

THE HEBREW STANDARD

America's Leading Jewish Family Paper

Nisan 21st, 5681

Issued every Friday at No. 37 Nassau street, New York, by William J. Solomon. Subscription price, \$4.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXVII. NO. 17.

NEW YORK, FRIDAY, APRIL 29TH, 1921.

10 CENTS PER COPY



LADY RABBIS

A Mrs. Cohen Story

By ELMA EHRlich LEVINGER

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"Nu," commented Mrs. Cohen with condescending graciousness as she laid down the copy of a certain esteemed Jewish paper she had borrowed the week before, "there was good reading in it this week."

Mrs. Cohen, like the rest of us, feels that week lost in which she had not religiously followed the social doings of her co-religionists in every Jewish center from New York to Dallas. Her placid old soul is thrilled to read that Mrs. Cohen of Kansas City is betrothed to Milton Weisberg of Omaha, or Mrs. Levi Simons addressed the Lexington Sisterhood on Jewish Art in the Middle Ages. I'm afraid she skips the editorials and skims the world news but lightly; but regularly on Friday afternoon she drops in to see me and with elaborate carelessness picks up our copy and takes it home for more leisurely perusal. Of course she could afford to subscribe, but like the rest of us she is delighted at the notion of getting something for nothing. I find it a little hard some times when she walks off with our paper before the rabbi has run over it; he threatens to tell her to get one of her own and I have to pacify him. It is much better for him to wait a few days for his news than to arouse the anger of the uncrowned ruler of our little congregation.

"I read something real interesting this week," commented by visitor, seating herself with a very pronounced sniff. "But first you'd better go out in the kitchen and see what's burning—it smells like bread."

"It was about lady rabbis," continued my visitor, after I had gone to the kitchen and turned off the oven. "It says in the paper several girls are going to the college at Cincinnati and learning how to be rabbis. What do you think of it?"

"What do you think of it?" I answered with my usual diplomacy in handling Mrs. Cohen. It is not well for a rabbi's wife to have very definite opinions about anything from cooking to politics—or people will say she's strong-minded and writes her husband's sermons. I don't want the rabbi's sermons, of which I seldom approve, blamed on me, so whenever I get a decided opinion on anything I jot it down in the diary I'd like to publish—after my husband retires from the rabinate.

"It may be good, or it may be bad," she decided with unusual deliberation for her. "Anyhow, they can't

band," remembering her manners, "because what can you expect of a young man?"

do good work and maybe not want such a big salary like a man," went on Mrs. Cohen. "Did I ever tell

and not gone to college first, neither." "No. She moved away, didn't she?"

"She did—and it was about time," with a sniff, but this time it was not directed toward the kitchen. "It's all right to be religious, but a nice girl knows how far to go."

"What did Sadie do?" I asked dutifully, taking up my mending and preparing for a long siege.

"What didn't she do?—Sadie was a nice girl and awfully studious—always had her nose in a book. Her folks were quite well to do, but she never went to dances or other things much when she was in high school. She got a medal or something when she graduated and the principal made a grand speech about her when he pinned it on; it tickled us Yehudim to have a Jewish girl get noticed like that."

"She'd have been a teacher or something, but she didn't have to earn her living. She just stayed at home and read so much she had to wear big glasses and got all round-shouldered. She got her clothes from the best dressmakers in town, but it didn't do any good 'cause she wouldn't take care of her figure. And her complexion! That girl was messhuga, if anybody ever was—wouldn't use face powder, 'cause it wasn't 'natural.' 'Sadie,' I said to her one day, real plain, because I like to give people good advice when they need it, if they ask me or not, 'Sadie, it aint natural to wear clothes either. Babies are born naked, aint they? But you wouldn't go down town in a union suit, would you?' But," sighing, "that girl never cared how she looked and even I couldn't do nothing with her."

"She got worse and worse as she got older. Her folks had money, but she wouldn't go in society. Just hung around the public library and took crazy lessons about Greek history and Egyptian stuff by correspondence and wrote papers for the Woman's Club. They used to say if the Woman's Club had a lecturer hired to speak on any subject and would get disappointed, the president could just call Sadie up on the telephone and she'd give 'em a talk on the same subject and not even need any paper to read from either. It's a grand thing to be educated—I often miss it myself."

"She kept on getting more and

do any worse than the men have have been doing the last few years. We don't have rabbis like we used. Not that I'm knocking your hus-

"Now lady rabbis—" endeavoring to steer her to less personal ground.

"I know many a woman who could

you about Sadie Bloch and what a help she was to all the rabbis in this town? That girl could have gone

and been a rabbi at a day's notice



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PRESIDENT HARDING INVITED TO I. O. B. A. CONVENTION

A delegation of the Independent Order of B'rith Abraham, the largest Jewish fraternity in the world, recently called on President Harding, at the White House, to extend an invitation to the executive to attend the annual convention of the order in Atlantic City, N. J., on May 15. The president was also thanked by the delegation for the sympathy he has expressed on account of the treatment of Jewish citizens in Europe during massacres, and for the interest he has always shown in Jewish citizens of this country.

The photo shows the delegation with the president on the White House lawn.

Left to right: Simon Gordon of Washington, D. C.; John Wolf of Washington, D. C.; Grand Secretary Max Hollander of New York City; President Harding, Justice Gustave Hartman of New York City, Grand Master of the Independent Order B'rith Abraham; and Max Eckman of New York.

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more educated. Her mother said she used to read a book or a magazine at breakfast and get it all smeared with butter when she was eating her toast—and I believe it. And religious—that's why I say she should have been a rabbi.

"I don't know just what got her started. Her family was just like everybody else around; they belonged to the Temple and gave to the Cleveland Orphan Asylum and always came to service on Rosh ha Shana and Yom Kippur, anyhow, but they didn't take their religion too serious. But Sadie was as messhuga over religion like anything else. She taught Sunday school—there wasn't no harm in that—but she overdid it. She came to Temple every Friday night, rain or shine, which don't seem natural in a young person, if they're not saying Kaddish, and made the rabbi give her private Hebrew lessons and raised an awful fuss once 'cause the Sisterhood gave a dance on Friday night. That shows how crazy she was: we wanted to make it the last of the week and we couldn't take a Saturday night with most of the stores open, and if you give anything on Sunday night the goyim always talk. But she was always like that—pestering people about being more religious, as though that was any of her business!

"She must have been about sixteen or so when she started getting interested in the Temple. She kept it up till she was around thirty. We had two rabbis during that time and she was a real help to them. They could always depend on her for anything, and when Rabbi Bittermann had diphtheria she took the pulpit the Friday night we expected Rabbi Gross from Louisville and he didn't come. She gave us a grand talk, too, on Women in the Bible, and told us what women ought to do for Yiddishkeit today. I was so affected I almost cried. It's a grand thing to be educated and talk grand like that to a lot of people without getting mixed up in your talk. If they'd have had lady rabbis then she could have got lots of jobs—everybody said so.

"When Rabbi Bittermann went to New York, we got Rabbi Menken here. I guess your husband knows him—a fine man, so highly educated, and a beautiful dancer. The ladies was crazy over him and he liked the ladies, too. Sadie said when he first came he served the Lord like David did—dancing before the Ark. Rabbi Menken almost laughed himself sick when somebody repeated it to him; I didn't get the joke exactly, 'cause when I was a girl it wasn't proper

to go to Cheder and we didn't have no Sunday schools on Saturdays; but he seemed to appreciate it. I think it made him notice Sadie; before that he didn't think much about her, 'cause she didn't go to dances, and when he met her at Temple she acted real cold to him. I guess he wasn't serious enough for her at first.

"After a while they got real close friends. Sadie was always helping him out with the Sunday school and schnorring for the library and writing papers for the Sisterhood. She was president that year, and you thought from looking at her that she owned the earth. But she made a good one and got every Jewish woman in town to join. I guess they was afraid of her; she could talk awfully sarcastic when she got mad.

"All of a sudden we noticed that Sadie was going to dances. She must have took it up private, because when I saw her at a dance at the Temple Club she did real well. And her clothes! Her mother told me in confidence that she had to fight all her life to get Sadie to a fitting. And now she never kicked about taking time for clothes, but went and bought herself a lot of pink silk lingerie. A woman has to be kinda excited over something to change like that.

"She didn't study her history books so much any more, but took walks in the country and played tennis, and it certainly improved her figure and her complexion. Especially after she took to using powder. And after she got her hair dressed becoming and put on smaller glasses, she didn't need to be ashamed to go nowhere. People who knew what a sloop she used to be couldn't get over it.

"Naturally Rabbi Menken didn't know she was dressing up for him and dropping her studies for dances and talking slang instead of Hebrew just to get him interested. That was her mistake. How can a young girl know what a man wants, anyhow, when usually the man don't know himself?

"We expected the engagement to be made public any time, 'cause they was always together. Sadie pretended they was always talking over business for the temple and the Sunday school, but the rest of us wasn't blind. And it would have been a grand match. Her people was rich and a young rabbi can always use money, and she would have been a grand help to him in his work, and she knew everybody in town and could have told him just how to handle people. Yes," sighing, "it would have been a grössartig match."

"Oh, didn't they get married after all?" I dropped the baby romper I had been mending and gazed at my guest with real disappointment. For I had started to hope that for once I should hear of a perfectly arranged rabbinical romance. I believe Rabbi Akiba in the old story made what Mrs. Cohen might consider "a grand match," but my husband tells me the story is quite legendary and should be excepted.

"They did not!" emphatically. "I don't suppose he gave Sadie any encouragement, but we certainly expected something to happen. Guess what he did?" her anger at masculine perversity flaming afresh after all intervening years. "He came back from his summer vacation—married!"

She paused for a dramatic moment to allow the dreadful fact to sink in. "Yes, he got married. A girl he met at his summer school. I guess he knew enough for us, anyhow, without taking summer work at the university; but I heard later the girl made him come. She was awfully ambitious for him. And smart—and highly educated—never saw anything like it!

"She was a college graduate and everything. She had forgot much more than Sadie ever knew—and she dressed worse. She never had her hair combed neat, and her shoes were always untied and," lowering her voice as modestly as though the rabbi in his distant study were listening at the keyhole, "and they do say that she never darned her stockings. I couldn't tell, 'cause in those days women wore their skirts respectable and you couldn't tell nothing about their own affairs.

"But it was awful hard on Sadie—after she'd learned to dress and dance and play society for him. And here he was marrying a girl who was a regular college professor and dressed so untidy we ladies in the congregation used to be ashamed before the goyim when we met her on the street."

"And Sadie—what happened to Sadie?" I asked as Mrs. Cohen rose to go.

"You should worry about Sadie. She's still doing society like she was born in a cabaret. She was so disgusted she went to spend the winter in New York with some of her mother's rich relations. She must have got a lot of clothes, too, 'cause I heard her father kicked awful about the bills. She didn't look a bit bad when she got dressed up, and she wasn't much over thirty—and, anyhow, you never can tell with a man. She met an awfully rich fellow in New York—a broker, or something—and he just was crazy over her. She came back for the wedding in the spring, and she didn't look a day over twenty-seven in her white satin and veil and everything. Clothes do make a difference, don't they? The rabbi's wife was there, too. She looked awfully shabby, poor thing, but he seemed satisfied. And she was an awfully smart girl. You know they say she wrote almost all his sermons."

Ritual Slaughter and Religious Freedom.

In the State of Maine, a bill has recently been introduced, seeking to do away with the Jewish method of slaughtering animals—Shechitah. No one knows yet who or what is in back of the bill, but it is assumed that the Society for the Prevention of Cruelty to Animals is the force behind it. If our memory serves us right, this is the second or third time that this matter has come up for public discussion. The Jewish method of slaughter has been defended as more humane than any other by a number of authorities, and it does seem that the matter ought to be dropped forever.

To those Jews and other Americans who are not interested in the ritual side of the controversy, there is a more serious problem involved, namely, that of religious freedom. It is on this ground that all legislation of this sort must be fought. We are not nearly as much interested in the method of slaughtering an animal as we are in the fact that if an Orthodox Jew wants or finds that he has to have his meat prepared according to his ritual, he should not be

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denied the privilege. If this country or any State will deny anyone the privilege of following one's religious feelings—what greater violation of its organic ideals can it commit? It is this phase of the question we are vitally interested in, and the decision of the Maine Legislature ought to interest every American who believes in the right to practice one's religion as conscience dictates—so long as the religion is sane and does not trample upon the liberties of others.—Rabbi Geo. Fox in The Jewish Monitor.

The Congregation B'nai Abraham of Newark, N. J., will soon begin erecting a new synagogue on the plot recently acquired at Shanley and Clinton avenues. It is expected that the new building will be ready for the fall holidays.

The Jewish community of Shanghai, China, which has grown of late by leaps and bounds, is now served by another Jewish publication known as the "Jewish Communal Recorder." Rabbi W. Hirsch is the editor.

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BEUMENTHAL, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Beumenthal, 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 L. Holtzmann, their attorney, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of October, 1921, next. Dated, New York, the 1st day of April, 1921. GOLDIE COHEN, REBECCA PLOTZ, Executrices. JACOB L. HOLTZMANN, Attorney for Executrices, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.



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STEINDLER, JOSEPH J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph J. Steindler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Lowenthal and Hirsch, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of October, 1921, next. Dated, New York, the 5th day of April, 1921. JULIA J. STEINDLER, MILTO F. STEINDLER, PERCIVAL J. STEINDLER, SEYMOUR A. STEINDLER, Executors. LOWENTHAL and HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

SCHWARTZ, MOSES L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Schwartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 242 Fourth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of October, 1921, next. Dated, New York, the 31st day of March, 1921. JULIUS L. SCHWARTZ, Administrator, C. T. A. HENRY DANZIGER, Attorney for Administrator, C. T. A., Office and P. O. Address, 381 Fourth Avenue, Borough of Manhattan, New York City.

WEINTRAUB, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Weintraub, 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 Hellinger, their attorney, at No. 305 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of October, 1921, next. Dated, New York, April 1st, 1921. FRED WEINTRAUB, MORRIS WEINTRAUB, Executors. SAMUEL HELLINGER, Attorney for Executors, 305 Broadway, New York City.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Flying Post from Bagdad to Palestine—British Industrial Position Suddenly Becomes Critical—Prince of Wales and the Jewish Lads' Brigade—Captain Aaronsohn on the Palestine Administration—Jewish Mediaeval Guilds.

(Exclusive Correspondence of the Hebrew Standard)
London, April 1, 1921.

A special message to London declares that it has been decided to establish a regular air service between Ramleh, in Palestine, and Bagdad. A party leaves Cairo in the next few days to survey the desert route which was first traversed by Lieutenants Mackintosh and Paret in D. H. 9 in February, 1920, and to select sites for aerodromes and landing places. The service will be started in the near future. The R. A. F. will carry out the reconnaissances, and will provide for the upkeep of the sites chosen and the subsequent service.

Domestic news is very black as I write. Not only have we got the severe trade depression still in full swing, but owing to a combination of circumstances, with every side to blame more or less, we are suddenly plunged into the national miners' strike starting at midnight on March 31. There is no need to say that the trouble is here and the nation is staggered. Furthermore, worse threatens. By next Wednesday we shall know whether the railway men and the transport workers are also coming out on strike to support the miners and to do a little stroke of business for themselves at the same time. If this all happens there will be something like 3,000,000 strikers in the country, and these added to the enormous number of the unemployed will surely give us an impression of a nation walking about with folded arms.

Meetings continue to be held all over the country in support of the Jewish war memorial. Money travels in gradually the whole time, and Sir Robert Waley Cohen is performing marvels in this direction.

I mentioned recently the interest shown by the Prince of Wales in the Jewish Lads' Brigade, especially upon the occasion when the boys won the national boxing championship.

For the second time in the course of a few weeks the Prince of Wales repeated his interest and made a special inspection of the brigade. I do not think I can do better than quote his manly and interesting little speech to the boys and their leaders. He said: "Sir Frederic Nathan, Officers and Boys of the Jewish Lads' Brigade—It is a very great pleasure to me to have this opportunity of inspecting you this evening. I know the splendid record of your brigade in the past and the tremendous value that the training received in the brigade had in the great war. You had over 3,000 men on service and of these 535 were killed. You know what a splendid example those old boys of the brigade have set you. Some of the ex-service men are here tonight, and we are glad to see them. Judged by what I have seen of you and of the trophies here displayed, I see that you are upholding the old traditions and following the fine example set you in the past. I congratulate you on your smart appearance, and particularly on the winning of that splendid boxing shield, which I had the honor to

present to you some weeks ago. Thank you very much for turning up so strongly on parade."

Sir Frederic L. Nathan, on behalf of the officers and the lads, thanked the Prince for his presence and for inspecting the battalion, and for the encouraging words he had addressed to them. He called for cheers for the Prince, to which the lads heartily responded. The Prince then took his departure, proceeding to the People's Palace, where a squad of the Jewish Lads' Brigade furnished the guard of honor under the command of Lieutenant Mazin.

Captain Alexander Aaronsohn has been in London a little while on his way to America, and has been telling us about some of the problems in Palestine, and one interview was particularly interesting. Speaking in downright fashion, he made the following references to the local administration:

"Sir Herbert Samuel," said Captain Aaronsohn, "came to Palestine at a critical moment when feeling still ran high after the Easter riots, and when there were still in the administration many officers who were distinctly hostile to the Jews. Many thought that he incurred no little personal risk in coming to Palestine at the moment he did, yet owing to his charming personality and to his high-mindedness, he succeeded in a very short time in producing an atmosphere of quietude and harmony which made it possible for him and others to do some constructive work.

One has only to follow the proceedings of the Advisory Council which he founded in order to see how he is continually endeavoring, with the strictest impartiality, to further the progress of the country. Unfortunately of late this favorable atmosphere has been somewhat mitigated by the incitements of the Effendis, a class of native landowners, who have always opposed good government, and who naturally see in Jewish development a menace to their power. Their activities have been fomented and supported by unpatriotic British journals like the Morning Post, and some anti-Jewish officers of the former military administration. Sir Herbert Samuel is naturally inclined to a cautious and lenient policy, and he is continually handicapped by the delay in the confirmation of the Mandate. But, even paying all due regard to these considerations, he has shown too much tenderness toward this class of agitator whose habit of mind renders them amenable only to a display of power and a show of force. The agitation is rendered the more serious by the fact that many of the ringleaders are holding official positions, such as heads of municipalities (who are appointed by the administration) or religious heads (also appointed by the administration). This lends an official character to their propaganda, and the ignorant and simple-minded Arabs, who would in the ordinary way not be opposed to the government or to Zionist aspirations, are deceived into believing that this agitation has official sanction. The population as a large, however, has every reason to feel gratified at the results of the British administration. Under the Turks, the fear of conscription was a continual nightmare, as there was no definite limit to the period of service. This fear has disappeared and, generally speaking, taxation is very just and fair.

Dr. Vishnitzer has finished his lectures on "Jewish Life in Eastern Europe" at the University College. This time he dealt with the evolution of the old guilds into trade unions.

The Jewish Guilds, especially as concerned dyeing and silk industries, were of particular fame in the Byzantine Empire, in the Kingdom of Sicily and in Aragon. In the latter state the streets in the Jewish quarter of Saragossa were named after the various trades practised there. The regulations of the Guild of Shoemakers of that town were confirmed by King Pedro in 1336. Jewish Guilds also rose in Bohemia, where Jewish artisans were forbidden by Christian Guilds to employ Christian workmen or to sell their products outside the Jewish quarter. In Eastern Europe the economic struggle that lasted some three centuries was the cause of the formation of the Jewish Guilds in the sixteenth century. The Magdeburg law adopted in the towns of Poland and Lithuania forbade any foreigners to practice trade within the walls of the towns. This, coupled with the existence of the Christian Guilds that admitted no Jews, compelled the Jews in self-defense to organize their own crafts, both for merchants and for artisans. In some towns, however, arrangements were made by which the Jews, in consideration of annual payments to the Guilds, were permitted a limited amount of trading with their Christian fellow citizens. But these arrangements were all of a temporary character and could be withdrawn at any moment. The Jews realized that they could never hope to fight against the ceaseless enmity of the Christian Guilds without similar organizations. The oldest statute of a Jewish Guild on record is that of the Furriers' Guild of Cracow, confirmed by the Kahal in 1613. The rules and constitution of the Guilds were largely modeled on those of the Christian Guilds. Elections of officers took place on the intermediate days of Passover and included the rabbi of the guild, the spiritual head chosen from the Dayanim of the community. It must not be imagined that with the formation of the guild the rivalry of Christian fraternities became of small account, for the latter had still influence enough to interfere to a large extent with the work of the Jewish Guilds and used it to check their growth and extent of work. The guilds lost their raison d'etre when trades were thrown open to all on payment of a certain contribution to the Chamber of Crafts in each town. They were succeeded by the "Chevrah," which, however, was to all intents and purposes only a society for mutual charity and religious observances—and these in their turn gave place to the modern trade unions.

HUNGARIAN JEWS TO RAISE \$500,000 FOR SPECIAL RELIEF FUND.

For the first time since the beginning of the World War in 1914, a direct appeal is to be made to American Jewry in behalf of the Jews of Hungary and those adjoining countries which formerly constituted Hungary. The appeal is the result of a knowledge of conditions affecting more than one million Jews for whom no direct or special appeal to relieve their sufferings has previously been made. It is the hope of the committee, composed of prominent American Jews of Hungarian extraction, known as the Relief Association for Hungarian Jewish Sufferers in Europe and Palestine, which is working in co-operation with the Joint Distribution Committee, of which Felix M. Warburg is chairman, to raise \$500,000 within the next 30 days.

Rabbis Philip Klein and Bernard Rachman of the First Hungarian Congregation Ohab Zedek Synagogue, 18 West 116th street, are among the leaders of this movement, and Albert Herskovits, who is well known in the business world, is treasurer. The first meeting of this committee was held on February 16 at the residence of Moritz Neuman, president of the First Hungarian Congregation Ohab Zedek, when the campaign was determined on.

At no time since the beginning of the war or following the armistice have the Jews of Hungary made any direct appeal to American Jewry for aid, and although large sums of money have been contributed for the relief of starving Jewry in almost every other country of Europe. The Joint Distribution Committee sensed the true situation, however, and after a careful and voluntary investigation, through the medium of the committee's representative, Dr. Julius Goldman, the actual condition of Hungarian Jewry was made clear. Dr. Goldman insisted that some measure of relief be provided, and it was not until April, 1920, that the Jews of Hungary accepted on behalf of the refugees the support offered by the Joint Distribution Committee. There are thousands of Jews in Palestine who were formerly entirely dependent upon the Jews of Hungary for their support, and whom it is also hoped to help in the present appeal for funds, inasmuch as Hungarian Jewry is no longer able to contribute toward their support.

Dr. Klein, in sponsoring this present appeal for Hungarian Jewry, in his Passover sermon said: "Hungarian Jewry has been called upon, since 1914, to deal with more refugees than any other country in the war-stricken area. People driven from every part of Europe have made Hungary their haven of refuge. Until 1919 the conditions were such that the Hungarian people were in a position to give, these unfortunates food and succor. The conditions since then have become materially altered, and it is now no longer possible for the Jews of Hungary to support their own, let alone give aid to the thousands of refugees. There are at the present time about 700,000 Jews in the new Hungary, to which must be added

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Women's Bunion Model

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Sold Nowhere Else

about 400,000 in territory which was formerly Hungarian. Many thousands of these men and women and children, the aged and the ill, are on the verge of starvation, and their condition is a challenge to the sympathy and generosity of their brethren in America.

"Hungarian Jewry has always set its face resolutely against the acceptance of aid from outside sources, and their innate pride and their willingness to divide the all of the little they had with the more needy has been an inspiration to world Jewry. Now, however, the time has gone past when they should be permitted to further sacrifices, which at the best will not suffice to save thousands, and hundreds of thousands from actual sacrifice.

"Apart from the need of material aid, the spiritual needs of the people are being entirely neglected, and the fabric of their educational and religious life is in danger of destruction.

"Acting in conjunction with the Joint Distribution Committee and with all other existing relief agencies, a number of prominent Hungarian Jews of this city have undertaken to raise for immediate relief a minimum sum of \$500,000. Part of the work of this committee, aside from the raising of a fund, will be the sending of a commission of prominent American Jews to Hungary, this commission to consist of two or more religious leaders and three business men of distinction, whose object will be thoroughly to examine the situation in Hungary, in co-operation with the leaders of Hungarian Jewry and to determine the most effective method of expending the money secured and the future steps to be taken to save the Jews of Hungary from disaster or even extinction. While America has been deluged with appeals, we cannot now close our eyes to the necessity which makes it imperative that we again respond and that we come to the aid of these people who have never asked our aid, but whose plight is now

as desperate and whose condition is as piteous as that of any people at any time in any part of Europe during the past six years. The Jews from Hungary in the United States have always participated in relief movements undertaken in behalf of the Jews of other countries and now hope that other Jews will join them in bringing relief to those in whose behalf this appeal is made."

Jewish Revival in Albany District.

In connection with the seventh day of the Passover there will be a revival of Judaism in the capital district of New York State. In Albany, Schenectady, Utica, Elmira and Gloversville the revival was held last night, when joint services were held in those cities, in which the different synagogues and other Jewish organizations co-operated.

The original impetus for the revival came from the inaugural sermon of Rabbi Marius Ranson on April 1, at which time he suggested that the revival of Judaism be made an annual affair, coincident with the Passover festival. Following this service, a number of people pledged him their support and induced him to make specific plans for the carrying out of this idea in the Albany district. The synagogues and other Jewish institutions and organizations of the city of Albany have pledged him their support and the organizations in the cities above mentioned have promised to conduct similar revivals.

It is hoped to conduct the revival about once a month in Albany, each meeting to be held at a different synagogue, and an effort will be made to follow up each revival by a concentrated campaign to induce every Jew to attend the synagogue or the temple at least on the occasions of the three festivals, in addition, of course, to Rosh Hashona and Yom Kippur. These revivals will be of a decorous character.

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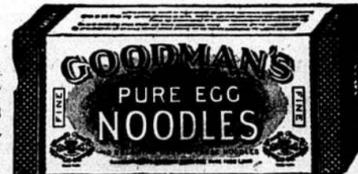
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ITEMS OF INTEREST IN THE JEWISH WORLD

A new synagogue was consecrated last month at Aberavon, South Wales.

Temple Emanuel (Reform) of Montreal, Canada, has voted to introduce the free pew system.

A Swiss association of Jewish students, artists and writers called Haruach has been formed at Zurich.

A new publication called the Freie Zionistische Blatter is being issued by German Zionists at Heidelberg.

Jews of Binghamton, N. Y., are engaged in collecting a fund of \$15,000 for a Jewish community center.

"The Jewish Chronicle," which is the first Anglo-Jewish weekly to be published in New Jersey, is now appearing weekly from Newark.

Benjamin de Casseres contributes to the May "Shadowland" an article on Vachel Lindsay, whom he styles as a "Hobo of Beauty."

The Eden Street Synagogue, Baltimore, Md., which has been practically rebuilt, was rededicated with impressive ceremonies last week.

Rabbi M. Schwartz of London, England, has been appointed Communal Rabbi of Hull under the auspices of the Hull Board of Shechita.

Isaac Shoenthal of Newark has been appointed a member of the New Jersey State Board of Taxation. Mr. Shoenthal will take office on May 1.

Judith Lodge No. 33, Independent Order Free Sons of Israel, has just held a celebration in commemoration of its fiftieth anniversary.

Rabbi Joseph Krauskopf was among the party which met Dennis Cardinal Dougherty upon his arrival in Philadelphia and acted as his escort from the station to the cathedral. Dr. Krauskopf was also one of the special guests invited by the Fourth Degree Knights of Columbus to the dinner held Monday evening last at the Bellevue-Stratford.

The Progress Club of Newark, N. J., the leading Jewish social organization of the State, has appointed a committee to select a site for a new building.

A campaign conducted by the Brotherhood of Temple Emanu-El of Montreal, Canada, has resulted in the raising of \$8,000 for the university settlement.

Dr. Myer Solis-Cohen has been appointed assistant professor of internal medicine in the Graduate School of Medicine of the University of Pennsylvania.

To prevent foreclosure on the synagogue of Congregation Kether Torah of Pittsburgh, Pa., a special drive is now being made to raise \$15,000. Already \$4,000 is in hand.

Mayor Hylan has appointed former State Senator Abraham Kaplan to head the New York City Civil Service Commission as successor to Morris Cukor recently resigned.

Harry H. Edelman, one of the pioneer Jewish settlers of Minneapolis, Minn., and for many years active in synagogal and communal affairs, died suddenly Thursday, April 7.

The formal opening and dedication of the synagogue and school building erected by the Hackensack (N. J.) Hebrew Institute took place on April 17, in the presence of a vast assemblage.

Westmoreland Lodge, I. O. B. B., was instituted last week at Greensburg, Pa. The lodge will serve a number of small towns in Westmoreland county, including Greensburg, Irwin, Jeanette and Latrobe.

Perry Frankel, who died in Philadelphia last week at the age of 51, was well known in the Jewish community for his active and constant interest in its educational and philanthropic affairs. He had formerly been president of the Jewish Chautauqua Society and at the time of his death was president of the Hebrew Education Society and a member of the Board of Directors of the Congregation Rodeph Shalom, and of the Orphans' Guardians Society.

The cornerstone of the new Talmud Torah being erected by the Congregation Ohab Shalom at Hoboken, N. J., will be laid on Sunday afternoon, May 1. Clergymen of all denominations will be present.

Sir Herbert Samuel, G.B.E., contributes a paper on "The Life and Poetry of John Keats," derived largely from the writings of Sir Sidney Colvin, to the current number of the London Contemporary Review.

John Wenger, formerly of the Capitol Theatre, where his scenic settings were the great attraction, has been engaged by the Selwyns to arrange the backgrounds and lighting effects for their new production, "The Poppy God."

In response to an appeal made by Rabbi Stephen S. Wise to the members of Temple Beth-El, Buffalo, N. Y., for contributions to the building fund for a new synagogue, within a few minutes forty-eight members subscribed \$21,200.

Four permanent endowments were announced last week for the Fresh Air Camp at Angola maintained by the Young Women's Jewish Benevolent Association of Buffalo, N. Y. Last year 362 mothers and children were entertained at the camp.

Mrs. Babette Carp, who was the oldest Jewess of Texas, passed away last week at the age of 96, at Fort Worth, where she had resided for almost half a century. Mrs. Carp was in full possession of all her faculties until a few months before her death.

The recent census in Switzerland showed that out of a total population of 3,857,840, 20,951 are Jews. Their distribution among the various cantons shows that Zurich contains 7,000, Bern 2,057, Basel 2,600, Lucerne 558, Geneva, 2,772, St. Gall 1,100, while Uri contains only 7 Jews.

Artists exhibiting at the Exhibition of Modern Art at the Pennsylvania Academy of Fine Arts, Philadelphia, include Ben Benn, Bernard Gussow, Samuel Halpert, Morris Kantor, Jules Pascal, Maurice Sterne, Abraham Walkowitz, Max Weber, William Zorach, Marguerite Zorach and Horace Brodsky.

The Gertrude Charity Society, which has been engaged in charity work at St. Louis, Mo., for the last fifteen years, is about to institute a "Home for Boys." The object is to provide a residential home for boys upon their discharge from the orphan home, and for boys of limited means who come to the city to study.

Governor Miller has signed a bill authorizing the incorporation of the "Corner House," an auxiliary of the Hebrew Orphan Asylum, the function of which will be to offer a home for former inmates of the asylum until they pass into man's estate. The "Corner House" is to be situated at Amsterdam avenue and 138th street, opposite the asylum.

Morris Light, who died at Syracuse, N. Y., left an estate which has been appraised at \$96,027.45. Mr. Light left \$5,000 to the Western Jewish Orphan Asylum in Rochester, \$2,000 each to the Syracuse Memorial Hospital and the Jewish Home for Aged, \$1,000 to the Temple Society of Concord and \$500 to the Onondaga Orphans' Home.

Count Stefan Bethlen, the new Hungarian premier, in an address to the Hungarian Parliament last week made it clear that he did not deem an anti-Semitic policy desirable. At the same time, Premier Bethlen assured the Parliament that the government would take necessary measures to see that the Jews did not monopolize the trade of Hungary.

Mr. Churchill has received a Jewish deputation composed of representatives of the Jewish National Council and the Zionist Commission. The deputation handed him a memorandum in which the future relations between the Jews and Arabs were discussed, amicable sentiments towards the latter being freely expressed. Mr. Churchill also received Mr. Sokolow.

Mr. Morris Clark, of New York city, has joined the staff of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, taking the place of Rabbi Jerome Rosen, now studying Jewish conditions in Europe. Mr. Clark for some years gave lectures on "Jewish Folk Music," and during the war was one of the staff of entertainers of the Jewish Welfare Board. He has written extensively, and many of his works have appeared in the columns of the Hebrew Standard.

Mr. Meyer Kiersky has presented to Congregation Gates of Prayer, of New Orleans, La., an unusual and valuable gift consisting of the former synagogue and site on Jackson avenue. When the congregation moved into its new and beautiful edifice on Napoleon avenue last May it was decided to dispose of the old building and site by raffle. The drawing took place last week, and Mr. Kiersky held the winning ticket. He immediately wrote a letter to the Congregation saying that he desired to donate the old synagogue and site, valued at more than ten thousand dollars, to the congregation to be sold and the proceeds to be used toward the liquidation of the indebtedness on the new house of worship.

LOUIS LIPSKY RESIGNS FROM ZIONIST ORGANIZATION OF AMERICA—FLAYS JUDGE MACK.

Louis Lipsky has sent in his resignation as secretary for organization of the Zionist Organization of America to Judge Julian W. Mack, president. This resignation, it was explained, was brought about through the attitude taken by some of the leaders of the Zionist Organization of America to the World Zionist Organization at a stand which, as stated in Mr. Lipsky's letter of resignation will be "disavowed and repudiated by thousands of Zionists." A leading Zionist in this country for twenty years, Louis Lipsky has been most actively associated with the Zionist Organization and has a tremendous following among the younger men of the movement in this country. Mr. Lipsky's letter is as follows:

New York, April 19, 1921.
Judge Julian W. Mack, President, Zionist Organization of America, 55 Fifth Avenue, New York City.
My dear Judge Mack:

On Monday morning, April 18, without notice or warning and without legal right, you gave orders (as you yourself told me) that all mail addressed to the Department of Organization, as well as my personal mail, should be intercepted and turned over to you. At noon of the same day I saw you at your own request and you asked me to resign. You asked me to do this in view of the fact—which must have been known to you since the London Zionist Conference and at the time when I was elected Secretary for Organization—that I have been and am openly and publicly opposed to what the American Zionist Administration has been doing for the past two years.

I realize that it is within your official power to suspend my work as Secretary for Organization. I do not wish to embarrass you and therefore have no alternative but to ask you to place my resignation before the National Executive Committee for action at its next meeting.

My withdrawal from all responsibility for the acts of your administration became all the more imperative by reason of the publication, on Monday, of an authorized statement in which you, as president, break off relations with the World's Zionist Organization, and announce your intention to establish an independent Palestine fund.

You have thus, by your own act, betrayed the National Executive Committee, which never gave you authority to take this step. You have by your own individual act betrayed the Zionists of the United States, whose representative you are supposed to be, but who never gave you or the National Executive Committee power to establish an independent Palestine fund contrary to the wishes of the World Zionist Organization.

You have further, by this act, betrayed the Zionist Movement, for you have deliberately and willfully broken the ranks of the Zionist Organization to its lasting injury. This you do at a time when the World Zionist Organization is facing the test of the Mandate, and when the united efforts of all Jews are required for the upbuilding of the Jewish National Home. You cannot plead ignorance of the effect of your act upon our political status and upon our rights under the Mandate.

For a number of years now, and especially since the London Zionist Conference, the administration for which you have been speaking and acting, controlled and directed by invisible and silent factors that do not publicly share the responsibility, has been drifting away from Zionist moorings. In the course of that time you and your friends have lost faith in the Jewish people. The social idealism expressed in the Pittsburgh platform has been transformed into an ideal of private corporations. Propaganda has come to an end. The "word" has lost its significance. A united people is not essential or wanted. A National Central Fund is dangerous. In other words, the exact opposite of everything we Zionists here believed in during the period of struggle and sacrifice, is what you and your associates believe in, and in accordance with which you have acted.

Since the London conference, when two spokesmen for the American Zionist Organization declined to share responsibility for world Zionist affairs, the real intent and purpose of the controlling influence in our organization has become clear. The criticism which you and your friends have directed against the World Zionist Organization at the same time when you refused to share in its labors and repeatedly declined to have representation on the London Executive, can be interpreted only in one way.

I take public responsibility for this statement: You and your group have committed the Zionist Organization of America, without its knowledge or consent, to a policy which you know means the establishment in the United States of an independent Zionist Organization carrying on separate private undertakings in Palestine. While you were assuring the Zionists at Buffalo that everything would be done in agreement with the World Zionist Executive, you knew that your intention was to bring about a state of affairs that would enable you and your group of friends to carry on American directed and Amer-

ican controlled undertakings in Palestine; and you knew at the same time that the delegates assembled at that convention, if they had known what was in your mind, would never have consented to such a policy.

I am sure that there will be found thousands of Zionists who will disavow and repudiate the authority which you have been exercising as their spokesman. I, for one, will not be a party to such a betrayal of the Zionist cause, and I hope that there will be many others who will join with me in taking steps to prevent the consummation of your destructive intentions.

Respectfully yours,
(Signed) LOUIS LIPSKY.
Active in the Jewish journalistic and literary field in this country, Mr. Lipsky was associate editor of the American Hebrew for fifteen years; editor of the Maccabean, the Zionist monthly magazine, for several years, and has been a frequent contributor to a number of daily and weekly newspapers on dramatic subjects. During his twenty years with the Zionist Organization he has made important contributions to the Zionist movement by his articles and addresses.

Reconstructed Hebrew Convalescent Home to Open.

The Hebrew Convalescent Home at No. 235-37 West 120th street for several years has provided care to convalescents discharged from hospitals who were in no condition to return to their work until after a proper period of convalescence. The organization has cared for as many patients as could be accommodated, and recently, in order to provide for an ever-increasing number of applicants, the buildings were reconstructed in order to provide additional room. As it now stands, the institution is modern and sanitary and is equipped with large sunny wards, a roof garden, recreation rooms, baths, spacious dining rooms and a synagogue for those religiously inclined. The latter is also used as an auditorium. The home is conducted in strict accordance with the Jewish dietary regulations and two separate kitchens are maintained.

The official reopening will take place on Sunday, May 1, at 2 p. m., and there will be exercises every evening at 8 p. m. until Thursday, May 4. Prominent speakers and entertainment features have been arranged for each evening.

The officers of the institution are Hon. Otto A. Rosalsky, honorary president, and Abraham Cohen, president. The other officials are Julius Bayer, Nathan Brody, Mrs. Jacob Joseph, Mrs. Morris Solomon, Mrs. J. B. Goldman, Mrs. Ida Levy, Mrs. Joe Golding and Mrs. Nellie Michelson, treasurer. Mr. Harry Charnas former president, is in charge of the arrangements.

The Medical Board is headed by Dr. Michal Rosenthal, ably assisted by Dr. Michael Schuman and a number of well-known physicians.

The institution is chartered by the State Board of Charities, and is supported by voluntary contributions. It makes no charge to its patients. To make sure that the patient is deserving, applications are only considered from social service departments of hospitals, who make preliminary investigation. On admission to the home a physician makes a complete physical examination, prescribes the necessary care and proper diet in each individual case.

Patients have been admitted from practically every public hospital of this city, and the work has received favorable comment from their social service departments as well as from the United Hebrew Charities, Department of Health and the Department of Public Welfare.

ELIJAH'S CUP.

Elijah's cup is filled,
The door is opened wide,
We peer into the dark,
Where mysteries abide.

The children gaze wide-eyed;
They wait the olden seer,
Will he who helped us oft
From out the dark appear?

The door is closed again
The cup is yet a-brim,
Our fancy hears his car
Sweep by with seraphim.

The droning songs are hushed;
The children are asleep,
O Father, watch Thy flock!
The shepherds with their sheep.

Have pity, Lord, on us!
Ah! whither shall we flee
Save unto Thy great love
That shields eternally?

From famine, sword and shame
Thy little children fall,
O grant us help, our Lord,
And heed Thy people's call!

From Egypt's darkest house,
From 'neath the iron yoke,
Salvation came to us
And Pharaoh's power broke.

And so I muse and pray
With trust forevermore
That He will keep us now
Who saved us oft before.

The unquaffed cup doth tell
That hope is never less;
The cup yet overflows
And evermore shall bless.

It is the cup of hope,
That ever full remains.
For such is hope—the more
men lose, the more it gains.
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ENGAGEMENTS.

BICK-BOGEN.—Mr. and Mrs. Samuel Bogen of 51 East 122d street, city, announce the engagement of their daughter Belle to Dr. Herman Bick.
DREIFUSS-KOHNER.—Mrs. Pauline Kohn of 758 West End avenue announces engagement of her daughter Sadie to Mr. Gus L. Dreiffuss.
GOLDBERG-AUG.—Mr. and Mrs. Joseph Aug of 157 West 111th street announce the engagement of their daughter, Miss Lillian Aug, to Samuel S. Goldberg.
HARTSTEIN-BAUM.—Mr. Samuel Baum of 270 Fort Washington avenue announces the engagement of his daughter Elizabeth to Mr. Irving A. Hartstein, son of Mr. and Mrs. Samuel Hartstein of Brooklyn.
KLEIN-SCHOEN.—Mr. and Mrs. Max Klein of 560 West 163d street announce the engagement of their daughter Mildred to Mr. Jesse Jerome Schoen.
SCHENKER-LEVINKIND.—Mr. Aaron I. Levinkind announces the betrothal of his daughter Pauline to Abraham W. Schenker.
SPERO-LEVY.—Mr. and Mrs. Abraham Levy of 145 West 117th street wish to announce the betrothal of their daughter Sylvia to Mr. Irving Spero of New York City.
STEINMAN-AUG.—Mr. and Mrs. Joseph Aug of 157 West 111th street announce the engagement of their daughter, Miss Ida Aug, to Jack Steinman, son of Mr. and Mrs. Victor Steinman of 945 Tiffany street, Bronx.

MARRIAGES.

BARRETT-SILVERMAN.—Mr. and Mrs. Harry Silverman of 1892 Marmon avenue, Bronx, announce the marriage of their daughter, Marion A., to Samuel Barrett on Friday April 22, 1921, at the home of the officiating minister, Rabbi Aaron Eisenman.
BINN-SHAPIRO.—Mr. and Mrs. Solomon Shapiro of 1153 Longfellow avenue announce the marriage of their daughter Elizabeth to Harry Binn of Newark, N. J., on Tuesday, April 19, 1921, at the home of the officiating minister, Rabbi Aaron Eisenman.
BROWN-DEUTSCH.—The marriage ceremony of Miss Florence Brown to Mr. Julius Deutsch was solemnized in the presence of their immediate relatives only on Sunday, April 17, by Rev. Ezekiel Jacobson at his home, Jamaica, N. Y.
EHRLICH-KAUDER.—Mr. and Mrs. William Kauder announce the marriage of their daughter Theresa to Mr. Egon Ehrlich on Sunday, April 17, the Rev. M. Krauskopf officiating.
HAAS-JOHNSON.—Miss Hilda Johnson of 857 Tinton avenue was married to Theodore Haas on Wednesday evening, April 20, 1921, by Rabbi Max Reichler at the home of the officiating minister.
KRAUSKOPF-SALLER.—Mr. Jerome Krauskopf was married to Miss Leonore Saller Saturday evening, April 16, by his father, the Rev. M. Krauskopf.
KURJAN-GUTTENBERG.—Miss Kate Guttenberg of 867 Kelly street was married to Jacob Kurjan on Wednesday evening, April 20, 1921, at the home of her aunt, Mrs. Sternberg, 897 Irvine street, by Rabbi Max Reichler.
PLESSMAN-RODEN.—Julius Plessman to Kate Roden, April 14, 1921, by the Rev. M. Krauskopf, at his residence.
ZAIK-HALPERN.—Mr. and Mrs. S. Halpern of 201 West 117th street announce the marriage of their daughter Miriam to Mr. David Zaik of Portland, Ore., on Monday evening, April 18, by Rabbi B. A. Tintner.

BAR MITZVAH.

ABRAHAMS.—Mr. and Mrs. Emanuel Abrahams of 558 West 184th street announce the Bar Mitzvah of their son Jess Saturday, April 30, 10 a. m., Fort Washington Synagogue, 555 West 182d

street. Reception Sunday, May 1, at the Wallace, 48 West 152d street, from 3 to 6. No cards.
MENDELSON.—Mr. and Mrs. Abraham Mendelsohn of 454 West 164th street announce the Bar Mitzvah of their son Irving Saturday, April 30, at Temple Mt. Neboh, 150th street near Broadway.
WEILL.—Mr. and Mrs. Isaac Weill of 601 West 140th street announce the Bar Mitzvah of their son Harold Saturday, April 30, at Temple Mt. Neboh, 150th street and Broadway.

BIRTHS.

KOENIG.—Judge and Mrs. Morris Koenig announce the birth of a son on Friday, April 22, 1921, at St. Mark's Hospital, New York City.
LEVY.—Mr. and Mrs. Bernard Levy (nee Sylvia Frank) of 116 East Ninety-first street announce the arrival of a daughter, Carolyn Janet, on April 21, 1921.
UNGER.—Dr. and Mrs. Jonas J. Unger (nee Nettie Avidon) of 2350 Creston avenue announce the birth of a daughter April 23 at Nursery and Child's Hospital.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—Rabbi Norman Salit will preach seventh day Passover and also in conjunction with the memorial services on the eighth day.
AHAVATH ISRAEL (502 West 157th St.).—Rev. Dr. Gustav N. Hausman preaches seventh day of Passover on "Visualizing the Past." Eighth day of Passover, "The Aftermath."
ATERETH ISRAEL (323 E. 82d St.).—Rev. David Davidson preaches seventh and eighth days of Passover.
B'NAI JESHURUN (257 W. 88th St.).—Rabbi Israel Goldstein will speak seventh and eighth days of Passover.
BRONX FREE SYNAGOGUE (163d St. and Southern Blvd.).—Special farewell services to Rabbi Louis I. Newman this evening. Rabbi Stephen S. Wise and Mr. J. M. Levine will speak. Rabbi Newman speaks on "The Perpetual Light."
HEBREW TABERNACLE (Broadway at 158th St.).—Rabbi I. Mortimer Bloom preaches seventh day Passover on "Three Songs." This evening at 8 on "The Command Is Forward." Eighth day (memorial service), "Love Builds a Shrine."
INSTITUTIONAL SYNAGOGUE (112 West 116th St.).—Rabbi Herbert S. Goldstein will preach seventh day Passover on "The Song of Songs." Eighth day, Mr. Isidore Goodman on "Lest We Forget."
KEHILATH JESHURUN (119 E. 85th St.).—Rabbi Elias L. Solomon preaches seventh day Passover on "Israel at the Red Sea." Eighth day, "Disarmament of Nations."
MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eisenman will preach Friday evening on "Is the Soul Immortal?" Sabbath morning, "The Apostles of Optimism."
MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner preaches seventh day Passover on "Passover's Finale." Friday evening, "The Toll at the Red Sea." Eighth day, memorial services and memorial address.
OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman preaches seventh day Passover on "The Redemption of the Soul."
ORACH CHAIM (95th St. and Lexington Ave.).—Rev. Dr. Moses Hyamson preaches seventh day Passover.
PENI-EL (147th St. and Broadway).—Rabbi Joel Blau preaches seventh day Passover on "The Adventure of the Jewish Mind." Eighth day, "Eternal Spring." Memorial services at 10:30 a. m.
PINCUS ELIJAH (118 W. 95th St.).—Rabbi Israel Elfenbein preaches seventh and eighth days of Passover.
RODEPH SHOLOM (Lexington Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches seventh day Passover.
SHAARI ZEDEK (Putnam and Stuyvesant Avenues, Brooklyn).—Rabbi Harry Weiss preaches seventh day Passover on "Spring Time." Friday evening at 8 o'clock, "The Song of the Red Sea." Eighth day, "The Pride of Power."
SINAI TEMPLE OF THE BRONX (Stebbins Ave. and E. 163d St.).—Rabbi Max Reichler will speak seventh day Passover on "Song of Moses." Friday evening, 8:15, "The Beauty of Holiness." Saturday morning, "Passing Over the Lethal Sea."
TEMPLE ISRAEL OF HARLEM (S. W. corner of 96th street and Central Park West).—Rev. Dr. M. H. Harris preaches seventh day of Passover on "The Four Types of Children." Friday evening at 8:15 Rev. Dr. Nathan Krass on "Our Heritage." Sabbath morning, "The Valley of Dry Bones."
WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches seventh and eighth days of Passover.

ANSWERS TO CORRESPONDENTS.

KATE C. FRANK.—You probably refer to "The Apostate's Return" in the volume, "They Who Walk in Darkness."
Adath Israel Notes.
Next Saturday morning (eighth day of Passover) in conjunction with the memorial services to be held at the Adath Israel Synagogue, 551 East 169th street, a memorial window will be unveiled in memory of the late Max Laubheim, for many years a loyal friend and member of the congregation.

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JEWISH RELIEF IN THE NEAR EAST.

The action of the Council of Jewish Women of the State of New Jersey at its recent conference, at Atlantic City in endorsing the work of the Near East Relief calls attention to the Jewish work which is being done by this organization in Constantinople and other centers. While the initial object of the Near East Relief was to rescue the Armenians and Syrians who had been exiled and imprisoned by the Turks during the war, its field of operations has considerably widened since then. Wherever there is destitution and helplessness there have the American workers extended their aid, regardless of religious or national differences.

In Constantinople today the Near East Relief is managing and partially financing the Haskeuy orphanage, where hundreds of little Jewish orphans are being housed and fed and educated. These little waifs had been living in Turkish homes, where their condition, according to the American workers, was that of little slaves. They had been rescued from the gutters by the Jewish committee in Constantinople and then boarded out to these various homes with the expectation that they would receive good care and kind treatment. It was merely a source of profiteering for the Turkish, however. They accepted the pay that covered the children's keep and then proceeded to delegate to them all of the drudgery of the household.

When the American Relief workers organized their social service work in Constantinople, these were among the first cases that they took up. Not only were the children overworked and badly treated, but they had been neglected in every way. No schooling had been given them; all rules of hygiene and health had been disregarded. They were very like little dumb animals—and sick animals at that.

Nearly every child had skin disease of some sort or other and many were afflicted with trachoma, the frightful eye affection from which 25 per cent. of the children rescued by the Near East Relief are suffering. The first task of the orphanage directors was to give each child a thorough scouring and then to turn to the scientific treatment of his various ailments. Since the formal opening of the orphanage a steady increase in equipment has made it possible to multiply the services which are being rendered. Education is now a prime factor in the work with the children.

In Haskeuy, as in every orphanage established by the Near East Relief, the children are instructed in some trade, so that they will at the first possible moment become self-supporting. Farming, which is the occupation of the large majority of the people of Asia Minor, is taught in the garden patches which are dug back of the dormitory. Classes in shoemaking, carpentering, tailoring and weaving provide the furnishings not only for the orphanage itself, but produce articles for sale in the markets of Constantinople. By the time the boy or girl is old enough to be sent out into the world alone, he will be well fitted to support himself without help from anyone.

In addition to the orphanage work, the Jewish refugees have been included in the bread distribution and the outfitting from the old clothes shipments from America. A report for one month last year showed that the Jewish relief ranked next and very close to the Armenian relief in the district of Constantinople, though now it is likely that the Greek relief will have taken second, if not first, place.

In the carrying on of the orphanage and social work among the Jewish population of Constantinople, the local Jewish women themselves have co-operated most enthusiastically. It is their committee which investigates the needy cases, gives out bread tickets and clothes requests so that the Near East Relief will make sure to give to those whose need is most desperate.

With meager funds and little scientific social training as we know it in this country, it was quite impossible that they should have accomplished what is now being done without the help of the American relief workers. Their eagerness to receive suggestions and to join with their sisters from America has been one of the most encouraging things about the work, for now it is felt that, once the immediate need of American charity has disappeared, case work and social service will still be carried on in the Near East.

Inasmuch as the funds which have organized and kept in motion the work of the Near East Relief have been donated by people of all faiths in this country, it is most fitting that they shall be expended among peoples of all faiths in the sorely stricken countries of the Near East.

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SOCIAL NOTES.

Departing from the usual custom of holding affairs limited to its membership only, the Young Folks' League of the United Krakauer Charity and Aid Society announces a carnival dance to be held on Sunday evening, May 1, at the Hotel Pennsylvania. There will be a unique entertainment provided, including shadow dances, etc. Balloons and other gifts will be distributed and the affair will have a general carnival aspect.

On Saturday evening, April 16, a surprise farewell dinner was given to Mr. and Mrs. Saul Greenman by a number of their intimate friends at Voisin's on Park avenue. After the dinner the party motored to Woodmanstin Inn, where additional entertainment was enjoyed by the party, consisting of Mr. and Mrs. Harris Millstein, Mr. and Mrs. Louis H. Markowitz, Mr. and Mrs. Theodore Levine, Dr. and Mrs. Henry Goodman, Mr. and Mrs. J. M. Finkelstein and Mr. and Mrs. Saul Greenman.

Mr. and Mrs. Max D. Steuer, of No. 55 West Eighty-eighth street, have announced the engagement of their daughter, Miss Ethel M. Steuer, a senior at Goucher College, Baltimore, to Henry Epstein, of Brooklyn, who was graduated with high honors in the class of 1916, Harvard. Mr. Epstein, who is a member of the Massachusetts bar, will be graduated this year from Harvard Law School, in which he has just been awarded the traveling fellowship. In college he won the Joseph Pulitzer, Price Greenleaf, John Harvard and Wendell Phillips memorial scholarships and completed the course in three years. He served in the war as an ensign in the navy.

TURK, ISRAEL, S.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel S. Turk, 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 Cohen, Haas & Schimmel, her attorneys, at No. 392 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of November, 1921, next.
Dated, New York, the 27th day of April, 1921.
CLARA TURK, Administratrix.
COHEN, HAAS & SCHIMMEL, Attorneys for Administratrix, Office and P. O. Address, 392 Broadway, Borough of Manhattan, New York City.

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CITY'S CHAMPION BOY ORATOR IS AN ATHLETE.

What do you think Frank Miller of No. 58 Forsyth street, Manhattan, the just selected "champion boy orator of Greater New York," looks like? Horn-rimmed spectacles, a ravenous appetite for "deep stuff," thin and pale and tired looking from overstudy! No, indeed; away off!

A reporter for the World who saw him in his cozy little East Side home found a stocky, well knit, clear brown eyed, fifteen-year-old Jewish boy in short pants who looks like the makings of a crack quarterback or star pitcher.

Young Frank, whose negative stand on "All immigration into the United States should be prohibited for a period of two years" won the already established "champion boy orator of the East Side" the Greater New York honors, does not study much. He's gifted mentally and has a pleasant, far carrying and convincing style of speech.

"I just seem to know what's going on, as I read the papers and magazines, as well as books," he said, "and when I get up to talk I just say what I think about it. To me it's all very interesting. Then, too, I have now won a Colgate University scholarship and many medals."

The contest which added more luster to young Miller's brilliant record, which began three years ago in Public School No. 62, when he acquired the title of the "boy orator of the East Side" by defeating the best of the elementary schools, was the eighth annual contest held by Colgate University at Commercial High School, Brooklyn, Friday night.

He spoke last, after drawing lots, of a galaxy of twelve speakers. This in itself was obviously a handicap, but he hurdled it in such impressive fashion the judges had little debating to do after his extemporaneous seven minutes' limited oration. Dr. Edward B. Shallow, Colgate '88, Associate City Superintendent of Schools, particularly was captivated by the boy. He presented the gold medal.

One month ago the schools were notified that the subject would be "The Immigration Policy of the United States." Frank studied up on it. An hour before the contest the definite subject was announced to the speakers. Miller represented Stuyvesant High School. He is in the sixth term, with two terms to go, and will be graduated a year from the coming June.

The boy is manager of the Stuyvesant soccer team, secretary of the school's organization of 5,000 students and an associate editor of the three papers, the Spectator, weekly; the Caliper, monthly, and the Indicator, yearly. He may run for president of the school organization next year.

Frank will represent Greater New York schools in the interstate speaking contest at Colgate University on May 14. He says he intends to go to Colgate, where his recent victory has won him a scholarship, to prepare for a school of law. "If the money comes good," he remarked hopefully, "I'm going to Harvard and study criminal law. Many big lawyers have come from there."—New York World.

One of the most popular cars these days is the Lexington Minute Man Six, deservedly called the "Champion of the Highway." The Lexington is the only car equipped with the famous Moore Multiple Exhaust, and it has many other exclusive features which give it power and at the same time cut down the consumption of gasoline. If you want a Lexington for immediate delivery you may find it at the White Plains Lexington Co., 156 Martine avenue, White Plains, where there is a complete line of Lexingtons in touring and sedan models.

MUSIC AND DRAMA.

Prof. Alfred Einstein is an enthusiastic musician and perhaps before he leaves for Europe he will be heard in a violin recital for the benefit of the Hebrew University at Jerusalem. An insight as to Einstein's musical tastes and preferences was recently given to a reporter of Musical America by Mrs. Einstein.

As Mrs. Einstein testifies, her husband is not invariably a solitary worshipper at music's shrine. "My husband has a number of musical friends and, aside from his own individual enjoyment of improvisation at the piano, is a violinist. The violin, in fact, is his instrument rather than the piano. Nothing gives him more pleasure than to unite a few music-lovers and players for a quiet evening's enjoyment of chamber-music. He is especially fond of the classical quartet literature of Mozart and Haydn. Mozart rather than Beethoven is his favorite god of music, and of Mozart's music—his absolute music, in any form—for Professor Einstein does not care for opera—he never tires. Wagner? Naturally, my husband acknowledges Wagner's genius; who does not? But at the same time he is not in sympathy with his music as he is with Mozart's. And his fondness, his love and reverence for Bach as well as Mozart go hand in hand with an entire lack of interest in the ultramodern musical development. He does not react to this modern music; it voices no appeal to him, and he tells me that he can make nothing of it.

"How do I explain my husband's preference for Mozart rather than any other composer, except Bach? Well, I think it might be put as follows: You see, Professor Einstein being a man of science, an absolutely clear, logical thinker, has a brain and a musical receptivity which refuse to entertain the confused, blurred, purely impressionistic, perhaps, in music, as in anything else. It is not that he either criticizes or condemns the music of the modernists—their music is simply not akin to him, and he is quite frank and honest in saying that he does not understand this new music. Mozart's melodies, on the other hand, are so divinely clear, the structure, the architecture of his music is so logical, its beauty of line and of arrangement is so wonderfully ordered, that I think, perhaps, this reasoned beauty which underlies its beauty of tone makes an appeal which cannot be denied by my husband. You see, his nature—owing to the very conditions of his scientific work—is very exact, and it has no sympathy for what is unclear or mystic."

"Spanish Love," the romantic melodramatic hit by Avery Hopwood and Mary Roberts Rinehart, which was brought to New York way back last summer by Wagenhals and Kemper, is now in its thirty-seventh week at Maxine Elliott's Theatre. "Spanish Love" reaches its 300th performance on Friday night.

Of all the new plays to reach New York during the present theatrical season, it is safe to say that "Spanish Love" has attracted the greatest attention, not only from the public, but from dramatic critics from all parts of the country who have visited New York during the year. This has been due largely to the novel method of production followed by Wagenhals and Kemper, "Spanish Love" being the first play in years to employ a double stage and to convert the entire auditorium of the theatre into a stage for part of the action of the piece.

"The Bat," by Mary Roberts Rinehart and Avery Hopwood, the thrilling mystery play, which has been so aptly described by one critic as the "dramatic smash of the year," is now in its thirty-sixth week at the Morosco Theatre, New York. Wagenhals and Kemper, producers of "The Bat," have just announced that the play will remain in New York indefinitely. The advance sale of seats is now well into the summer.

Not content with having smashed all records at the box office, "The Bat" has set another mark for future plays to aim it with the fact that throughout the nine months it has already been playing there has never been one single change in the cast, through sickness or any other reason.

While "The Bat" has been setting records week after week in New York, another company has been doing the same thing in the play in Chicago. The Western company of "The Bat" opened at the Princess Theatre, Chicago, last December. It played to capacity on the opening night and has continued to do so at every performance since then.

Sam H. Harris has placed in rehearsal "Zizi," a farcical comedy by Fred De Gresac and Fred Jackson. The piece is being staged under the direction of Sam Forrest and the cast embraces, among others, Irene Fenwick, Louis Bennison, Carlotta Monterey, Morgan Wallace, Helen Lowell, Kenneth Hill and George Graham. "Zizi" will be revealed to the playgoing public at the Apollo Theatre, Atlantic City, on May 16.

At the Bronx Opera House, beginning Monday night, May 2, Sam H. Harris will present that distinguished American star, Mrs. Fiske, in her latest vehicle, "Wake Up, Jonathan," an American comedy by Hatcher Hughes and

Elmer L. Rice. "Wake Up, Jonathan," is intensely American in theme, and is the work of two American playwrights. Its story deals with the awakening of a self-centered and money-grubbing husband to the vital importance of a sane, domestic life, and to a realization of his human obligations. This awakening is brought about through the influence of his wife, a woman of ideals and ideas and a never failing sense of humor. Mrs. Fiske will, of course, be seen as the wife at whose hands this regeneration is effected. Written with a delightful sense of comedy values and a keen knowledge of American character and child psychology, "Wake Up, Jonathan," provides the distinguished star with the most thoroughly delightful vehicle she has had in many seasons.

Madge Kennedy in "Cornered" will play at the Bronx Opera House week of May 9.

The growth of the summer concerts on the Green at Columbia University has been manifest each summer, and for this season the plans will be even more far-reaching. The personnel of the Goldman concert band remains practically the same. Very few changes have been made, and only in such instances where it was for the betterment of the organization.

The programs for the coming season have been prepared with great care and are calculated to please all tastes. Many novelties will be produced, and in many instances works that have never before been played by a band. The soloists will include Helen Stover, soprano; Frieda Klink, contralto, and Ernest S. Williams, cornetist. Percy Grainger will conduct two of his compositions on June 17.

The season of twelve weeks starts on June 6. Free season tickets for admission to the grounds are now ready for distribution, and may be had upon written request to "Summer Concerts," Columbia University, New York city. The only requirement is that a self-addressed stamped envelope be inclosed with the request.

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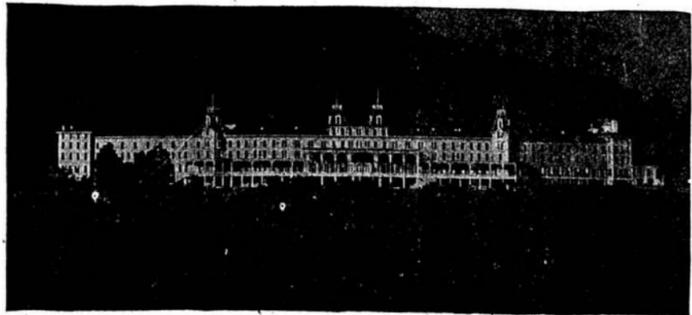
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CORRESPONDENCE.

Jewish Christian Scientists.

Editor Hebrew Standard:
Albert F. Gilmore, chairman Christian Science Committee on Publication, says: "If I will call at his office he will give me names of renegade Jews learned in Hebrew language (What became of those renegade Jews who were Talmudic scholars?) who became Christian Scientists, it would scarcely be seemly for one to give these names in an open letter."

Why? Are they ashamed of it? My challenge was to produce them in person to substantiate his statement for the readers of the Hebrew Standard to whom he made the assertion, not for my personal satisfaction. He invited me to "attend Christian Science meeting where I can speak with many persons formerly of Jewish faith." During a practice of 33 years I came across many Jewish ignorant fools among my patients believing in the Christian Science healers, Dewy healers and all kinds of fake healers. These superstitious people, and, alas, we have many among our upstarts will grasp at every fad and fancy coming their way. They were consulting fortune tellers when they were poor. When they became rich their God is forgotten. The Christian Science healer is employed instead of their God in conjunction with their physician.

"Vayishman Yeshurin Vayivot."
These people have a healer one day, the medical man next day, an osteopath on the third day, and on the fourth day they will buy Father John's Patent Medicine. These people call themselves believers in the Christian Science healer, go to their meetings, but when they speak to their Jewish friends they emphatically deny that they believe in the Christian religion. Mr. Gilmore says his friends, the former Jews, accepted Christian Science reform by conviction at a time when the leaders of Christianity admit they cannot convert the Jew and the Jew who is converted does it simply for selfish gain; the Christian Scientists want to make us believe that the Jewish renegades became Christians by conviction.

Mr. Gilmore says "I will gain little by heaping ridicule and hatred upon the Jews who find that religion inadequate to meet their needs." A Jew that looks upon his religion from a selfish standpoint never knew the principles of Judaism. From Abraham to the present day the principles of our religion are to serve mankind to our disadvantage and sufferings.

I know that my writings estranged many of my patients who have a leaning to the healers and those patients believ-

ing in all kinds of fakes and Charlatanism in the healing art. But this will not deter me from telling the truth and to expose Charlatanism. As one of our prophets said: "Bezidkosi Hekzaktivelo Arpeno." I hate a traitor. The one who forsakes his religion for selfish gain is worse than the traitor who sells his country in time of war. These renegade Jews, if they found their religion inadequate to their needs, had to go to the leaders in Israel and show them what is wrong in Judaism, and if they were right their opinion would prevail. In religion like in patriotism, my country right or wrong. If right to keep it right. If wrong to make it right.

Gilmore says the Christian Science movement is not anti-Semitic. It is worse! It outrages the decency and common sense of every Jew. We, the people of the Bible; we, who wrote the Bible in Hebrew; we, the people of the Talmud, the greatest critic on the Bible; we, who read the Bible in the original Hebrew to the present day, are accused by Mrs. Eddy and her followers and a few renegade Jews, that we do not know, that we do not understand our work. But she and her followers, being ignorant in Hebrew and the Talmud, know it better. Does it not outrage the intelligence of sane people? Mr. Gilmore says I confuse the Christian Science teachings. He explains its teachings as follows: "Christian Science does not deny the experience of sickness, misery, sin, suffering and crime as almost constant factors in the round of human lives." Let us see what he means by the long phrase of words: He does not deny the experience of sickness; in other words, he denies that a broken leg is broken, but he does not deny the experience of the patient who says he has a broken leg and suffers pain. The remedy: "But it does affirm that they have no place in God's perfect creation, the spiritual universe, and it proves its ground by destroying these false claims through the application of divine law, thus healing mankind through regenerating him." This long phrase means, he affirms that the broken leg has no place in God's perfect creation, the spiritual universe. Did any sane person claim that the broken leg has a place in the spiritual universe? The spiritual world is after death and the material world is here while we are alive. As long as we live in a material world we certainly have a material leg to be broken and to be fixed with material splinter. The next phrase, "and it proves its ground by destroying these false claims through the application of divine law, thus healing mankind through regenerating him." I cannot see how it proves anything. Because there are no broken legs in the spiritual universe is no proof that there

are no broken legs in our material world.
DR. L. W. ZWISOHN.
249 West 122d street, New York, April 22.

"The Irish and the Jews."

April 25, 1921.

Editor, Hebrew Standard.

May I avail myself of the privilege of using the columns of your worthy paper, to which I am a subscriber for a number of years past, for the purpose of expressing my gratitude to a deserving public official for his manly and humane actions towards the poor people of our faith, and extending to him our thanks for his kind and benevolent actions.

Register James A. Donegan of New York county had arranged and given a benefit performance for the Irish Relief Fund and the Jewish Passover Fund at Mount Morris Theatre, 116th street and Fifth Avenue, on Thursday, April 21st, the receipts of which amounted to several thousand dollars, the money being equally divided between the above two relief funds, and as a result, several Jewish congregations received each 1,800 pounds of Matzo for distribution among the poor and needy in their respective localities.

Register Donegan has also shown his liberality towards the Jewish employees of his office since his inauguration by permitting them to observe their holidays without pecuniary loss, as was the case under his predecessor.

Very respectfully yours,
L. SHAPIRO.
1420 Fifth Avenue, New York City.

Anti-Pogrom Committee of the Jewish Youth of America.

Editor Hebrew Standard:

May I ask that you acquaint the Jewish world with the workings of our organization, which at present represents thirty young people's societies?

Our name tells at a glance why the society has been established. Our object is, first, to give publicity, second, to obtain the opinion of all American citizens, and, third, to make an impression upon the representatives of foreign countries in order to stop pogroms and also to eliminate economical boycotting.

The entire Jewish world should know of our noble work, but unfortunately we find that we have been hampered by certain Jewish newspapers and so-called "leaders." We are not doing this work for the sake of glory, but our aim is to save the lives of our brethren in Europe. If any of the leading Jewish organizations will only take up the matter, we should be happy to co-operate with them.

The first thing necessary is the collection of affidavits of immigrants who have witnessed pogroms. With these affidavits we would be in a position to sufficiently impress government officials towards taking the proper steps. We are sorry to state that some organizations have lists of immigrants which they allow people to use for commercial purposes, but refuse us access to these lists, which are so essential to the success of our work. If we are not allowed access to these lists we must collect the names singly, and this is a laborious task at best. We trust that the organizations which can help us will do so, as this is no time to play politics.

They must remember that our aim is to stop pogroms and boycotts immediately, for by their failure to do so the blood of their unfortunate brethren is shed through brutal pogroms, and some of the blame will fall on their shoulders.

GEORGE RICHTER,
Secretary Anti-Pogrom Committee of J. Y. A.
New York, April 15, 1921.

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

הגידו בנשים והשיעור והשם.

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

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Entered as second class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, April 29th, 1921 : : Nisan 21st, 5681

Sabbath begins at 6.43 p.m. Passover, Deut. 14-22—16; 17. Num. 28:19-25. Haphtarah Is. 10:32—12:6.

We think the knowledge of the benefits of membership in a young men's Hebrew association for our youth is becoming more widespread. We say this because we have evidence that today many young Jews realize that their place is with a Y. M. H. A. and not a Y. M. C. A.

Rabbi Leo M. Franklin, apparently taking a leaf out of Alderman Falconer's book, objected at the "annual picnic" to the resolution to invite Dr. Chaim Weizmann to be present, on the ground that such action "would be a repudiation of the principles of and what Reform Judaism stands for." Just like Falconer! Franklin alphabetically is not far behind Falconer. And, perhaps, the "annual picnic" is not far "behind" our Board of Aldermen, either.

Report credits Rabbi Maurice H. Harris with the remark that it is useless to play the hypocrite anent *Seder*. He and others like him do not keep *kosher* households, so why play the farce of *Seder* observance? While his evident brutal sincerity disarms some criticism, it is fair to add that even *trefah* Jews like Rabbi Harris should keep the *Seder*. It might lead them to become *kosher*. And if hypocrisy is manifested in one instance, why does it not embrace Reform Jews elsewhere?

The Hotel Raymond, of Pasadena, the garden spot of beautiful Southern California, has made deliberate announcement that henceforth no person having Jewish blood in his veins will be received there as a guest and that hereafter Jews are totally barred from entering its doors. A crasser return to the spirit of mediaeval intolerance has never been more unblushingly exhibited in free America of the twentieth century. The purblind, prejudiced, misguided conductor of this hostelry needs some strong medicine to rouse him out of his lethargy of class hatred. More than this, California needs a workable and enforceable civil rights law to protect a section of the human race in its just and ordinary right to live.

Our Cincinnati contemporary is perfectly right in appraising Jewish qualities by the yardstick of the life and ideals of Isaac Mayer Wise, the great organizer of American Reform Judaism. Dr. Wise was the founder of the journal and the latter has ever since adhered with scrupulous fidelity to his views. Of course, to those who cannot accept the opinions of Dr. Wise, or who do not know how to identify him with sufficient clearness, this practice appears somewhat incongruous. For one thing, it sharpens and intensifies the cleavage between Reform Jews, to whom the name of Isaac Mayer Wise is a beacon, and those of a different point of view. This, indeed, represents the difficulty of this practice, one (be it added) which exists whenever names are cited.

Ex-Congressman Benjamin A. Ham, a prominent G. A. R. official of Boston, in a recent public address took occasion to censure Jews for, as he termed it, breaking down the standards of the Anglo-Saxon race. As proof of his statement he instanced the garb of the women of today on the stage and the screen, industries wholly in the grasping control of the Jewish people. Aside from the anti-Semitic premise from which Mr. Ham's vaporing proceeded, his references of a concrete nature are wide of the mark. For the fact is that while Jews are considerable factors in the fields of the stage and the motion picture, they do not control them, and, above all, they are not responsible for the public taste in female apparel. After all, what has ham to do with Jews? They know nothing of it and, conversely, Ham hates because he knows nothing of Jews!

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

THE CHASM.

WHEN Dr. Chaim Weizmann and his colleagues arrived here from abroad diligent observers of Zionist events felt that they had not come on a mere visit of courtesy to the American branch of the movement. Premonitory rumblings of a serious difference of opinion between local Zionists and their European colleagues had made themselves felt months ago. Therefore Dr. Weizmann had a distinct mission to perform here.

So far as the published accounts run, the difference of opinion (to call it by no other term) between American and European Zionists has reference to the control and incidence of the *Keren Hayesod* fund, the treasury which is to sustain the development of the Jewish homeland on its material side. American Zionists desire to employ their collections for this fund along certain lines; Dr. Weizmann, speaking for the executive of the world Zionist organization, wishes them to follow the same general procedure as obtains similarly with other lands. Thus, on what appears to be a subsidiary point, the local branch of Zionism runs counter to the views of the main organization.

Is it really only a minor consideration which has produced this chasm between American Zionism and the remainder of the movement? Is it not in reality an embattling of the forces of Jewish idealism on the one side against crass materialism on the other? Is not Dr. Weizmann's purpose, as well as his point of view, in keeping with the traditions of Israel, if not of Zionism? We think right resides on the side of the world Zionist organization and that in the action taken by the local division of the cause disaster and defeat are inscribed on the local Zionist banner.

We must confess that we are not surprised at this turn of events in American Zionism. We have pointed out again and again that recent leaders of the American organization have not approached their problems in the proper Jewish spirit. That spirit infuses Dr. Weizmann and those who support his attitude with the strength to persist in their course. Now they should travel to their inevitable goal and reconstruct and reconstitute the American organization so as to bring it into full accord with proper Jewish or Zionist ideals.

THE ANTI-IMMIGRATION SCOURGE.

WHATEVER flattering unction Mr. Secretary Hughes may lay to his soul by reason of the frankness of the statement on the subject credited to him at first, we confess to a distinct feeling of surprise and dismay over what appeared to be the attitude of the Secretary of State on the subject of alien immigration to these shores in general and that of foreign Jews in particular. By the remarks sent out over his name Mr. Hughes simply adds fresh fuel to the frenzied flame of the exclusionists, and consigns Jews, innocent victims of the most cruel persecution, to their charnel-houses without possibility of escape. Such a position is un-American; it flaunts the best and highest traditions of the Republic; it attempts to set up new and impossible standards of life. No wonder Congressman Isaac Siegel, of the House Committee on Immigration, at once took sharp issue with the stern and unrelenting announcement from the Secretary of State. Mr. Siegel's suggestion that it is time to investigate and deliberate and then to legislate is in complete accord with the facts of the situation. Mr. Hughes' subordinate's insistent call to exclude by rote and rule a number of races of people is a return to mediaevalism.

In the face of Secretary Hughes' subordinate's assertion that the Letts and Lithuanians, "the vast majority of them Jews of an undesirable type," were leaving their countries for our own land, what becomes of the time-honored maxim, behind which is entrenched all the force of a dynamic tradition, America is but another name for opportunity?

But we go farther in our strictures on the purported assertion of the Secretary of State. By what logical processes does his department arrive at the impossible conclusion that the Jews who now seek refuge here, or the Armenians and the Persians, equally the innocent victims of the fiercest racial and religious persecution the world has experienced, are undesirable? Is membership, say, of the Order of the Cincinnati, in future to be the touchstone whereby an intending immigrant may effect his entrance upon our land? We always thought ours was a government of laws, not of men. The appeal of the department headed by the Secretary of State to the blind prejudices of passionate men is not calculated to help this Republic in assisting the world to return to a condition of normalcy.

The national prohibition commissioner, charged with the enforcement of the Volstead law, has been meeting with a number of local rabbis for the purpose of working out appropriate plans whereby observant Jews may obtain a needful amount of wine for sacramental use. Such conferences are bound to produce good in two directions: For one thing, they will enable the authorities to discover who is and who is not a rabbi. For another, the heads of our *kehilloth* will be able clearly to set forth what the Jewish ceremonial law requires in the matter of wine for sacramental purposes and strictly to conform this to the law of the land. We know that our people are earnestly desirous, as law-abiding citizens, to hold up the hands of the authorities; the latter must know by this time that the only infractors are so-called "rabbis" and unauthorized individuals maintaining no connection with our community and asserting a meretricious claim of such nature only to cloak their base designs.

GOD'S WAY IN THE SEA.

"Thy way is in the sea, and thy path in the great waters, but thy steps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." (Psalm lxxvii, 20, 21.)

GOD'S way is in the sea. God passes mysteriously through the world. His steps are not known. Beyond human ken are the dispensations of providence. The storm sweeps the ocean; billows are upraised beneath the lowering skies; thunder and lightning have their majestic play in the dark air; but when the wind has abated and the earth ceased from trembling, there is nothing to show that God has passed on His way in awe and grandeur. Healed are the gashes in the sea, the great waters lie becalmed: leviathan has no memory. But for one wayward moment, nature resumes her wonted course, and all is as it ever was, tides coming, tides going, shoreward and seaward, in regular rhythm. God has passed on. One flash of freedom has given way to eternal law.

But when God passes through the ocean of humanity, when the storm of mighty revolutions ploughs through the very heart of man, He leaves divine traces after Him in the altered, bettered life of society. Some wrong is righted, some abuse abolished, some people or some individual helped in the struggle. God's way is in the sea of life, and when passions are let loose, and the conflict rages between the forces of light and darkness, it is because a new order is to be established, and life itself to be quickened. In the place of tyranny freedom is to reign; in the place of anarchy, justice and righteousness. Freedom is to become the law, and obedience to law is to be recognised as the supreme freedom. For God ever passes through humanity but does not pass on. The power that makes for right is ever at work in history. History, in its constant unfoldment, bears the traces of the passing God.

The Psalmist in our text refers to these two stupendous facts: God passing through nature and God passing through history—that is, through human nature. Moreover, he points out the difference between the two miraculous facts, which lies not in their manifestation but in their final result. When God passes through nature, His steps are not known, His traces are not recognised; but when God passes through history: lo and behold, an Aaron and a Moses; a people redeemed; a world set free, or at least placed on the way to freedom. Manifest are the ways of God through both orders: the convulsions and quakings are the same here as there; God is seen as power omnipotent swaying all things to His will. Only, there is always a residuum of the Unexplainable left in God's workings within the domain of nature. Not so as regards God's workings within the domain of history: here His supreme desire is clearly seen in the slow but sure evolution of the good; here is perceived the far-off divine event towards which all things tend;—ah, here is power applied to the affairs of men, so that he who runs may read, but it is power benevolently applied. Essentially different are the two orders: one is the natural order of sea and sky, of all that is dust and dying; the other is the moral order of soul and spirit, of dreams and immortal deeds and deathless desires!

Both orders, so different from one another, yet under the sway and dominion of the same God: the same Mind and the same Will manifested in both though in a divergent manner—the thought has been a baffling one to the best thinkers. How to reconcile the two; how to prove that the two processes after all correspond with and completely cover one another; above all, how to demonstrate the presence of a benevolent purpose in nature no less than in history—how to make nature itself appear moral: such has been the task of these best thinkers through the ages. It can scarcely be said that they succeeded more than to a slight extent; for the Psalmist's distinction still remains intact: God's traces are unknown in nature, known in history. Agnosticism more or less complete in the world of matter, gnosticism—knowledge sufficiently clear—in the world of mind and morals! Such must be the result of all our science and all our speculation. We walk in the darkest night when we grope our way through the mysteries of nature and the operation of its forces: broad daylight shines upon us only when we march forward on the way to goodness and loving kindness, seeking to make the operation of the moral forces increasingly effective for the governance of human life.

And may it not be that the Division of the Red Sea is symbolic of both these orders with their striking differences and yet their underlying unity? For here God, by one single act, passes through both—both the sea of many waters and the sea of humanity. Here God's power is manifested at once in nature and history: nature itself bending its seemingly irrefragable laws to the higher law of morality. That Israel may go free; that Israel may be sent onward to the Promised Land of moral achievement; that the might of Pharaoh may be broken, and the impulse given to the destruction of all future tyrannies: for these historic purposes, for these truly divine ends, the laws of nature are for the nonce suspended, and a way is opened in the sea. Thus the way in the sea becomes the highway of history, along which men not alone but redeeming ideas are to travel towards ultimate fulfilment. For God reigns in both orders—the one in which fate and the other in which freedom rules—and He alone knows their unity in diversity; He alone knows the secret of the reconciliation of fate and freedom. The Bible tells us that this union was accomplished at least once, when Israel passed through the Red Sea: once at least the very sea, fluid and amorphous, retaining no outlines and remembering no gashes, showed the traces of the passing God. Leviathan experienced a glimmer of memory, a shimmer of eternal mercy. And the monster of the deep closed his eyes forever after; but behind the closed lids there still glows the dream of the ages.

JOEL BLAU.

THE PASSOVER JOURNEY.

"And It Came to Pass at Midnight."

By ANNETTE KOHN.

[Through a blunder on the part of the printer the lines of Miss Kohn's poem, "The Passover Journey" were badly jumbled in last week's Hebrew Standard. We are reprinting the poem as originally written in Justice to Miss Kohn and in order that our readers may enjoy the fine sentiment conveyed in her work.—EDITOR HEBREW STANDARD.]

Into a merrymaking crowd
There came a traveler passing by,
With greeting shy he would fare on,
But they in converse held him there.
A Spaniard asked what road he sought,
And he in Spanish answer made.
A Frenchman hummed "The Marseillaise";
In tuneful French he joined the hymn.
And where two Britons talked of trade,
He told them recent London news.
A group that held in loud debate
The newest word that science spoke,
He joined and flashed the latest thought.
A Parsee Turk and Hindu sage,
Two Russe professors and a Greek
Talked pagan faiths and ancient laws;
He swift unrolled as from a reel,
The olden Hammurabi Code,
The faiths of buried Babylon,
The Laws of Moses, Egypt's lore,
The statecraft of old Greece and Rome;
Whatever tongue that any spoke,
It seemed was his own mother tongue.
Each change of discourse seemed to be
His most familiar and elect,
And when at last the music came,
He played each instrument in turn.

The crowd grew quiet, gathered round,
In marvel listened and with awe
To golden knowledge of his speech,
To music's magic as he played—
They touched his garments, watched his smile,
Looked into his farseeing eyes;
They wondered whence this prince
Might hail,
For surely prince or priest was he.

One bolder than the rest at last
(To questions used) stepped forth and asked:
"From whence did you make journey here?"
He softly said: "From everywhere."
"On pleasure or on business bent?"
"To bring men joy and make them free;
But I would ask no toll of them;
My merchandise is just a book,
And this I would give out of love
For justice, mercy and truth's sake."
"How long have you been on this road?"
With lifted head: "Four thousand years."
"And may one ask your honored name?"
With pride he said, "I am the Jew!"

A silence still as that of death—
One seemed to hear men's breathing stop—
Then on all sides the whirlwind broke.

The light was but the roseate cloud
Before the sun went down in dark—
The pendulum swung back again;
The olden wrath, the olden hate,
Looked out of eye and stormed from lip;
The hands felt strong to smite with death,
And every outrage greater far.

They saw the prince, they saw the priest,
But could not hold the vision close;
He spoke of God, Messiah's time,
Yet they were deaf and dumb and blind.

But God Himself doth seem to say:
"Not yet! Not yet! Thou must fare on—
That midnight Passover of old
Is still a story thou must tell.
In some far Western lands lies hope,
But bitter herbs thou still must eat,
Till honey shall spread more and more;
The sandals still keep on thy feet,
The staff grasp firmly in thy hand;
Faith is the one pledge asked of thee;
Thou canst not, darest not, let it fail;
The midnight journey's sure to end;
God's Passover to break in day!"
Passover, 1921—5681.

Schiff Says Community Is "Probation Mad."

In an address before the Conference on Delinquency, held by the Federation for Support of Jewish Philanthropic Societies, Mr. Mortimer L. Schiff, president of the Jewish Protector and Aid Society at Hawthorne, declared that the community has gone "probation mad." He is of the opinion that delinquents who are guilty of serious offenses are given freedom too soon, and institutions are not given the opportunity to accomplish anything with them because of this policy. He said that we must be very careful, in dealing with delinquents, that when giving them a second chance that we are not creating an opportunity for a second offense.

"While on the subject of delinquency," Mr. Schiff said, "I would like to say something about our present methods of dealing with the subject of juvenile delinquency. I hope I will not be misunderstood, because I believe in probation. We have gone probation mad. I believe that the present tendency of the courts is to do too much probation. I can only judge from my own experience at Hawthorne. Ten years ago the great bulk of the boys who came to us we could do something with; many of them were guilty of serious offenses, but they were sent away sufficiently unhardened that by a process of education we could accomplish something with. Today it is the exception for us to get a boy with whom we can really do anything. They are placed on probation; they violate their parole; they are placed on probation again, and again they violate their parole, and finally as a very last attempt, they are sent to us or smaller institutions, and very often

we get a request to release them. The moral reaction is a very bad one.

"I do not think that people appreciate what this is leading to. I believe in preventive work—none more so than I. But preventive work must be done before commission of offense, not afterward. The best service that can be rendered to a child in the real serious matters is to send him or her where real remedial measures can be applied; where trained people can educate them, can train them, can inculcate in them those tenets of citizenship without which they are bound to go wrong again. Even in the Jewish Big Brother and Jewish Big Sister work, the effective results are obtained where you get them before they go wrong, where they have the tendency to go wrong. The child who goes before the Children's Court and is convicted of a serious crime and is placed on probation is almost certain to go

wrong again if placed on probation.

"I believe in giving a second chance, but we must be very careful in giving that second chance that we are not creating the opportunity for the second offense. I believe that there is a great deal to be accomplished in dealing with the children of this great city. I believe that the judges are honestly trying to solve the problem. I believe they are giving too much probation, but with all that we are so far in advance of what was done twenty-five years ago that I look very cheerfully toward the future."

Hebrew Tabernacle Notes.

The congregational sociable and get-together party was held Sunday evening, April 18. An entertainment comprising thirty numbers was offered, followed by refreshments and dancing. In spite of the pouring rain, the attend-

ance was so great that hundreds of persons were turned away.

The Young Folks' League held a dance Tuesday evening, at which over 200 young people were in attendance. The Children's Seder was held Saturday afternoon. The Seder was conducted by Dr. I. Mortimer Bloom, the rabbi of the congregation, and Rev. Paul Held, the cantor. Passover games were played, Passover pantomimes and tableaux were presented, after which there was a general impromptu entertainment. Three hundred and fifteen children were present.

On Tuesday evening the Junior League held an apron and necktie dance.

It is expected that within a very short time excavation will begin for the new Hebrew Tabernacle and Social Center to be erected in West 161st street, near Fort Washington avenue.

New York Section to Hold Annual Meeting.

The annual meeting of the New York Section Council of Jewish Women will be held on Monday, May 2, at Temple Agudath Jeshorim, 113 East Eighty-sixth street. Mrs. William D. Sporborg will read the president's annual report and there will be an election of officers followed by a social hour.

Inasmuch as Mrs. Sporborg after five years of office has declined a re-election it is anticipated that a large attendance will be present to hear her final message.

On the initiative of the students of the Aria College, Portsmouth, England, a "Young Judaean League" was formed for the purpose of promoting Hebrew conversation and general Jewish knowledge amongst boys and girls.

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GOLEM AND HOMUNCULUS.

By HERBERT SILBERER, Vienna.

(Translated by Jacques Mayer.)

One can hardly find a nation in whose mythology there does not occur the magical belief in the artificial production of a human being. Frequently such an artificial creation appears to characterize the origin of the human race; but it is there due to a higher being, to a god-head. In spite of its supernaturalness it is still normal. To the higher being the power of producing the wonderful is natural. The magic begins when a man seizes this power, when he passes beyond the limits which ordinarily bind him. Therefore, in the accounts of man regarded as presumptuous and arrogant, with ensuing evil results or the possibility of such results. In the arrogant action there lies also the motive of trying to surpass something Luciferian and Promethean, a psychical principle, which exerts a powerful function in the life of the individual, as well as in the cultural development of the race. In the individual this principle, when he is young, arouses an opposition to the all too wise "great ones" in the keener conflict of man with all the arbitrariness coming from "above"; in the development of humanity it appears to us quite analogous—partly as a progressive striving to surpass those that have gone before, partly as a form of social or political opposition against all dictatorial powers, partly an attempt to compare one's self to God, partly as a conflict with nature.

A symbol of the most complete triumph over the predecessors (the elders myths and magical spells, we almost always find the creation of a man by a and the parents) and over nature, the most complete emancipation from all traditional dependence, is the Homunculus, the human being produced by art. Goethe, in the second part of "Faust," also hit the nail on the head when he characterized the all-surpassing self-glorifying spiritual traits of the subtle creature. But the trait of arrogance and its punishment we find most powerfully depicted in his "Sorcerer's Apprentice." In the artificial man of the Jewish myth also, the most significant motives are: The arrogant greatness of the attempt to create him, the danger connected therewith as well as his superiority, one-sided though it may be. The most widely known—to many the only one—is the Prague Golem of Rabbi Low, because various literary essays have vitalized him for us. Rabbi Low, owing to his wisdom called the "high one," lived in Prague during the alchemistic and astrological period of Emperor Rudolph II. He was generally looked upon as the spiritual head of Judaism, and from an historical point of view, probably performed valuable work as a leader. But according to the legend, he completed with the aid of cabalistic artifices a clay figure, which by means of a strip of parchment, he endowed with life. This paper he placed in his mouth, at the same time imparting the Divine

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breath. But the Golem degenerated—that is the fate, the punishment of the arrogance—and he used his superhuman powers to the injury of the people. He began to tear down houses and came near destroying the entire Ghetto had not the rabbi at the risk of his life snatched the parchment from his mouth. In other respects the elementary strength of this, as well as of all Golems, was clumsy and dangerous. Rabbi Low's wife had occasion to send him to the well to bring some water, and in his awkward zeal the entire house was almost drenched. Since then there is a saying in Prague, current to this day: "The fellow is as awkward as the Golem fetching water."

But Goethe's "Sorcerer's Apprentice" does not derive from the Prague Golem myth. He is palpably a descendant of Lucian's "Eukrates." In a wonder tale of the great satirist there appears the Egyptian magician Eukrates, whom the Greek traveler Eukrates so ardently admires that he is tempted to imitate him and by means of magical incantations endeavors to impart life to a broom and a pestle. That which in Goethe's poem tells us happens likewise to him—the flood creating broom's power is doubled by the blow of the axe.

Until recently I as well as doubtless most of my readers knew but few details concerning the Golem of Prague. Particularly the reason why according to tradition the "high" Rabbi Low made up his mind to create the artificial man. He did so in order that the Jewish community should have in times of persecution and ritual-murder accusations a faithful and powerful helper, and a detective of superhuman skill. Anyone desirous, like myself, of informing himself more fully regarding the entire object, should read Chajim Bloch's "The Golem of Prague," based upon an old manuscript. (Vienna: Dr. Bloch's Wochenschrift, 1919.) From what has already been said, it is inferred that the mysterious work was sanctioned because undertaken to serve a holy purpose. But woe to him who undertook to use the Golem—his name was Josef—for profane purposes. What happened when he carried water we know. One day he was sent to the Moldau to quickly catch some fish, the occasion being a holiday dinner. For days the Golem disappeared; search was made for him, and he was asked to return even without fish. Old Schammes Abraham, who had been sent to bring him home, found the Golem standing on the river bank fishing. He had not ceased because his net was only half full. But when told to return without fish, he quickly threw those already caught back into the stream and then returned with the sexton. At another time, when sent to procure some apples from the market, he returned carrying on his broad back the entire stand as well as the apple-woman herself. And for many years afterwards, whenever some strange story was being told, one heard the remark: "That's like the story of the Golem with the fish," and if it happened that a fruit vendor disputed with a customer she was usually asked: "Are you perhaps Rabbi Low's Golem?"

According to Bloch the Biblical origin of the term Golem is to be found in the words of the psalm: "Golmi rou enecha"; according to the Vulgate: "Imperfectum meum viderunt oculi tui" (Luther: "Thine eyes saw me when I was unfinished"; or, according to Gesenius: "A formless mass"). At all events raw material is meant, awaiting to be formed. The mass of clay to be directly vitalized by means of Divine or cabalistic art. To divest the Golem of

his superhuman powers the mysterious letters and proverbs of the venerable Sepher Jezeviah (Book of Creation), a cabalistic masterwork, were requisite. Although the artificial man surpasses in many things the natural, to the latter he is inferior in others. That which has been created by indirect means, and not in accordance with natural order, is sure to be lacking in some essential respects—to suffer from the cloven hoof. It often happens that the Golem lacks that noble organ of reason—the power of speech. Many legends dwell upon the automatic: Thus Rabbi Simeon ben Gamliel created a woman, who was his servant. Accused of witchcraft he proved that she was not perfect, for he was able to reduce the body into its original constituent parts.

Quite talmudical is the anxiety to define the judicial rights of a Golem. Worthy commentators learned in the law exercise their wits on the question whether a man created by means of cabalistic skill can be regarded as a member of the congregation (for minyan). And whether Golem is subjected to commandments and inhibitions, especially to the ordinances for man-servants. From a moral point of view he is regarded as a neutral being devoid of any trace of good or bad instincts. Man, in the midst of the conflict between the good and the bad, is incapable of penetrating the mysteries which are beyond ordinary knowledge or reality. The Golem, like birds and demons, possesses that ability. He is capable also of smelling the salutary odors coming from the garden of Eden—they are twenty-four in number, one for each hour—and therefore is immune to all diseases. He shares in the eternal life, and at the end of all things he will arise in a new form.

With a smile we should like to understand it all. But nothing hinders us from elevating, mystically surmising, the naive into the sublime, and to recognize in the apotheosis of the Homunculus the final victory of human endeavor to improve our own existence to free us from the bondage of natural limitations, and to banish the idea of "beyond the good and the bad."

Ninety-second Street Y. M. H. A.

Rabbi Lee J. Levinger, executive director of the Ninety-second Street Y. M. H. A., is attending a meeting of the National Committee on Ceremonies of the American Legion in Indianapolis. This committee has been instructed to draft a permanent ritual for the American Legion, to be presented to the next national conference.

The annual Seder of the Y. M. H. A. was held on Friday evening, April 22, in the auditorium. Members of the association and friends to the number of 150 were present.

A Passover rally for members of the Junior Division was held on Sunday evening, April 24.

The Maccabean Club, a group of young men, eighteen years of age, will present a play, "The Two Goyim," by Mr. Samuel S. Grossman, on Saturday evening, April 30. The performance will be followed by a dance.

On Sunday night, May 1, the Y. M. H. A. Choral Society, under the leadership of Mr. A. W. Binder, will hold its annual May dance, limited to senior members of the association.

The General Libel Bill, aimed primarily at Henry Ford and "The Dearborn Independent," has passed the Michigan State Legislature by a vote of 75 to 15.

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All but five of the fourteen students who will graduate from the Hebrew Union College in June have accepted positions as rabbis. The remaining five are in touch with some congregation but have not yet made definite arrangements.

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COUNT UPINSKY AND THE JEWS OF KOBRIN

The city of Kobrin, in the Grodno province, was owned by Count Upinsky, whose generosity was proverbial and whose benevolence was far-reaching. In order to populate his place he invited the Jews from neighboring settlements to come to Kobrin, giving them the ground free of all charges as an inducement to come and stay there permanently so as to increase the population and inject life, business and prosperity. Flocking from all sides and directions, Jews came there in considerable numbers, attracted by the Count's generosity. They built houses erected shops and introduced trade in the heretofore isolated town of Kobrin. Trusting the good nobleman and experiencing no difficulties, the Jews never asked for any documents to show their rightful possession of the respective parcels of land that they occupied, but firmly believing the sincerity of the Count and the earnestness of his promises. The years rolled on and the Jews became convinced that they were the rightful owners of the ground under their feet, since no claim was ever entered against them, nor was there any demand made from them.

But the old Count died and his son, finding out that the ground had never been given or leased to the Jews, demanded payment for the use of the ground all these many years, adding the increased interest. The amount of the required payments culminating into millions of rubles, the Jews of Kobrin, poor and indigent, could never raise such an enormous amount. They asked for mercy, telling the nobleman that they would pay the rent thereafter, but were never able to settle old accounts, running as these did into millions of dollars. But the young Count never gave two straws for the Jews and their economic condition; he wanted the entire amount of money to be paid by the community and would make no allowance and give no discount, and in case of their refusal to come up to his demands, he would employ the most severe measures. He would drive away from the town all the poor Jews, their wives and children, inclusive; the rich and wealthy he would put in prison, confiscate their possessions and take their young wives and grown daughters into his house, using them as slaves and serfs for all sorts of work and labor, while the dead would be disinterred and their bones burnt in pyres, the fences removed, and that there would remain no indication whatever of a former Jewish settlement or previous Hebrew community.

Now the Jews found themselves in a fearful predicament and didn't know what to do under the circumstances.

Hearing of the miracles performed by the wonder rabbi, Leib Sarah's, the Kobrin Jews decided to send a committee to the rabbi, imploring his intercession in behalf of the unfortunate community. The best and the most pious Jews of the community were selected, and aided by the local leader, Mr. Benjamin, they started for Berditcheff, where Rabbi Leib had been stationed at that time.

Benjamin, the leader, told his tale of woe to the rabbi and asked for his help. The rabbi, leaning on his walking cane and meditating for a little while, ordered the committee to leave the room, with the exception, however, of Benjamin, whom he advised to stay and listen to the following: The matter is somewhat complicated, began Rabbi Leib, that Polish region was out of Leib Sarah's jurisdiction, in the affairs of which he could not interfere. However, he would give Benjamin a letter of recommendation to one who might turn helpful. He advised the leader to send his men back to Kobrin, telling them that the rabbi wanted him only to remain with Leib Sarah's, hoping for successful results. The men having gone, the rabbi ordered Benjamin to wait until Friday, when he should go to the outskirts of the city, reach the forest, take the narrow path, walk right along until confronted by a little hut, enter the place, spend the Sabbath there and hand the letter to the host, who would render the necessary help. But all this should be kept confidential, without uttering a word to anyone, cautioned the rabbi, and sent Benjamin away.

Musing to himself, the rabbi thought of using his own ability before Benjamin could begin his journey, bound for the man in the forest. Accordingly Leib Sarah's left the city and wended his way to Kobrin, bound for Upinsky's castle, so as to intercede with the Count in behalf of the unfortunate Jews. Approaching the palace the rabbi was stopped by a servant who asked him for his mission. The rabbi told him that he wanted to see the Count regarding the Jews of Kobrin and their financial difficulties. The servant told his master of the man's purpose in coming to see the Count. It goes without saying that he welcomed such a visitor and was certainly surprised to see Leib Sarah standing erect, with a tincture of courage on his face and signs of boldness in his manner, tendencies that he never noticed on his Jews before, cringing, genuflection and misery being their continuous manifestation. The first impressions over, the Count asked his intruder what he had to say on the subject, remarking at the same time that Jews can never transact any business without the means of an agent, who might introduce bargains, reduce prices and make commission, in which instances he would prefer to deal fair and square, as it is congenial for a nobleman.

Slowly but surely Leib Sarah's answered that he was no agent bent for bargains or commissions; he was the rabbi entreating his excellence to exercise mercy in behalf of the Jews and withdraw his charges, which they can never cover because of their poverty

and indigence. Infuriated to a considerable degree, the Count jumped from his chair, threatening the intruder for his suggestion of withdrawing the charges, which is but a stupid notion, as nothing could alter his decision; he wants his money or they will be evicted very soon. Neither failing nor faltering, the rabbi checks the Count's onslaughts, telling him that if he is bound to ruin the Jews he would suffer just as well. It would certainly take time before other settlers fill the vacant places, the surrounding peasants will lose the market for their produce and the Count becomes the heaviest loser after all.

Pondering upon the rabbi's words, the count beheld a practical trader and an experienced merchant before him, the like of which Kobrin never produced. He approached the rabbi, shook his hand and told him of another scheme that he wished to propose which, however, should be kept secret, believing in the honesty and sincerity of the rabbi that he would not betray him. And this is what the count had to say: He would withdraw all his monetary claims from the Jews, leaving them to conduct their trades and traffics as ever, provided they turn on the Polish side and join their forces in the rising revolution. As a man of command and influence, the rabbi may certainly turn instrumental in bringing better solidarity between the Jews and the Poles for mutual benefits and public satisfaction.

Gloomy and pensive, the rabbi hesitated for a few minutes, shaking his head in the negative and telling the count of the impossibility of his people to share the Polish dangerous ventures. Jews, the rabbi maintains, believe that God judges nations as well as individuals, Providential strength assisting the Russians, it would never do for law-abiding and peaceful Israel to take up arms against a strong and powerful nation. The Jews, however, wait patiently for a peaceful restoration of the Holy Land, almost seventeen centuries, never thinking of the usage of force and the employment of arms, hoping and trusting that the redemption will come by grace of God in the right and proper time. And the Jews, wherever they are, prove loyal to the ruling government, praying for its welfare and helping in her struggles, never associating with the enemies. Living among the Poles and dealing with them continually, they would not turn informers, as a matter of record and policy.

Enraged and furious, the count emitted his venom on the Jews and their rabbi, accusing them of being sordid, selfish, swindling and money-making, never considering friendship or fraternity, neither paying their debts nor extending aid in time of need. He would wait to the end of the week, Upinsky said, for the rental moneys, and if not paid by Saturday his threats will become effective and Kobrin would be freed from the accursed race forever. Never, responded the rabbi, it will never come to such a stage, the Guardian of Israel neither sleepeth nor slumbereth! As ordered by the rabbi, Benjamin, the leader of the Kobrin Jews, started on his mysterious journey Friday morning.
 (Continued on Page 14)

BERMAN'S STRATMORE HOTEL
 S. MARYLAND AVE. AT THE BEACH
 ATLANTIC CITY, N. J.
 Open all year. Newly renovated and redecorated. Elevator service. Equipped with all modern improvements. Jewish dietary laws strictly observed under personal supervision of Mrs. Berman. Home comforts.

LIBERTY HOUSE
 LIBERTY, SULLIVAN CO., N. Y.
 OPEN ALL YEAR.
 GEO. W. ROCKWELL, Prop.

REINER COTTAGE
 32 Fulton Ave., Far Rockaway, L. I.
 Ideal location near beach. Equipped with all improvements. Electric lights, running water in every room. Jewish dietary laws strictly observed. Home comforts. Open for Passover holidays. For rates phone Harlem 6649. MRS. C. REINER, Prop.

ANNOUNCEMENT
 MR. and MRS. S. BERMAN of No. 208 South Rhode Island Avenue, Atlantic City, N. J. ARE PLEASED TO ANNOUNCE THE PURCHASE OF
THE ADELPHI
 VERMONT and ORIENTAL AVENUES ATLANTIC CITY, N. J.
 which they will open on May 15th as a first class family hotel. This beautiful hostelry is now undergoing a complete renovation and will be entirely redecorated, and refurnished, and will have all modern conveniences, including elevator service, electric lights, steam heat, all rooms with running water and private baths.
 Until the opening of our new hotel we will be delighted to accommodate you at our private cottage, 208 South Rhode Island Avenue. Dietary laws observed. Bookings now being received for Passover. Seder services both nights.

MT. CLEMENS HOTEL UNDER JEWISH OWNERSHIP.

No form of anti-Semitism has been so insidious and obnoxious as that practiced by certain hotel keepers...



LOUIS KRIM

Mt. Clemens as a health resort has won national fame and it is not our purpose to dilate upon the wonderful curative properties of its waters and baths...

the rooms have private baths attached. The hotel is now under the management of a company headed by Mr. Louis Krim as president and Mr. Sam Fenster as secretary and treasurer.



SAM FENSTER

A feature of the hotel is the cuisine, which is in strict accordance with the Jewish dietary regulations and with real home-like Jewish meals.

In other Mt. Clemens hotels guests are compelled to go outside to take their mineral baths, but in the Riverside Hotel the baths are on the premises...

The hotel has card and recreation rooms, beautiful lobbies, reception and lounging rooms. It has enormous porches and at the back flows the Clinton River.

Directly back of the hotel is the famous well of mineral drinking waters for which Mt. Clemens is famed and which is visited by everyone who comes to Mt. Clemens.

The management promises faultless service, and guests are met at the Detroit depot and conveyed to the hotel in automobiles.

Jews Are Not Welcome in Franco-American School, Hints U. S. Representative.

That Jews would be excluded from enrollment in the Fontainebleau School of Music for Americans was made plain in a statement made last week...

Mrs. Tuttle, to whose entire judgment the choice of students has been left, said, during a talk concerning the applicants:

"We have no Jews enrolled. After all, I think it best to send to France the element truly representative of America, not the radical part of this country."

"But, Mrs. Tuttle, may not those rejected compete for a place at the school?" asked the interviewer. Mrs. Tuttle replied that the choice was not competitive, but was left to her judgment.

"We are getting exactly the kind of students we need and want," was Mrs. Tuttle's further statement. "The students who apply are of the most serious kind, musicians who have had professional experience, who are themselves teachers."

"Of course, we believe it will be a great opportunity for Americans. Not only the fact that they can study in such inspiring surroundings as Fontainebleau, but also that they can do it at so low a price."

You see the French Government has agreed to pay the deficit, and the French Line will take the students at a reduction of 30 per cent., and in this way there is a decided saving.

"One way of insuring that we get the best applicants was to write to the Governor of each State and ask that he recommend several worthy students."

Jewish Welfare Board Indorses Citizens' Military Training Camps and Offers Co-operation Toward Their Religious and Moral Life.

The Jewish Welfare Board, in response to a communication from the War Department, has, through Dr. Cyrus Adler, acting chairman, accorded its hearty indorsement to the plan of the department to establish citizens' military training camps throughout the country this summer.

Students Entertain Einstein and Weizmann.

Prof. Albert Einstein and Dr. Chaim Weizmann were the guests and speakers at a special meeting of the Council of Jewish Student Societies, held in the Great Hall of the College of the City of New York on Wednesday evening, April 27.

The Council of Jewish Student Societies consists of representatives of national organizations of Jewish students, including the Intercollegiate Menorah Association, the Intercollegiate Zionist Association, the Zeta Beta Tau, Beta Sigma Rho, Alpha Epsilon Pi, Tau Epsilon Phi, Kappa Nu, and Phi Epsilon Pi fraternities.

Yorkville Ladies' Benevolent Association.

The Yorkville Ladies' Benevolent Association this year disbursed \$982.50 to the poor of Yorkville for Passover, in addition to which large quantities of clothing, groceries, matzoth, meat, chicken, etc., were distributed.

The Yorkville Ladies' Benevolent Society has been in existence a number of years and the affairs are at present well looked after by a competent board of officers headed by Mrs. Joseph Cohen, president; Mrs. I. Segal, vice-president, and Mrs. I. Ivry, chairman of the Committee on Relief.

Members of Hebrew Orphan Asylum to Meet.

The annual meeting of the Hebrew Orphan Asylum of the City of New York will be held on Sunday, May 1, 1921, at 11 a. m. sharp at the asylum buildings, Amsterdam avenue, between 136th and 138th streets.

The report of the president and Board of Trustees for the past year will be submitted and an election to fill the following offices for the ensuing year will take place: A president in place of Mr. Joseph E. Newburger, a vice-president in place of Mr. Theodore Rosenwald, a treasurer in place of Mr. Martin Beckhard, six trustees to serve three years in place of Messrs. Marx Ottinger, Isidore S. Korn, Abraham L. Newman, Morton H. Meinhard, Roger Williams Straus, Louis B. Tim.

We Wonder.

We wonder just how much criticism we shall invite by venturing the suggestion that the average applicant for the Jewish ministry does not quite measure up to those who formed the advance Reform guard many years ago, at the Hebrew Union College. We don't find, at least it seems so to us, the leaders of years ago, leaving their pulpits for all sorts and conditions of other occupations. They seem to feel their mission much more strongly than many of the young men of today who enter the college, or some who have graduated more recently.

SAFFIAN, 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 Saffian, 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 & Ottenberg, his attorneys, at No. 206 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of October, 1921, next.

Dated, New York, the 12th day of April, 1921. FREDERICK V. SAFFIAN, Administrator of the Estate of ABRAHAM SAFFIAN, deceased. WISE & OTTENBERG, Attorneys for Administrator. Office and P. O. Address, 206 Broadway, Borough of Manhattan, New York City.

MEINSTEIN, JACOB.—The People of the State of New York, by the Grace of God, free and independent, to National Surety Company, Julius Meinstein, Solomon Meinstein, Herman Meinstein, Sigmund Meinstein, Adolph Meinstein, Eva Schonmuller, Lena Leberbeyer, Gustave Kolisch, Administrator of the Estate of Jettie Sulzbacher, deceased, Nanny Engelberg, Mauritz Aal, Adolph Aal, Herman Aal, Ernst Aal, Maz Aal, Siegfried Aal, Jacob Aal, Herman Schulein, Babetta Stern, Hannah Schulein, Ricka Schulein, Rose Schonmuller, Francis P. Garvan, Alien Property Custodian, and to all persons interested as creditors, next of kin, or otherwise, in the Estate of Jacob Meinstein, deceased, who at the time of his death, was a resident of New York County; Send Greeting:

Upon the petition of Herman Leopold Meinstein, residing at 1028 Second Avenue, Borough of Manhattan, New York City; You, and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 10th day of May, 1921, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Herman Leopold Meinstein as Administrator of the Goods, Chattels and Credits of said deceased, should not be judicially settled.

In testimony whereof, we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County [L. S.] of New York, the 25th day of March, in the year of our Lord, one thousand nine hundred and twenty-one.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

BENDHEIM, HENRY.—The People of the State of New York, by the Grace of God, free and independent, to David Bendheim, Alfred Bendheim, Max Bendheim, Leo Bendheim, and to all persons interested, as creditors, legatees, next of kin, or otherwise, in the trust for the benefit of David Bendheim and remaindermen, under the last will and testament of Henry Bendheim, deceased, who, at the time of his death, resided at the City, County and State of New York; Send Greeting:

Upon the petition of Arthur M. Elsig, residing at Grassy Sprain Road, Yonkers, New York; Arthur J. Cohen, residing at No. 5 West 87th Street, in the Borough of Manhattan, City of New York, and William S. Weiss, residing at No. 261 Central Park West, in the Borough of Manhattan, City of New York;

You, and each of you, are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the Borough of Manhattan, in the City, County and State of New York, on the 6th day of May, 1921, at half-past ten o'clock in the forenoon of that day, why the intermediate account of the petitioners, as trustees under the said will for the benefit of David Bendheim and remaindermen, should not be judicially settled and allowed.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, [L. S.] at said County, the 29th day of March, nineteen hundred and twenty-one.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

BENDHEIM, HENRY.—The People of the State of New York, by the Grace of God, free and independent, to Alfred Bendheim, David Bendheim, Max Bendheim, Leo Bendheim, and to all persons interested, as creditors, legatees, next of kin, or otherwise, in the trust for the benefit of Alfred Bendheim and remaindermen, under the last will and testament of Henry Bendheim, deceased, who, at the time of his death, resided at the City, County and State of New York; Send Greeting:

Upon the petition of Arthur M. Elsig, residing at Grassy Sprain Road, Yonkers, New York; Arthur J. Cohen, residing at No. 5 West 87th Street, in the Borough of Manhattan, City of New York, and William S. Weiss, residing at No. 261 Central Park West, in the Borough of Manhattan, City of New York;

You, and each of you, are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the Borough of Manhattan, in the City, County and State of New York, on the 6th day of May, 1921, at half-past ten o'clock in the forenoon of that day, why the intermediate account of the petitioners, as trustees under the said will for the benefit of Alfred Bendheim and remaindermen, should not be judicially settled and allowed.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, [L. S.] at said County, the 29th day of March, nineteen hundred and twenty-one.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

BENDHEIM, HENRY.—The People of the State of New York, by the Grace of God, free and independent, to Betty Bendheim, Alfred Bendheim, David Bendheim, Max Bendheim, Leo Bendheim, and to all persons interested, as creditors, legatees, next of kin, or otherwise, in the trust for the benefit of Betty Bendheim and remaindermen, under the last will and testament of Henry Bendheim, deceased, who, at the time of his death, resided at the City, County and State of New York; Send Greeting:

Upon the petition of Arthur M. Elsig, residing at Grassy Sprain Road, Yonkers, New York; Arthur J. Cohen, residing at No. 5 West 87th Street, in the Borough of Manhattan, City of New York, and William S. Weiss, residing at No. 261 Central Park West, in the Borough of Manhattan, City of New York;

You, and each of you, are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the Borough of Manhattan, in the City, County and State of New York, on the 6th day of May, 1921, at half-past ten o'clock in the forenoon of that day, why the intermediate account of the petitioners, as trustees under the said will for the benefit of Betty Bendheim and remaindermen, should not be judicially settled and allowed.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, [L. S.] at said County, the 29th day of March, nineteen hundred and twenty-one.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

BAER, ADOLPH.—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 Adolph Baer, 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 Avel B. Silverman, their attorney, at Times Building, 42d Street and Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of October, 1921, next.

Dated, New York, the 14th day of April, 1921. BARBARA BAER, PAULINE BAER, MILTON J. LENDSDORF, Executors. AVEL B. SILVERMAN, attorney for Executors, Office and P. O. Address, Times Building, 42d Street and Broadway, Borough of Manhattan, New York City.

STERN, WILLIAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Stern, 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 A. Stern, her attorney, at No. 31 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next.

Dated, New York, the 23d day of March, 1921. BERTHA MAAS, Executrix. A. STERN, Attorney for Executrix, Office and P. O. Address, 31 Nassau Street, Borough of Manhattan, New York City.

MARX, 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 W. Bennett Marx, 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 L. 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.

Dated, New York, the 18th day of February, 1921. LOUIS J. MARX, ABRAHAM B. MARX, Executors. JACOB L. BERMAN, Attorneys for Executors, Office and P. O. Address, 346 Broadway, Borough of Manhattan, New York City.

MONNES, HYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Monnes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of September, 1921, next.

Dated, New York, the 8th day of February, 1921. ABRAHAM L. MONNES, AARON J. MONNES, IRVING I. MONNES, SOLOMON SHAPIRO, BERNARD BLOCK, Executors. LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

BARNEY SCHER

31 AVENUE A near Second Street Manhattan

819 BROADWAY near Ellery Street Brooklyn

We specialize in high grade furniture suitable for the homes of refined and discriminating people. Artistic designs and well-made furniture only.

An inspection of our large stock and a comparison of prices is solicited.

CHARGE ACCOUNTS INVITED

CHILDREN'S PAGE

New York City.

Dear Little Friends:

I shall try to keep my promise to tell you more about the doings of the members of "The Berry Pickers' Club," and you'll be surprised how little deeds of kindness grow and awaken beautiful thoughts. It so happened that girls and boys from nearby camps spending the day at the hotel joined us on several berry picking excursions. They became so enthusiastic over our good work for the poor little kids in the hot city that on returning to their own camps they immediately organized "Berry Picking Clubs." These girls and boys devoted two hours once a week to gathering blueberries and sent them to the summer play schools and recreation centers of their home cities. Besides pledging themselves to continue this labor of love for their less fortunate sisters and brothers, they had become so imbued with the spirit of helpfulness that they urged their friends in other camps to follow their good example.

It was a warm summer day and I had left my bedroom door ajar, presently I heard footsteps softly tripping along the hall, and when the children reached my door in a low whisper a wee little voice said, "I wonder if Grandma Flora is taking a nap?"

"No! No!" I cried, "come right in little folks, I am always glad to see your bright, happy faces."

Accompanied by a maid who carried large boxes filled with wild flowers three girls and one boy ran up to me, each holding tightly to a box as though it contained precious stones.

"Grandma, dear," said Robert in a manly way, "yesterday while wandering through the woods with my big brother we found these three empty birds' nests, one even has a tiny speckled robin's egg in it. Surely they'll interest our little friends in the city." Please send them and these flowers with my best love.

Then Jenny offered her gift, a piece of tree bark to which a mud wasp had fastened four rows of nests neatly made of yellow clay, and in each one the mother wasp had deposited a tiny egg. "My father," said Blanche, "found this strange looking nest in a hollow tree. He was glad that the little yellow jackets, or paper wasps as they are called, because their nest resembles a roll of gray paper, had deserted it. I hope it will give the kiddies in the city pleasure to examine it, and to see that the cells inside are similar to those in the wild bees' nests."

"I had a letter from my sister saying that after telling her girl friends at camp about the unselfish work of our 'Berry Pickers' Club that several promised to make a collection of the various tree leaves, ferns, mosses and lichens growing in the woods. Also a collection of wild flowers, all neatly pasted in books and presented to the children on their return to the city."

Ruth was waiting patiently for her turn, and as she opened a large card board box I got a glimpse of a dozen or more brilliantly colored butterflies.

"Oh, how beautiful," I exclaimed, "they seem ready to fly away!" My little visitors looked at each other and smiled, perhaps they really thought I feared the butterflies might disappear."

Ruth then said, "Grandma, dear, the old German gardener at my uncle's camp overheard mother tell about sending berries and flowers to the poor children in the city, so he immediately offered to do his part towards making them happy. Therefore this lovely collection of butterflies is really a gift from old Hans and not from me. He explained that after catching a butterfly he put it to sleep with a whiff of aromatic spirits of ammonia, then gently spread the wings out, stuck a long pin through the body, and mounted each one separately on a bit of cork pasted on the bottom of this box."

"Hans says he is so sorry that the little city kids cannot come to the country and roam about the fields, meadows and woods, watch the bees or listen to the birds, that he is going to prepare a big 'surprise box' for me, and a collection of all kinds of insects mounted in a similar way as the butterflies."

Well, my dear readers, you can im-

agine that I was overjoyed at the sight of these thoughtful gifts, even more so by the earnest spirit that prompted this labor of love for little ones these children had never seen or known of before. Yet this sweet child-like sympathy for those of their age, just because these kids were less fortunate in having all the good things they possessed.

When my visitors beheld all their gifts piled up on the table, their eyes fairly danced with joy, and as I kissed them goodbye I said, "My dear children, the happiness you feel is the just reward that comes of the generous impulse urged by a wee little voice away down in your heart to perform kindly and unselfish deeds. May God bless you and keep up your good work. Fondly, Grandma Flora (Spiegelberg)."

PASSOVER

One of the greatest lessons we may learn from Passover is Faith. It was the Faith of Moses in the word of God that inspired him to face an angry Pharaoh with impunity, and encouraged him to fulfill his far from agreeable duties. Thus Faith is an attitude, induced by some outer force—in this case the promise of God to lead the children of Israel "unto a land flowing with milk and honey."

However, this cardinal virtue is nothing exceptional. It is almost a primal instinct, for it is exercised every minute by every living creature. It is the nucleus from which civilization developed—for civilization is the result of the belief of one man in the probity of another.

It is a fundamental of sanity—for suspicion of the intentions of others betrays a lack of mental and temperamental poise.

It will mark the coming of the Messiah, for the Golden Age will arrive when men will have faith in one another and in God.

It is one of those messages to all Jews which forms the woof of the sermon-sown texture of the Bible. It is the underlying idea of those stories which, historical or mythical, are invaluable to Judaism.

It is the most invulnerable of armors with which to understand those insidious arrows which fly from the ambushcade at the otherwise defenseless Jew. What else, through the centuries has upheld, as with sturdy pillars, the temple of Judaism?

More than this, it is the essence of all that makes life worth-while—for when worldly wealth is gone there remains Faith, but when Faith is gone nothing remains.

LILLIAN UTTAL,

Pupil Cong. B'nai Jeshurun Religious School.

Cincinnati Justice Defines the Jewish Sabbath.

Hamilton County (Ohio) Common Pleas Judge Stanley C. Roettinger rendered a decision last week setting aside the conviction of Louis Franklin, a meat dealer, who was fined in the Municipal Court for having kept his store open on Saturday night and on Sunday also. Judge Roettinger decided that the Jewish Sabbath ran from sundown on Friday to sundown on Saturday and that therefore, under the law which exempts conscientious observers of the seventh day Sabbath from compliance with the Sunday law, Franklin was entitled to keep open his shop on Saturday evening, as well as on Sunday. Judge Roettinger's definition of the Jewish Sabbath is in accordance with accepted Jewish law and custom. In his decision he said, in part:

"It is not for the court to say whether or not this gives the orthodox Jew an advantage over his Christian competitor, but it is for the court to say that the right of religious freedom must be preserved at all hazards, and this court does find that one who conscientiously observes the seventh day as his Sabbath need not be required to observe the first, and inasmuch as the statutes expressly require a conscientious observance we do not see how an orthodox Jew can possibly observe his Sabbath conscientiously unless he observes it in accordance with the teaching of his religion and the dictates of his conscience."

BROOKLYN NOTES.

Richmond Hill Section, C. J. W.

The Richmond Hill Section of the Council of Jewish Women will hold a bazaar at Columbia Hall, 122d street and Jamaica avenue, the proceeds to go toward the fund for starving orphans in Europe. A large and interesting program is promised, including the Hebrew Orphan Asylum Band and some professional talent. The number of speakers will list some of the most prominent men in the city.

(Continued from Page 12)

carefully following the saintly man's directions. He provided his Sabbath meals, namely, two loaves of bread, a small bottle of wine and a herring, so as not to become a burden on his would-be host. Walking a considerable distance, Benjamin felt somewhat uneasy, fearing that he might have misunderstood the rabbi, and never took the proper direction. He was, therefore, delighted when a peasant crossed his path. He stopped the latter, asking him whether there were any Jewish settlements in the vicinity. One, was the rustic's reply, Yankel, the old broom-maker, lives further up the route, but he doubted the advisability of going there, as the man would never entertain any strangers or receive any visitors. Benjamin, however, continued his walking, reaching his destination with the decline of the day.

Entering the house, the traveler found an old woman sitting at a table and reading her prayers, the husband having gone to the forest for obvious reasons. Benjamin told her of his coming to stay there over Saturday, eating his own foodstuffs, drinking his own wine of the Sabbath sanctification, and sleeping in the woods. Nodding her approval, she invited him to take his seat on the wooden chair that stood in one of the corners. Thanking her for the hospitality, Benjamin declined the offer, going instead to the forest for the recital of the Sabbath litanies. He wondered whether the dweller of the little hut, a poor broom-maker, could frustrate the evil designs of a mighty and wealthy nobleman and what influence could he exercise or what pressure would the broom-maker bear upon the Kobrin magistrate? Thus musing, Benjamin fell asleep and beheld the little hut emblazoned by radiant lights, long tables and innumerable chairs filling the place, books of the Zohar and volumes of the Talmud are spread and their leaves rapidly turned. Arguments and discussions are deliberated continually in sweet, superhuman voices, while Yankel introduces his visitor to the angels, informing them, at the same time, of the cause of his coming, making, likewise, mention of Leib Sarah's who recommends Benjamin to him and bewails the conditions of the Jews in Kobrin. "But thou, my servant, Jacob, do not fear." (Jeremiah, xlii, 27), sounded from all over the four corners of the globe at the noise of which he awoke only to find himself sitting in the little hut on the wooden chair at the table and studying the Biblical section for the week, instead of sleeping in the forest where he went after coming to the place. He never told his dream and his change to any one, continuing to study the Bible the rest of the night, never going to sleep any more. He departed in the morning for the woods once again, where he recited his supplications, meditating for a goodly number of hours, hoping that he might fall asleep once more and behold again the ministering angels studying the Talmud and discoursing on the Zohar under the sway and ruling of his host, Yankel, the broom-maker. But the muchly wanted sleep never came and the Kobrin man passed the day in mere waiting, reading Biblical selections in the interim, as a matter of course.

The Sabbath over, the days of toil and work resuming their former places, the broom-maker bids Benjamin good-bye and good luck, escorting him a little way out of the woods, showing him the shortest route, and assuring him of the mercy that God exercised over his children, the Jews of Kobrin being safely by that time. Hesitating and doubtful, Benjamin returned to Kobrin, his native city, where startling sensations were revealed to him. Saturday being the day of reckoning, when Upinsky eagerly awaited the arrival of the Jewish leaders and the forthcoming of their money, there came a regiment of Russian soldiers into the palace, arrested the count and sent him off a prisoner to Petersburg, sealing the castle and leaving there a military company for further action and following orders.

The threatened calamity was certainly averted, the Jews, however, lived in fear and suspense, never knowing what the future would tell and what the morrow might bring. Benjamin, their leader, would not relate of his experiences, and then he was not fully aware of the achieved results, secrecy and silence being the leading agencies in all sides and directions.

Finally, Benjamin was ordered to go to Petersburg for matters of great significance concerning the Jews of Kobrin. There he was told of the punishment of Count Upinsky and the confiscation of his possessions. And as for the Jews and their refusal to pay the accumulated rental moneys, the Russian Government does not sustain Upinsky's claims, the Jews, therefore, become the sole owners of their respective lots of ground, without any doubts or hindrance, a signed and sealed document was handed over to Benjamin, the leader of the Jews of Kobrin, making the government's guarantee for the Jews' safety.

It appeared that among Upinsky's revolutionary matter was a letter that referred to the Jews as a stiff-necked people, who are conjured by their rabbis not to join any revolution under any circumstances.

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Eulogies at Funerals.
 To honor the often expressed sentiment of the great surgeon, Dr. Joseph Ransohoff, no eulogy was pronounced at the funeral of this eminent man, which took place last Friday. When the family consulted me in the matter to learn whether it was agreeable to me to hold a service consisting of psalms and prayers, I readily assented, for it has long been my feeling that eulogies at funerals should be dispensed with. In death all are alike. The same service should be held for all. The funeral sermon is possibly the preacher's most difficult task. It is often so hard to know what not to say and still harder to say it. Occasionally, the less said the better. A person's life is a eulogy or the contrary. That record stands. No post-mortem encomium can add to or subtract from the record made by the individual himself. An impressive service, consisting of appropriate psalms, expressive prayers, an elegiac poem, a very brief commitment prayer and the recital of the Kaddish would appeal, I believe, to most people as a far more fitting funeral service than our present custom of making the eulogy the central feature of the exercises. This, too, is in a line with Jewish tradition. Our modern custom of preaching at every funeral is an innovation dating from the nineteenth century. A reform of this custom is a consummation devoutly to be wished. No one

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individual instance can effect the reform, although the omission of the funeral address at the obsequies of so prominent a man as Dr. Ransohoff has brought the matter most strikingly to the attention of the Cincinnati Jewish community. To make such a reform effective there must be concerted action. The Central Conference of American Rabbis might take up the matter and recommend to our congregations the advisability of acting in the premises. In cities where there are more than one congregation there must be a common understanding that each and every congregation shall make this recommendation to its members or else there can be no thoroughgoing change in the present practice. I know that most rabbis, and I doubt not that very many laymen, would welcome the change.

If I remember correctly, the services at the funeral of the late Jacob H. Schiff, that prince in Jewry, were marked also by the absence of a eulogy. True, memorial meetings were held later, when Mr. Schiff's great services to Judaism and humanity were eulogized. The same will doubtless be done by the professional colleagues of Dr. Ransohoff. Similar action should be taken in the case of every unusual man who has contributed markedly to the sum total of human endeavor and achievement. But the funeral service itself should be the same for great and small, for rich and poor, for known and unknown, since, however unequal men may be in life, they are equal in the common mortality whereof death is the sign and symbol, and the same funeral service for all would be the most striking expression of this equality.—Rabbi David Philipson in the American Israelite.

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Joshua and Science. Higher criticism of Biblical texts is sometimes dry, but Mr. E. Walter Maunder, a former official of the Royal Observatory at Greenwich, made a most fascinating contribution to the subject in a paper read before the Victoria Institute, Manchester, on Monday. His subject was the miraculously "long day" gained by the intercession of Joshua at the Battle of Gibeon. In the first place there is a certain amount of material for the astronomer to work on in the famous lines—"Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Ajalon." If the sun to Joshua was "upon" Gibeon—"in the midst of heaven," as the chronicle says elsewhere—it must have been summer and high noon. If the moon could be seen at all it must have been far away from the sun and low in the horizon. If it was over the valley of Ajalon it was northwest of Gibeon. It was, therefore, a setting moon and in its third quarter. This, the lecturer explained, fixes the date at about the 21st of the natural month, and, from the position of the sun, the month could not have been earlier than the fourth of the Jewish year. It is impossible to decide the year, but the actual date of the battle, according to the modern calendar, was probably July 22.

Then enters the question of what is really meant by Joshua's long day, the one which had "no day like that before it or after it." The offered explanation depends partly on common sense and the putting right of a mistranslation, and partly on a common psychological symptom of fatigue. Joshua and the Israelites, it will be remembered, "went up from Gilgal all night" and fell upon the Amorites "suddenly." After a night march—probably a forced one—they were still fighting and pursuing under the blazing sun of noon. It is hardly likely that Joshua would pray for that sun to "stand still" over his exhausted troops, and, seeing that the first meaning of the word used in the text is "to be silent" or "to cease," Joshua's original prayer is conjectured to have been for protection from the heat of the day rather than for its perpetuation. The protection arrived in the hailstorm which is mentioned in the chronicle—a hailstorm whose clouds, sweeping up from the coast, must have screened the sun.

It is still to be explained why the story states that at the end of the pursuit the sun had "hasted not to go down about a whole day." As Mr. Maunder pointed out, the rout of the Amorites was ended at Makkedah, in the ordinary way a very full day's march from Gibeon. Some at least of the Israelites must have covered the distance in daylight, and the hours from noon to evening, after a night's march and a morning's battle, might well have seemed in themselves "about a whole day" to campaigners who carried no clocks or watches. When time is measured merely by its personal content it is common experience that the recording instrument plays some queer tricks—"Every moment seemed like an eternity" is the conventional cry of humanity in times of stress. Of course Joshua's miraculous day is none the less moving if it is capable of a human explanation.—Manchester (England) Guardian.

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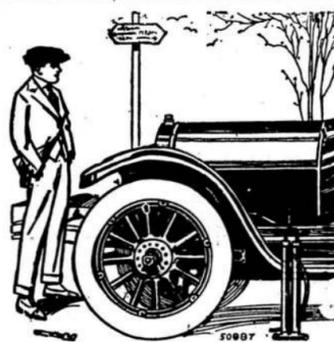
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HELLENSTEIN, HERMAN.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Hellenstein, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at her place of transacting business, at the office of Jacob Shapiro, 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. Dated, New York, the 9th day of March, 1921. IRENE HELLENSTEIN, Administratrix. JACOB SHAPIRO, Attorney for Administratrix. Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

JEWISH CALENDAR. 5681 1920-21 1st day Pesach... Friday, April 29 Rosh Chodesh Iyar... Monday, May 9 Lag b'Omer... Thursday, May 26 Rosh Chodesh Sivan... Tuesday, June 7 1st day Shabuoth... Sunday, June 17 Rosh Chodesh Tamuz... Thursday, July 1 Fast of Tamuz... Saturday, July 2 Rosh Chodesh Ab... Friday, August 5 Fast of Ab... Saturday, August 13 Rosh Chodesh Ellul... Sunday, September 4 Rosh Hashanah... Monday, October 3 Yom Kippur... Wednesday, October 13 1st day Succoth... Monday, October 17 Shemini Atzereth... Monday, October 24 Simchath Torah... Tuesday, October 25 * Also observed the day previous as Rosh Chodesh.

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Bronx Maternity Hospital Auxiliary. The Ladies' Auxiliary of the Bronx Maternity Hospital, Grand Concourse and 166th street, recently held an election of officers, which resulted as follows: Mrs. Irving Crane, president; Mrs. Lendrick, first vice-president; Mrs. Talmudtufsky, second vice-president; Mrs. Simon, treasurer; Mrs. Julius Weiss, recording and corresponding secretary; Mrs. Schwartz, financial secretary. The Auxiliary is preparing for a May dance to be held at the Bronx Boat House on Saturday evening, May 21. The Bronx Maternity Hospital is now taking care of Bronx cases and is always filled to its capacity. The hospital is non-sectarian, and a much needed want is filled in the borough. Sewing circles are being formed to make layettes, etc., for the unfortunate mothers who cannot provide for their offspring.

The extreme Orthodox party in Jerusalem, led by Rabbis Diskin and Sonnenfeld, has refused to fall in with the organization of the general community of Jews in the Holy Land, and has insisted on being a sect apart. It was at first reported that the High Commissioner had refused to give them official recognition, but it seems that Sir Herbert Samuel declared that he recognized the independence of the Ultra-Orthodox community and that therefore the new Beth Din had no authority over it.

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Jews in Spain From 8th to 15th Century. Mr. Morris L. Jacobs of the class of 1911, at present of the Spanish department of the Stuyvesant High School, will address the Menorah Society of the Commerce Building, Lexington avenue and Twenty-third street, next Tuesday evening, May 3, at 9:18 p. m. in room 101 on "Jews in Spain." This lecture will be of special interest to Hispanophiles, as Mr. Jacobs will deal with Arabic culture in Spain as well as the development of Spanish history, culture and politics from the 8th to the 15th century. Discussion will follow the lecture.

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ROAD MAKING IN PALESTINE.

The last copy received here of Ha Solel, the weekly organ of the Jewish co-operative road builders, now constructing a system of roads around the Sea of Galilee under contract from the British administration, gives a comprehensive outline of their pioneer work. Beginning with Semakh, where the Haifa-Damascus line touches the Sea of Galilee, the main highway follows the gentle curves of the lake skirting the Jewish agricultural farm Deganya and crosses the River Jordan, where that stream rushes headlong from the sea on its southward course. Here a group of Jews recently arrived from the countries of Eastern Europe have constructed a bridge in place of the old wooden one built by Turks and used by the Germans before they were forced out by Allenby in his great and final Palestine drive. The road then reaches Hamath, where the famous hot baths of Tiberias are located, and passes on for the length of some six kilometers to and through the ancient and still walled city of Tiberias. Here another Jewish co-operative group of Chalutzim takes up the work. It is laying the road along the upper shore of Lake Tiberias past the Moscow Achuzah farm Migdal to the far corner of the sea stands the now ruined Capernaum (Cfar Nahum).

The young Jewish workingmen, many of them of high scholastic attainments and intellectual parts who have come to rebuild Palestine after their five years of hardships in a war and pogrom ridden Europe, and after months of weary travelling, have shown up very well in their difficult manual labor and under the strain of acclimatization. All of them live in tent camps set on the sands of the sea. They have, perforce, created their own cultural life in the absence of any large communal activities in the vicinity to meet their tastes. They publish their own magazine, arrange their own concerts, musicales, lectures (a Chautauqua system), and at times call large meetings of all the several thousand road builders dispersed along the Galilean littoral.

From the main highway there branch out smaller roads to various important centers. Thus from Cfar Nahum a road of twelve kilometers in length strikes north, rising to 650 feet to a center of a group of Jewish settlements centering around the ICA colony Rosh Pinah. Far to the south, in the Valley of Isdraelon, Jewish workers are now undoing the work of the Egyptian Labor Corps of war days and building new roads from the railroad station Afule to the city of Nazareth, and thence the work will probably continue across the mountains of Galilee to Tiberias.

This whole chain of highways promises to have a most salutary effect on the rapid development of the entire section of Northern Palestine hitherto so sparsely populated. In past years the poor Turkish roads were made impassable during the four months of winter by the heavy subtropical downpours of rain, and the constant difficulties of transportation and travel constituted a definite bar to increased settlement.

All the roads are government roads, the contracts for which have been granted to the Jewish pioneers organized in co-operative battalions. They, like any other contractor, supply their own tools and machines and must find for themselves the necessary materials. The latter are quite plentiful in the hilly regions, though the workers are unfortunately handicapped by the insufficiency of their equipment. Only several weeks ago the project at Hamath was interrupted, and has not yet been resumed, owing to the lack among the workers, and the government as well, of a large steam roller.

In response to constant appeals, interested individuals have organized themselves into a committee for a nation-wide activity with a view of making immediate shipments to Palestine of implements and machines. The committee under the chairmanship of Dr. H. Solotaroff has established offices at 153 East Broadway, New York City, and contemplates sending the first transport of equipment within a few weeks.

Jewish Community Council Organized in Mount Vernon.

The Jewish Community Council of Mount Vernon, N. Y., held its first meeting recently. Its purpose is to further and conserve the interests of the Jewish community in Mount Vernon, and its constitution and bylaws were modeled on that of the Kehillah of New York City. The following local Jewish organizations make up the constituent membership: Congregation Brothers of Israel, Congregation Emanu-El, Congregation Sinai Temple, Council of Jewish Women, Daughters of Israel, Ladies' Hebrew Aid Society, Sinai Sisterhood, Workmen's Circle, Women's Auxiliary (Temple Emanu-El), Young Men's Hebrew Association, Young Women's Hebrew Association.

The officers consist of Leon Mann, president; Saul Wilchins, vice-president, and Benjamin M. Freeman, secretary. The executive committee is composed of one chosen delegate from each organization, with the rabbis as ex-officio members, and meetings of this executive committee will take place once each month. Standing committees, appointed by the president, are as follows: Religious, educational, philanthropic, legal, publicity, co-operative and statistics. The community council will in no way interfere with the autonomy of any constituent organization and will handle only matters of general interest to the community. It is the purpose of the council to co-operate with State and national organizations.

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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 subscriber, at her 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.

KAUFMAN, ISIDOR.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Samuel N. Freedman, No. 125 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

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.

LESMA, 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 Lesma, 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 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 20th day of May, 1921, next.

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

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 13th day of June, 1921, next.

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, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of her attorney, her attorney, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of May, next.

MAYER, REBECCA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rebecca Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Feiner & Massa, their attorneys, at No. 66 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of May, 1921, next.

BREITENRACH, MAX J.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max J. Breitenbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Klingenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

FRANKENTHAL, CARRIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carrie Frankenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Wolf & Kohn, his attorneys No. 27 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May, next.

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 Spoorberg & 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 1st day of July, 1921, next.

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 July, next.

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. 1328 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.

BIRNBAUM, BERNHARD.—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 Bernhard Birnbaum, 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 H. S. & C. G. Bachrach, his attorneys, 215 Montague Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

WEINBERG, ANSEL.—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 Ansel Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 208 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of November, 1920, next.

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, in the City of New York, State of New York, on or before the 1st day of May, 1921, next.

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.

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 15th day of January, 1921, next.

ROSENTHAL, IGNATIUS LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatius Louis Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, office of Whitman, Ottlinger & Ransom, No. 120 Broadway, in the City of New York, on or before the 11th day of July, next.

LEVY, EMMA MARION.—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 Emma Marion Levy, 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 L. & I. J. Joseph, their attorneys, at No. 135 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.

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 places 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 August, 1921, next.

MEYER, EDWARD.—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 Edward Meyer, 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 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 January, 1921, next.

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 17th day of November, 1920, next.

SHAPIRO, JULIUS.—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 Julius Shapiro, 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 Shapiro, her attorney, at No. 26 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1921, next.

RHEINBERG, MAX R.—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 R. Rheinberg, 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 Herman P. Goodstein, her attorney, at No. 1457 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1921, next.

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 subscriber, at her place of transacting business, at the office of Jerome Wilzin, 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 20th day of January, 1921, next.

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 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.

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 same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Baker & Obermeyer, 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.

GRÖSS, FANNIE M.—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 M. Gross, 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 Miller & May, his attorney, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of August, 1921, next.

REINHEIMER, GERTRUDE.—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 Gertrude Reinheimer, 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 Rose & Paskus, their attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of June, next.

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.

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, at No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July, 1921, next.

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 Kantorowitz & Esberg, Administrators, in the City of New York, on or before the 1st day of September, next.

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.

ADELSON, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Adelson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Julius Miller, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1921, next.

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.

MAURICE WERTHEIM, CENTRAL UNION TRUST COMPANY OF NEW YORK, EXECUTORS.—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 Maurice Wertheim, 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.

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 her place of transacting business, 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.

BUCHERMAN, ISIDORE.—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 Isidore Bucherman, 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 Ellmann & Ellmann, his attorneys, at No. 80 Pine Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of October, 1921, next.

FINE, 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 Fine, 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 Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City, County and State of New York, on or before the 7th day of July, 1921, next.

SCHWAB, ISABELLA.—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 Isabella 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 her attorney, Leo L. Schwab, Esq., at No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 25th day of August, next.

KOMMEL, ALEXANDER.—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 Alexander 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, at No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July, 1921, next.

WOLGIN, SIDNEY.—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 Sidney Wolgin, 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 Kantorowitz & Esberg, Administrators, in the City of New York, on or before the 1st day of September, next.

ELLMANN, ELLMANN.—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 Ellmann & Ellmann, 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 Ellmann & Ellmann, his attorneys, at No. 80 Pine Street, Borough of Manhattan, New York City, on or before the 15th day of October, 1921, next.

ROBERT FINE, ADMINISTRATOR.—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 Robert Fine, 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 Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City, County and State of New York, on or before the 7th day of July, 1921, next.

STEINFELD, 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 Steinfeld, 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.

OLSHIN, LOUIS.—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 Louis Olshin, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of her attorney, at No. 163 West 34th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of August, 1921, next.

BLUM, ADOLF.—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 Adolf Blum, 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 her attorneys, Steckler & Steckler, No. 110 William Street, in the City of New York, on or before the 23d day of July, next.

LEVY, HANNAH K.—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 Hannah K. Levy, 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 Otto A. Samuels, their attorney, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of October, next.

GUNTER, NATHAN.—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 Nathan Gunter, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Julius J. Michael, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of July, next.

WISSE & SELIGSBERG, ATTORNEYS FOR EXECUTOR, OFFICE AND P. O. ADDRESS, 53 WILLIAM STREET, BOROUGH OF MANHATTAN, NEW YORK CITY.

MORRISON & SCHIFF, ATTORNEYS FOR ADMINISTRATOR, OFFICE AND P. O. ADDRESS, 320 BROADWAY, BOROUGH OF MANHATTAN, NEW YORK CITY.

STEIN, JOSEF.—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 Josef Stein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, No. 84 Rivington Street, in the City of New York, on or before the 15th day of September, 1921, next.

OTTO A. SAMUELS, ATTORNEY FOR EXECUTOR, OFFICE AND P. O. ADDRESS, 217 BROADWAY, BOROUGH OF MANHATTAN, CITY OF NEW YORK.

ADOLF MOSBACHER, NATHAN D. STERN, EXECUTORS.—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 the Estate of Adolf Mosbacher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of her attorney, H. S. & C. G. Bachrach, his attorneys, 215 Montague Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

COHEN, 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 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 Jacob Silverstein, attorney, at No. 309 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next.

ROUVANT, FANNY.—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 Fanny Rouvant, 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 Hays & Wadhams, their attorneys, No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 28th day of September, 1921, next.

HIRSH, EDWARD.—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 Edward Hirsh, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 27 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of October, next.

DREYFUSS, THEOPHILE G.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theophile G. Dreyfuss, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at his place of transacting business, at the office of Maurice B. and Daniel W. Blumenthal, his attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3rd day of October, 1921, next.

GOLDBERG, ROSALIE.—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 Rosalie Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, namely, at the office of Harry B. Berlinicke, his attorney, at No. 169 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of October, 1921, next.

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