cecelia Cohn, at the home of the bride, 128 East 112th street, by Rabbi I. Mortimer Bloom.

YOUNG-OLIAN.—Leo H. Young of Brooklyn, to Lena Olian, 120 West 112th street, at Hotel Bibb, by Rabbi I. Mortimer Bloom.

BAR MITZVAH.

BAAR.—Mr. and Mrs. Emil Baar of 407 West 145th street announce the Bar Mitzvah of their son Lincoln on Saturday, November 27, at Mt. Neboh Temple, 150th street near Broadway.

COHEN.—Mr. and Mrs. Morris Cohen of 601 West 149th street, announce the Bar Mitzvah of their son Alexander on Saturday, November 27, at Mt. Neboh Temple, 150th street near Broadway.

GERSTENZANG.—Mr. and Mrs. Louis Gerstenzang of 487 Madison street, Brooklyn, announce the Bar Mitzvah of their son Ralph on Saturday, November 27, 1920, at 10 a. m. at Temple Shaari Zedek, Putnam, near Reid avenue, Brooklyn, N. Y.

MEYER.—Mrs. Sophie Meyer, of 601 West 160th street, announces the Bar Mitzvah of her son, Alfred Harold, on Saturday morning, November 27, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

BIRTHS.

HARRIS.—To Mr. and Mrs. Herbert Harris, 527 West 143d street, a daughter on November 15.

ROSENBAUM.—Mr. and Mrs. Mortimer E. Rosenbaum (nee Ethel A. Levy)

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of 267 West Eighty-ninth street, announce the birth of a son on November 20.

UNVEILLINGS.

HURWITZ.—You are invited to join us in the unweaving of the monument on the grave of the late Dr. Solomon T. H. Hurwitz, Sunday afternoon, November 28, at 2 o'clock, at Mt. Judah Cemetery. Addresses will be made by Dr. Bernard Drachman, Dr. Henry Keller, and Rabbi Herbert S. Goldstein.

SOCIAL NOTES.

Mr. and Mrs. Aaron Garfunkel announce the engagement of their daughter Esther to Mr. Benjamin Gottesman. Miss Garfunkel is a senior at Washington Square College of New York University.

Mr. and Mrs. Leon Kamaiky have announced the engagement of their daughter, Rebecca, to Mr. Arthur Schur, of Boston, Mass. Miss Kamaiky is in her senior year at Teachers College, Columbia University. She is the daughter of Mr. Leon Kamaiky, publisher of the Jewish Daily News, and grand-daughter of the late Kasriel H. Sarasohn, the pioneer of the Yiddish press in America. Mr. Schur is a graduate of Class 1917, Harvard, and is a member of Phi Beta Kappa and Zeta Beta Tau Fraternities. The marriage will take place in the early Spring.

The Shearith Israel League of the Spanish and Portuguese Synagogue gave a subscription dance at the Ritz-Carlton Hotel on Saturday evening, Nov. 20. This was its first dance of the season, and the entertainment provided an enjoyable evening; skilled professional talent appeared. The dance committee was composed of Mr. Edgar J. Nathan, Jr., chairman; Miss Stella Corcos, vice-chairman; Mr. Henry S. Hendricks, treasurer; Miss Edna Levinson, Mrs. Henry de Sola Mendes, Miss Evelyn Schmolli, Mr. Frank L. Swaab, ex officio and Miss Dorothy Weil.

CORRESPONDENCE.

An Acknowledgment.

Editor Hebrew Standard: I am enclosing a copy of a letter received which is sufficiently self-explanatory, and I trust it will be agreeable for you to comply with the request of the contributor. BENJAMIN DOBLIN, Secretary, Business Men's Council Federation for the Support of Jewish Philanthropic Societies. New York, Nov. 11, 1920.

Mr. Arthur Sachs, Treasurer Federation for Support of Jewish Charities.

Dear Sir—Enclosed please find money order for \$25, which please allot to the Home for the "Aged and Infirm Hebrews."

Kindly acknowledge receipt of this contribution through the columns of the Hebrew Standard. Respectfully, A. L.

92d Street Y. M. H. A. Activities.

A Schiff memorial fund of \$500 is being raised by the members of the Y. M. H. A. to be devoted to some improvement within the building. The Marshall Club, which is conducting the drive, began the fund with \$50. The Harmony Club will give a basketball game and dance and the proceeds will be given to the same fund. Other clubs and individual members will be expected to cooperate.

The Evening School now has successful classes in public speaking, Extemporaneous speaking, stenography, typewriting, business preparation and radio. The first term will continue to January 3. Plans are on foot to increase the scope of the course for the second term.

The Y. M. H. A. open forum will be conducted as heretofore on Sunday afternoons in the library. The arrangements of the forum will be under the auspices of the Halcyon Club, a group of senior members of definite literary interests.

The Hillel Club gave an operetta "Toot Toot" on Sunday, Nov. 14, in the auditorium.

RESOLUTIONS.

WERTHEIM, JACOB.—At a special meeting of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, held on Monday, November 15, 1920, at its offices, 20 Exchange place, Felix M. Warburg presiding, the following resolution was ordered spread upon the minutes and published: "The Joint Distribution Committee of the co-operation and generous help of one of its most valued members. His aid was ever forthcoming in behalf of the suffering. In the service of his fellowmen he expended of himself and his fortune without stint. His wide experience, indefatigable energy and unselfish devotion were of incalculable value to the Joint Distribution Committee in all its activities. The committee and those in whose behalf it has labored have suffered an irreparable loss through his death. The Joint Distribution Committee desires to express to Mr. Wertheim's widow and family its sense of bereavement and its most heartfelt sympathy." Howard S. Gans, Chairman Administration Committee; Albert Lucas, Secretary.

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PROMINENT OFFICIALS TO REVIEW FEDERATION'S PAGEANT.

Heads of all branches of the municipal government and heads of every organization of social service and welfare activity will be guests at a pageant and exhibit at which the Federation for Support of Jewish Philanthropic Societies will demonstrate the work of its ninety-two affiliated institutions, on the roof of Hotel Pennsylvania, on December 12, 13 and 14. The arrangements of the program are being made by the Women's Division of Federation, of which Mrs. Sidney C. Borg is chairman.

The program states that on the first day of the exhibition the invited guests will be the officials and friends of the institution that are affiliated with Federation. The second day of the exhibition will welcome the workers of social service institutions in the city which are not affiliated with Federation, and the friends of these institutions; and the final day of the pageant will see prominent local and national government officials as guests. The entire program will be given by men and women, boys and girls, who are participating in the activities of the social service institutions that are affiliated with Federation. They will be assisted by prominent society ladies and stage stars and will demonstrate their work through films, music, tableaux and playettes. Films will be shown of the work of the Beth Israel Hospital, Hebrew Orphan Asylum, National Desertion Bureau, Emanuel Sisterhood of Personal Service, National Jewish Hospital for Consumptives, Montefiore Home, Mount Sinai Hospital and the Home for Hebrew Infants, and other institutions. Tableaux and pageant performances will be given by the Emanuel Sisterhood, Hebrew Orphan Asylum, Federation Settlement, Hebrew Technical School for Girls, Recreation Rooms and Settlement, Sanitarium for Hebrew Children, Y. M. H. A. of the Bronx, Home for Hebrew Infants, Institution for Improved Instruction of the Deaf, Stuyvesant Neighborhood House, Y. W. H. A., Society for the Welfare of the Jewish Deaf, Hebrew Sheltering and Guardian Society and others. Three orchestras of the Bronx House, Hebrew Orphan Asylum and the Educational Alliance have already volunteered to take part in the music program.

Mrs. Benedict Erstein heads the committee in charge of plans for the pageant and working with her are: Mrs. Sidney C. Borg, Mrs. Edgar Hallman, Mrs. Julius Bernheim, Mrs. Myron Borg, Mrs. Arthur Zinn, Miss Cyd Bettelheim, Mrs. A. E. Aitmayer, Mrs. L. Alexander, Mrs. Carrie Berry, Mrs. Edgar Bernard, Mrs. I. Borg, Mrs. A. J. Bendix, Mrs. Fred Bender, Mrs. M. Bauman, Mrs. Paul Baerwald, Mrs. Milton Bach, Mrs. Julian Bach, Mrs. J. A. Arnold, Mrs. E. W. Amberg, Mrs. Max D. Brill, Mrs. J. B. Brehauer, Mrs. S. M. Bondy, Mrs. J. Blum, Mrs. Robert Binger, Mrs. Abram Bijur, Mrs. I. M. Dittenhofer, Mrs. S. Deutscherberger, Mrs. M. Deisher, Mrs. E. Deisher, Mrs. J. Cullman, Jr., Mrs. J. Cohen, Mrs. Herman C. Freudenthal, Mrs. Emil Frankel, Mrs. Julius Frank, Mrs. James J. Franc, Mrs. Albert Forsch, Mrs. Felix M. Erlanger, Mrs. A. I. Elkus, Miss Clara Greenhut, Mrs. William Goodman, Mrs. Vivian Green, Mrs. Bernard F. Gimbel, Mrs. Edward Goodman, Mrs. I. Goldstein, Mrs. Walter Goldsmith, Mrs. Harry B. Goldsmith, Mrs. Charles Goldsmith, Mrs. August Goldsmith, Mrs. Arthur Goldsmith, Mrs. C. Goldmark, Miss Martha Glouber, Mrs. J. L. Gitterman, Mrs. Joseph E. Hoffman, Mrs. S. Hoexter, Mrs. F. F. Hirsch, Mrs. Otto Heymann, Mrs. Alfred Hess, Mrs. F. Reinsheimer, Mrs. Meyer Hecht, Mrs. Ralph Harte, Mrs. Louis G. Kaempfer, Mrs. Leon Kamalky, Mrs. Edward Kalisher, Mrs. E. Louis Jacobs, Mrs. S. M. Isaacs, Mrs. Allan Lehman, Mrs. M. D. Lederman, Mrs. Oscar

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Mrs. Arthur Stein and Miss Marion Rockford head the committee in charge of the charts, while Mrs. Joseph L. Lillenthal has complete charge of the exhibits in the form of manual displays and handwork done by the beneficiaries of the institutions. Mrs. Isaac Kubio has complete charge over the publicity and programs as well as the invitations.

Temple Israel's Annual Meeting Banquet at the Astor.

A large and notable gathering met at the dinner of Temple Israel of Harlem on Sunday evening last, November 21, at the Hotel Astor. It was felt that a turning point had occurred in the history of the congregation and the gathering was marked by great enthusiasm.

Mr. Daniel P. Hays gave a brief review of the development of the congregation during the last forty-seven years from humble beginnings to its importance today. He explained the changed conditions that made the move necessary from Harlem to the Riverside section of New York. He also made a stirring appeal for a religious revival, and in connection with the recent Presbyterian conversion propaganda he urged that we should endeavor to convert Jews to Judaism. Dr. Stephen S. Wise and Rabbi M. H. Harris also spoke.

Mrs. Whitlock reported for the Sisterhood, Mrs. Kemper for the Ladies' Auxiliary, Miss Haas for the Mission School and Mr. Rosenzweig for the Congregational School; Dr. Rosenthal for the Parents' Association.

Mr. Hays was re-elected president, Mr. L. Weil, vice-president, and Messrs. Goldsmith, Kramer and Friedman whose terms expired were re-elected members of the board.

Institutional Synagogue.

The Institutional Synagogue held a theatre party at the Cohan & Harris Theatre last Sunday evening which was a most extraordinary success. Over \$5,000 clear profit was netted as a result of the affair, and the "bill" was voted by everybody present as the most remarkable one ever seen on any vaudeville stage.

The program included Eddie Cantor, Nan Halperin, Yvette Rubel, Phil Baker, Al and Arthur Fields and a number of equally well known vaudeville celebrities. The talent was procured through the efforts of Nathan M. Abramson, George Gershwin and Max L. Abramson, and the theatre was donated gratis by Mr. Sam Harris.

Next Sunday evening, November 28, the Institutional Synagogue will resume its regular Sunday evening forum at P. S. 184, 116th street, between Fifth and Lenox avenues. The speaker of the evening will be the Rev. Dr. Moses Hyamson of Congregation Orach Chaim, recently returned from an extended trip through Eastern Europe, who will speak on "My Experiences in Russia and Poland." An excellent musical program has also been arranged for the evening. All are welcome.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—Rabbi Norman Salit will lecture this evening on "America the Land of Thanksgiving."

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

ANSCHÉ CHESED (114th St. and 7th Ave.).—Rev. Dr. Jacob Kohn lectures tonight on "America as the Land of the Immigrant." Sabbath morning on the Sedrah.

ATRETH ISRAEL (323 E. 82d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "What Kind of Memorial Should We Erect After This Great War?"

BETH-EL (Fifth Ave. and 76th St.).—Dr. Samuel Schulman preaches Sabbath morning. Sunday at 11 Dr. Schulman on "Religion and Common Sense."

B'NAI ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—Rabbi Jacob A. Dolgenas lectures this evening. Sabbath morning on the portion of the week.

B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Israel Goldstein lectures on "Americans by Birth and Americans by Work." Sabbath morning on the portion of the week.

BROOKLYN JEWISH CENTER (Eastern Parkway and Brooklyn Ave.).—Rabbi Israel H. Levinthal preaches Sabbath morning.

BRONX FREE SYNAGOGUE (163d St. and Southern Blvd.).—Miss Irma May, fiancée of Rabbi Bernard Cantor, will speak this evening on "The Jewish Children of Poland." Nathaniel Cantor, who is training for the rabbinate, brother of Rabbi Cantor, will conduct the services and also speak in the absence of Rabbi Newman.

CENTRAL SYNAGOGUE (Lexington Ave. and 55th St.).—Rev. I. S. Moses preaches Sabbath morning.

CONCOURSE CENTER OF ISRAEL (2323 Grand Concourse).—This evening Mr. Solomon Grayzel, of the Jewish Theological Seminary, will speak on "Thanksgiving."

HEBREW TABERNACLE (Broadway and 158th St.).—Dr. Joseph Silverman of Temple Emanu-El lectures tonight on "The New Anti-Semitism—How to Combat It." Sabbath morning, Rabbi I. Mortimer Bloom on the weekly portion.

KEHILATH JESHURUN (117 E. 85th St.).—Dr. Elias L. Solomon preaches Sabbath morning on "Our Duty to Give Thanks and How to Do So."

MT. NEBOH TEMPLE (Broadway and 150th St.).—Rabbi Aaron Eiseman preaches this evening on "What America Needs Most." Sabbath morning, "A Child's Thanksgiving Creed."

MT. SINAI (305 State St., Brooklyn).—This evening Rabbi Morris Silverman will preach his farewell sermon prior to his departure for Manhattan.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner lectures this evening on "Thanksgiving and the Material Spirit." Sabbath morning, "Departures and Returns."

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

PENI-EL (W. 147th St.).—Rabbi Joel Blau lectures this evening on "Three Hundred Years of Liberty." Sabbath morning, "Peni-El."

PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).—Rabbi Raphael H. Melamed will lecture this evening on "Israel's Price of Safety." Sabbath morning on the Sedrah.

PINCUS ELIJAH (188 W. 95th St.).—Rabbi Israel Eifenbein addresses the West Side Forum this evening at 8.15. Sabbath morning on the portion of the week.

SHAARI ZEDEK (23 W. 118th St.).—Rev. I. L. Brill preaches Sabbath morning on "The Man Who Had Power with God."

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—This evening Prof. E. B. Boyer will speak. Saturday morning Rabbi Max Reichler, on "No Armistice."

SINAI OF BROOKLYN (Arlington Ave. and Bradford St.).—Rabbi Maxwell L. Sacks will lecture this evening on "Thanksgiving, 1920, a Jewish Pilgrimage." Saturday morning on the portion of the Law.

TEMPLE EMANU-EL (5th Ave. and 43d St.).—Dr. H. G. Enlow preaches Sabbath morning. Sunday at 11 a. m. the annual Police services. Dr. Joseph Silverman lectures on "The Need of a Force to Maintain Law and Order."

TEMPLE ISRAEL OF HARLEM (S. W. cor. 96th St. and Central Park W.).—This evening Rev. Dr. Maurice H. Harris will lecture on "Thanksgiving." Sabbath morning, "The Perpetual Moral Struggle."

Messrs. David Yellin, Kalvarisky and Ben Zwi are the three Jews appointed by the High Commissioner on the Advisory Council of Ten from all sections of Palestine.

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ARTISTIC FRAMES

A FEW MOMENTS WITH MR. LOUIS HIRSCH, SONGSMITH

By ABE LEVY.

Breathes there a man with soul so dead
Who hasn't running through his head
The "Love Nest," song from the new play
"Mary?"

Everybody knows "The Love Nest," "Dardanella" was a hit, and so was "Poor Butterfly," but "The Love Nest" is a "knockout." Do you remember "Hello Frisco" from "The Follies of 1915?" Do you remember the "Gaby Glide" from "Vera Violetta" in which Gaby Deslys appeared? Do you remember "Tickle Toe" from "Going Up?" They were the creations of Louis Hirsch, who wrote "The Love Nest," which has far outdistanced his previous successes.

Mr. Hirsch should interest us, not only because he's a Jew, but because he is a New York boy, brought up and reared in this great metropolis. He is still quite a young man, having been born November 28, 1881 and all through his early life he showed a great propensity for music. When but a young lad he entered Alexander Lambert's Conservatory of Music. Such a remarkable aptitude did he show that he was advised to go abroad where a more thorough knowledge of music could be obtained. Consequently in 1901 he went to Berlin where he came under the personal attention of such great masters as Rafael Joseffy, Prof. Jedlicka and Robert Klein.

As Mr. Hirsch remarked, "While I was studying, the ambition to be a concert pianist haunted me, but later the 'Great Romantic Field,' 'The Great Playground of Make Believe' claimed me, and here I am a popular music composer." And may we add a very popular, popular music writer at that.

Mr. Hirsch first entered the theatrical field when he affiliated with the Gus Edwards enterprises, but not until 1907 did he succeed in having one of his numbers adopted. It was in "Miss Innocence" with his song "That Wasn't

All" that got him his start and he has been progressing ever since. He composed the music for "He Came from Milwaukee," in which Sam Bernard starred. Then followed a connection with the Shuberts and his interpolations in the great Winter Garden successes, "Vera Violetta," with Gaby Deslys; "The Whirl of Society," where his "My Sumurun Girl" was so widely acclaimed, and the "Passing Show of 1912." At this point a great opportunity befell him. He went to London, where he wrote the music for the London Hippodrome sensational revue "Hello Ragtime," in which Ethel Levey appeared. The extravaganza ran for over six hundred performances. For the London Opera House he then wrote "Come Over Here," and for the Oxford he composed "The Honeymoon Express." Nineteen thirteen found him back in the good old U. S. A., having gained for himself a world wide reputation. Upon his return Mr. Ziegfeld engaged his services, and Mr. Hirsch had the distinction of writing the music for the first "Ziegfeld Mid-night Frolic" and "The Follies of 1915," with its two big hits "Hello Frisco" and "Hold Me in Your Loving Arms." Back to London went Mr. Hirsch that very same year, where his "Hello Tango" was presented.

While discussing the subject of his English successes Mr. Hirsch interjected to the writer, "It is my belief that the prejudice existing to-day against English plays and managers is entirely without foundation. My experience with English managers has proven their true metal. They are gentlemen through and through."

But that great respect that he held for the English managers could not keep him in England. So back to America he hurried in 1916, and since then he has remained in this country. Between the year 1916 and to-day he is credited with some of the biggest musical comedy successes namely, the vocal scores of the "Follies of 1916," "Going Up," in which "Tickle Toe" scored so heavily; "My Rainbow Girl," "Oh My Dear," "See-Saw" and last, but not least, the inimitable "Mary," with its lilting melody "The Love Nest."

Mr. Hirsch said, "It all came as a surprise. We figured that 'The Love Nest' was the fourth best song in the show, but I guess the public are better mathematicians than we are." Although "Mary" has just arrived in New York City, it is sold out for many weeks ahead. All the credit for that clever musical comedy belongs to Mr. Hirsch, and the New York critics did not overlook him.

We drifted into the subject of inspiration. Mr. Hirsch smiled as he said, "Inspiration is a funny thing. Sometimes I can go to the piano and run a melody right off, sometimes I have to work hours and sometimes I don't get a melody for a month. I had the chorus all written for 'My Sumurun Girl,' but it took me four weeks steady plugging to get a satisfactory verse. On the other hand, and this is quite humorous by the way, 'Vera Violetta,' my first Winter Garden production, was complete before we opened in Albany; preparatory to our New York offering, when the Shuberts suddenly decided that Gaby Deslys was to be assisted by Harry Pilzer. It was on a Wednesday that he joined the cast and Monday we were to open. At what was to be the final rehearsal it was decided that Mr. Pilzer was to have a number alone. Being very busy with the rehearsal I had no time to write him a song, but the moment the cast was dismissed I rushed to the piano and in the time it takes one to play the song, I turned out one of my greatest hits namely 'The Gaby Glide.'"

Just before closing our interview, Mr. Hirsch told me that he finds the hours from twelve midnight to six in the morning his best working time. How would you like to be his next door neighbor?

The Jewish people can well be proud of having in their ranks one of the foremost popular song composers of the day.

Catholic Patriarch of Jerusalem Assures that All Religious Beliefs Will Be Respected.

As a result of his recent visit to the High Commissioner of Palestine, the Latin Patriarch of Jerusalem has issued the following letter to the Catholic communities of Palestine:

"Zionism has been a cause of anxiety. On behalf of all non-Jews, whether Catholic or not, who are oppressed by this anxiety, we have called upon the British High Commissioner. His Excellency received us with all due respect and politeness and reassured us that all religious interests will be safeguarded. These declarations, which will undoubtedly be realized, reassure the three hundred million Catholics, many of whom are subjects of His Majesty, the British King."

"Gazeta Warszawska" Brings Proof of Jewish Domination of the World Press.

Warsaw (Special Cable to I. J. P. B.).—"Gazeta Warszawska," a Polish newspaper published here, states that among the 73 foreign newspaper correspondents who attended the Peace Conference at Riga there were 60 Jews, and of the 100 Polish journalists who reported the conference, only a fifth were genuine Poles. The American correspondents, says the newspaper, were all natives of Pinsk, Minsk, Slonim and Baranovich. The newspaper proves by that that Jews dominate the press of the world, and warns the Polish Government against the power of the "Jewish international organization."

CIVILIZATION AND ASSIMILATION.

By PROF. DR. SAMUEL KRAUS.

(Translated by Jacques Mayer.)

Renan one said: "While the Jews have promoted the religious progress of mankind to an extraordinary degree, they have obstructed political progress, for as a people dispersed over the earth they maintained themselves without ever possessing a fatherland."

Yes, if that were possible, Judaism would also have developed a civilization of its own, developed, like every other people, a civilization not tied down to any native soil, power or politics. The wonder of the preservation of Judaism, without a fatherland and without a language, must be reckoned with; should not that other wonder—Jewish civilization—also be reckoned with?

If the civilization of a people manifests itself only in matters striking to the eye, in grand edifices, in examples of painting and sculpture, in productions of art and industry, then surely we would hardly have the right to speak of Jewish civilization, of a Jewish civilization still in existence, and desirous of being seen, of living and of being recognized. But a nation also creates a civilization in the creation of its form of government, in the peculiar manner of its social organization, in the thoughts and the sentiments of its thinkers and its poets—and has not all this been richly bestowed upon the Jewish people? Look upon its communities, observe its synagogues erected in every part of the world, consider the endless line of its sages and poets: Think you that does not demand its own place under the sun? Is it possible that a thing of that kind does not elevate itself distinctly above its environment?

But really neither proof nor testimony is required; Judaism exists in a particular form, and with that its civilization. It is not easy to state wherein this special Jewish civilization expresses itself, just as much reflection, much special knowledge and clear powers of observation are required before there can be pointed out the difference between German and French civilization or how the Germanic culture differs from the Latin or the Slavic. But the difference is there in hundreds of forms, in innumerable habits of living; not merely in every day customs nor in houses, clothing, food and drink, but to the same extent, and perhaps more deeply rooted, in the higher methods of living in the family, in education, in thinking and writing, in short, in the entire attitude towards life. In that respect the leveling civilization of our period has changed but little; if the upper stratum has become smooth, in the depths exist hills and valleys, elevations and declivities, that cannot be concealed or equalized. The common confession of Christianity, characteristic of all these peoples, and which certainly constitutes a potent factor in removing differences and contrasts, has never succeeded, does not now succeed and will probably never succeed in wiping out the difference in their civilization. Proofs: the many wars of the past and the recent world war, with all the manifestations of hatred which they produce—and, finally, everything flows, war and politics, thoughts and feelings, into the great realm of nationality, now more emphasized than ever before.

I imagine Judaism is in a similar condition. In vain the most ardent, the most heroic sympathy with the fate of the fatherland; in vain the sacrifices in blood and treasure, yes the sacrifice of what is holiest in man—religious convictions. The Jew does not submerge into Christian society; in the midst of it he is a foreign element, if not opposed to it, as our enemies, who think they know better than we ourselves, contend. And if we abandoned ourselves, the enemy would scream into our ears: "A Jew remains a Jew." We find an example in France, with its entirely liquidating Christianity—does it on that account love its Jews the more, does it regard them on that account any the less as Jews? In neighboring Hungary, which owes to the Jews a good share of its national and cultural progress, these Jews, who of all the polyglot Hungarians, were the most thoroughly nationalized and who constitute a powerful support to Magyarism and are more chauvinistic even than the real Magyar gentry—in this Hungary there is a fanatical "Jewish question." There, in spite of all assimilation, racial peculiarities are assiduously spied out, the Jewish soul, the psyche of the Jewish people, is sought to be unveiled, so that it may be exposed bare and naked, as primitively and as recognizably Jewish as it was when it emerged from the hand of its Creator thousands of years ago. And in Germany—philosophically soaked—in Germany, where one should know that in the short time granted him the Jew did everything possible to adapt himself to his surroundings, except one thing—which was to abandon himself—and that very thing is asked of him, in spite of all justice, all humanity and in spite of all the laws of nature. In Germany one should be particularly grateful to the Jews, for they have spread German culture in far-off lands. In very recent times we have seen that the Jew, too, has suffered for his "Germanism."

Wherein, then, dwells that which separates, divides and forever keeps apart Israel from the other nations? It cannot be the race alone, for in many instances it has quite disappeared; nor is it the religion, for our prosaic and materialistic period does not permit itself to be influenced by such a thing alone;

the supposed wealth and comfort of the Jews can also not be the reason, for it is not specifically Jewish. Among the Jewish masses in Poland, for example, where wealth and comfort are certainly non-existent, hatred of the Jews is, nevertheless, quite as intense. Therefore, there must be some trait whereby a Jew is always recognized as such, some indestructible characteristic clinging to him always, irrespective of any calling which he may pursue, however progressive he may have become intellectually and in spite of his endeavors to identify himself with the nation giving him shelter. Those who judge superficially the mere calling which so many Jews select—let us say trading and retailing, with which he was formerly accused; or usury and capitalism, which in this time of big business is supposed to be his hereditary profession—these do not only envy him his profits, but go so far as to deny him the right to earn any at all. Other detractors envy him his intelligence, that intelligence which causes him to select the so-called "free professions"—law, medicine and journalism. But do not these, when honestly pursued, redound to the credit of the practitioners and become a blessing to all? Which goes to show that the hatred does not originate in the thing itself, but from prejudice, which is definable only by one word—Jew.

Let us for a moment consider the higher callings. We all know that since the ghetto walls have fallen, since the sun shines, too, for the Jews, they have in an astonishingly short time and with great ardor contributed to the art and literature of those nations which granted them unrestricted participation in mental activity. In the course of the nineteenth century there is hardly a single national literature in which the Jews have not taken a prominent part, either as philologists or historians, as poets or as thinkers. They did this from purely disinterested motives, because they felt themselves part and parcel of the nation which, having afforded them the opportunity to enjoy the "life of the spirit," they felt incumbent to repay by their furthering of that spirit. Is that not beautiful, is not that deeply touching?

The child, by virtue of a mother's love and care, grows up physically and morally vigorous, repays that love and care with gratitude. Such is the course of nature, but in the case of the Jew, the thing is looked upon enviously and maliciously; the mother is charged with bringing up a strange child, a strange child arrogating to itself the right to caress its mother. To deny the rights of nature to the Jew's! Can anything be more cruel? From a long list of Jewish poets and artists we may show that while they wrote or carved or painted and spread the fame of their fatherland they did so entirely merged with the people among whom they lived, though the Judaism deeply anchored in their hearts did not in any way become prominent, or at least was not desirous of doing so.

The unconquerable prejudice against the Jews prevailing in Germany is shown by the attitude maintained by the Christians towards Jewish poets and artists. As things are at the present time I cannot imagine that any Jewish poet, even if, like Heine and Boerne, he were baptized, and even if he were as great as these men, could attain to a prominent position, much less win general popularity. In the eyes of those who at all times and on every occasion are seeking to "smell out" the Jew, he would never be regarded as a real German. O, diese Judenrieche! In Germany and in Austria this pest prevails probably to a greater extent than in any other country. The absurd talk about *mauscheln* (the alleged Jewish pronunciation of German) is a thing of specific German origin. I cannot imagine it to exist in France, in Italy or even in Hungary. In the first two countries the Jewish poet or novelist, journalist or dramatist, in so far as he is otherwise worthy of his seat on Parnassus, can pursue his way unmolested, and in Hungary, for example, it would hardly be possible that Kisz Jozsef could be accused of outraging the national language or stamping it with a specifically Jewish impress. Only in Germany suspicion is at once aroused, only there the Jew is speedily spied out, just because for centuries German is the only language spoken by him. It is no use to complain: the condition cannot be changed. No one objects to the dialect of the Bavarian or the Swabian, even the Prussian lieutenant's rattle is unheeded; but if a Jew, particularly a stock jobber, should by a word or a tone or an accent suggest his Jewish-German, objection is at once raised.

I believe that this one example of the banishing of the Jews from the national "holy of holies" should open the eyes of those who still see in complete assimilation their salvation and the salvation of Judaism. Complete assimilation will probably never take place, and should it do so, will not help. As long as one is a Jew traces will always remain which will mark the difference between him and those of other origin. The recognition of this fact has in recent years been brought to me as well as to many believers in assimilation. With torn and bleeding hearts, their illusions dispelled, their hopes taken away, they have been compelled to perceive the futility of it. Who dares to assert that they have fared ill thereby? When they again became conscious of their Judaism they exchanged for that which was begrudged them something which not only compensated but also thoroughly satisfied. Turned to Jewish civilization, they came back to a world that possesses, too, its

ideals, its beauty and its sublimity only to grasp its qualities and to be able to see properly its grandeur. This Jewish civilization is, as I have already stated, difficult to define, but it exists, it flows in innumerable streams, it dominates and blesses in so far as we have made ourselves capable of appreciating it or preserved our receptivity for it.

Jewish civilization—how can one describe it? First of all, it dwells in all the radiations of the light of the Bible, and even if we admit that, coming from the Bible, Christian civilization is intermingled, that is of no importance, for we gladly receive gifts that bloom in our own garden and grew up on our own soil. We have the whole course of Jewish history, with its world of moral teachings and of thought, with its theories and its institutions, that fascinate our mind and can regulate our deeds. Manners and customs, numerous and ingenious, pass before us and hearten us; the purity and sincerity of Jewish family life, our sublime theology, the wealth of thoughts and moral teachings to be found abundantly in our literature—all of these are capable of attracting the believing mind and can fill with pride him whose soul needs pride. And when the thought of Zion is added an aim is brought palpably before us, making the future appear in the rosiest light.

Generally speaking, these are the chief features of Jewish civilization. We have here presented them because they signify the thoughts and the desires of the Jews throughout the entire world. To know this and to appreciate it fully tends to exalt and to cheer. At all events, we have thereby touched upon questions, even though perhaps we avoided emphatic assertions, in which are to be perceived the unity of all Judaism. We admit that as far as language and manners are concerned we cannot throw together the Parisian with the Warsaw Jew, the Jew of Bagdad, one standing on the pinnacle of modern culture, the other the shabby village peddler, but, fundamentally considered, the principles governing their lives are the same and their ideals do not differ essentially, but only in the manner with which they are held. But if one fails to recognize the tie binding all who share in Jewish civilization, we point out the Hebrew language, whose role is not played out wherever a Jewish congregation is established, a role from which in the near future we promise ourselves the finest results.

From what has gone before, there follow logically these propositions:

I. Jewish poets, thinkers and artists have contributed for more than a century largely to human progress, and they did so as men, as faithful sons of their countries, without making the Jew prominent; on the contrary, at times—and this we condemn—with a denial of the Jewish human being, from whom they should have borrowed reason and emotion.

II. Jewish civilization exists, it is a material power, it dwells in the innumerable customs, manners and methods which in the course of many centuries have put their stamp upon Judaism.

III. Assimilation has not been successful and has not accomplished any tangible results, for which to a great extent the inherited and unfounded hatred of the Jews is to be blamed. One need not exactly be a Zionist to see this and to draw therefrom the necessary conclusions.

IV. The logical conclusion is still not the Jewish State, for Judaism is one believing community, and can also exist in "Galuth," as history proves. But the Jewish State is desirable to aid all those persecuted on account of their faith; it is desirable as a permanent strengthening of the Jewish idea, and if from it there grows Jewish nationality, which in the opinion of many already exists, we cordially welcome it. Humanity will be enriched thereby by a valuable race.—Ost Und West.

Mt. Neboh Temple Notes.
The charity whist given by the Sisterhood last Friday at the Hotel Waldorf-Astoria for the benefit of the "Bread and Milk Fund" was one of the biggest social and financial successes of the Sisterhood. More than five hundred ladies were present, beautiful prizes were distributed and a very large sum was realized. The committee of the whist was composed of Mrs. W. Guitell, chairman; Mrs. H. Green, vice-chairman; Mrs. H. Oppenheimer, corresponding secretary; Mrs. R. Rothschild, financial secretary.

The proceeds will be used to extend the work of providing bread and milk daily to needy families.

In accordance with the plan of Rabbi Aaron Eiseman to bring the children of the neighborhood and of the religious school to services at the Temple the second monthly children's services will be held on Sabbath morning. Two boys will act as president and vice-president and read part of the services. Those who attend will be supplied with prayer books to take part in the services, and Rabbi Eiseman will preach a special Thanksgiving sermon to the children.

The vaudeville and dance to be given by the Young Folks' League will be held at the Hotel McAlpin ballroom on Sunday evening, November 28. This promises to be a very successful social and financial affairs. Mr. Wallis Bach is president.

Rockaway Park League.
The Rockaway Park League plans to hold a formal ball Wednesday night, December 1, at the Hotel Waldorf-Astoria, Manhattan. The proceeds of this affair are to be devoted to the building fund of the Rockaway Park Synagogue. All indications point to a tremendous success.

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Friday, November 26th, 1920 : : Kislev 15th, 5681

Sabbath begins at 4:34 P. M. Vayislach, Gen. 32:4—36:43.
Haftarah Hos. 12:13—14:10.

The daily press reports the innovation of portraits sent 1,000 miles by telegraph. Perhaps the portrait of Rev. Dr. H. Pereira Mendes which our contemporary, the *Chicago Israelite*, used last week to illustrate a news item announcing the retirement of his brother, Rev. Dr. F. de Sola Mendes was sent by the new process; but the wires became crossed.

We scarcely think, as we have said, that a man's Zionist activity may be taken as tantamount to an affirmative reply to the question, Is he a Jew? Zionism is a refuge for all sorts and conditions of race-Jews, not to mention those whose religious affiliations are sadly to seek. After all, a person's Jewishness is determined by his membership of a synagogue or, if not this, by his participation in the religious rites of Judaism.

M. Millerand, the new President of the French Republic, is the son of a Jewish mother. Thus the new head of the French nation is entitled to figure in any list of the comparative distribution of Jewish ability, for such inquiries, if we mistake not, include within their purview all highly-placed persons of whom at least one parent belonged to the House of Israel. And M. Millerand represents in his proper person the most exalted position reached by the members of French Jewry. Perhaps one of these days we shall see an avowed Jew seated at the Champs Elysee.

We are advised by *The American Israelite* that our recent remarks concerning the "practical" aspects of the Reform rabbinate had better have been left unsaid. We are not a whit surprised to find our Cincinnati contemporary displeased over our remarks about this matter, for the graduate of the Hebrew Union College who forsook the rabbinate for social service in the heyday of the latter, economically speaking, only to return to his calling when ministerial stipends benefited from the rising costs of all "commodities," may hardly be cited in proof of the unalterable devotion of the Cincinnati seminary to the hallowed traditions of the *Torah*.

After having been in existence now some fifteen years the Liberal Jewish Synagogue of London has at last ventured on the experiment of holding Sunday morning services. Orthodox Anglo-Jewry roundly condemns this fresh departure from accepted Jewish standards. To us on this side of the Atlantic the innovation offers but two "novel" features. One is that the London iconoclasts do not refer to American radical precedents to support their declaration. The other is that their announcement is not blatantly heralded. On the contrary, the new Sunday services are falteringly and hesitatingly described as only supplementary. So that, even among the Anglo-Jewish iconoclasts, the Jewish Sabbath is not yet completely dethroned.

Every now and then in the past couple of years rumor credits the government of Roumania with seeking to negotiate a large loan in this country. We do not give serious credence to any of these rumors, for they are very evidently inspired for a certain purpose. Their latest form is that Roumania desires to place here one hundred million dollars' worth of bonds bearing 7 per cent. interest, which are to be secured by a prior lien on all the obligations and dues of this government. In the first place, Roumania is not able to negotiate anywhere a loan of this amount, for the country has not the standing and influence to warrant such. Then the security offered is both indefinite and precarious. Indefinite because the exact nature thereof is not sufficiently described. Precarious because Roumania is not financially able to digest a foreign loan of this size nor properly to secure it. All the foregoing has no reference, of course, to the Jewish aspects of the matter. And these are by no means to be lost sight of. Until Roumania gives proper and sufficient guarantees that its Jewish citizens will receive such treatment as human beings are entitled to, until Roumania departs from her attitude of prejudice and oppression toward the Jews of that country, not one cent of money should be loaned to its government by this or any other land.

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 AMERICAN JEWISH COMMITTEE.

FROM the meagre official report given out by the American Jewish Committee at the conclusion of its latest annual meeting in this city Sunday week, as well as from the more or less vague rumors which since then have gone the rounds of the community, this fact emerges: the company then and there gathered together, composed of a large number of American Jews active and prominent in religious, philanthropic, educational and literary work of a Jewish nature, decided to refute the latest attacks against the Jews, especially the calumnies associated in the public mind with the name of Henry Ford and the publications known as the protocols. When, where and in what manner the refutation will be given currency, those dictating the policy of the committee have thus far declined to make announcement. The community must, therefore, possess itself in patience until the refutation is issued, taking it for granted meanwhile because of this implicit *ipse dixit* that its interests will be wisely and diplomatically furthered by this course of procedure.

That the men in question, representative only of themselves but standing for the best and highest ideals in Jewish leadership in America, who are associated together under the name of the American Jewish Committee, are abundantly able to produce a proper and annihilating refutation of these dastardly anti-Jewish attacks, we firmly believe. We go even further and say that the community may well wait for such a presentation of its case. A refutation must be made, and for this no better agency, under proper safeguards, can be requisitioned than that known as the American Jewish Committee.

But we must file a caveat against the insouciant method pursued herein by the American Jewish Committee, which, in star-chamber proceedings, with no representatives of the community at large, solemnly decided and has let it become generally known that its answer to the charges against us will be the answer of American Jewry. In thus attempting to represent us rather than itself, the American Jewish Committee offers fresh proof, if such were needed, of its wish to rule autocratically, of its thoroughly undemocratic character. Enjoying no popular mandate, actually flouting the community it affects to serve and to speak for, the American Jewish Committee thus asserts an extravagant claim without color of right to support it.

That our opinion is even shared by some members of the American Jewish Committee itself may be gleaned from the following which appeared in the *American Jewish Review* and which was penned by Rabbi Horace J. Wolf, of Rochester:

One lesson the Ford incident should impress upon the Jews of this country: It is high time that we have some national organization, genuinely national and inclusive of every national organization that shall be authorized to deal with just such a situation as the present one. The American Jewish Committee is probably today the most representative body that we have, but the writer of this column, although a member of this committee, is not blind to the fact that its authority as spokesman for American Jewry is by no means universally recognized. The result is that half a dozen local or State organizations have rushed in where angels should fear to tread. Their intentions are undoubtedly of the best, but their zeal exceeds their statesmanship. It is time for a reorganization which will make the American Jewish Committee what it set out to be—the official spokesman for American Israel.

Giving Prince Lubomirski, the representative in this country of Poland, full credit for sincerity and the wish to secure the Polish Jews in the exercise of their ordinary rights to live, we do not think that the recent conference with him in this city, at which this purpose was considered, will be productive of much, if of any good. The Polish minister is too far removed from the actual seat of Polish government, such as it is, for him to control its policy. Moreover, as a matter of fact, he is controlled in policy by his government. It is highly probable that the prince emphasized his love of humanity in the premises with the very evident wish to make a record for Poland in an important centre of foreign public opinion, and that beyond this nothing tangible will result from his intervention.

There are perhaps five national Jewish college fraternities, each of which has a combination of three Greek letters to distinguish it from the others. Why these Jewish institutions should call themselves by Greek instead of Hebrew letters is due to the fact that they wish to imitate similar organizations in the colleges and universities recruited from non-Jewish students. The oldest of the Jewish college fraternities is the one calling itself *Zeta Beta Tau*, which originally was a Zionist society and which, when it discarded Zionism, altered its Hebrew title into the corresponding Greek. This was strictly in line with a historic movement among the Jews during the age of the Herods when, for example, Abraham was metamorphosed into Alexander and Hellenistic thoughts and ideals engulfed the Jewish world. The Jewish college fraternities thus represent a retrogressive movement; even their titles should be forward-looking.

Of course it was "good" business enterprise for the different American book publishers who lent their imprints to the American editions of the "Protocols of the Learned Elders of Zion" and the other anti-Semitic diatribes which have recently been thrust upon our literary mart. But "good" business enterprise and fair dealing seem to be worlds apart, else these publishers (who shall be nameless) would not have adopted the former method in the case of texts whose falsity has been unquestionably demonstrated. Time was when an American publisher would not admit to his imprint a publication of the character of the "Protocols." This text has neither truth nor fairness behind it and should therefore have remained unissued so far as publishers of standing and influence are concerned. The publishers in question can offer no justification or plea in extenuation for their course. Indeed they have degraded their venture thereby to the veriest trade.

THE CONQUEST OF GOD.

"Thy name shall be called not Jacob but Israel, for thou hast striven with God and men and has prevailed." (Gen. xxxii, 29.)

NO one is just himself. Everyone is himself—plus. Every life passes beyond its own boundaries, overflows its own banks. And while a man is significant as an individual, precious for what he in himself has achieved, he is even more significant by reason of this overflow-life which, going out of him, reaches the farthest regions of existence. This is saying that if a man's particularity is precious, his universality is even more precious; nay, the more distinct the former, the more evident the latter. Is not the most highly individualised person at the same time the most highly socialised? He who belongs to himself, does he not belong to everybody? Being himself, is he not everybody, and being an individual, is he not a type? Jacob the individual becomes Israel the type; a human symbol of the mind and spirit of his race. Who conquered God? Not Jacob, son of Isaac, but Israel, son of God. The story of the text deals not so much with the midnight wrestle of Jacob, as with the prolonged spiritual struggle of the Jewish people.

And what does it mean to conquer God? The phrase seems altogether too bold, but nothing is too bold for a triumphant faith. *To conquer God means to believe in Him!* For to believe in God means to have grasped in part the nature divine, to have penetrated to some depth the mystery which is God, and so to have broken down the bars of the heavens and snatched from them their stubborn secret. Indeed, every act of faith is an act of conquest, for to have faith in anything means to have understood its inner truth, swept aside the resistance it offered to human curiosity, and mastered its mystery by a sovereign gesture of affirmation. One cannot believe without conquest, just as little as one can love without conquest. To love means to possess; in fact, love is the highest form of possession; and as belief is but a form of love, it, too, is but a form of possession and mastery. Belief in God—love of God—these spell the highest spiritual triumph: Conquest of God. We dare to say that God yearns to be conquered by His children, for He knows that no one can truly believe in an unconquered God.

Is it, perhaps, because the Jewish people have always aspired to conquer God that they tended toward monotheism—faith in One-God? For, clearly, how can one conquer many gods, how can one prevail over the *host* of heaven? Yet, let no one say monotheism is the result of elimination and simplification, but rather of resolutely grappling with the riddle of life and mastering its central truth. On the other hand, the nations who worshipped many gods never conquered but were conquered by them. How else could it be? The western world still worships, in one form or another, many gods,—gods unconquerable but conquering. The west still is, as it always was, polytheistic and pagan. Western science itself is but a form of polytheism. However, the characteristic preoccupation of the west with science does but subject the soul to the forces and operations of nature, while the characteristic preoccupation of the orient—and particularly of Israel—with God emancipates the soul and renders it free from all the accidents of the natural life. Indeed, the very fact that the west concentrates upon science shows that it is afraid of the sheer brute powers of the dust, while the fact that the east concentrates upon religion proves that it is unafraid of the powers of dust and darkness and is sovereignly determined to conquer the world of luminous dreams.

But whence this difference between east and west, between Israel and the world? Israel is a desert race, and there in the desert did Israel of old meet God face to face; there life confronted our people with all its rigor and vigor; there, in the wild terror of the sandy infinitude, the sheer nakedness of existence issued a mighty challenge to all that was heroic in the Jewish soul. It was a martial challenge that cried: In life there is no room for weaklings and shirkers, only for the strong and the brave who stamp their own personality upon the very face of things. And Israel heard and accepted the challenge. Israel wrestled with the surrounding immensities and prevailed. And where never anything grew but an occasional patch of green, there grew up the most gracious faith ever known to man, appealing to both heart and mind, intuition and reason: a most masterful and heroic faith withal. There, in the desert, Israel gained sweep and vision, a vast outlook upon unbounded horizons; a sense of infinitude and an appreciation of the eternal values of life. And there, facing as he did totality—the appalling yet heartening wholeness of things—Israel instinctively realised that in order to solve the problem of life, he must address himself not to the mere fragments of an infinitely rich universe, but to the whole, out to life, but to God. He must master not so much the details, as he must master life itself—he must conquer God. The western spirit on the contrary is absorbed in the petty scientific details of the organisation of knowledge as of the organisation of society, and somehow constantly misses the truth of the whole. It solves the problems—it fails to solve the problem of existence. The west ever dreams of the mastery of nature by a perfect knowledge of its workings down to the least detail; but instead of mastering is mastered by nature. Being essentially a worshipper of many gods—whether residing on the high Olympus or in the deep recesses and cells of matter—the west is unable to conquer its plethora of deities and is conquered by them, while Israel courageously takes up the gage of battle with Life itself and solves the central problem by conquering God through a sovereign act of faith.

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INTERVIEW WITH DR. THON

By ISRAEL WEINLOES of Lemberg.
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(Owing to the lack of space, we were unable to print a report of the above interview before. The report continues of interest to our readers, as Dr. Thon expects to visit America shortly.—Editor Hebrew Standard.)

In Cracow, the ancient, dignified capital of royal Poland, I sought out an opportunity to pay a visit to the leader of the Jewish Club in the Polish Diet, Deputy Rabbi Osias Thon, and discuss with him various phases of present day Zionism.

Let me first tell you something about Dr. Thon. Dr. Thon is now the most prominent personality in Polish Judaism. Short of stature, of strong build, brown haired, with glasses over his large, clever, piercing eyes, he resembles very strongly Israel Zangwill. Full of temperament and idealism, animated by a noble ideal which he served all his life and for which he performed his greatest sacrifices, he is calm and reserved. Every word he utters is well considered and every gesture of his has a thought behind it. A moment's talk convinces one at once that here is a philosopher speaking.

Dr. Thon is not only a philosopher who in his younger days wrote a highly interesting book in German entitled "History of the Philosophy of Zionism," and then published a book in Hebrew on Herbert Spencer which has made a mark in the world, but even now he is among the most prolific Jewish publicists in three languages. Almost daily he contributes a Hebrew article to "Hafrah," a Yiddish article to "Der Tag" in Warsaw and a Polish one to "Nowy Dziennik" in Cracow. He writes in all the three languages with the same facility and the same elegance of form and substance. In his articles he always has something to say and he is always full of logic and food for reflection. Whether he writes in Hebrew for the learned in Israel or in Polish for the Jewish intellectuals or in Yiddish for the common people, his words always leave an impression, and whatever Dr. Thon has to say is always confidently listened to.

In the Diet itself Dr. Thon is considered among the best speakers. His addresses and speeches are listened to with the greatest interest by the statesmen of all parties, even the anti-Semitic groups. It is said that, next to Daszynski, Dr. Thon is the most eloquent speaker. A pleasant tenor voice and a large vocabulary aid his natural born speaker's talent. His speech is so melodious that it sounds like classical music and fascinates the heart of the listener. He can be mild and quiet in his speeches and yet occasionally there are flashes of thunder and lightning, then at times, he becomes sarcastic and full of irony, and withal full of spirit. It is remarkable that former Premier Paderewski, who rarely listened to any speeches in the Diet, always paid attention to an address of Dr. Thon. Dr. Thon is be-

loved and respected by all Polish statesmen albeit he conducts a fierce political battle against them.

Osias Thon was born in Lemberg in 1870, and is therefore just fifty years of age. His father was a well-to-do Jewish business man who gave him a thorough Jewish education so that in his youngest years he already acquired the reputation of a Jewish scholar, and the late Rabbi of Lemberg, Meshulem Salant, took him unto himself as an associate in his Talmudic studies. It was only after he reached the age of 18 that Dr. Thon, together with the present Grand Rabbi of Stockholm, Dr. Marcus Ehrenpreis, began his secular studies and in a short time passed with distinction the final examinations admitting him to studies in the university, the so-called "maturity examination at the Lemberg Gymnasium. He then went to Berlin where he completed his studies in a rabbinical seminary and received the degree of doctor of philosophy at the university.

He was then 26 years of age and he was appointed rabbi and preacher in the aristocratic city of Cracow. The post had been vacant for many years, as the Jewish intellectuals of the city could not agree upon the selection of a suitable spiritual adviser. Dr. Thon captured their hearts by his first sermon, and notwithstanding his Jewish nationalism, he was accepted by the assimilationist leaders of Jewish Cracow, his talent and learning having captivated all hearts so that they all, orthodox and reformed alike, became his adherents. That such was the case was best exemplified in the elections of 1919, when Dr. Thon became a candidate for the Polish Diet against the then Deputy to the Austrian Parliament, Dr. Gross, who was supported by the entire assimilationist group. Dr. Thon received a vote of 12,400 in Cracow against Dr. Gross' 1,940. In another district, in Tarnow, Dr. Thon received over 11,000 votes, so it looked as though he was elected there, too, and that he was elected twice.

Dr. Thon is one of the founders of Zionism in Galicia. It was he with a number of young friends, Dr. Ehrenpreis, Adolph Stand, Dr. Malz and Dr. Gershon Zipper, who founded in Lemberg the old Zion Club at Ring Platz No. 12 from which the rays of Zionist propaganda went forth through Galicia and from there spread all over the lands of the "golus."

I found Dr. Thon in a depressed mood. The latest happenings in Poland have left their strong impress upon him and, notwithstanding his wonted reserve, one could see plainly that his blood was boiling. He should be shouting into the four corners of the earth, but he felt that he could not do it, that it was not the time, that such would harm rather than help. Common sense demanded waiting.

I have therefore decided to let inner political affairs of Polish Jewry go for the time being and rather enter into a discussion of a matter that affects Juda-

ism as a whole, the question of Zionism and Palestine.

Our conversation ran as follows:
Q. "You are no doubt aware of the fact that the pioneers who went to Palestine recently said that they could not find employment and that therefore the organization in Lemberg decided not to send any more emigrants. Do you approve of it?"

A. "I know about it. Yet I do not think we ought to discontinue emigration for that reason. I do think that we ought to push Palestinian emigration to the utmost, provided that means are created by contributions from the lands of the "golus" to make it possible for the hundreds of thousands of emigrants who intend to settle in Palestine to find work and useful employment."

Q. "Complaint is made against the Zionist organization. It is said that they are conducting secret politics. Have those charges any foundation in fact?"

A. "Not by any means. Weizmann told the political commission and showed them all that was asked of him. To be sure, there are certain matters which cannot be trumpeted into the whole world. Besides, we can only disclose our secrets, not those of England, and we must not forget that our leadership is to some extent dependent upon England and this circumstance must be taken into consideration. On the whole, however, the leadership of the movement is very democratic and explanations were offered whenever demanded. I can assert with a clean conscience that our leadership is entrusted to capable hands, in every detail and especially since we have succeeded in getting Mr. Brandeis into the directorate."

Q. "What do you think of Mr. Brandeis and why do they say that there is a struggle between American and East European Zionists?"

A. "I believe very much in the personality and earnestness of Mr. Brandeis. There is really no struggle between us and the American Zionists. There may be at most a difference in the stress laid upon certain things. I, for instance, think that the Zionist organization is broad enough to include all shades and differences of opinion in Judaism. Mr. Brandeis thinks that the organization as heretofore conducted is immaterial and that Zionism ought to confine itself to its own proper sphere leaving the work of construction and building up a settlement in Palestine to others. There is, therefore, no real difference of opinion between us and America, at any rate no serious dissension. After all they are our own flesh and blood. I am enthused over the earnestness of the work of our American fellow-Zionists. They have not only aided us financially at a time of great need, but they are to-day an important factor in the broad field of Jewish politics. I expect to undertake a lecture tour through the United States to get into closer contact with our brethren beyond the seas as soon as my official duties will permit me to do so."

I thanked Dr. Thon for his friendly interview and went away unwilling to take more of his precious time. There was a group of people waiting in his ante-room, all with some request, calling for help or intervention or a favor of some kind, for is not Dr. Thon the only Jewish deputy from Cracow, the city which experienced so large a share of the sufferings of the Jewish people?

Solomon Schechter—Hero.
BY RABBI ISRAEL GOLDSTEIN.

Excerpt from a Memorial Address at B'nai Jeshurun Synagogue, N. Y., Nov. 19, 1920.

Every nation boasts of its heroes, and by studying the nature of the hero it is usually possible to gain an insight into the nature of the hero worshipper. Greece adored its poets, artists and athletes; Rome paid homage to its soldiers and lawyers; England, France and Italy and the nations of modern Europe placed their laurels upon the brows of the statesmen; America exalts the champions of its liberty; Israel, the people of the Book, sings of its scholars, and rightly so, because if the sword has been the bulwark of one nation, and if the Muse has enriched the life of another nation, and if the statute book has guaranteed the stability of still other peoples and governments, then the word

of the Torah has been to Israel its protection, its inspiration, and its law. Therefore the scholar is Israel's pre-eminent hero. Therefore Solomon Schechter is one of the heroes of modern Judaism.

The scholarly attainments of Solomon Schechter represent but one phase of his great service to his people. The scholar in Israel has been traditionally, not only the bookman, but more so the leader of Jewish life in all of its aspects. Hillel, Jachanan ben Zakkai, Gumbiel, Akiba, Rav and Samuel were national leaders in their day.

Thus, too, the scope of Schechter's activity was as broad as his people and as deep as its faith. He was the great mediator. It was he who beyond any other scholar of our time has introduced the Gentile to the treasures of Jewish life and lore. His greatest service, however, was rendered as mediator between the various classes of Jewry itself, between the fanatically Orthodox and the fanatically Reformed, both of which groups seemed oblivious to the call of "Catholic Israel." For that role he was eminently qualified. By birth

and early rearing, a child of the Ghetto, but by training and genius a son of the Western World, Solomon Schechter was uniquely destined to build a bridge between "those who had the method and those who had the madness."

Thus it happened that from the Jewish Theological Seminary there came forth spiritual leaders who combined Jewish learning with modern culture; rabbis whose function was broader than to "paskan shaaboleth." Their function was to solve the more fundamental question of whether our sons and daughters are to continue the battle of Judaism as a whole or whether they are to declare an armistice and forthwith resign in unconditional surrender. The solution of that question needed a type of man who understood the twentieth century, and who at the same time respected the nineteenth centuries that have preceded. That is the new type of rabbi who is helping to solve the problem of American Judaism, and that is the type of congregation in which that problem will be solved, and the faith of our fathers thus preserved for our children.

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Polish Deputies Against Minority Rights of Jews.

Warsaw (special cable to I. J. P. B.).

At the session of the Diet held on November 19 the Polish Deputy Niedzialkowski made a speech against the proposition that Jews become "partners" to the Polish Government. "If Jews are to receive special rights as a national minority," the speaker declared, "it would practically amount to making Jews partners of the Poles in the government of the country."

Similarly the Polish Deputy Lewandowski spoke against the recognition of Yiddish. He said that Yiddish was not a language, but a jargon, and, at any rate, Yiddish was not the language of the entire Jewish people, because Jews of other countries do not use Yiddish and do not understand it.

Deputy Dr. Osias Thon, the president of the Jewish Diet Club, severely attacked the Polish anti-Semites. "If you do not recognize Jewish minority rights you break the Constitution," the speaker exclaimed. "You put in danger the very existence of Polish liberty and independence," he further said. "As to Yiddish," declared the deputy, "it certainly is a full-fledged language. The very fact that it is spoken by twelve million people makes it in and of itself a language." He then cited statements from prominent scholars and philologists who declared that Yiddish was a language just like Dutch, which is universally conceded to be a language, even though it is in a sense only a German jargon.

Anti-Semitic exclamations interrupted Dr. Thon's speech several times. One of the speakers, to minimize the effect of Dr. Thon's words, called Yiddish the language of German spies.

Joseph G. Shapiro Appointed Judge by Governor of Connecticut.

Announcement has been made by Governor Holcomb of Connecticut of the appointment of Joseph G. Shapiro as Judge of the City Court of Shelton.

Judge Shapiro, who is engaged in the practice of law with his brother, Charles H. Shapiro of Bridgeport, Conn., was graduated from Yale Law School with honors in 1907, and was also awarded the Kent Club diploma for excellence in oratory and debating and the first prize in parliamentary law. He is affiliated with the American Bar Association, State Bar Association, Bridgeport Bar Association, Derby and Shelton Board of Trade, Masons, Elks and Yale Club of New York city.

Judge Shapiro has been Corporation Counsel of Shelton and prosecuting attorney of the same city for the past nine years, being engaged in the active practice of law before all the State and Federal courts in Connecticut, devoting himself largely to the trial of cases before courts and juries. Some years ago he was lecturer for the Bridgeport Y. M. C. A. on public speaking and parliamentary law and during the war has had occasion to deliver patriotic addresses for the Connecticut Council of Defence in this State, and has had occasion to speak before various commercial and fraternal organizations in Southern New England from time to time, being chairman of the State Board of Deputies of the B'nai Brith and a member of the district court of the order.

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Judge Grants Permission to Disinter Body in Jewish Cemetery.

A decision has been handed down in the application of the children of the late Julius Muskatlenbluth to remove his body from the plot of the Independent First Koslover Sick Benefit Society in Mt. Zion Cemetery to a family plot which the petitioners later on purchased. The matter came before County Judge B. J. Humphrey, sitting in Queens county, and was opposed by the Society on the ground that disinterment and removal of a body was contrary to Jewish law. Judge Humphrey decided otherwise, and the full text of his decision is as follows:

"Matter of Hager (Muskatenbluth)—The application herein is for leave to remove a body from one plot in the Mount Zion Cemetery to another plot in the same cemetery. The facts appearing in the moving petition upon which the petitioner relies as entitling her to the relief prayed for are that she is the daughter of Julius Muskatlenbluth and Fannie, his wife; that said Julius died and was buried in Mount Zion Cemetery in September, 1907, in a plot owned by the Independent First Koslover Sick Benefit Society, of which society said deceased was a member at the time of his death; that in September, 1919, the petitioner's mother, the widow of said Julius, was buried in another plot in said cemetery, which said last named plot was owned jointly by the family of said Julius and Fannie, the petitioner's father and mother; that the Mount Zion Cemetery Association consents to such removal and that the only opposition thereto comes from the said Independent First Koslover Sick Benefit Society. All of the heirs at law of the said Julius and Fannie join in the application of petitioner. The Independent First Koslover Sick Benefit Society solely objects to its removal upon the grounds that under the Jewish law a body once buried may not be removed; that such removal would outrage the feelings of the members of said society and especially of two members thereof, members of whose families are buried in graves adjoining that of said Julius. It seems to be settled that the law of the State under which the cemetery is established shall determine the right to disinter bodies buried there by the principles of equity and not of the ecclesiastical laws of the congregation owning the cemetery (citing Cohen vs. Congregation Shearith Israel, 114 A. D., 117, aff'd 189 N. Y., 528). The equities seem to me to be entirely in favor of the petitioner. A family plot has been secured, the widow of Julius has been interred, the wish was expressed by her, according to the petitioner, before her death that the remains of her late husband might finally be entombed beside her, for which purpose the family plot was secured. A high regard for the religious opinions and beliefs of the members of the society opposing petitioner's application, however, has prompted me to make some examination of the Jewish law with reference to removal of a body which has once been interred. From an examination of the book known as 'Yoreh Deah,' section 363, through a translation furnished by Dr. A. S. Freidus of the New York Public Library, the following statement of the Jewish law appears: 'It is not allowed to change the place of the corpse or of the bones neither from a respectable (honorable, distinguished) grave to another respectable grave, nor from a disrespectable (contemptible, lower grade) grave to another disrespectable grave, not even from a disrespectable grave to a respectable grave, and it goes without saying that it is not allowed from a respectable grave to a disrespectable grave. Within one's own bt'ch sh'lo (this means the place where his own family members rest) it is allowable from a respectable to a disrespectable grave for the reason that it is pleasing for a man to rest near his own people (parents, ancestors, family).' From which it would appear that the facts involving this application fall within the exception laid down in the Jewish law. The prayer of the petitioner is granted."

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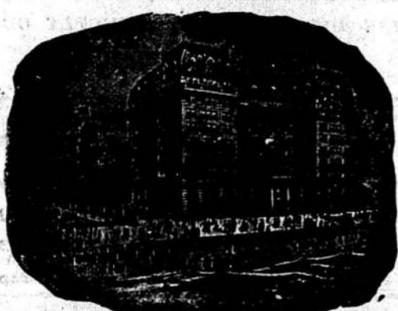
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 Rooms with running water and private baths.
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First Meeting of the New Palestine Elected Assembly.
 The First Elected Assembly of Palestine Jews met at Jerusalem on Thursday, October 7. The meeting was held in the auditorium of the Alliance School, which was decorated with portraits of King George, Mr. Balfour, Zionist leaders and the Shield of the Twelve Tribes, with the Union Jack and Zionist flags intertwined. The delegates, most of whom were in native costumes, included twenty-five Yemenites, fifty-four Sephardim, forty-eight Hapoel Ha-Zair, sixty of the Achdut Haavoda, and representatives of the Colonists, the Non-Partisan, Progressive Citizens and Clerks' Associations.
 Dr. Thon, president of the Provisional Council, presided, and in the course of his address said that the fear had been expressed that this assembly would encourage the Arabs to form a similar one. This should be welcomed, as it would be conducive to better relations in dealing with the Arab representatives. He read letters of congratulation from the High Commissioner and the Zionist Organization. Mr. Ussishkin, head of the Zionist Commission, said that though the Assembly had neither political nor financial power, it had a moral strength which outweighed both. The three builders of the country—the Mandatory power, the scattered Jewish people and the small Yishub—must work together and be above all partisan strife. It was the duty of the Assembly to give the first impetus.
 The Mayor of Jerusalem followed with an address of welcome in Arabic. As the Orthodox delegates had declined to attend on the ground of the method of election, it was unanimously decided to send them an earnest invitation.

Reform Rabbi Assails Conservative Judaism.
 Conservative Judaism is the title arrogated to a phase of Jewish faith today that is more conspicuous in presumption than in principle. It throws down Orthodoxy and tries to batter Reform. It is a self-appointed Jewish Pope. It dictates to others but resents the right of others even to reason in return. It lacks the self-sacrifice of Orthodoxy and the courageous consistency of Reform. It is a kind of religious coquetry. It is

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extensively the religion or the remnant of religion of the nouveau riches who can't stand the orthodox but would like to stand on the reformed. They insist upon Hebrew, more Hebrew, plenty of Hebrew, and substitute a qualified dietary for an unqualified decalogue. They shrewdly steer clear of a discussion of Orthodoxy from which they have been led by convenience and seek to atone for their defection by calling Reformers destroyers of Judaism and themselves its saviors. I have profound respect for genuine Orthodoxy and true Reform. They are both conservative. Conservatism, the vaunting undefinable professionalized protest of arbitrariness, assumption and conceit, is the real danger of religious disintegration in American Israel at the present time. Let us be Orthodox or Reform and on our guard against the individual who discards both in the interest of a religious manufacture of his own.—Rabbi Alexander Lyons, Brooklyn, N. Y.

Nathan Fleischer, who was prominent in the business, financial and civic life of Paterson, N. J., for many years, died in this city last Saturday, where he had made his residence for the last fifteen years. Mr. Fleischer was born in Bohemia in 1859 and came here when thirteen years of age. He had served as Park Commissioner in Paterson and later as one of five commissioners appointed to revise the financial methods of the city of Paterson. He was associated with the Guggenheims in many of their enterprises.

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 the most beautiful and best equipped hotel in Arverne, L. I., will remain open THE ENTIRE WINTER. Excellent service and unsurpassed cuisine will be maintained. Hebrew dietary laws are strictly observed. The Hotel is steam heated throughout. Newly installed hot sea water baths with latest modern and scientific improvements at the Hotel.
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 125 S. Connecticut Av. Atlantic City, N. J.
 Beautifully situated on the corner of Connecticut and Oriental Avenues (near the beach). Newly renovated and equipped with hot and cold water in each room, electric lights and steam heat, affording all desired comforts for the winter rest or vacation. Unexcelled Kosher Table. Twenty Years of Proven Service in the Catskills.
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JEWES HERE TO CARE FOR 300,000 WAR ORPHANS.

Major Lowenstein to Head Commission—Many Notables to Assist.

Broad plans by which, through American aid, the several hundred thousand Jewish war orphans of Europe and Palestine are to be supported and cared for have been announced by the Joint Distribution Committee of the American Funds for Jewish War Sufferers, which has created a War Orphans' Committee, comprised of distinguished New Yorkers, under the chairmanship of Major Solomon Lowenstein of the Red Cross, executive director of the Federation for the Support of Jewish Philanthropic Societies of this city and formerly superintendent of the Hebrew Orphan Asylum.

In connection with the announcement emphasis is laid by Felix M. Warburg, chairman of the Joint Distribution Committee, on the fact that the orphan problem is of the largest magnitude and importance and will remain a problem to be dealt with for many years to come.

"The future of the children of Europe affects," says Mr. Warburg's statement, accompanying the announcement, "not alone the future of the Jewish people throughout the world, but the well-being of all the countries of Europe and of the Near East.

"It is recognized by the Committee that it is both impracticable and unwise to attempt to solve the problem through the emigration of any large number of orphans either to America or to the south.

"The committees' effort will be directed along the line of developing the orphans in each country into the most useful and patriotic citizens of the country of which they are natives, and especial pains are to be taken to direct their lives toward producing from the soil, rather than in the lines of trade."

"To in any way grapple successfully with this problem," Mr. Warburg further declared last night, "the sympathy and interest of all the Jewish people of the United States must be secured, especially of the women, to whom the subject of the welfare of these hundreds of thousands of children should appeal with particular force, as was true of the appeals made during the war in behalf of the children of France, Belgium, Serbia and other nations."

Two main objectives are to be sought by the committee, acting in conjunction with a European bureau, under the direction of the Rev. Dr. Simon Peiser of Cincinnati. The first is to enlist the contributions of a great number of American Jews who shall agree to give \$100 a year for the support of an orphan in Europe and, the second, to accomplish the reunion of a limited number of Jewish war orphans with their relatives in the United States.

Upon the committee, the directing head of which is Charles Zunker, formerly counsel of the National Desertion Bureau, and which is representative of the three constituent committees of the Joint Distribution Committee, are, for the American Jewish Relief Committee, Cyrus L. Sulzberger, Arthur Lehman, Dr. Lee K. Frankel and Dr. Judah L. Magnes; for the Central Relief Committee, Rabbi Meyer Berlin, Leon Kaminsky, Rabbi Aaron Teitelbaum, Abraham Schepper and Rabbi M. Z. Margolies, and for the Peoples Relief Committee, Alexander Kahn, Morris Rothenberg, Meyer Gillis, Adolph Held and B. C. Vladeck. Major Lowenstein, chairman of the committee, made an exhaustive study during the war for the Red Cross of conditions affecting the war orphans in the Near East and by training and experience is especially qualified for the great work entrusted to him.

The plan for establishing a system of financial adoptions of Jewish war orphans is to be in charge of Miss Jessie Bogen, daughter of Dr. Boris D. Bogen, at the head of the committees relief work in Poland, and who herself spent many months abroad. This plan is to follow the general lines of the Fund for French War Orphans and of the other funds created for the support of Serbian and Belgian war orphans.

The financial foster parents will contribute to the support, not of any child, but of a given child, whose identity shall be known and in whom they will be able to take a direct personal interest and to keep in touch with and follow the child's progress. A photograph and a full record of the history of each child and how it became orphaned is to be supplied to the American sponsors for the child's well-being, and arrangements will be made for correspondence by letter between the foster parents and the adopted child.

As a first and vital step to the inauguration of the war orphans' program by the Joint Distribution Committee, the European bureau is to at once begin the compilation of a complete census of war orphans in Poland, Czecho-Slovakia, Roumania, Austria and other countries of Central and Eastern Europe and Palestine. This involves the creation of a system of uniform records which shall be applicable to the work of the Orphans' Department in all the countries in which it may eventually operate.

It is estimated that there are not less than 300,000 orphans ranging in age from six years upwards. The number may be considerably in excess of this figure, but there are few orphans sur-

living under five years of age, both because of the low birth rate during the period of the war and of the fact that in most instances infants have succumbed to the privations to which they have been exposed.

To accomplish this huge undertaking the co-operation, not only of individuals, but of all Jewish societies and organizations, both in America and Canada, is to be enlisted, including the synagogues, fraternal organizations, "Landsman Tschaften" (organizations in America of Jews, natives of different cities, villages and towns of Europe—there are 750 of these societies in New York City alone, according to estimate), the trade unions and other agencies of Jewish life in America.

The Joint Distribution Committee intends that wherever possible the war orphans shall be cared for in private homes in their native countries abroad and the greatest care is to be exercised in the selection of these homes and of the families who will be entrusted with the upbringing of the children. Comparatively few institutions for the care of orphans abroad are still functioning, but where institutions are to be found in which the orphans may be placed it is the plan of the Committee to extend them subsidies or other forms of financial support.

Of equal interest with the plans for the care of the thousands of orphans abroad is that for bringing to America those orphans who have relatives in the United States able and willing to care for them.

There are, it is known hundreds of Jewish families who, during the war, became separated from their kin in Europe. There are husbands, whose wives were left abroad with their little ones, while they came here to seek fortunes, and grandparents, uncles and aunts, sisters and brothers and cousins, as well as more distant relatives, who have members of their families orphaned in Europe.

There was brought to the attention of the Committee within the past several days the case of a man, Henry Recht, of Woodlawn, Pennsylvania, who has three nephews and a niece, whom he has learned are not only orphaned but have no home, and, according to the information imparted to him by a refugee, who lately arrived in America, were, when last heard of, living in the woods, literally subsisting on berries and such provender as wild animals subsist upon. Mr. Recht insisted upon leaving a check for \$1,500 with the Committee in the hope that it might be possible for it to find these children and to bring them to the United States. He promised as much additional money as the Committee might require for the purpose and as a guarantee that the children would not become a burden upon the community.

This is but one of many similar, if not quite such distressing cases, as have been brought to the Committee's attention.

Elaborate safe guards are to be thrown about the bringing to America of Jewish war orphans, even where their relatives here are known and apply to the Committee for the children. Not only will each child have to undergo the most rigid medical and physical examinations abroad before the effort is made to bring them here but they also will be subjected to mental, moral and psychological tests, to insure that they will develop into healthy, normal, useful adults.

The Committee also will make the closest investigation of the history and the environment of the families in the United States who claim these orphans. A register is to be kept of the names of all persons in the United States or Canada who can be reached, related to children orphaned by the war in Europe and prepared to receive them into their own homes.

Some idea of the work already accomplished by the Joint Distribution Committee in relation to the care of war orphans is given by Miss Alice Selisberg, who went to Palestine in the committee's behalf. She found there upon her arrival some forty-six hundred orphans between the ages of six and twelve years. Hundreds of these children had no homes and absolutely no one to care for them and no food to eat. They wandered about the streets by day and by night, their cries filling the air and making sleep well nigh impossible. Each morning the bodies of numbers of the children who had succumbed during the night were carried away. The Committee, by subventions to local institutions and other means, has succeeded in caring for all those children who survived and who are now in institutions or in families in Palestine.

What has been done in Palestine it is hoped to do gradually throughout Europe by the working out of the plans as formulated and now announced. It is believed that in addition to thousands of individuals who will give from their plenty the \$100 annually, which it is estimated will be needed for the feeding, clothing, education and supervision of a child, many fraternal, religious and other organizations will appropriate from their treasury a sum sufficient to care for a large number of the children.

It is hoped that ultimately the work of the War Orphan Committee will be made self-supporting, as the expenses incident to bringing the children to America will be paid by the individuals interested, and it is further planned to put the vast undertaking upon as much of a business basis as may be possible.

HORTHY'S BLOODY SYSTEM IN AUSTRIA.

By LOBEL TAUBES.

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To the amazement of all professional circles, one must make the observation that, in the last few months, the Vienna anti-Semitic newspapers, irrespective of their type or character, usually not boasting of a large number of subscribers, like the clerical "Reichspost," or the Christian Socialist "Deutsche Volksblatt," or even the organ of the Pan-German Party, "Deutsche Tageszeitung," or the almost forgotten anti-Semitic sheet "Neugkeits Welt-Blatt," which has no readers, have suffered but little from the daily rise in the cost of books and newsprint or the cost of labor, which makes the whole newspaper world in Austria groan in despair. On the contrary, these newspapers have enlarged their contents, they publish evening editions and, on the whole, act as though their funds were almost unlimited. In addition to these newspapers, a number of small papers have recently arrived on the market, which, while small in their content, contain pepped program-appeals, worthy of Czarist Russia or present day Poland.

Where do all these publications derive their funds, the thousands of Kronen which it costs nowadays to start even the smallest publication in Austria? Nobody could answer the question for a long time, but the matter has now been solved. It was solved through another circumstance just as amazing as the lavish expenditures of Vienna's anti-Semitic press. Since the beginning of the present election campaign for the National Assembly, these newspapers would publish a few times a week terrific articles against their political enemies, the Social Democratic Party and its leaders, against the Jews in particular, and, to remain true to tradition, against the "Eastern" Jews. These articles take the form of advertisements, sometimes occupying a number of pages, and are signed by an "association of many thousand equally minded German-Austrians." Who are those many thousand "equally minded German-Austrians"? Who pays for these so-called advertisements of many columns appearing many times a week, another expenditure of thousands of Kronen? In addition, some of these article advertisements are reprinted in pamphlet form and distributed broadcast through Vienna and the country at large. How are these many newspapers, which have no subscribers, able to get the editorial and journalistic talent, and labor to keep them moving?

The Social Democratic Party of Austria undertook to go to the bottom of this mystery and finally succeeded in taking a hold of some incriminating documents from the press bureau of the Hungarian Legation in Vienna, which prove beyond the shadow of a doubt that these many advertisements and publications for the "protection" of the German-Austrian Fatherland against the menace of the Jew, or the "Eastern

Jew, are backed by Hungary's government of Admiral Horthy.

It seems that Horthy's government is not satisfied with its great work of persecutions and massacres among Jews and non-Jews in Hungary, but that it attempts to transplant its wonderful system, which it so falsely describes as a "Christian" government into the neighboring Austrian Republic.

The organ of the Social Democratic Party in Austria, "Arbeiter-Zeitung," publishes a confidential report made by the chief of the Hungarian press bureau at its legation in Vienna to his superior, the chief of the press bureau in the Budapest Foreign Office, on August 2d last. The following passages in it are of most interest:

"The pamphlets for 'The Association of Thousands Equally Minded German-Austrians' are already in print and we have made arrangements for their proper distribution. I shall despatch any required number of these publications by special messenger to Budapest. I suggest that the title of the 'association' remain unchanged. The name seems to be popular, has no political appearance and will easily conceal our aims. The name is also liked by the Christian-Socialist Party here, and this is the principal thing.

"I am sure the issuance of these publications and their distribution at this time are highly opportune. 'The People's Storm' will start a new offensive campaign as directed. The same applies to 'The Iron Broom' and 'The State Defense.'

"As to the people of the 'Anti-Semitic Federation' we are able to bring about a connection with them. The number of comrades is very great. It is a pity that their leaders, with a few exceptions, are not of much value. But the organization seems to be well established and we may expect remarkable developments. A few of our comrades of 'Awakening Hungary,' who are gifted with good talent for organization, at present in Vienna, are in constant touch with them and will undoubtedly organize the entire movement on the Budapest plan. In this way we shall be able to break Jewish solidarity by another type of solidarity. Such organization, paralleled on our corresponding work in the shape of pamphlets and publications, will break the local Reds without difficulty.

"I saw to it that our pamphlets reached the factories through our confidential agents, and I have obtained promises of their publication in the shape of advertisements in the Christian Socialist papers of Vienna. The editors are wild with joy over our work. We shall have no difficulty in arranging for the financial side of the matter. By paying for advertising space we shall escape the possibility of having the newspapers charged with receiving 'Horthy money,' which the local Jewish newspapers are likely to do in any other case.

"In view of the fact that these expenditures are likely to reach a hundred thousand Kronen, I consider it absolutely essential that the matter be directed by higher authority."

How much money was actually consumed in the campaign may be learned

written on September 1st, also "very confidential" and by special messenger.

"The two million Kronen for the Association of Thousands of Equally Minded German-Austrians" have been appropriately disposed of and will be properly disbursed. The association will expend 85 per cent. of the sum for advertisements and pamphlets.

Concerning the above-mentioned anti-Semitic newspaper "People's Storm" and "State Defense," we have a letter from the chief of the Hungarian press bureau to his chief in the Ministry, of the following content:

"Answering your confidential communication of March 9th, No. 176, I beg to inform you that both the newspapers 'State Defense' and 'People's Storm' require assistance.

"I have the honor to suggest that we order, for purposes of propaganda, 1,000 copies of the 'State Defense' and 800 copies of the 'People's Storm.'"

"The same day the chief writes concerning the 'Reichspost,' a clerical newspaper, read by the aristocracy and the higher clergy:

"I have discussed the matter with the newspaper very confidentially and have ascertained that the annual expenditures of the paper amount to over 16 million crowns, and this year's deficit is already considerable.

"The situation cannot, however, be called catastrophic, as the paper has some sources of aid. But assistance at once would certainly alleviate the conditions remarkably. We should be compelled, however, to proceed very discreetly and cautiously without assistance and its source must never become known. We might perhaps work it so that a high church dignitary would give to the 'Reichspost' about a million Kronen. Any other assistance might be harmful to the newspaper.

"We cannot aid the 'Reichspost' by subscriptions, as the cost of production exceeds the selling price of a copy."

There is in Vienna a large paper manufacturing corporation which publishes a number of daily newspapers, apparently liberal in nature, whose writers and even readers and subscribers are principally Jews. The "Elbe-Muehl" as the company is known, is not free from influence, at least to the extent of maintaining a neutral attitude without trying to alarm the world with bloody news, which daily pours in from Hungary. The chief of the Hungarian press bureau in Vienna and the president of the "Elbe-Muehl" corporation concluded a bargain by which the president, Armand Erdes, was to receive for his personal services as contributor to newspapers in Vienna and Berlin 174,000 Kronen payable in quarterly instalments of 14,500 Kronen, and the "Elbe-Muehl" newspapers an annual subsidy of 240,000 Kronen in monthly instalments of 20,000 Kronen. Being a from another letter of this same man, clever business man the president of the "Elbe-Muehl" concern stipulated payment in unstamped Austro-Hungarian banknotes, which, at the time, had a higher value than stamped notes of German-Austria. Business is business!

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CHILDREN'S PAGE

PURITY AND HOLINESS

DEAR CHILDREN:

The first law of life is purity. What we eat and what we drink, and especially the air that we breathe, must be pure. This law is essential for the preservation of our health. The Holy Torah, by means of various symbols, such as the pure oil, the pure candlestick, and the pure table has set before us the ideals of purity in the highest degree. And thus did the Lord say unto Moses: "Command the children of Israel, that they bring unto thee pure beaten olive oil for the lighting, to cause the lamp to burn continually." "Command the children of Israel."

Says Rashi: "It is here that the commandment concerning the candlesticks was given in detail," and in the section "Tetzavveh" (Exodus 27) it was only mentioned incidentally, in accordance with the order of the work of the Tabernacle to explain the necessity of the candlestick. There it says Veatah tetzavveh, "Thou art destined to command the children of Israel concerning this"—"pure olive oil." Three grades of oil were produced from the olive: The first was called "Zach," "pure" (Talmud-Menacloth), "to cause the lamp to burn "tamid," "continually." This means every night, just as "olath tamid," a continual burnt offering, means every day.

"Without the veil of the testimony"—in front of the Ark which is called "testimony" (Talmud-Sabbath). Our Rabbins have expounded this as referring to the western lamp, which is a testimony to all the people of the world that the "Schechinah" or Divine Presence rests among Israel, for in that lamp he poured as much oil as in the other lamps, and yet that lamp, although the first lit, burned long after all the others were extinguished.

"Shall Aaron put it in order for from evening unto morning" he shall put it in order to make it burn all night, and our Rabbins have gauged it to be a half "log" of oil for each lamp, and this is sufficient to last even for "tekufath Tebeth" (the longest winter nights), and thus was the fixed measure that was used. "Upon the pure candlestick shall he put in order the lamps before the Lord, continually." "The pure candlestick"—the candlestick which was made of pure gold (another meaning is this) upon the candlestick which was made pure by the removal of its ashes.

"And thou shalt take fine flour and make thereof twelve cakes; of twentieth parts shall each one cake be. And thou shalt place them in two rows, six in a row. Each row shall consist of six loaves, upon the pure table before the Lord," upon the table made of pure gold. Another meaning of it is this: "Upon the purity of the table"; i. e., upon the table itself and not upon the supporters. "And thou shalt place upon each row pure frankincense." Near each row there were two pans of frankincense; a handful for each row, that it may be made the bread for a memorial. It is the frankincense that makes the bread a memorial, for of that bread nothing is offered to the Most High excepting the frankincense, which is burned when it is removed on every Sabbath day, and that is a memorial for the loaves through which it is remembered above, just as the handful of fine flour is a memorial for the meat offering.

"And it shall belong this 'Minchah,' as everything that is made of grain is included under the name 'Minchah,' or meat offering) to Aaron and to his sons, and they shall eat it (these loaves) in a holy place." "And there went forth a son of an Israelitish woman, but who was the son of an Egyptian man, among the children of Israel, and there quarrelled together in the camp this son of the Israelitish woman and an Israelitish man." Whence did he go forth? Rabbi Levi said "from his world did he go forth." Rabbi Berachiah said: "From the commandment in the previous section did he go forth to scoff," said he, "on every and each Sabbath shall he place it (the loaves) in order." It is customary for a king to eat fresh bread every day; is it possible that he should eat bread nine days old? I doubt it."

The Mishna declares that he went forth from the Beth Din of Moses with the decision against him, for he was going to pitch his tent in the camp of Dan. They said to him, "How came you here?" He answered, "I am of the tribe of Dan." They answered him, it is written (Numbers 2): "Every man by his own standard, by the ensigns of their fathers' house."

He went into the Beth Din of Moses to complain, and when the decision was rendered against him he went out and blasphemed. He was the son of an Egyptian man—that Egyptian whom Moses slew (Exodus 2). "Among the children of Israel," this teaches us that he was a Jewish proselyte. "And they quarrelled together in the camp" on account of the camp, he with the Israelitish man who protested against him pitching his tent there. "And the son of the Israelitish woman pronounced the holy Name, that ineffable Name he had heard from Mount Zion, and blasphemed, and they brought him unto Moses. "And his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan." This speaks in praise of Israel, for the Torah gave her publicity to make it known that she alone was a prostitute—"Shelomith." To every one she babbled "Shlam oloch," "peace to thee"; "shlam oloch," "peace to thee"; "shlam oleichon," "peace to you."

She was a gadabout asking about everybody, "the daughter of Dibri." She was a "dabranith," a gossip, gossipping with everybody, therefore she fell into immorality. "Of the tribe of Dan." This teaches us that the wicked one brings disgrace upon himself, disgrace upon his father, disgrace upon his tribe. The opposite is said of the virtuous, as it is written: "Oholiov, the son of Achisamach, of the tribe of Dan" (Exodus, 31). "An honor to himself, an honor to his father, an honor to his tribe."

Anshe Chesed "At Home."

The first "at home" for Sabbath evening worshippers at Temple Anshe Chesed, Seventh Avenue and 114th Street, will take place this evening at the conclusion of the services. These social hours have been planned for the purpose of discussing the sermon of the evening with the rabbi, Dr. Jacob Kohn, and also to make the congregants better acquainted with each other. The sermon by Dr. Kohn tonight at 8 o'clock will be one of his group on Americanism, namely, "America as the Land of the Immigrant."

A feature of the "at home" will be the welcoming of Mr. Meyer Goodfriend, president of the Temple, by the members and their friends. Mr. Goodfriend returned the early part of the week from almost a year's trip in England and France. While he was away his office was filled by Mr. A. U. Zinke, the vice-president.

MUSIC AND DRAMA

Honored by the unusual distinction of being the first woman to give a song recital in the historic Westminster Abbey, London, an event of last month, Marguerite d'Alvarez will make her return for the season at Aeolian Hall on the afternoon of November 30. The program to be given by the Peruvian contralto of operatic fame includes songs by Bach, Schubert, Bantock, Wolf-Ferrari, Bellini, Sibelius, Coleridge-Taylor, Franck, Debussy, Baton, Pedrell and de Falla.

To the Russian and Hungarian violinists add a newcomer from Australia, Miss Daisy Kennedy, who in private life is Mrs. Benno Moiseiwitsch; wife of the distinguished pianist. Miss Kennedy has been a prominent figure on the English concert stage for several years and she makes her American debut at a recital in Aeolian Hall on November 29. She is a native of Burra Burra, a mining town in Australia. At fifteen she journeyed to Prague to study with Seveik. For the past six years she has resided in London, where she enjoys a distinguished following.

Miss Elsie Teal, who has played privately in New York on several occasions, will give a piano recital in Aeolian Hall next month.

A change has been made in the date for the second concert of the Elshuco Trio's series at Aeolian; February 21 will be substituted for January 8. The first concert takes place on December 7.

Entirely trained in America—Winston Wilkinson stands unique among the violin recital givers of the season. Mr. Wilkinson has been widely heard throughout America on tours with John McCormack, but his appearance this Friday afternoon at Aeolian Hall constitutes his debut recital in New York.

An announcement of threefold interest has emanated from the office of Sam H. Harris. The statement in question begins with the information that Mr. Harris has obtained Francine Larrimore's signature to a contract under the terms of which Miss Larrimore becomes a Harris star. The statement then goes on to reveal that Mr. Harris has just signed another contract whereby he secures the production rights to a new play by Rachel Crothers entitled "Nice People." And these two facts take on added interest through the announcement that Miss Larrimore is to be starred in Miss Crothers' play, rehearsals of which are scheduled to begin within a few days.

Ever since Miss Larrimore's success last season in "Scandal" rumors have been circulating her with having cast her professional lot with various producers. As a matter of fact, Mr. Harris has for some time been quietly making arrangements whereby she would be added to the constellation that includes Mrs. Fiske, William Collier and Grant Mitchell. These plans have materialized in the contract that calls for Miss Larrimore's appearance as a star in Miss Crothers' play.

Sam H. Harris is in receipt of a communication from Rabbi Alexander Lyons, Ph. D., of the Eighth Avenue Temple, Brooklyn, commending the Harris production of "Welcome Stranger" at the Cohan & Harris Theatre. Rabbi Lyons' letter reads in part:

"Welcome Stranger" is among the cleanest and most entertaining comedies I have seen in many years. It is a powerful protest against prejudice and carries a timely and indispensable message to both Gentile and Jew. It is as instructive as it is entertaining."

Rabbi Lyons has just completed a series of three lectures on "Welcome

CHEBRA NESSIOTH CHEIN UBIKUR CHOLIM.

A Special Meeting of the members of the CHEBRA NESSIOTH CHEIN UBIKUR CHOLIM will be held at the Meeting Room, Lenox Casino, S. W. Cor. Lenox Avenue and 116th Street, Borough of Manhattan, New York City, on Sunday, December 29, at 3 o'clock P. M., for the purpose of voting on a proposition to change the name of the Society from its present name, CHEBRA NESSIOTH CHEIN UBIKUR CHOLIM to AMERICAN BENEVOLENT SOCIETY, INC., the name which it proposes to assume. Dated, New York City, November 15th, 1920. ABRAHAM MORRISON, President. FRED D. MENKE, Secretary.

Want Column

Prominent Cantor Seeks Position.

Prominent Cantor, recently arrived, baritone voice of remarkable quality and high range, graduate of Breslau and Warsaw conservatories, vocal instructor, congregational singing and choir leader of high repute, seeks position in modern orthodox or reform congregation. Apply "Box 55" care Hebrew Standard.

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Fortieth Anniversary of Hebrew Technical School for Girls.

The Hebrew Technical School for Girls will hold exercises in celebration of its fortieth anniversary on Sunday, December 5, 1920, at 2:30 p. m., in Temple Emanu-El, Forty-third Street and Fifth Avenue. The public is cordially invited to be present.

OPPENHEIM, AUGUSTUS G.—The People of the State of New York, by the grace of God, free and independent, to Joseph Oppenheimer, William Levinger, Fanny Essinger, Marie Levinger, Leo Oppenheimer, Eda Schwartzhaupt, Benno Oppenheimer, Alfred Levinger, Theodore Oppenheimer, the heirs and the next of kin of Augustus G. Oppenheimer, deceased, send greeting:

Whereas, Alfred Levinger, who resides at 60 Broadway, Manhattan, the City of New York, has lately applied to the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 28th day of December, one thousand nine hundred and twenty, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohan, a Surrogate of our said County of New York, at [L. S.] said county, the 17th day of November, in the year of our Lord, one thousand nine hundred and twenty. DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

RHEINBERG, MAX S.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max S. Rheinberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Julius Miller, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1921, next. Dated, New York, the 23d day of November, 1920. FANNIE ADELSON, MINNIE SCHLANG, ISRAEL SHAPIRO, Executors. JULIUS MILLER, Attorneys for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

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ADELSON, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Adelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Julius Miller, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1921, next. Dated, New York, the 23d day of November, 1920. FANNIE ADELSON, MINNIE SCHLANG, ISRAEL SHAPIRO, Executors. JULIUS MILLER, Attorneys for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

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Masonry and Religion.

Clothed in mystery, surrounded by an atmosphere which, to the uninitiated, seems far removed from the work-a-day world and common interests, Masonry is nevertheless a glorious institution which contains the most practical tenets and tendencies of ethics and morality. It strives to promote the great principles of religion without being itself a religious institution. In fact, its very struggle comes from its non-religious character. The universally accepted foundation of religion—the belief in God—is indeed an essential in Masonry, but it predicated no creed, dogma or religious doctrine and does not even countenance religious discussion.

There are, to be sure, in Masonry, as in everything else, bigots and fanatics to whom religions and the belief in God are tantamount to their particular creed and their limited system of belief. But these hold such narrow and circumscribed views, not because of their Masonry nor in compliance with it, but in spite of their Masonry and in defiance of it. Indeed, there is just one principle of belief in which all true Masons can concur, and that is the Jewish principle, the principle of belief in one God. To this belief Jew, Christian and Mohammedan can subscribe with perfect unanimity.

Beyond that, however, the limit of Masonry does not extend. As soon as the belief in the Supreme Being is made to include more than just one true God, the boundary line of Masonry is overstepped and the pure atmosphere of the lodge is left behind. And what is true of the belief in God is true also of the Bible. The only reverence of the Bible in which all Masons the world over can

unite is the Jewish Bible. It alone, the Old Testament, is an object of reverence and veneration to the Jew, Christian and Mohammedan alike. While the New Testament is an object of veneration to many or most Masons, while the Koran may become an object of reverence to many others, yet the veneration and reverence of these fall outside of Masonry, since neither the one nor the other is regarded as sacred by all Masons alike. The veneration of the Old Testament, however, falls within Masonry, since all Masons regard it as sacred.

Such being the case, it is quite natural that the Jew should be particularly interested in Masonry. It is quite natural also that many Jews should be found in the ranks of Masonry both as members and officers. But many of our people make the grave and serious mistake of carrying their Masonic zeal and interest so far as to make Masonry their religion. By doing so, they evince an utter lack of understanding, not only of their Judaism, but also of their Masonry. While Judaism is sympathetic to Masonry, as it is to all orders and institutions which strive to promote ethics and morality, yet Judaism is more than the mere practice of ethics and morality. On the other hand, while Masonry bases on the Jewish belief in God and holds sacred the Jewish scripture, it does not and cannot take the place of formal, organized religion. If this were but clear to all members of the Masonic fraternity, the Jewish member would become a better Jew and the Christian member a better Christian, and both of them would be better men and better Masons.—Dr. Mendel Silber in the Jewish Ledger.

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Palestine Railway Development.

Some of the alterations and improvements in the developments of Palestine railways promised by the High Commissioner have commenced. So far the railway administration has not obtained any financial assistance from the War Office, the railways having paid for themselves. Nor has it received any aid from Egypt. On the contrary, old carriages are sent, for which high prices are asked. The boundary between the Egyptian and Palestine railways will be at Rafa.

The railways administration has commenced the repair of the Haifa-Ludd line. In order to reorganize the whole Palestine railways £200,000 is required. The High Commissioner hopes to raise a loan. The broadening of the new Ludd-Jaffa line has commenced. The line will pass either behind Tel-Aviv or through the center of the town. In the latter case a number of houses will have to be demolished.

Petach-Tikvah has asked to be connected with Jaffa. This would cost £800,000. Colonel Holmes, the traffic manager, therefore, proposes to connect Petach-Tikva with Ras-el-En station, which would cost £18,000. He also spoke of a junction between Rishon-le-Zion and Bir-Salem.

Colonel Holmes, who is the military superintendent of railway traffic in Egypt, Palestine and Syria, will resign his military post after the conclusion of peace with Turkey to serve as general manager of the Palestine railways.

Mr. John L. Bernstein on the New Immigration.

This Friday evening at the Forum of the Shaari Zedek Synagogue, 23 West 118th street, Mr. John L. Bernstein, president of the Hebrew Sheltering and Immigrant Aid Society of America, who recently returned from Europe whither he had gone to study conditions, will speak on "The New Immigration."

The opening of the Forum last Friday evening was a great success. An audience of five hundred greeted Mr. Abram S. Schomer, who spoke on the need of calling a World Jewish Congress. There was a spirited discussion and a resolution indorsing the movement was unanimously adopted.

The lecture begins at 8.15 p. m. sharp and is followed by a discussion. Rev. I. L. Brill, minister of the congregation, presides.

Intercollegiate Zionist Association.

The Intercollegiate Zionist Association will hold its seventh annual convention in New York city, December 26 to 29. About thirty societies from the East and the Middle West are expected to send delegates and visitors to this convention, which will primarily be concerned with the problem of the reorganization of the Intercollegiate Zionist Association to meet the needs of the general proposed reorganization of the Zionist Organization.

The Convention Committee, which consists of Miss Sarah C. Pitkowsky, Hunter; Mr. David Tannenbaum, Columbia; Mr. Nachman Arnoft, C. C. N. Y. and Dr. Norman Salt, is co-operating with the local interarsity to arrange an impressive and profitable program. The general program and place of meeting will be announced later.

Jewish World Congress Conference Next Sunday.

A special meeting of the Committee for a Jewish World Congress, of which Abraham S. Schomer is chairman, will be held at 8 o'clock Sunday evening, November 28, at the Oak Room, the Annex Hotel McAlpin, Broadway and Thirty-second street.

The special meeting will also discuss the course of immediate action to be taken and will work out plans for the huge demonstration to be held next month to ratify the call for a Jewish World Congress.



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BROOKLYN NOTES.

Graduation at Jewish Hospital. The annual graduation exercises of the Training School for Nurses of the Jewish Hospital, Prospect place and Classon avenue, were held last Thursday night in the school auditorium. After an invocation and prayer by Rev. Max Raisin and an address of welcome by Sidney Weinburg, president of the Training School for Nurses, the presentation of the special prizes was then made by Dr. Lewis S. Pilehet, Miss Edna Gorodinsky was awarded the first prize for general excellence. Others to whom prizes were given were the Misses Bessie Goldberg, Anna N. Krisofsky, Doris H. Bell, Elinor Donnelly, Mary Swingle and Harriet Schrack, who also had the honor of being the class valedictorian. Joseph J. Baker, vice-president of the Jewish Hospital, and County Judge Charles J. McDermott also spoke. Benediction, given by the Rev. John A. Cass, closed the exercises and then followed refreshments and dancing. The graduates were Anna Abelow, Doris H. Bell, Ida E. Dinkowitz, Elinor Donnelly, Bessie Goldberg, Eda Gorodinsky, Loretta M. L. Hummelle, Anna N. Krisofsky, Mary W. Mulhearn, Lillian Rudin, Grace J. Ryan, Harriet Schrack, Sara Shannock, Ova Sharp, Mary W. Swingle.

Temple Sinai of Brooklyn. Since the induction of Rabbi Maxwell L. Sacks into the pulpit of Temple Sinai a new spirit has begun to pervade the younger and older elements of the synagogue. A 300 membership campaign by January 1 is in progress, and up to the present about 200 new members have been enrolled. The establishment of a religious school with a registration of over 250 children, a Sisterhood of about 125 women, a Young Folks' League consisting of 100 young men and women, a Junior League of eighty-three boys and girls of high school age, and the Sons of Sinai, a branch of the Young Judea consisting of a membership of fifty, is the prepared nucleus for the entrance into the newly constructed synagogue on Arlington avenue and Bradford street. This (Friday) evening will mark the thirty-fifth anniversary in the life of Wyona Street Temple, Brooklyn. This building has now been sold and the erection of one of the most beautiful edifices of Brooklyn, under the able leadership of President Morris Rosenblatt, has been accomplished, thus making it possible to worship for the first time in the building on the evening of the congregation's anniversary.

Rabbi Silverman Goes to Manhattan. After four years of successful work as rabbi of the Congregation Mount Sinai, 305 State street, the Rev. Morris Silverman has accepted a call to Temple Israel, Washington Heights, Manhattan. He will preach his farewell sermon this Friday evening, and enter on his new duties on December 1. Rabbi Silverman organized the Hebrew School, which holds sessions daily, and successfully superintended the Sunday School. Thursday evening Temple Israel held a banquet in its new rabbi's honor. Rabbi Silverman urged the Congregation to erect its \$200,000 center, for which it has already purchased a lot with 100 feet front on West 185th street. Rabbi Silverman is 26 years old. Mrs. Silverman has been closely associated with his activities. She organized the Brooklyn Chapter of the Women's League of the United Synagogue, a Federation of Temple Sisterhoods, and is president of the Brooklyn Chapter of the Women's League at the present time.

Council of Jewish Women Program. The list of subjects to be discussed at the monthly meetings has been made public and is as follows: December 28, 1920—Religion and Religious Schools, at Harrison Street Temple; Mrs. I. W. Sargent, chairman. January 25, 1921—Americanization, at Brooklyn Jewish Center; Mrs. E. M. Everts, chairman. February 20, 1921—Reciprocity luncheon, Brooklyn Section's twenty-fifth anniversary; Mrs. Louis Petchesky, chairman. March 22, 1921—Protective Work for Women and Girls and Immigrant Aid, at Jewish Communal Center of Flatbush; Mrs. Otto Kempner, chairman. April 26, 1921—Handicapped; at Putnam Avenue Temple; Mrs. Louis Petchesky, chairman on blind; Mrs. Mortimer Brenner, chairman on deaf, defectives and cripples.

Williamsburg Maternity Hospital Opened. The new Williamsburg Maternity Hospital, costing \$250,000, was formally opened last week, and to celebrate the event a banquet was held Wednesday night, November 17, at the Regina Mansion to celebrate the event. The speakers were Dr. Moses Duckman, founder; Municipal Court Justice Jacob S. Strahl, Alderman Louis Zeltner and Dr. B. Pearlstein. The hospital is located at 753-759 Bushwick avenue.

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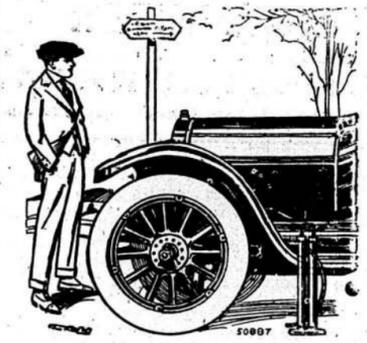
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ALTHEIMER EXTOLLS VIRTUES OF THE LATE JACOB H. SCHIFF.

A meeting was held in Cincinnati, Ohio, on November 18, by the Union of American Hebrew Congregations for the purpose of arousing a deeper interest of Jews in their religion and of supporting the Hebrew Union College and subsidiary institutions organized by the late Rabbi Isaac M. Wise. A touring committee of one hundred leading Jews, all laymen, of this country have volunteered to visit the congregations in this country, which committee is headed by Julius Rosenwald, Mortimer L. Schiff and Congressman Julius Kahn of California. The meeting in Cincinnati was held at the Rockdale Avenue Temple, Judge Hofheimer presiding. Addresses were made by A. Leo Weil, Marcus Aaron, of Pittsburgh, Pa.; L. Vogelstein and Ben Altheimer of New York City. Mr. Altheimer delivered an address in memory of Jacob H. Schiff, eulogizing the life and efforts of that great man and philanthropist, as follows:

I am deeply conscious of the honor to be permitted to speak to you from this pulpit, occupied these many years by one of the spiritual leaders of American Judaism, your honored, learned and eloquent rabbi. Standing before you I am reminded of a visit I enjoyed here about 50 years ago with a charming, loveable personality, who, upon leaving him, handed me a little German poem, which in my youthful enthusiasm I translated into English. I feel impelled—you will pardon me for doing so—to recite one of the verses of the poem, which was entitled "No Pessimism":

"What today will bring, or what tomorrow, Be it joyfulness or be it sorrow, What yet hidden in the lap of time may lie, Your destiny will meet you ere you die, For fate unmerciful is ever nigh, The wheel of life is ever turning fast, In constant change as long as life will last; One thing remains and never moves, It is the human heart that truly loves."

Hence love!

The other verses speak of the beauty, power and influence of love.

Is not love, the love of God and religion, the love of country and home—is not love one of the noblest attributes of the human soul? These beautiful lines are so worthy of the poet-preacher, your sainted Rabbi Lillenthal (Rabbi Lillenthal was for many years rabbi of Rockdale Temple where the meeting was held), who wrote the poem; words that may well be applied to the man and

philanthropist, Jacob H. Schiff, in whose memory I am privileged to speak to you this evening.

My friends, a soldier in the service of humanity has fallen. A high priest worshipping at the shrine of benevolence and brotherly love has entered the life beyond. A brother whose life work will be appreciated by our children and children's children has returned to our Father's house, leaving us in sorrow, and forever. To speak well of the dead is a time-honored custom. To rehearse their virtues is to recount our heritage, a heritage more precious than gold, yea, even fine gold, sweeter than honey or honeycomb. It is a privilege to be permitted to place a sprig of evergreen on the wreath which enshrouds the memory of Jacob Henry Schiff.

In his passing we have lost an able leader and a wholesouled co-worker; the poor a true friend and a kind helper; Israel a devoted son and an ardent champion; America a useful citizen and a noble patriot.

A devout Jew, by heredity, principle and practice, coming, when a young man, to this country where he spent nearly all his life, he combined in his character the sentiment, the enthusiasm and the intensity of the Jew, and the modesty, the dignity and consideration for others, of the American gentleman.

America, his adopted country, was to him the Promised Land, the land of opportunity; to serve it, his noblest ambition. The liberal principles upon which this government was founded appealed strongly to his idealistic nature—a loyal American, his political platform spelled an equal chance for all; his partnership—patriotism. He was conscious of the duties and the obligations of the American citizen of the Jewish faith.

His business career was remarkable, phenomenal. From a modest beginning he rose to prominence and power. The cultured foreigner became a distinguished citizen; the young man striving for recognition developed into a leading banker and a dominant figure in the world of commerce and finance.

He was a great Jew. Of the house that gave us a Moses and an Aaron, he was leader and high priest in one. The Commandments given on Mount Sinai were to him the lessons of humanity. He loved his religion and lived it. He had the courage of his convictions and, imbued with the spirit of Jewish consciousness, and Jewish solidarity, he lived and fought for Israel's honor and recognition, his aim ever to inspire his brethren in the faith to be fit members of the temple of a higher Judaism and a nobler humanity.

Brought up in orthodox surroundings and under the influence of the great teacher of Neo-Orthodoxy, Raphael Samson Hirsch, he was all his life interested in and freely supported orthodox institutions. Yet, while true to the best traditions of his faith, he was keenly alive to the necessity of harmonizing Judaism with American conditions and sympathies.

JEWISH CALENDAR.

5682	1921-22	1921
1st day Chanukah..	Monday, December 26	1922
*Rosh Chodesh Tebeth	Sunday, January 1	
Fast of Tebeth.....	Tuesday, January 10	
Rosh Chodesh Shebat	Monday, January 30	
*Rosh Chodesh Adar..	Wednesday, March 1	
Purim	Tuesday, March 14	
Rosh Chodesh Nissan	Thursday, March 30	
1st day Pesach.....	Thursday, April 13	
7th day Pesach.....	Wednesday, April 19	
*Rosh Chodesh Iyar..	Saturday, April 29	
Lag b'Omer.....	Tuesday, May 16	
Rosh Chodesh Sivan..	Sunday, May 28	
1st day Shabuoth....	Friday, June 2	
*Rosh Chodesh Tam-muz.....	Tuesday, June 27	
Fast of Tamuz.....	Thursday, July 13	
Rosh Chodesh Ab.....	Wednesday, July 26	
Fast of Ab.....	Thursday, August 3	
*Rosh Chodesh Ellul..	Friday, August 25	

*Also observed the day previous as Rosh Chodesh.

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America, his adopted country, was to him the Promised Land, the land of opportunity; to serve it, his noblest ambition. The liberal principles upon which this government was founded appealed strongly to his idealistic nature—a loyal American, his political platform spelled an equal chance for all; his partnership—patriotism. He was conscious of the duties and the obligations of the American citizen of the Jewish faith.

His business career was remarkable, phenomenal. From a modest beginning he rose to prominence and power. The cultured foreigner became a distinguished citizen; the young man striving for recognition developed into a leading banker and a dominant figure in the world of commerce and finance.

He was a great Jew. Of the house that gave us a Moses and an Aaron, he was leader and high priest in one. The Commandments given on Mount Sinai were to him the lessons of humanity. He loved his religion and lived it. He had the courage of his convictions and, imbued with the spirit of Jewish consciousness, and Jewish solidarity, he lived and fought for Israel's honor and recognition, his aim ever to inspire his brethren in the faith to be fit members of the temple of a higher Judaism and a nobler humanity.

Brought up in orthodox surroundings and under the influence of the great teacher of Neo-Orthodoxy, Raphael Samson Hirsch, he was all his life interested in and freely supported orthodox institutions. Yet, while true to the best traditions of his faith, he was keenly alive to the necessity of harmonizing Judaism with American conditions and sympathies.

And now his lips are sealed, his heart lies still, and he has gone to his long, last sleep. Sleep on, brave soldier! Brother, friend, leader, sleep on! In peace, in love, in immortality! On the pages of Israel's history your name has been inscribed, together with the words: "Sacher zadik livroch"—"The memory of the righteous is a blessing!" And we, his friends and followers, assembled in the house of God, with the Kadish prayer for the dead in our hearts and on our lips, are thankful that he lived and labored in our midst. Gone, he lives in the hearts of all who love God and religion, country and home, and especially in the hearts of us Jews with whom he suffered and for whom he lived and fought all the days of his life. May his virtues inspire us, his spirit guide us, the lessons of his life teach us, to be better citizens, better Jews, better men; ever saying and doing good and noble things, for in so saying and doing we honor the memory of a good and noble man, who in his life realized the admonition of the ancient prophet, "to do justly, to love mercy, to walk humbly with thy God."

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The many friends of Mr. N. Katzenberg will be pleased to learn that on December 6 he will celebrate his thirtieth year with the firm of Rosenthal Brothers Co., manufacturers of waistls. Through his long experience as local representative he has attained a large following and is exceedingly popular in the trade.

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Jacob H. Schiff, himself a member of reform congregations, stood, a pillar of strength, by Isaac M. Wise and gave these activities and institutions his whole-hearted support, moral and material, augmented, no doubt, by his love and admiration for his lifelong friend, Dr. Kaufmann Kohler.

To perpetuate Reform Judaism in the spirit of its founder, Isaac Mayer Wise, is our heritage, to support it to the best of our ability, to strengthen it with our hearts and souls in the spirit of Jacob H. Schiff is our sacred duty.

My friends, the world is facing great problems; we see about us signs of a readjustment of human values. The old structures are falling and new ones will rise from the ruins. Will there be progress or will there be retrogression? Will the true grip of friendship, tolerance and mutual understanding, or the mailed fist of brutality, religious hatred and prejudice rule the future? Judaism is on trial. Anti-semitism is rampant. We are again branded the scapegoat of all the ills that have befallen civilization! We are again blackmailed as the peril of the world. How will it all end? To this question there is but one answer, that: though "the mills of the gods grind slowly, yet they grind exceedingly small." Justice and right will and must prevail.

Let us in the face of these conditions consecrate ourselves anew to the ideals for which America stands and to the lessons our religion teaches, in the spirit of our immortal leaders, and show and prove to all Christendom, to all the world, that Americanism and Judaism are not only not antagonistic, but complement each other for the good of mankind, to the greater glory of God.

Jacob H. Schiff was a practical idealist. He dispensed his benefactions in true Jewish spirit, as a matter of justice "Zedakah" to those less favored by fortune. To walk the sacred path of good deeds was his daily course, the performance of duty his happiness. His gifts to schools, colleges, hospitals and other agencies for the uplift of mankind knew not race creed nor color, evidencing his high idealism and broad humanity. He considered every man his brother, and his motto—he who has must give to him who has not. With a kindly hand he led the poor Russian refugee to the schoolhouse, to the workshop, to the farm, and behold! he came back to us a good and useful citizen. By his noble example, by his personal service and by his inspiring word, he influenced others to realize that the divine message, "Thou shalt love thy neighbor as thyself," is not mere words, but a sacred mission.

He was a forceful speaker. His was not the eloquence of the orator, but the fervor and force of the leader who sees clearly, who feels deeply, who thinks honestly, and who, convincing and inspiring, believes in himself, in his mission, in his God. The spoken word, however, may often in the course of time be forgotten, but what Jacob H. Schiff has done for mankind and for Judaism will not be forgotten. Men such as he never live in vain. His ideas will live, his ideals will become realities, his work will endure, for it is built upon the rock of eternity and sanctified by that touch of human nature which makes the whole world kin.

And now his lips are sealed, his heart lies still, and he has gone to his long, last sleep. Sleep on, brave soldier! Brother, friend, leader, sleep on! In peace, in love, in immortality! On the pages of Israel's history your name has been inscribed, together with the words: "Sacher zadik livroch"—"The memory of the righteous is a blessing!" And we, his friends and followers, assembled in the house of God, with the Kadish prayer for the dead in our hearts and on our lips, are thankful that he lived and labored in our midst. Gone, he lives in the hearts of all who love God and religion, country and home, and especially in the hearts of us Jews with whom he suffered and for whom he lived and fought all the days of his life. May his virtues inspire us, his spirit guide us, the lessons of his life teach us, to be better citizens, better Jews, better men; ever saying and doing good and noble things, for in so saying and doing we honor the memory of a good and noble man, who in his life realized the admonition of the ancient prophet, "to do justly, to love mercy, to walk humbly with thy God."

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FULL-FLEDGED AMERICANS BEFORE LANDING.

Jewish Boys and Girls Americanized Long Before Reaching American Shores, Says President of Hebrew Sheltering and Immigrant Aid Society of America.

INTERVIEW WITH JOHN L. BERNSTEIN.

"To whom are you going?" one of the officials of the Hebrew Sheltering and Immigrant Aid Society of America in Poland asked of an elderly Jewish woman.

"To my husband," was the answer. "And where does he live?" was the next question.

"Siomke, tell the man father's address," the woman turned to her son, a boy of fourteen. And Siomke, drawing up at attention, drawled out:

"Pee-keh Straeht, numer fufzig zwei, Nev-York, En-Yei!"

This "phonetic" pronunciation may sound comical to our ears, but John L. Bernstein, president of the Hebrew Sheltering and Immigrant Aid Society of America, who recently returned from a trip to Eastern Europe, interprets it in an entirely different way.

"I interpret this," he told the interviewer, "as the first token of an entirely new tendency in Jewish immigration. In the good old pre-war days the Jewish wanderer would display a written American address, which to him was nothing but a string of unintelligible letters. The present day emigrant knows the address of his American relative by ear, and not only this, but he even knows how to spell it. The Jewish wanderer of today, particularly the younger element, begins to Americanize himself while still in Poland, Galicia or Roumania. That Pike street is pronounced Pee-Keh straeht is a trifle in comparison with the most important fact that all these Siomkes, in nine cases out of ten, have not only lived on American money or American food that came from the United States—but Pee-Keh straeht, numer fufzig zwei, Nev-York, En-Yei, was more than a mere address for Siomke—it was his HOME. In Warsaw or Grodno or Pinsk he merely existed, but it was to "Nev-York" he pinned all his hopes.

"A great number of these Siomkes of both sexes whom I have met during my stay in Poland are well versed in American history and are as familiar with American literature as the average American boy or girl born in this country. Many of these boys and girls in Poland speak English, a broken English perhaps, but English just the same. Siomke must have also studied English grammar, else how would he have known the name of the English letter 'Y'? There is no such letter in the Russian or the Polish alphabet.

"The young Jewish generation in Eastern Europe is also more or less familiar with Jewish life in America, at least in its external forms."

Mr. Bernstein, who is president of the Hebrew Sheltering and Immigrant Aid Society of America, had been more than two months in Europe, where he made a thorough investigation of the Jewish situation and particularly of the Jewish emigrant.

"How large," he was asked, "do you think will be the Jewish immigration to this country in the near future?"

"Large enough," he replied "to emphasize once more the necessity of enlarging our activities here in New York; large enough to make the plans for expanding our work one of the most important questions on the program of American Jewry."

Mr. Bernstein next spoke about rumors regarding the fleeing of Jewish emigrants in the countries of emigration as well as at the ports of embarkation.

"The former," he stated, "will soon be done away with; as for the latter, it will not be possible to remove it before the Hebrew Sheltering and Immigrant Aid Society obtains sufficient funds to open branches in all European ports through which Jewish emigrants come to this country.

"Regarding the fact that money is being taken away from the Jewish emigrants in Poland, this is due to the fact that in Poland, as well as in France and other countries, there is a law prohibiting taking money out of the country.

"The Polish officials take the money away, but give receipts for it. When the emigrant comes to Danzig and proves that he is not a speculator, the Hias collects of the Polish Consulate the total sum stated in the receipt and returns it to the emigrant.

"The situation will be improved," stated Mr. Bernstein, "as soon as the Polish Government passes a law to the effect that people who have emigrants' passports in their possession are allowed to take along with them all the money they possess.

"Danzig is the only port where the society keeps constant watch over the emigrants; in the French port, Havre, our activity so far has been somewhat limited. As for Warsaw and Paris, where the society has offices, these are only transition points and not port cities.

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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 subscriber, at his place of transacting business, at the office of Louis Warner, 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 subscriber, at his place of transacting business, at the office of his attorneys, Stein & Salant, No. 1328 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, next.

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 subscriber, at his place of transacting business, at the office of his attorneys, Seligberg, Lewis & Strouse, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February, next.

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, Room No. 1915, No. 37 Cedar Street, in the City of New York, on or before the 1st day of February, next.

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 subscriber, at his place of transacting business, at the office of his attorney, Otto A. Samuels, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, next.

COHEN, RENTON.—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 Renton Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 3 West 45th Street, in the Borough of Manhattan, City of New York, on or before the 14th day of January, 1921.

COTEN, 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 Coten, 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, at No. 83 Park Row, in the Borough of Manhattan, City of New York, State of New York, on or before the 1st day of March, 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.

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 thereof, to the subscribers, at their place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Weiss, at No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of April, 1920, next.

STERN, SOPHIE.—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 Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Goldsmith, Cohen, Cole & Weiss, their attorneys, at No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of June, next.

BRENSILBER, THEODORE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theodore Brensilber, (sometimes known as Tomie Brensilber), late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Abraham H. Sarason, Esq., No. 171 Madison Avenue, Borough of Manhattan, City of New York, on or before the 20th day of December, 1920.

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.

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.

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 subscriber, at his place of transacting business, at the office of his attorney, Saul J. Dickelher, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

DOCTER, 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 Docter, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of April, next.

LUDWIG, 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 place of transacting business, at the office of Nathan Tok, her attorney, No. 58 Essex Street, in the City of New York, on or before the 14th day of August, 1921.

KAUFMAN, ISIDOR.—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 Isidor Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Samuel N. Freedman, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

LEFKOWITZ, GUSSE.—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 Gusse Lefkowitz, also known as "Gusse Herbet" and "Gusse Lindner," late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Nathan D. Stern, his attorney, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of May, next.

KLEIN, 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 Klein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Sturtz, their attorney, at No. 198 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, next.

HERZOG, CELLA.—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 Cella Herzog, 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 Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of April, 1921, next.

STERN, SOPHIE.—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 Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Goldsmith, Cohen, Cole & Weiss, their attorneys, at No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of June, next.

STEINER, HENRY.—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 Henry Steiner, 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, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, 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 subscribers at 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.

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

GOLDENTHAL, CAROL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carol Goldenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place with Wm. Klein, Attorney for Administratrix, Office and place of transacting business, at the office of Wm. Klein, her attorney, No. 120 Broadway, in the City of New York, 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 subscriber, at his 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.

PEPERBLUM, 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 Peperblum, (also known as Abraham S. Peperblum), late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Modie Harris, her attorney, No. 20 Broad Street, Borough of Manhattan, on or before the 25th day of March, 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 subscriber, at place of transacting business, at the office of Rudolph Stand, her attorney, No. 160 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 subscriber, at his place of transacting business, at the office of Emanuel Van Dermoot, his 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 24th day of January, 1920, 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 subscriber, at his place of transacting business, at the office of Emanuel Van Dermoot, his 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 24th day of January, 1920, 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, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th 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 Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of April, 1921, next.

BAMBERGER, HERMAN.—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 Herman Bamberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of May, next.

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 Feiner & 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.

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 subscribers, 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.

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, her attorney, at No. 1 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 8th day of December, next.

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 thereof, to the subscribers, at their place of transacting business, at the office of Mervyn 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.

FRAGNER, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Fragner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Harry L. Ettlinger, their attorney, No. 149 Broadway, in the City of New York, on or before the 8th day of January, 1921.

LESMA, EIK.—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 Eik Lesma, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Solomon Ginsberg, her attorney, at No. 52 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of May, 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. James A. Foley, 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 their attorney, I. B. Ripin, No. 256 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April, next.

UNGER, ADOLF.—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 Adolf Unger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Frank F. Bergenfeld, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State 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 their 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 Bendeheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, at the office of their attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 30th day of April, next.

BREITENBACH, MAX J.—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 Max J. Breitenbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Kingenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

WILLIAM KINGENSTEIN, Attorney for Executors, No. 305 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at 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.

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 their place of transacting business, 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.

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

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 thereof, 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.

FRANKENTHAL, CARRIE.—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 Carrie Frankenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May, next.

WEINBERG, ANSEL.—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 Well, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

MEINSTEIN, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Meinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Saul J. Dickelher, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

HAYMAN, AL.—The People of the State of New York, by the grace of God, free and independent, to Mount Sinai Cemetery, 66 East 66th St., Astor, Lenox & T. Co., New York, City, Guggenheimer, United Hebrew Charities, Erma Rosenberger, Mt. Sinai Hospital, Montefiore Home for Chronic Invalids, May Straus, Blanche Boas, Corinne Bauman, Lucille Lowenstein Milner, Cora Lowenthal, Blanche Klein, Fred Skirayna, Alex. Landau, Alvin Meyer, Lester Meyer, Edw. Hochstetler, Samuel Bernheim-Garantty Trust Co. of New York, as Executor of Edw. A. Kerbs, deceased; Alice H. Kerbs, as Executrix of Edw. A. Kerbs, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise in the estate of Al. Hayman, deceased, who at the time of his death was resident at the Waldorf-Astoria, 24th Street and 5th Avenue, Borough of Manhattan, State, City and County of New York, Send Greeting:

Upon the petition of Minnie Hayman, residing at Hotel Waldorf-Astoria, 34th Street and 5th Avenue; Alf Hayman, residing at 617 Fifth Avenue, New York City; and Edw. A. Kerbs, residing at 309 West 81st Street, New York City. You and each of you are hereby cited to show cause, before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 17th day of December, 1920, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Minnie Hayman, Alf Hayman and William R. Rose, as Executors of and trustees under the last will and testament of said deceased, should not be judicially settled.

In testimony whereof, we have caused the seal of the Surrogates' Court of New York County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said county, at the County of New York, in the year of our Lord, one thousand nine hundred and twenty, the 17th day of December, 1920. D. J. DOWNEY, Clerk of the Surrogates' Court.

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WOOLF, ALFRED E.—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 E. Woolf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Rose & Faskus, her attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of May, next. Dated, New York, the 15th day of November, 1920. IRVING B. WOOLF, Ancillary Executrix. ROSE & FASKUS, Attorneys for Ancillary Executrix. No. 128 Broadway, Borough of Manhattan, New York City.