

THE HEBREW STANDARD

America's Leading Jewish Family Paper

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Sammie Pulls the Curtains

A Purim Story

By ELMA EHRlich LEVINGER

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We had lunch with a successful playwright the other day. Now "having lunch" may mean vastly different things. With us luncheon usually means a nursery meal of milk and eggs, which Elizabeth, our maid of all work, slaps down upon the table with varying degrees of violence, according to the way the housework has been going all morning. Soon son raises his voice to howl over some imagined injury, and little sister, refusing to drink her milk, finally ends the argument by throwing her full mug across the table. Such moments make an impatient mother wonder whether it wouldn't be a good thing to add another amendment to the Constitution prohibiting luncheon altogether.

But lunch at Keane's chop house with a successful playwright is quite a different matter. It's all a jumble of quaint woodcuts of forgotten plays and half-forgotten actors; pewter plates and mugs—alas, they are always empty now!—English mutton chops and kidney pie. Here many player folk from bohemia stray in to dine and smoke and chat. Near the fireplace a character actor lingering over his coffee; at the next table a producer with a charming little lady rumor says he will star next season; by the window a rather sour-looking individual whom the playwright points out as the author of the two most successful comedies of the season. English mutton chops are forgotten; it is better to look about and talk!

"I want you to see the dress rehearsal," says the playwright. "We expect it to go bigger than 'Across the World,'" mentioning his last play, which took Broadway by storm last autumn. "I like it better than anything I ever did—except my Purim play."

He leaned back in his chair and lit his cigar. The successful playwright is no longer young; there is a touch of gray in the wavy hair about his temples and a tired look in his eyes; the lines about his mouth hint that the years while he struggled toward success were not always pleasant. Yet when he leaned back in his chair and laughed I rejoiced to hear the clear laugh of a boy.

"Didn't know I ever wrote a Jewish play, did you? I don't believe I'll ever write one again—too big a risk. Take Pinski's 'Treasure' this year—a real masterpiece, and it



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Prof. ALBERT A. MICHELSON

An achievement regarded by scientists as stupendous was announced by Professor Albert A. Michelson, noted scientist of the University of Chicago, in a paper read there the other day. Dr. Michelson announced the perfecting of a device for measuring the diameters of stars by interference methods. His paper gave the result of the first application of the device to one of the stars in the constellation of Orion, the common name of which is Betelgeuse. This star, trillions of miles from the earth, Prof. Michelson announced, has a diameter a little more than three hundred times that of the sun, to be explicit, 260,000,000 miles. It would take trillions of globes like our little earth to equal Betelgeuse in size. Prof. Michelson conducted his experiments and observations with the eight foot reflecting telescope at the Mount Wilson Observatory in Southern California.

Prof. Michelson, generally recognized as the foremost authority in the world on the subject of light, has been internationally known as a scientist for more than thirty years. He won the Nobel prize for physics in 1907, and has been honored by universities in all parts of the world. He was born in Germany and was educated in the United States, graduating from the U. S. Naval Academy in 1873.

failed. Why? Goyim didn't understand it and every Jew who saw it cussed because he didn't like to see our people pictured as money grabbers and brutes. We'd much rather see a play like 'Potash and Perlmutter,' that confirmed our opinion that Jews are always good to their families."

"But your Purim play?" I asked. "That was a joke—and a tragedy, too. I was only thirteen when I wrote it, and it wasn't so bad for a kid, either. I used all the good old standbys—Esther, Haman and the king, and threw in a jester for good measure. Finally I had the nerve to show it to my Sabbath school teacher, and she raved over it. I haven't been so puffed up over anything since."

He paused a little while, watching his smoke rings, the hard lines about his mouth disappearing as he dreamed.

"People oughtn't to laugh at a kid so. They don't know how much things mean to 'em—things to laugh at. I know that play meant everything to me. Maybe because I never could show off in other ways like most boys. I wasn't very strong in those days and my big brothers wouldn't take a puny, undersized runt like me to play ball or go skating with them and the other boys in winter. And my sister Rae was always showing off speaking pieces in school; I couldn't do that because I stuttered a little, and it always got worse when I tried to talk in public. So I wasn't considered of very much account—till I wrote that play."

"My Sabbath school teacher bragged to the rabbi about it and he asked to see it. He made me cut out one of my best comedy-scenes—as I remember it it was rather rough, but I hated to give it up—but said it was a remarkable piece of work and we ought to give it in our Sabbath school on Purim. And I was a kid of thirteen! I went around with my head in the clouds for days. Mordecai, dressed up in the king's robes and riding the king's pet horse around the city, didn't feel any more puffed up than I did over my play."

"They gave it on Purim, and sister Rae was Queen Esther. She wore one of my mother's party dresses, trimmed with cotton for ermine and all the jewelry we could borrow from the neighbors. Rae—Queen Esther."

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He said the words with a sort of weary bitterness and his mouth hardened. "She married—outside—and she's never had any children to dress up for Purim plays as mother did us. It's a good thing, for they'd interfere too much with her social duties. Only it's sort of hard on mother. She's crazy for grandchildren, and the rest of us never married. I can't say that I want to. Knocking around New York all these years, I don't see many homes like ours used to be, and I don't want the other kind.

"But I was telling you about our Purim play. It was what our little town paper called 'an unqualified success.' When I read that and cut out the clipping and put it away with the new fountain pen my cousin had given me for a Bar Mitzvah present—it was too elegant to use, of course—I was almost too proud to speak to the rest of the family. Even Rae—although everybody said she made a grand Queen Esther. I'm afraid I envied Rae a little in those days. She had gone upon the stage in front of all those people and said, 'If I perish, I perish!' and all the rest of it without a single mistake. While I, when the rabbi had brought me before the curtain, had been so overcome by the applause that I could only bow and mutter 'Thank you'

when called upon for a speech. Then it became the ambition of my life to make a real speech at one of my plays.

"It seemed likely I would get my chance. We were just a small-town Jewish community, but about twenty-five miles away was Pittsburgh, with its big home for Jewish orphans. They hadn't planned on much of a Purim entertainment that year, so when our rabbi wrote and asked whether his talented Sabbath school could perform for the orphans the superintendent wrote back and invited him to send the whole company. He didn't invite the author, but the author went along.

"For I had determined to make my speech. I had written out a lovely one and recited it to Rae, who said it was 'awfully nice,' and even coached me in delivering it. Father, as usual, was too busy to give us a day, but dear old mother promised to come along to help dress Rae and hear me give my curtain speech. Then my big brother sprained his ankle and mother insisted upon staying home to look after him, although he didn't need her one bit. But that was my mother's way. I know if she had come along everything would have been all right.

"Our rabbi went to chaperon the

party and give the opening speech. I longed to tell him not to take too long to tell the Purim story, as he did every year, because I knew the children were anxious to see the play. But I did hint that I would be more than willing to say a few words myself at the end. He said he would call on me and patted my head, which offended my dignity, for I felt very grown up in those days.

So I felt more confident and happy than I had a right to. I should have known how careless and absent-minded the dear old fellow was.

"There was a good deal of confusion in the air when we got to the asylum. It seemed we were late, and the children were already assembled in front of the green curtains and growing restless. The superintendent, a little man with a big moustache, fairly pounced on the rabbi and told him to make his speech to the children right away and to keep talking till the play began. Then he began to shoo the rest of us toward the dressing-room.

"Rae, of course, went off with her handmaidens and court laides, but I didn't follow the boys. I stood behind the big green curtains, feeling awfully little and unimportant all of a sudden and wishing mother had come along to find a good seat for me. And, of course, the superintendent, who was buzzing around like a big bumblebee, pounced on me right away.

"What do you want here, little boy?" he asked me.

"Little boy!" That hurt the pride of a rising young author, and although seeing that I was undersized and wore short pants you couldn't blame him for not respecting my dignity.

"I came with the other children," I stammered.

"Go on and change your clothes; the play's late now," said the superintendent.

"I'm not an actor," I confessed, and was about to explain that I was the author of the masterpiece when he interrupted me again.

"I told the rabbi not to bring an extra child along," he said peevishly. "We got too many here now. But since you're here now you may as well be useful. I'm going to pull one side of the curtain and you can pull the other. Now don't you dare fool during the performance, like most boys or you'll spoil the show."

"I tried again to tell him it was my own play and I'd die rather than deprive the audience of one of the inspiring lines, but he glared at me so fiercely I slunk to one of the curtains and huddled there for the entire play. It went well, that was one consolation."

"But didn't you give your curtain speech after all?"

"I did not," grimly. "Between every act I tried to tell that superintendent who I was, and he always hustled away without listening. Once I tried to get out into the audience to remind the rabbi that I was to have a speech, but one of the older boys from the asylum who was ushering me by the ear told me to stay upon the stage where I belonged."

"And, of course, the rabbi forgot all about me. I looked for him at the end of the last act and made up my mind I'd get down to him if I broke a leg doing it—and he wasn't in the audience. He'd seen the play once before, and now, at the end of the second act or so, he was tickled to death when one of the directors he knew dropped in and took him to the superintendent's office for a game of chess. He was a nice man and my folks thought a lot of him, but I've never forgiven him, and I never will."

"So before we knew it we got to the end, where Esther tells on Haman and the poor fellow gets hanged and Mordecai represents the Jewish vote for a while. I pulled the curtain and rushed over to the superintendent."

"Now can I speak to the children?" I panted.

"I don't know what's the matter with you," he said, and he was pretty savage, but I guess he was tired out by that time. "How can you speak when the play's over?"

"You just stop making a fuss, Sammie, or I'll tell mamma," said my sister Rae, beginning to take off her crown and things. "Don't you see the children are all leaving their seats and running around?"

"They were, so I didn't argue any more. But I did want to make one good curtain speech in my life, and I'd lost my chance."

"Nonsense!" I said, "didn't you give a splendid one the first night of 'Across the World?'"

He smiled a little wistfully. "But I didn't enjoy it half so much as the one I wanted to make the time I pulled the curtains," confessed the successful playwright.

JOHN T. DELANE'S WORK IN BEHALF OF THE JEWS OF ENGLAND.

There was a time when the Jews of England labored under many disabilities and the part taken by John T. Delane of the *London Times* to remove them is an interesting chapter. In this work he was prompted much by his friendship with the Rothschild family and which originated in a curious way. Delane was in the habit of going to the same hairdresser's shop in the city that was patronized by Baron Lionel Nathan de Rothschild. One day Rothschild asked the proprietor of the shop who his handsome young customer was, and on being told that he was the new editor of the *Times* he made Delane's acquaintance. They became great friends. Delane gave constant support to Rothschild in his claim to take a seat and to vote as member for the City of London and he was returned. Rothschild, his wife and his brothers, Anthony and Nathaniel, overwhelmed Delane with thanks. He had argued the case of Jewish enfranchisement with forceful sympathy. Who is the good citizen? he had asked. "Is not the Jewish community eminently law-abiding? Is it not he who brings enterprise, resource, energy, into the common stock? It is scarcely possible," he said, "for any person to advocate the continuance of the religious disabilities of the Jews except on grounds which are now avowed to be untenable."

THE HEBREW WORDS ON THE YALE SEAL.

The question was recently asked by a Yale University man: "What do the Hebrew words on our university seal mean?" and others have also asked the same question. The answer from the University authorities is given as follows:

The Hebrew words on the Yale Seal are the equivalents in Hebrew of the Latin motto "*Lux et Veritas*." They are the Hebrew words which were used on the high priest's breast plate, referred to thus in the Bible (Exodus 28:30): "Thou shalt put in the breast plate of judgment the Urim and the Thummim."

The Urim was the Hebrew symbol of light. The Thummim was the symbol of truth and high motive.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Prince of Wales and the Jewish Lads' Brigade—Sir Alfred Mond on Trade Prospects in Palestine—Considering the Mandate Further—Lord Reading's Farewell Dinner—Board of Guardians' Poor Financial Condition—Chief Rabbi's Tour.

Exclusive Correspondence of Hebrew Standard

London, Feb. 18, 1921.
High honor was done to the Jewish Lads' Brigade by the Prince of Wales when, on February 17, at St. James' Palace, London, he presented them with the Prince of Wales' Challenge Shield for boxing, won by them at Chelsea Barracks earlier in the week. Having defeated all the cadet corps in the South of England, the Jewish boys then successfully met representatives of the cadet corps from the North. As was the case with most cadet corps, the Jewish Lads' Brigade's activities were seriously held up during the war, but they are now being rapidly revived. That the Jewish boys contain good stuff was well shown by the fact that they could win against the whole country this challenge shield. The organization, however, is greatly hampered by lack of funds, and a special appeal for donations is now before the Jewish community.

Sir Alfred Mond, who has returned from Palestine after a visit which impressed him favorably with the possibilities of the country, warns British traders that the Germans are making strenuous efforts to regain their old-time monopoly of its markets. He emphasizes the necessity for building up a strong trade connection now, in view of the future importance of commerce with Palestine, which is in process of being actively and widely developed.

A deeper examination of the Palestine Mandate suggests to critics in the community press here that the terms are such as do not afford the encouragement which in the nature of things is desirable. The British Government is not specially blamed for the obvious deficiencies of the Mandate. Divisions amongst Jews are rather pointed at as being the cause of the trouble. At the same time, there are many things in the Mandate that are regarded universally as good. It definitely recognizes the right of the Jewish people to be reformed as a nation in Palestine, this being a concession of the demand for a publicly recognized home. The Jewish Advisory Council provided for by the Mandate does not look much as it stands, but it can with energy be turned, no doubt, into an important national instrument. The Parliament of the country is technically now an Advisory Council. One conclusion arrived at here is that a steady migration of Jews to Palestine will greatly help on matters, as there will thus be a population which by its numbers and usefulness to the country must become a Jewish power and a Jewish influence. The recognition of Hebrew as one of the official languages is also held to be all to the good.

It should be remembered with regard to the Mandate that the text is said to be not official until it has been approved by the Council of the League of Nations, which is to meet in March.

The English Speaking Union's dinner to Lord Reading last Saturday was a brilliant function, with Winston Churchill, late Minister of War and now Min-

ister for the Colonies, presiding. The guests included the Archbishop of Canterbury and the Prime Minister of Hyderabad. The dining room was filled to overflowing and 300 requests for tickets had to be refused. Ex-President Taft cabled: "American branch English Speaking Union rejoices that Earl Reading, whose presence as American Ambassador did much to keep the great English speaking nations in friendly and effective co-operation in a common crisis, finds his great ability, fairness, patriotism again recognized in a call by his country to meet another difficult situation. Our sincerest wishes for his success go with him."

The American Ambassador wrote: "My Dear Mr. Churchill:—I deeply regret that a temporary indisposition prevents me from joining my associates of the English Speaking Union in their dinner to our efficient chairman, Lord Reading. The many friends whom he and Lady Reading left behind them in America would wish me, I am sure, to voice their hope for the highest measure of success to the future Viceroy and Vicereine in their brave and new adventure. Great as have been Lord Reading's services to Great Britain and the British Empire, those which he has rendered for the cause of Anglo-American friendship are not inferior. He goes to the people of India having already put two nations in his debt, and no man has a better right than he to say, 'The future I may face now I have proved the past.' America joins Great Britain in wishing for India under his guidance an era of peace, prosperity and contentment."

Lord Reading, in the course of his address, after a lengthy reference to American affairs, said that he was going to another world, not to the West, but to the East. He had undertaken the task because it had been represented to him that he could be of service to his country. He thought that one would find human nature in India as one found it at home in Britain. He believed that the heart beat in India in sympathy and in warm response to generous treatment, as did the heart of their own people, or that of the American people. He was confident that in India, as here, justice must reign supreme and, once convinced of that, he did not doubt that India, if she credited him with those ideas, if she believed that he was actuated by those notions of policy, would give him that same generous reception which he was so eager to give to her.

The Jewish Board of Guardians is now in a serious financial position. At the last meeting the president, Arthur Stiebel, said they had received in promises and gifts \$104,000. They were receiving an additional and conditional \$4,000 when they reached \$120,000 and a further \$4,000 from the Rothschilds when they got to \$160,000. The existing deficit had not been cleared off and they might anticipate an expenditure of \$240,000 in the present year.

P. S. Waley (treasurer) said that next month he would present his annual review of the accounts, and he would not anticipate his statement; but it was quite obvious that unless there was a large increase in receipts they would end this year with a considerably larger deficit than they had last year. The latest statistics he had seen showed that they had four times the number of cases this year that they had last, and they were expending large sums in loans. The loan

committee had a considerable sum in hand at the end of 1919. The whole of that had been lent and the loan committee was in debt to the board to the extent of \$4,000. The demand for loans showed no signs of diminution, and it was impossible to say how much of the amount lent would be recoverable. A large proportion of the amount had been lent to discharged soldiers, and he feared that some of the capital would disappear altogether. They still had a certain amount in hand belonging to the Industrial Department, but with the revival of trade they could expect a demand for apprentices, and that sum would also be exhausted for premiums. They still had a very heavy overdraft, and whereas they had last year received a considerable income from interest on deposit account, they now had to pay from \$2,000 to \$2,400 for accommodation from their bankers.

Cabled advices now received state that the Chief Rabbi's pastoral tour of South Africa was concluded on February 11, when he sailed for Australia. Accompanying him is Albert M. Woolf, vice-president of the United Synagogue, who is appealing for support for the Jewish War Memorial scheme to endow Jewish religious education and to erect a college of Jewish learning. In South Africa the sum of \$128,000 was collected, and the total donations promised and received to date amount to \$748,000.

Sympathy with the troubles of Ukrainian Jews is kept alive by a continual series of very sad wires. Dr. Schwartzman in Bessarabia repeats an urgent call for clothing for the Jewish refugees in that country, where conditions are terrible.

UNITED SYNAGOGUE ACTIVITIES.

The United Synagogue has been very active in helping organize new congregations in a number of cities in different parts of the country and in helping to strengthen congregations that desire to make their work for traditional Judaism more effective. Among the congregations that were recently organized are the following:

Modern Orthodox Congregation in Waterbury, Conn.—In the space of a few months it has attained a membership of over 60, has organized a religious school and a number of young people's societies and a Sisterhood. Mr. Louis Levitsky and Mr. Arthur H. Neulander, students at the Jewish Theological Seminary, have been very helpful in strengthening the work.

Providence, R. I.—There a movement for a Modern Orthodox congregation is meeting with general approval. Services are being started and plans for erecting a center are being made that will offer facilities not only for religious work, but for Jewish educational and recreational work. Rabbi Jesse Bienenfeld of Worcester, Mass., Rabbi Phineas Israelli of Woonsocket, R. I., and Rabbi Samuel M. Cohen have visited the community, have rendered advice and guidance and have done a great deal to stimulate the work.

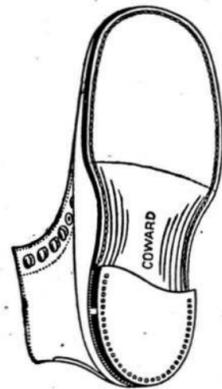
Milwaukee, Wis.—The congregation there was only recently organized, but is gaining great strength. The Chicago branch of the United Synagogue and a number of rabbis, including Rabbi Philip A. Langh of Chicago, Rabbi C. David Matt of Minneapolis and Rabbi Philip Kleinman of St. Paul, are interesting themselves in that situation.

Congregation Anshe Emes, Youngstown, O.—Is progressing at a rapid rate. A lot has already been acquired and plans are being made to erect a community center for Youngstown. Between \$50,000 and \$60,000 has already been raised for that purpose. Rabbi Solomon Goldman of Cleveland and Rabbi Samuel M. Cohen have visited the community a number of times and are in touch with the leaders of the movement.

New Congregations are being organized in Canton, O., Bridgeport, Conn., and Trenton, N. J.

Among the congregations which the United Synagogue is helping to strengthen are Congregation Ohev Sholem, Chester, Pa.; Ohave Shalom, Providence, R. I.; Emanu-El, Youngstown, O.; Kehillath Israel, Brookline, Miss., and Beth-El, Astoria, L. I. Rabbis Moses Baroway of Akron, O., Charles I. Hoffman of Newark, N. J., Israel Goldstein of New York, H. Raphael Gold of Boston, Rabbi Louis M. Epstein of Boston, have been very active in this work.

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Rabbi Samuel M. Cohen, executive director, took a flying trip through the Middle West, visiting Pittsburgh, Cleveland, Youngstown, Chicago, Milwaukee, Minneapolis, St. Paul, Detroit, Buffalo and Rochester. The Pittsburgh branch of the United Synagogue has been strengthened and the Cleveland branch of the United Synagogue was organized. Rabbi Solomon Goldman is the president of the branch and Mr. Morris Arnoff secretary.

At the last meeting of the Executive Council, Rabbi Louis M. Epstein and Mr. Nathan Pinanski of Boston and Mr. Louis Schanfeld of Minneapolis were elected to membership on the Executive Council. The following congregations were elected to membership in the United Synagogue: Agudas Achim, Yonkers, N. Y.; Beth-El, Indianapolis, Ind.; Brooklyn Jewish Center, Brooklyn, N. Y.; Concourse Center of Israel, Bronx, N. Y.; Shaar Y Tefillah, Flushing, L. I.; Temple Israel of Washington Heights, New York; Temple Sons of Israel, White Plains, N. Y.

Many Jewish War Orphans Adopted Through Women's League.

The Jewish War Orphan Adoption Committee of the Women's League of the United Synagogue of America, appointed as a result of the resolution passed at its convention held on Janu-

ary 17, reports that the following members and affiliated Sisterhoods have responded to its call to help save these innocent victims of pogroms and war: Mrs. Jacob Kulp of Chicago, one orphan; Women's Auxiliary of Congregation Emanu-El, Mount Vernon, one; Mrs. Michael Salt of New York city, one; Adath Jeshurun Assembly of Philadelphia, one; Mrs. Louis Gottschall of New York, one; Mrs. Elias Surut of New York, one; Chizuk Amuno Sisterhood of Baltimore, one; B'nai Jeshurun Sisterhood of Cleveland, one; Mikve Israel School of Philadelphia, one; Mikve Israel Association of Philadelphia, one; Miriam Auxiliary of Newark, one; Maternity Aid Society of New York, one; Temple Petach Tekvah of Brooklyn, N. Y., two; Sisterhood of Temple Tifereth Israel, Brooklyn, N. Y., two; Sisterhood Beth Hamedrith Hagadol of Boston, three; Lady Judith Montefiore Society, Newark, N. J., one; Mrs. Charles Lefkowitz, Newark, N. J., one; Mrs. Herman Steiner, Newark, N. J., one; Ladies' Auxiliary of Congregation Mt. Sinai, Brooklyn, one; Rockville Center Sisterhood, L. I., one; Daughters of Beth Israel, Philadelphia, two; Sisterhood, Congregation Baith Israel Anshe Emes, Brooklyn, one; Seventh Avenue Temple Sisterhood, New York city, three; Kehillath Israel Sisterhood, New York city, one.

Many other members have pledged their support and the committee expects to report considerable progress in a short time.

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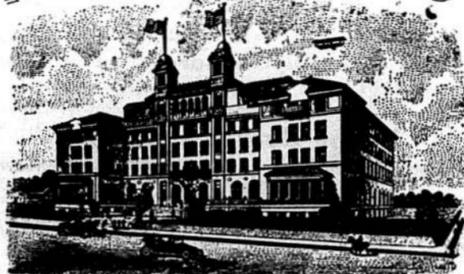
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ITEMS OF INTEREST IN THE JEWISH WORLD

A Jewish girls' club was organized at Shanghai, China, last month.

A junior Hadassah unit has been formed at Montreal, Canada.

Jews of Niagara Falls, N. Y., are raising funds for a Talmud Torah.

The Talmudical Philosophical Club was recently organized at Springfield, Mass.

Milton Herz has been elected president of the Terra Haute (Ind.) Chamber of Commerce.

The oldest Jewish journal in Hungary, "Egyenloseg," recently celebrated its eightieth anniversary.

Solomon Spitz of Santa Fe has been elected as grand treasurer by the New Mexico Grand Lodge of Masons.

A drive is in progress in Montreal, Canada, to raise \$60,000 for the United Talmud Torahs of that city.

The Boston (Mass.) Federation of Jewish Charities still requires \$125,000 to complete its budget for the fiscal year.

Rabbi Abraham Burstein has resigned as leader of Congregation B'nai Jacob, New Haven, Conn., to accept a call from New York city.

Among those appointed to justices of the peace for the county of the city of Glasgow, Scotland, are Benjamin Jacobs and Maurice Block.

A section of the Council of Jewish Women has been organized at Amsterdam, N. Y. There are thirty charter members enrolled.

Albert Behrend, who died in Brooklyn last week, was interested in many philanthropies, and was a trustee of the Hebrew Orphan Asylum.

A campaign to enlist 2,000 additional members will soon be instituted by the Albany (N. Y.) Young Men's and Young Women's Hebrew Associations.

The Stamford (Conn.) Section of the Council of Jewish Women has organized a Sabbath school for Jewish children, ranging from five to twenty years.

Isidore J. Kresel has resigned as special United States attorney general appointed to begin a nation-wide drive against illicit building trades combinations.

Last month Dora de Laredo had the distinction of being the first lady journalist to attend the opening of Parliament as a reporter in the House of Lords.

At a meeting of representatives of the various orthodox Jewish institutions of Cleveland, Ohio, last week, it was decided to form an orthodox Federation of Charities.

The publication of a bi-monthly periodical, to be known as the Worcester Jewish Review, is being planned for Worcester, Mass. Stanley J. Monopole will be the editor.

Mr. Herman Diamond of Warsaw, brother of Deputy Diamond, has been offered the post of Chief Director of the Ministerial Department, which controls the fuel of Poland.

Fanny Hurst's "Humoresque" will be produced next year with Laurette Taylor playing the part of Mrs. Kantor, the Jewish mother, made famous on the screen by Vera Gordon.

Two new lodges of the Independent Order B'nai B'rith have recently been instituted in Ohio, namely Kadimah Lodge No. 881 at Springfield and Hamilton Lodge No. 882 at Hamilton.

As a result of negotiations of long standing, an amalgamation has been effected between the United Hebrew Charities and the Orthodox Congregation Charities of Washington, D. C.

Mr. Max Well, who for the past six years has represented the Seventh Ward in the St. Louis (Mo.) Board of Aldermen, was a candidate for renomination in the Republican primaries held last week.

Dr. C. L. Alsborg, chief of the Bureau of Chemistry, Department of Agriculture, will be one of the directors of the new Food Research Institute, to be established at Stanford University, California, by the Carnegie Corporation of New York.

Mrs. Minnie Levy, whose death at Zanesville, Ohio, was recently recorded, was for many years on the Board of Managers of the Helen Purcell Home, a trustee of the Day Nursery, and a Red Cross leader.

A service was held at Troy, N. Y., last month for the purpose of fostering a better understanding between those of the various religious denominations. Rabbi David H. Gross spoke on behalf of the Jewish people.

Jacob Epstein, the noted sculptor, is scheduled to arrive in the United States this spring. Until he finds a suitable studio in the city Mr. Epstein will live at Yonkers. He will be accompanied by his wife and family.

The Jewish Lads' Brigade of London were the recent winners of the Prince of Wales shield for boxing, and the Prince of Wales presented the winners with the trophy and individual medals at St. James Palace.

Mr. David Gobby has presented the Bombay (India) Talmud Torah with 20,000 rupees toward the cost of a new building to be erected in memory of his parents. The average daily attendance at the school last year was 137.

At the St. Kilda Synagogue, Melbourne, Australia, last month, Sir John Monash unveiled the record tablet of the soldiers of the St. Kilda Hebrew Congregation who had volunteered for the front during the great war.

A normal school to train young men and young women to be teachers in the Sunday schools has been organized in the Emanuel Synagogue, Hartford, Conn. The course that has been laid out extends over a period of two years.

The former Gesangs Verein Building of Cleveland, Ohio, has been remodeled into a modern Talmud Torah and will have its formal opening on March 27. The building contains a large auditorium and class room accommodations for 1,600 pupils.

Temple Israel, Rockaway Beach, N. Y., is about to replace its synagogue, destroyed by fire last December, with a modern structure costing in the neighborhood of \$70,000. Fourteen thousand dollars of the required sum is already available.

Melbourne (Australia) charities will eventually benefit to the extent of over \$100,000 through the will of the late Joseph E. Abrahams, who died in London, England, last October. The largest sum will go to the Jewish Almshouses for a "Leah Abrahams Wing."

Mr. A. Steeg, at one time editor of the New Orleans Jewish Ledger, has been installed as Great Senior Sagamore of the Great Council of Louisiana, Improved Order of Red Men. The position is the second highest in the State and its incumbent is usually elected to that of Great Sachem.

At the sixth annual discussion contest at Macalester College, St. Paul, Minn., last month, Abe Karlinsky of Eveleth, Minn., was awarded first place. The question discussed was "Resolved, That the present State Legislature should pass a law levying a tonnage tax on all ore mined in the State of Minnesota."

German and Austrian anti-Semites held a conference in Vienna last week. It was opened by Herr Jerzabek, a clerical parliamentarian, who in his speech denounced the Jews as responsible for the Entente victory. The conference sent a telegram of greetings to President Ebert in Berlin.

The efforts of the Hungarian organization known as the "Awakening Magyars" to stir up the population to fresh pogroms have created a panic among the Jews of Budapest, says a recent dispatch from the Hungarian capital. Many Jews are fleeing with their families from the city, the dispatch adds.

The will of the late Mrs. Pauline Wolff, probated at Houston, Tex., recently, provides a fund of \$100,000 for the establishment of a home for Jewish orphans and indigent widows of Texas. A separate maintenance fund of \$5,000 a year is also provided. The home will be known as the Pauline Stern Wolff Memorial Home.

Owing to lack of funds, the work of the Jewish Sufferers' Relief Committee in Bagdad has been suspended. After having collected between 70,000 and 80,000 rupees, which it distributed among the sufferers from the prevailing distress, the committee, through the Chief Rabbi, approached the British administration for a substantial grant in aid. The reply given to the committee was that the Jews were wealthy enough to help their unfortunate brothers in faith.

Alexander Stern, who died in Cleveland, Ohio, on February 12, left \$20,000 to local charities as follows: Jewish Orphan Asylum, \$10,000; Mt. Sinai Hospital, \$5,000; Federation of Jewish Charities' educational fund, \$1,000; Jewish Old Folks' Home, \$1,000; Jewish Infant Orphans' Home, \$500, and Camp Wise Association, \$500. The will creates a trust fund of \$2,000, the income to be divided annually between the boy and girl graduate of the Cleveland Jewish Orphan Asylum found most deserving.

Bernard L. Cohn has been elected publisher of the Memphis (Tenn.) News-Scimitar, the leading publication in that section. Mr. Cohn, who is one of the youngest newspaper publishers of the South, is a graduate of Columbia University, this city, and has successfully filled almost every newspaper department, both editorial and business.

The Jewish conference, held in Saskatoon, Sask., last month, included the passing of a budget of \$50,000, to be raised by pro rata assessment on the various Jewish communities in Western Canada. Of this sum \$40,000 is to be used for assisting in immigration and colonization problems, and the remaining \$10,000 for general educational work.

Adolph Greenhut, who filled many places in the civic life of Pensacola, Fla., is dead at the age of 60. He served as president of the city council, as the first mayor of Pensacola under the commission form of government, as park commissioner, and commissioner of finance and revenue. His especial attention was given to the improvement of city parks.

From Budapest comes the news that not only are Jews no longer to be appointed to judgeships, but that those Jews who already hold the office are to be removed. A commission was recently appointed to go into the question, and as a result of their report all Jewish judges in Hungary have been removed from their office on the ground that their appointments were illegal.

Ten thousand Jews entered the Palestine ports during the year ended December 31, 1920. Included in these figures are the 3,000 Palestinian Jews who had been exiled by the Turkish authorities and found refuge during the war in Egypt, Syria, Cyprus, Corsica, and who were permitted by the British authorities to return to Palestine soon after the Armistice.

Work is about to begin on the new Kehilath Israel Synagogue, the first to be erected in Brookline, Mass. The synagogue will be erected on a plot of 25,000 square feet on Harvard and Beals streets. The building will set back about thirty feet from the streets, and will have a school and conveniences for social activities. Over \$150,000 will be expended in the undertaking.

Directors of the Pilgrimage Play, which will be given again next summer in El Camino Real Canyon, near Hollywood, Cal., have decided to change the text of the play in such a manner as to remove the impression that the Jews were responsible for the crucifixion of Jesus. This decision has just been reached after the directors considered the arguments made by Rabbi Isidore Myers in a lecture he gave before the Pilgrimage Club on "Who Crucified Jesus?"

Assistant Police Commissioner Saloman Reuben Ahaya of Bagdad was murdered by an unknown person while returning from duty. The deceased, who was only twenty-one years of age, entered the clerical department of the police service at the age of seventeen. He was transferred to the executive branch, where he soon distinguished himself in detective work, rising rapidly to be chief inspector of the criminal investigation department. He was appointed assistant commissioner only six days before his death. Mr. Ahaya was keenly interested in Jewish affairs and was founder and president of the Jewish Literary Society. The funeral was attended by over 10,000 people.

Jacob Lampert, who was Past Grand Master of Masons of Missouri, and whose death was recently announced, left many charitable bequests. Some of them are: The Jewish Hospital of St. Louis, \$1,000; Cleveland Jewish Orphans' Home, \$5,000; St. Louis Colored Orphans' Home, \$1,000; Home for Aged and Infirm Israelites, \$1,000; Jewish Educational and Charitable Association, \$1,000; Missouri School for the Blind, \$5,000; Society for the Prevention of Blindness, \$1,000; Masonic Home of St. Louis, \$25,000; Rose Bry Home, \$1,000; Jewish Home for Chronic Invalids, \$1,000; Jewish Shelter Home, \$1,000; Miriam Convalescent Home, \$1,000; Leo N. Levi Hospital, Hot Springs, Ark., \$1,000; National Jewish Hospital for Consumptives, Denver, \$1,000; Jewish Orthodox Old Home, St. Louis, \$1,000. A fund of \$5,000 to encourage and aid school children, as individuals, who show special talent in music, was entrusted to his sister.

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HOROWITZ—FRANK.—Miss Betty Frank, of 381 East 143d street, was married to Samuel Horowitz, of Brooklyn, on Wednesday evening, March 9, 1921, by Rabbi Max Reichler at the home of the officiating minister.

KOBLITZ—SEELIG.—Mr. and Mrs. Isaac Seelig of 522 West 136th street announce the marriage of their daughter, Miriam Amelia, to Irving Grover Koblitz. Rabbi Aaron Eiseman performed the ceremony.

KOHRMAN—URESS.—Mr. and Mrs. Samuel Uress announce the marriage of their daughter Blanche to Mr. David Kohrman. The wedding took place at the home of the bride and Rev. S. Seidman officiated.

LIPPMANN—WERNER.—Mrs. H. Werner, of 454 Manhattan avenue, announces the marriage of her daughter Rose to Mr. Walter L. Lippmann on Saturday evening, March 5, by Rabbi B. A. Tintner.

SCHECK—CORT.—Mr. and Mrs. Bernard Cort of 53 Lenox avenue announce the marriage of their daughter Muriel to Max Scheck at the home of the officiating minister, Rabbi Aaron Eiseman.

SCHREIBER—DIAMOND.—Miss Frances Diamond was married to Mr. William Schreiber on March 12 by Rev. S. Seidman.

SCHIEBEL—GREENBERG.—Mr. and Mrs. Jacob Greenberg, of 854 Beck street, announce the marriage of their daughter Ethel to Milton Scheibel, on Sunday, March 6, 1921, by Rabbi Max Reichler, at the home of the officiating minister.

BIRTHS.

HELFAIND.—To Mr. and Mrs. Alexander Helfand (nee May Cohen), a daughter, on March 9, at Stern's Hospital.

HIRSON.—Mr. and Mrs. Max M. Hirsch (nee Hazel Ablowich) announce the birth of a son, March 12, 1921.

HOROWITZ.—Mr. and Mrs. Robert Horowitz (nee Etta Marcus), of No. 35 West 110th street, announce the birth of a daughter on Friday, March 4, 1921.

SOCIAL NOTES.

The first anniversary of the Beth Abraham Home for Incurables will be celebrated by a dinner and reception to Rabbi Samuel Buchler, chairman of the executive board and chief factor in the success of the institution. The dinner will take place Sunday evening, April 3, in the grand ballroom of the Hotel Commodore.

Dr. and Mrs. Maurice Rosenberg of 2 West Eighty-eighth street have announced the engagement of their daughter, Miss Grace Rosenberg, to Samuel Harold Hofstadter, son of Mr. and Mrs. Meyer Hofstadter of 120 East Ninety-third street. Miss Rosenberg is a graduate of Friends Seminary and the Columbia School of Journalism. She also attended Swarthmore College. Mr. Hofstadter is a member of the law firm of Nordlinger & Riegelman and is active in the Y. M. H. A., the I. O. B. B., and the Institutional Synagogue.

MARRIAGES.

DIAMOND—SCHAUMER.—Mr. and Mrs. Max Schaumer, of 742 Kelly street, announce the marriage of their daughter Ray to Anthony Diamond, on Sunday evening, March 6, 1921, at the Leslie Rooms, Broadway and Eighty-third street. Rabbi Max Reichler performed the ceremony.

HALLE—BACHRACH.—On Sunday, March 6, 1921, by the Rev. Dr. Nathan Stern, Carrye Bachrach to Herman Halle.

HELLER—LEVINE.—Miss Sarah Levine to Mr. Abe Heller, on Sunday, March 6, 1921, at the Savigny, 229 Lenox avenue, by Rabbi B. A. Tintner.

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IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—This evening a prominent city official has been invited to speak under the auspices of the Men's Club. Sabbath morning Rabbi Norman Salt will preach on the portion of the week.

AGUDATH JESHORIM (117 E. 86th St.).—Rabbi G. Schulman lectures this evening and on Sabbath morning.

AHAVATH ISRAEL (502 W. 157th St.).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning.

ATERETH ISRAEL (323 E. 82d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Humanism vs. Hamanism."

BETH-EL (5th ave. and 76th st.).—Rabbi Richard M. Stein of New Rochelle preaches Sabbath morning. Sunday, at 11 a. m., Rabbi Marius Ranson will give a popular discourse on "If Moses Were at the White House."

B'NAI JESHURUN (257 W. 88th St.).—Rabbi Marius Ranson will speak this evening on "The Expansion of Judaism." Sabbath morning Rabbi Israel Goldstein on the portion of the week.

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

BROOKLYN SYNAGOGUE (Eastern Parkway and Albany Ave., Brooklyn).—Dr. Max Raisin preaches tonight and Sabbath morning.

CONCOURSE CENTRE OF ISRAEL (2323 Grand Concourse, Bronx).—This evening Mr. Solomon Grayzel will speak.

GATES OF PRAYER (Summer Ave. and Van Buren St., Brooklyn).—Rabbi Jacob A. Dolgenas preaches Sabbath morning. Sunday morning at 11:15 Rabbi Isadore Goodman addresses the Tikvath Israel Forum on "The Challenge of the New Era to the Jewish Youth."

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom lectures this evening on "The Kingdom Underneath Your Hat." Saturday morning Dr. Bloom will deliver an address to the children.

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Rabbi Isadore Goodman will preach Sabbath morning on "Harmony."

MONTEFIORE (Hewitt and Macy places, Bronx).—Dean Frank H. Summer of the N. Y. U. Law School lectures this evening. Sabbath morning Rabbi Jacob Katz on the weekly portion.

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eiseman lectures this evening on "Our Enemies—A Purim Sermon." Sabbath morning, "The Typical Jewish Festival."

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner will speak this evening on "The Real and Unreal." Sabbath morning, "United Forces Against Anti-Semitism."

NINTH ST. TEMPLE (Brooklyn).—Rabbi M. Friedlander speaks this evening. Sabbath morning on the weekly portion.

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

PENI-EL (147th St. and Broadway).—Rabbi Joel Blau lectures this evening on "The True Remedy for Anti-Semitism." Sabbath morning, "Uses of Compromise."

PINCUS ELIJAH (118 W. 95th St.).—Sabbath morning Rabbi Israel Elfenbein preaches on the portion of the week.

RODEPH SHOLOM (Lexington Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

SHAARI ZEDEK (Putnam and Stuyvesant Aves., Brooklyn).—Rabbi Harry Weiss will lecture this evening. Sabbath morning Rabbi Weiss speaks on the portion of the week.

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—This evening will be Free Sons' night, Solon S. Liebeskind, Grand Master of the order, and other prominent Free Sons will speak. Sabbath morning Rabbi Max Reichler will speak on "The Right and the Wrong Kind of Sacrifice."

TEMPLE ISRAEL OF HARLEM (S. W. Cor. 96th St. and Central Park W.).—Rev. Dr. Maurice H. Harris lectures this evening on "Esther." Sabbath morning Dr. Harris will preach on "The Megillah."

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COUNCIL OF JEWISH WOMEN.

This is a year of tremendous work and unprecedented emergencies for the National Department of Immigrant Aid of the Council of Jewish Women. Every day a new situation arises which requires additional workers and immediate action. Since many steamers that usually dock at New York harbor have been diverted to Boston, many of the immigrants destined to the State of New York and points west and south are sent by the steamship lines to New York city by special trains from Boston. These trains have been coming into New York railroad stations at the rate of one or two daily, usually reaching New York at midnight. As a result of this extraordinary situation, the Council's National Department of Immigrant Aid has been called upon to render incoming train service. As the unaccompanied young Jewish women arrive—usually in large numbers—the Council's Immigrant Aid representatives assist them in locating their relatives, taking special precautions that the men who are calling for them are bona fide relatives. A staff of night workers has been organized for this emergency work by the Council's department and, in co-operation with the Travelers' Aid and the Hebrew Sheltering and Immigrant Aid Society representatives, the Council of Jewish Women is doing everything in its power to welcome the immigrant and to assure her a safe journey to her new home.

On Saturday, March 19, the Sabbath preceding the Purim festival, the members of the Council of Jewish Women throughout the country will observe a Council Sabbath. In many synagogues the local Council sections have arranged to have the pulpit on this Sabbath occupied by a Jewish woman. Rabbis have been asked to devote their message to the work of Jewish womanhood.

Delegates from all sections in New Jersey attended the State conference which was held last week at Atlantic City. Among those who addressed the delegates were Miss Rose Brenner, president of the council; Mrs. Elmer Eckhouse of Newark, Mrs. Harry Sternberger, executive secretary; Miss Amelia Greenwald, organizing director of farm work, and Mrs. Nathah Greenberg, president of the Atlantic City section. Mrs. Elmer Eckhouse was elected president of the State conference.

Through its scholarship fund the Cincinnati section has been enabled to give assistance to twenty talented boys and girls toward the continuance of their education.

The Brooklyn section, the home section of Miss Rose Brenner, arranged an unusual program for the observance of its silver anniversary. Soloists from the Metropolitan Opera House contributed toward the high standard that had been set throughout the evening. A souvenir booklet was prepared for this occasion, describing the growth of the council from its initial membership of less than thirty women to its present membership of 1,500, and emphasizing its proud record of twenty-five years with only five different presidents. Mrs. Abraham H. Arons, president of the section, and Miss Rose Brenner delivered addresses.

Brodsky's Works on Exhibition.
Horace Brodsky, the well known artist, contributes a number of prints to the exhibition of "American Woodblock Prints of Today," which is now being arranged at the Public Library. This exhibition will last during the spring and summer. Mr. Brodsky is also showing at an exhibition of prints at the gallery of Brown-Robertson Company. The latter exhibition, after having been seen in New York, will be taken to London and Paris.

MUSIC AND DRAMA.

A part of Mme. Bertha Kalich's "Jelisure" since the completion of her long and exacting tour in "The Riddle: Woman" has been devoted to a supervision of the professional education of a little New York girl, Jean Green, who has developed remarkable talent both as an actress and a dancer and who will be a member of the company now being formed for Kalich's forthcoming appearance in a series of new plays. It has been a labor of love with the great actress, who entered into it as a tribute to the success she herself had wrested from the handicaps of her own childhood, but which promises to be repaid a hundredfold by this sweet-faced, fawn-like American girl.

Jean Barondess, who appeared with success during the past season in Havana and South America in leading lyric soprano roles with some of the leading opera companies, will give her annual New York recital at Carnegie Hall tomorrow (Saturday) night at 8.15. Miss Barondess announces the following program:

- I—ITALIAN GROUP.
Qual Farfallita.....Handel
Crisentami—Insonnia (first time-mms).....Handel
- II—FRENCH GROUP.
Guitares et Mandolines.....Saint-Saens
L'Heure Silencieuse.....Staub
L'An Blanc.....Hur
O' Liberte, m'amie.....Massenet
- III—RUSSIAN GROUP.
In Some Folks' Homes (first time).....Cui
Romance (first time).....Koplow
All Nature Sweetly Slumbers (first time).....Lupucheena
Hebrew Melody (first time).....Kitaleona
My Native Land.....Gretchaninow
- IV—JEWISH GROUP.
Tzalitzaldee (first time-mms).....Lazar S. Weiner
Resignation (first time-mms).....Lazar S. Weiner
Were My Father Possessed of Wealth (first time-mms).....Lazar S. Weiner
- V—ENGLISH GROUP.
Marie.....Saenger
Now Like a Lantern.....Kramer
Specially Jim.....Homer
Memory (first time-mms).....Mana Zucca

Charles Dillingham's colossal spectacle of fun and splendor, "Good Times," at the New York Hippodrome, in passing its 350th milestone last week, established the longest run of the season among the year's conspicuous successes. Its popularity now, in its eighth month, is as great as ever, and the new features and novelties which have been added since the holidays are attracting a legion of New Yorkers who had seen it at least once during the early months of its record run. This coming week three celebrated animal impersonators will introduce a new feature in the Toyland scene. They are Tommy Colton as the dog, Harry Ward as the monkey and Arthur Hill as the lion. In the spectacular finale of act two, new dancing diversissements will be introduced by Miriam Miller as "Hawaii," Emma Rose as "Philippines" and the ballet representing the States of the Union in a special inauguration ballet. Matinees are given daily.

"Spanish Love," at Maxine Elliott's Theatre, New York, Wagenhals & Kemper's remarkably successful production of a famous continental success, is now in the eighth month of its engagement. The popularity of "Spanish Love" has grown steadily as its run lengthened, and today it is not only established as one of the outstanding successes of the year, but it is one of the first plays out-of-town theatregoers ask to see on their arrival in New York. The courage of the producers in daring to defy stage traditions as they have done in "Spanish Love" makes it one of the most discussed attractions of the year.

On Monday evening at the Sam H. Harris Theatre, Aaron Hoffman's comedy, "Welcome Stranger," with George Sidney featured in the leading role, entered its thirtieth week on Broadway. The play has passed its 600th performance, counting its preliminary road tour and its thirty-six weeks' run in Chicago before coming to New York. Matinees are given on Wednesday and Saturday.

Grant Mitchell has scored the greatest success of his career in "The Champion," which Sam H. Harris is presenting at the Longacre Theatre. Matinees are given on Wednesday and Saturday.

One of the cleverest plays of the season is "Wake Up, Jonathan!" in which Mrs. Fiske is achieving a pronounced personal success at the Henry Miller Theatre. Matinees are given on Thursday and Saturday.

Notable among the oratorios to be given in the Oratorio Society Music Festival, of which Walter Damrosch will be the conductor on March 29, will be a revival of Sir Edward Elgar's sacred cantata, "The Dream of Gerontius," after the poem of Cardinal Newman.

In 1865, under the stress of emotion which followed the death of a dear friend, the Cardinal wrote the poem. It is said to be one of the best products of modern Roman Catholic religious teaching and mysticism, and deals with the problem of life and death and life beyond. Sir Edward's music, which established a new landmark in the glorious English choral art, will be sung by the Festival Chorus of the Oratorio Society, consisting of 900 voices, supported by the New York Symphony Orchestra and Orville Harold, Freida Klink and Frederick Patton as soloists.
Other works to be given at the Music Festival are "The Children's Crusade," by Pierre, March 29; "St. Matthew Passion," by Bach, March 30; an afternoon

program devoted to the compositions of Bach and Wagner, April 2, in which the celebrated Bach Choir of Bethlehem will unite with the Oratorio Society, and in the evening Verdi's "Requiem" mass will be sung. The Festival will close Monday evening, April 4, with Margaret Anglin in a dramatic performance of the "Iphigenia in Aulis" of Euripides, for the first time in New York, with the incidental music composed by Walter Damrosch.

A theatrical event which promises to be of more than usual interest will be the appearance of William Collier in "The Hottentot" at the Bronx Opera House for one week commencing next Monday. Mr. Collier is under the management of Sam H. Harris, and in his latest starring vehicle is scoring one of the biggest successes of his career. The play ran until the middle of the summer at the George M. Cohan Theatre last season, while this season it has scored a triumph in Boston, Chicago and Philadelphia. Mr. Collier ranks today as the foremost farceur on the American stage. He possesses a keen sense of humor and is an artist to the finger tips. He has an inimitable manner of putting comedy over the footlights, and can get more laughs out of a play than any star in the profession.
Florence Reed will play in "The Mirage" at the Bronx Opera House week beginning Monday, March 28.

Purim Entertainment at I. O. B. B. Home, Yonkers.
The Ladies' Auxiliary Society of the Home for Aged and Infirm of District No. 1, I. O. B. B., announced the annual Purim entertainment tendered to their wards at the home in Yonkers on Sunday afternoon, March 27, at 2.30 p. m. An interesting program will be presented.

AMUSEMENTS.
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The Popular Success
WELCOME STRANGER
"Hilariously funny." Alexander Woolcott, N. Y. Times
"Laughs galore; full of sparkle."
Alan Dale, N. Y. American
Written by AARON HOFFMAN Staged by SAM H. HARRIS Produced by SAM H. HARRIS

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BEGINNING MONDAY, MARCH 21st.
SAM H. HARRIS Presents
WILLIAM COLLIER
In His Laughing Triumph
"THE HOTTENTOT"
A Horse Play Without Any Horse Play.
WEEK MARCH 28th.
FLORENCE REED
in "THE MIRAGE"
Seats on Sale Monday, March 21st.
—COMING—
"UP IN MABEL'S ROOM"
JANE COWL in "SMILIN' THROUGH"
MRS. FISKE, "WAKE UP, JONATHAN"
MADGE KENNEDY in "CORNERED"

GOOD TIMES
AT THE
HIPPODROME
"Good Times Ahead," says Chauncey Depew.
"Good Times" now at the Hippodrome," says Charles Dillingham.
MATINEE EVERY DAY
SEATS SELLING 8 WEEKS IN ADVANCE

AT A LECTURE BY EINSTEIN.

By MAURICE SAMUEL.

One expected him as a voluminous bearded Jew, with a vast forehead, bright, sparkling eyes, and a certain obscurity of manner, for this, according to the conventions of the light literature which moulds our views, is the successful Continental professor from anywhere east of the Rhine. Instead there walked on to the crowded platform a rather tired-looking schoolmaster in middle age, clean-shaven but for a mustache, and indifferently dressed.

The vast concert hall was crowded. A week before the date of the lecture I had ransacked Vienna for a ticket to Professor Einstein's lecture on the "Relativitäts Theorie," and though the lecture hall was to be the large concert hall, with a capacity of nearly 3,000, neither love nor money could procure me a ticket. In the end I obtained a place through the courtesy of an interrelated commission—a box seat close to the platform, so that I could watch the audience at first and then hear the lecturer without difficulty.

The opening remarks of the professor were a disappointment. He seemed to deliver them with an indifference begot partly of familiarity with his subject and partly of contempt for his audience. Then, as he advanced into the argument, himself exhibiting only the mildest interest in it, a change came over us. We were aware, to our astonishment, of a sudden capacity for thought; we were actually able to understand him; we were following him through bewildering intricacies, and masters of ourselves, firm in our sanity. We began to forget ourselves.

"I strike my hand twice against the table," said the professor, "one, two. What is your description of these phenomena? You are inclined to say that two knocks, at different moments, have been delivered on the same spot. Is this true? You are aware, of course, that this room, placed as it is on the earth, is moving through space, firstly because the world is turning on its own axis, then because the world is revolving round the sun, and then because the solar system is itself moving through space. It was therefore wrong to have said that two knocks were delivered on the same spot at two different times. The sameness of the spot was only relative to the room in which we were placed. And if we wanted the spot to remain the same in an absolute sense, we should have to annihilate the sense of time—that is, the two knocks would have to take place simultaneously."

This is perfectly clear; is this Einstein the Incomprehensible? He continues:

"You therefore see that identity of place is only possible when the sense of time is absolutely annihilated, and that place is only relative to time. But the converse is equally true; that is to say, there is no time sameness except when the factor of space ceases to exist."

An exhilarating illusion of clarity comes over us. We understand the professor even before he explains. He continues:

"The simultaneity of two events is purely relative. For instance, supposing that at two points equidistant from you two flashes of light were to become simultaneously visible. You would be inclined to say that since light travels with a uniform speed, and the two points were equidistant from you, the outbreaks of light occurred simultaneously. But were you and were the two points of light stationary at the moment of the outbreaks of light, until the moment of the arrival of the light at your eyes? Of course not, for the very earth is not stationary. And your motion with the earth necessarily affected the relativity of the speed of the light to yourself. You were going towards one light and away from the other and, therefore, one light came faster towards you and the other more slowly. Hence, what you saw simultaneously did not occur simultaneously."

We become almost delirious with the joy of perfect understanding. The professor continues:

"If, on the other hand, the bodies which emitted the light, and yourself, remained relatively unchanged in position during the experiment, that is, none of you moved relatively to the others, would you still be justified in saying that the outbreaks of light occurred simultaneously? I mean, for instance, if the lights were fixed on the earth, and therefore moved through space with you. No, not even then. For all three bodies are moving through space. You are aware that light moves with a certain fixed velocity. What is that velocity relative to? To the ether. Light radiates from a luminous point with equal velocity in all directions, but with equal velocity not away from the luminous point, for that itself may be in motion, but with equal velocity in relation to a fixed point in the ether. If, therefore, the luminous body is itself moving through space, the light which is traveling in the same direction as the luminous point itself is only leaving that luminous point at a velocity equal to the velocity of light minus the velocity of the luminous point."

"We have taken the hypothesis that the observer is stationary relative to the luminous points in our experiment. He is, therefore, moving in the same direction as they. Now we have seen that the light traveling from a moving luminous point in the same direction as the point moves away from that point more slowly than the light traveling away in the opposite direction. It will, therefore, take that light longer to reach the observer if he is in front of the moving point of light than if he is behind.

"I will make myself clearer. Supposing there is a luminous point in space which

is traveling with the same absolute velocity as light. It is clear that those rays of light which travel in the same direction as the luminous point will never leave the luminous point, for the luminous point will always be catching up with them. Suppose an observer to be in front of the luminous point of light, and suppose he is stationary relative to the point of light; that is, he is moving in the same direction with the same velocity. Then, as the rays of light never leave the luminous point in that direction, they will never reach the observer. If, however, the common velocity of the luminous point and of the observer diminishes, the light will steadily leave the luminous point and reach the observer. Conversely, if the observer is behind the luminous point, and traveling in the same direction, the ray of light would reach him with twice the velocity of light.

"We, therefore, see that under any circumstances, when two rays of light strike the observer simultaneously, it is impossible to say that they set out simultaneously.

"It is, therefore, impossible to establish a simultaneity of events. And similarly, and in consequence, it is impossible to establish a measure of time. A clock moving through space in the same direction as the observer gives a different measure of time according to the relation of the line joining the clock and the observer to the line of light from the clock to the observer, and of the velocity of their common motion to the absolute velocity of light . . ."

We went from the lecture hall as in a dream. In the vast cloakrooms, where after concerts there is bedlam and pandemonium when the audience comes for its overcoats, there was silence. In silence and dazed thoughtfulness the crowds waited for their clothes. And we went forth into the lightless streets of Vienna like ghosts. For the earth was not under our feet, and the sense of time and space had been taken from us; and, like impossible and intangible abstractions, we remained immovable and unchangeable in a void which had not even magnitude or duration . . . till the tram came out of the neant and without conviction we offered the conductor three kronen.—Manchester (Eng.) Guardian.

The Jewish Publication Society Announces \$1,000 Prize Competition.

Messrs. Jesse W. Gitterman of Boston and Joseph L. Gitterman of New York city have established a trust fund in memory of their parents, Henry and Diana L. Gitterman, for the purpose of offering a prize from time to time for the best essay or study upon some subject connected with the history of the Jews or their contributions to the general purposes of modern civilization.

In accordance with the foregoing, the Jewish Publication Society of America announces a prize of \$1,000 for an original study in the English language dealing with "Contributions of Jews to Hygiene."

This competition is open to the members of the faculties and the students of the Jewish Theological Seminary of America, of the Hebrew Union College and of the Dropsie College for Hebrew and Cognate Learning, and the members of the faculties and the graduate students of universities in the United States. Professional schools and institutions of research (including hospital, municipal, State and Federal laboratories) are considered to be in the same category as graduate schools of universities.

The study should be thorough, popular in presentation and expressed in good English. The work should not contain less than 40,000 words or more than 60,000 words and must be an original work and not one printed or published heretofore.

The Jewish Publication Society of America agrees to publish the essay awarded the prize under the terms of the Gitterman Memorial Fund.

And Still We Sing—

Again the rolling years bring nigh the Day
Of Days. Again the hand of Time records the play
Of Centuries ago. Another spring is here; and all the sons of Jacob sing
Their praises unto God. Where is the Joy,
O Jewish heart, enslaved in strange employ?
Where is the splendid victory you shout?

O where the Triumph Purim tells about?
On every hand the foe is armed to kill,
And we exist at the oppressor's will.
Our brethren lie in pools of blood and groan
That for our sins with life they must atone.
And yet we sing—as if with Haman's death
There came an end to Persecution's breath;
As if from then there were no dead to mourn,
For us no lifeblood lost—no hopes forlorn.

And still we sing—nor mark the cost in tears
Of all the sorrow of the blood-drenched years.
But from the spring of our resplendent Past
We drink His word—and keep His Faith. At last
To us from out the toll of Time the knell
Is sounding: "Courage! All will yet be well."

AARON METCHIK.
Purim, Adar Beth 5681.

My Autobiography

THE LIFE HISTORY OF A MATZOH

CHAPTER III.

Just as you, human beings, had to pass through a long period of evolution before you became what you are, we Matzoh likewise had to go through a number of stages of development.

My first recollection is that of a pleasant afternoon in spring when the sower cast me forth into the cool, brown furrows, newly upturned—a small grain of wheat in the broad lap of Mother Earth. There I lay and the mysterious process of nature started working within me and slowly I rose, growing taller and taller day by day. All around I saw thousands of others like me lifting their heads to-

wards the sun—big yellow ears of grain that waved in the breeze. The sun warmed us, the dew satisfied our thirst, the winds refreshed us and the birds sang to us as if in welcome and in praise.

Swaying in the gentle breezes, we nodded gratitude to our Creator, for truly we were fortunate and had much to be thankful for. We might have fallen on barren soil and rotted away in the dust. We might have been destroyed by floods of rain; or trampled to death by beasts of the field; or some rude boy might have torn us up before our time. But for me and my brethren a better fate was in

store—and finally we were reaped and harvested.

Again good fortune followed me. I might have been devoured by some transgressor to give him strength for crime. I might have been ground between the teeth of some Jew-baiter, but instead I was destined by Providence to become part of a Matzoh. Jews were to use me at their most magnificent feast and make their lofty blessing over me, "Al achilas Matzoh."

Nay, more, it was my good fate to become a Horowitz Matzoh. I was appointed to a holy purpose and soon Horowitz Bros. and Margaretten in company with great rabbis sanctified me and set me aside to prepare me for my great future.

But concerning this in my next chapter.



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דר' הלל קליין און רמז מרגליות

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THE HEBREW STANDARD

America's Leading Jewish Family Paper

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

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"Declare Ye Among the Nations and Publish and Set Up a Standard, Publish and Conceal Not."—Jeremiah L:2.

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Friday, March 18th, 1921 : : Veadar 8th, 5681

Sabbath begins at 6.01. Vayikra. Par-Zachar. Lev. 1:1—5:26, Deut. 25; 17-19. Haphtarach I Sam. 15:2-34.

Purim is here to revitalize one's attachment to our undying faith.

Purim comes but once a year, but when it comes it brings good cheer.

Let not Purim pass without having been utilized for Shalochmonaus. One without the other is unthinkable.

Next Thursday is Purim. Shall we be able properly to celebrate the day? We say this in view of the Eighteenth Amendment.

Rabbi Alexander Lyons, of Brooklyn, tritely remarks in the current number of the Supplement: "Among primitive people dancing is a high expression of the religious instinct. This explains why some Jews make no effort to consecrate the historic Sabbath on Friday evening, but select that time of all the evenings of the week for having their dances. They are primitive Jews, not yet Orthodox or Reform, but Deform."

A recent account of the Jewish method of slaughter, published in *The Telegram*, of Worcester, Mass., makes the amusing blunder of calling the *shochet* the *shadchen*! Perhaps the writer of the article was not so ignorant of Jewish usage as at first sight appears. Perhaps, to his mind, the *shochet* weds the steer to its destined purpose or consummates an arrangement whereby the hungry mortals reach their heart's desires, *kosher* food.

It is somewhat strange to find that rabbis in this country preached sermons from the pulpit in the vernacular long before they acted similarly in England. Thus Rev. Gershom Seixas of the local Sephardic synagogue, who died in 1816, is credited with having preached English sermons to his people long before that date, while in England Rabbi H. Pereira Mendes, no mean witness, finds no English sermons in Jewish pulpits there before 1847.

Rabbi Gerson B. Levi, of Chicago, opines that Palestine under British suzerainty will be another Ireland. He speaks at length of the "barriers of the British Empire," of the "selfish policy of England," and of more to the same general effect. But he has left one important factor out of his reckoning. The Holy Land is now administered by a High Commissioner who, while not an avowed Zionist, is, what is a great deal better, a Jew of the Jews. We pointed this out in our past comments on Palestinian Jewish developments. As long as Sir Herbert Samuel or a man like him stands at the head of government in Palestine, Jews may rest well content with the present and future of that country as a Jewish homeland. That the perfervid Zionists are not satisfied with this result is a matter of course, but one that is altogether negligible.

We are free to say that one of the last official acts performed by former President Wilson is one of the wisest and most salutary that he accomplished during the eight years of his momentous administration. We refer, of course, to his "pocket veto" of the measure to place alien immigration to this country for the time being on a percentage basis. This legislation is un-American in its purpose and tendency and attempts to substitute for appropriate economic laws the rule of thumb. That our recent President did not actually veto the bill was only because his action on it in this direction would certainly have been upset by the vast majority of our national legislators who, for the moment, were obsessed by fears for the "safety" and the "stability" of our "institutions" in face of the "advancing horde."

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.

HENRY FORD'S "LATEST."

FORD'S *Dearborn Independent*, ever sighing for new Jewish worlds to conquer, has pounced on the Jewish community of New York city, the "great and glorious" *Kehillah*, and denounced this institution as a vital part of the world-wide scheme whereby Jews are to dominate the earth. The "great and glorious" *Kehillah*, in the hands of Ford's writing creatures, is a potent instrument for evil; it has succeeded in making New York a Jewish city; it is a local *soviet*; to its every wish and desire all the Jews of New York accede and profoundly *salaam*.

Were Ford's diatribes not so disgustingly serious in their menace, their implication, we had scarcely recognized our old "great and glorious" friend in this disguise. Of a certainty the "great and glorious" *Kehillah* is harmless. While it was perfectly innocuous at all time in its history, it was never more so than today, when its sanction does not extend beyond the confines of its own office, when it does absolutely nothing, except as a strictly local organization with its own exceedingly local, microscopic concerns, to fasten upon itself the attention of our own Jewry. Ford's writing creatures have been misled by the name—*The Jewish Community of New York City*—under which title, if we mistake not, the "great and glorious" *Kehillah* was incorporated by the Legislature of this State. Doubtless the men who fathered the "great and glorious" *Kehillah* on this community regret having chosen so grandiloquent, so utterly misleading, a cognomen for their creation. For we accord them full credit that the last thing they desired was that Ford should attack them through such an avenue of approach.

For our part we regret, more than we may say, this newest of the dire and dastardly attacks of Ford on us. In this instance Ford has not delved beneath the surface, has not even scratched the veneer. He has simply taken a condition as being what it purported to be, and this regardless of the fact that truth is exactly contrary, that the mask is such and nothing else. Eleven years ago we stated that the "great and glorious" *Kehillah* was sowing the wind; now we are reaping the whirlwind of its silly and hollow pretenses.

Is Gilbert K. Chesterton, the English writer and professional anti-Semite, still sojourning in our midst? We ask because, while we knew he is still with us, his presence in the United States has not attracted the attention to him and his vaporings which his lecture-manager, and he no doubt as well, had anticipated. America's sanity has thus once more been gloriously vindicated. We took the measure of this man *instanter*, and only a few local rabbis, at a loss for topics with which to arrest attention from their pulpits, paid him the "compliment" of a rejoinder.

The Spanish and Portuguese Jews of London are a curious lot. At a recent meeting of the elders of this community a discussion ensued upon the query of a member who wished to make uniform the practice of the *mahamad*, or ruling council, in rising out of respect when a minister of the synagogue proceeded to the pulpit. Other members thought such a custom should be preserved from uniformity and reserved only for *rabbonim* or *hahamin*. As if "respect" is measurable in terms of a man's title! Thackeray, of immortal memory, should have been alive to attend this meeting. It might have provided him with an additional chapter for his "Book of Snobs."

Viscount Erleigh, the son and heir of the Earl of Reading, is engaged in the practice of his profession as a barrister in the English courts of justice. The other day he appeared in behalf of an applicant for a license to sell *kosher* wine. This fact seems to prove that Lord Reading's son has a feeling of fellowship with the community of which his distinguished father is so exceptional an ornament. It also serves to demonstrate that in his own case this kinship will be continued, despite his marriage to the daughter of Jewish parents who had been brought up as an Anglican. Indeed, Viscount Erleigh's father-in-law is none other than Sir Alfred Mond, who has in a sense returned to the Jews, if not to Judaism, by way of Zionism.

A concordance to the Talmud is a desideratum, the want of which has long been felt by students of Jewish literature. Fortunately a Jerusalem scholar, Rabbi Hajjim Joshua Kasovsky, has set about to fill the void, and the prosecution and complete execution of his important task depend only on the co-operation of the interested among the Jews of various countries. In England Dr. C. Duschinsky, of 257 Goldhurst Terrace, West Hampstead, N. W. 6, London, has set out to secure one hundred subscribers for this monumental work and for the support of its compiler. If any of our readers wish to join in helping this project to fruition they may communicate direct with Dr. Duschinsky, or we shall gladly forward their communications to him.

"The Palestine of the future is not the Palestine of the past." This sage utterance emanates from the mind of Sir Alfred Mond, the English politician, who has in years past been a Jew of a sort, but who now, consequent upon his return from a tour of the Holy Land, speaks glibly of "our" community and is glad to acknowledge fellowship with the House of Israel. We, too, are pleased to welcome back Sir Alfred Mond to the Jewish fold. He came to Palestine, he saw all about him evidences of a vital Jewish life, and he conquered his wish for assimilation and now proclaims himself a Jew of the Jews. Strange conversations mark religious history, but one of the most surprising of these phenomena is truly afforded by Sir Alfred Mond.

AT THE DOOR OF THE TABERNACLE.

"He shall offer it of his own voluntary will at the door of the tabernacle." (Lev. 1, 3.)

HOW I love to think, to dream, of this ancient worshipper enframed in the door of the tabernacle! Seen through the dim haze of time, perceived through the dense screen of rationalistic vapor, what a heroic picture does he present to the knowing eye as he stands there, hesitant yet hopeful, at the door of the sacred shrine! And how I envy him—him of the glowing faith and the simple soul—as he approaches his God with the sacrifice in his hands, with prayer on his lips, and in his heart with the throb of infinite love that answers yearningly to the azure call of the skies! His palms upturned in an eloquent gesture of surrender and supplication, does he not stand there as the very Spirit of Man, beating powerful wings against the celestial doors that hide the Ultimate Mystery, daring to offer the gifts of its poverty to Him who owns all, asking for admittance into the company of angels and craving the privilege of communion with the very God?

And seeing him standing there and thus, shall we judge harshly and scoffingly of his outworn customs, of the to us repellant ritual through which he expresses his ardor of surrender? Or shall we rather disregard the outer shell of convention and consider only the inner kernel of conviction? Shall we not rather gaze with admiring and understanding eye at the sheer posture of the figure in the door: at the deathless daring of the perishing creature whoever approached the Eternal Presence trustfully, devotedly? We see millions and millions of human beings, an endless procession of them, winding through the ages, all trying to come near and stand in the same door, begging, nay, claiming admittance. The mere pathos of it all must grip our hearts. What gave, what gives, all these millions of pilgrims the conviction that there is Something behind the door, the beautiful hope that they will not be turned away from the entrance with their glorious insanity, their inspired stubbornness; that an Answer will be made, that a Voice will be heard, that upon them like a benediction will descend a Love past human merit, a Peace past human understanding?

A writer with much insight has said that a convention, that is a form, a custom, or a ceremony, means essentially that something is understood. When we have grasped the inward essence of any element that enters into our life and thought we immediately give it outward shape through some convention. This is particularly true of human relations. When we have thoroughly understood the idea of relationships, in business, in everyday contacts, and in all concerns of life, we regulate these relations, giving them thereby an enhanced meaning and endurance, by means of forms and stereotyped modes of intercourse. It is thus that a body of social customs and manners has grown up in every land. In this sense Form is always more than form. It is a manifestation. It is a meaning molded into visible outlines. Shall we then not say that the fact that these million pathetic figures stood at the door with their beautifully heroic gesture of sacrifice is but a proof that they have understood something—that they have grasped the idea of the Mystery behind the Door? And if convention means more especially Relationship: shall we not say that they understood that between them and the Something behind the Door there was a definite relationship possible; that in reality they did not approach a mere keen intense and withal obscure Vagueness brooding namelessly over the altar, but a Presence, a Person, a God, whose heart of love pulsed in infinite response to their feeble heart-beat? And, finally, shall we not say that the source of the poignant confidence of the countless millions before the door was this miraculous sense of the vibrating aliveness of the stupendous Nothing within which all things move?

Having reached this point, can we really boast of our modern superiority to this simple-minded worshipper of old? Are we really better, nobler, wiser than he? Have we not rationalised his rich spiritual life out of our existence? Have we not impoverished our soul by our sober outlook, by our matter-of-fact philosophies and sciences? Above all, have we not lost this: this wonderful faculty that perceives Life everywhere, where apparently nothing is, proclaiming boldly that this Nothing is divinely and creatively alive; that all Nothing is Something, nay, Someone? I should put this sense of Universal Life, this Cosmic Consciousness, with which it is possible for the shortlived creature to identify himself in utter oneness, as the highest achievement of the mind of man, much more to be prized and praised than all discoveries and inventions of naturalism. To know before What we stand; to know before Whom we stand; to know that every look is counted and every gesture recorded; and also, to know that there is no Door of mystery but must yield to the spirit of devotion and sacrifice: this is in very truth the sum of all our helpless knowledge.

The Door yields to the spirit that surrenders; it does not yield to the spirit that investigates. It opens before Humility, it stays shut before Curiosity. We may knock at the Door, we cannot batter it down. Ours is the freedom to turn away from the Door, if we list; but the greater blessedness awaits those who join the pathetic procession of the pilgrims that through many disappointments wind their heroic way towards the Door: while woeful disenchantment is the end of those who tread other paths. We may scoff and deny that there is a door; we may smile scornfully and say that there is a door but there is nothing behind it: yet the best of us know that by right approach we can find both the Door and Him who is enshrined behind it. For the Door is everywhere: and wherever we stand there is the entrance to the sacred shrine.

JOEL BLAU.

HOLIDAY RESORTS.

From the Yiddish of S. Vendroff.
Translated by Hamah Berman

The first year after they were married Vigodski's wife began to complain that she was suffocating in "his Moscow." He sent her away to her parents at Sklov for the summer, and he was rid of all her complaints. The next year she went to Sklov again, to give birth to her child.

The year after that she was brought to bed of twins, Erev Pesach, and so could not go to Sklov with three tiny babies. Neither did her parents want to have her or the babies.

And she began to worry her husband to hire a house for summer holidays. She did not care so much about the fresh air, but it did not suit her to be less than others and remain in the town for the summer.

Her husband would not hear of such a thing. How comes a clerk who earns seventy-five rubles a month to aspire to summer holidays?

Said she: "But Kleinman's wife is going."

Said he, with a wink: "What Kleinman can do I cannot do. His position is different."

"That means the lump of flesh is to go off to a summer resort and I am to be smothered here in the town, along with the babies."

"Then do you want me to do as Kleinman does?" he asked her with a question.

She tried to persuade him that it would not cost him more. They could have their house in town, take a summer residence in Blotovka, and do what others are doing.

"What? Keep 'illegal' lodgers!" he said excitedly. "Is that all I am short of?"

"What harm is it? Everyone is keeping them, and we can do it, too. Two good lodgers pay for the whole cost of the holiday."

"Or the householder pays a fine of 500 rubles," he interjected.

"May they possess no more than they can take from you."

"Then it's three months' imprisonment. Better again!"

"It is not so dangerous. The Blotovka police is one of our own; and when you see him every month, he does not look in your corner. On the contrary, he likes to see a lot of Jewish holiday-makers in Blotovka. He says it's livelier. Does he lose anything by them—what?"

But, the husband refused to listen to this.

"Holidays are not for Vigodskis," he persisted. "And to keep 'illegal' Jews, to have his heart dripping out with fear every few minutes—he couldn't do it."

And so year in year out, there began for him, soon after Purim, a long argument about going to a summer resort. But, he held his own.

"A poor man ought not to have desires."

But, this year, she got her own way. The cholera raged in the city, spreading right and left.

A terrible fear took hold of the inhabitants. Each one imagined that the terrible visitant was following him, waiting for an opportune moment to take hold of him by the throat.

Whoever could, fled from the town; some of their friends in the provinces, and some to holiday resorts, to the woods, to remote village, only away from the town.

Nalken, Vigodski's wife began to plead to go away with renewed energy.

Vigodski admitted that a holiday was necessary in such a time but, what was one to do if one could not afford it.

To her good "fortune," it happened that the youngest child became ill with a stomach complaint; and

soon after, a second and a third, and a fourth, until the whole half-dozen wailed and wept with pain.

A month later, the twins were lying in the graveyard. The other four were still in bed, pale, emaciated by the "false cholera."

"Well, what do you say now? Is a holiday necessary?" Malka asked her husband, bitterly. "It's not for me, but for your children. Woe is me!"

Vigodski hadn't the heart to say "no."

A couple of weeks later, she and the children went to Blatovka. Vig-

odski remained in the town by himself.

"If I can, I will tear myself away, run over to see you," he said. "You know what my work is—neither Sabbaths nor Sundays free."

At the summer resort, Malka Vigodski put a bill in her window—"A room to let."

And before she had time to unpack, there arrived a number of middle-aged Jews, stylishly-dressed young men with turned-up mustaches and sickly Jews, to hire her room.

They looked at the room—a division partitioned off by boards with

large cracks in them. She soon came to terms with one. He took out his purse to give her a deposit, and asked:

"And what's about it! it!"

"Do I know?" replied Madame Vigodski, "Do I know? I think it will be allright."

"I think, as you belong here, you ought to know. What sort of a person is the doorkeeper?"

"The doorkeeper is not a bad sort. He also must live. The principal person is "the butler," she replied, un-

easily, meaning the policeman.

I will see to him myself. The main thing is that the doorkeeper should not be one of the "Black Ones."

That same night two Jews slept comfortably in Malka Vigodski's residence.

Next morning, a young man whom nobody would ever have taken for a Jew, begged of Madame Vigodski to allow him to stay at her house over the summer holidays. Madame Vigodski was extremely sorry she had no room for such a nice young man. But, what could she do? The young man was not to be put off.

(Continued on page 10)



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(Continued from page 9)

He would be satisfied to sleep on the veranda. The nights were fine, and if it rained, the two Jews would surely allow him into their room. They were Jews. And in any case, he did not care so much where or how he lived, so long as he managed to get through the three months' vacation. He could not stay in the town a day without a passport. And Madame Vigodski was so kind. She understood his position. And thank God, he could afford to pay her well; and he was in the town the whole day. It only meant his sleeping on the veranda, and why should she worry about it? Where there were two "Illegals," a third could find room. And he would pay her for the three months right away.

The handsome young man talked so long and so eloquently, and so softly and fervently that Madame Vigodski gave in. She had a twenty-five ruble note in her hand; so could do nothing but make up a bed on the veranda for the young man.

Having arranged everything satisfactorily with her lodgers, Madame Vigodski began to enjoy her stay at the summer resort.

She washed and ironed and sewed pretty frocks for the children with the best will in the world, so that they might do her credit. Later on, the two Jews asked her as a favor to cook them something to eat. They could get nothing in the town, and would like something hot to eat when they came home in the evening.

Madame Vigodski thought that she could make a little out of cooking for the men. She undertook the work of providing "Kosher" meals for "Trifa" Jews.

Vigodski himself came seldom to the summer resort. When he did get an odd week-end off, he lay awake all night trembling lest there should be a raid on the house.

"Malka, do you hear anything?" he awakened his wife many times in the night. "I think there is a knocking at the door."

"Hh! What?" she asked sleepily. "I think there's a knock. I imagine I hear someone walking about."

"Woe is me! Where are they walking about?" she cried, sitting up in bed and clasping her hands to her beating heart.

"I heard something like a snore on the stairs."

"I beg of you, do not listen to every snore, my heart falls out of my body every minute."

"You wanted it badly, eh?"

"Do I know? They said that here one night . . ."

"One may . . . and last week sixteen "Illegals" were arrested here."

"I beg of you to cease from drawing the veins out of my body. As it is, my limbs die ten times a day."

All through the night, they lay listening to every move and every sound, covered with a sweat of terror.

Every shout that reached them of the straggling drunkards going home in the dark tore out pieces of their very souls.

One evening, after a hard day's work, Madame Vigodski fell into a deep sleep. The three lodgers also went to bed early.

At eleven o'clock, when the concert of snores had reached the highest pitch, a low knocking was to be heard at the door. This knocking grew louder and more impatient as time went on.

Tired as Malka was, the first knock woke her up, and her first thought was: "The police! A raid!"

The second knock took her out of bed; and, she began to run about the room like mad, shrieking:

"Oh, woe is me! The police! Get up, Jews! What shall I do? Oh, what shall I do?"

The house was soon filled with excitement. Three Jews in their night attire hid in a corner, not knowing what to do next. One man took hold of a quilt, and not knowing himself what he was doing, covered his head with it. The handsome young man, pale as death, began to walk up and down, holding Madame's skirt in his hand. Madame herself, half-robbed, flew from one to the other, wringing her hands and wailing:

"Help! I am ruined! Hide yourselves! Woe is me! Creep under the table; Pull down the tablecloth to hide you. Murderers! Why are you standing there? Hide in the cupboard. Quicker! Don't you hear the knocking? Oh, what am I to do with you?"

She threw herself on top of the handsome young man.

"Where am I to hide you? Five hundred rubles fine. Woe unto my years! Oh, I die. Three months imprisonment."

Throwing a frightened glance about her, she cried:

"Get into my bed and cover yourselves over. A misfortune unto me! Woe is me!"

Meanwhile, the knocking at the door grew louder and more impatient. Trembling in every limb, her knees bending under her, Madame went to open the door.

Drawing near, she heard her husband's half-angry voice:

"Is that you, Malka? I thought you were all dead, God forbid! I was knocking an hour and could get no answer. The boss has gone away and I run up for the night."

"It is you?" asked Malka, almost angrily. "You! You! You! My heart is torn with fear. The whole house is in an uproar. How should I know that he would come in the very middle of the night. Well, come in, and bolt the door. I will go and tell the men to go back to their own places."

When Vigodski had locked the door and was standing on the middle of the floor, he heard his wife say to the men:

"Well, get out of my bed and go back to your own places. It is only my husband that has come."

ECONOMIC ORIGIN OF RACE PREJUDICE.

By JOSEPH DANA MILLER,

Editor The Single Tax Review.

It may lead us into a profitable train of thought to reflect that much of race prejudice has for its basis the economic condition that separates men into classes and groups. That this prejudice is often unconscious or sub-conscious does not affect the matter. The prejudice against the Jew entertained by many, and shared often by men whom we would little suspect of harboring feelings against the race, is not distinctively a religious prejudice, since it was manifested by some of the most enlightened Romans—as, for example, Sen-

eca and Tacitus, years before the death of Christ. In the Jewish people the Romans found themselves confronted, not with a different religious faith, for of this they were tolerant enough, but by a different body of economic teaching and different economic habits.

In more modern times the exclusion of the Jews from certain trades and professions, the ostracism which may have had its origin in the first instance in religious prejudice, was extended and strengthened by the economic division that made the Jews traders and money lenders, thus establishing classes dependent upon them. Their very unusual ability in this direction, due not at all to any affinity with these vocations, for the Jew is by tradition and taste an agriculturist, but rather to a greater natural quickness of intellect, operated to strengthen the original religious prejudice and unconsciously to assimilate it with the later-born economic group antagonism. It was now, if we may so speak, a property prejudice rather than a religious or racial one.

We are disposed to regard the antagonism of the South to the negro's exercise of political power with tolerance because of certain aspects which the economic problem has for the people of that section. The fear that the Southerner entertains in States where the blacks greatly outnumber the whites that if the negroes are allowed to exercise political power they may be despoiled of their property seems reason enough for disfranchising the illiterate colored voter. (We need not touch upon the desire of the South to keep the races socially apart.) We cannot but believe that this fear is exaggerated, since the effect of almost all our land laws and tax laws is to despoil all our people of their property, but the fear has rational grounds, nevertheless. In a country where the rights of property are meaningless terms, where the unnatural division of the landed and landless distort the perceptions, what can be expected but unreasoning prejudices based upon property distinctions, which in this case take the form of racial distinctions?

With the recognition of the equal rights of all men, black and white, to the soil on which and from which they must live, it is not a violent or groundless hope that most of the feeling against the negro would disap-

pear. There would be no longer the fear of invasion of any real property rights by black majorities that form the excuse if not the justification of negro disfranchisement in the Southern States.

WHY A RELIGIOUS TEST AS QUALIFICATION FOR OFFICE?

This was the question asked by a Southern editor some years ago, when the rights of Jews was discussed in some legislative bodies. Said he:

"As it was not required, when a soldier was enlisted in the armies of the Revolution, that he should give an account of his religious tenets before he could be permitted to shed his blood in defense of liberty; as it was not demanded of a citizen, when he was called upon to give up his property to support those heroes who were fighting the battles of his country, to what God he prayed, to proffer her arms, before he was allowed to contribute to the achievement of her independence; little does it become us now to say to one who has borne the heat or burden of combat, because he eats not of the same bread, nor drinks from the same cup as we do—"Thou art not one of us."

And about the same time there appeared the following protest, which was widely circulated:

What! Still reject the fated race,
Thus long denied repose—
What! madly striving to efface
The Rights that heaven bestows!

Say, flows not in each Jewish vein
Unchecked—without control,
A tide as pure, as free from stain—
As warms the Christian's soul!

Do ye not the time discern,
That these shall cease to roam—
That Shiloh, pledged for their return,
Will bring his ransomed home!

Be error quick, to darkness, hurld!
No more with haste pursue—
For he who died to save the world,
Immanuel—was a Jew.



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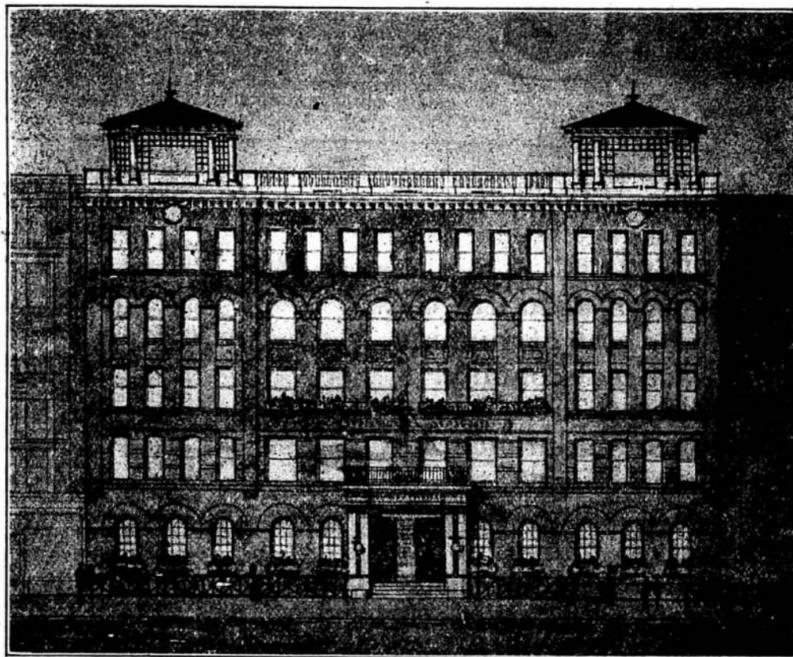
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CORRESPONDENCE.

A Concordance to Mishna and Talmud.
Editor Hebrew Standard:

A work of utmost importance to students of Jewish literature is in preparation by Rabbi H. J. Kasovsky of Jerusalem. Already one hundred years ago the celebrated pathfinder of modern Jewish scholarship, Dr. Leopold Zunz, regarded a concordance to the Talmud (dictionary of phrases) to be one of the most necessary works which should be prepared. It would enable students and scholars to use that unique monument of our tradition with efficiency, both for linguistic and historical exploitation of the treasures it contains. It is well known how useful Buxtorf's Bible Concordance has proved to students of the Bible. That work has been reprinted over and over again, and is now to be found in practically every library; but, while the Bible consists of only twenty-four books, written mostly in pure Hebrew, the Talmud is composed of sixty books, originating from a period covering some 700 years (150 B. C. E. to 550 C. E.). This has caused a great variation in the language of the different component parts and, for the purpose of compiling a Talmud Concordance, not only versatility in that vast literature was necessary, but also a thorough knowledge of the Hebrew and Aramaic grammar. For a whole century no man of such attainments found the courage to undertake this gigantic task until Rabbi Hajjim Joshua Kasovsky came and successfully made a beginning, amidst the thunder of the guns, amidst untold privations and misery caused by the great war.

In a narrow little street of the Holy City Jerusalem, in a house known as No. 61 of the Jacobsohn Foundation, lives

this remarkable man. "Two rooms are his castle," writes Rabbi Jonathan Horovitz of Jerusalem. "The one serves as kitchen, dining and bedroom, the other as study and nursery combined." A table, two chairs and some bookshelves form the equipment of this latter room. Rabbi Kasovsky's "British Museum," books and folios are lying about everywhere, and a number of small children "unberufen" play about with them and the valuable notes. But this does not disturb their father, and the Concordance to the Mishna progresses steadily. One volume appeared soon after the author had been rescued from the Turkish authorities, who enlisted him in a labor battalion where he had to hew stones. The publication was made possible by the help of the Society Pekidim and Amarkalim for the Holy Land in Amsterdam, which not only paid for the printing, but enabled the author to live. That society, which, by the way, is the oldest European society for the support of the Holy Land, was founded in 1820, when a branch of it was also established in London and America. In London the committee consisted of Sir Moses Montefiore, J. Guedala and H. Bensusan, under the guidance of Chief Rabbi Solomon Hirschel. This society supports a number of scholars and not less than four Sephardi schools in Palestine, but finds itself in great difficulty now that, owing to the depreciation of the continental currencies, support from Russia, Poland and other countries is practically valueless. One of the sufferers in consequence is Rabbi Kasovsky.

I fully appreciate the difficult position in which our charitably disposed brethren find themselves at the present time, when appeals are coming to them daily from within and without our community,

but we must not forget that the study of the Torah must for the Jews who look into the future stand above all. It was the study of the Law that saved Judaism unto this day, and this will continue to be so. Where the knowledge of our tradition and of our holy literature dies out Judaism itself is moribund. Those who do not themselves study can do their duty by supporting Jewish scholars and scholarship, like Zebulun, who, by the support of his brother Issachar, gained merit. Let us not forget that not on bread alone can man live; charity for the poor alone will not suffice if we are desirous of saving Judaism. The Concordance of the Mishna and Talmud will ultimately be a help and stimulate the study of the Law, and, I am sure, once the complete work has been published it will be reprinted over and over again like the Bible Concordance. It is the duty of Jews the world over to help to achieve this end. Sir Herbert Samuel, the High Commissioner for Palestine, has consented to become honorary president of the Publication Committee and has written the following letter to the chairman:

"High Commissioner's Office, Jerusalem, July 30, 1920.

"Rabbi J. Horovitz, the Amsterdam Committee of Pekidim and Amarkalim, Jerusalem.

"Dear Rabbi Horovitz—I am most grateful for the compliment you have paid me in inviting me to be the honorary president of the committee for the publication of a Concordance of the Talmud. I esteem it a great privilege to be associated with the compilation of a book that is certain to be of much value to Talmudical students, and I have very much pleasure in accepting your invitation.

"I wish to thank you further for presenting me with a copy of the Mishnaic Concordance, which you were so kind as to dedicate to me. Yours very truly,

"HERBERT SAMUEL."

I am anxious to get donations and at least 100 subscribers for this monumental work and for the support of its author, and shall be glad to forward amount sent to me, which will be acknowledged in the press.

DR. C. DUSCHINSKY,
257 Goldhurst Terrace, West Hampstead,
N. W. 6, London, England.

Hebrew at a Methodist Church.

Editor Hebrew Standard:

Your humble servant informed you, some time ago, of his instrumentality in having performed a novel Kiddush Hashem, a new sanctification of the name of the Holy One, blessed be He, in response to the solicitations and invitation of Rev. William A. Kloepfel, minister of the First Baptist Church of Patchogue, viz., to have Jewish girls recite Hebrew at the church in the course of the services in connection with the burning of the mortgage that burdened that edifice.

The Baptist minister, Rev. William A. Kloepfel, unfortunately, died recently, and a memorial service was held Sunday, March 6, at the local Methodist church, the latter being the largest and the handsomest building in the town. Ministers of all denominations, Jewish inclusive, were invited to participate in the exercises.

The rabbi, the writer of these lines, knowing the admiration and appreciation of the demised Christian minister for the Hebrew, prefaced his eulogy with the first verse of the fifty-seventh chapter of Isaiah, in Hebrew, telling his auditors that W. A. Kloepfel was a good Christian because he followed the Hebrew prophet, who said: "Let all the people, each and every man, walk in the name of their God" (Micah iv., 5), quoting both Hebrew and English. Rev. Kloepfel addressed my congregation on May 7, 1920, and told the Jews to be proud of their ancestry, kings, priests, prophets, sages and rabbis, and although himself a Christian minister, he brought to the Jews a message of Judaism. The writer gave in Hebrew the finishing touch of Malachi, ii., 10, aided by the Talmudic saying of "All righteous people sharing the bliss in the Paradise" (Tosapho Synhedrin, sec. 13).

NACHMAN HELLER.

Patchogue, L. I., March 8, 1921.

Irishmen Decry Anti-Semitism.

Editor Hebrew Standard:

At the last regular meeting of the Irish Progressive League on March 7 the following resolution was proposed by Mr. P. J. MacMahon and unanimously adopted by the membership.

"That we, the Irish Progressive League, in regular meeting assembled, express our strong indignation at the anti-Semitic agitation at present being fomented in this country by shallow-brained cranks and racial bigots, with the intent to create a feeling of distrust and hostility against our Jewish brethren. Moved by the consciousness of our common humanity and by the spirit of the undying gratitude which all enlightened Christians and civilization owe to the great Hebrew race, we pledge to all true Americans our loyal co-operation in fighting and killing this pernicious and disgraceful anti-Jewish propaganda. That copies of this resolution be sent to the Hebrew and Gentile press and the chief rabbis.

We would be glad to have you publish this resolution in your columns.

HELEN GOLDEN.

Secretary Irish Progressive League, No. 229 Lexington Ave., New York, March 10, 1921.

Ahasuerus and Prohibition.

Editor Hebrew Standard:

It is widely rumored that the advocates of prohibition had taken their first inspiration for that reform from the intemperance of Ahasuerus, king of ancient Persia. For it was the hysteria of that freakish ruler brought on by his excessive indulgence of beverage of more than one-half of one per cent. that is responsible for the celebration of Purim.

To make the circumstances intelligible I venture to outline a part of the thrill-

ing drama of Esther. The opening scene is an impetuous, distracted, inebriate king at a Bacchanalian feast taking a notion in his over-wrought brain to order his queen Vashti to appear before his drunken assembly of delirious nobles in an unseemly way. (Legend has it that she was ordered to appear wholly disrobed.) And when Vashti refuses to yield to such an erratic and frivolous mandate, she is arbitrarily put aside, and the king's ministers are ordered on a chase among all the maidens of the kingdom for a virgin, young and fair, suitable to the film-flam fancy of the mighty Ahasuerus. In the next scene, a Jewish orphan maiden who was adopted and raised by her pious uncle is discovered, and brought before the king, when her exceeding beauty and grace at once captivates his royal fancy, and proclaims her his queen. There is no record as to whether Vashti is suing the king for alimony. But the drama is embellished with many thrilling episodes about the newly-crowned queen who, by virtue of her tact and grace, succeeds in averting a horrible calamity decreed upon the people of her kindred.

Blessed by prohibition, sing the Women's Temperance Union: The men no longer discard their Vashtis and look for discoveries that are "young and fair!"

RABBI M. FRIEDLANDER.

Brooklyn, March 14, 1921.

Dr. Mendes Recuperating.

Editor Hebrew Standard:

I have had several visits with Rev. Dr. H. P. Mendes during my stay here and he seems very happy and quite himself again. He begs to send through me his best wishes and love to all his friends in the United States, and hopes before long to shake them by the hand.

While in Paris, Grand Rabbi Levi of France entertained me at his home. If we had more of this type anti-Semitism would be unknown. He is a most charming gentleman and a Jew (every fiber of him) who observes all the old traditional customs.

We leave for Cairo on March 3 and will reach Jerusalem on April 1, where we expect to remain until May 2.

A. E. KORNFIELD.

Nice, France, March 1, 1921.

What Does It Mean?

Editor Hebrew Standard:

Anent that editorial of yours in last week's paper, who that knows Morgen-thau expected anything different? Woe to Jewry if that sort of type be our leaders. The man who brought back false reports of our poor, outraged, murdered brethren in Poland, so wretchedly answered by Sir Stuart Samuel's investigations, not essentially for Jewry, but for the British Foreign Office.

But what is to be thought of the latest surprise? What is to be said when Louis Marshall, chairman of the American Jewish Committee, regarded as a leader in Israel, writes in praise of the man largely responsible (at least through his misgovernment) for the pogroms in Poland? What is to be thought of this latest (trick of diplomacy, call you it?) When the man hailed back to the United States as Jewry's sponsor before the Peace Congress in Versailles, who himself got promises from Paderewski, never fulfilled; obtained assurances that Jewry would be protected, which assurances were thrown to the winds of earth; what about this all, and Mr. Marshall's letter, read in the open at a public dinner, and quoted by the erstwhile President of Poland as a sort of endorsement of his course?

Would any sane man dream of the laudatory and flattering utterances of Marshall, the Jewish advocate, about Paderewski, the arch-anti-Semite? What does it all mean; or are we too unsophisticated to understand it? Does the flattering unctious but fulfill the declaration of that old hypocrite of France, M. de Tallyrand, that "words were meant to conceal thoughts"—not to express them?

Surely, Mr. Marshall can come forward, if he will, with an explanation; and, if not, will not his position, in view of his course all along, give rise to misunderstanding, if to nothing worse? He therefore owes it to himself and to Jewry in general to come forward with an unequivocal statement.

A JEW.

March 4, 1921.



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HOW THE JEWISH DEAF OF THIS CITY ARE CARED FOR.

Labor agitators in the silent world, unemployment of the handicapped, the Americanization of foreign-born, who can neither speak nor hear—these are a very few of the problems that face the Society of Welfare of the Jewish Deaf, an organization affiliated with the Federation for Support of Jewish Philanthropic Societies, which renders a community service that is as unique as it is important. Its work is philanthropic, educational, social and religious. Its aid is given to non-Jewish as well as Jewish deaf. Its high plane of achievement represents nine years of sincere and unflagging service on the part of a small group of men and women who have given unsparingly of their resources to help the deaf mute to useful citizenship.

At 40 West 115th street, the headquarters and commercial center for the deaf, the society has maintained an employment bureau, in conjunction with its industrial educational classes. An important phase of its work has been to educate prospective employers in the abilities of the deaf—so that the prejudice against deaf labor might be diminished and this barrier to their employment eliminated. The industrial depression of 1920, added to the burdens of the society, for, in this year, the employment bureau registered and took care of 112 applicants—representing an increase of nearly 100 per cent. over the number of applicants for 1919.

Toward the end of the year, particularly in the months of October, November and December, there was a steady influx of applicants, not only from this city, but from many of the industrial centers of the deaf. The Goodyear Tire and Rubber Company of Akron, Ohio, which boasts of a silent colony of from 600 to 700, among whom may be found a large number of our former members, was able to retain about 150 men. At the Firestone Tire and Rubber Company, where ordinarily some 150 men were employed, only about seven or eight are at present working. The same condition exists in almost all of the other large firms where the deaf are employed.

A partial solution to these new problems was found when the bureau induced a friendly employer to institute an entire shift or department of deaf workers in their plant in Brooklyn. The department as an experiment employed about seven workers at one time and covering a short time ten workers were placed there at a minimum salary of \$25

per week while being apprenticed. An unfortunate incident, however, threatened to doom this experiment to utter failure. The agitator entered the silent world. The employer, disregarding the bureau's warning not to employ other deaf workers without consultation, and moved by sympathy, employed some deaf workers who had applied to his factory directly. They had hardly worked a few days when they had succeeded in instilling discontent among the workers we had originally placed and induced them to go on strike on a fanciful pretext. The Society intervened. The men were re-employed and the experiment continued. Positions in which deaf mutes have been placed by the society range all the way from skilled trades, such as mechanical dentistry, printing, and photography, to general factory work and machine operators. Thirty industries are included in the list of jobs filled. The average weekly wage for new applicants ranges from \$15 to \$35. The policy of the Society is to help the Jewish deaf to enter as many different branches of industry as it is possible to secure for them, and not to limit them to the few trades that the school for the deaf attempts to teach them.

Naturally the social side occupies a large share in the life of the deaf, shut out as they are from partaking of the attractions offered to their hearing brethren. Indeed it may be said that they enter into it with keener zest than the normally endowed. The past year has been dotted with a series of social functions, broad in scope and varied in the joy and entertainment which they furnish to the participants. These include lectures by teachers at the school, and "outside" speakers, dances, motion picture entertainments, outings, debates (The League of Nations has been capably debated in sign language here), and other events. A Bazaar which was held during the closing days of the year, eclipsed all previous records, being the best organized, brilliant and successful of any of its kind ever held by the deaf. The energetic committee, headed by its efficient chairman, Mrs. Anna Sweyd, labored for a year to attain this wonderful result, which netted approximately \$2,000 to the Building Fund for the benefit of which it was held, but which benefitted the society and the deaf morally and spiritually a thousandfold. Besides the specially organized affairs, the social parlor, the game room and the billiard room are patronized.

With the co-operation of the Board of Education of the City of New York the society offers to the immigrant deaf opportunities for learning the sign language as a medium of communication

with their American deaf brothers, a sufficient command of English to meet their daily requirements in the industrial sphere, and higher learning if they so desire. Three classes have been held for this purpose—elementary, primary and advanced—with instructors appointed by the Board of Education to take charge. The classes have a registration of 33 and an average attendance of 25. The dress-making class teaches lady members to make their own garments.

Motion pictures are used widely by the society to entertain and to educate the Jewish deaf and even a larger number of the deaf of other faiths. Motion picture exhibitions are held twice monthly on Sunday afternoons, admitting members in good standing free, and a small fee has been charged to non-members, to cover incidental expenses. The auditorium has been packed to full capacity. The library is the regular educational attraction of the building. It is kept open not only evenings but also during the day, and to it repair those of the deaf who may be in the building during the day seeking help or applying for employment.

No well organized institution can afford to neglect the physique of its members. If any body of men and women need athletics, the deaf surely need it more than anyone else. That the deaf are fond of sports has been demonstrated again and again. Gymnasium classes for men and women have been held regularly on Tuesday and Wednesday evenings respectively, under the charge of a capable instructor, and prizes awarded for all-around athletic prowess.

Divine services are held every Friday evening and holidays, and have been unusually well attended. Besides the usual services and readings from the Bible, sermons were delivered at these services by the rabbi of the congregation and occasionally by invited speakers. The society's aim of creating a Jewish consciousness in the minds of our silent children who attend a school which, though undenominational, is nevertheless Christian in atmosphere, also to prepare these children for the more responsible religious activities as Jewish men and women after their graduation. The confirmation exercises were at the Temple at the society building before a large audience composed of the parents of the graduating pupils, their relatives and friends and many of the deaf, and the pupils themselves presented the entire program.

Advice and information on a multiplicity of subjects is sought here by an increasingly large number of the deaf—both members and non-members. Six deaf persons were helped to obtain their naturalization papers.

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SIR HERBERT SAMUEL'S TRIBUTE

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*High Commissioner's Office,
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"The Palestine Weekly" occupies a unique position as the only newspaper in Palestine in the English language. Enterprising in its methods and sober in the expression of its views, it is well fitted to convey the news of the outside world to the English-speaking population in Palestine. Not less important, it conveys the news of Palestine to the English-speaking countries, keenly interested as they are in her present development and her future fortunes. Both on that ground, and because I trust that the newspaper may assist in the promotion of the commerce of Palestine, I wish it, in its new and expanded form, an ever-increasing success.

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Mt. Neboh Temple Notes.

The annual "Shelach-Monos" party given by the Sisterhood will be held on Monday afternoon, March 21, at 2 o'clock, in the auditorium of the Temple. Dr. Nathan Krass will be the speaker. There will be a musical program and after the meeting tea will be served in the vestry. During Purim week the Sisterhood distributes baskets of groceries to the poor, and it is requested that all who attend the "Shelach-Monos" affair bring something in dry groceries to place in the baskets.

The regular monthly charity whist will be held on Tuesday afternoon at 2 o'clock in the vestry room.

The Junior League will hold a regular meeting on Sunday afternoon at 2.30 in the vestry.

Plans are being completed for the Purim entertainment of the religious school, which will be in the form of a large musical comedy show given by 150 of the children at the Hamilton Theatre on Sunday, April 3, at 9.30 o'clock. More than 3,000 tickets have already been sold. Miss Rae Baylis, as in former years, is the coach.

Arrangements are nearly complete for the celebration of the tenth anniversary of Mt. Neboh Congregation, which will be held on Friday evening and Sabbath morning, April 8-9, with a very elaborate thanksgiving service, on Saturday evening with a banquet and dance at the Hotel Astor, and on Sunday afternoon with an entertainment for the children of the school.

On Friday evening, March 25, a "Sefer Torah," presented to the congregation by Mrs. E. Treuhold in memory of her husband, Morris Treuhold, will be dedicated. Morris Treuhold was one of the most enthusiastic workers of the congregation, a trustee and member of the school board. Rabbi Eiseman will dedicate the Torah and accept it on behalf of the congregation.

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"Patience is bitter, but its fruit is sweet." —Rousseau.

There is no such thing as preaching patience into people unless the sermon is so long that they have to practice it while they hear. No man can learn patience except by going out into an excited world and taking life just as it blows. There is no road too long to the man who advances deliberately and with undue haste; no honors too distant to the man who prepares himself for them with patience. Many people consider patience a commonplace virtue, not to say a tame and insipid one. But rightly appreciated it is grand and heroic. Without it the strongest character has a dangerously weak spot, which at any moment may be its ruin. With it the otherwise weakest has an element of invincible strength; a phlegmatic insensibility is as different from patience as a pool from a harbor. Into the one indolence naturally sinks us; but if we arrive at the other it is by encountering many an adverse wind and rough wave, with a more skillful pilot at the helm than self, and a company under better command than the passions. Life has such hard conditions that every dear and precious gift, every rare virtue, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distill the one elixir—patience; therefore, study the past, if you would divine the future. No man, in any condition of life, can pass his days with tolerable comfort without patience. It is of universal use. Without it prosperity will be continually disturbed and adversity will be clouded with double darkness.

He who is without patience will be uneasy and troublesome to all with whom he is connected, and will be more troublesome to himself than to any other. The loud complaint, the querulous temper and fretful spirit disgrace every character; we weaken thereby the sympathy of others and estrange them from officers of kindness and comfort. But to maintain a steady and unbroken mind, amidst all the shocks of adversity, forms the highest honor of man. Afflictions supported by patience and surmounted by fortitude give the last finishing stroke to the heroic and the virtuous character. Thus the veil of tears becomes the theatre of human glory; that dark cloud presents the scene of all the beauties in the bow of virtue. Moral grandeur, like the sun, is brighter in the day of the storm and never is so truly sublime as when struggling through the darkness of an eclipse. Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility.

Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridle the tongue, restrains the hand, tramples upon temptations, en-

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dures persecutions, consummates martyrdom. Patience produces unity in congregations, loyalty in the State, harmony in families and societies; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking the forgiveness of those whom we have injured; she delights the faithful and invites the unbelieving; she adorns the woman and approves the man; she is beautiful in either sex and every age. Behold her appearance and her attire! Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security, while like the virgin, the daughter of Zion, she shakes her head at the adversary, despising and laughing him to scorn. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace. Patience has been defined as the "courage of virtue." The principle that enables us to lessen pain of mind and body; an emotion that does not so much add to the number of our joys, as it tends to diminish the number of our sufferings. If life is made to abound with pains and troubles by the errors and crimes of man, it is no small advantage to have a faculty that enables us to soften the pains and to ameliorate these troubles. How powerful and extensive the influence of patience in performing this acceptable service, it is impossible to judge but from experience; those who have known most bodily pain can best testify its power. Impatience, in fact, by inducing restlessness and irritation, not only doubles every pang, and prolongs every suffering, but actually often creates the trials to be endured. The hurry of spirits, the ineffectual efforts for premature relief, the agitation of undue expectation, all combine to create a real suffering, in addition to what is inflicted by the cause of our impatience. The most beneficent operations of nature are the result of patience. The waters slowly deposit their rich alluvium; the fruits are months in their growth and perfecting. We must be satisfied to work energetically with a purpose, and wait the results with patience. Cherish patience as your favorite virtue, always keep it about you, you will find use for it oftener than for all the rest. He who is impatient to become his own master is most likely to become his own slave. You can do anything if you will only have patience; water may be carried in a basket, if you can only wait till it freezes. Those who at the commencement of their career meet with less applause than they deserve, not unfrequently gain more than they deserve, at the end of it, though having grounds at first to fear that they were born to be starved, they often live long enough to die of a surfete. He that would enjoy the fruit, must not gather the flower. He calls to patience, who is patience itself, and he who gives the precept enforces it by his own example. Patience

affords us a shield to defend ourselves, and innocence denies us a sword to defend others. Knowledge is power, but it is one of the slowest because one of the most durable of agencies. Continued exertion and not hasty efforts leads to success. He that can have patience, can have what he will.—Franklin.

Volunteer Workers Wanted by Federation.

There is one organization in all New York where the jobs rather than the job-seekers go a-begging. There is work in plenty for idle hands and brains in the finest type of employment—human service. The only compensation that is given for this service is the appreciation and gratitude of those who are aided, whose lives are made better and happier by the contribution of time and service.

The Personal Service Committee of the Federation for Support of Jewish Philanthropic Societies today made public the needs of its ninety affiliated institutions for volunteer workers and appealed for the enrollment of women and girls for these positions. The list of "jobs" includes clerical work, club leadership, Americanization work, personal service, home visitation, instruction, child play and story telling and other forms of service.

The following are the institutions and the volunteer positions for which workers are sought: Mt. Sinai Social Service Auxiliary, hospital work; Rodeph Sholem Sisterhood, sewing class; religious and Americanization; Widowed Mothers' Fund Association, field workers for adolescent girls and boys and for visiting relatives; Sisterhood of Central Synagogue for Sewing Work; Hospital for Joint Diseases for clerical workers; Young Women's Hebrew Association, club leaders; United Hebrew Charities, for case work; Beth Israel Hospital, for helping doctors in clinics and clerical work; Emanuel Sisterhood Personal Service, club workers; Central Committee of Jewish Big Sisters, volunteers to act as Big Sisters; Home Hebrew Infants, volunteers to entertain children; Educational Alliance, club leaders; Beth El Sisterhood, directors for clubs, sewing and basketry teachers; Y. M. H. A., club leaders; Bronx House, club leaders, and Stuyvesant Neighborhood House, field workers, club leaders and clerical workers.

An Anti-Semite's Scandalous Conduct.

Heidelberg (Jewish News Service).—At a celebration at the local university, a former docent, Dr. Ruge, who made his appearance after an absence of several months, upbraided the professors of the school, calling them "slaves of Jews" and using other insulting terms, until some of the university's funkeys saw fit to chase him out of the building. Dr. Ruge has gained "fame" here by his anti-Semitic pogrom propaganda, for which he was dismissed from his position on the teaching staff of the university.

His last appearance has caused even anti-Semitic students to desert him, and they passed a resolution condemning the ex-professor for his scandalous conduct at the university's celebration.

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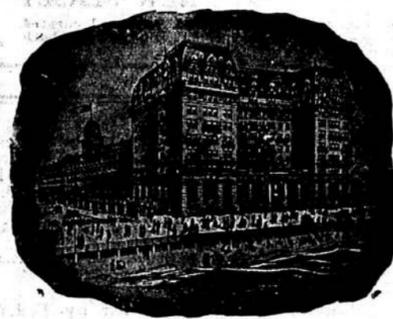
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BROOKLYN NOTES.

Congregation Baith Israel Anshei Emes.

The annual banquet and reunion of members of Congregation Baith Israel Anshei Emes was held on Sunday evening last in the newly decorated and remodeled auditorium of the Sunday School building, 236 Harrison street, Brooklyn. There was a large attendance of members and their wives, who listened with wrapt attention to the reports of progress rendered by the officers. Mr. Louis J. Moss acted as toastmaster and addresses were delivered by Rabbi Israel Goldfarb, Abraham A. Gallant, Louis Summer and Harry G. Anderson. Mr. Samuel Lederman unveiled a large portrait which contained the pictures of the congregation's former presidents, Bernard Kalischer, H. M. Copland, Louis Summer, Michael Salit, I. Appelbaum, H. Alexander and P. Weinberg.

The Talmud Torah held its semi-annual examinations and promotions on Thursday afternoon, and the progress of the children in their Hebrew studies excited the admiration of all the parents and guests present. The school has a registration of 135 pupils, who are taught by five competent instructors for two hours daily. Mr. H. Kohen is the chairman of the school board and Rabbi Israel Goldfarb is the principal.

Consumptive Relief Body Celebrates Tenth Anniversary.

More than four hundred members of the Consumptive Jewish Aid Society celebrated the tenth anniversary with a dinner and musical program Tuesday afternoon, March 8, at the Imperial, Red Hook Lane and Fulton street.

Previous to the dinner being served the benediction was offered by Rev. Dr. J. H. Paymer, which was followed by an address by Mrs. Nathan Strauss. After the dinner addresses were delivered by Miss Gertrude Buchenholz, president of the society, and Dr. Louis Harris, director of the Bureau of Preventable Diseases of the Board of Health. A duet was rendered by Mrs. J. H. Leff and Mrs. A. Alexander Pricken, which was followed by an address by Rev. Dr. Alexander Lyons, of Temple Beth Elohim. Following two musical presentations, one by Mr. Bert Hirsch, accompanied by Mr. A. Steinfeld and the other by Mr. M. Rosenthal, the program was closed with an address by Mrs. May Gooderson.

Temple Israel of Harlem.

This (Friday) evening a special Purim service will be held. At the close of the service the congregation will adjourn to the vestry, where the blessing will be made over the wine and bread and a social gathering will be conducted by the Ladies' Auxiliary. On Sunday morning, March 20, a Purim entertainment will be held for the congregational school at the B'nai Brith rooms, Eighty-third street and Broadway. During the following week an entertainment for the East Side Mission School will be held at Pythian Hall, Madison avenue and 125th street.

G. W. Warshavsky, Inventor, Dies.

Aaron W. Warshavsky, 47, of 13 South Ninth street, who was very prominent in the Zionist movement, died last week of heart trouble. He was born in Russia. Mr. Warshavsky had applied for a patent for an invention which he had

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perfected for the utilization of the power of the waves of the ocean in the creation of electrical energy. This patent right was to have been granted within a few weeks and he had dedicated the rights in the patent to the Zionist Organization of America.

"Round the Town," which opens a week's engagement at the Star Theatre, starting with the regular matinee Monday, is well known to the clientele of that theatre. This season everything is new and perhaps the most noticeable feature of the entire performance is the comedy "Make Yourself at Home," by Irving Becker, and declared by competent critics to be one of the funniest musical comedies seen in a decade. There is nothing classical about the farce. On the contrary, it is rough and ready, biff bang, quick action from start to finish, causing uproarious laughter and generous applause. Professor George Bothner has secured several of the most prominent mat artists in the East to participate in Thursday evening's wrestling carnival, and the usual Sunday concerts will be given.

British Red Cross Head Praises Jewish Dietary Laws.

Sir James Cantlie, K. B. E., F. R. C. S., who is head of the British Red Cross Society, recently addressed the Bronx Society Literary Society on "The Bible and Science." Sir Israel Gollancz presided.

The lecturer addressed the society on "Some subjects of scientific interest from the Bible."

Moses, he said, was the founder of modern medicine. After centuries of blindness, religion had adopted science and the two now worked hand in hand. He described the discovery in modern times of the bubonic plague. Its cause was found in Hong Kong through the agency of the Bible. When the Philistines captured the Ark, wherever it rested the people were stricken with plague. When it was returned to Israel, inside it were found five golden images of emeralds (the modern bubo, which is a swelling indicating the presence of plague) and five golden rats. Through this discovery it was found on experiment that rats were the cause of the bubonic plague. So the plague and its causes were well known in Bible times, but were afterwards forgotten. The plague had been forgotten by the action of the early church in forbidding the reading of the Old Testament. The lecturer proceeded to say that all this wonderful knowledge was to be found in the Old Testament.

The Mosaic food laws were guides to us today. If one took milk after meat, indigestion was bound to follow by the action of the milk on the meat in the stomach. The lecturer concluded by expressing the hope that all people would realize the value of these food laws and would abide by them.

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PILLARS OF CABALIA— JACOB ASHKENAZI.

By E. A. H. Endres.

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When Jacob Ashkenazi, the cabalist, died in 1667 Israel sustained a distinct loss. This man was one of the few Jewish mystics of his time whose written views regarding the doctrines of the Zohar do not at this late date smell musty and act as a soporific. I have spent many, many days—yes years—in reading and studying many of the available cabalistic books and manuscripts that lie neglected and forgotten on the dusty shelves of the world's great libraries, and Ashkenazi is the only writer who had the literary talent clearly to explain the two irreconcilable elements in our lives: Human freedom and the Creator's prescience—two gigantic paradoxes that have throughout the centuries been the cause of much speculation. We will return to this subject later.

Ashkenazi's chief aim and purpose in life was to study and teach Caballa. Only the student of history's bloody pages can fully realize how dangerous a decision this was for those dark and bigoted days. Ashkenazi's grandfather had, on a trumped up charge of necromancy, undergone cruel imprisonment at the hands of the infamous secret Fehmich tribunals which abounded throughout Westphalia. At that time Prejudice, the Great Tyrant, was the ally of popular ignorance, and Loyola's crafty followers had taken care that the Hebrew's social position should be for a long time an unenviable one throughout Europe.

The fact that Queen Elizabeth of England and other crowned and bilious European royal personages believed in magic and secretly consulted Jewish astrologers and mystics did not help the average ghetto dweller to a heightened plane in the biased opinion of the ignorant.

How stupid were the times in which Ashkenazi moved can best be judged by the fact that when Petrus de Ravenna amazed all Italy by his remarkable feats of memory (aided by mnemonics) Petrus was persecuted for being a necromancer and finally was obliged to flee for his life. With injustice, greed, cruelty, license, fanaticism and despotism surrounding Israel, can you wonder that, during the Dark Ages, in almost every large city throughout Europe, there should have been some solitary ghetto mystic who habitually secluded himself from this foolish world of cupidity and strife in order to study the Zohar?

The study of caballa possesses for some isolated individuals a fascination and a mental exhilaration that mere words cannot adequately describe. The alluring-power of mysticism, some cabalists tell us, lay, in those days, in its impracticability; that is to say, as mediocre men viewed the impracticable. It still lies there. When Wilbur Wright's imagination conceived a certain contrivance of steel and wood and canvas, impelled by the staccato explosions of vaporized gasoline, people smiled in derision at the man's impracticability. But a few years later radio messages announced to an astonished world that the seaplane NC-4 had crossed the Atlantic from Ponta Delgada to Lisbon, a distance of 800 miles, in nine hours and forty-three minutes. Every modern invention is the visible symbol of some dreamer or visionary; therefore, every visionary, in a certain sense, is an emperor in his own right. Some day this world will realize that the innovator in purely ethical matters is just as important as the innovator in the mechanical or chemical realm. What happens when statesmen ignore this principal spiritual law of co-operation and substitute therefor the material law of competition? Look at the latest page in the diary of brutalized Western civilization! Count the billions of dollars that have been forcibly extracted from helpless taxpayers to increase the economic

power of material-minded tyrants in high places! Imagine, if you can, the mental anguish and physical suffering which has been endured by millions of individuals because these were ruled by leaders whose aspirations were on the side of organized cupidity! Express in language, if you are able, the folly of a system that has plunged the entire financial world into an abyss of difficulties the end of which no man can foresee!

However, let us return to caballa and Ashkenazi and see what he says about man's free will and the Creator's prescience. This erudite cabalist's explanation, divested of its mystical clothing, stripped of its poetic phraseology and translated into the concise language of modern times, is substantially as follows:

Every person possesses two different minds—a material mind and a spiritual mind. We use the former in our daily business of earning our livelihood. This mind should be employed regularly, because if we neglect to do so we must inevitably suffer heavy penalties. Then Ashkenazi devotes several interesting paragraphs to a condemnation of Monasticism.* Then our mystic warns against the dangers that lurk in spiritualism. Continuing, he says: "Whenever we use our material mind we utilize the privilege of free will. The free choice of good and evil is daily ours. We can keep the laws of the Decalogue or, if we choose, we may trample upon them. Also, our free will enables us to make the constant and necessary adjustments between ourselves and our ever-changing environment. But this environment, or Fate, according to our nativity—and the position and aspects therein of malefics and benefics—is planned by the Great Architect himself. Therefore, on the material plane we cannot control fate; but on that plane we can control many of its details." Evidently this Israelite, like many of the greatest minds that influenced history in Ashkenazi's day, was a firm believer in the power of the horoscope.

"The spiritual mind," he says, "can be safely used only at intervals." Then he lays down certain difficult rules regarding total abstinence from animal foods, fasting, solitude, meditation, study in the Zohar and Pentateuch and frequent fervent prayer under certain rigid ceremonial rules. "These difficult preparatory exercises," he tells us, "must continue at least for the period of one year before the cabalist can hope to see results."

What are some of these results? you ask.

Psychometry, ecstasy, clairaudience and clairvoyance are some of the phases of psychic phenomena alluded to by Ashkenazi. The mystical literature of the Middle Ages is filled with accounts of such things, and he refers the reader to such books.

One remarkable experience of Ashkenazi is exceedingly interesting. Considering that a few, a very few, similar cases have been observed by clairvoyants during the nineteenth century, we can safely assume that Ashkenazi, when alluding to man's spiritual mind, meant what modern science terms the subjective mind. Ashkenazi describes the parting of the human soul from its mortal prison as follows:

"At first I saw a beautiful light of a pale blue color, in which appeared a small egg-shaped substance about three feet above the head. It was not stationary, but wavered to and fro like a balloon in the air. Gradually it elongated to the length of the body, the whole enveloped in a mist or smoke. Then I perceived a face corresponding in features to that which was soon to be soulless, only it was much smoother as all the wrinkles had vanished; the expression was so beautiful that I cannot find words to describe it; also, the face seemed to shine. With every breath from the dying body the ethereal form was added to and became more perfect. Presently the feet

*Bonaventura has condemned Monasticism in emphatic terms and pointed out its evils.

became defined, not side by side as the dying man had placed himself, but one hanging below the other, and one knee bent. The body appeared to be enshrouded in a cloudlike mist. I was awed to see a countless number of other presences appear. When the man finally died these spirits, surrounding the dead man's spirit and carrying it, floated slowly out of sight. I shall never forget this remarkable and reverent scene as long as I live."

In concluding let me quote some highly convincing remarks about man's freedom of will by Thomson Jay Hudson, LL. D., the noted author of "A Scientific Demonstration of the Future Life," as there is a striking similarity between his views and Ashkenazi's.

"In the first place, the mind of man is dual in character. It necessarily follows that the two minds must, normally, bear a harmonious relation to each other. Also, one of the two minds must, normally, be subordinated to the other. Otherwise there would be a conflict. Just here Liebaull's discovery of the law of suggestion enters, and shows that man's subjective mind is constantly controlled by and subordinated to the objective."

"To make the matter plainer, I will say that the subjective mind occupies a subordinate position because it has not the power to formulate its own premises; or, stated differently, the subjective mind is incapable of inductive reasoning. Why did the Creator give to man a soul possessing such transcendent powers in certain directions and place it under the absolute control, in all its ideas and intelligent functions, of a finite, perishable intelligence? The broad and comprehensive answer is: To constitute man a free moral agent. It needs no argument to show that if the soul were not so limited in its initiative power of reasoning, the finite, mortal man could not be held responsible for the moral status of his soul. God gave to objective man the powers of reason, inductive as well as deductive, for the purpose of enabling him successfully to struggle with his physical environment. He gave him the power to know the right from the wrong and thus made him responsible for the moral status of his soul." Then this author shows why the exercise of the subjective mind, outside of very circumscribed limits, is always abnormal (that's why Mosaic law legislated against spiritualism), and often productive of insanity. He closes his remarks by saying that the soul partakes of the attributes of the Divine Mind; also, it is independent, he says, of the feeble

powers of inductive reasoning when it is freed from its early trammels.

All this was clearly understood by caballa's devotees, who stoutly asserted that the subjective mind is the soul, and is itself an organized entity, possessing independent powers and functions; while the objective mind is merely the function of the physical brain, and possesses no power whatever independently of the physical organization. The one possesses dynamic force independently of the body;

the other does not. The one is capable of sustaining an existence independently of the body; the other dies with it.

Caballa is chiefly fascinating because it deals with the soul of man and its destiny. Therefore, caballa will always continue to be studied by those who are predestined to be attracted to it. And since caballa deals with the soul (the subjective mind), what man can predict the tremendously important discoveries to which caballa may in time lead?

THE JEW.

As Egypt's stream, whose turbid waters rise
From whence the warming rays of Afric's sun
Gives life within her burning breasts,
Thence flowing, saw the rising mounds,
Reared by the regal pomp and pride of men,
Whose record seem as shadows dim
Upon the mystic trace of time,
So the red stream that throbs within his veins
Hath lived when history's tablets dark
Bore record only to lives of kings,
But on the trace of ages lasting lie.

Wrapt in no vagueness, the morning of his race.
When in the strength of kinship stood they up
No monarch held their homage only Him,
The Great Jehovah, Creator, Lord and King
Of the eternal universe, to Him they bowed.
All nations knew them then as now.

So within the forest stands a hardy tree—
Upright, though scarred, bearing the mark of time,
Thus stands his kin among the race of men.
And like crude ore that through the furnace heat
Is stretched and strained—by blows made hard—
And by such use become a weapon keen,
Tempered and strong, so Israel stands,
Trained for life's battle by the rack of time.
And by this we know the blighting curse,
That did like autumn leaves, so scattered them
Among the nations, doth now with mercy blend.

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CHILDREN'S PAGE

"ABOVE SUSPICION."

Dear Children:

The purity of Jewish family life is proverbial. The Jews have been accused of all kinds of crimes, but the most rabid anti-Semite has not dared to cast an aspersion upon the faithfulness of the Jewish wife to her husband. This remarkable domestic loyalty is due in part to the excellence of the stock whence the Jewish race is derived, but mainly to the law which is unique amongst the Jews and is called "Issur Yichud," which forbids a man to be alone with any woman, whether she be a Jewess or a non-Jewess, whether she be related to him or not, with the exception of a father who is permitted to be alone with his daughter, and of a mother with her son and of a husband with his wife even when he is not permitted to come in personal contact with her. But the Jew, as well as any other human being, is after all, only human, and if the wife in a rash moment has violated the law of "Issur Yichud" and has been alone with a man, and the fire of jealousy has been kindled in his bosom, and she who should have been above suspicion has become an object of distrust, although she may be perfectly innocent, yet because of her imprudence and in order to establish her guilt or innocence, she was compelled to undergo a very trying ordeal, as the Torah describes it here. And the Lord spoke unto Moses saying, "Speak unto the children of Israel and say unto them, if the wife of any man go aside and commit a trespass against him," Rashi says, what is written previous to this subject? "And every man's hallowed things shall be his." If thou wilt withhold the gifts due to the priest, I swear by thy life that thou wilt be compelled to bring to him the "Sotah." "Thy wife, who has turned aside from the path of prudence," "Ish Ish," any man ("Ish" alone would suffice). This teaches us that she commits the trespass against the "Ish Milchamah" (the man of war, i. e., the Supreme Being, above, as well as against the "Ish," her husband, below, "Ki siset ishto." "If his wife turn aside." Our rabbins have taught the adulterers do not commit adultery unless a "ruach shatus," a spirit of folly, enters their minds as it is written "Ki Siset," and it is also written concerning it, "But who committeth adultery with a woman lacketh sense" (Proverbs 7), but the simple meaning of this passage is, "If she turn aside from the ways of modesty and become an object of suspicion in his eyes." And commit a trespass against him. And what is that trespass? "And a man lie with her carnally." "And a man lie." This excludes a child. "And it is hidden from the eyes of her husband." This excludes one who is blind; or, if he saw and closed his eyes to the fact, the waters do not prove her, "Venisterah." She was secreted long enough to have become defiled. "And there be no witness against her." However, if there be even one witness who testifies that she was defiled, she did not drink the water. "And there be no witness against her," as to her defilement, but there were witnesses as to her secretary herself with a man, "Vehi Ionispathah." "She was not violated." "And the spirit of jealousy came over him," before she secreted herself. "Ruach Kinah Ve-kinch." Our rabbins say this means, if he warned her; "do not secrete your-

self with that man;" and she has been defiled; or the spirit of jealousy come over him and he be jealous of his wife, and she has not been defiled. That means he warned her, but she disregarded his warning and it is not known if she became defiled or not. Then shall the man bring his wife unto the priest, and he shall bring her offering for her; the tenth part of an ephah of barley—meal—"kemach" meal but not "soleth" fine flour, "seorim" barley, but not not "chitim" wheat, inasmuch as she acted bestially, her offering shall be the food of a beast; "he shall not pour any oil upon it"; her offering shall not be glorified for oil is called "light" and she acted in darkness. "Nor put any frankincense thereupon" for the mothers (Sarah, Rebekah, Rachel and Leah) are called "Lebonah." Frankincense, as it is said, "el gibeath halebonah" (to the hill of frankincense) Song of Songs, and she discarded their ways, "for it is a meat-offering of jealousy," literally jealousies. She has aroused two jealousies, the jealousy of the Omnipresent, and the jealousy of the husband. And the priest shall take holy water, that were rendered holy in the laver, because it was made of the copper of the mirrors of the assembled women, and she discarded their ways, they were faithful to their husbands in Egypt, and by means of those mirrors aroused their love, whilst she sinned with another; therefore shall she be proved by it, "in an earthen vessel." She gave the adulterer splendid wine in splendid vessels, therefore, shall she drink bitter water in a miserable earthen vessel. "And the priest shall place the woman before the Lord." It has already been said, "And the priest shall bring her near and place her before the Lord." But she was taken from one place to the other in order to tire her, and break her obstinate spirit and make her confess. "And uncover the woman's head." He shall loosen her hair in order to degrade her, hence we learn that an uncovered head is a shame for a woman—before the Lord in the gate of Nicanor; that is the eastern gate of the court, the general entry gate. And put upon her hands the meat-offering, to tire her, perhaps her obstinate spirit will be broken and she will confess, so that the Ineffable Divine Name shall not be blotted out in the water. "And in the hand of the priest shall be the bitter waters," so-called on account of their effect, as they are bitter to her. That brings the curse and remove her from the world, but the water itself is not accursed, as it is holy. "And the priest shall charge her by an oath." And what is the oath? If no man have lain with these "hinaki," then be free from these bitter waters, but if he has lain with the "chinaki" he is choked thereby" and the priest shall charge the woman with an oath of imprecation. The Lord then make thee a curse. If one will curse another they shall say, "May you be punished as this woman has been punished. And an oath, if one will swear, he shall say, May I not be punished as this woman has been punished. When the Lord doth cause thy thigh to fall away and thy belly to swell, the curse was according to the sin. To cause the belly to swell and the thigh to fall away of the adulterer, as the adulteress was cursed already. And the woman shall say, Amen, Amen, Amen! regarding the curse. Amen, regarding the oath; Amen, if with this man; Amen, if with another man. And the waters that bring the curse shall enter into her for bitterness. They will be bad and bitter to her. "And the priest shall write these curses on a roll, and he shall blot them out with the bitter waters." And when he hath made her drink the water, after the roll has been blotted out she is forced to drink the water, unless she says, "I am defiled." And if the woman has not been defiled, when secreting herself on this occasion, but be clean at any other time, then shall she remain unharmed by the bitter water, and not above that, and she shall conceive seed if she used to give birth with difficulty; she shall give birth free from pain; if she gave birth to homely children she shall give birth to beautiful children.

Dr. Lewin to Address Congress Conference.

Much interest is attached to the preliminary conference for an American Jewish Congress which will be held in New York city, beginning next Sunday morning. Sessions will be held at Hotel Astor, Broadway and Forty-fourth street, and at Rumford Hall, 50 East Forty-first street.

The preliminary conference is to lay the foundations of a permanent organization of American Jewry in keeping with the resolutions adopted by the delegates who met in Philadelphia last May. It is to be attended by all the delegates to the former American Jewish Congress and by the representatives of all the various national and central organizations in all parts of the country.

The opening session will be addressed by Dr. Schmarja Lewin, the noted Zionist leader and orator, who, it is expected, will give a resume on the present Jewish situation abroad as well as on the most recent developments with regard to the re-establishment of the Jewish homeland in Palestine.

It is proposed that the preliminary conference will take up for consideration and will act upon the following matters:

1. The form of elections to the congress.
2. The time of the elections.
3. The date of the convening of the congress.
4. The program of the congress.
5. Such other matters as it may desire to consider.

Arverne Community Is Active.

The Congregation Derech Emunoh of Arverne is very active (both in winter and summer) in all phases of its communal work. The Hebrew School conducted by Mr. Herman Friedlander has accommodated 230 pupils this past term. Various clubs for children and adults have been quite an attraction to all residents. The Friday Evening Forum, where prominent speakers from the city discuss Jewish problems of vital importance, is considered so beneficial and enjoyable that the auditorium is filled to its capacity weekly.

Sunday, March 13, 1921, there took place at the Synagogue Derech Emunoh the marriage of Miss Mary Elson, niece of Mr. Bernard Semel, to Mr. Louis Greenstein. All Arverne turned out to witness this beautiful celebration. The synagogue was handsomely decorated with an abundance of ferns and fragrant flowers. The Rev. Dr. Henry S. Morais officiated, with the assistance of the Cantor, Rev. Joseph Glovitch. Dr. Morais, in his usually impressive manner, uttered words of advice and encouragement, and blessed the young couple with peace and happiness.

All the guests were invited to partake of festivities in the adjoining Talmud Torah, where there was dancing, and refreshments were served.

Want Column

The Bradford First Hebrew Orthodox Congregation wants a strictly Orthodox Chazan, Lecturer and Teacher. Must speak English fluently and must be well qualified in all three capacities. Must be modern and neat in appearance. Right salary to right man. Address J. M. ERTZ, Bradford, Pa.

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Lemberg City Council Appeals for the Ukrainian Refugees.

Lemberg (Jewish News Service).—The City Council appealed to the Polish government on behalf of the Ukrainian refugees. The appeal reads as follows: "Thousands of families, chiefly Jewish, found refuge and protection on our soil from murder, robbery and outrages. These unfortunates are ultimately bound for America, but are detained here because of official red tape. Our country, exhausted from the terrible war, gave the refugees first aid. More we cannot do and we are, therefore, appealing to the government to intercede in America on behalf of the unfortunates, to facilitate their immigration."

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Edward King will address the Cultural Club this (Friday) evening at the Wadleigh High School, 114th street and Seventh avenue, room 114, on the topic: "A Great Little Club."

Isaac Spectorsky will address the Cultural Club Saturday night at the Central Jewish Institute, 125 East 85th street, on the topic: "The Grand Epic of History." There will be a musical program and admission is free.

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NEW YORK JEWS AND THEIR ACHIEVEMENTS.
 By PROF. GEORGE SELIKOWITZ.

The World War and the relief funds of the American Jews for suffering kinsmen across the ocean made New York the center of the revolving machine of Jews and Judaism all the world over, and Jews in all countries look up to New York with inspiration and reverence. Harboring more Jews than any other city or metropolis in the world and having, therefore, concentrated Jewish finance, learning, wisdom and intellect, it is but natural and proper for members of the Jewish race and faith to consult New York Jews, look for their guidance and accept their leadership. There are notions advanced as to this New York supremacy being but temporal, because of the downfall of Europe and the ruin of its Jewish institutions, cultural, philanthropic, educational, religious and social, and as soon as the breaches are repaired, the gaps filled, the miseries alleviated and the desolated places rebuilt, New York's glory will vanish and its luster will cease shining. The reverse, however, is the case, and New York's greatness shall never diminish, its traducers and calumniators to

the contrary notwithstanding. Dubbed Babylon by friends and foes alike, whether with the modified application of "modern" or omitting this adjectival sobriquet, New York turns an object of pity by such an undeserved and uncalled for treatment. Twentieth century New York and prehistoric Babylon—what an incongruous comparison, what an idiosyncratic resemblance! And how in the name of common sense and proper judgment can one classify into one section of antiques, arts and architecture the ancient air gardens of Asiatic Babylon, crudely suspended over the primitive castles, with the skyscrapers of the Woolworth edifice and Metropolitan Tower of American New York?
 New York, as a matter of record, consists of a populace of seven millions, equal to the very number of people that is ensconced within the confines of the Dominion of Canada. There are many more Italians in New York than in Rome, more Germans than in any German city outside of Berlin, and certainly more Jews than Jerusalem ever had even in the palmy days of King Solomon and his successors.
 Jews of New York, as well as any other Jews and Gentiles, alike have their faults, drawbacks and shortcomings, but their fine qualities and noble traits

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supersede the transgressions an hundredfold, and the supposedly Jewish shadows dwindle into obscurity at the dazzling and effulgent light and learning of Hebraic scholars, Jewish scribes, Biblical pundits, Talmudic savants and thousands of men and women prominent in the professions, sciences, educational undertakings, eleemosynary enterprises and philanthropic institutions. The latter certainly prove Jewish generosity incarnate and Jewish kindness personified, charity being, indeed, the Jewish tendency ever since Abraham's time. And the Jews of New York are continually to the fore, cheerfully helping every cause—Jewish, Gentile, Christian, Mohammedan—giving, in addition, a chance, this wise, their co-religionists and kinsmen in the province to follow their courses and pursue identical ways. Well, then, why should not New York replace Polish Warsaw or Lithuanian Wilno, since these citadels of Judaism and strongholds of Jewishness became dilapidated and turned useless because of the universal war and its disastrous consequences?
 Again, New York prepossesses thousands of societies, clubs, fraternities, councils, alliances, circles, unions, auxiliaries, communities, institutions, centers, posts, schools, synagogues, newspapers, periodicals, rabbis, preachers, ministers, scribes, scribblers, intellectuals, aided and augmented by millionaires and multi-millionaires, resting easily and reposing comfortably at their newly formed Ghetto on Riverside Drive, Jewish New York claims righteously leadership and leadership in Judaism and Jewishness all the world over, so as to make the potent factor and the authorized agent in all things Jewish. At this particular time of stress and in these singular days of storm, when the anti-Semitic agitators infest the press and poison the pulpit, insinuating against us from all sides and directions, it is, indeed, in the hands, might and brain of New York Jewry to revoke the Satan and silence the traducer. The war and its atrocious aftermath swung the pendulum of civilization back to the middle ages, one sin commissioning another, the killing, the murdering and the slaughtering of thousands and tens of thousands of human beings for no substantial cause or essential reason, merely, rather, for the sake of revived brutalities and regenerated savageries, these ferocious crimes and terrific felonies changed men into beasts once again, butcheries and debaucheries becoming the orders of the days and the pleasantries of the hours all over the enlightened continents and civilized countries. Poland and Hungary certainly obscure the perpetrations of blood and executions of fire of the Spanish Inquisition, while Portugal's autos-da-fe are obscured, indeed, by the horrors of the Ukrainian Cossacks and their blood-

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(Continued from page 19)

thirsty accomplices. Soviet Russia is cut off from communication, the rest of the world failing to get the proper intelligence as to the doings or undoings of the Bolsheviks, but that there are murders, rapine and violence occurring almost every day may be taken for granted, and the Jews in these particular instances are the targets for the aims and the scapegoats for the sacrifices. And here again come the New York Jews, penetrating into sealed and concealed Moscovite land, and bring relief and succor to stricken brethren and helpless sisters.

Honor for New York Jews and honored shall they remain in Jewish history forever, proving, as they did, faithful sons, loyal brothers and conscientious friends, both in need and deed, showing excellent examples and displaying wonderful traits, clearing this wise the field and paving likewise the path for brothers and kinsmen in the country and in the province to follow and pursue. Let us hope for better times and improved conditions, changes and transformations coming to the surface. Europe may turn calm, America will become quiet, murder will cease, anti-Semitism will disappear and brotherly love and good fellowship will be introduced as common factors of mankind. New York Jewry, however, won the laurels of leadership, which is its portion for good.

(Translated from the Jewish Daily News by Nachman Heller.)

TALMUDICAL SAYINGS.

Communicated by Rev. J. Schwed.

1. Woe is to the wicked and woe to his neighbor. Happiness is to the righteous man and his neighbor.
2. Simon the Just said: "This year I will die." When asked how he knew it, he answered: "Today (Day of Atonement) I saw an aged man dressed in black go in with me but not go out."
3. Job lived in the time of Moses and some say Job never lived. It is an accepted name of a Bible story.
4. A man sins when the spirit of foolishness takes hold of him.
5. If a wife dies, her husband is the main loser; if her husband dies, none but his good wife is the sorrowful loser.
6. A prisoner needs the assistance of someone to open his prison door.
7. The man who has bread in his basket differs from him whose basket is empty.
8. There is no treasure so valuable in the sight of the Creator as our fear (highest regard to God).
9. As a man's actions are, so will be the wife entrusted to him.
10. If you went to be a member of the Sanhedrin (Jewish Sanctuary) you go to know the Torah so well as to be able to declare a creeping animal (Sheretz) as fit food, permitted to be eaten.
11. An iniquity is the cause of pains, and some sin the cause of your death.
12. Who shall be the president of a congregation. The one the congregation destines to be such.
13. An accuser will never be a protector.
14. A fool does never go wrong, is always right.
15. Where there is public rejoicing over a divine command, the majesty of God will preside.
16. If husband and wife merit God's favor and grace, the majesty of God will live among them; if they are in disfavor of God, fire, it is hatred, dispute will consume them.
17. Rather eat onions and sit in the dark than eat dainty bits. Eat less and drink less and have a nice dwelling-place.
18. Have no hearing for unclean, unchaste or vain language.
19. Do not say prayers in a house that has no windows. It is useless to talk to a man who is not open to reason and justice.

(To be continued.)

Metropolitan Opera House Reception for Weizmann and Einstein.

Dr. Chaim Weizmann, president of the World Zionist Organization, and his associates, who are coming to America in the interest of Zionism, will be tendered a reception by the Zionist Organization of America at the Metropolitan Opera House, Sunday afternoon, April 10. Among the group which is coming with Dr. Weizmann is Professor Albert Einstein, who is coming in the interest of the Hebrew University of Jerusalem.

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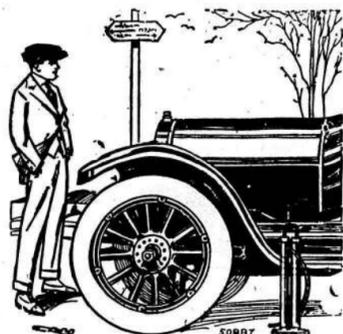
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Judge Hugo Pam, Mr. Max Meyerson and Mr. Adolph Held, the commissioners of the Hebrew Sheltering and Immigrant Aid Society of America, together with the unit which accompanied them, are already in Warsaw and Danzig and have taken up the work of reuniting Jewish families separated by the war, begun by the society in February, 1920.

The society's Bureau for Work in Foreign Countries is giving to the thousands of relatives who come to the home at 229-231 East Broadway, New York, and through the mail, all available information in regard to the steps necessary to have their relatives join them.

ISAACS, REGINA.—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 the Estate of Regina Isaacs, 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 Hertz, Esq., No. 149 Broadway, in the City of New York, on or before the 25th day of September, next.

MARK, W. BENNETT.—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 the Estate of Mark, 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 Jacob I. Berman, their attorney, at No. 346 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of August, 1921, next.

HELLENSTEIN, HERMAN.—In pursuance of an order of Hon. John P. Cohanlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the Estate of Herman Hellenstein, 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 Jacob Shaprio, her attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

BRANDT, BELLA.—In pursuance of an order of Hon. John P. Cohanlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the Estate of Bella Brandt, 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 Manheimer, his attorney, at No. 162 West 34th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

SOITAU, LOUISE F.—In pursuance of an order of Hon. John P. Cohanlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the Estate of Louise F. Soitau, 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 Wise & Seligberg, its attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of September, 1921, next.

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Dr. Benderly Addresses B'nai Jeshurun Sisterhood.

Baron Rothschild to Build Railway.

It has been decided to connect Petach Tikvah with the railway station at Rese-Ein on the Ludd-Haifa section of the Palestine railway, by a long broad-gauge line.

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blood relative must sign the affidavit. In case where a woman is the blood relative and is economically dependent upon her husband, both the husband and wife have to sign the affidavit.

Military Trial of Jabotinsky, and Colleagues Dismissed.

The proceedings of the special military court which sentenced Vladimir Jabotinsky to fifteen years' hard labor and nineteen other Jews to three years for defending the Jewish community in the Jerusalem riots during April, 1920, have been completely quashed by the chief military commander in Egypt, according to a dispatch from Jerusalem received by the Jewish Correspondence Bureau.

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At the educational-social afternoon of the Sisterhood and Women's Auxiliary of Congregation B'nai Jeshurun held on Thursday afternoon, March 10, in the Community House, 580 West End Avenue, Dr. S. Benderly delivered a stirring address on "Present Day Palestine."

The next similar afternoon will be held the second Thursday of April, to which all the ladies and their friends are welcome.

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tee is the first to reap the good he has
sown in the form of a grateful letter
from overseas.

Jacob Klein, an attorney, with offices
at 120 Broadway, New York city, is the
first "foster parent" of a Jewish war
orphan. He sent in the \$100 neces-
sary to maintain eight-year-old Erna
Honig, of Lemberg, Poland, for one year,
on the first day the call went out.

"I hope to pay \$100 every year for the
support of Erna until she is married,"
was his accompanying pledge.

Erna's father, who was a varnisher,
died at the front during the world war,
leaving Erna's mother broken-hearted
and sick, to care for four little ones. It
is the mother who writes the following
letter to Mr. Klein:

"Lemberg, Jan. 26, 1921.
"My worthy Sir: I wish to tell you
that my child, Erna Honig, is lying ill,
so that she cannot write to you, dear Sir.
That is why I myself am writing to you.

"I thank you, my dear sir, as her
mother, with a full heart, for your good-
ness. If circumstances will but permit I
will educate my child and bring her up
as anyone could wish.

"I thank you again, and remain, with
heartfelt gratitude,

"SARA HONIG."
Mr. Klein lost no time in replying to
this letter, expressing the hope that Erna
will soon be well enough to write to him
in person, and assuring the mother that
he will help her rear and educate the
child. He promises the little girl that if
she will obey her mother in all things
he will watch over her with love and
interest in the years to come.

It was much against Mr. Klein's de-
sire that the details of this story were
gleaned from him for publication. Al-
though he has given 10 per cent. of his
income to charity ever since the war,
and although he has been supporting
two non-Jewish war orphans of Hungary
for the past year, he has not permitted
his left hand to know what his right
hand was doing. He has shunned every-
thing which smacks of advertised char-
ity, and it was only when convinced that
his good example might mean life, health
and happiness to other suffering Jewish
war orphans that he consented to dis-
cuss the subject of Erna's adoption.

"I have quite fallen in love with the
little girl from her photograph," he said.
"There is the suffering of the whole
Jewish race in her eyes. I would take
her in my home as my legally adopted
daughter were it not for the fact that I
have, my hands full with three children
of my own. But I shall educate her and
care for her as my own, until she is mar-
ried. Yes," he laughed, in response to a
question, "of course I shall supply the
trousseau."

Mr. Klein is very active in the affairs
of the orthodox synagogue of which he
is a member. He is a splendid type of
the American Jew at his best, carrying
his religion into his office and home.

As a result, he is able to relate, with
fatherly pride, the following story:

"The other evening my little boy,
Adolph, who is five years old, climbed
on my knee and said, 'Daddy, I was a
good boy today, I want you to buy me
a boat.'

"I told him that I would, and he ran
away to spread his good news to his
little playmates. The following even-
ing, however, while we were at dinner,
I noticed that Adolph was unusually
quiet and thoughtful. I asked him the
reason and he answered: 'Daddy, I've
changed my mind. I don't want the boat.
Give the money to some poor little boy
instead.'"

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paired it might be well to consult Mr. R.
J. Rennie (Circle Tire & Repair Co.), of
No. 230 North Fourth avenue, Mt. Ver-
non, N. Y. Mr. Rennie, by means of his
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fect many efficient repairs and has been
able to salvage many a tire which the
owner thought not worth bothering
about. Mr. Rennie has on hand at all
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makes of tires as "Goodrich," "United
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at prices which are as consistently low
as is possible with good merchandising.

• Purim Ditty.
A time there was when one could do
On Purim night just as he choose,
Now time has changed, and Purim, too,
The mask is off, and so is booze.

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And other things hilarious,
Good Yom-Tov shnaps from Purim flask
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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 23d 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.

Dated, New York, the 15th day of September, 1920.

MINNIE DUBROWITZ, NATHAN MACHTA, Administrators.

KORNBLUTH & POLLACK, Attorneys for Administrators, Office and P. O. Address, 27 East 23d Street, Borough of Manhattan, New York City.

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.

Dated, New York, the 25th day of October, 1920.

BESSIE BACHARACH, Administratrix.

JEFFREY J. LEWIN, Attorney for Administratrix, Office and P. O. Address, 41 Warren Street, Borough of Manhattan, New York City.

KAPLAN, ALBERT A.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Rogers & Rogers, their attorneys, at No. 7 Vestry Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1921, next.

Dated, New York, the 1st day of October, 1920.

IRMA KAPLAN, SAMUEL M. KAPLAN, IRA I. KAPLAN, Executors.

ROGERS & ROGERS, Attorneys for Executors, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

KLEIN, WILLIAM.—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 William 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 Rogers & Rogers, their attorneys, at No. 66 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of June, 1921, next.

Dated, New York, the 3d day of December, 1920.

ETHEL KLEIN, AARON KLEIN, Administrators.

ROGERS & ROGERS, Attorneys for Administrators, Office and P. O. Address, 66 Broadway, Borough of Manhattan, New York City.

HENRY, WILLIAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Henry, 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 Spörborg & Connolly, their attorneys, at No. 347 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of June, 1921, next.

Dated, New York, the 10th day of November, 1920.

SIGMUND GOLD, SIGMUND HERZFELDER, LOUIS F. SCHWARTZ, Executors.

SPORBERG & CONNOLLY, Attorneys for Executors, Office and P. O. Address, 347 Madison Avenue, Borough of Manhattan, New York City.

STERN, SOPHIE.—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 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, State of New York, on or before the 21st day of May, 1921, next.

Dated, New York, the 10th day of November, 1920.

WILLIAM S. STERN, EDWARD P. STERN, Administrators.

GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Administrators, Office and Post Office Address, No. 61 Broadway, Borough of Manhattan, New York City, New York.

OPPENHEIM, JACOB.—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 Jacob Oppenheim, 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 Moses & Singer, Esqs., their attorneys, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1921, next.

Dated, New York, the 10th day of November, 1920.

PAULINE F. OPPENHEIM, VICTOR FRIEDLANDER, Executors.

MOSES & SINGER, Attorneys for Executors, Office and P. O. Address, 55 Liberty Street, Borough of Manhattan, New York City.

LEVENSON, MAX L.—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 L. Levenson, 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 Jerome Wilkin, her attorney, at No. 175 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of July, 1921, next.

Dated, New York, the 20th day of January, 1921.

LIZZIE LEVENSON, Administrator.

GEROME WILKIN, Attorney for Administrator, Office and P. O. Address, 175 Fifth Avenue, Borough of Manhattan, New York City.

FLEISCHER, NATHAN.—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 Nathan Fleischer, 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 Leventritt, Cook, Nathan & Lehman, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of August, 1921, next.

Dated, New York, the 10th day of February, 1921.

LEOPOLD MAYER, EDGAR M. LEVENTRITT, SIGMUND KANTOR, Executors.

LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

SCHWAB, 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 Schwab, 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, O'Brien, Boardman, Parker & Fox, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August, next.

Dated, New York, the 10th day of February, 1921.

MAX ARNSTEIN, ISABELLA SCHWAB, LEO L. SCHWAB, Executors.

O'BRIEN, BOARDMAN, PARKER & FOX, Esqs., Attorneys for Executors, No. 120 Broadway, Borough of Manhattan, City of New York.

STONFELD, LILLIE.—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 Lillie Stonfeld, 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 M. S. & I. S. Isaacs, his attorneys, at No. 52 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of August, 1921, next.

Dated, New York, the 4th day of February, 1921.

HARRY SCHLOSSER, Executor.

M. S. & I. S. ISAACS, Attorneys for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, City of New York.

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.

Dated, New York, the 3d day of September, 1920.

RENNICK H. MOLENDO, SOLLY ABRAHAM, Executors.

GREENTHAL & GREENTHAL, Attorneys for Executors, No. 277 Broadway, Borough of Manhattan, New York City.

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, 1921, next.

Dated, New York, the 25th day of September, 1920.

DORA HAYM, Executor.

WOLF & KOHN, Attorneys for Executor, No. 277 Broadway, Borough of Manhattan, City of New York.

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 his 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.

Dated, New York, the 5th day of November, 1920.

JENNIE KAUFMAN, Executrix.

SAMUEL N. FREEDMAN, Attorney for Executrix, No. 135 Broadway, Borough of Manhattan, City of New York.

LEFKOWITZ, GUSSIE.—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 Gussie Lefkowitz, also known as "Gussie Herbst" and "Gussie Lindner," 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 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.

Dated, New York, the 9th day of November, 1920.

JULIUS J. MICHAEL, Executor.

NATHAN D. STERN, Attorney for Executor, 115 Broadway, New York City.

KLEIN, SAMUEL.—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 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.

Dated, New York, the 9th day of November, 1920.

SADIE BRILL, BESSIE KLEIN, Executors.

SAMUEL STURTZ and MAX SILVERSTEIN, Attorneys for Executors, Office and P. O. Address, 198 Broadway, Borough of Manhattan, New York City.

HERZOG, CELIA.—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 Celia Herzog, 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 Chas. S. Rosenthal, attorney for the Administrator, No. 874 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of May, next.

Dated, New York, the 10th day of November, 1920.

PHILIP HERZOG, Administrator.

MENDELSON, ISAAC.—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 Isaac Mendelson, 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 House, Grossman & Vorhaus, her attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of July, 1921, next.

Dated, New York, the 14th day of January, 1921.

GERTRUDE MENDELSON, Administratrix.

HOUSE, GROSSMAN & VORHAUS, Attorneys for Administratrix, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

STERNER, HENRY.—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 Henry Sterner, 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 Guggenheimer, Untermeyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

Dated, New York, the 10th day of November, 1920.

VICTOR D. HECHT, Executor.

GUGGENHEIMER, UNTERMEYER & MARSHALL, Attorneys for Executor, 120 Broadway, Borough of Manhattan, New York City.

WERTHEIM, 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 Wertheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of business, at Central Union Trust Company of New York, No. 80 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of July, next.

Dated, New York, December 17th, 1920.

MAURICE WERTHEIM, CENTRAL UNION TRUST COMPANY OF NEW YORK, Executors.

RIEGELMAN, CARNS, LEVENTRITT & GOETT, 128 Broadway, N. Y. City, and HERBERT A. CONE, 51 Chambers Street, N. Y. City, Attorneys for Executors.

KOMMEL, 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 Kommel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Jacob I. Berman, one of the Executors, No. 346 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of July, 1921, next.

Dated, New York, the 21st day of December, 1920.

NATHAN KOMMEL, ALEXANDER KOMMEL, SIMON KOMMEL, JACOB I. BERMAN, Executors.

JACOB I. BERMAN, Attorney for Executors, 346 Broadway, Borough of Manhattan, New York City.

ARONSON, FREDERICK H.—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 Frederick H. Aronson, 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 M. S. & I. S. Isaacs, his attorneys, at No. 52 William Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, 1921, next.

Dated, New York, the 4th day of February, 1921.

LEWIS M. ISAACS, Executor.

M. S. & I. S. ISAACS, Attorneys for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, City of New York.

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, their attorneys, at No. 206 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of April, 1921, next.

Dated, New York, the 20th day of October, 1920.

FRED MARES, JULIA M. YOUNKER, IRA M. YOUNKER, Executors.

WISE & OTTENBERG, Attorneys for Executors, 206 Broadway, Borough of Manhattan, New York City.

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. 128 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of April, 1921, next.

Dated, New York, the 1st day of October, 1920.

MORTON STEIN, HENRIETTA STEINAU, Executors.

STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 128 Broadway, Borough of Manhattan, New York City.

BAMBERGER, HERMAN.—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 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.

Dated, New York, the 9th day of November, 1920.

ALFRED H. BAMBERGER, Administrator.

ROSE & PASKUS, Attorneys for Administrator, No. 128 Broadway, Borough of Manhattan, City of New York.

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. 61 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of May, 1921, next.

Dated, New York, the 23d day of October, 1920.

SIDNEY N. MAYER, JULIAN T. MAYER, MAURICE BRILL, Executors.

FEINER & MAASS, Attorneys for Executors, Office and P. O. Address, 61 Pine Street, Borough of Manhattan, New York City.

NEW, 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 New, 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. 128 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

Dated, New York, the 31st day of December, 1920.

HENRY NEW, PAULA UNGER, Executors.

STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 128 Broadway, Borough of Manhattan, New York City.

FALK, FANNIE.—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 Fannie Falk, 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 Oscar Lowenstein, their attorney, at No. 27 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of July, next.

Dated, New York, the 15th day of January, 1921.

MYRON S. FALK, K. GEORGE FALK, Executors.

OSCAR LOWENSTEIN, Attorney for Executors, No. 27 Cedar Street, Borough of Manhattan, New York City.

WOOLF, ALFRED E.—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 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 & Paskus, 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.

REBECCA B. WOOLF, Ancillary Executrix.

ROSE & PASKUS, Attorneys for Ancillary Executrix, No. 128 Broadway, Borough of Manhattan, New York City.

SILBERBERG, ABRAHAM.—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 Abraham Silberberg, 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 Louis Rosenberg, her attorney, at No. 116 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of August, 1921, next.

Dated, New York, the 25th day of January, 1921.

RAY SILBERBERG, Administratrix.

LOUIS ROSENBERG, Attorney for Administratrix, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

STERZELBACH, MINNIE.—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 Minnie Sterzelbach, 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 Baker & Obermeier, his attorneys, at No. 34 Nassau Street, in the Borough of Manhattan, City of New York and State of New York, on or before the 20th day of August, next.

Dated, New York, the 14th day of February, 1921.

ABRAHAM STERZELBACH, Executor.

BAKER & OBERMEIER, Attorneys for Executor, Office and P. O. Address, 34 Nassau Street, New York City.

WOLGIN, AARON.—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 Aaron Wolgin, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next.

Dated, New York, the 3d day of February, 1921.

RACHEL WOLGIN, SIDNEY WOLGIN, HERBERT WOLGIN, DAVID WOLGIN, Administrators.

KANTROWITZ & ESBERG, Attorneys for Administrators, No. 320 Broadway, Borough of Manhattan, New York City.

STEIN, HARRY A.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry A. Stein, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of her attorney, Sol. H. Eisler, No. 261 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of September, 1921, next.

Dated, New York, the 14th day of January, 1921.

HANNA AUGUSTA STEIN, Executrix.

SOL. H. EISLER, Attorney for Executrix, Office and P. O. Address, 261 Broadway, Borough of Manhattan, City of New York.

GERSON, ROBERT.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Robert Gerson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Murray Wolf, their attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of April, 1921, next.

Dated, New York, the 24th day of September, 1920.

MAX GERSON, MICHAEL BLUM, RACHEL BLUM, Executors.

MURRAY WOLFF, Attorney for Executors, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

LESMAN, EIK.—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 Eik Lesman, 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 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.

Dated, New York, the 19th day of November, 1920.

TOBIE LESMAN, also known as TOBIE LESMAN, Administratrix.

SOLOMON GINSBERG, Attorney for Administratrix, Office and P. O. Address, 52 Broadway, Borough of Manhattan, New York City.

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, 1921, next.

Dated, New York, the 23d day of September, 1920.

GUSSIE COHEN, MOISE K. COHEN, PHILIP S. COHEN, Executors.

I. B. RIPIN, Attorney for Executors, 256 Broadway, New York, N. Y.

UNGER, ADOLF L.—Also known as ADOLPH L.—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 L. Unger, also known as Adolph L. 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 Franke & Bergemann, their attorneys, 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.

Dated, New York, the 28th day of September, 1920.

MOLLIE UNGER, Administratrix.

FRANK F. BERGENFELD, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City

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