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"ON THE FIDDLE"

From the Yiddish of "Shalom Aleichem." Authorized version.

By HANNAH BERMAN



Children, I will now play for you a little tune on the fiddle. I imagine there is nothing better and finer in the world than to be able to play on the fiddle. What? Perhaps it is not so? I don't know how it is with you. But I know that since I first reached the age of understanding my heart went out for a fiddle. I loved as my life any musician whatever—no matter what instrument he played. If there was a wedding anywhere in the town, I was the first to run forward and welcome the musicians. I loved to steal over to the bass and draw my fingers over one of the strings. Boom! And I flew away. Boom! And I flew away. For this same "boom" I once got it hot from Berel Bass. Berel Bass, a cross Jew with a flattened out nose and a sharp glance, pretended not to see me stealing over to the bass. And when I stretched out my hand to the thick string he caught hold of me by the ear and dragged me, respectfully, to the door.

my eyes a little—just as Sheika did, not a hair different. My Rebbe, Nota-Leib, once caught

eyes, and he gave me a sound box on the ears.

"What a scamp can do! We are

world turned upside down, I must have a little fiddle, let it cost me what it would. But what was I to make

cedar tree grows only in Palestine? But what does the Lord do for me? He goes and puts a certain thought into my head. In our house there was an old sofa. This sofa was left us as a legacy by our grandfather, Reb Anshel. And my two uncles fought over this sofa with my father—peace be unto him! My uncle Benny argued that since he was my grandfather's oldest son the sofa belonged to him. And my uncle Sender argued that he was the youngest son and that the sofa belonged to him. And my father—peace be unto him!—argued that although he was really no more than a son-in-law to my grandfather, and had no personal claim on the sofa, still, since his wife, my mother, that is, was the only daughter of Reb Anshel, the sofa belonged, by right, to her. But all this happened long ago. And as the sofa has remained in our house, this was a proof that it was our sofa. And our two aunts interfered, my aunt Etkah and my aunt Zlatka. They began to carry tales and to invent scandals from one house to another. It was sofa and sofa, and nothing else but sofa! The town rocked, all because of the sofa. However, to make a long story short, the sofa remained our sofa.

"Here, scamp, kiss the *Mezusah!*" But this was not of much consequence to me. It did not make me go a single step from the musicians. I loved them all, from Sheika, the little fiddler, with his beautiful black beard and his thin, white hands, to Getza, the drummer, with his beautiful hump, and, if you will forgive me for mentioning it, the big bald patches behind his ears. Not once but many times did I lie hidden under a bench, listening to the musicians playing, though I was frequently found and sent home. And from there, from under the bench, I could see how Sheika's thin little fingers danced about over the strings. And I listened to the sweet sounds which he drew so cleverly out of the little fiddle.

Afterwards I used to go about in a state of great inward excitement for several days on end. And Sheika and his little fiddle stood before my eyes always. At night I saw him in my dreams, and in the daytime I saw him in reality. And he never left my imagination. When no one was looking I used to imagine that I was Sheika, the little fiddler. I used to curve my left arm and move my fingers and draw out my right hand as if I were drawing the bow across the strings. At the same time I threw my head to one side, closing

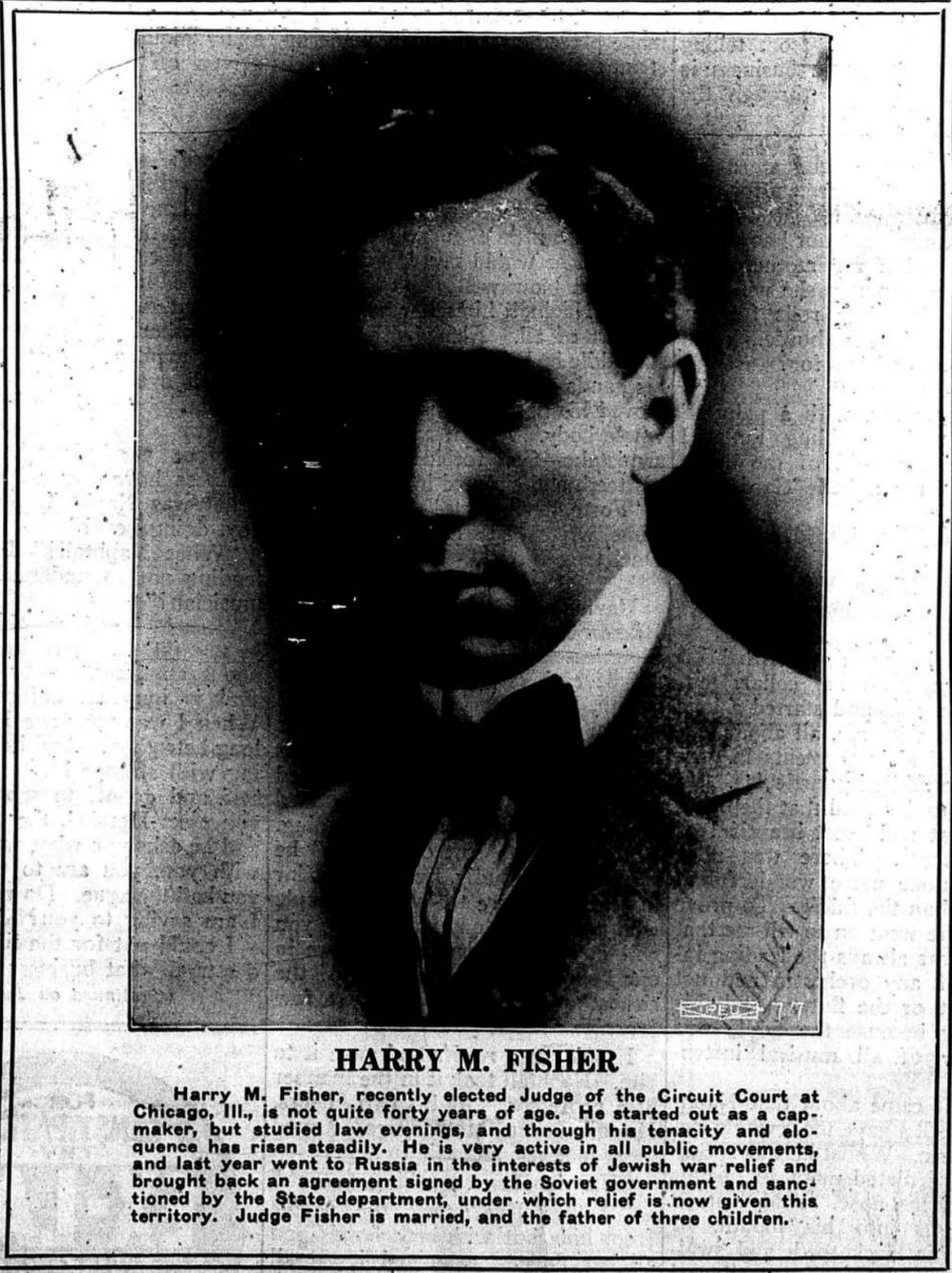
me doing this—it happened in the middle of a lesson—how I was moving my arms about, throwing my head to one side, and blinking my

teaching him his lessons, and he makes faces and catches flies!"

* * * I promised myself that, even if the

a fiddle out of? Of cedar wood, of course. But it's easy to talk of cedar wood. How was I to come by it, when, as everybody knows, the

It was on this sofa that I had cast my eyes to make a fiddle out of the cedar wood veneer. A bow I had already provided myself with long ago. I had a comrade, Shimalle Yudel, the car-owner's son. He promised me a few hairs from the tail



HARRY M. FISHER

Harry M. Fisher, recently elected Judge of the Circuit Court at Chicago, Ill., is not quite forty years of age. He started out as a cap-maker, but studied law evenings, and through his tenacity and eloquence has risen steadily. He is very active in all public movements, and last year went to Russia in the interests of Jewish war relief and brought back an agreement signed by the Soviet government and sanctioned by the State department, under which relief is now given this territory. Judge Fisher is married, and the father of three children.

of his father's horse. And rosin to smear the bow with I had myself. I hated to depend on miracles. I got the rosin from another friend of mine, Mayer Lipka, Sarah's son, for a bit of steel from my mother's old crinoline which had been knocking about in the attic. Out of this piece of steel Mayer Lipka afterwards made himself a little knife. It is true, when I saw the knife I wanted him to change back again with me. But he would not have it. He began to shout:

"A clever fellow, that! What do you say to him? I worked hard for three whole nights. I sharpened and sharpened and cut all my fingers sharpening, and now he comes and wants me to change back again with him!"

"Just look at him," I cried. "Well, then, it won't be! A great bargain for you—a little bit of steel! Isn't there enough steel knocking about in our attic? There will be enough for our children and our children's children, even."

Any way I had everything that was necessary. And there only remained one thing for me to do—to scale off the cedar wood from the sofa. For this work I selected a very good time, when my mother was in the shop and my father had gone to lie down and have a nap after dinner. I hid myself in a corner and with a big nail I betook myself to my work in good earnest. My father heard, in his sleep, how some one was scraping something. At first he thought there were mice in the house and began to make a noise from his bedroom to drive them off: "Kush! Kush!" I was like dead. . . . My father turned over on the other side. And when I heard him snoring I again betook myself to my work. Suddenly I looked about me. My father was standing and staring at me with curious eyes. It appeared that he could not on any account understand what was going on—what I was doing. Then when he saw the spoiled and torn sofa he realized what I had done. He pulled me out of the corner by the ear and beat me so much that I fainted away and had to be revived. I actually had to have cold water thrown over me to bring me to life again.

"The Lord be with you! What have you done to the child?" my mother wailed, the tears starting to her eyes.

"Your beautiful son! He will drive me into my grave while I am still living," said my father, who was white as chalk. He put his hand to his heart and was attacked by a fit of coughing which lasted several minutes.

"Why should you eat your heart out like this?" my mother asked him. "As it is you are a sickly man. Just look at the face you've got. May my enemies have as healthy a year!"

My desire to play the fiddle grew with me. The older I grew the stronger became my desire. And, as if out of spite, I was destined to hear music every day of the week. Right in the middle of the road, half way between my home and the school, stood a little house covered with earth. And from that house came forth various sweet sounds. But most often of all the playing of a fiddle could be heard. In that house there lived a musician whose name was Naphtali Bezborodka—a Jew who wore a short jacket, curled-up ear-locks and a starched collar. He had a fine-sized nose. It looked as if it had been stuck on his face. He had thick lips and black teeth. His face was pock-pitted and had not on it even the signs of a beard. That is why he was called "Bezborodka," the beardless one. He had a wife who was like a machine. The people called her "Mother Eve." Of children he had about a dozen and a

half. They were ragged, half-naked and barefooted. And each child, from the biggest to the smallest, played on a musical instrument. One played the fiddle, another the 'cello, another the double bass, another the trumpet, another the *Bal-lalaika*, another the drum and another the cymbals. And between them there were some who could whistle the longest melody with their lips, or between their teeth. Others could play tunes on little little glasses or little pots or bits of wood. And some made music with their faces. They were demons, evil spirits—nothing else.

I made the acquaintance of this family quite by accident. One day as I was standing outside the window of their house, listening to them playing, one of the children, Pinna, the flautist, a youth of about fifteen, in bare feet, caught sight of me through the window. He came out to me and asked me if I liked his playing.

"I only wish," said I, "that I may play as well as you in ten years' time."

"Can't you manage it?" he asked me. And he told me that for two and a half *roubles* a month his father would teach me how to play. But if I liked, he himself, the son, that is, would teach me.

"Which instrument would you like to learn to play?" he asked. "On the fiddle?"

"On the fiddle," he repeated. "Can you pay two and a half *roubles* a month? Or are you as unfortunate as I am?"

"So far as that goes, I can manage it," I said. "But, what then? Neither my father nor my mother nor my teacher must know that I am learning to play the fiddle."

"The Lord keep us from telling it!" he cried. "Whose business is it to drum the news through the town? Maybe you have on you a cigar end or a cigarette? No? You don't smoke? Then lend me a *kopek* and I will buy cigarettes for myself. But you must tell no one because my father must not know that I smoke. And if my mother finds out that I have money she will take it from me and buy rolls for the supper. Come into the house. What are we standing here for?"

With great fear, with a palpitating heart and trembling limbs I crossed the threshold of the house that was to me a little Garden of Eden.

My friend Pinna introduced me to his father.

"Shalom, Nahum Voviks, a rich man's boy. He wants to learn to play the fiddle."

Naphtali Bezborodka twirled his earlocks, fixed up his collar, buttoned up his coat and started a long conversation with me, all about music and musical instruments in general and the fiddle in particular. He gave me to understand that the fiddle was the best and most beautiful of all instruments. There was none older and none more wonderful in the world than the fiddle. To prove this to me he went on to tell me that the fiddle was always the leading instrument of any orchestra and not the trumpet or the flute. And this was simply because the fiddle was the mother of all musical instruments.

And so it came about that Naphtali Bezborodka gave me a whole lecture on music. Whilst he was speaking he gesticulated with his hands and moved his nose. And I stood staring right into his mouth. I looked at his black teeth and swallowed, yes, positively swallowed every word that he said.

"The fiddle, you must understand," went on Naphtali Bezborodka to me, and evidently satisfied with the lecture he was giving me, "the fiddle, you must understand, is an instru-

ment that is older than all other instruments. The first man in the world to play on the fiddle was Jubal Cain, or Methusalem, I don't exactly remember which. You will know that better than I, for, to be sure, you are learning Bible history at school. The second fiddler in the world was King David. Another great fiddler—the third greatest in the world—was Paganini. He also was a Jew. All the best fiddlers in the world were Jews. For instance, there was Stempenyu, and there was Pedotchur. Of myself I say nothing. People tell me that I do not play the fiddle badly. But how can I come up to Paganini? They say that Paganini sold his soul to the Ashmodai for a fiddle. Paganini hated to play before great people like kings and popes, although they covered him with gold. He would much rather play at wayside inns for poor folks, or in villages. Or else he would play in the forest for wild beasts and fowls of the air. Het! What a fiddler Paganini was. . . ."

"Eh, boys, to your places! To your instruments!"

That was the order which Naphtali Bezborodka gave to his regiment of children, all of whom came together in one minute. Each one took up an instrument. Naphtali himself stood up, beat his baton on the table, threw a sharp glance on every separate child and on all at once, and they began to play a concert on every sort of instrument with so much force that I was almost knocked off my feet. Each child tried to make more noise than the other. But above all I was nearly deafened by the noise that one boy made, a little fellow who was called Hemalle. He was a dry little boy with a wet little nose and dirty, bare little feet. Hemalle played on a curiously made instrument. It was a sort of a sack which, when you blew up, let out a mad screech—a peculiar sound like the yell of a cat after you have trodden on its tail. Hemalle beat time with his little bare foot. And all the while he kept looking at me out of his roguish little eyes and winking to me, as if he would say: "Well, isn't it so? I blow well, don't I?" But it was Naphtali himself who worked hardest of all. Along with playing the fiddle he led the orchestra, waved his hands about, shifted his feet and moved his nose and his eyes and his whole body. And if someone made a mistake—God forbid!—he ground his teeth and shouted in anger:

"Forte, devil, forte! Fortesimmo! Time, wretch, time! One, two, three! One, two, three!"

Having arranged with Naphtali Bezborodka that he should give me three lessons a week, of an hour and a half each day, for two *roubles* a month, I again and yet again begged of him that he would keep my visits a secret of secrets, for, if he did not I would be lost forever. He promised me faithfully that not even a bird would hear of my coming and going.

"We are the sort of people," he said to me, proudly, fixing his collar in place, "we are the sort of people who never have any money, but you will find more honor and justice in our house than in the house of the richest man. Maybe you have a few *groschens* about you?"

I took out a *rouble* and gave it to him. Naphtali took it in the manner of a professor, with his two fingers. He called over "Mother Eve," turned away his eyes, and said to her:

"Here! Buy something to eat." "Mother Eve" took the *rouble* from him, but with both hands and all her fingers, examined it on all sides, and asked of her husband:

"What shall I buy!" "What you like," he answered, pretending not to care. "Buy a few rolls, two or three salt herrings and some dried sausage. And don't for-

get an onion, vinegar and oil. Well, and a glass of brandy, say—"

When all these things were brought home and placed on the table the family fell upon them with as much appetite as if they had just ended a long fast. I was actually taken hold of by an evil spirit. And when they asked me to take my place at the table I could not refuse. And I do not remember when I enjoyed a meal as much as I enjoyed the one at the musician's house that day.

After they had eaten everything Naphtali winked to the children that they should take their instruments in their hands. And he treated me all over again to a piece—"his own composition." This "composition" was played with so much excitement and force that my ears were deafened and my brain was stupefied. And I left the house intoxicated by Naphtali Bezborodka's "composition." The whole day at school the teacher and the boys and the books were whirling round and round in front of my eyes. And my ears were ringing with the echoes of Naphtali's "composition." At night I dreamed that I saw Paganini riding on the Ashmodai and that he banged me over the head with his fiddle. I awoke with a scream and with a headache and I began to pour out words as from a sack. What I said I do not know. But my older sister, Pessel, told me afterwards that I talked in heat and that there was no connection between any two words I uttered. I repeated some fantastic names, composition, "Paganini," etc. . . . And there was another thing my sister told me. During the time I was lying delirious several messages were sent from Naphtali, the musician, to know how I was. There came some barefoot boy who made many inquiries about me. He was driven off and was told never to dare to come near the house again. . . .

"What was the musician's boy doing here?" asked my sister. And she tormented me with questions. She wanted me to tell her. But I kept repeating the same word:

"I do not know. As I live, I do not know. How am I to know?"

"What does it look like?" asked my mother. "You are already a young man, a grown-up man—may no evil eye harm you! They will soon be looking for a bride for you, and you go about with fine friends, barefoot young musicians. What business have you with musicians? What was Naphtali, the musician's boy, doing here?"

"What Naphtali?" I asked, pretending not to understand. "What musician?"

"Just look at him—the saint!" put in my father. "He knows nothing about anything. Poor thing! His soul is innocent before the Lord! When I was your age I was already long betrothed. And he is still playing with strange boys. Dress yourself and go off to school. And if you meet Hershel, the tax collector, and he asks you what was the matter with you, you are to tell him that you had the ague. Do you hear what I am saying to you? The ague!"

I could not for the life of me understand what business Hershel, the

(Continued on Page 9)

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HAMBURGER, BARNETT.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnett Hamburger, 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 Archibald Palmer, his attorney, at No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, 1922.

Dated, New York, the 15th day of July, 1921.
ARCHIBALD PALMER, Attorney for Administrator.
320 Broadway, Borough of Manhattan, New York City.
HARRY HAMBURGER, Administrator.

HERMAN, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Herman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Morris Remson, their attorney, No. 342 Madison Avenue, Borough of Manhattan, City of New York, on or before the 22d day of January, 1922.

Dated, New York, the 9th day of July, 1921.
MORRIS REMSON, Attorney for Administrators, 342 Madison Avenue, Borough of Manhattan, City of New York.
ESTHER HERMAN, GEORGETTE G. WILLIAMSON, Administrators.

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WHAT IS AMBITION?

By REV. EZEKIEL JACOBSON

Ambition is like love; impatient both of delays and rivals.—Denham.

Ambition is a lust that is never quenched, but grows more inflamed and madder by enjoyment. It is the nature of ambition to make men liars and cheats who hide the truth in their hearts, and, like jugglers, show another thing in their mouths; to cut all friendship and enmities to the measure of their interest, and put on a good face where there is no corresponding good will, it is the avarice of power; and happiness herself is soon sacrificed to that very lust of dominion which was first encouraged only as the best means of obtaining it; to be ambitious of true honor and of the real glory and perfection of our nature is the very principle and incentive of virtue; but to be ambitious of titles, place, ceremonial respects, and civil pageantry, is as vain and little as the things which we court. The weakest living creature, by concentrating his powers on a single object, can accomplish something. The strongest, by dispensing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar and leaves no trace behind. Say what we will, we may be sure that ambition is an error. Its wear and tear of heart are never recompensed; it steals away the freshness of life; it deadens our vivid and social enjoyments; it is by attempting to reach the top at a single leap that so much misery is caused in the world.

Some conceited wights, who study party politics more than philosophy or ethics, call all laudable desires of the human heart ambition, aiming to strip the monster of its deformity, that they may use it as a lively of heaven to serve the devil in. The former are based on philanthropy, the latter on selfishness. Lexicographers define ambition to be an earnest desire of power, honor, preferment, pride. The honor that is awarded to power is of doubtful grandeur, and the power that is acquired by ambition is held by a slender tenure, a mere rope of sand. Its hero often receives the applause of the multitude one day, and its execrations the next. The summit of vain ambition is often the depth of misery. Based on a sandy foundation, it falls before the blasts of envy, and the tornado of faction. It is inflated by a ceaseless thirst for power, like a balloon of hydrogen, and is in constant danger of being exploded by the very element that causes its elevation. It eschews charity and deals largely in the corrosive sublimate of falsehood. Like the kite, it cannot rise in a calm and requires a constant wind to preserve its upward course. The fulcrum of ignorance and the lever of party spirit form its magic power. An astute writer has well observed that ambition makes the same mistake, concerning power that avarice makes relative to wealth.

The ambitious man begins by accumulating it as a desideratum of happiness and ends his career in the midst of exertions to obtain more. So ended the onward and upward career of Napoleon; his life then a wonder; his fate a fearful warning; his death a scene of gloom. When a man's desires are boundless, his labors are endless. They will set him a task he can never finish. The satisfaction he seeks is always absent, and the happiness he aims at is ever at a distance. The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune. The slave has but one master, the ambitious man has as many as there are persons whose aid may contribute to the advancement of his fortunes. There is not a heart but has his moments of longing, yearning for something better, nobler, holier than it knows now, and small as the heart is, it desireth great matters, for the whole world is not sufficient for it. Power is gained as a means of enjoyment, but oftener than otherwise is its fell destroyer.

Like the viper in the fable, it is prone to sting those who warm it into life,

History fully demonstrates these propositions. Hyder Ali was in the habit of starting frightfully in his sleep. His confidential friend and attendant asked the reason. He replied, "My friend, the state of a beggar is more delightful than my envied monarchy—awake, he sees no conspirators; asleep, he dreams of no assassins."

Ambition, like the gold of a miser, is the sepulchre of the other passions of man. It is the grand center around which they move with centripetal force. Its history is one of carnage and blood; it is the bane of substantial good; it endangers body and soul for time and eternity. Reader, if you desire peace of mind, shun ambition, and the ambitious man. He will use you as some men use their horses, ride you all day without food and give you post meat for supper. He will gladly make a bridge of you on which to walk into power, provided he can pass toll free. Let your aim be more lofty than the highest pinnacle ambition can rear. Nothing is pure but heaven; let that be the prize you seek. The road ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, too dark for science and too hilly for happiness.

The very substance of the ambitious is merely the shadow of a dream.—Shakespeare.

POST-BIBLICAL HEBREW LITERATURE.

Although the Hebrew language ceased to be the vernacular of the majority of the Jewish people during the last years of the second temple, it has, throughout the various periods, with few exceptions, persisted as the literary medium for the noblest productions of the nation. Irrespective of the language spoken by Jews in the countries of their adoption, the best thoughts of the Jewish writers found expression in the holy tongue.

When the center of Jewish literary activity was transferred to Arabic speaking countries, the Hebrew language still continued to be employed by a good many of the writers. Books intended for the edification of the people at large were, it is true, written in the vernacular, but the literary productions were composed in Hebrew. Grammars, dictionaries and philosophical works which were intended for the general public had therefore to be expressed in the language spoken by the people, but Hebrew was employed for the literary compositions, secular and liturgic poems. Thus Saadia, Ibn Gebirol and Juda ha-Levi wrote their philosophical works in Arabic, but their poems and hymns were invariably in Hebrew.

It is not generally and fully realized that Hebrew continued as a literary medium throughout the ages. The proof of this fact is adequately furnished in a volume just issued by the Jewish Publication Society of America, entitled "Post-Biblical Hebrew Literature," an anthology. The author is the distinguished scholar Dr. B. Halper of the Dropsie College for Hebrew and Cognate Learning. Dr. Halper is the author of many books dealing with various branches of Jewish literature, and his knowledge covers an unusual range of Jewish learning. With it he combines a breadth of view and a literary style. This work is published in two volumes. One contains Hebrew texts, notes and glossary and the second comprises the English translation. The plan of the work is designed to acquaint students and the general reader with the growth and development of post-biblical Hebrew literature. The extracts are arranged chronologically and are prefaced by brief introductions giving the salient facts about the authors and their works. It is thus a history of Hebrew literature by examples.

In preparing the selections for this anthology Dr. Halper was guided by two principles: the literary merit of the extract and its pedagogic value. Through the study of these texts the student may acquire an extensive vocabulary and will derive aesthetic pleasure from the beauty and quaintness of the selections. In order to give an idea of the variety and extensiveness of post-biblical Hebrew literature, practically all branches have been incorporated into this anthology, and great care has been taken to select representative authors. Mishnah, Talmud, Midrash, liturgy, poetry, philosophy, ethics, history, geography, folk-lore, travel, philology, epistles, ethical wills and general compositions are represented in this volume.

Dr. Halper very aptly points out that of all medieval literatures, Hebrew books are the most studied but the least edited. Thousands of students are poring over the folios of the Talmud and its commentaries, and yet a critical edition of this work is slow in making its appearance. Of the numerous philosophical works, few have hitherto been critically edited. A great deal of research is still to be done in medieval poetry. Dr. Halper has made use of all accessible editions and manuscripts, and has set himself the task of editing critically every extract included in the anthology. He has endeavored to present the texts in the form in which they are likely to have left the hands of their authors. With rare acumen he succeeded in solving many baffling problems. Approximately two-thirds of the texts are vocalized. The vocalization of these texts will not only be helpful to the student, but will establish in many instances disputed pronunciations of Hebrew words. Dr. Halper gives all possible assistance to the student who is taking up these branches of literature for the first time. At the same time, owing to the nature of the work, some remarks of an advanced character are included. These notes contain many interpretations and assign reasons for fixing the texts either on the basis of manuscripts or conjecture.

Dr. Halper carefully avoided making radical changes, and only introduced those of which one can be reasonably sure.

The glossary at the end of the volume is confined to words and phrases that do not occur in the Bible and to biblical words which are invested with a new shade of meaning.

This volume contains the extracts from Ben Sima down to Wessely, and includes Mishnah, Eleazar Be-Rabbi Kalir, Sa'adya Gaon, B. Joseph, Nathan Ha-Babli, Samuel Ha-Nagid, Solomon B. Judah Iba Gebirol, Moses B. Jacob Ibn Ezra, Judah B. Samuel Ha-Levi, Abraham B. Meir Ibn Ezra, Benjamin of Tudela, Judah B. Saul Ibn Tibbon, Moses B. Maimon, Joseph B. Meir Ibn Zabara, Juda B. Selomon Al-Harizi, Moses B. Nahman, Eleazar of Worms, Joseph Albo, Isaac B. Judah Abravanel, Menasseh B. Joseph Ben Israel, Moses Hayyim Luzzatto and others.

No trouble was spared to make the volume as attractive as possible from external appearance. A happy selection was made of the face of the type, and the Hebrew text was set accurately and artistically by Moses Alperowich, formerly of the Romm Press in Vilna.

The second volume contains graceful and accurate translations into English of all the Hebrew texts. In this volume, too, each selection is preceded by a short introduction. These two volumes will serve the student as well as the general reader; one may be used without the other, since each is complete in itself.

Viewing the work in its entirety, it may be said that the extracts have been brilliantly selected, cleverly annotated and gracefully translated. It may be regarded as an introduction to the Jewish Classics Series which the Jewish Publication Society has projected, and some volumes of which will soon be published. This book bids fair to become the standard text book in colleges and universities in English speaking countries, while the Hebrew text can be used everywhere where Hebrew is studied and read.

Model Lesson at Columbia

At Council House, the neighborhood house of the New York section of the Council of Jewish Women, one of the most interesting features of the work is the English to foreigners classes.

There are twenty teachers in charge of the classes, and the women are so grateful that they want to do something in return for this education. In addition to learning English, the mothers bring their children to the house while they are in class, and the section has two trained kindergartners who care for the children.

Recently the director of Council House was asked to bring a class to Columbia University and before one of the classes give a demonstration lesson of what can be done in teaching English to foreigners. Under the supervision of the director one teacher was chosen and, together with fifteen mothers and a number of their children, they went to Teachers' College. There about 200 students witnessed the teaching. The lesson was a dramatization of the mending of shoes. One mother acted as the shoemaker and another mother, in model English, asked to have her shoes mended, was told what the charge would be and when to call for the mended shoes.

The students roundly applauded the class and invitations for more demonstrations were immediately received. This is only one part of the splendid work being done by the New York section at Council House.

It is now keeping in close touch with 2,000 girls who have been in the country less than five years. This work is carefully supervised and expert case workers are engaged on it.

On Shabuoth fourteen girls were graduated from the religious school conducted at Council House. The New York section has twenty-three active committees.

HIAS COMMISSION TO MEXICO

On July 9, by the steamship Monterey, a commission of the Hebrew Sheltering and Immigrant Aid Society of America (Hias), 425-437 Lafayette street, New York, left for Mexico. The commission is composed of Judge Leon Sanders, chairman, and Mr. Abraham Herman, members of the Board of Directors of the society; Louis S. Gottlieb, the society's Washington representative, and a secretary.

The decision to send a commission was arrived at in view of the fact that many immigrants who have gone to Mexico were illegally entering the United States. These have been arrested and were in danger of being sent back to Europe or might be shot while crossing the border. The Department of Labor suggested that the Hebrew Sheltering and Immigrant Aid Society of America send such a commission.

Mr. John L. Bernstein, the president, states that for some weeks past negotiations had been conducted with the Mexican Government and that Judge Sanders had had a conference with the Mexican Ambassador in Washington, who said that his government would look with favor upon prospective immigrants.

The commission will remain in Mexico as long as will be necessary, and its chief purpose will be to put an end to the illegal entry of immigrants into the United States. The commission will also make a thorough study of local conditions and of all phases of the situation and ascertain under what conditions immigrants can settle in that country. Through the Mexican Ambassador an appointment has been made with the Mexican Minister of the Interior, who will receive the commission immediately upon its arrival.



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Trotzky's Delaware House

The Delaware House is the name given to an estate of 250 acres comprising a group of hotels, cottages, bungalows and tents owned and conducted by the well-known caterer and restaurateur of the Broadway Central Hotel, Mr. Hyman Trotzky.

Lackawaxen, the place where Mr. Trotzky's new summer resort is located, is but three hours' ride from New York and is in a new section of the country. The Delaware House lies in the Blue Ridge mountains, at the junction of the Delaware and Lackawaxen rivers, that wind through a country that is beautiful and rich in its charms of landscape, rivers and lakes, and is located in a region noted for its places of historical interest.

The Delaware House, with accommodations for about 300 guests, is the most exclusive and up-to-date hotel in the Blue Ridge Mountains catering to a select Jewish clientele. It is seldom one finds a resort that affords so many advantages as are found here. From the hotel porches and the well kept lawns a magnificent panoramic view of mountains, rivers and hills reveals to the eye the beauties of nature.

Exceptional inducements to sportsmen and pleasure seekers are offered the Delaware House guests. A sandy beach for bathing, modern rowboats, excellent fishing, canoeing, two well kept tennis courts, a regulation basketball field, a cement handball court, a regulation baseball diamond, and a large casino, where there is dancing every evening to the music of our orchestra, are features affording diversion to its guests. In addition, there are pool and billiard tables.

The culinary department is under the personal supervision of Mr. Hyman Trotzky. The table is supplied daily with the season's delicacies both from the city and from the farm adjoining the hotel property. The name of Hyman Trotzky is a sufficient guarantee that not only are the meals strictly kosher, but also of the highest quality, for which Mr. Trotzky has made a name for himself throughout the world.

The hotel is modern in all respects, all rooms having running hot and cold water and electric lights. Rooms are single or en suite. Many rooms have private baths. Western Union telegraph station on the premises. There are good automobile roads leading to Lackawaxen.

All in all the place is ideal in every respect! Reservations are rapidly coming in from various parts of the country. There is now quite a large crowd up at Lackawaxen, who are enjoying an ideal vacation.—Adv.

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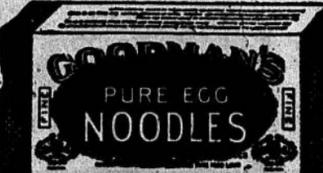
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ITEMS OF INTEREST IN THE JEWISH WORLD

Rabbi Adolph Steiner of Jackson, Mich., has been chosen rabbi of Temple B'nai Israel of Salt Lake City, Utah.

Mr. H. Rosenberg has tendered his resignation as superintendent of the Jewish Infant Orphans' Home located at Cleveland, O.

An audience numbering over 5,000 was present last week at the cornerstone laying for the new synagogue of the Cleveland (O.) Jewish Center.

Mr. and Mrs. L. Edward Lashman, for the last year and a half superintendent and matron of the Cleveland (O.) Jewish Orphan Asylum, have resigned.

The United Orthodox Congregations of Greater Pittsburgh, Pa., at their meeting last week reported a membership of twenty-six affiliated congregations.

Rev. S. J. Roco, Senior Hazan of the Spanish and Portuguese Congregation of London, Eng., has retired. Mr. Roco held the office for over fifty-two years.

Miss Emma Messing of Indianapolis, Ind., daughter of Rabbi Messing, has been appointed secretary to the United States Consul at Prague, Czecho-Slovakia.

The Northern California Branch of the Jewish Welfare Board has established headquarters in the San Francisco Y. M. H. A. building. Mr. S. Schwartz will be in charge.

Sir Alfred Mond, British Minister of Health, has agreed to become vice-president of the Federation of English Zionists, under the presidency of Dr. Chaim Weizmann.

A number of well known Jewish residents of Syracuse, N. Y., have purchased the old Nottingham Farms at Fayetteville, where they will establish a country club and golf course.

Beril Katzenelson, leader of the Achduth Havodah and editor of the "Kuntres," left Jaffa en route to America, where he intends to sell shares for the newly established workingmen's bank in Palestine.

The formal consolidation of the Keneseth Israel and Beth Shalom Congregations of Kansas City, Mo., will take place on July 29. The name of the new congregation will be Keneseth Israel B'nai Shalom Congregation.

Louis James Rosenberg, prominent Detroit (Mich.) lawyer, has been honored by life membership election to the French Academy of International History. Mr. Rosenberg is a former United States Consul to Seville, Spain.

Michael Aaronsohn of Cincinnati, blind student at Hebrew Union College, has been re-elected national chaplain of the Disabled American Veterans of the World War. Judge Robert S. Marx of Cincinnati was re-elected national president.

Miss Pauline Sarason, field secretary of the Conference of Jewish Organizations on Americanization Work, with headquarters at the Y. M. H. A. building, St. Louis, Mo., has resigned to take charge of a working girls' home in Los Angeles, Cal.

Dr. Cyrus Adler, president of Dropsie College of Philadelphia, Pa., and acting president of the Jewish Theological Seminary of America, of New York, has been appointed by the Board of Judges of Philadelphia to be a member of the Board of Education.

The famous Cambridge University and international sprinter, Mr. Harold M. Abrahams, last month set up a world's running record. In the 75 yards handicap at the London Athletic Club's summer meeting at Stamford Bridge Sports Ground, Mr. Abrahams completed the distance in the wonderful time of 7.2-5 seconds, beating the previous world's record by one-fifth of a second.

It is very likely that Sammy Reszchewski, the young chess wizard, at the conclusion of his present tour, will make San Francisco his home, where he will receive his education under the tutelage of Rabbi Wolf Gold. The United Jewish Orthodox Community has started a fund for the purpose and already has \$400 in hand.

Last month the chief rabbis of Palestine called upon the Mufti of Jerusalem on the occasion of the "Bairam" feast. In the course of a friendly conversation the Mufti said to Rabbi Jacob Meier: "It is our duty, as heads of the communities, to do everything in our power to promote peace among the three religious communities."

Despite numerous reports that he would be compelled to give up his duties as president of the Board of Education of the District of Columbia, owing to press of work in his congregation, Rev. Dr. Abram Simon, rabbi of the Washington Hebrew Congregation, was again honored at the annual election of officers of the board in the Franklin school last week, when he was chosen to succeed himself.

Emantel Amdur of Pittsburgh, Pa., was graduated from Harvard law school with highest honors at the head of a class of over 600 students. While at college Mr. Amdur won the following scholarships: Price-Greenleaf, Harvard Club of Western Pennsylvania, Rufuff Sterling Choate, Richard Augustine Gambrill, John Harvard. He was also awarded a Detur prize and a Sheldon traveling fellowship.

The Central Committee of the United Workingmen's Organizations of Palestine has forwarded a memorandum to the Greater Actions Committee, about to meet in Prague, which sets forth the circumstances of the Jewish agricultural workingmen in the country, and demands the immediate establishment of at least two colonies, each to include at least 200 families. In addition, the request is made that the former members of the Jewish Legion be provided the financial means of utilizing grants of government lands that have been made to them.

Jewish Hospitals to Be Organized in Aid of Hebrew Medical College in Palestine

Hospitals in and about New York city where Jewish physicians and surgeons are in attendance are being organized by Dr. David J. Kaliski, a member of the American Jewish Physicians' Committee, for the purpose of raising funds in behalf of the founding of a Hebrew Medical College in Palestine.

The American Jewish Physicians' Committee is composed of the leading Jewish members of the medical profession in the United States. It is the purpose of that committee to raise \$2,000,000 for the building and equipment of a Jewish Medical College, presented to the Hebrew University by American Jewish physicians.

As an immediate step in this program the committee intends, by the middle of March of next year to conduct post-graduate courses, open to all practicing physicians in the Orient.

Among those hospitals which are being organized are: Mt. Sinai Hospital, by Dr. I. S. Wechsler; Beth Israel Hospital, by Dr. Harry E. Isaacs; Beth Moses Hospital, by Dr. B. Jablons; Bronx Hospital, by Dr. Joseph Gettinger; Bronx Maternity, by Dr. Julius Weiss; Montefiore Home, by Dr. S. P. Goodhart; People's Hospital, by Dr. J. Bieber; Jewish Maternity Hospital, by Dr. S. Druskin; Zion Israel Hospital, by Dr. W. Slegmeister; Brooklyn Jewish Hospital, by Dr. L. Louria; Lebanon Hospital, by Dr. I. Grushlaw; East New York Hospital, by Dr. A. Koplowitz; Hospital for Deformities and Joints Diseases, by Dr. I. Tunick; Beth David Hospital, by Dr. G. A. Friedman; Community Hospital, by Dr. M. C. Magid; Brownsville Hospital, by Dr. R. Finkelstein; St. Mark's Hospital, by Dr. Harry Lorber; University and Bellevue Hospital, by Dr. H. Keller, and Sydenham Hospital, by Dr. J. Jarcho.

KEREN HAYESOD

The Key to Palestine Development
By V. BARION.

To make use of every square inch of Palestinian soil is the object of the Keren Hayesod. Today only 10 per cent. of the soil is under cultivation; the remainder lies bare and barren. Even the ploughed and planted area could yield many times more if modern methods of work were applied. Of the non-reclaimed parts a large portion consists of hills, sands and marshes.

In the days of our forefathers all this area was cultivated and inhabited. Even today we see traces of ancient terraces on some of the most barren slopes. Two thousand years ago they were covered with vegetation. Three million men and women from all corners of Palestine gathered in and around Jerusalem at Passover time. Galilee was an almost uninterrupted network of towns and villages; the Jordan Valley, today a desert, was then a garden on both sides of the river.

All this waste land must be redeemed. Part of it belongs to private owners who are ready to sell it; and it must be bought. The other part, over 1,000,000 dunams (200,000 acres), belongs to the state; it must be given, provided Jews have the means of cultivating it. Agricultural settlements and farms, wherever there is room for them, must be established and worked according to the best modern methods.

The hills of Judea and Galilee must be reclaimed for this purpose, so-called "terraces" should be built along the slopes and sown with cereals or planted with vines, fruit trees or timber.

In the same way sand dunes and marshes can be transformed into forests. Afforestation is one of our first duties. The scientific cultivation of trees and utilization of timber in the country itself (for house building, carpentry, cabinet making, etc.), and for export can secure a livelihood for thousands of families.

Afforestation has, moreover, another effect; it improves the climate and makes the country healthier. Marshes are the main source of malaria; where swamps disappear under a newly planted forest the disease decreases. On the other hand forests planted on the hill slopes prevent a too rapid evaporation of rain water and conserve the moisture in the soil and in the air.

This brings us to the question of water. It is not true that Palestine is poor in water resources. On the contrary, they are sufficient for the most intensive methods of cultivation; but their utilization demands energy, skill and money. The annual rainfall in Palestine is equal to that of Manchester, England; today almost the whole of it goes to waste in evaporation. Reservoirs and cisterns should be built for its conservation. The Jordan, the Yarkon, the Kishon and other rivers should be supplemented by a system of canals distributing their water along extensive areas. Underground sources are found almost everywhere in Palestine; some of the richest Jewish colonies, for instance, Rishon or Rehobot, grow their famous vines and oranges by means of underground water. There are hundreds of such wells; there should be thousands. These three expedients—canalization of rivers, storage of rain water and a system of wells (together with the afforestation of the hills) will solve the irrigation problem.

Today the rural population numbers under 500,000. By applying the methods mentioned above room could be made for at least five times as many newcomers living by agriculture, forestry and similar pursuits.

There is a long list of products which could be manufactured in Palestine. First, let us mention those branches which are connected with agriculture. There are already the beginnings of a flourishing wine industry; they should be developed so as to make of Palestine one of the great wine exporting countries. Palestine produces some of the best fruit of the world; it should have a large tinned fruit industry. Palestine's flowers are famous for their scent and variety; there is room for perfume factories. Last but not least, the development of farming must lead to the erection of numerous mills. Further, some of the finest sorts of Italian macaroni are made of Palestine wheatmeal; there is no reason why this important food article should not be manufactured in the country itself. Tinned fish factories should also be created along the seashore and on the borders of the Lake of Tiberias.

Afforestation will lead to the erection of sawmills.

Abundant raw materials are found in the country for the development of chemical industries.

The Middle West is a ready market for a well-developed textile and clothing industry. In pre-war days it absorbed enormous quantities of ready-made clothes, manufactured mostly by Jewish tailors in the east of Europe. This industry can and should be gradually transferred to Palestine.

The production of Hebrew books, from prayerbooks to novels, should naturally concentrate in the Holy Land.

These few points, incomplete as they are, show that there are openings for Jewish industrial enterprise in Palestine, for the development of which provision is made in the program of the Palestine Foundation Fund.

Industry requires a cheap power supply. Palestine has no coal, but its rivers—especially the Jordan—could furnish, if properly harnessed, up to 1,000,000 horsepower. It is proposed to begin with the utilization of a portion of the Jordan, in the vicinity of Lake Tiberias, where the river makes a rapid descent of about 330 feet. By the erection of a

barrage and a power station 100,000 horsepower could be immediately obtained to be transmitted by a system of wires to Jaffa, Jerusalem and other cities where power supply for industrial, as well as for lighting and heating purposes, may be required.

Americanization

Mr. I. W. Bernheim of Louisville, Ky., is somewhat of an independent thinker. We recall how he came out once upon a time and attacked Zionism with a vigor that attested the depth of his feeling in the matter. At the recent convention of the Union of American Hebrew Congregations, Mr. Bernheim (he is probably a colonel hailing from Kentucky) suggested that it would be to the interest of all concerned if we dropped Hebrew names from our congregations; adopt Sunday as our day of worship, and finally do away with the name "Jew" and substitute for it the term "Israelite." He contended that the word "Jew" has come to mean "cheat" and had nothing sacred to commend it. It was suggested that this report be published and distributed. But all the glamor was taken out of the suggestion when the conference got through with the criticism. If Mr. Bernheim had an idea that by such a hocus-pocus proceeding he could eliminate prejudice against the Jew in this country he surely could not hope to be taken seriously by a group of thoughtful Jews. That is like trying to cure cancer by rubbing salve on the affected spot. Prejudice is far deeper seated than Mr. Bernheim seems to think, and it will never be eradicated by doing away with Saturday services and changing Hebrew names of congregations to English ones.—Baltimore Jewish Times.

Our Benefactors

We do not claim to be the discoverers of economics, but when Arthur Brisbane tells us that John D. Rockefeller is at least a saint because he reinvests his billions for humanity's sake, then we must remind our high-priced scribe that there is another volume to the science of economics.

First of all, what could Rockefeller and his class do with their gold? If, instead of reinvesting their billions, our modern Croesus and his friends would dispatch their money by aeroplane to the planet Mars, it would soon spell their own financial funeral. The details of its cause and effect imply the simple process that they would soon so drain the world of its life blood that the people in it would either have to starve or fight.

The difference between labor and capital is that labor does not get what capital does not rationally use.

If we could take all the money in labor which the strings of precious pearls, the magnificent yachts, the empty palaces and the sensual excesses on a high scale represent and invest it in electricity and bathtubs, our socialists would look like fools, because the standard of living between capital and labor would be nearly equal.—Buffalo (N. Y.) Jewish Review.

Otto E. Woerner, a native of Philadelphia, Pa., but for the past twenty-five years a practicing lawyer of Washington, D. C., died last week at the age of 47. Mr. Woerner as prominent as the attorney for the Federal Trade Commission and was active in Jewish affairs.

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ENGAGEMENTS

ALBERTS—MASCH.—Mrs. Lillian C. Masch announces the betrothal of her daughter, Helen C., to Mr. Alfred Alberts.

EIDINGER—KOGUT.—Mr. and Mrs. U. Kogut, 1388 Prospect avenue, announce the engagement of their daughter Rose to Mr. B. Eiding.

WALLACK—LENKOWSKY.—Mr. and Mrs. Samuel Lenkowsky of 838 West End avenue, New York city, announce the engagement of their daughter Sadie to Mr. Harold Lewis Wallack, son of Mr. and Mrs. William Wallack of 527 Cathedral parkway.

MARRIAGES

BANKS—GORDOHN.—Miss Sybil Gordohn of 935 East 163d street was married to Albert A. Banks of Philadelphia on Sunday, July 17, 1921, by Rabbi Max Reichler at the home of the officiating minister.

BRAUN—GOLDSTEIN.—Miss Susan Goldstein of 760 Trinity avenue to Lea Braun, Sunday, July 17, 1921, by Rabbi Max Feichler at the home of the officiating minister.

BRIEFNER—GOLDSMITH.—Mr. Abraham Goldsmith announces the marriage of his daughter Sally to Henry Briefner on Tuesday July 12, 1921, at 644 West 173d street. Rabbi Aaron Eise-man performed the ceremony.

ENGLE—KNAPP.—On July 3, 1921, Tillie Knapp to Elias D. Engle, by Rev. Adolph Spiegel.

FELDMAN—PODIETZ.—Rev. and Mrs. Samuel Feldman of 160 West Podietz of 1736 South Second street, Philadelphia, Pa., on Sunday, July 17, 1921, at the home of the bride's parents, Rev. Leventhal, Chief Rabbi of Philadelphia, officiating.

FRANK—BERKOWITZ.—Miss Sadie Berkowitz of 200 West 109th street was married to Maurice D. Frank on Sunday, July 17, 1921, by Rabbi Max Reichler at the home of the officiating minister.

FRIEND—LEVINE.—Mr. and Mrs. Max Levine and Mr. and Mrs. A. Friend announce the marriage of their children Nettie and Dr. Herman Friend on Thursday, July 14, at the home of Rev. S. Seidman, 1431 Madison avenue.

FRUCHS—GRAUBART.—On July 17, 1921, Anna Graubart to Dr. Samuel L. Fruchs, by Rev. Adolph Spiegel, at his residence.

GUSIKOFF—SPELLMAN.—Mr. and Mrs. M. Spellman and Mrs. A. Gusikoff announce the marriage of their children Kate and David, on Thursday, July 14, at the home of Rev. S. Seidman, 1431 Madison avenue.

HOFFMAN—SILVER.—Gertrude Silver to Oscar Hoffman, on June 30, 1921, by Rev. Adolph Spiegel, at the residence of the officiating minister.

NESBAUM—DAVIS.—Mr. and Mrs. R. Davis of 33 Union Lane, Mt. Vernon, announce the marriage of their daughter Ida to Phillip C. Nesbaum of New Rochelle on Sunday, July 17, 1921, at the Carlton. Rabbi Aaron Eise-man performed the ceremony.

NEWBERG—BROUNSTONE.—Mr. Moses Brounstone of 122 West 114th street announces the marriage of his daughter Daniella to Samuel Newberg on Sunday, July 17, 1921, at the home of the officiating minister, Rabbi Max Reichler.

PEYSER—SPECTOR.—Mr. and Mrs. Spector of 309 East Fifth street announce the marriage of their daughter Clara to Jerome Peyser on Sunday, July 17, 1921, at the home of Mr. and Mrs. Samuel Peyser, 838 Riverside Drive. Rabbi Aaron Eise-man performed the ceremony.

POTDOVEN—LAMB.—Miss Pauline Lamb of 1411 Stebbins avenue to William Potdoven on Thursday, July 14, 1921, by Rabbi Max Reichler.

RIESER—GREENBERG.—Mr. and Mrs. Edward Greenberg, 520 West 139th street, announce the marriage of their daughter Ruth to Mr. Norman H. Rieser on June 30, 1921.

ROSENDAHL—HERZFELD.—Mr. and Mrs. Joseph Herzfeld of 301 West 150th street announce the marriage of their daughter Beatrice to Richard Rosendahl on Thursday, July 14, 1921, at the home of the officiating minister, Rabbi Aaron Eise-man.

SEIDENBERG—NEWMAN.—Miss Viola Newman of 1098 Simpson street was married to Sidney Newman on Sunday, July 17, 1921, at the bride's home by Rabbi Max Reichler.

STEINDLER—JOSEPH.—Mr. and Mrs. Charles Joseph of 1156 East Fifteenth street, Brooklyn, N. Y., announce the marriage of their daughter Bertha to Carl Steindler on Sunday afternoon, July 17, 1921, by Rabbi Max Reichler.

WINSTON—ELLERSTEIN.—On July 1, 1921, at the residence of the bride, Mollie Ellerstein to William Winston, Rev. Adolph Spiegel officiating.

BIRTHS

BROWN.—Born to Mrs. Raymond Frederick Brown, nee Helen Sobel, a son, on Saturday, July 16, at Lenox Hill Hospital.

OBITUARY

ABRAHAM L. KASS



Abraham L. Kass, a retired banker on the lower East Side, died on July 7, at his home, 226 South Ninth street, Brooklyn. Mr. Kass had conducted a private banking business at No. 100 Essex street for thirty years prior to 1914, when he was forced to suspend operations because of the outbreak of the world war. He was born in Russia fifty-nine years ago, and came to this country at the age of nineteen. Funeral services were held at his home on July 8, the Rev. Herbert Goldstein of the Institutional Synagogue officiating.

JASIE.—Edith M. Jasie, on Sunday, July 17, in her 33d year, beloved wife of Louis M., mother of Milton, daughter of Mr. and Mrs. Samuel Rosemond, sister of Mayer H., David, Abe, Mrs. Harris Hausman, Mrs. Joseph R. Scheinberg and Mrs. J. B. Levy. She was laid to rest in the Riverside Cemetery.

IN THE SYNAGOGUES

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom lectures this evening on "The Man Moses—an Attempt to Appraise a Remarkable Personality." Saturday morning, "A Boomerang." SINAÏ (Stebbins Ave. and E. 163d St.).—Sabbath morning Rabbi Max Reichler preaches on "Life's Garden."

SOCIAL NOTES.

Mr. and Mrs. I. H. Cohen, of 1060 Forest avenue, are again summering at Hotel Gross, Saratoga Springs.

Professor and Mrs. Joseph Horodas, with their daughter Arlene, of 411 West 129th street, are spending the summer at Ten-Rab Lodge, Schroon Lake, in the Adirondack Mountains, New York.

On July 26, Dr. Louis Finkelstein will sail for England on the Aquitania. Dr. Finkelstein is rabbi of Congregation Kehilath Israel of the Bronx and an instructor in the Jewish Theological Seminary. While abroad he will be engaged in research work at the British Museum in London and at the Bodleian Library in Oxford. He will also pay short visits to Berlin and Frankfurt.

The large synagogue Ohab Zedek, West 116th street, was crowded last Saturday morning by the many friends of Mr. and Mrs. Hyman Rachmil of 112 West 114th street on the occasion of the Bar Mitzvah of their eldest son, Louis J. Rachmil. Rev. B. Drachman, rabbi of the congregation, addressed the youth. In the evening a reception was held at the Astor Hotel.

MUSIC AND DRAMA

The Goldman Concert Band, under the direction of its popular conductor, Edwin Franko Goldman, continues to be a magnet for thousands of music lovers thrice weekly. These concerts are proving attractive to all sorts and classes of people and the request for tickets from out of town music lovers has been unusual. Programs for the eighth week contain some interesting novelties. No band concerts will take place during the week of August 8. The concerts will be resumed on August 15 and continue thereafter five nights each week (Monday, Tuesday, Wednesday, Thursday and Friday) until the close of the season. Special festival concerts will be given from August 15 to September 2.

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THE DOCTOR IN THE HOLY LAND
One rarely conceives of the community, the city or the state as capable of being sick abed. Yet, as one travels through great areas of the East, one is struck with the fact that entire colonies are ill and in need of immediate medical treatment. The people in the sections of the country so afflicted are languid and indolent; they are short of breath and nearly all of them suffer at one time or another with various types of endemic diseases which appear as large, ugly sores upon their bodies.

It is, of course, not at all extraordinary, since each individual in a community contributes to the wellbeing of the social group, that this condition should affect the growth of the village, the city or the state. Industry stops in its progress, farms deteriorate, the output of factory and workshop decreases, the pulse of the community runs low, the place is sick abed.

Physicians who have returned from the Orient tell of being forced to travel many miles before being able to find a colleague with whom they could discuss the medical situation at hand.

"What are you doing for these people?" was asked of a missionary doctor in one of those sick towns, and the answer came in all sincerity that there was very little one doctor could do in a community of two thousand, where the population is almost constantly ill. Nor is this an exceptional instance. One finds this state of affairs almost everywhere in the Orient.

It is a day's journey to the nearest well equipped hospital, which is situated in Beyrouth; that is, a person taken seriously ill in Palestine and in immediate need of a surgical operation would be forced to travel one whole day to get the required surgical attention under favorable conditions.

The history of the building of the Panama Canal is, in reality, the glorious story of the conquest of man over disease. The French engineers failed, not because they lacked the scientific ingenuity which deals with iron and steel, brick and mortar, but because they knew little or nothing about disease prevention and sanitation or were considering these things as of minor importance.

The French loss of millions of francs, not to speak of the thousands of lives swallowed up by the great ditch, is due to France's minimizing of the importance of the doctor in the zone of the canal.

For it must be admitted that it was the American doctor who made possible the successful completion of that great big cut in the earth which has revolutionized world commerce and industry.

Without the defeat of the vicious bacilli and cocci by the medical service, America could not and would not have completed the gigantic task of construction of the Panama Canal.

The rapid growth of the colonies of East Africa was in large measure due to the presence of medical men, and the rapidity with which medical hospitals, laboratories and medical colleges were founded, where the local physician and surgeon could go and keep in touch with the progress of his science.

The Orient is in great need of a plan of activity such as has taken place in the colonies of East Africa. The sooner those interested in Palestine and the Holy Land appreciate the fact that a state cannot endure which is constantly subject to the ravishing effects of disease, and that the medical man is virtually the savior of the Orient, the more rapid will be the social and economic growth of that country. Here is a problem so important for the Holy Land (the foundation of medical institutions) that it is not an exaggeration to say that the death of thousands of babies in that country each year may be well put to that lack and at the door of medical ignorance in the Orient.

Yet the doctors are not really to blame. They are doing their very best. They cannot, however, under the circumstances, do better. They have not the facilities for further study and observation, which makes it possible for them to offer only first aid to the communities mentioned above as sick abed.

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Death of Sir Robert Nathan

London, June 29.—The death has occurred of Sir Robert Nathan, K. C. S. I., C. I. E. The deceased was a son of the late Mr. Jonah Nathan of Pembroke Square, and brother of Sir Matthew Nathan, Governor of Queensland, and Col. Sir Frederic Nathan, commandant of the Jewish Lads' Brigade. He had a distinguished career in the Bengal civil serv-

ice. Among the posts he held were those of Undersecretary of the Government of India, Financial and Commercial Department (1895), Secretary Home Department (1903) and private secretary to the Viceroy (1905). He took a prominent part in the mission to America during the war headed by Mr. Balfour. The burial took place in the Willesden Cemetery of the United Synagogue.

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estine could not be redeemed through labor and sacrifice, which is all the Zionists claim for Palestine. They do not claim that it is a fertile, flourishing country; nor do they say that it is an arid, sterile land. They simply say that, if Palestine were given the proper kind of political institutions and the Jews were vouchsafed protection in the development of the country, the land could be made hospitable for millions of Jews who could there establish the nucleus for the Jewish National Home, out of which would arise a revived Jewish civilization.

One of the interesting phenomena of our time is that persons qualified to speak on one field of human endeavor gladly volunteer on occasion to pass judgment on matters that do not come within their sphere of thought or action. This was Mr. Morgenthau's error in writing his article for the World's Work. But there is growing up a discriminating reading public which understands the difference between the genuine authority who has the right to speak on a subject and the mere dilettante.

If Mr. Morgenthau were a student of history, he would not have made the statement that Zionism is an "Eastern-European proposal." Zionism had its exponents in every land where Jews dwelt. It dates back centuries. Some may be mentioned here—Baruch Spinoza, the great philosopher, said that the Jewish question could be solved only through the re-establishment of the Jewish people on their own soil in Palestine. Benjamin Disraeli, the great statesman, the founder of the Imperial British Empire, wrote about Zionism in a number of novels. He was an ardent believer in the national destiny of the Jewish people, and coupled the aspirations of Great Britain with an assured position for the Jewish people in the Orient. George Eliot in her world-renowned novel, "Daniel Deronda," voiced the hope of a large part of the English people when she wrote of the undying aspirations of the ancient Jewish people, and her work did a great deal to awaken Jewish consciousness and the sense of obligation to the traditional hope. Adolph Cremieux, a French Jew and a statesman of undoubted quality, had a glimpse of the vision of Zion redeemed through the labors of the Jewish people. The first man to give concrete form to the political side of the movement was Moses Hess, a German philosopher, who was very active in German political life. Hess wrote "Rome and Jerusalem," which made a deep impression upon non-Jews as well as upon Jews. Baron Edmund de Rothschild, French financier and philanthropist, spent his wealth in order that the Jews might settle in Palestine and there create a new centre based upon agricultural effort. It was Theodore Herzl, the Viennese playwright and political writer, who organized world-Jewry and sent forth the call, the response to which made Zionism a political movement. It was Dr. Max Nordau, also an Austrian, but a cosmopolitan by nature, who gave European prestige to the entire movement.

These facts Mr. Morgenthau might not have known, but he surely might have refreshed his memory with regard to incidents in American Jewish history, being a member of the American Jewish Historical Society. Mordecai Manuel Noah, the American dramatist and statesman, a number of generations ago, independently, came to the conclusion that the destiny of the Jewish people would bring them back to Zion, and he foresaw a direct connection between a development of a Jewish settlement in America and a rejuvenated Zion in Palestine, American ideals forming a bridge to connect the two. Emma Lazarus, the American poetess, the friend of Thoreau and Emerson, wrote some of the most moving lyrics since the days of Jehuda Halevy on the Zionist ideal of the Jewish people. In a series of articles which she contributed to the American Hebrew, she outlined her views in a practical form, and these views in essence are similar to the views of the Jew in other countries, who provided a theoretical and philosophical basis for them.

We need not mention also personages in American Jewish life of recent date, who contributed of their prestige and influence to the development of Zionist ideals in the United States. We may speak of Dr. Gustave Gottheil, rabbi of Temple Emanuel of New York; Dr. Bernard Feinsenthal, of Chicago, a renowned theologian; Dr. Marcus Jastrow, of Philadelphia, one of the founders of the Jewish Theological Seminary; Dr. Benjamin Szold, of Baltimore; Dr. Louis N. Dembitz, of Louisville; all men of leading and learning born in either Germany or Austria, but coming to the United States at an early age, imbued with the spirit of genuine Americanism, appreciating the value of the Zionist ideal.

Mr. Morgenthau ventures to assert that the Zionists have misled the Jewish people by wrongly interpreting the Balfour declaration. He does not state the source of his charge, nor does he quote one statement by a leading Zionist or one act of the American Zionist organization to substantiate his charge. He quotes the Balfour Declaration, but neglects to add the clause that provides for protection to all peoples residing in Palestine, and also to the direct assertion that the Jews not residing in Palestine shall not be affected in their civil or religious status by anything that may be done in Palestine. Was this omission an accident or a deliberate act? Further, the Balfour Declaration states clearly that Palestine is to be the National Home for the Jewish people. The

interpretation placed by Zionists upon this declaration is to the effect that it is an admission on the part of the allied nations that the Jews are a people and not merely a religious congregation, as Mr. Morgenthau and other anti-Zionists assert. It is as a people that we are entitled to enter Palestine and there to develop such institutions out of which there shall grow up a political status for Jews.

We dare work for this end no matter whether many Jews, like Mr. Morgenthau, by the "cultivation of their manners," manage to become persona grata in social circles or are not so successful in the "cultivation of their manners," because this not a question of solving the problem of Jews individually, but it involves the destiny of a whole people. Mr. Morgenthau seems to be solicitous about the sovereign rights of Jews in Palestine. If he were a student of Zionism he would know that the Zionists are striving primarily to secure opportunities to develop their own national life and culture without infringing upon the rights of any other people. We are seeking to exercise sovereignty only for our own selves in Palestine, and this is what is assured in the Balfour Declaration. Mr. Morgenthau makes much of the fact that when he was in Palestine he witnessed the curious behavior of a few Arabs who saw him standing at the Cave of Machpelah. A friendly critic of the Arabs may have found less of the cryptic in the behavior of these Arabs, but Mr. Morgenthau sees world-wide import in the fact that they scowled at him. It may be that even if these Arabs were ignorant of the standing of Mr. Morgenthau and were not respectful, this ignorance and lack of respect may in the course of a generation disappear. Sir Alfred Mond, former Minister of Public Works in the Cabinet of Lloyd George, now Minister of Public Health, was also in Palestine recently, and strange to say the British business man saw great possibilities in Palestine. He expressed himself as full of hope in the fact that the refugees who were coming into the land were of the finest calibre of pioneers. He issued a call to the Jewish people to enter Palestine and develop the land through their labor and sacrifices.

It is strange indeed for a diplomat to speak in such cynical terms of the honor of Great Britain. He questions the sincerity of purpose of the British Government. He knows of the rumored strained relations between America and Great Britain, and he should have hesitated as an American to speak so unguardedly of delicate international relationships. It is not exactly true that Great Britain proposes to give Palestine to the Jews. It is giving opportunities to the Jews and these opportunities are not the gift only of Great Britain, but also of the Allied Powers, and President Wilson (who sent Mr. Morgenthau to his first diplomatic post) has approved of this act of reparation. Further, these opportunities are subject to the approval of the League of Nations which is to act on the Palestine mandate in September.

Mr. Morgenthau cannot plead ignorance with regard to the provisions of the mandate for the protection of the holy places in Palestine. According to the terms of the mandate they are to be internationalized. It seems strange that a Jew should raise the point that Jews cannot be trusted to protect the interests of the various religions concerned in the holy places. The Turkish Government knew how to keep order there. Mr. Morgenthau's characterization of religious zealots is not fair to the religions they represent. We Zionists believe that the world is tending toward enlightenment and universal brotherhood, and that in spite of differences, all religions will in the course of time be united in friendship. Certainly the fact that Jews gave the prophets to the world is not a good reason for depriving them of the right to live in the land where the prophets lived and died.

We enter protest against the insinuation that only non-Zionists are brave because they fight against persecution, and against the implication that Zionists are not brave. The Zionists are foremost in the fight for the removal of disabilities and against persecution in all lands. They are the leading workers to this end in Poland, in Austria, in Greece, as well as in Turkey. Speaking of courage, it may not be amiss to mention what Zionists are doing in fighting hard conditions in Palestine and how they fought during the war. Their work during the war in the United

Continued on Page 7

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A Reply to Mr. Morgenthau

Editor Hebrew Standard:

[I am authorized by the Administrative Committee of the Zionist Organization of America to make the following reply in their names to the article of Mr. Henry Morgenthau which appeared in the World's Work of July, and was reported at length in the New York Times on June 27.]

The administration of the Zionist Organization of America does not consider it its function to enter into a discussion with Mr. Henry Morgenthau regarding his views on Zionism. The arguments he makes in his article may well be left to the judgment of readers who are able to discern between bald, dogmatic assertion and proved statements. The administration feels bound, however, to take notice of numerous historical inaccuracies and alleged facts that abound in his article, which may mislead the general reader and convey a wrong impression of what Zionism is and what its prime movers intend it to be.

Mr. Morgenthau's abilities as a man of business are admitted. Through his success in practical affairs he paved the way for his political career, but it should not be assumed that his experience in business and in politics has transformed him into a social philosopher, a religious guide and a statesman of world vision as he describes himself in his article. Palestine is not an undiscovered country. Scores of qualified experts have investigated the land and passed their opinions as to its possibilities from an agricultural, commercial and industrial point of view. A formidable library regarding Palestine could be gathered which would reveal an enormous amount of material secured through patient study and investigation. The older investigators need not be mentioned here, but those who are known to this generation might well be alluded to. Colonel Conder's work on the possibilities of Palestine is known to every student. Ballod, Aughagen, Navratski and Ruppin have written about Palestine in an informative and authoritative way. Aaron Aaronson, founder of the American Agricultural Experiment Station, who died in service of the Allies during the war, brought to the United States accurate information with regard to the agricultural possibilities of the land. None of these men ever hinted that Pal-

DONIGER, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Doniger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at her place of transacting business at the office of H. I. and L. Cohen, her attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of January, 1922.

RACHEL DONIGER, Administratrix.
Dated, New York, the 11th day of July, 1921.
H. I. and L. Cohen, Attorneys for Administratrix.
Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

LEVY, LOUIS NAPOLEON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Napoleon 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, the office of their attorneys, Cardozo & Nathan, No. 123 Broadway, in the City of New York, on or before the 2d day of January, next.

Dated, New York, the 28th day of June, 1921.
LILIAN H. W. LEVY, EDGAR J. NATHAN, Executors.
CARDOZA & NATHAN, Attorneys for Executors, 123 Broadway, New York City.

FISHER, JOSEPHINE.—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 Josephine Fisher, 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 Lachman & Goldsmith, his attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1922.

Dated, New York, the 25th day of June, 1921.
ALBERT ARNSTEIN, Executor.
LACHMAN & GOLDSMITH, Attorneys for Executor, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

CHILDREN'S PAGE

JOSHUA AND CALEB.

Dear Children:
 Joshua and Caleb continued to try to reassure the Israelites, terror-stricken at the evil report brought to them by the wicked spies concerning the promised land, and spoke as follows: "If the Lord have delight in us, then will he bring us into this land and give it to us; a land which is flowing with milk and honey." "Only against the Lord do ye not rebel." And the consequence will be says Rashi, "Then ye need not fear the people of the land; for they are our bread." We will consume them as though they were bread. "Their shadow is departed from them." Their shield and stronghold—the righteous men amongst them have died. Job, whose merit protected them, is dead. Another meaning is this: the protection of the Omnipresent has been removed from them. But all the congregation said to stone them (Joshua and Caleb) with stones, when the glory of the Lord appeared in the tabernacle of the congregation unto all the children of Israel. The cloud descended there. And the Lord said unto Moses, "How long yet shall this people provoke me? With all the signs that I have shown in the midst of them? For the sake of all the miracles that I have performed for them they should have believed that I have the power to fulfill my promise. I will smite them with the pestilence and root them out, and if thou wilt say, what will I do concerning the oath I made to the patriarchs, and I will make of thee a nation greater and mightier than they, and thou art also descended from the patriarchs" (Bemidbar Rabbah). And Moses said unto the Lord, "But when the Egyptians hear that thou art slaying them, and they have seen that thou hast brought up in thy might this people from their midst, when they will hear that thou slayest them they will not say it is because they have sinned, but they will say that against them thou wast able to fight, but against the inhabitants of the land thou canst not fight." And this is expressed in the following paragraph, "And when they tell 'E' to the inhabitants of this land (as though it were written 'al' concerning the inhabitants of thy land) what will they say concerning them?" That which is expressed in the end, "That because the Lord was not able, for they have heard that thou Lord art in the midst of this people that face to face hast appeared to them, and all with so much love, and they will not become aware that thou hast sundered thy loving relations with them, therefore, when they see that thou hast killed this people as one man." Suddenly, and on account of that the nations that have heard thy name will say that because the Lord was not able to bring this people into

the land because the inhabitants of the land are strong and mighty, and Pharaoh cannot be compared to thirty-one kings." This they will say concerning the inhabitants of this land, because he was not able to bring them he slew them. "And now, I beseech thee, let the greatness of the power of the Lord be made manifest, to fulfill thy words as thou hast spoken, saying, and what are these words? The Eternal is long suffering. To the righteous as well as to the wicked. When Moses went up in heaven he found the Holy One, blessed be He, sitting and writing, "The Eternal is long suffering." To the righteous, said Moses; to the wicked also, said the Holy One, blessed be He. Let the wicked perish, said Moses, to which the Holy One, blessed be He, replied, "I swear by thy life thou wilt need this forbearance." When Israel sinned by making the golden calf and by believing the slanderous tales of the spies, Moses prayed to him addressing him as with the attribute, "Long suffering." Said the Holy One, blessed be He, to him, "Didst thou not say to me, 'to the righteous,' to which Moses replied, 'but hast thou not said to me, 'also to the wicked.'"
 "Venakei," "who will clear," the repentant. "Lo-Yenakei," "he will not clear," the unrepentant. And the Lord said, I have pardoned according to thy words. "Because of what thou hast said, for they will say, "Because the Lord was not able." But as truly as I live, this will I do unto them. That all the men will not see the land as all the earth is filled with the glory of the Lord, in order that my name be not profaned by bringing the pestilence upon them. By the people saying, "Because the Lord was not able to bring them." That I will not kill them suddenly as one man, but little by little, delaying the period of punishment for forty years. "And have tempted me ten times, twice at the Red Sea, twice concerning the manna, twice concerning the quail, twice concerning water, once concerning the calf, and once in the wilderness of Parau" (Talmud, Erkin). Shall surely not see the land, but my servant Caleb, as a reward that he had another spirit with him—two spirits, one he displayed in speech and one he concealed in his heart. To the spies he said, "I am with you in your advice," and in his heart he intended to tell the truth, and this gave him the power to silence them. As it is said, "And Caleb stilled the people." As they thought he would also speak evil of the land as they, and thus it is said in the Book of Joshua, (chap. 14): "And I brought him word again as it was in my heart, and not as I had spoken to the spies, and followed me fully with all his heart," therefore, will I bring him into the land where into he went." Hebron will be given to him, and his seed shall possess it, "Yorishenah." They

will drive out the giants and the people that are in it. And the Amalekites, etc. If you will go there they will kill you inasmuch as I am not with you; tomorrow turn you and set forward.

1774 13

Continued from Page 6

States as well as in all other Allied lands is a matter of record. Dr. Chaim Weizmann, president of the World Zionist Organization, made his sacrifices in many directions, and more notably in having invented a method for the manufacture of explosives which had a great bearing upon the result. Mr. Morgenthau's attention should be called to the Legion des Etrangers, organized in France, composed of Jews of all lands who fought desperately under a Jewish emblem for the Allied cause. We remind him of the legion composed entirely of Jews that fought under Colonel Patterson at Gallipoli, and under General Allenby in Palestine.

The truth is that the freedom Jews have obtained gradually in modern, liberal countries since the French Revolution and the new spirit of the age that developed out of the revolution and the growth of knowledge in the sciences and in the arts of government, which Mr. Morgenthau mentions, have evoked the positive, creative energies of the Jewish people and made them look forward with hope for the realization in their day of the ancient ideal of the Jewish people. Zionism is a forward looking movement in Jewish life. It is based upon the growth of liberal thought. It looks forward for this realization, because it has faith that a liberal world will do justice to the Jew as well as to all the oppressed peoples.

We resent the inference raised by Morgenthau of an implied conflict between Americanism and Zionism. He makes, or tries to make it appear, as if Zionism wants all Jews to leave their present homes and go to Palestine. Because of this fear he implores Zionists not to interfere with the financial success, the comfort and social position attained by the Jews in the United States. Zionism does not mean that all Jews should pack up and leave for Palestine. Just as there is no danger to Frenchmen living in the United States in the existence of a France, so there will be no danger to Jews living in the United States if there exists a Jewish Zion. The real danger to the position of Jews here, as in France or elsewhere, is not in the fact of Zionism, but in the growth of anti-Semitism, in the efforts of a Ford and of a London Morning Post. It is no coincidence that anti-Semites both here in the United States and in England join in their efforts to combat Zionism, when they see it is to be realized through the act of the League of Nations in approving the Palestine mandate; and that these anti-Semites hail Mr. Morgenthau's article as an important contribution to their propaganda. Is it a wonder that Jews, reading Mr. Morgenthau's article, feel outraged, when they see a man of his position giving aid and comfort at this time to the enemies of the Jewish people?

We venture an opinion that the Americanism Mr. Morgenthau speaks about is the parochial, shoddy, superficial and obsolete foreign idea of what Americanism stands for. Mr. Morgenthau seems to interpret American opportunities as meaning merely opportunities to make a good, comfortable living. He leaves out of consideration entirely the real Americanism which involves the square deal, fair play to all. He forgets the Americanism preached by the sturdy New England thinkers like Emerson, Thoreau, Garrison, the part played by the United States in the efforts for the freedom of the Greeks, of the Hungarians and of the Chinese. He is not speaking of the ideals for which Theodore Roosevelt fought; he is not speaking the same language President Wilson spoke; he does not represent the Americanism of William Jennings Bryan and of the other worthy Americans who have a true vision of what this great republic stands for and means in the constellation of the nations.

If Mr. Morgenthau had realized the implications of a genuine Americanism, he surely would not have been guilty of the unfair and un-American attack made by him upon the seven men who are now charged with the destiny of carrying the burden of Zionism, as being steeped in foreign traditions. He himself is derived from a foreign land which by accident of history was at war with us only recently. He certainly was unfair in speaking of Dr. Chaim Weizmann, the scholar, the statesman, acclaimed by the British Government and received here by the President of the United States and by the Secretary of State, who came here accompanied by that genius of science, Professor Albert Einstein, as if Dr. Weizmann were a foreigner who came here to meddle in affairs that belong exclusively to American Jews. This was an uncharitable act and also taking undue advantage. One suspects that Mr. Morgenthau bided his time to appear with his article in the World's Work until both Dr. Weizmann and Professor Einstein had left, because he feared to face them here, which may be a credit to Mr. Morgenthau's sense of diplomatic prudence, but not creditable to the American sense of sportsmanship.

Mr. Morgenthau insinuates that the fund Dr. Weizmann was engaged in collecting will probably be used for Zionist propaganda purposes, but not for constructive work in Palestine. We re-

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Want Column

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puciate this insinuation, which is unwarranted and uncalled for. The statutes of the Keren Hayesod (the Palestine Foundation Fund) provide for the exclusive use of its capital in the upbuilding of Palestine. The character of the trustees and the fact that the Zionist organization is a public corporation is the best answer to Mr. Morgenthau's baseless insinuations.

It seems strange indeed that Mr. Morgenthau should be practically alone among Jews when it comes to a question which he regards as so harmful to their interests. Certainly its politics cannot be so fantastic, its idealism cannot be so sterile, as Mr. Morgenthau asserts, if they are willing to sacrifice life and property so generously in order to realize this ideal.

Very cordially yours,
 LOUIS LIPSKY,
 General Secretary.

WHAT'S YOUR HURRY, BROTHER?

By Samuel Ullman, Birmingham, Ala.

Slack up, brother, what's your hurry, That so recklessly you scurry, With your elbows crowding sideways And your eyes fixed straight ahead? Is a minute's time so precious That you need be ungracious, And go tramping on your fellows Like one that is underfed?

Can't you spare a nod of greeting, Pass the time of day on meeting, Swap a joke, or smile a little When a neighbor comes along? Is the dollar so enticing— Is success so all-sufficing That you can't devote a second To a brother in the throng?

Do you know your destination? It's a quiet little station, Where ambition never troubles And the dollar jingles not; Where riches are not security, Where your note has passed maturity And the richest man's possession Is a little grassy spot.

Why be overkeen in speeding On a trail so surely leading, To that lonely little city Where we all must land at last? Slack up, brother, what's your hurry, That you so recklessly scurry? You may head a slow procession Ere another year is passed.

THE TEN COMMANDMENTS

By Rabbi Isadore Meyers

1. I am thy God who brought forth thee From Egypt's land of slavery.
2. No other Gods thou unto thee shalt take; No image serve, nor any make.
3. Thou shalt not take in vain God's name, For such He'll ne'er hold free from blame.
4. The Sabbath day keep holy, blest; Six days work, on the seventh rest.
5. To father and to mother show The honor thou to them dost owe.
6. Sacred is life, so see to it That thou no murder e'er commit.
7. The marriage bonds must holy be; Do not commit adultery.
8. Thou shalt not steal; thou must abstain From cheating, fraud, dishonest gain.
9. Against thy neighbor do not dare False witness wickedly to bear.
10. What to thy neighbor does belong Thou shalt not covet, it is wrong.

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Friday, July 22d, 1921 : : Tammuz 16th, 5681

Sabbath begins at 7.15 p. m. (Standard time) Balak. Num. 22:2—25:9. Haphtarah Micah, 5:6—6:3.

We call the attention of our readers to Prof. Louis Ginzberg's "Jewish Thought as Reflected in the *Halakah*," the second annual Zunz memorial lecture of the Intercollegiate Menorah Association, which appears in the June issue of *The Menorah Journal*.

Prof. Albert Einstein, having now been hailed as a great man, a Newton come again to earth, by all of America and Great Britain, the abjectedly deluded anti-Semites who made his life miserable for him in his native Germany may revise their attitude toward him. On the other hand, they may persist in their error. The anti-Semites are just like the Bourbons.

The Elks of New Orleans are to be commended for their campaign for the benefit of the local Touro Infirmity. This, while a Jewish institution, confers its benefits upon the sick poor regardless of race or creed. But we know of no similar instance where a great, non-sectarian and benevolent order has thus come to the aid of a Jewish philanthropic society in New Orleans or elsewhere.

Some of our esteemed contemporaries still fail to comprehend why a split occurred in the American Zionist ranks, and they deplore the fact that neither side has given a clear and succinct statement of the differences between them to the public. We fail to share the ignorance of some of our contemporaries, and, in truth, recent American-Zionist literature has been filled with the echoes of the controversy. The difficulty may be summed up in one sentence: it represented the differences between idealism and materialism.

Some time ago we suggested that the Zionists take up Claude G. Montefiore, in view of recent expressions which fell from him anent Palestine. Our words apparently did not fall on sterile soil, for we latterly beheld *The Jewish World*, than which there is no more acceptable British organ of Zionist opinion, hailing the eminent radical as "at his best." Since *The Jewish World* theoretically is at one with us in our view of historical Judaism, we can only say that it looks as if Zionism will have "use" for Claude G. Montefiore.

We confess that we entertain scant sympathy with the charge of anti-Semitism which was leveled against the principal of the Commercial High School of Brooklyn by some of the supporters of the Jewish candidate for the presidency of the students' general organization because the principal upset the election on charges. Too often has a defeated or disgruntled candidate for honors, public or private, political or otherwise, who happens to be a Jew, taken refuge in advancing such an assertion for us to accept the indictment without satisfactory evidence of its truth and force. It may be that truth resides in this instance with the lad whose ambition was thwarted by the action in question of the principal. But the mere hurling of the epithet, anti-Semite, falls far short of carrying that conviction without which an indictment of this kind fails. Needless to add we hold no brief for the principal.

SPECIAL NOTICE

Subscribers of *The Hebrew Standard* who are going away on a summer vacation and who want us to send their paper to them every week should notify us by mail, giving their city and their country addresses. We cannot make the necessary change on our mailing list unless we have both addresses. When returning from the country our subscribers should again notify us, this time giving the country and city addresses. Under no circumstances will we take changes of address by telephone. Mistakes in names, streets and numbers are common by that method of communication. The safest way is to notify us of changes of address by either postal card or letter.

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 SUCCESS OF ZIONISM

NATURALLY the Zionist organs are vastly disquieted over the latest developments in the circles of British officialdom *vis-a-vis* of the Holy Land. The Secretary of State for the Colonies, Winston Churchill, in a lengthy and considered statement to the House of Commons pointed out in what manner the British Government expected to administer henceforth its mandate over Palestine. Needless to add, the new interpretation is quite different from what the famous Balfour Declaration on its face forecasted, and now all sections of the Zionists realize that Palestine will never be as Jewish as England is English.

The causes of this change in policy are easily described. For one thing, and the greatest, the enmity of the Arabs in Palestine toward the Jews must steadily be kept in mind. Then the latent anti-Jewish prejudice harbored by sundry indescribable persons, which the very success of Zionist endeavor during the Great War served to evoke, was a considerable factor in producing this result. Thirdly, the failure of certain Zionist leaders to rise to a level of true statesmanship should not be left out of the reckoning. This last circumstance furnishes cause for surprise, for the High Commissioner, Sir Herbert Samuel, at the outset of his assumption of the administration, plainly indicated the British official position in the premises, an indication, by the way, which his most recent public utterance has but confirmed.

And so, while Zionist organs agitate and point to the chasm between promise (the Balfour Declaration) and performance (the British interpretation of the terms of the mandate under the League of Nations), the rank and file of the Zionist multitudes but intensify their efforts to realize the program laid down by the immortal Theodor Herzl. These efforts idealize the Zionist Jews. For the sake of these efforts in and by themselves their cause is idealized.

Therefore let the Zionists continue to plan for the *Geulah*. Let them work undemonstratively but none the less surely for Palestinian development. From the labor will emerge much that is of permanent value for Zionists, for Jews in general—above all, for our undying faith.

Heartiest congratulations are belatedly but none the less sincerely extended to Rabbi H. Pereira Mendes on his entrance last month upon the ranks of the septuagenarians. Dr. Mendes has been abroad ever since his retirement from the active ministry of Shearith Israel, and this reason prevented our community from formally wishing him well on this auspicious occasion. We hope that upon his return home, which we trust will now not be overlong delayed, the opportunity will be given this community to testify publicly to the esteem and affection which it harbors for this humble yet splendid servant of God.

We note with satisfaction that a new edition of the complete works of *Achad Ha-Am*, the great Hebrew essayist, is about to appear under the imprint of the well known *Juedischer Verlag* of Berlin. This edition of *Al parashath derachim*, which may be translated as "At the partings of the ways," is in four volumes and contains in the original language of composition all the writings of our eminent writer and thinker. While *Achad-Ha-Am* has been translated into several modern European languages, lovers of our sacred tongue will welcome this opportunity to obtain his work in the original Hebrew.

The recorder of Elizabeth, N. J., following the trend of the better decisions, recently held that a Jew who uniformly observes the seventh day of the week as his Sabbath and performs his regular duties on the first day is not violating the statute for bidding work on Sunday. The New Jersey law thus safeguards the rights of consistent and observing Orthodox Jews. This exposition of the law is clearly correct: on one day of the week each person in a State should cease from performing his ordinary secular duties. If he observe a different day than Sunday as his "holy time" he should be immune from prosecution from violating the law which enshrouds the first day of the week as the day of rest. Such an exemption statute works plainly and usefully.

The adherents of the former administration of the Zionist Organization of America have established the Palestine Development Associates, which new foundation represents their notion of what is intensive work within the Zionist fold for the furtherance of Zionist ideals and aspirations in respect of Palestine. In point of fact, the sentiments expressed by the different speakers at the Pittsburgh conference at which the Palestine Development Associates was established, as well as the terms of the new foundation, leave but one impression on the mind of the candid and impartial observer: the Palestine Development Associates is simply another American Jewish commercial and financial agency whereby Palestinian development is to be attained. Thus it is the counterpart of other and similar enterprises initiated here in the past few months. We hardly can regard the Palestine Development Associates as a Zionist undertaking, although it is undoubtedly true that all those thus banded together at one time were officials of the Zionist administration. With this phase of the subject we need not deal at large; the Zionist organs can be trusted to dissect the matter *ad infinitum*. To us the chief point of interest in the Palestine Development Associates is its avowedly commercial emphasis and, subsidiarily, its implicit protest against the triumph of the *Keren Hayesod* program.

MIND AND MUSCLE

"He sent messengers unto Balaam . . . saying . . . Come now therefore, I pray thee, curse me this people for they are too strong for me: peradventure I shall prevail." (Num. xxii, 6.)

DIMLY the king of Moab understood that in facing Israel, this people "come out of Egypt," he had to deal with a new force that has in a miraculous way entered upon the stage of history. He felt that the old methods, the old military strategy, were inadequate to meet the newly arisen situation. "They are too mighty for me," he acknowledged. Too mighty, the whole tone of his statement intimates, not as other nations are mighty: in force of arms and in physical resources of wealth and power. There was something strange and baffling about this horde covering the earth and sweeping everything before it, "even as the ox licketh up the grass of the field." Obviously they were in command of forces; unearthly and uncanny, that could not be combatted with sheer weight of muscle. If they drew upon an ideal force, a heavenly force, they must be met on their own ground and fought with ideal forces, with the weapons of the mind. If (in rabbinic parlance) their might is in their mouth, a Mouth must be hired against them. And Balaam was sent for.

It was the greatest compliment the king of Moab unconsciously paid the dreaded foe. He did not conclude against him a new military alliance. He did not increase his armies. He did not multiply his ordnance, his chariots, his archers and swordbearers. He allied himself with unseemly hosts. He drew upon ideal forces. He met spirit with spirit, mind with mind. A false spirit it was, a meretricious mind, a mind, a spirit nevertheless—too much so, as it later proved to his dismay. Nor did he have enough confidence in mind to expect from it a final and lasting victory; but he calculated that at any rate the hired mind and mouth would be able to weaken Israel sufficiently for his muscle afterwards to finish the job and conquer Israel by force of arms. For all that, blundering and stupid as he was, his lasting merit remains unaffected, and we must concede that so far as the Biblical records are concerned he was the first to shift the fight from the territory of muscle to the territory of mind; to realize that the word was mightier than the sword; and in his dim unknowing way to foreshadow those higher victories of the spirit for which the world is still waiting down to this very day.

And shall we not realize, with our clearer vision, that the future welfare of mankind depends precisely upon this shifting from muscle to mind? In proportion as our confidence in muscle will wane, and our trust in mind will wax, will human progress advance towards its appointed goal. Confidence must be stressed. For to apply mind to all the problems of life is so hesitating and meretricious a way as was done by Moab in grappling with his problem would land us in his class. It would be merely a desperate counsel, in which we ourselves showed but little faith, and which would still send us to muscle as the highest and most effective court of appeal. In fact, this is the greatest trouble in the world today: the lack of confidence in mind, the lack of belief in its ability to solve our human difficulties. Could not all our quarrels, private and public, be settled by sweet reasonableness? They surely could; but we have no real faith in the power of reason, but allow ourselves to be swayed by passion and self-interest into a resort to arms. And this, despite mankind's repeated experience that armed conflict does not settle anything; it only creates new problems, and is the prolific breeder of new hatreds and new wars. The call comes to disarmament—why is it not heeded? Because we still believe in muscle rather than in mind. Mind says: Disarm and you will disarm suspicion; disarm and you will help create world-safety; disarm as a matter of course, and with the simplicity and sincerity of unshaken faith in the essential goodness of human nature—and there will be no cause for war. But muscle raises itself in brutal knots all over mankind's petulantly stiffened biceps, and all the sweet pleading of mind and goodwill are in vain. . . .

How we glorify muscle over mind! The man who can pummel his fellow-man into insensibility, or who can drive a stupid little ball from place to place, is a popular hero, commanding the highest prices and prizes of the world. In the meantime, teachers and scholars, true heroes of mind, are allowed to half starve on their meagre stipends!

And yet, signs are not wanting that the world is shifting from muscle to mind. Increasingly muscle is not only feared but mistrusted, and mind correspondingly relied upon. We shall yet see mind applied to all relations of life—to international questions too. There is something noble, one must admit, in the older and fast waning military spirit; but this spirit that has thus far been put behind muscle will be more and more put behind mind. In the end the wars of the future will be wars of spirit against spirit, of ideal against ideal, of mind against mind. Of such wars we can never have too many; but these are bloodless wars. . . . And the better mind will win over the inferior mind, the true over the false, Israel over Moab. . . .

These ideal wars must and shall come, simply because the older physical wars did not and cannot settle any question. We may be able after every war to mop up the bloody soil of the war-stricken lands, bury the dead, heal the gashes of the earth, but the living ghost of unsettled questions arises ever and anon to trouble the spirit of man and will not be down. The unfinished business of civilization cannot be settled by means of any after-war mop. And just now, there is a great deal of such unfinished business: for unsolved are the great underlying problems of life. These we must leave to the better future, when mind will fearlessly meet mind in an arena as vast as the world and fight the age-long battle to a glorious finish.

JOEL BLAU.

(Continued from page 2)
 tax collector, had with me. And for what reason was I to tell him I had been suffering from the ague? . . . It was only a few weeks later that this riddle was solved for me.
 * * *

Hershel, the tax collector, was so called because he and his grandfather before him had collected the taxes of the town. It was the privilege of their family. He was a young man with a round little belly, and a red little beard and moist little eyes, and he had a broad, white forehead, a sure sign that he was a man of brains. And he had the reputation in our town of being a fine young man, a modern and a scholar. He had a good knowledge of the Bible and was a writer of distinction. That is to say, he had a beautiful hand. They say that his manuscripts were carried around and shown in the whole world. And along with these qualities he had money and he had one little daughter, an only child, a girl with red hair and moist eyes. She and her father, Hershel, the tax collector, were as alike as two drops of water. Her name was Esther, but she was called by the nick-name of "Plesteril." She was nervous and genteel. She was as frightened of us, the schoolboys, as of the Angel of Death, because we used to torment her. We used to tease her and sing little songs about her:

"Estheril,"
 "Plesteril."
 "Why have you no little sister?"
 Well, after all, what is there in such words? Nothing, of course. Nevertheless, whenever "Plesteril" heard them she used to cover up her ears, run home crying and hide herself away in the farthest of far corners. And for several days she was afraid to go out in the street.

But that was once on a time when she was still a child! Now she is a young woman and is counted amongst the grown-ups. Her hair was tied up in a red plait and she was dressed like a bride, in the latest fashions. My mother had a high opinion of her. She could never praise her enough and called her "a quiet dove." Sometimes, on the Sabbath, Esther came into our house to see my sister Pessel. And when she saw me she grew redder than ever and dropped her eyes. At the same time my sister Pessel would call me over to ask me something and also to look into my eyes as she looked into Esther's.

And it came to pass that on a certain day there came into my school my father and Hershel, the tax collector. And after them came Shalom Shachno, the matchmaker, a Jew who had six fingers and a curly, black beard and who was terribly poor. Seeing such visitors our teacher, Reb Zorach, pulled on his long coat and put his hat on his head. And because of his great excitement one of his earlocks got twisted up behind his ear. His hat got creased and more than half of his little round cap was left sticking out at the back of his head, from under his hat, and one of his cheeks began to blaze. One could see that something extraordinary was going to happen.

Of late Reb Shalom Shachno, the matchmaker, had started coming into the school a little too often. He always called the teacher outside where they stood talking together for some minutes, whispering and getting excited. The matchmaker gesticulated with his hands and shrugged his shoulders. He always finished up with a sigh and said:

"Well, it's the same story again. If it is destined it will probably take place. How can we know anything—how?"

When the visitors came in our teacher, Reb Zorach, did not know what to do or where he was to seat

them. He took hold of the kitchen stool on which his wife salted the meat and first of all spun round and round with it several times and went up and down the whole length of the room. After this he barely managed to place the stool on the floor when he sat down on it himself. But he at once jumped up again, greatly confused, and he caught hold of the back pocket of his long coat, just as if he had lost a purse of money.

"Here is a stool. Sit down," he said to his visitors.

"It's all right! Sit down, sit down," said my father to him. "We have come in to you, Reb Zorach, only for a minute. This gentleman wants to examine my son—to see what he knows of the Bible."

And my father pointed to Hershel, the tax collector.

"Oh, by all means! Why not?" answered the teacher, Reb Zorach. He took up a little Bible and handed it to Hershel, the tax collector. The expression on his face was as if he were saying: "Here it is, for you, and do what you like."

Hershel, the tax collector, took the Bible in his hand like a man who knows thoroughly what he is handling. He twisted his little head to one side, closed one eye, turned and turned the pages and gave me to read the first chapter of the "Song of Songs."

"Is it the 'Song of Songs'?" asked my teacher, with a faint smile, as if he would say: "Could you find nothing more difficult?"

"The 'Song of Songs,'" replied Hershel, the tax collector, "The 'Song of Songs' is not as easy as you imagine. One must understand the 'Song of Songs.'" (Hershel could not pronounce the letter R but said H.)

"Certainly," put in Shalom Shachno with a little laugh.

The teacher gave me a wink. I went over to the table, shook myself to and fro for a minute, and began to recite the "Song of Songs" to a beautiful melody, first introducing this commentary on it:

"The 'Song of Songs'—a song above all songs! All other songs have been sung by a prophet, but this song has been sung by a prophet who was the son of a prophet. All other songs have been sung by a man of wisdom, but this song has been sung by a man of wisdom who was the son of a man of wisdom. All other songs have been sung by kings, but this song has been sung by a king who was the son of a king."

While I was singing I glanced quickly at my audience. And on each face I could see a different expression. On my father's face I could see pride and pleasure. On my teacher's face was fear and anxiety, lest, God forbid! I should make a mistake, or commit errors in reading. His lips, in silence, repeated every word after me. Hershel, the tax collector, sat with his head a little to one side, the ends of his yellow beard in his mouth, one little eye closed, the other staring up at the ceiling. He was listening with the air of a great, great judge. Reb Shalom Shachno, the matchmaker, never took his eyes off Hershel for a single minute. He sat with half his body leaning forward, shaking himself to and fro, as I did. And he could not restrain himself from interrupting me many times by an exclamation, a little laugh and a cough, all in one breath, as he waved his double-jointed finger in the air.

"When people say that he knows—then he knows!"

A few days after this plates were broken, and in a fortunate hour I was betrothed to Hershel's, the tax collector, only daughter, Plesteril.

It sometimes happens that a man grows in one day more than anybody

else grows in ten years. When I was betrothed I all at once began to feel that I was a "grown-up." Surely I was the same as before and yet I was not the same. From my smallest comrade to my teacher, Reb Zorach, everybody now began to look upon me with more respect. After all, I was a bridegroom-elect, and had a watch. And my father also gave up shouting at me. Of smacks there is no need to say anything. How could anyone take hold of a bridegroom-elect who had a gold watch and smack his face for him? It would be a disgrace before the whole world and a shame for one's own self. It is true that it once happened that a bridegroom-elect named Eli was flogged at our school because he had been caught sliding on the ice with the Gentile boys of the town. But, for that again, the whole town made a fine business of the flogging afterwards. When the scandal reached the ears of Eli's betrothed she cried so much until the marriage contract was sent back to the bridegroom-elect, to Eli, that is. And, through grief and shame, he would have thrown himself into the river but that the water as frozen. . . .

Nearly as bad a misfortune happened to me. But it was not because I got a flogging and not because I went sliding on the ice. It was because of a fiddle.

And here is the story for you:

At our wine shop we had a frequent visitor, Tchitchick, the musician-conductor, whom we used to call "Mr. Sergeant." He was a tall, powerful man with a big, round beard and terrifying eyebrows. And he talked a curiously mixed-up language made up of several languages. When he talked he moved his eyebrows up and down. When he lowered his eyebrows his face was black as night. When he raised them up his face was bright as day. And this was because, under these same thick eyebrows, he had a pair of kindly, smiling, light blue eyes. He wore a uniform with gilt buttons, and that is why he was called, at our place, "Mr. Sergeant." He was a very frequent visitor at our wine shop. Not because he was a drunkard. God forbid! But for the simple reason that my father was very clever at making from raisins "the best and finest Hungarian wine." Tchitchick used to love this wine. He never ceased from praising it. He used to put his big, terrifying hand on father's shoulder and say to him:

"Mr. Cellarer, you have the best Hungarian wine. There isn't such wine in Buda Peth, by God!"

With me Tchitchick was always on the most intimate terms. He praised me for learning such a lot at school. He often examined me to see if I know who Adam was. And who was Isaac? And who was Joseph?

"Yousef?" I asked him in Yiddish. "Do you mean Yousef the Saint?"

"Joseph," he repeated.

"Yousef," I corrected him once again.

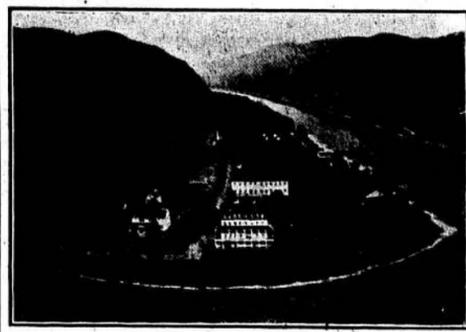
"With us it's Joseph. With you it's Yousef," said he to me, and pinched my cheek. "Joseph, Yousef, Yousef, Dsodsef—what does it matter? It is all the same."

"Ha! Ha! Ha!"
 I buried my face in my hands and laughed heartily.

But from the day I became a bridegroom-elect, Tchitchick gave up playing with me as if I were a clown, and he began to talk to me as if I were his equal. He told me stories of the regiment and of musicians. "Mr. Sergeant" had a tremendous lot of talk in him. But no one else, excepting myself, had the time to listen to him. On one occasion he began to talk to me of playing. And I asked him:

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"On which instrument does 'Mr. Sergeant' play?"

"On all instruments," he answered, and raised his eyebrows at me.

"On the fiddle also?" I asked him. And, all at once, he took on, in my imagination, the face of an angel.

"Come over to me some day," he said, "and I will play for you."

"When can I come to you, 'Mr. Sergeant,' if not on the Sabbath day?" I asked. But I can only come on condition that no one knows anything about it. Can you promise me that?"

"As I serve God!" he exclaimed, and lifted his eyebrows at me.

* * *

Tchitchick lived far out of the town in a little white house that had tiny windows and painted shutters. Leading up to it there was a big green garden from out of which peeped, proudly, a number of tall, yellow sunflowers, as if they were something important. They bent their heads a little to one side, shook themselves to and fro, and it seemed to me they were calling out to me: "Come over here to us, boy! There is grass here! There is freedom here! There is light here! It is fresh here! It is warm here! It is pleasant here!" . . . And after the stench and heat and dust of the town and after the overcrowding and the noise and the tumult of the school one was indeed glad to get here, because there is grass here, it is fresh here, it is bright here, it is warm here, it is pleasant here. One longs to run, leap, shout and sing. Or else one suddenly wants to throw oneself on the bare earth to bury one's face in the green, sweet-smelling grass. But, alas! This is not for you, Jewish children! Yellow sunflowers, green leaves, fresh air, pure earth, or a clear sky. Do not be offended, Jewish children, but all these have not grown up out of your rubbish! . . .

I was met by a big, shaggy-haired dog with red, fiery eyes. He fell upon me with so much fierceness that the soul almost dropped out of my body. It was fortunate that he was tied up with a rope. On hearing my screams Tchitchick flew out, without his jacket, and began ordering the dog to be silent. And he was silent. Afterwards Tchitchick took hold of my hand, brought me straight to the black dog and told me not to be afraid. He would not harm me. "Just try and pat him on the back," said Tchitchick to me. And without waiting he took hold of my hand and drew it all over the dog's skin, at the same time calling him many curious names and speaking kind words to him. The black villain lowered his head, wagged his tail and licked himself with his tongue. He threw at me a glance of contempt, as if he would say: "It is your good luck that my master is standing here, otherwise you would have gone from here without a hand. . . ."

I got over my terror of the dog. I entered the house with "Mr. Sergeant" and I was struck dumb with

astonishment. All the walls were covered with guns from top to bottom. And on the floor lay a skin with the head of a lion or a leopard. It had terribly sharp teeth. But the lion was only half an evil. After all, it was dead. But the guns—the guns! . . . I did not ever care about the fresh plums and the apples which the master of the house offered me out of his own garden. My eyes did not cease leaping from one wall to the other. . . . But, later on, when Tchitchick took a little fiddle out of a red drawer—a beautiful, round little fiddle, with a curious little belly, let his big spreading beard droop over it and held it with his big strong hands and drew the bow across the strings a few times backwards and forwards, I forgot, in the blinking of an eye, the black dog and the terrible lion, and the loaded guns. I only saw before me Tchitchick's spreading beard and his black, lowered eyebrows. I only saw a round little fiddle with a curious little belly and fingers which danced over the strings so rapidly that no human brain could answer the question which arose to my mind: "Where does one get so many fingers?"

Presently Tchitchick and his spreading beard vanished along with his thick eyebrows and his wonderful fingers. And I saw nothing at all before me. I only heard a singing, a groaning, a weeping, a sobbing, a talking and a growling. They were extraordinary, peculiar sounds that I heard, the like of which I had never heard before in all my life. Sounds sweet as honey, and smooth as oil were pouring themselves right into my heart without ceasing. And my soul went off somewhere, far from the little house, into another world, into a Garden of Eden which was nothing else but beautiful sounds—which was one mass of singing from beginning to end. . . .

"Do you want some tea?" asked Tchitchick of me, putting down the little fiddle and slapping me on the shoulder.

I felt as if I had fallen down from the seventh heaven onto the earth.

From that day I began to go to see Tchitchick every Sabbath afternoon to hear him play the fiddle. I went straight to the house. I was afraid of no one, and I became such good friends even with the black dog that when he saw me he wagged his tail and wanted to fall upon me to lick my hands. I would not let him do this. "Let us rather be good friends from the distance."

At home not even a bird knew where I spent the Sabbath afternoons. I was a bridegroom-elect, after all. And no one would have known of my visits to Tchitchick to this day if a new misfortune had not befallen me—a great misfortune of which I will now tell you.

* * *

Surely it is no one's affairs if a Jewish young man goes for a walk on the Sabbath afternoon a little beyond the town? Have people really got nothing better to do than to think

(Continued on page 10)

SUMMER RESORTS—LONG ISLAND



HOTEL BRITAIN

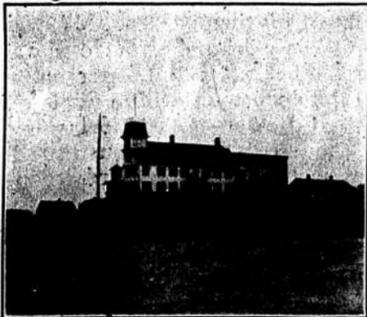
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(Continued from Page 9)
of others and look after them to see where they are going? But of what use are such questions as these? It lies in our nature, in the Jewish nature, I mean, to look well after everyone else, to criticize them and advise others. For example, a Jew will go over to his neighbor, at prayers, and straighten out the "frontispiece" of his phylacteries. Or he will stop his neighbor who is running with the greatest haste and excitement to tell him that the leg of his trouser is turned up. Or he will point his finger at his neighbor so that the other shall not know what is amiss with him, whether it is his nose, or his beard, or what the deuce is wrong with him. Or a Jew will take a thing out of his neighbor's hand when the other is struggling to open it, and will say to him: "You don't know how; let me." Or should he see his neighbor building a house he will come over to look for a fault in it. It seems to him that the ceiling is too high, the rooms are too small or the windows are awkwardly large. And there seems nothing else left the builder to do but scatter the house to pieces and start it all over again. . . . We Jews have been distinguished by this habit of interfering from time immemorial—from the very first day

on which the world was created. And you and I between us will never alter the world full of Jews. It is not our duty to even attempt it. . . .
After this long introduction it will be easy for you to understand how Ephraim Log-of-wood, a Jew who was a black stranger to me, and who did not care a button for any of us, should poke his nose into my affairs. He sniffed and smelled my tracks and found out where I went on Sabbath afternoons, and got me into trouble. He swore that he himself saw me eating forbidden food at the house of "Mr. Sergeant," and that I was smoking a cigarette on the Sabbath. "May I see myself enjoying all that is good!" he cried. "If it is not as I say, may I never get to the place where I am going," he said. "And if I am uttering the least word of falsehood, may my mouth be twisted to one side, and may my two eyes drop out of my head."
"Amen! May it be so," I cried.
And I caught from my father another smack on the face. I must not be insolent, he told me. . . .
But I imagine I am rushing along too quickly with my story. I am giving you the soup before the fish. I was forgetting entirely to tell you who Ephraim Log-of-wood was and

what he was and how the incident happened.
At the end of the town, on the other side of the bridge, there lived a Jew named Ephraim Log-of-wood. Why was he called Log-of-wood? Because he had once dealt in timber. And today he is not dealing in timber because something happened to him. He said it was a libel, a false accusation. People found at his place a strange log of wood with a strange name branded on it. And he had a fine lot of trouble after that. He had a case, and he had appeals, and he had to send petitions. He just managed to escape from being put into prison. From that time he threw away all trading and betook himself to looking after public matters. He pushed himself into all institutions, the tax collecting and the work done at the House of Learning. . . . Generally speaking, he was not so well off. He was often put to shame publicly. But as time went on he insinuated himself into everybody's bones. He gave people to understand that "He knew where a door was opening." And, in the course of time, Ephraim became a useful person, a person it was hard to do without. That is how a worm manages to crawl into an apple. He makes himself comfortable, makes a soft bed for himself, makes himself at home, and, in time, becomes the real master of the house.
In person Ephraim was a tiny little man. He had short little legs and small little hands and red little cheeks, and a quick walk which was a sort of a little dance. And he tossed his little head about. His speech was rapid and his voice squeaky. And he laughed with a rattling little laugh which sounded like the scattering of dried peas. I could not bear to look at him. I don't know why. Every Sabbath afternoon, when I

was going to Tchitchick's I used to meet Ephraim on the bridge, going for a walk in a long patched cloak, the sleeves of which hung loosely over his shoulders. His hands were folded in front of him and he was singing in his thin little voice. And the ends of his long cloak kept dangling at his heels.
"A good Sabbath," I said to him.
"A good Sabbath," he replied.
"And where is a boy going?"
"Just for a walk," I said.
"For a walk? All alone?" he asked. And he looked straight into my eyes with such a little smile that it was hard to guess what he meant by it; whether he thought that it was very brave of me to be walking alone or not. Was it, in his opinion, a wise thing to do or a foolish?
* * *
On one occasion, when I was going to Tchitchick's house, I noticed that Ephraim Log-of-wood was looking after me very curiously. I stopped on the bridge and gazed into the water. Ephraim also stopped on the bridge and he also gazed into the water. I started to go back. He followed me. I turned around again to go forward and he also turned around in the same direction. A few minutes after he was lost to me. Later when I was sitting at Tchitchick's table drinking tea we heard the black dog barking loudly

at some one and tearing at his rope. We looked out of the window and I imagined I saw a low-sized, black figure with short legs running, running. Then it disappeared from view. From his manner of running I could have sworn the little creature was Ephraim Log-of-wood.
And thus it came to pass.
I came home late that Sabbath evening. It was already after the "Havdalah." My face was burning. And I found Ephraim Log-of-wood sitting at the table. He was talking very rapidly and was laughing with his curious little laugh. When he saw me he was silent. He started drumming on the table with his short little fingers. Opposite him sat my father. His face was deathlike. He was pulling at his beard, tearing out the hairs one by one. This was a sure sign that he was in a temper.
"Where have you come from?" my father asked of me and looked at Ephraim.
"Where am I to come from?" said I.
"How do I know where you are to come from?" said he. "You tell me where you have come from. You know better than I."
"From the House of Learning," said I.
"And where were you the whole day?" said he.

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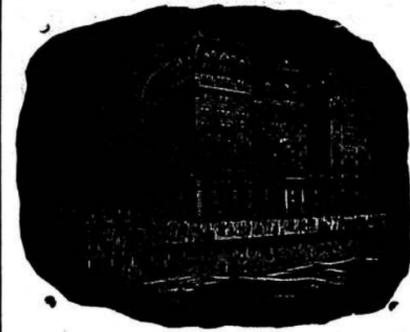
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"What were you doing at the House of Learning?" said he.
"What should I be doing at the House of Learning?" said I.
"Do I know what you could be doing there?" said he.
"I was learning," said I.
"What were you learning?" said he.
"What should I learn?" said I.
"Do I know what you should learn?" said he.
"I was learning 'Gemarrah,' said I.
"What 'Gemarrah' were you learning?" said he.
"What 'Gemarrah' should I learn?" said I.
"Do I know what 'Gemarrah' you should learn?" said he.
"I learned the 'Gemarrah' 'Shabos,'" said I.

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At this Ephraim Log-of-wood burst out laughing in his rattling little laugh. And it appeared that my father could bear no more. He jumped up from his seat and delivered me two resounding fiery boxes on the ears. Stars flew before my eyes. My mother heard my shouts from the other room. She flew into us with a scream.
"Nahim! The Lord be with you! What are you doing? A young man—bridegroom-elect! Just before his wedding! Bethink yourself! If her father gets to know of this—God forbid?"

My mother was right. The girl's father got to know the whole story. Ephraim Log-of-wood went off himself and told it to him. And, in this way, Ephraim had his revenge of Hershel, the tax collector, for the two had always been at the point of sticking knives into one another.

Next day I got back the marriage contract and the presents which had been given to the bride-elect, and I was no longer a bridegroom-elect. This grieved my father so deeply that he fell into a very serious illness. He was bedridden for a long time. He would not let me come near him. He refused to look into my face. All my mother's tears and arguments and explanations and her defence of me were of no use at all.

"The disgrace," said my father, "the disgrace of it is worse than anything else."
"May it turn out to be a real, true sacrifice for us all," said my mother to him. "The Lord will have to send us another bride-elect. What can we do? Shall we take our own lives? Perhaps it is not his destiny to marry this girl!"

Amongst those who came to visit my father in his illness was Tchitchick, the music-conductor. When my father saw him he took off his little round cap, sat up in his little bed, stretched out his hand to him, looked straight into his eyes and said:
"Oh, Mr. Sergeant! Mr. Sergeant!"

He could not utter another sound because he was smothered by his tears and his cough. . . . This was the first time in my life for me to see my father crying. His tears gripped hold of my heart and chilled me to the very soul.
I stood and looked out of the window, swallowing my tears in silence. At that moment I was heartily sorry for all the mischief I had done. I cried within myself, from the very depths of my heart, beating my breast: "I have sinned." And, within myself, I vowed solemnly to myself that I would never, never anger my father again, and never, never cause him any pain.
No more fiddle!

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Industry in Haifa

Haifa, whose future is so much discussed, is commencing to develop little by little. Many attempts have already been made to create new industries in this city. The most important of these is the company floated to build and operate flour mills. The name of this company is the Societe des Grandes Moulins de Palestine. Baron Edmond de Rothschild, who has done so much for the agricultural development of this country, is very much interested in this enterprise, and is one of the largest supporters of the new company. It has been founded with a capital of 5,000,000 francs, of which the greatest part of the shares has been taken by Baron de Rothschild. The machinery of the mills is of the newest pattern as used in Europe. These mills will furnish flour for Palestinian consumption and will also do a large export trade with neighboring countries. The directors are well-known specialists who have had experience in first-class mills in Europe. They have already arrived in Haifa, and include the architects and engineer, Mr. Schinck, and Messrs. David and Schiller. The society has bought the site (from the Alliance Israelite), next to the railway station, and in two weeks' time the erection of the mills will commence.

Baron de Rothschild is greatly interested in the perfumery industry, and for this purpose he has sent out a well-known chemist, M. Heifetz, to investigate the possibilities of this industry in Palestine. M. Heifetz, after thorough examination of the conditions in Palestine, has arrived at the conclusion that a very good future is in view for this industry in Palestine. He has decided to proceed with the foundation of distillery of various perfumes at Chouni, a newly established Jewish colony near Zichron Jacob, and also anticipates opening a factory at Petach-Tikvah. These establishments will be owned by a limited company, founded especially for this purpose. This company will buy all the flowers they need from the colonists, who will plant them according to the instructions of M. Heifetz. There is strong hope that this new industry will open a field for progressive work in Palestine.

The problem of the housing question, insoluble all over Palestine, is extreme in Haifa. Although the creation of building companies continues, for instance, the "House and Garden," the "Carmel," the "New Suburb" companies, etc., the position remains the same.

The work of the building companies "Nahlah" and "Haboneh" is progressing very slowly. The Anglo-Palestine Banking Company, which bought some pieces of land during the war from the Germans, situated on Mount Carmel, has informed the people to whom small portions of this property was sold that those of the owners who desire to proceed immediately with building operations would be able to acquire the best plots.

Assessment System of Taxation in Palestine Improved

The assessment system of taxation in Palestine has recently been improved to the great satisfaction of all agriculturists. Until this year government assessors visited all the villages and submitted their estimates to the treasurer of the Palestine government for confirmation. Naturally in carrying out this work great delay and inconvenience was caused in many villages, as the farmers were not allowed to thresh their crops until they had been estimated. In a letter dated May 16, 1921, the Governor of Jaffa informed the Judaeon Colonies Federation that in future the farmers would not have to wait for the arrival of government assessors, but that the Colony Councils would be held responsible for the correct data.

The federation immediately advised all the colonies of this change, and requested them to submit a signed and sealed document rendering the various councils responsible for the correct data, and the councils thereupon appointed local assessors. The prices of fruit, crops and vegetables are fixed by a government council composed of representatives of the government and agriculturists of all sections of the population.

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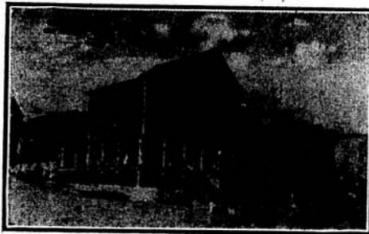
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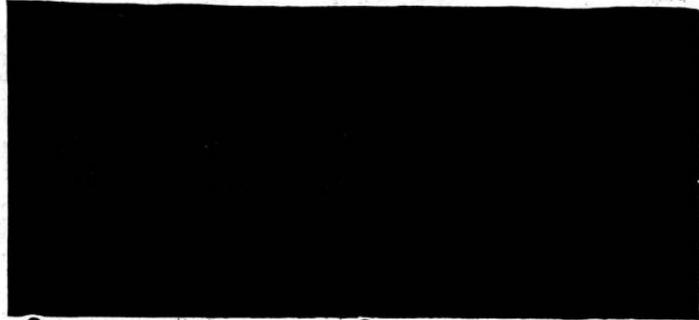
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EUROPEAN PLAN

THE JEWS OF BULGARIA

By Mr. Alexander Goldstein

Mr. Alexander Goldstein, a member of the Actions Committee of the Zionist Organization, recently returned from a visit to Bulgaria in the interests of the Keren Hayesod. During a short stay in London—he proceeded to the Argentine on a similar mission—he gave a representative of the Jewish Chronicle his impressions of Bulgarian Jewry, a community which, though small in numbers, is doing more than its relative share for the advancement of the Jewish Nationalist idea.

"Bulgaria," said Mr. Goldstein, "is a truly democratic country, and has been free from the taint of anti-Semitism. There have been, it is regrettable to say, some attempts to introduce that poison into the country, through the agency of the Russian refugees, people who are becoming carriers of this poison wherever they find refuge, and who are becoming a menace to civilization. The Jews in Bulgaria number in all some 45,000, 99 per cent. of which are Sephardim. They are a hardworking community, with no plutocrats, and at present are, in common with the population of the towns, passing through an economic crisis. The country itself is agricultural, and 80 per cent. of the population are on the land. There is a bitter struggle in progress between the agricultural population and the burghers. The Jews being for the most part engaged in commerce, have been very badly hit because the peasantry have introduced co-operative societies for the purchase and sale of goods, and have thus eliminated the middlemen."

"Has this struggle not engendered anti-Semitism?" queried our representative.

"No," replied Mr. Goldstein. "There has been no change in the general good feeling prevailing between the Jews and their Christian fellow-subjects. The townspeople are, of course, at one with the Jews in the economic struggle with the agrarians, and the latter merely regard the Jews as an integral part of the civic population. The Jews have never come on the land, but recently groups of Haluzim have leased properties in order to study agriculture, and are working on the land at Pazzargik and Chaskowo.

"Bulgaria, in the true spirit of democracy, permits the free expression of all opinions," continued our informant, "and there is a communist party which includes a few Jews, but the leaders are all Christians. They have not yet acquired political power, but they are not without strong influence."

"Cultural work among the Jews," said Mr. Goldstein, "has largely developed as a result of a long struggle between the Alliance Israelite and the Community. The former body introduced French as the principal language taught in the schools, and encouraged the principles of assimilation. This the Zionists strongly resented, and the final outcome has been that the Alliance Israelite no longer has charge of the educational institutions, but local committees on which the Zionists are strongly represented. As a result, the Hebrew language and Jewish history are conspicuous features of the syllabus, and practically all the younger generation can now speak fluent Hebrew. In addition, a Hebrew kindergarten has also been established. For a long time the schools were handicapped by a lack of efficient teachers. This deficiency has now been remedied by the establishment of a teachers' seminary at Phillipopolis, at which twenty-five teachers are graduated every year. I visited this institution, and I was struck, not only with its efficiency, but with the remarkable zeal displayed by the students. The Jewish community," said Mr. Goldstein, "is a legally constituted body. It has the right of taxation and its affairs are controlled by a central consistory, on which the Zionists are in a majority; for the Zionist movement is practically universal. The struggle with the Alliance was of benefit to the Zionist Or-

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ganization in that it strengthened its determination and introduced discipline into its previously unorganized ranks. There are no anti-Zionists in the sense that we use the term. It is true that the B'nai B'rith Lodge are not Zionists, but they are National Jews and keenly interested in the development of the Holy Land. In my appeal for the Keren Hayesod I was helped by both associations. The committee consists of five Zionists and three members of the B'nai B'rith, and the manifesto to Bulgarian Jewry was signed by representatives of both organizations.

"You are satisfied with the results of your visit?" asked our representative.

"I am more than satisfied," answered Mr. Goldstein. "I did not expect such satisfactory results. Bulgarian Jewry has promised to collect the sum of £80,000 during the next five years, of which one-fifth is to be raised in cash before the Congress. The basis of the collection is to be the Maaser, and it

must be remembered that the community has no wealthy members in the sense we mean. Ten thousand pounds sterling is probably the limit of the richest man's fortune. The zeal and enthusiasm displayed by all sections was touching. At a special meeting, the teachers and communal officials, who receive a very modest stipend, pledged themselves to contribute their Maaser. The women from the poor Jewish quarter of Sofia brought their few trinkets toward the Jewel Fund, and the day of the public meeting was a holiday, at which all Jewish shops were closed."

"The Bulgarian Jews," concluded Mr. Goldstein, "are not very orthodox, nor have they religious leaders of outstanding eminence. But it is a community which, though small in numbers, is strong in its sense of national feeling; and in its great love and readiness of sacrifice for the Holy Land, it deserves to rank high in the estimation of the world's Jewry."

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RACHEL LEWIN—1771-1833

On the Occasion of the 150th Anniversary of Her Birth

A Picture of the Decadence in Berlin Jewish Society in the Post-Mendelssohn Period

By GOTTHARD DEUTSCH

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In any monarchical state the court sets the fashion of social life. Frederick the Great of Prussia was a freethinker, a scoffer at religion, though otherwise a strong believer in authority, a typical autocrat. The following authentic story characterizes his attitude to religion: The liberal clergy wished to have the hymnbook revised so that the references to eternal damnation be eliminated. The orthodox objected, and the matter was referred to the king in his capacity as "summus episcopus" of the "Landeskirche." His decision was: "There shall be no compulsion in matters of conscience. Let all ministers be damned, if they so desire."

If irreverence in matters religious became fashionable, the Jews could not be expected to remain immune. A Christian who, while a freethinker, conformed with the church, had at least the advantage of being a member of a powerful organization and enjoyed the prestige of it even under a liberal monarch. To a freethinking Jew Judaism meant only civic and political disabilities and social



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ostracism. So the cultured Jews of Berlin drifted away from the community. Most typical is in this respect Abraham Mendelssohn, the son of the philosopher, Moses, and the father of the composer, Felix, who writes to his daughter on the occasion of her confirmation: "Personally I do not believe in any church, but for my children I selected Christianity, as long as the state requires affiliation with a church, because it is the religion of the higher class of citizenship." How little it helped him is seen from a letter of his sister Dorothy, also a liberal not only in religion, but also in matrimonial ethics, who writes: "Abraham, outside of being a swell dresser, is as vulgar as the average Berlin Jew."

In the circle of these Jews, to whom the Yiddish dictionary is indebted for the term "Barliner" for infidel, Rachel Lewin was the recognized leader. She must have deserved it by her mental gifts, as she is to the historian the most pronounced type of those who anticipated the sentiment of Heine: "Judaism is no religion; it is a misfortune." In her last illness—she was most of her life a sufferer—only five days before her death, she said after a temporary recovery from a very bad spell to her husband: "Suffering means triumph of mind over matter. Last night I for the first time in my life became reconciled to the fate that I was born a Jewess, which I always have considered a misfortune and a disgrace."

While Rachel—as she was called even after her conversion to Christianity—was a person of unusual gifts, as her great popularity, of which more shall be said afterwards, proves, she interests us more as a type than as an individual. We are used to look upon Moses Mendelssohn as a Jewish Prometheus who carried a lighted torch into the complete darkness of the ghetto. This is romance, not history. Mendelssohn did have a great share in the secularizing of Jewish life, but he did not create it. First came the liberalizing philosophy of John Locke and J. J. Rousseau, which promulgated the right of the Jews to have an equal share in public life. This was still more impressively preached in Lessing's "Nathan the Wise" (1778). At the same time the Jews had made marvelous progress. Students of medicine, most of whom studied in Italy, were

found exceptionally even during the middle ages. Since the end of the eighteenth century they are found in German universities in growing numbers. Kalman Cohen in Duesseldorf, Heine's birthplace, wrote a textbook of arithmetic in 1758 which was introduced in the public schools, and Heine's grandfather, Gottschalk von Geldern, practiced medicine since 1754. The best proof of the change of times is a statement, made by Princess Ulrike, the sister of Frederick the Great, who writes to her brother in 1772 that she had attended a Jewish wedding and was astonished to see the culture and good manners of the company. The king is sorry that his sister compromised royalty by her presence in a Jewish house, but he admits that the Jews have made wonderful strides towards progress.

This new education was bound to react unfavorably on Jewish life, first of all because, as said before, scoffing at "superstition" was good form in that section of non-Jewish society in which the Jews moved, and, secondly, because the religious leaders of Judaism bitterly opposed intellectual progress. When Mendelssohn's friend and co-worker, Herz Wesel, inspired by the reform ideas of Emperor Joseph II of Austria, published his Hebrew pamphlet advocating a harmonious secular education—in Hebrew—an idea which would sound hyperorthodox now, the leading rabbis of the time, including Elijah Wilna, denounced him and had his pamphlet burned (1782). Mendelssohn's Pentateuch was publicly denounced by Phineas Horwitz, rabbi of Frankfurt, as an unclean book which no Jew should touch (1783), and for no other reason but because it was written in grammatically correct German. To this must be added the excessive value placed by the leading rabbis of this time on the minutiae of the law, as, e. g., when R. Ezekiel Landau of Prague (1755-1793), also a bitter opponent of Mendelssohn and Wesel, preached against opening an umbrella on the Sabbath, which he declared a mortal sin, or when the rabbinite of Nikolsburg indorsed a pamphlet describing how a demon was driven out of a young man by exorcism, how the bystanders saw a dent in the young man's finger which the demon left behind as

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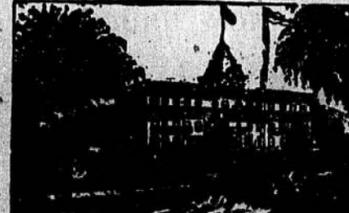
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he flew out of an open window (1785).

This does not mean to say that the frantic desire of these people to get out of Judaism was in the first instance inspired by religious scruples. Quite the reverse, for many of them were ready to make a profession of belief in trinity, in the divinity and the resurrection of Jesus and in many other dogmas in which they never for a moment believed. Their real dissatisfaction with Judaism was its social disadvantage. Michael Beer, a very gifted poet (1800-1832), the brother of the composer Meyerbeer, writes to Heine from a French seashore resort: "Not all the waters of the Atlantic will wash off the disgrace of Judaism." But it is equally clear that Judaism would not have been a burden to them if they had looked upon it as a privilege, as their fathers and grandfathers had done.

Blind partisans of reform make a great deal of the statement in the letter of Isaac Disraeli (1817) in which, declining the election to the office of warden of the synagogue, he says that an educated Englishman cannot participate in the worship of the synagogue, as then conducted. It is a fact that he waited for the death of his father until he concluded to have his sons baptized, in order to open a career for them, but he had the genuine faith of his grandfather. Living in the ghetto of Venice, the prospect of a social career would have had no allurements for him.

There were many Disraelis in Berlin Jewry at that time. He published his first poems in the "Gentleman's Magazine" in 1786, and as early as 1772 Issachar Falkensohn Behr, a medical student from Lithuania, published his "Gedichte eines Polnischen Juden," of which about the best is the fact that Goethe reviewed them. One of these poems is characteristic. Behr introduces Apollo to the house of the wealthy Berlin contractor, Daniel Itzig, and presents him to Itzig's nine daughters. Apollo believes to see the Nine Muses, and asks one of them, Belche, which art she represents. Belche, who for this occasion is changed into an Elizabeth, blushing replies: "We are no muses; we are "s daughters." This little incident shows us the psychology of Berlin Jewish society at that time. It consisted of modernists, Goethe, then at the beginning of his glory, found in Jewish circles his most enthusiastic admirers. Rachel Lewin worshipped him. Prince Louis Ferdinand, a nephew of Frederick the Great, less prejudiced than his uncle, was one of her callers. Meeting Goethe, he writes to his Jewish mistress—he was even in matters of love broad-minded—"Tell Rachel that I saw Goethe," and with a sarcastic allusion to a favorite phrase of Jewish jewelers, he adds: "I will now be worth 3,000 thalers among brothers. Rachel, far from being offended by this allusion, says afterwards when she had the great honor of receiving a visit from Goethe: "I now feel that I am worth 10,000 thalers among brothers."

One must think of the embarrassment of a young lady at the prospect of being introduced to Goethe as Belche Itzig, the daughter of a horse dealer who had come to Berlin from Poland with nothing but a whip in his hand, had made such a fortune that he obtained a "general privilege" which gave him all the rights

of a Christian merchant, but was still a devout Jew who kept a Beth Hamidrash in his house and planning for his Belche nothing higher than to marry her to the son of another rich Jew who was a fair Talmudic scholar and would see to it that his wife should not walk in the ways of the gentiles and always would wear her hair covered with a tight fitting bonnet, or at any rate, according to the then growing reform, with a wig. We are able to follow the career of one of the "Nine Muses," Belche's sister Voegelé, afterwards Baroness Fanny von Arnstein, in Vienna, among whose descendants today are numbered counts von Fries, counts von Goudenhove and barons von Gablenz. One small instance in her life is worth recording as typical of the change of times in Judaism at the end of the eighteenth century.

Voegelé had married Nathan Arnstein, a member of the leading banking firm of Vienna, Arnstein & Eskeles. Her father, Adam (Loeb) Arnstein, was a pious Frankfort Jew, retaining the traditions of his former home. So it was natural that R. Naathan Adler (1741-1800) when passing through Vienna was entertained at his house, together with his disciple, the afterwards celebrated leader of orthodoxy, Moses Sofer (1762-1839). By accident the young Bahur strayed into the room of Frau Fanny, who was just attended by a hair dresser. Moses told her in plain language what he thought of her. It was certainly not very complimentary, and Fanny at once presented the ultimatum to her father-in-law that either the guests must leave the house or she would. It was a ticklish situation. Nathan Adler was a saint, a cabalist. A young man in Frankfort who had disregarded the rabbi's prohibition of the growing laxity of young men who would take walks with girls had died of the rabbi's curse. To turn this zaddik out of the house would invite disaster. With tears in his eyes old Adam laid the case before the rabbi. The latter was kind enough to decide that domestic peace was more important than the "honor of the Torah," absolving his host from all responsibility, but a year later (1785) Adam Arnstein died.

This single incident shows the wide gap between fathers and sons in the post-Mendelssohnian era. Moses Mendelssohn's granddaughter, Rebecca, the sister of the composer, after reading Berthold Auerbach's story, "Dich ter und Koufmann," which deals with Berlin Jewish society of her grandfather's time, writes: "Now I understand and share father's bitter hatred for everything Jewish, which I always considered unjust." The hero of this story is Moses Ephraim Kuh, the first Jew to write German verse. He died as a Jew, while all his family, domiciled in Breslau, were converted to Christianity, giving occasion to a Jewish wit to make the clever remark that all Jewish cattle were turning Christian. The same condition prevailed in other large cities with cultured communities, and especially in Berlin. A most interesting case occurred during Mendelssohn's lifetime. Moses Isaac Flies, a wealthy banker, who foresaw apostasy in his family, stipulated in his will that if his children "forsook the Mosaic religion" they should be deprived of a share in his estate. Upon his death in 1766 his daughters were converted to Christianity and contested the will. The courts consulted experts,

among whom was Professor Olaus Tychsen of Buetzow, upon whom Rabbi Jonathan Eybeschuetz had conferred the Haber degree, who declared that Christianity was "the true Mosaic religion." It is rather to the credit of the Prussian courts that they did not accept the sophistry, and the will was declared valid. Mendelssohn in a letter to his friend Eikan Herz in Leipsic expresses his joy at this just decision. He did not know then that he would need a similar provision for his six children, five of whom abandoned the paternal religion in later years.

The case of Moses Flies's daughters might also help us to understand the psychology of Rachel Lewin. She belonged to the middle class, which is very unfortunately situated in Jewish society. Daniel Itzig had nine daughters, which was not considered a blessing in any Jewish household, but there was always some itinerant rabbi who took notes on such conditions and who came to Vienna and told Loeb Arnstein that Reb Daniel had a daughter Voegelé who would be just the kind of wife needed for his son Nathan, and so it went with Blimche, who was married to David, the son of Reb Chajim Friedlaender in Koenigsberg, like Reb Daniel, the fortunate possessor of a "general privilege." What could Rachel expect Her father belonged to the "Balbattim" class, not rich enough to aspire to be on terms of intermarriage with bankers from Vienna and manufacturers from Berlin, but too high on the social ladder that his daughter should marry a peddler or a second hand shopkeeper who had never heard of a Goethe and Lessing. In Christian society this was different. There it was not a question to be decided between Reb Daniel of Berlin and Reb Chajim in Koenigsberg through the mediation of the rabbi of Wolkowysk, who peddled his latest book and carried a matrimonial line as a side issue. Might we not understand from this truly feminine sentiment Rachel's statement in a letter to her brother, Ludwig Robert, a fourth rate poet, that religion was an epidemic disease and Judaism a mortal wound inflicted at birth?

Rachel succeeded without the aid of a shadchan. She angled a young diplomat, then, during the Napoleonic period, a very promising profession, and with a name worth a few thousand thalers among brothers, Varnhagen von Ense. And she married at the age of 43, when she was out of style on the odds and ends counter of the shadchan, an attache of an embassy, a noble of 29. If it had not been for the disadvantage of Judaism she might have done equally well twenty years soon. It was all the fault of the Jews with their obstinate clinging to their silly superstition. The enlightened Jews like herself could easily make their way. Princes of royal blood, scientists of international fame like Alexander von Humboldt, poets like Goethe and Grillparzer, rising statesmen like Thiers would consider it a distinction to be received by her and to correspond with her.

She learned soon enough that the solution was not so easy. A woman wrote a novel entitled "Charlotte Sampson," which presented just these Christian Jewesses in the most unfavorable light (1800), and Schleiermacher, the most popular Berlin preacher of these days, who also belongs to Rachel's admirers, thinks that only jealousy of the social success of the Berlin Jewesses inspired this libel. Still worse was the impression made upon her excellency, Frau von Varnhagen, by the Hep-Hep movement, a miniature pogrom wave, in 1819. "What do these people want?" she says. "One-half of the Berlin Jews is already baptized; the other half is soon going to be baptized." It is not to the credit of Graetz that he took this wild statement,

never intended as serious statistics, literally. The modern nationalists in history repeated this statement over and over again, just as they repeated, also on Graetz's authority, the equally false statement that Lieberman, the rabbinical advocate of reform, became a convert to Christianity. True it is that Berlin Jewry lost heavily by desertions, but the losses were not 50 per cent., as Graetz claims (Vol. xi, 179 and 444), but not even 1 per cent. The period of the so-called Jewish "salon" in Berlin was like an epidemic of measles for modern Judaism. Rachel was mistaken. The anti-Semites of Berlin are still kept busy. "The other half" is not baptized yet, and there are some pretty decent people among them.

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THE MARTYR

(Translated from the Yiddish of H. Landau in the Jewish Daily News, New York.)

Clouds of fire and blood covered the sun on that particular day, and they danced around the gilded cross on the top of the cblister, situated as the latter was on the mountain, around the river, on the outskirts of the village. And, as a finishing touch, the heavens above played in unison, indicating the approaching calamity and the advancing catastrophe, the terrific results and the disastrous consequences of which will befall the settlement with the coming night.

And the trouble really began with the twilight, prefaced by loud voices of multitudes of people, shouting: "Kill the Jews," and issuing thunders of blood and flashing of fire. Volumes of smoke and tongues of fire ascended heavenwards from the synagogue, the Jewish stronghold and fortification in that God-forsaken place. The ringing of the church bells in a doleful and melancholic monotony signalled the peasants to come and participate in the ignoble performances of arson, violence, rapine and murder. Hordes of brutes, comprising men, women and children, swarmed the route, coming as they did from all sides and directions, with the sole purpose of butchering the Jews and plundering their properties. Lacking weapons and wanting ammunition, the Jews crept like shadows in the cover of the night to their cemetery, leaving houses, shops and stores behind them, at the mercy of the mob, whose lust for blood might become satiated by conflagration, destruction, spoil and robbery.

The work of disaster continued the entire night with ferocity and cruelty, while the unfortunate Jews crouched in the darkness around the graves of their dear and near, wondering whether they would survive these atrocities which assured larger proportions involving lives as they did the properties and belongings, that were being consumed by fire and carried away by thievish monsters. The night disappears, slowly but surely, the sky turns blue once again, the clouds taking along the smoke and the fire, quiet and stillness resume their respective posts in the village, the brigands and the bandits retire to their former seclusion, knowing that their work of destruction and disaster is completely achieved, and fearing, apparently, vengeance and retribution.

The Jews leave the cemetery, their hiding place, during the night and repair to their respective homes, stopping, however, at the synagogue, the sacred walls of which are still burning, and wondering as to the fate of the holy Books and the sacred Scrolls, they behold, with pain and horror, the mutilated body of Stephen, the student of the local gymnasium, whose hands are still clasping the wooden handles of the Scrolls, while the parchment is torn in shreds and cast round about him. Stephen, the student, the iconoclast, the free-thinker, lost his life in his daring and venturesome attempt to protect the Holy Law of Moses from vandalism and desecration. Beholding the burning synagogue, Stephen knowing that the Scroll of the Mosaic Law is in danger of being burnt, rushed to the fiery furnace, as the synagogue looked in that fatal moment, got the Scroll and carried it out safely, only to fall a prey to the British Cossacks, who killed the student and defiled the law.

Thereupon, the rabbi and the elders lifted the remains of Stephen and made for the cemetery, ordering all Jews and Jewesses to follow, amidst shouts of mourning and cries of lamentation over the martyred demise of young Stephen. Quoting the Scriptural Jeremiah of "The precious sons of Zion, valued equal to pure gold" (Lamentations, IV, 2), the rabbi classified Stephen with the worthies of Jewish martyrdom of ancient times, and though Stephen mingled but little with kinsmen in the days of his life, he proved a staunch Jew and a loyal son of his people, in substantiation of the Rabbinical promulgation in the Talmud of "There are, indeed, precious souls that prove their sincerity in the psychological moment" (Abodah Sarah f. 10, 2), and Stephen, whose Jewish name was Joseph, the son of David, gave away his young life for his God, his people and his Law; his name shall remain written in the annals of local Jewish history, among the righteous and the just of Israel.

NACHMAN HELLER.

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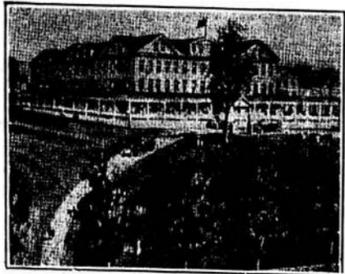
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Western Europe was aghast at the sufferings of the Belgians during the German occupation. How mild a thing was that when compared with the sufferings of the Jews in the Ukraine! With all the desire in the world to be fair to other victims of persecution and injustice, the unprejudiced must conclude that the Jews head the list both for intensity and continuance of suffering.

The sufferings of the Jews are reflected in anti-Jewish legislation, which is unique in human annals. There has been legislation against other groups, but it was limited either in time or in place. Not so with legislation against Jews. That has always and everywhere been in vogue. Nor is the world free from it yet, despite the clauses in the various treaties of peace safeguarding the rights of minorities.

Anti-Jewish legislation has been characterized by non-Jewish thinkers as a disgrace to the history of Europe and as a brand of Cain on Christendom. Will any one say that these thinkers are not right? It is only necessary to glance at the anti-Jewish legislation of the Middle Ages to realize its enormity. Jews in those days were under a double disability. They professed a different religion and they formed a separate ethnical group. They were therefore "heretics" and "strangers." Either disability in the Middle Ages was a heavy burden; the Jews were afflicted with both. As "strangers," Jews were outside the law; their lives and property were at the mercy of all and sundry. Their only hope lay in obtaining by favor or by purchase special charters of protection from the crown. But the value of such protection is obvious, depending as it did on the whim of a man often brutal, ignorant and greedy. No wonder the Jews became the actual chattels of their overlords, no better than their horses or their oxen, whom they could sell or pledge.

Even so, some comfort might be extracted from such a condition. At least there was the possibility some time or other of being protected from molestation. But if this worldly aspect of their position had this much light in it, little though it was, the position of Jews in Ecclesiastical Law was wholly dark. Jews might not build synagogues; at most they were allowed only to mend existing structures which threatened to fall into decay. In their Purim celebrations Jews were bidden to do nothing to offend the susceptibilities of Christians, as, for instance, not to burn a wooden cross. If anyone were converted to Judaism, his goods and chattels were confiscated. Intermarriage between Jews and Christians was, of course, a heinous offense in the sight of the Church. But, for a time at least, Jews might adjust their own internal affairs as they chose. It was in the year 553 that the first encroachment was made on their religious opinions. The Emperor Justinian interringly bade Jews no longer to recognize the Talmud, which he described as having no divine sanction whatever. This was a piece of impertinence which was warranted not even by the greatness of Justinian as a codifier of laws. But the Jews had to put up with it as they had to put up with so many other indignities. One of the most galling was the special oath administered to Jews in a court of law. It dates from the year 911, and was one of the "glories" of the Byzantine Empire of those days. The Jewish witness with the Sepher Torah in his arms had to declare: "I swear by the Lord, blessed be He, the God of our Fathers, the Maker of heaven and earth, who led us to the Promised Land through the waters of the Red Sea, that I will speak no lies. If I am guilty of hiding the truth, may God afflict me as he did Gehazi and Naaman, may I be cursed with the curse of Eli, and may the ground open her mouth and swallow me up as it did Dathan and Abiram."

But at least in the year 911 Jews were allowed to bear witness in a court of law. In the succeeding century this privilege was denied them. Nor was this all. It was ordained by ecclesiastical legislation that Christians should not live or eat with Jews, should not consult Jewish doctors or purchase medicines from Jews; while Jews were not to have Christian nurses, servants, or

ANTI-JEWISH LEGISLATION

My Dear Cousin:

In reflecting upon the vicissitudes of the Jewish people I have often asked myself whether our claim to have been the most persecuted of men may not perhaps be a little exaggerated. If it should be, we ought ourselves to be the first to say so and put our claim in proper perspective. When you have a good case there is no need to overstate it.

In fairness to ourselves and others I have therefore reviewed in my mind the numerous instances of suffering, of cruelty bravely borne, of persecution and hatred as reflected in the pages of history. I remembered that the early Christians suffered for conscience sake. But that suffering was only for a time, for soon Christianity became the state religion, and Christians turned into mighty persecutors themselves. I recalled the age of the Reformation, with its religious wars and intolerances. I shuddered as I brought to mind how the Catholics burned the Protestants and

were burned in turn by them. My heart was chilled as I contemplated the recorded cruelties of Bloody Mary in England and the calculated vengeance of the party of those who were her victims on the adherents of her faith. It was all gruesome. But if these horrors lasted a century, even if they lasted two centuries, they came to an end ultimately. Catholics and Protestants settled down side by side in England, and even in later years the former were subjected to political disabilities, in the first place, the disabilities were removed, and in the second, English Catholics could comfort themselves that there were countries in Europe where Catholics were at peace and unmolested.

I recalled the lot of the inhabitants of the Low Countries in their grim struggle with Philip of Spain. The record of their sufferings, persecutions and suffered cruelties is sad reading. But, then, they were only temporary, and throughout the contest the Netherlands were buoyed up by the hope of victory.

I called to mind other cases—the Albigenses, the Unitarians, for instance—where men were persecuted for their faith. But the worst illustration cannot compare with the lot of the Jew. The Jew was persecuted in all lands and all ages. He is persecuted still.



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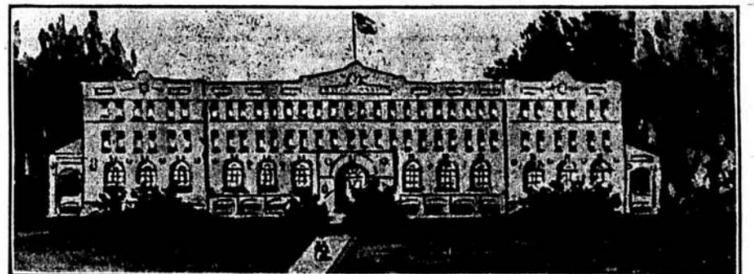
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employees; they were not to appear in public places in Lent, nor might they sue Christians in a court of law. Jews were excluded from all public honors, public duties, and military service, but they had to bear all the burdens of citizenship. Not only were they taxed by the State, but they were also forced to pay tithes.

It is intelligible that those days have been styled Dark Ages. Dark they were in one sense, but, in another, specially dark to the Jew. It would be a mercy to be able to look back on them as things of the past. But their spirit has not entirely disappeared. There are still people in Europe today who suggest that Jews should be excluded from the full enjoyment of citizenship. It is bad enough to have to listen to such talk in these days of self-determination and universal suffrage. But it is worse to see evidence of it in practice. Recently, the London County Council advertised vacancies on its establishment, but shut out naturalized British subjects from applying. No doubt Jews were in the majority of those who were penalized by this clause. But that is not my main reason for protesting against this narrow-minded policy. I protest against it on the far higher ground of justice. I am a Londoner and am taxed by the County Council. As a citizen of our great city I desire to see its work carried out in the spirit of righteousness. To exclude naturalized British subjects is not righteous. I protest as a citizen of London; I protest as a Jew. We Jews should be foremost in pleading for righteousness, and in condemning conduct especially in public life which is not righteous. I wonder whether the chairman of the Council, who is himself a Jew, registered a protest against this policy. Make it as difficult as you please to acquire British citizenship by naturalization, but once having made a man a British citizen, do not deny him any of the rights or privileges of citizenship.

The County Council levies dues on all alike, whether British-born or naturalized citizens. In all equity therefore all categories of citizens should be eligible for its offices. And what is the Board of Deputies doing about it? Talking as usual. It is becoming the great talking and quarreling assembly of the community. Here is a definite job. Let something be done about it. Take the matter to the courts. Test the right of the London County Council to discriminate between British citizens. And even if you fear to lose the case on legal grounds, take it to the courts nevertheless. Call attention to it. The soul of England is not dead. The soul of England is not manifested in the Duke of Northumberland and his kind. The right must win. A day or two ago the Christian Evidence Society appealed in the press for what it called the Christian spirit in domestic and international relations. How did it define that Christian spirit? Loving God with all one's heart and loving one's neighbor as oneself. Here is a piece of work to do for the Christian Evidence Society. Let it publicly condemn the action of the London County Council in the matter to which I refer. It is contrary to righteousness, just as much as all the anti-Jewish legislation of the Middle Ages. In those olden days, Jews suffered in silence, pouring out their heart to God. There was no other alternative. But today right is still right, and where wrong stalks abroad in public places we Jews are in duty bound to condemn it. Is the spirit of the Prophets dead? Cannot we reach beyond petty wrangling about my "doxy" and thy "doxy"? If we are still God's witnesses, let us speak out. Let us show that, though we were oppressed in the past by anti-Jewish legislation, the sense of righteousness has not been crushed out of us.

Your loving cousin,
BENAMMI.
In London (Eng.), Jewish Chronicle.

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VIVIAN'S AMERICANISM

By NACHMAN HELLER

At a dance given the other night in one of the large and spacious halls of the metropolis I was introduced to a beautiful young lady whose first name, Vivian, I managed somehow to keep in my memory, forgetting, however, the last name, which matters little, as long as I remember the girl and her notions, the exposition of which I shall attempt to record, mirroring this wise the qualities and qualifications of one handsome girl in order that other girls, both nice and ugly, may see and recognize friends, relatives and themselves.

Americanization is Vivian's vade mecum, a continuous shibboleth and a constant slogan, the motto throughout the day and a watchword in the watches of the night, abhorring in addition the awkward foreigner, his shabby clothes, Oriental appearance, clumsy carriage and outlandish manners. Bragging so much of Americanism and boasting always of Americanization, as Vivian is prone to do in season and out of season, one can hardly get the right significance and the proper definition of these sensational terms and stentorian titles. Vivian, let it be kept secret, makes good use and ample application of rouge on her face and powder on arms, shoulders, neck and other exposed parts of her graceful structure. Are these modern demonstrations and advanced manifestations potent factors and instrumental agencies of Americanism and Americanization? Why, one never needs any schooling or instruction for such an Americanization. Life, environments, conditions and surroundings make the best teachers and the most efficient instructors in this particular respect, although doubts may be expressed as to the propriety and necessity of these brands of Americanism, if they ever have any connection and intimacy with Americanization altogether.

Again, Vivian incessantly masticates gum, irrespective of time or place, unable to utter proper words as the case may call for or render definite responses when questions are propounded. Is this Americanization? One, indeed, misses the link and can scarcely comprehend the combination of these beauties and niceties with Americanism and Americanization.

Some weeks ago Vivian ridiculed one of her girl friends who took her meal at a Kasher restaurant instead of a swell Gentile hostelry, mocking, in addition, her custom of resorting once in a great while to Yiddish idioms, like a common ordinary Jewess, her wonderful mastery of the English language notwithstanding. Why, that much derided girl won my respect and esteem since, proving, as she does, this wise a true and genuine daughter in Israel, whose praises will be legion. Why, a Jewish girl must needs speak Yiddish with perfection, especially when she is born of foreign parents who could hardly use the native American tongue. Reared and raised with Yiddish speaking parents, yet unable to utter a word of the Yiddish dialect, as Vivian claims such a lofty tribute for her illustrious self, puts one, indeed, in a very disagreeable position. The person under discussion is either idiotically stupid or scoffingly disregarding parental association. Stupidity or idioy are certainly out of the question. Vivian, vivacious and lively, as her name implies, is neither one nor the other. But her unwillingness to employ the tongue of her

mother, amusing herself at the expense of one of her very friends for the latter's temporary forgetfulness and parading her knowledge of some cherished Yiddish idioms passed, indeed, one's comprehension. In days of old and times of yore, in European countries, occasionally there would be outcasts in some families who might despise their God, religion, language and parents, resulting in apostasy and conversion to the dominating religion. There and then the wayward daughter or the strayed son is mourned as dead for a period of thirty days, after which there would be nothing in common between parents and offspring, an abyssal depth separating one from the other. Here, in this blessed country, it is too bad. A daughter mocks at her parents, scorns their traditions, ridicules their customs, scoffs at their language, sneers at them at all times and at any time, yet she stays with them, enjoying their hospitality, shelter and protection, and indulging at the same time in the nefarious work of mockery and derision.

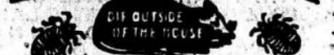
Does Vivian know Judaism? Does she know her parental religion? Does she know her people, whose customs she mocks and whose traditions she disregards? Judaism is an idea—a lofty one at that—for the sake of which my parents and her parents have been tortured and tormented for thousands of years, being burned at the stake and sacrificed as holocausts, surviving to see one of their daughters, a frivolous girl, Vivian by name, sneering at them contemptibly because of her fallacious notions and ignorant superstition. Why could not Vivian make a good daughter, an intelligent Jewess, an efficient offspring, know her history, be versed in her Bible and familiar with tradition, exercise love and cherish devotion for her parents and kinsmen, instead of employing sarcasm and implying a sneer?

Americanism, genuine Americanization, unadulterated, is a force for good and of inspiration, namely, the study of English, the perusal of its classics, the reading of its history, the familiarity with the noble institutions of the land and similar objects of social, political and economic nature. But these very traits and tendencies of Americanization are not antagonistic to Judaism and Jewishness. School, high school, college and university never oppose Hebrew school, Jewish seminary and synagogue; science and religion are not inimical to each other. The Puritans, Pilgrims and Pioneers landing on these hospitable shores never divested themselves from church and religion; even so the Federal Government never interferes with ecclesiastic affairs. The good Americans, men and women, are church members, loyal sons and staunch daughters of their respective creeds and persuasions. Why could not Vivian be a good daughter to her parents, a devout member of the synagogue, an apt pupil of a religious school and an intelligent student of Jewish history, liturgy, traditions and Scripture? Americanization never signifies pink powder, gum and confectionery; neither does it spell irreligiousness and anti-Jewishness. It is time for Vivian and all girls of her ilk to mend their ways and improve.

The formal dedication and opening of the Ladies' Aid Jewish Orphans' Home at 3224 East Ninth street, Kansas City, Mo., took place on July 3. The Ladies' Aid Society was organized three years ago with twelve members, and now its membership numbers 900.

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Former Kaiser Savagely Denounces Jews

According to the Marquis de Fontenoy, writing in the New York "Evening Sun," Ex-Emperor William is developing the same sort of volubility which characterized the initial stages of the insanity of his English great-grandfather, King George III, and of his Hohenzollern grand-uncle, King Frederick William IV of Prussia, with whom he has so many points in common.

Not long ago the ex-kaiser invited a number of Dutch savants and also a well known Danish scientist, Dr. Frederick Poulsen, to be his guests at dinner at Doorn and afterward to listen to a lecture on his excavations at Corfu, before the great war, when he was wont to spend a few weeks there every year.

His utterances on this particular occasion included the most savage denunciations of the Jews, although before the war he had incurred the wrath of his Junkers by the confidence which he had bestowed upon them and by the friendship with which he had overwhelmed them.

No one can forget the intimacy of his association with the late Albert Ballin, the shipping magnate of Hamburg, upon whom he repeatedly pressed Cabinet office and even the Chancellorship. Bent upon the realization of his ambitions for economic as well as political supremacy, he felt convinced that the members of the chosen race would prove more powerful allies in the accomplishment of his aims than any others. Yet at this entertainment at Doorn he denounced them as the cause of Germany's defeat as well as of the revolution which drove him from the throne. "The Jews," he declared, "were responsible for all misfortune. Therefore, the world ought to be cleansed and all Jews hanged"—a remark which left his guests, many of whom were seeing him for the first time, literally open-mouthed with amazement.

MYERS, EDWARD.—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 Edward Myers, 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 Saul Bernstein, their attorney, at No. 565 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1922.

Dated, New York, the 23rd day of July, 1921.
JOSEPHINE MYERS, NATHANIEL C. MYERS, Executors.

SAUL BERNSTEIN, Attorney for Executors, Office and P. O. Address: 565 Fifth Avenue, Borough of Manhattan, New York City.

DUCAS, BENJAMIN P.—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 Benjamin P. Ducas, 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 Guggenheimer, Strasser & Meyer, attorneys, No. 27 William Street, Borough of Manhattan, City of New York, on or before the 26th day of January, 1922.

Dated, New York, July 21st, 1921.
EDWARD DREYFUS, JAY CAESAR GUGGENHEIMER, THE FARMERS' LOAN AND TRUST COMPANY, Executors.

GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, 27 William Street, Borough of Manhattan, New York City.

JACOBSON, SALLY.—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 Sally Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, No. 132 Nassau street, in the City of New York, on or before the 31st day of January, 1922.

Dated, New York, the 12th day of July, 1921.
ALEXANDER ADLERMAN, Executor.
ADLERMAN & ADLERMAN, Attorneys for Executor, 132 Nassau street, New York City.

At a Special Term, Part II, of the City Court of the City of New York, held at the Court House, No. 32 Chambers street, in the Borough of Manhattan, City of New York, on the 6th day of July, 1921.

Present: Hon. Peter Schmuck, Justice.
In the matter of the application of Morris Shabshelowitz for leave to change his name and that of his wife, Anna Shabshelowitz, to Morris Schab and Anna Schab.

Upon reading and filing the petition of Morris Shabshelowitz, verified the 30th day of April, 1921, for an order authorizing him to change his name and that of his wife to Morris Schab and Anna Schab, respectively, and the Court being satisfied that the petition is true and that there is no reasonable objection to the change of name proposed, it is

ORDERED, that the said petition be granted and the petitioner, Morris Shabshelowitz, is hereby authorized to assume the name of Morris Schab on the 4th day of October, 1921, and it is further

ORDERED, that said Anna Shabshelowitz is hereby authorized to assume the name of Anna Schab on the 4th day of October, 1921, and it is further

ORDERED AND DIRECTED, that this order shall be entered and the papers on which it was granted filed within ten days thereafter in the office of the Clerk of this Court, and it is further

ORDERED, that within ten days after the entry of this order a copy thereof be published once in the Hebrew Standard and that an affidavit of publication shall be filed and recorded in the office of this Court within forty days after the making of this order.

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National Organizations Confer on Congress

A conference of a number of national and central organizations affiliated with the Provisional American Jewish Congress was held last Sunday morning at the Annex of the Hotel McAlpin, New York, with the object of furthering the plan for establishing the congress on a permanent basis. The conference was convened by officers of the Independent Order B'rith Abraham, Independent Order B'rith Sholem, Zionist Organization of America, Mizrahi Organization, Independent Order Free Sons of Israel and other bodies, and the delegates present came from twelve different Jewish central organizations and federations. Mr. Max Eckman of the I. O. B. A. acted as chairman and Mr. B. G. Richards, executive secretary of the congress organization, gave a report of the steps which had already been taken toward reorganizing the congress, giving a list of the congress committee in different cities which have already had nominating conventions and had organized local committees.

Among those who took part in the discussion were Judge Aaron J. Levy, Grand Master of the I. O. B. A.; Jacob Ginsberg, chairman of the congress committee of Philadelphia; Louis Lipsky, general secretary of the Zionist Organization of America; Nathan Chasan and Abraham S. Schomer, representing the Order Sons of Zion; Jacob Massel and B. Shelvin, representing the Hebrew Sheltering and Immigrant Aid Society; J. Mitchell of the Federation of Ukrainian Jews; Sol Bloomgarten (Yehoash), Miss Sarah Kussy, representing the Jewish Congress Committee of Newark, and others.

Resolutions were adopted pledging the support of the organizations represented to the furtherance of the aims of the congress. A number of substantial contributions toward the fund for maintaining the congress organization were announced. The chairman was authorized to appoint a committee of five to secure the active support of all other national and central organizations affiliated with the congress movement.

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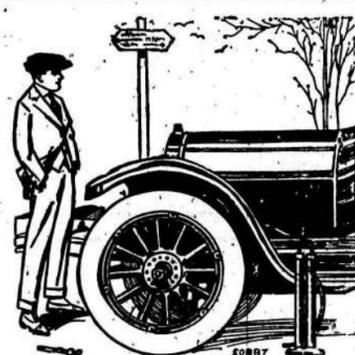
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Jewish Welfare Board
The government of France has awarded
to the Jewish Welfare Board the
medal of French Gratitude of the First
Class in appreciation of its services during
the war, Justice Irving Lehman,
president of the board, announced today.
Notification of the award has just been
received by Justice Lehman from
Ambassador Jusserand. The bestowal is
made as the result of a decree of the
French Republic made effective on
June 23.
During the war and after the signing
of the armistice, the Jewish Welfare
Board carried on recreational, religious
and social welfare activities with the
A. E. F.
Ambassador Jusserand in his notification
to the board wrote:
"Full of gratitude for the services
rendered during the great war by the
Jewish Welfare Board, not only to their
own compatriots but to ours, my government
has decided to bestow on your association
the medal of French Gratitude
of the First Class. A decree to that effect,
signed by the President of the Republic,
has been published in the "Journal
Officiel" of June 28.

JEWISH CALENDAR.
5681 1920-21
Fast of Tammuz.....Saturday, July 23
Rosh Chodesh Ab.....Friday, August 5
Fast of Ab.....Saturday, August 13
Rosh Chodesh Elul.....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
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"I beg leave to avail myself of this
opportunity to tell you how deeply
appreciated were the efforts of your association,
which will find in this decoration
a small token of our enduring sentiments
towards it."
To this Justice Lehman replied:
"When this country entered the war
the Jews of America of all shades of religious
belief and of various social affiliations
were inspired with the deep desire
to aid in every way possible those who
were fighting in the cause of their country
and the Associated Powers, and the
Jewish Welfare Board was only the instrument
through which they sought to
make this aid effective. I am sure that I
need not tell you that all American
Jews have always regarded the French
Republic with a deep admiration and affection,
for of all the European countries,
France first bestowed upon its
Jewish citizens full civic rights and liberties.
It is, therefore, peculiarly gratifying
to the Jewish Welfare Board, acting in
behalf of all the Jews of America,
to receive from the French Republic this
generous token of recognition of its effort.
May I, through Your Excellency,
express to your government on behalf
of the Jewish Welfare Board its deep
appreciation and gratitude for the honor
bestowed upon it, and on behalf of the
Jews of America, their earnest desire
to be able to demonstrate on all occasions
their gratitude and admiration for your
country?"

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Zionist Commission Forms Labor Bureau
The Zionist Commission has decided to
form a labor and employment bureau to
supply merchants, capitalists and professional
persons with information concerning
the immigrants who are coming
to Palestine and who are under the
care of the Zionist Commission from
their arrival in the country until they
take up their first employment, reports
the Zionist Commission press bureau. In
addition, the commission will work with
the labor organization and assist it in
the employment of skilled and unskilled
laborers.

The Zionist Commission will participate
in the budget of the Central Labor
Exchange of the Workmen's Organization
and its four bureaus in Jerusalem,
Jaffa, Haifa and Tiberias. The Labor
Organization is made responsible for regular
and accurate weekly statistics giving
the number of unemployed during
the week, the number of those who
found employment through the bureau
or otherwise, possibilities of employment
and any other information which the
Zionist Commission may require.
It was decided that this arrangement
would be made as an experiment for
three months. The Zionist Commission
agreed to grant a loan to the Public
Works Office of the Labor Organization
for the payment of the latter's debts in
connection with the works undertaken
by it during last year, on the understanding
that in the future the Labor
Organization would not undertake works
which entail losses except after consultation
and with the consent of the Zionist
Commission.

The work will be under the technical
supervision of experts appointed by the
Zionist Commission, and the accountancy
and bookkeeping of the Public
Works Office of the Labor Organization
will be fixed by representatives of the
Zionist Commission and the Labor
Organization.

Our "Undesirables"
Marie Galpern, the fourteen-year-old
Chicago girl who was awarded the Colonial
Dames' medal for the best essay on
Americanization, has been in the United
States just two years, having come here
from Poland. There are many more like
her among those excluded from this
country by the new immigration bill.—
Buffalo (N. Y.) Jewish Review.

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FRIEDLAENDER MEMORIAL CONFERENCE

The Friedlaender Educational Conference of the Jewish Youth is observing the first anniversary of the death of Prof. Israel Friedlaender on the 19th of Tammuz, which falls this year on July 25. Prof. Friedlaender, together with his colleague, Rabbi Hyman Cantor, was killed in the Ukraine while bringing much needed relief to the Jews of that unfortunate country on behalf of the Joint Distribution Committee.

The Friedlaender Educational Conference is a unique body in which the leading organizations of Jewish young people in Greater New York united to perpetuate the memory of a sage and martyr by continuing the work to which he devoted his life.

The conference is composed of the Intercollegiate Zionist Association, Menorah Interservice Council, the League of the Jewish Youth, the Students' Organizations of the Teachers' Institute, Young Israel, Y. M. H. A., Y. W. H. A., fraternities and sororities.

Besides bringing together all these diverse groups—itself a real triumph—the members of the conference laid the foundation for constructive efforts in the future. Their first public effort was the memorial exercises held last year at the Great Hall of City College, where thousands of young people gathered to honor the memory of Dr. Friedlaender and to pledge their allegiance to the ideals for which he lived. They then brought the need for Jewish education for our young people before the attention of the leaders of the community who are devoted to this type of work.

During the latter months the Friedlaender Educational Conference has endeavored to measure the existing demand on the part of the Jewish youth for classes and courses of Jewish study. Fully 5,000 young people have been informed and questioned concerning these courses, while over 1,000 have already enrolled for these courses, if made available. Twenty-five institutions and organizations filled questionnaires showing the amount of Jewish education they are now giving, the amount and type they would like to give, and in every instance they welcomed the co-operation of the Friedlaender Educational Conference in assisting them to carry out this vital need of our Jewish young people.

The Jewish education of our Jewish youth has long been neglected. The young people, conscious of their own weakness, nevertheless, are endeavoring to provide for themselves those Jewish educational opportunities which they are lacking. The community has done little for them in this regard in the past. Not all of them, after their long neglect, are ready for Jewish studies now, but at least 1,000 are ready, and other thousands will come forward when they see the work actually begun.

Will the community be ready? Will it provide the means and the leadership?

The amalgamated Young Men's and Young Women's Hebrew Associations of Newark, N. J., will soon be incorporated as the Y. W. & Y. M. Hebrew Association. In the meantime, plans are materializing for the new half million dollar clubhouse which will be erected.

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OPPENHEIM, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Moses & Singer, Esqs., their attorneys, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of August, 1921, next.

LEVENSON, MAX 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 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 Wilzkin, 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 30th day of July, 1921, next.

FLAISCHER, NATHAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Flaischer, 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.

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.

STEINFELD, LILLIE.—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 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. 53 William Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, 1921, next.

SOLTAU, LOUISE F.—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 Louise F. Soltau, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at its place of transacting business, at the office of Wise & Seligberg, its attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1921, next.

COHEN, NATHAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan 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.

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.

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 thereof, 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.

GUMPEL, JULIUS.—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 Julius Gumpel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel van Dernoort, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921, next.

SELLMANN, DOROTHY.—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 Dorothy Sellmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis W. Osterweis, their attorneys, at No. 200 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of December, 1921, next.

ARONSON, FREDERICK H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick H. Aronson, 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 M. S. & I. S. Isaacs, his attorneys, at No. 53 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. Cohalan, 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 her place of transacting business, at the office of Morrison & Schiff, her attorneys, at No. 320 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.

BRANDT, BELLA.—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 Bella Brandt, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Malcher, his attorney, at No. 162 West 34th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

WOLGIN, AARON.—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 Aaron Wolgin, 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.

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 I. Berman, their attorney, at No. 340 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.

DOCTER, SOPHIA.—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 SOPHIA DOCTER, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Frederick Klein, her attorney, at No. 277 Broadway, in the City of New York, Borough of Manhattan, on or before the 18th day of November, 1921, next.

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 August, 1921, next.

FISCHLOWITZ, 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 Fischlowitz, 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., his attorney, in the City of New York, on or before the 15th day of September, next.

STERN, JOSEF.—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 Josef Stern, 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., his attorney, at No. 84 Livingston Street, in the City of New York, on or before the 15th day of October, next.

GREENWALD, SIGMUND D.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund D. Greenwald, 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 Lechman & Goldsmith, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of December, 1921, next.

WEXLER, SOLOMON.—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 Solomon Wexler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at the office of Wollman & Wollman, their attorneys, No. 20 Broad Street, New York City, New York, on or before Dec. 30th, 1921, next.

FAIK, FANNIE.—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 Fannie Faik, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Oscar Lowenstein, their attorney, at No. 27 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of July, next.

SILBERBERG, ABRAHAM.—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 Abraham Silberberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Louis Rosenberg, her attorney, at No. 116 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of August, 1921, next.

STERZELBACH, MINNIE.—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 Minnie Sterzelbach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Baker & Obermeier, his attorneys, at No. 34 Nassau Street, in the Borough of Manhattan, City of New York and State of New York, on or before the 20th day of August, next.

WOLGIN, AARON.—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 Aaron Wolgin, 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.

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, Hass & Schimmel, her attorneys, at No. 302 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.

EILE, PHILIP.—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 Philip Eile, 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 Harry L. Horwitz, his attorney, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28d day of November, 1921, next.

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.

MONNESS, 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 Monness, 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.

HOCHSTER, MOSES.—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 Moses Hochster, 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 A. Potter, his attorney, at No. 79 East 130th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1921, next.

SILVERMAN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel Hertz, Esq., his attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of December, next.

FERNBACHER, SAMUEL.—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 Samuel Fernbacher, 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 Max Shilvek, their attorney, in the City of New York, State of New York, on or before the tenth day of January, 1922, next.

SHAPIRO, JULIUS.—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 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, their attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1921, next.

GROSS, FANNIE M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie M. Gross, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Milton Mayer, his attorney, at No. 230 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.

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.

BUCHERMAN, ISIDORE.—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 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 Olo A. Samuels, their attorney, 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.

LEVY, HANNAH K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

RABINER, LENA.—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 Lena Rabiner, 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 Morris & Samuel Meyer, his attorneys, at No. 1 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1921, next.

DREYFUSS, THEOPHILE G.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 25 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.

STREINDLER, 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. Standler, 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.

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.

EMANUEL, PINKUS.—In pursuance of an order of Hon. James H. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pinkus Emanuel, also known as Pinkus Barnett, 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 Alexander Wolf, their attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 31st day of December, next.

JOSEPH, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Joseph, 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 Edward L. Steckler, their attorney, at No. 110 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the sixteenth day of January, 1922, next.

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

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, at the office of Harry R. Berlinicke, his attorney, at No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th 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 22 East 89th Street, City, County and State 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 R. Berlinicke, his attorney, at No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of October, 1921, next.

BLUMENTHAL, 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 Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of 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.

BLUM, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf 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.

HIRSH, EDWARD.—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 Edward Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohm, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of October, next.

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.

FALEWITZ, IKE.—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 Ike Falewicz, 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 John P. Broome, her attorney, at 17 East 42d Street, Borough of Manhattan, in the City of New York, on or before the 28th day of November, next.

ELIAS, HUGO.—In pursuance of an order of Hon. John P. Cohalan, notice is hereby given to all persons having claims against Hugo Elias, 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 Guggenheimer, Strasser & Meyer, their attorneys, No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921.

BRUCKHEIMER, EDWIN.—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 Edwin Bruckheimer, 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 Prince & Nathan, their attorneys, No. 19 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 15th day of December, next.

REINER, PINCUS.—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 Pincus Reiner, 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. 253 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 31st day of November, 1921, next.

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KALISH, RICHARD.—The People of the State of New York, by the Grace of God, free and independent, to Frances N. Magovern, William G. Kalish, Howard H. Kalish, Maximilian Kalish, Jr., Ruth Kalish Clark, the heirs and next of kin of Richard Kalish, deceased, Send Greeting: Whereas, Annie Kalish, who resides at No. 36 West 47th Street, Borough of Manhattan, City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, dated June 25, 1919, relating to both real and personal property, duly proved as the last will and testament of Richard Kalish, who was at the time of his death a resident of 36 West 47th Street, in the City and the County of New York, deceased; Therefore, you and each of you are cited to show cause before the Surrogate's Court, of our County of New York, at the Hall of Records, in the County of New York, on the 16th day of August, one thousand nine hundred and twenty-one, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cochran, a Surrogate of our said County of New York, at said County, the 1st day of July, in the year of our Lord, one thousand nine hundred and twenty-one. MARTIN G. McCUE, Clerk of the Surrogate's Court. BENJAMIN E. MESSLER, Attorney for Petitioner, 256 Broadway, New York City.