

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

Tammuz 23rd, 5681

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$4.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXVIII. NO. 5.

NEW YORK, FRIDAY, JULY 29TH, 1921.

10 CENTS PER COPY



## INTERFERENCE

By ETHEL TAUROG



Bang! I dropped my magazine and sauntered over to the telephone which had been persistently ringing for a minute. I picked up the receiver impatiently.

"Hello," came in Martha's most excited tones over the wire, "I've got something exciting to tell you. Come right over."

"What did you get?" I asked calmly. "Are the sales really worth while? I hope you had me in my mind when you got yourself some blouses."

"Nothing like that," came from the other end. "I tell you it's really exciting. E-x-c-i-t-i-n-g," she spelled slowly. "I'm leaving for the North tomorrow night."

"My, that is exciting!" I ejaculated. "I'm coming right over."

When I came over to Martha's home, I found her and her mother busily assorting blouses, dresses and negligees, contemplating each article of clothing and questioning its worthiness to be placed in the brand new wardrobe trunk.

"Isn't this rather sudden?" I queried. "Where did you meet him, and are his eyes dark or light, and where are you going to spend your honeymoon?"

"Honeymoon, nothing, but how does a month's vacation way up North with a millionaire fifty-second cousin entertaining you, appeal to you? How's this for real class?" She waved a check for five hundred dollars before me.

"Some are born rich, some acquire riches, and some have riches thrust upon them," I paraphrased. "Why? For what? And as the current slang expression tersely puts it, 'how do they get that way?'"

"It all comes," Martha's mother said, smiling quizzically, "from interfering in other people's business. On account of my habit to interfere I always got to quarrel with the children. They say, no matter what you see somebody doing, so long as it doesn't hurt you, don't interfere. And I say, if I see somebody doing something the crooked way, it's my business I should interfere. Take like in this case, for instance."

"You're in for a long story now," said Martha, "so you won't notice my absence at all, whilst I meander forth to make a few necessary purchases in the neighborhood."

"It's a story that it's good for young people to hear," said her mother, transferring a few rumpled shirtwaists from a rocker to the top of the radiator. "Sit down

ists.' We had a lot of ideals, but the main one, was to be farmers. In the city, we decided, you could not live an ideal life, with the noise and the trickery, and the cheapness of us maybe thinking, that we would ever really become farmers. I married my husband (he was one of the members of our club, too) and in spite of our ideals we went

Minnesota, my husband found out, you could get land for almost nothing. Well, to make a long story short, we got a couple more members of the society to go with us, and we went to America, bought a farm in Minnesota through an agency they had that time, and we became farmers.

"You can imagine to yourself what kind of farmers people like us could make. We didn't know that farming is like a trade that you have to learn. We were glad that we could get away from the farm with whole skins. Far, we couldn't go, because we didn't have enough money. With a great deal of trouble, we managed to settle in a small town not far from where we had the farm. The men folks bought themselves baskets, and with the jewelry we brought from Europe, and the silver that we got for wedding presents, they bought themselves some notions and dry-goods and they went out to peddle in the villages and the farms. There were three men, my husband, my husband's brother, and Ossip, a distant relative, a fifty-second cousin, the way Martha calls him.

"Sometimes they would be gone a whole week, and my sister-in-law and I would sit in the house all alone, and talk about the home that we left, and cry from loneliness. But when Friday came, we were glad, we knew that nothing would prevent our husbands from coming home for the Sabbath.

"One Friday, my husband and my brother-in-law came home as usual, but Ossip, our relative, did not come. We waited until late in the night, worrying about him. It had never happened before that he should be away for more than a week. Ossip was our guide, our interpreter, our adviser, because he could speak English, not perfectly, but well enough to make himself understood. Partly he studied English by himself in Europe yet, and a little he learned from a relative of ours who came back home to make us a visit.

"Another week was already ending, and still there was no Ossip. The men had gone away again with heavy baskets, and with still heavier hearts. Imagine, that such learned young men should have to become peddlers in America. If the people in our town would know it, they would grieve over it. But, you may

right there. Believe me, it's a story of all kinds of business. In a farm you live a natural life, with nature, with trees and flowers and cows and chickens. We talked and talked about it, not one



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### ANCIENT CEREMONY PERFORMED IN SCOTLAND

Last month at Piershill Cemetery, Edinburgh, the first Genizah in Scotland was inaugurated. Owing to the amalgamation of three synagogues, disused and faulty neffilit, scrolls, books and other sacred articles were deposited in a properly constructed depository. The accumulations, which are those of a century, filled ten sacks. It is, of course, well known that this procedure is adopted in order to prevent the desecration of sacred objects, as it is said, "both the shattered and the intact tables of stone were placed in the Ark" in order to avoid the sacrilege mentioned in Lamentations when "precious stones from the Sanctuary were trampled at street corners." The most famous of all Genizoth in modern times is that of Fostat, old Cairo, the contents of which were brought to England by the late Dr. Schechter. Rabbi Salis Deiches and the Rev. J. Teitelbaum officiated at the ceremony and are to be seen in the illustration.

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be sure that in all our letters home, we didn't mention a thing about our troubles. We wrote that our husbands were commissioners. Fine commissioners, no?

"Well, I started to tell you about Ossip, and I went off on another track. It was a nice warm day, and I was sitting on the porch of a little cottage we had rented, looking down the road. From far I saw a familiar figure walking quickly. It was Ossip, but without a satchel, or a basket. I jumped up.

"Where is all the merchandise?" I asked him. "Did you sell the basket and the satchel, too?"

"Good news, Pearl," he said. "I am a rich man."

"I looked at him, and shrugged my shoulders.

"You are in a good humor to joke," I said angrily. "We, here, worried our heads off, and you come back with your jokes. Where were

you, and why didn't you come in last week?"

"I am not joking, Pearl," he answered. "Here, see, I am not joking." He pulled out a check book with a lot of blank checks, signed. "The fact is I am going to marry a rich girl, and her father has given me these checks, I should go to town and buy whatever I need for the wedding."

"I wasn't very foolish, and it didn't take me long to understand the whole affair.

"You should live to tell me better news, Ossip," I said. "But, what kind of a friend are you that you don't even come to ask us our advice on such a serious step?"

"Why should I ask your advice?" he asked. "I know already what you would advise me, but I can't help myself. How much longer do you think I will be able to struggle like that? She is a good girl, and the

only child, and the old man is as rich as Korach, and you know me, religious I never was.

"A shudder went through me. Although I understood, the minute he said he was going to get married, the he was going to marry a Shickse, yet when I heard it from his mouth, it went through me.

"Listen, Ossip, don't try to come to me with such arguments, about your not being religious, and maybe, about there should be no difference between people, and all that talk which I know already. In the first place, you shouldn't forget that you are cutting yourself off from your whole family. You know that you won't be able to make your old grandmother believe that you are a perfectly good Jew even though your wife and children are Goyim. And, my dear Ossip, don't forget, the children, your children, will be Goyim. And then, my dear Ossip, you preach that we should not be egoists, and we should consider others like we do ourselves. Why should you want to ruin the lives of an old honest, foolish farmer and his only child? Do you think that you will make them happy? We'll not talk about big things, about principles, we'll just talk about little things, habits, customs. You will want to tell your wife about your childhood, about the Cheder you went to, about the old Rebbe you had. You will want her to make a stuffed goose neck, gefillte fish, like you used to eat at home. Will she understand you? She will want to put up a Christmas tree, and she will tell you about when she was a little girl, and they roasted a pig for the Christmas dinner. Will you understand her?"

"A lot more I said to him, and I talked to him until finally he began to give in.

"You have been like a mother, like a sister to me, Pearl," he said, "and I will never forget you."

"He took back the check book, and every cent to the old farmer. He worked hard, and never complained. When we saved up enough money, we came here, to be with our own people. Ossip sent for a young girl, also a member of the 'Idealists,' whom he used to like, and they got married. For a while, we used to write to them, and they to us. But, little by little, we stopped writing, until we didn't hear anymore from them.

"Not so long ago we received a letter from Ossip. He had been trying to find out where we were for years, and it was accidently he found out our address. He was very happy, and well off, and he wanted us to come to visit him. But, who has time? We began corresponding again. Now, a son of his is getting married, so he wanted us to come to the wedding. He sent the five hundred dollars for our expenses we should come. Let Martha go. She needs a vacation. Ain't it like a regular movie story, only nicer?"

### Yeshiba Opened at Hamburg

Hamburg, July 21.—The Hamburg Yeshiba was officially opened on June 15th, in the presence of a representative gathering. After a speech by Mr. Jacob Goldschmidt, President of the Committee, an address was delivered by the Principal, Chief Rabbi Dr. Spitzer. He dwelt on the necessity and purpose of such an institution. The study of the Torah was, he admitted, not neglected in Hamburg, but the Yeshiba would be a center for all such study, and be a place where this study could be pursued in the old traditional fashion, as has been done by their forefathers in Hamburg, and as was still pursued by their brethren in Eastern Europe. The Yeshiba would also be open for University students, and he advised those who intended to study Semetics or cognate subjects to precede their entry into college by a course at the institution. Dr. Carlebach and Rabbi Rabinow, of the Professorial Staff, also gave addresses; the former on the methods of teaching to be followed in the institution, and the latter a short Halachic discourse. The teaching staff also includes Rabbi Dr. Lichtig and Rabbi Jaffe. It is also the intention of the committee to appoint a teacher for those who wish to take secular study as well as religious instruction.

### YOUNG JUDAEA NOTES

The first meeting of the newly elected National Executive Committee of Young Judaea was held at Arverne, on Sunday, July 17. An appropriate resolution was passed commemorative of Prof. Israel Friedlander, the founder and first president of Young Judaea, this being the first anniversary of his death. The executive director was instructed to investigate the possibilities of establishing a Mid-Western Council and of organizing a Mid-Western Conference in the early fall. Mr. Saul J. Cohen was unanimously re-elected as executive director and editor of the Young Judaea Magazine for the ensuing year. Young Judaea reaffirmed its status as an independent organization, but accepted full authority of the Zionist Organization of America in all matters of practical Zionist work. A very important decision of the Executive Committee was to endeavor to complete its adult membership work by the middle of November. Membership committees are to be formed in each locality and definite quotas assigned. The work will continue steadily with a final two weeks of intensive work to drive the plan through to a successful conclusion. Mr. Lang reported for the Educational Committee that it was proposed to publish during the coming year the complete Calendar Syllabus, which was now practically ready in manuscript form, suggestions for leaders, a chronological outline of Jewish history suitable for later development into a textbook, and an outline of the facts and theories of Zionism and information regarding Palestine. The Literary Committee also proposed that Young Judaea should issue a declaration of faith for all Young Judaeans, which should consist of the minimum essentials for Young Judaeans members. It was also recommended that there be instituted a system of degrees, merits and awards for the rank and file of Young Judaea. The president is to appoint a special committee on Hebrew work which is to have an important place in Young Judaea during the coming year.

At the last meeting of the Governing Council of New York city, the newly elected president of National Young Judaea, Mr. S. J. Borowsky, was present. He expressed confidence that Young Judaea would overcome the difficulties which faced us in the work of the coming year and that progress would be made in Young Judaea's educational program. The executive director, who was also present, spoke on the necessity of putting through to a successful conclusion the membership plan, and told the members of the committee that the only way of accomplishing this was by personally seeing prospective friends of Young Judaea and asking them to enroll. The Governing Council decided to hold the annual convention of New York City Young Judaea in the latter part of August. Reports were presented by New York city supervisors and representatives from the various districts, which showed a satisfactory condition of affairs in view of summer conditions.

Boston Young Judaea is meeting with great success in the conduct of its summer courses for leaders. The average attendance at the sessions is 35, and the leaders are deriving great benefit from the interesting series of lectures. New York city is also conducting summer courses in accordance with its usual custom. The first session was held this week in the Bronx.

Connecticut State has begun active work on behalf of the membership plan in accordance with the resolutions passed at the annual convention. Committees have been appointed in each locality and the work of securing members has already begun with pronounced success. A meeting of the State Executive Committee will be held on August 7 to which the executive director has been invited. It is probable that at this meeting action will be taken with a view to securing the full quota of membership for Connecticut.

### Anti-Semetic Musical Demonstration in Munich

Munich, June 26.—A scandalous scene took place recently at the Gartnerplatz-theater, Mendelssohn and Heine provoking an anti-Semetic demonstration. In a little operatic scene, the singer giving voice to the amorous sorrows of the youthful Heine in Mendelssohn melodies, was suddenly bombarded with vegetables and other handy matter by a group of anti-Semetic rowdies. Not until the latter had been thoroughly beaten up by the indignant audience, and the police had cleared the hall, could the performance continue.

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**DANZIGER, HENRY.**—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Danziger, 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 Jonas B. Weil, their attorney, at No. 17 East 42nd street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1922. Dated, New York, the 25th day of July, 1921. HATTIE J. DANZIGER, HENRY H. JACOBSON, Administrators.

**GOLDSTEIN, BERNARD.**—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Goldstein, 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 Moses H. Rothstein, her attorney, at No. 132 Nassau street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1922. Dated, New York, the 28th day of July, 1921. SADY GOLDSTEIN, Administratrix.

**HAMBURGER, BARNETT.**—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Administratrix. 320 Broadway, Borough of Manhattan, New York City. HARRY HAMBURGER, Administratrix.

**HERMAN, MORRIS.**—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Herman, 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 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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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

## Death of Sir Robert Nathan—Quaint Ceremony in Scotland—More Truths About the Jaffa Rising—The Jewish Lads' Brigade

Exclusive Correspondence to the Hebrew Standard

London, July 5, 1921.

The death occurred last Sunday of Sir Robert Nathan, formerly of the Bengal Civil Service, in his fifty-fifth year. Entering the Indian Civil Service from Cambridge in 1888 he became, in 1895, Under-Secretary to the Financial and Commercial Department of the Government of India, and two years later to the Home Department, of which he became secretary to the Indian Universities Commission. After a period as private secretary to the Viceroy, Sir Robert Nathan was appointed in 1907 Commissioner of the Dacca Division, and in 1910 officiating chief secretary to the Governor of Eastern Bengal and Assam. He also acted as president of the Dacca and Patna Universities Committees. He was the author of the official History of Plague in India and of works on the progress of education.

Sir Robert Nathan was created a C. I. E. in 1903, a C. S. I. in 1911 and K. C. S. I. in 1919. He retired in 1915 and had recently lived in the Albany. Indifferent health had led to his retirement. When the war broke out he served first as an interpreter to the Indian troops at the front and afterwards, until almost the day of his death, on "special duty" for the War Office. His duty was of a particularly important and dangerous character, for it was the tracking down of enemy and anarchical conspiracies, of defeatism and of assassination. In 1915 he discovered the anarchist plot, hatched in Switzerland and financed from Germany, for the assassination of every one of the heads of the Allied nations. Subsequently in America, with the Balfour mission, he was instrumental in running to earth the German agents busy in blowing up munition ships and munition factories. The work carried him to many lands and into dangerous situations. He could be silent as the grave; his intimate friends thought he was going little more than keeping the War Office informed on Indian conspiracies.

Sir Robert Nathan came of a distinguished family, being the younger brother of the late Sir Nataniel Nathan, the Colonial administrator, and of Sir Matthew Nathan, some time Governor of Natal, and later Secretary to the General Post Office.

In the Jewish section of Piershill Cemetery, Edinburgh, Scotland, last week, a quaint Jewish ceremony never before practised in Scotland, took place, when a number of Hebrew books, scrolls of the law, phylacteries, and utensils which were utilized in the synagogue, and were now of no further use, were buried. In the past the documents used to be buried in earthenware vessels, but yesterday the more modern method of lining the grave with boards was adopted. The Jewish community in Edinburgh is about 100 years old, and the necessity for the ceremony arose through the amalgamation of the three Jewish synagogues in the city into the one congregation. The sale of one synagogue, which contained many books, made the question of storage even more urgent, and it was decided to dispose of them in accordance with the old custom.

Dr. Salis Daiches, the Chief Rabbi in Edinburgh, and the Rev. J. Teitelman took the leading part. After ten large canvas bags containing the documents had been lowered into the excavation, Dr. Daiches said the function was unique so far as the history of the Jewish community in Scotland was concerned. They had entrusted to mother earth the fragments and relics of their sacred books in order that they might be the better preserved. The accumulation of so many fragments of sacred books was an eloquent testimony to the fact that Judaism in the Capital of Scotland had taken root and had been fully lived by the adherents of the faith. In ancient times the preservation of Hebrew documents had helped to throw light upon the history of many communities, and they trusted that in years to come historians would be able to rewrite the history of Judaism in this great country of Britain by reopening their graves and rewriting the words contained in the fragments they had just interred. The ceremony concluded with the reading of a psalm.

A correspondent of the Manchester Guardian has just sent home to his paper a very interesting story of the recent troubles in Palestine. When he wrote it was more than a month after the forty Jews had been murdered and other serious things had happened, and yet up to then only one criminal had received serious punishment and that was ten years' imprisonment for stabbing to death a Jew 72 years old, and practically no loot had been recovered or even attempted to be recovered.

The correspondent continues: "Martial law is still maintained in the Jaffa district, and its administration makes an interesting chapter. Under martial law at Jaffa one enjoyed the strange experience of seeing huge mobs allowed to demonstrate. One could also see an Arab boycott of the Jews instigated by

the police themselves. The police, though their guilt was evident from the first day, were kept on duty. They remained in charge of the prison, and they exercised the peculiar privilege of letting out Arab prisoners whom the soldiers had brought in. A little episode which occurred in the third week after the troubles will show the quality of the Jaffa police. Specific charges of murder were laid against two policemen, and their arrest was ordered. Some days later these same policemen were out of prison happily engaged in arresting and threatening the principal witness against them. Under the aegis of this same police force the delicate task of conducting the identifications of persons charged was carried out, and it was they who had to assist in the recovery of loot and the pursuit of criminals.

"There were other odd features of martial law at Jaffa. The leading sheikh, engaged in the attack upon Petach Tikvah, was let out on bail: Mr. Shapire, a leading colonist in the defense of Petach Tikvah, was arrested, sent in an open box car to Jerusalem under a guard with fixed bayonets, paraded through the streets, and finally lodged in jail—all this, as was explained to the present writer by an officer excellently informed, as 'a sop to the Arabs.' Private detectives engaged in accumulating evidence against the Arab criminals were run out of the martial law area on the pretext that they were disturbing public opinion. But the two most precious memories of martial law in Jaffa are the imprisonment of two little children, eight years and six years old, along with their parents, and the affair of the Jaffa dock laborers. A boat arrived at Jaffa with Jewish and non-Jewish passengers. The dock laborers said that they would allow no Jews to land. Among the passengers were a Christian engineer from Germany, come to mount some machines, and two Polish Catholic workmen. The laborers said that the engineer, before being allowed to land, must undergo a medical examination, to prove that he was no Jew. It was done. The two Polish Catholic workmen were likewise medically examined, but that did not satisfy the dock laborers, who insisted upon conducting a medical examination of their own, and subsequently taking the workmen up to a Catholic Church to make a confession of faith. The theory put before the Commission of Inquiry by Colonel Byron, the officer in charge at Jaffa, was that he had to maintain order, and that if he had to choose between satisfying the Arabs and satisfying the Jews he naturally preferred the Arabs, because they were a more numerous body. Whatever virtue may be claimed for the theory, as it was applied in Jaffa, it successfully extinguished among the Arab riff-raff any respect for British authority."

The annual meeting of the Jewish Lads' Brigade was held last week, Sir Frederic Nathan, the Commandant, being, however, absent, owing to the death of Sir Robert. The chairman recalled the winning of the Prince of Wales' shield for boxing and the presentation of the shield by the Prince of Wales himself to the brigade at St. James' Palace. The chairman denied that the brigade was a military movement. He said this in order to correct a harmful impression which he said had gained currency. The brigade was wholly a social movement. As for the future, the present shortage of officers not alone prevented the movement from expanding, but threw a great burden on the shoulders of the handful of men who are carrying on the work. An instance of last year's camp would serve to show how very real this shortage was. The number of officers in camp to look after 600 boys was eighteen; a neighboring unit of another brigade had, to a similar number of boys, no less than forty-six officers. Through the shortage of funds they had already been obliged to cut down camp, to deprive the boys of cricket, football and other sports, and further curtailments would have to be made unless money were forthcoming. Those who could not give money could help by gifts in kind, i. e., groceries and stores for camp, sports material, camp equipment, etc., and they needed the services of a medical officer for the forthcoming camp.

### M. Poincare and General Nivelle Visit Verdun Synagogue

The fifth anniversary of the date—June 23—which marked the end of the German assaults on Verdun, was celebrated with all solemnity and by all faiths in the "virgin" fortress. The first service was held in what remains of the synagogue, to which the official delegation, comprising M. Poincare, General Nivelle, and other distinguished personages proceeded on arrival at the station. The synagogue was destroyed in the war of 1870, and was rebuilt a few years later. It was again a victim of the German bombardment in the Great War, and now presents a tragic spectacle. For the first time since its partial demolition it was once more used for public worship. The service was conducted by the rabbi of Rheims; the rabbi of Verdun having been killed while visiting a hospital which was being shelled by the Germans.

## WHAT THE KEREN HAYESOD PROPOSES TO DO

BY V. BARION

Palestine, by its geographical position, is destined to become one of the junctions of international trade in the Orient. It connects the Mediterranean world with the awakening peoples who live between Euphrates and the Red Sea it also lies on the main road from Asia to Africa. Any people with a spark of commercial understanding could make of such a country on important trading centre. This is the task before the Jewish people. We must watch and study the gradually arising needs of all these peoples and make ready to satisfy their demands.

Modern development of agriculture, industry and commerce largely depends on credit—long-term credit for the first, commercial credit for the second and third. The Zionist Organization possesses two financial institutions—the Jewish Colonial Trust and the Anglo-Palestine Company, and the moment has come to increase their capital up to its full authorized strength—Ten million dollars. At the present moment the paid-up capital of our banks amounts only to less than two million dollars, but in spite of this the Jewish Colonial Trust has developed into a solid concern able to pay 5 per cent. dividend, while the Anglo-Palestine has eight branches in Palestine and Syria, and is considered the financial backbone of practically all Jewish enterprise in Palestine. With their capital increased to ten million dollars, our banks will be enabled to form a rural mortgage bank for the development of Jewish agriculture by means of long term loans to farmers and small holders; an urban mortgage bank for the promotion of house-building; a co-operators' bank for assisting co-operative settlement of workers on the land and in the towns; and an industrial bank for fostering Jewish manufacture. The Keren Hayesod will, in conjunction with the Jewish Colonial Trust and the Anglo-Palestine Company be called upon to assist in the establishment and financing of these banks.

Palestine is and will always remain a pilgrims' and tourists' country. Before the war, their number sometimes amounted to 15,000 to 18,000 a year. With good roads, good hotels, good shops, and a good police, this number could easily be trebled. It is up to the Jew to create adequate accommodation for the pilgrim and the traveler in Palestine. This will prove an essential economic resource. Switzerland counts the so-called "Tourist industry" among its important sources of national income.

Palestine can and must become a health resort. With the decrease of malaria, bound to follow in the wake of afforestation and better drainage, it will become one of the healthiest countries of the South. It has variety of climatic zones, sea breeze and mountain air, sands and lakes; in January, when it is cold in Jerusalem, one hour's motor-car drive brings one to Jericho, where one finds roses budding under a midsummer sun. The hot springs of Tiberias are a powerful means for the cure of rheumatism.

With modern accommodations, these hills, valleys and bathing places will attract large numbers of patients, tourists and holiday-makers from all parts of the civilized world.

This is a short and incomplete sketch of the objects of the Keren Hayesod. They require large sums of money. How can the Jewish people provide them?

### The "Ma'aser."

The Ma'aser is the tithe, the tenth part of individual possessions which, according to the ancient Jewish law, had to be paid by every Jew to the temple. After the destruction of the temple this law survived, the Ma'aser being devoted to purposes of charity. In the middle ages it was often levied for the restoration of Jewish communities destroyed by plague or pogrom. Today we must revive it for a still greater purpose—the reconstruction of a Jewish Palestine.

The minimum amount to be raised by the Keren Hayesod has been fixed at \$100,000,000, to be collected within five years. That the Jewish people can raise this sum is beyond all doubt. There are about 15,000,000 Jews in the world. In view of the present conditions existing in Russia and the Ukraine let us, to meet all possible objections, only reckon with two-thirds of this number as potentially "active". From the point of view of the Keren Hayesod. For 10,000,000 Jews, or 2,000,000 families, the raising of \$20,000,000 per year would mean an expenditure of \$10 10 shillings per family. The average income of a Jewish family is at present undoubtedly far above \$1000 per year, even in countries where the exchange is now at its lowest. The sum of \$100,000,000 distributed over five years is, therefore, rather below the actual Ma'aser on the general Jewish income.

The Ma'aser paid to the Keren Hayesod is not a charitable donation. It is a national self-taxation. It is also partly a profitable investment. Over a quarter of the Keren Hayesod will be invested in enterprises of a commercial character on which a yield of dividend may be reasonably anticipated, such as water-works, irrigation, house building or banking. Such dividends will be paid to the supporters of the Keren Hayesod in proportion to their contribution.

Some may say that the Keren Hayesod demands too much. But the work before the Jewish people is of exceptional magnitude, and still greater is the responsibility attached to this historical moment. Once again let it be repeated: If we succeed, the Jewish people will be-

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come an equal member of the society of nations and, we hope, Jewish Palestine will be among the leading States of civilization; if we fail, Jewry will remain dispersed and defenseless and every Jew in every country will suffer from the bitter consequences of the debacle. The Jewish fate is at stake. In the face of this the Ma'aser is not too much; it is the least the world expects us to do.

**Returning Rabbi Says Jew is Destined to Save the World From Bolshevism**  
Rabbi Mayer Kopfshtein, for fourteen years rabbi of the Congregation Adath Israel of the Bronx, has just returned from a tour of Germany and other European countries.

"I went to Europe to study conditions, but the passport troubles were unexpected and they amazed me," he said. "American citizens should not be subjected to such insults as travelers are daily submitting to. Foreign officials are not content with inspecting your passports and baggage. They ask insulting questions and in many instances search you and spy on you."

"While I identify myself thoroughly, culturally, with everything Anglo-Saxon, yet, ethically and religiously I feel as a Jew; that is, I am convinced that the Jew is destined to save the world from Bolshevism. If it were not for the Jew, who is fortifying the failing spirit of Germans by his untiring efforts to supply the channels of commerce, Germany would soon go out of existence."

"It is not true that the Jews of Poland have civil liberty. They are treated, as in the past, as if they were aliens. It would be a calamity if the Allies should assign Upper Silesia to Poland."

"It is my hope that the next conference at Washington will not alone mean the entrance of America into the new Association of Nations, but that a revision of the Versailles Treaty will also be accomplished."

"Self-determination is a mockery. Where formerly an amiable understanding prevailed, today the people are waiting for the chance to take back what they consider has been unjustly taken from them."

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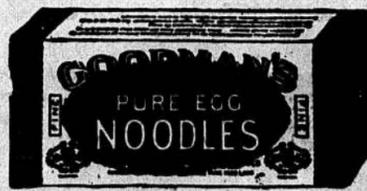
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## ITEMS OF INTEREST IN THE JEWISH WORLD

A congregation is in process of organization at Camden, S. C.

Rabbi Hirsch Weinberg has been elected Rabbi and Preacher by the Stepney Orthodox Congregation, London, England.

Congregation B'nai Jeshurun, of Leavenworth, Kan., has affiliated with the Union of American Hebrew Congregations.

Claude Montefiore, of London, has resigned as president of the Anglo-Jewish Association after holding the office for the past twenty-five years.

It is expected that the newly organized Young Women's Hebrew Association of Detroit, Mich., will begin functioning early in September.

Jewish farmers of South Haven, Ill., and vicinity have banded together and formed a congregation, and will immediately erect a synagogue.

Austrian Jews express satisfaction with the new Chancellor, Mr. Schober. During his tenure of office as Chief of Police of Vienna, he gained a reputation as a friend of the Eastern Jewish refugees.

The Polish Government has intimated its willingness to invite a hundred Jewish surgeons from Austria to settle in Poland in the employ of the State.

The directors of the Paterson (N. J.) Hebrew Free Loan Association have been authorized to purchase a suitable building to house the society's activities.

A Jewish Community Credit Union bank has been organized at Salem, Mass. It will make a specialty of small loans to its members at low rates of interest.

The Rev. I. Levine has resigned from the Central Hebrew Congregation, of Hull, Eng., to take up an appointment with the Beth Hamedrash of the same city.

It is reported from Russia, via Riga, that there is a movement on foot in many factories to get rid of the Jewish employees, and not to employ any more Jews.

Congregation Ohabei Shalom, of San Francisco, Cal., which was formed 57 years ago as an orthodox body, and which for the past 20 years or more has adopted a more conservative policy, announces that in future it will adopt the modern reform service.

The Queen of Holland has appointed Chief Rabbi A. S. Onderwijzer an Officer of the Order of Orange Nassau.

The film "Humoresque," founded on Fanny Hurst's story of the same name, is now being exhibited in London, Eng., where it is duplicating its American success.

Dr. Max Nordau has decided that the fund collected on the occasion of his seventieth birthday shall go towards the foundation of a biological scholarship in Palestine.

Rabbi S. H. Kaplan, for the past three years in charge of a congregation at Topeka, Kan., has left for Racine, Wis., where he will soon take up his ministerial duties.

Prominent among the representatives of American professors at the Anglo-American Conference of Historians is Prof. Jacob Hollander of Johns Hopkins University, Baltimore.

Congregation Beth Shalom, of Logan, Pa., will dedicate its new synagogue building, now being erected at the corner of Broad and Cortland Streets, on Sunday, September 25.

A portrait in oils by Mr. Isaac Cohen, R. O. I., of Sir John Monash, K.C.B., which was exhibited at the Royal Academy, has been presented to the Melbourne National Gallery.

Miss P. Abrahams, daughter of Dr. and Mrs. Israel Abrahams, of Cambridge, Eng., has received the degree of B. A. from Oxford University, the first Jewess to receive the degree.

Sammy Rzeschewsky, the youthful chess wonder, while in Los Angeles, Cal., recently, formed a fast friendship with Charley Chaplin, who interests him as much as he interests Chaplin.

Louis Cohen, general secretary and executive director of the Louisville, Ky., Young Men's Hebrew Association, has resigned, to take effect Sept. 1. Mr. Cohen will enter the business field.

The Independent Order Brith Shalom has been permitted to operate in the State of Massachusetts and a strong drive will soon be undertaken to institute subordinate lodges in that state.

Mr. I. N. Jacobs has been elected alderman of the Ward of Portsoken, succeeding to the vacancy created through the elevation of Lord Bearsted (formerly Sir Marcus Samuel) to the peerage.

The municipality of Warsaw has agreed to allocate 1,000,000 marks, or one-third of the sum granted to the Children's Social Welfare funds, to the fund dealing with the welfare of Jewish children.

A Southwestern conference of the Keren Hayesod was formed at Kansas City, Mo., on July 25. Delegates numbering over 150 were in attendance from Iowa, Nebraska, Kansas, Oklahoma and Missouri.

On the occasion of the King's birthday a number of decorations were bestowed upon officials of Palestine administration. Among them is Mr. Norman Bentwich, the Legal Secretary, who was decorated for war services.

Rabbi Solomon Zimmerman, for some time principal of the Passaic (N. J.) Hebrew Institute, has resigned his post to accept a similar post in the new Hebrew Institute recently opened in the New Lots section of Brooklyn.

Health Commissioner Benjamin Kashman, of Hartford, Conn., has forwarded to the Hebrew Women's Home for Children his salary check which he recently received from the chairman of the Brown School District.

In response to an insistent demand by some members of the community, the Board of Managers of the Touro Infirmary at New Orleans have decided to install a Kosher kitchen to serve those patients of the hospital and the Julius Wels Home who desire Kosher meals.

Rabbi Ludwig Roeder, for the past decade in charge of a congregation in New Brunswick, N. J., has been elected as successor to Reuben Lincoln of Temple Emanu-El, Paterson, N. J. Rabbi Lincoln will return to England from whence he came some six years ago.

Rabbi Joseph Leiser, who for some time past has been field secretary of the Synagogue and School Extension Bureau of the Union of American Hebrew Congregations, has accepted a call to become rabbi of Sinai Congregation at Racine, Wis., and will enter upon his new post on August 1.

United States Rear Admiral Joseph Strauss, in command of the United States fleet in Asiatic waters, was the chief speaker at a mass meeting recently held in Shanghai to protest against the pogroms being perpetrated in Siberia by the forces of Baron Ungern, the anti-Bolshevist commander.

Kaufman Geist, representing the New York city Y. M. H. A., won the senior national championship in the hop, step and jump at the recent Amateur Athletic Union games at Pasadena, Cal. Kaufman made a record of 46 feet, 3 inches. He was one of the representatives on last year's Olympic team.

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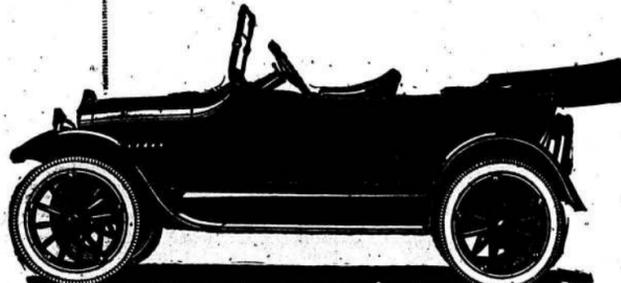
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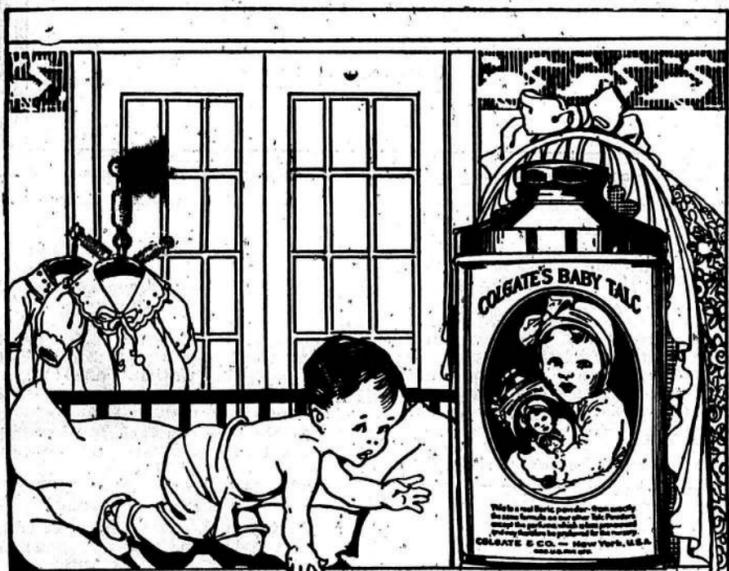
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Acting on a suggestion of Rabbi James G. Heller, of B'nai Yeshurun Congregation, Cincinnati, O., the plan to form a student congregation of the Jewish students of the University of Cincinnati will be taken under consideration by the Board of Jewish Ministers of Cincinnati, which was recently organized.

Plans for a proposed Jewish center are under consideration by the United Orthodox Community, of San Francisco. The center, as planned, will house the religious, educational, recreational and social activities of the Jewish people of San Francisco, who are devoted to the cause of traditional Judaism.

Plans for the world Zionist convention, which will open at Prague, Chacko-Slovakia, September 1, are being made by members of the Executive Committee, some of whom already have arrived. Preliminary conferences will be held with local officials and a number of European leaders in the Zionist movement.

Anti-Jewish excesses occurred at Bildgasz, Upper Silesia. The attacks on the Jews took place as a result of an agitation accusing our co-religionists that they had opposed Polish claims in Upper Silesia. At the same time, Mr. Korfanty, the Polish leader, continues to deny the anti-Semitic tendencies of his followers.

On the occasion of his visit to the diamond factory of Messrs. Asscher in Amsterdam, the Crown Prince of Japan bestowed the Order of Officer of the Holy Treasure on Mr. A. Asscher, the head of the firm. The Prince also decorated Mr. S. J. L. van Aalten, Alderman, of Rotterdam, with the Order of the Rising Sun.

Sons of Israel Congregation, Bellaire, O., held a celebration recently in honor of the twenty-fifth anniversary of the congregation. Rabbi T. Schanfarber, of Chicago, Ill., who preached the dedication sermon twenty-five years ago, was a speaker. Next spring an addition will be built to the present synagogue to be used as a community center.

In accordance with a law recently passed by the New York State Legislature, Gov. Miller has appointed a committee of three to censor motion pictures. Joseph Levenson, for many years leader of the First Assembly District of New York City has been appointed one of the commissioners and named secretary of the board at an annual salary of \$7,500.

As a result of the earnest efforts of Rabbi George Benedict, of Congregation Shaarai Zedek, Tampa, Fla., a congregation was formed at St. Petersburg, Fla., which in late years has been growing in popularity as a winter resort, especially for elderly people. The new organization will be known under the name of Congregation Shaarai Zedek of St. Petersburg.

Donating books on Jewish subjects to the library of the University of Oklahoma is a policy adopted by the members of Temple B'nai Israel of Oklahoma City. The university authorities appreciate the favor and approve of the plan whereby students of the university are afforded opportunity to consult sources on matters pertaining to Jewish religion and literature.

Though the original charges against Rabbi Loew have been dropped, the authorities have now decided to charge him with insulting the regent, Admiral Horthy, and he will soon be brought to trial for that alleged offense.

Next year the French repertoire at the Metropolitan Opera House, this city, will be directed during the first half of the season by Albert Wolff and during the latter part by Louis Hasselmanns, formerly with the Chicago Opera Co. In addition Arthur Bodansky will direct the German and English repertoire, the Italian division being the only one not directed by co-religionists.

Fort the first time in the history of Fairfield County, Connecticut, a judge of the Jewish faith occupied the bench of the court of common pleas at the closing session last week at Bridgeport, acting as judge of that court. This honor fell to Judge Joseph G. Shapiro, recently elected judge of the city court of Shelton, who was formerly prosecuting attorney in the same court.

Isaac Kaufman, founder and president of the largest department store of Pittsburgh, Pa., is dead, after a lingering illness, at the age of 70. He was a large contributor to charities, and with his brother, Morris, organized the Emma Home as a memorial to his first wife. The home is soon to be rebuilt in another neighborhood, and Mr. Kaufman and his family have provided all the necessary funds.

Plans for the \$275,000 aquarium in Golden Gate Park, San Francisco, Cal., are completed and have been accepted by the Park Commission. The proposed building will begin Oct. 1, according to a recent announcement, and will be placed upon the southeast corner, adjoining the academy, and facing the band concourse. The building will be erected with funds provided by the late Abraham Steinhart.

Mr. Morris Clark, field representative of the Department of Synagog and School Extension, who has been touring the state of Wisconsin for the purpose of establishing schools, has concluded a very successful tour. Religious schools were formed in Kenosha, Racine, Beloit, Fond du Lac, Green Bay, Wausau, Stevens Point, LaCross and Winona. Minn. The schools organized registered about fifty pupils on an average.

For many years the administrative activities of the United Jewish Charities of Rochester, N. Y., were directed by Rabbi Max Landsberg, and since his active retirement the directors have decided to engage a paid worker. Miss Sarah R. Bregstone, formerly with the Jewish Aid Society of Chicago, and for the past eighteen months with the United Jewish Charities of Detroit, has been selected for the position.

Mr. Benjamin Rosen, formerly assistant executive director of the Federated Jewish Charities of Boston, was recently elected by the Executive Board of the Federation of Jewish Charities director of the educational group of the federation. Mr. Rosen, who has taken charge of the work, took the master of education degree this June at Harvard, and has also passed his final examinations for the Ph. D. degree.

**SILBERSTEIN-SPOTKON.**—Miss Hannah Spotkon was married to Mr. Samuel Silberstein on Sunday, July 24, by Rev. S. Seidman.

**BAR-MITZVAH.**

**ARNSTEIN.**—Mr. and Mrs. M. Arnstein of 243 West Ninety-eighth street announce the Bar Mitzvah of their son Lester at Congregation Pincus Elijah on Saturday, July 30, 1921. Dinner and reception at the Hotel Savoy.

**BIRTHS**

**HART.**—Mr. and Mrs. Melville H. Hart (nee Jeanette Schlesinger), of 460 West 149th street, announce the birth of a son July 19, 1921, New York Nursery and Child's Hospital.

**LEVINE.**—Mr. and Mrs. Albert E. Levine, of 2168 East Thirteenth street, Brooklyn, announce the arrival of a son Wednesday, July 20.

**OPPENHEIMER.**—Mr. and Mrs. Edward Oppenheimer (nee Frances Weinstein), announce the birth of a daughter, Eleanor, July 21, at New York Nursery and Child's Hospital.

**CARD OF THANKS**

**JASIE.**—The family and relatives of the late Mrs. Edith M. Jasie thank their friends for the many kind expressions and calls of sympathy received by them during their period of mourning.

**SOCIAL NOTES.**

Mr. and Mrs. David Kass and children of No. 103 East Eighty-sixth street, are at the Takanassee Hotel, Long Branch, N. J.

Dr. Henry Illoway, accompanied by his sister, Miss Nettie, is now on his way to Michigan. Dr. Illoway will sail for Holland shortly.

Mrs. Matilda Mesner, of the Hotel Shelbourne, Edgemere, L. I., tendered a masquerade party to her guests on Saturday night, July 16, and there was a large attendance. The dance was held in the large dining room, which was beautifully decorated for the occasion, and music was furnished by the Shelbourne orchestra. The affair proved to be a very enjoyable one, and it was well into Sunday before the disciples of terpsichore considered that they had been satisfied.

**IN THE SYNAGOGUES**

**HEBREW TABERNACLE** (Broadway at 158th St.).—Rabbi I. Mortimer Bloom lectures this evening on "The Proper Use of a Vacation." Sabbath morning, "Misapplied Zeal."

**SINAI** (Stebbins Ave. & E. 163d St.).—Saturday morning Rabbi Max Reichler will speak on "The Peace of a Courageous Soul."

**MUSIC AND DRAMA**

"The Bat," one of the most sensational successes seen in New York in years, reaches its 400th performance at the Morosco Theatre (this) Friday night. This is far and away the longest run to be achieved by any of the plays produced in New York the past year. Moreover, there is no end in sight to the run of "The Bat," which will round out its full year on Broadway the following month.

During its long engagement at the Morosco Theatre "The Bat" has broken every record for a dramatic play over a similar period of time. More than 500,000 persons have seen it and the box office shows receipts considerably in excess of \$1,000,000.

While there are many who insist that a theatre has little or nothing to do with the success of a play, there is no gainsaying the fact that the Morosco Theatre is an ideal home for a play in the hot weather. It is remarkably cool, and its seating arrangement adds not a little to the comfort of patrons. With announcements of new plays to be seen in New York the new season coming thick and fast, "The Bat" goes merrily on its way, playing to capacity audiences at each performance, bridging the two seasons without a single, solitary "off-night" to mark the passing of time.

The ninth week of concerts by the Goldman Concert Band, under the direction of Edwin Franko Goldman, promises to be the most interesting of the season thus far. On Friday evening the program will consist entirely of request numbers. According to the original schedule and printed announcements on all of the tickets, there will be no band concerts during the week of August 8. During this week Mr. Goldman and his men will have a much deserved rest. The band concerts will be resumed on August 15 and will continue thereafter five nights each week (Monday, Tuesday, Wednesday, Thursday and Friday) until September 2. The idea of giving concerts five nights a week during the last three weeks of the season is to give a greater opportunity to all music lovers to attend. Each night of these festival concerts will be devoted to some special type of music. Free season tickets for the remaining concerts are still available and may be had by addressing request to "Summer Concerts," Columbia University, New York City, the only requirement being that a self-addressed, stamped envelope be enclosed.

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A Story Based Upon a True Incident  
By MAURICE KAHN

Reb Boruch was known in the little Russian town in which he was born and lived for sixty-five years as a "balabasther yid." He was liked and well thought of. His word was his bond. Of course, it need not be explained that Reb Boruch was an orthodox Jew of the extreme type.

Reb Boruch's family consisted of his wife and eight children—five sons and three daughters. The two oldest sons, as soon as they could reason for themselves, decided that America would be their land of opportunity, and so they came, worked hard, prospered and sent for another member of the family. This went on until all of Reb Boruch's offspring were in the land of the free. Reb Boruch was fairly well to do. He did not need the aid of any of his children, but nevertheless, they sent him money and letters, and in many little ways they showed that they had not forgotten their parents in the little Russian town.

This went on for years, and gradually Reb Boruch's boys and girls married, and they in turn had little boys and girls. Just as new life comes into the world, old life goes out, and so Reb Boruch followed the body of his beloved spouse to her last resting place in the little cemetery in that little Russian town, and when the mound upon the newly made grave was completed he turned towards his desolated home and in true orthodox faith lifted his voice to heaven and said: "Boruch Dayan Ames" (Blessed be the truth).

There was nothing left for Reb Boruch to do but listen to the pleadings of his children to come to America, and to America he came.

Things went along fine for many years. He lived the same life that he had in that little Russian town. His children maintained a Jewish home in the true sense of that phrase, and he was satisfied and contented. But as the years went on his children became more and more Americanized, and they showed it, not only in dress, manner and speech. They showed it in other ways; mixing the "flasher and milshger" dishes; not praying in the morning; eliminating the Sabbath lights on Friday evening, and other things that showed they were drifting away from the faith in which their father had brought them up.

To them it meant nothing. It merely meant keeping in step with progress. Reb Boruch witnessed the gradual transformation. He felt it to the extent that it showed in his face. While the transformation started slowly, it was going faster all the time and had reached that degree that forced Reb Boruch to pray to God that He take him before he should be compelled to leave the roof of his children and wander from door to door and ask for shelter and food.

Reb Boruch's children and his grandchildren were of his past. He could not live their lives. A disregard for the dietary laws, the elimination of everything that was Jewish and holy to him was not to be found in the homes of his well to do children. To him they were "goyim." It was a bitter pill for him. His own flesh and blood to be classed as non-Jews. Why did not the Almighty take him when he took his good, faithful "kosher frau"?

So along comes the eldest child, who after a consultation with the other members of the family realized that their mode of life was disagreeable to their old father. Hence they came to the conclusion that the problem could only be solved by putting "the old man" in a home.

Application was made to the home to have Reb Boruch placed therein. Money was no object. The institution that sheltered Reb Boruch would get all the money necessary from Reb Boruch's children.

Reb Boruch is today an inmate of an orthodox home. Therein he enjoys a genuine orthodox Jewish spirit. He has his "shule," he hears a real orthodox rabbi, expound the intricacies of the Talmud, he is surrounded by men and women of his type and opinions. He eats without fear of the food being "trafa," he makes "kiddush" on Friday

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Really, the dullest, the most tiresome, tiresome, wearisome folk that inhabit this earth are the glorified Main Street Contingent, who fasten themselves to summer hotels and cottages. And one ought to thank his good fortune if by some unexpected twist of Fate he is forced back into his own society. Dr. Kennicott, of Main Street, talked incessantly about his Buick car; at the average summer place even Kennicott's scale of conversation would be rather high for some of them. They like lettuce sandwiches, wear galluses, are strong for Billy Sunday, and keep their emotions bottled up. Would you want to live in that sort of society for two or three months? If you do, then you deserve to.—Chas. H. Joseph.

Messrs. Aaron, Henry and Louis Blashki, of Australia, have donated £2,000 to help defray the cost of publishing a Bible Commentary, to be edited co-jointly by Chief Rabbi Hertz and Dr. Buchler. Dr. Hertz will begin work on the commentary as soon as he completes his round-the-world tour.

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**ENGAGEMENTS**

**DREYER-SCHWARTZ.**—Mr. and Mrs. Isaac Schwartz, of 408 West 150th street, announce the engagement of their daughter Minnie to Alphonso M. Dreyer, son of Mrs. Mary Dreyer, of New York City.

**FEINBERG-GOLDSTEIN.**—Mr. and Mrs. Louis Goldstein of 256 Keap street, Brooklyn, announce the engagement of their daughter Irene to Mr. Harry Feinberg.

**GUCKENHEIMER-HELBORN.**—Mrs. Charles Helborn, of 1200 Madison avenue, announces the engagement of her daughter Ruth to Mr. Lawrence Guckenheimer, of Mount Vernon, N. Y.

**LASSAR-AMDUR.**—Mr. and Mrs. Louis Amdur, of 16 Beach 43rd Street, Edgemere, L. I., announce the betrothal of their daughter, Rosehope, to Gustave Howard Lasser, son of Mr. and Mrs. A. M. Lasser, of 224 Clinton Street, Brooklyn.

**LAX-LEVY.**—Mr. and Mrs. Benjamin Levy, of 239 Hudson street, announce the engagement of their daughter Mollie to Mr. Michael G. Lax, of Brooklyn.

**MARX-MILLER.**—Mr. and Mrs. Samuel Miller, of 156 Second avenue, announce the engagement of his sister Rose to Mr. Edward Marx.

**SCHEINER-FISHER.**—Mr. and Mrs. Abraham Fisher, of 826 Beck street, Bronx, wish to announce the engagement of their daughter Belle Maxine to Louis Julius Scheiner, son of Mr. and Mrs. Samuel Scheiner, of Borough Park.

**SEIGEL-WERNER.**—Mr. and Mrs. Alexander Werner, of 52 West 119th street, announce the engagement of their daughter Miriam to Mr. Irving M. Seigel, son of Mr. and Mrs. Henry Seigel.

**VORHAUS-ROGOW.**—Mr. David I. Rogow of No. 14 Morningside avenue announces the engagement of his daughter Elsa to Dr. Martin G. Vorhaus, son of Mr. and Mrs. Bernard Vorhaus of No. 385 Central Park West.

**MARRIAGES**

**BRUCKER-MOCK.**—Miss Florence Mock of 21 Honeywell avenue was married to Raymond Brucker on Tuesday, July 19, 1921, by Rabbi Max Reichler at the latter's home.

**COHEN-SILVERMAN.**—Mr. and Mrs. Silverman announce the marriage of their daughter Pauline to Mr. Abner Cohen on Sunday, July 24, by Rev. S. Seidman.

**DANTO-LEVINE.**—On Tuesday, July 19, Mr. David Danto, of Brooklyn, N. Y., to Miss Sadie Levine, of 629 West 135th Street, Manhattan, by Rabbi Joel Blau, at the home of the bride.

**FELDMAN-PODIETZ.**—Mr. and Mrs. F. Podietz, of 1736 South Second Street, Philadelphia, Pa., announce the marriage of their daughter, Dorothy, to Mr. Aaron R. Feldman, of 160 West 98th Street, New York, on July 17th. Rev. Hofman officiated.

**HARRIS-ALEXANDER.**—At the Hotel St. Regis, Miss Pauline J. Alexander to Mr. Abraham Harris, on Tuesday, July 19, by Dr. B. A. Tintner.

**LAUTERBACH-OBBERWEGER.**—Miss Fannie Oberweger of 1601 University avenue to Professor Jacob Z. Lauterbach of the Hebrew Union College, Cincinnati, O., by Rabbi Max Reichler. Professors Louis Ginzberg and Israel Davidson of the Theological Seminary attended and acted as witnesses.

**PRIVALSKY-TULLY.**—Miss Mary Tully of 126 West 119th street to Isidor Privalsky, on July 19, 1921, by Rabbi Max Reichler, at the home of the officiating minister.

**ROSENDALE-RAPHAEL.**—Mrs. Anna R. Raphael announces her marriage to Mr. William Rosendale of Providence, R. I., on Sunday, July 17, 1921, by the Rev. Dr. B. A. Tintner.

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**A JEWISH ACADEMY**  
A Chapter in the History of Rabbinic Learning  
By GOTTHARD DEUTSCH

The last quarter of the eighteenth century was a critical period in the life of the Jewish people. Two conditions manifested themselves as disintegrating forces. They were political emancipation and secular culture. The first was signified by the memorable resolution of the French Parliament, September 27, 1791, which gave to the Jews full civic and political equality with their non-Jewish fellow citizens. The second, being of a spiritual nature, cannot so easily be traced to a definite individual fact. We may see its inauguration in the establishment of the Jewish Free School of Berlin (1778) or in Herz Wesel's "Words of Peace and Truth—An Open Letter to the House of Israel" (1782), which pleaded for a systematic secular education of the Jewish youth in which the study of the Talmud should be confined to candidates for the rabbinate. We may finally, as most historians do, date the new era in Jewish spiritual life to Moses Mendelssohn's German translation of the Pentateuch (1783). From a larger viewpoint these differences are of no consequence. The fact remains that a spiritual assimilation began which was aided by the improvement of political conditions. Both factors are slowly growing since the sixteenth century. The end of the war of thirty years (1648), with the necessity of financial reconstruction and political realignment made of the former Jewish pawnbroker a banker of national and international influence, who had to obtain information on questions which Talmud and Shulhan Aruk never touched upon. His business took him to places and brought him into conditions when the rabbinic law could not be carried out to the letter, for which even the rigid law of the Shulhan Aruk makes allowance (Hoshen Mishpat, 17, 3).

Winking at the law as a concession to an emergency easily becomes a habit, as the sages of Talmud, with their keen sense of unconscious philosophy, have pointed out, saying when a man has twice transgressed the law, the prohibition has lost its legal force (Yoma, 86b). Indeed, we find already during the sixteenth century many complaints at the growing laxity in the observance of certain laws which were particularly burdensome. A rabbinical conference held in 1603 issues severe warnings against drinking of milk and wine of non-Jews (Horowitz: Die Frankfurter Rabbinerversammlung, p. 23, F. a. M., 1897). We find this warning in many "Memorbooks" to be read every Sabbath (e. g. Berliner:

**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.

**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.  
LACHMAN & GOLDSMITH, Attorneys for Executor.  
Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

Festschrift, p. 119; Hebrew part, Berlin, 1903), and the learned and in some respects liberal rabbi of Worms, Jair Hayyim Bacharach, is very indignant at a contemporary who advises leniency in such cases in order to prevent the sinner's drifting away from Judaism, 1668 (Hawwot Jair, No. 141). (On similar conditions in Venice at the same time, Resp. Yom Tob Zahalon, No. 11, Venice, 1694). The Portuguese congregation of Hamburg issues, evidently without any success, repeated prohibitions against shaving (1656-1657) (Jahrb. Jued. Lit. Gesellsch. VII, 196-197, F. a. M. 1909), and the Polish rabbi Hirsch Kaldanower, who lived in Frankfurt-on-the-Main, laments in his popular book of religious ethics (Kab Ha-Yashar, ch. 82), already in 1705, that Jews dress like Christians; that while traveling they appropriate non-Jewish names, drink wine and eat prohibited food; have their children taught French and neglect instruction in the Torah. In such generalities of preachers we always have to make allowance for exaggeration, but the fact of growing laxity in religious observance and of assimilationist tendencies in social life cannot be denied.

By the end of the eighteenth century this tendency becomes steadily stronger, for it is based, not as a century previous, on concessions made by weakness, but on rationalistic conception of religion, which refuses to accept beliefs on the ground of authority and sees in ritualistic laws merely a clever scheme of clerical politicians to tighten their hold on the masses. Even this was not entirely new. The well known cases of Uriel Acosta and Benedict Spinoza are not isolated, for in 1613 the rabbinate of Venice issues a strong warning against infidels who deny the divine origin of the rabbinic law (Resp. Zer'a Anashim, p. 45, Husiatyn, 1902). It is rather interesting to observe that at the same time Venice had a rabbi, Leon Modena (1571-1648), who advocated a reform of Judaism by the abrogation of rabbinic law, although he never dared publish his book (Behinat Hakabbalah, Gorizia, 1852). The liberals of Berlin went farther, and the best known is the case of David Friedlaender (1750-1834), a prominent manufacturer, communal leader and litterateur, who in an "Address of Several Jewish Householdors of Berlin to Provost Teller" (a liberal Protestant minister) (1799), advocated an amalgamation of Jews and Christians on the basis of a kind of ethical culture religion.

At the same time the East of Europe showed just the exactly opposite tendencies. The mysticism of the Hasidim, with their uncompromising antagonism to all "Bildung" and their insistence on isolation of the Jews, was indirectly a challenge to old-fashioned orthodoxy, which had been powerless to prevent "Barlimerism." As always in history, a compromising principle was born out of the fight between these contrasting forces. Two men stand out prominently in the defense of that conception of Judaism which spiritually stood for exclusive study of rabbinical literature and religiously for unquestioned observance of the ritual law without any mystic emotionalism.

They were Ezekiel Landau, born in Opatov, Poland, 1713, chief rabbi in Prague from 1755 until his death in 1793, and Elijah of Wilna (1720-1797), who, with the exception of a short visit to Germany, spent all his life as a recluse in his library, never holding any office, nor ever publishing a line of the results of his studies.

Elijah has become an almost mythical personality. Not that anyone can doubt the meager data of his biography here given, but whatever is told of his wonderful personality by admiring friends is often pure invention, and at best open to qualification. A letter ascribed to the hobo genius, Solomon Malmon, reporting how deeply impressed he was by Elijah's personality ('Aliyat Elijahu, p. 31, et seq. Wilna, 1856) is an impudent forgery, and as to the works published in his name, it is significant to state that not one was published in his lifetime, and that two months after his death a warning was published by the rabbinate of Wilna against anything that should be printed in his name. A disciple who in 1802, five years after the master's death, published some glosses of his on the Mishnah and has the indorsement of the Wilna rabbinate and Elijah's family that he was a disciple of the great scholar, admits that he wrote these notes from memory after the master's death. Other stories of Elijah's interest in scientific studies must also be taken with a grain of salt. The only well attested fact is the statement in the preface to his admirer's Baruch Shklovers (Hebrew textbook of trigonometry, Prague, 1784) that mathematics is a useful study in solving some difficulties in the Talmudic laws of Sabbath. So it may be that the report of his condemnation of Hasidism, which went so far as to say that to kill them was no sin, is legendary. From what we can see in the most authentic document which we possess of him, a letter addressed to R. Jonathan Eybeschutz and published in 1755, he, then already at the age of 35 a man of great reputation, would be nothing but a student. We know equally well that he severely condemned Herz Wesel's plan of secular education.

Yet there is no reason to discredit the report that Elijah was a strong opponent of mysticism. We know it positively of Ezekiel Landau, who as rabbi in Jampol, Podolia, saw the growth of the movement in its home. Naturally he could not come out plainly with a condemnation of Cabbala. That would have been a criticism which might have progressed to rabbinic or biblical theology, but he says clearly that no one should study Cabbala before he has reached the

age of 40, and if he never studies it at all he can by confining himself to Talmud be a sharer of the kingdom of heaven (Emden: Hitabekut, p. 29b, Lemberg, 1877). This was evidently also the idea of Elijah of Wilna, and so the plan grew among his disciples to establish a home for the Torah in that sense. Young men free from care for their daily bread should devote all their time to the study of rabbinic legal literature. They should thus be saved from the dangers of rationalism and from the eccentricities of Hasidism.

This idea inspired one of Elijah's admirers—we can hardly say that he had disciples—to establish the Yeshibah in Volozhin, a little town near Wilna, in 1803. It is an almost American idea to place a college in a small town, where the rush of city life would not disturb the students nor gaiety allure them. Yet it is as far from modern American ideas as day is from night. There is no curriculum, no regular course of lectures, no commencement, no diploma, no grades with percentage, no prizes, but the student, left to himself, with the exception of two or three lectures delivered by the president every week, which again are not an instruction, but a discourse open for debate, studies day and night, and many keep it up for the balance of their lives. The institution remained under the direction of one family to this day. The founder, Hayyim (1749-1821) was succeeded by his son Isaac, who took part in the committee called by order of Czar Nicholas I to discuss the Jewish question (1842). There he met Max Lillenthal, who naively tells the interesting story that Reb Itzele said to him: "You pronounce the Hebrew like a boy." Isaac upon his death in 1849, after a short interregnum, was succeeded by his son-in-law, Hirsch Loeb (Naphtali Zebi Judah, Berlin, 1817-1893), whose son Mayer has repeatedly been touring this country in the interest of establishing a diluted replica of Volozhin, and after some interruption, due to government's interference, which saw in the Yeshibah an impediment to its pan-Russification scheme, the guidance of the Yeshibah was taken over by Hirsch Loeb's son-in-law, Raphael Schapiro, who died recently (April 2, 1921) in Minsk, where the remnants of the Yeshibah had to be transplanted when the war drove it from the town where it had prospered for over a century.

Political conditions are too uncertain now to predict what the success of a recent appeal for the revival of the old institution, on the centenary of the death of its founder (June 14, 1921) might be. Technical progress, political emancipation or its corollary, emigration on an unprecedented scale, may deal with it, as it dealt with the old centers of Talmudic learning in Western Europe—Frankfort, Metz, Fuerth, Nikolsburg, etc.—which are mere memories. Nor is the prospect of building a home for it in a new Shinar—the Karaites refer the prophecy of Zechariah, 5, 11, to the schools of Sura and Pumbedita—of New York and Baltimore very bright. Our grandchildren will know it—perhaps our children—for things move rapidly in our era of aerial navigation, although Henry Ford may retard the development, as did Pobiedonoszeffs.

### Captain Voorsanger to Head B'nai B'rith War Orphan Bureau

The Independent Order of B'nai B'rith has secured the services of Captain Elkan C. Voorsanger to take charge of its recently organized War Orphan Bureau. Captain Voorsanger will also manage the order's National Lyceum Bureau, which will supply lecturers to lodges and Jewish organizations generally, and, in co-operation with the Anti-Defamation League, will establish courses of lectures on Jewish subjects in schools and colleges. He will also co-operate with Mr. Sidney G. Kusworm, the Director of Americanization, in extending the scope of the Americanization department.

Captain Voorsanger, who is a graduate of the Hebrew Union College and who, prior to the war, occupied pulpits in Grand Rapids and St. Louis, has had a most varied and interesting career. During the war he was chaplain for New York's famous fighting division—the 77th. After the armistice, as Director of the Jewish Welfare Board work in France, he established most of the J. W. B. branches over seas. Subsequently he organized the overseas units of the Joint Distribution Committee and was Director of Personnel for the J. D. C. in Europe.

### AMUSEMENTS.

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CHILDREN'S PAGE

FORTY YEARS

Dear Children:

It was destined that the generation who had seen most of the wonders of the Lord should be the least appreciative of it. It is hard for us to realize at this present day how people could be so ungrateful, but dearly did they pay for their ingratitude. As the Torah tells us, "And the Lord spoke unto Moses and unto Aaron saying how long shall indulgence be given to this evil congregation." These are the spies, says Rashi, and hence we learn that ten constitute a congregation. "Asher," "hema," "malnim," "olei," it is translated "that murmur against me." But Rashi translates it, "that cause Israel to murmur against me." The murmurings of the children of Israel, whom the spies caused to murmur against me, have I heard. Say unto them, "As truly as I live," that was the Divine oath, "if I will not do so." Then (if this were possible as applied to the Divine Being) I do not live, as ye have spoken, as ye have pleaded, or that we might but die in this wilderness. "In this wilderness shall your carcasses fall, and all that were numbered of you, according to your whole number." That ye are numbered to go out and to come in in battle and to give shekels. All these that are thus numbered shall die, and these are from twenty years old and upward. This exempts the tribe of Levi who are not numbered from twenty years old. After the number of the days in which ye spied out the land, forty days, yea, each one day for a year, shall ye bear for your iniquities, forty years. Not one of them died at less than sixty years, and for that reason was forty years the decree in order that those who were twenty might live to the age of sixty, and the first year of the numbering was also included, although it was previous to the sending of the spies, because this decree was planned by the Holy One, blessed be He, from the time they made the calf, but began them respite until the measure of their iniquity was full. And this was signified in the saying, "but on the day when I visit (for the sin of the spies) I will visit their sin upon them" (Exodus 32). Thus it is also said here shall ye bear for your "iniquities" and not "iniquity." Two iniquities, that of the calf and that of the murmuring, and he reckoned in their age a part of a year for an entire year, and when they were sixty years old they died. Those who had been twenty years old; and ye shall experience "eth tenuathi," the punishment for turning your hearts away from me. And the men whom Moses had sent to spy out the land and who returned and caused all the congregation to murmur against him, by bringing an evil report against the land, even these men that had brought up the evil report of the land, died by the plague before the Lord with that death that they deserved, as a just retribution, they sinned with their tongue. Therefore, their tongue protruded up to their navel and worms infested it, and from their tongue entered their navel. Therefore, it is said, "died by the plague," not by "a plague." That is that which was before the Lord. That which was proper to be brought upon them in accordance with the attribute of the Holy One, blessed be He, which is to pay back measure for measure. But Joshua, son of Nun, and Caleb, the son of Yephunneh, remained alive of those men who had gone to spy out the land. Why are we again told here that they remained alive? To teach us that they took the share of the spies in the land and arose, as their successors, to life. "And they

rose up early in the morning and went up to the top of the mountain," that was the road that led to the land of Israel, "saying, Lo, here we are and we will go up unto the place," to the land of Israel, "of which the Lord had spoken, 'to give unto us there will we go up,' for we have sinned in saying, 'Is it not better for us to return to Egypt?' And Moses said, 'Wherefore now do ye transgress the orders of the Lord?' and it will not prosper, 'that which ye do will not prosper.' "For the Amalekites and the Canaanites are there before you, and ye will fall by the sword since, because ye are turned away from the Lord. The Lord also will not be with you." This punishment will come upon you as a result of your turning away from the Lord. "Vayaugpiln laaloth," "yet they persisted to go up." The Medrash Tanchuma translates it as of the root "ophel" darkness, they walked in darkness, without Divine consent. Then came down the Amalekites and the Canaanites and smoted them, and discomfited them even unto "Chormah." The place was so named because of the occurrence there.

כי אהרן

King Honors Italian Jewish War Heroes

Rome.—On June 19, in the presence of the King, the memorial recording the names of Jews who died for the country was solemnly unveiled in the synagogue here. At the entrance to the synagogue grounds the King was received by the president of the community, Commendatore Sereni, with whom were the chief communal officials. At the ceremony in the synagogue there were also present the Minister for War, the victorious commander-in-chief of the army, General Diaz; the Minister of Marine, the commander-in-chief of the navy, the Undersecretary of State, representatives of the Senate, the Prefect, the Mayor of Rome and many other important civil and military personages. Senator Luzzatti, who was unable to be present, sent a letter of sympathy.

The ceremony began with a prayer for the dead, after which the Chief Rabbi, Commendatore Sacerdote, delivered an address recalling the sacrifices of those who had laid down their lives for their country, and praying for the Divine blessing on Italy, the King and the royal family. The King then left the synagogue to unveil the memorial stone, which is placed on the outside of the beautiful building. Before the veil was drawn aside the Chief Rabbi delivered another eloquent address, which was frequently interrupted by enthusiastic applause.

Training Course for Jewish Center Workers

Twenty students are enrolled in the Training Course for Jewish Center Workers conducted by the Jewish Welfare Board, Mr. Harry L. Glucksman, executive director of the board, announced today. The course is being given daily at Y. M. H. A., at Ninety-second street and Lexington avenue. It includes lectures on various topics dealing with Jewish Center work and visits to institutions in and around New York. Justice Irving Lehman, president of the Jewish Welfare Board, delivered the opening address and the other speakers were Harry L. Glucksman and Prof. Julius Drachler, director of the course. The training course aims to equip young men for the direction of social and educational centers. The present session will last for nine weeks.

Maximilian Harden, the noted German journalist, will make a lecture tour in the United States, beginning next August, and so far has been booked for over twenty cities. Harden, whose real name is Wittkowski, is a native of East Prussia.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE

Official Report of the Convention Held at Milwaukee, June 19 to 22, 1921.

A notably well rounded out and finely balanced program marked the sessions of the 1921 meeting of the National Conference of Jewish Social Service, which took place in Milwaukee for three days beginning with June 19. Discussion of the end and presentation of principle view for attention with exposition of practical methods of work, the narration of achievements in the field during the past year, and appeals for co-operation and support in various related activities during the year to come. The interest of the social worker in social problems lying outside his specific field, in political and industrial development was evidenced more vividly than ever.

The field of theory was developed by Louis H. Levin, the president of the conference, who, in his opening address, chose as his subject "The Justification for Jewish Social Service as a Specific Field of Endeavor." There is a tendency, Mr. Levin stated, to discard the specific field of Jewish social service for the apparently more progressive conception of the general field—there are Jewish laymen and social workers who, enamored of "standardization" as it is developed in industry, would strip Jewish work of its specific qualities, in order to bring about a generalized society, where all should go through identical motions, treading the narrow path of "efficiency."

The specific attributes of the Jews as a group, which make them a field for a separate social endeavor, consist of certain "hereditary traits," social in nature, acquired cumulatively through the centuries of common experience that have been the lot of the Jew. This experience has taught that friendliness is better than armies, "that justice is the worthy goal, that social responsibility is the great preservative of life"; these convictions have become almost native attributes of the Jew and constitute an integral part of his social make-up. In illustration of this fact, Mr. Levin pointed to the intense sense of social responsibility inherent in the Jew, his desire of education, his interest and ever-readiness for the "mass meeting method" of deciding social aims. Another striking evidence is his attitude towards philanthropy, which has developed the high standard of giving among the Jews, that impels the poorest among them to give for those they consider less fortunate, the desire of even the lowliest to participate in social services. It is evidenced, on the other hand, by the "high standard of receiving" upheld by the Jewish applicant for relief. He expects assistance, not as a gift, but as an inherent right due him as a Jew; ever ready to turn to the community for redress and a review of his case. This is an expression, not of demoralization and pauperization, but to anyone familiar with Jewish background and history, it is the manifestation of the great hopeful phase of Jewish social life, the fact that the Jew expects the community to regard and maintain his dignity and respect as a member of the community. "He has been taught to hope, to aspire, to expect the dawn of a new day."

Demand on the one hand and response on the other act and react upon one another until we have a combination of generosity and expectation that supports the morale of a people and prevents any large number from reaching or remaining in the lower social depths. Jewish social workers must seize the fact of this social usage, upon which progressive and preventive programs may be confidently built.

"If the proper study of mankind is man, the property study of the Jewish social worker is the Jew." Mr. Levin ended with a plea for the conservation of Jewish values, for the testing of them in open competition, for confidence in the possibility of our group aid in solving social problems and in the progressive realization of human brotherhood, for the acceptance of our duty to add our contribution to the general whole, however small that contribution may be.

This appreciation of the specific value of group qualities became the keynote of the discussions in social theory and it was emphasized in Mr. Maurice Hexter's paper on "Group Adjustments in a Democracy." "Progress and the activities that make for progress," stated Mr. Hexter, "arise out of the inter-activity and contacts between groups and through the high development of the primitive elements in group life. The best method of adjusting these groups so that they might best develop and make their contribution is the big problem of democracy, because the necessity for separate group development is balanced by the necessity for the best type of contact between groups. The development of the special-interest group idea, for the organization of citizens on the basis of special interests, as well as their organization along occupational or district lines, affords numerous suggestions in this direction." In the discussion that followed Mr. George L. Cohen, New York, pleaded for a broader inclusiveness of dissenting minorities as part of group units.

Still in the field of principle and theory underlying social service was the paper on Americanization—"The Blending of Immigrant Heritages in America," presented by Julius Drachler, who developed this thesis with a deep under-

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workers, of vital import to Jews the world over, were the problems of the Joint Distribution Committee, presented by James Becker, of Chicago. The new programs of the Joint Distribution Committee, in the fields of Medical Care, Refugee Relief, Reconstruction and Child Care, were presented in detail in a stirring appeal to Jewish social workers to rouse their communities to the urgent need for the \$14,000,000 set as the 1921 goal, was made by Mr. Becker. The failure to raise this sum, declared the speaker, would be the final and crushing blow to Eastern European Jewry, who had been kept alive till now only by this hope, and it would be a shame on American Jewry that could never be erased. (Continued on Page 11)

Want Column

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Friday, July 29th, 1921 : : Tammuz 23d, 5681

Sabbath begins at 7.09 p. m. (Standard time) Pinechas. Num. 25:10—30:31. Haphtaroh Jer. 1:1—2:3. Rosh Chodesh Ab Benschon.

Jewish historians are making excellent use of the information buried amid the mass of state papers in the British Public Record Office. These papers throw much light on the secret political history of the sixteenth and seventeenth century, thus exhibiting the Jews of that stirring period in many a new relation. Indeed, diligent researches among these records will enable us to recast our notions concerning the state of the Jews in earlier times and to understand the motives which actuated Jewish worthies in adopting their positions.

Some Christian ministers, struggling on a beggarly wage and discouraged in the face of what life seems to hold out to them, suggest that the preachers organize a union and affiliate it with the American Federation of Labor or some similar organization which will secure them a better living wage. Similar "rumblings" emanated from the rabbinate in the days, a decade or so ago, when our rabbis did not receive the princely stipends with which they have been favored latterly.

A number of influential and public-spirited members of Anglo-Jewry have united in an appeal to the Jews of the world for funds with which to enable the manuscripts of the late Rabbi Isaac Jacob Reines to be published. Rabbi Reines, one of the spiritual leaders of East European Jewry and an outstanding figure among the Orthodox Jews affiliated with Zionism, died during the Great War. In his will he expressed the hope that his valuable MSS. would be given suitable publicity. They are now under the press, and the present appeal is launched in the effort to make the venture financially possible.

Sir Herbert Jessel, a relative of the late eminent Master of the Rolls of England, while a member of the Anglo-Jewish community, is anything but an observant Jew. In fact, he is quite an assimilationist. Yet, when he recently ran for Parliament as a Briton of the Britons, he was defeated because he was a Jew. His opponents used Sir Herbert Jessel as the lay-figure about which to heap their propaganda fire against what they called "the Semitic policy" of David Lloyd George. All this shows that British anti-Semitism is still rampant. And it also shows that Sir Herbert Jessel's Judaism struck him "below the belt."

Early in June at Brussels a conference on Jewish emigration took place under the auspices of the ICA. This subject is fraught with a great deal of immediate interest, since the war has produced tremendous changes in the seats of the densest Jewish population in Europe and given a new stimulus to the *Wanderlust* of the Jewish masses. Moreover, under the existing and very drastic anti-alien immigration law of the United States the current of Jewish migration is bound to undergo considerable alteration. We note with satisfaction that the chief Jewish agencies interested in the matter are taking it in hand. Doubtless through the attention valuable results will be attained.

#### 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 CRAFTY CRAFTS

REPRESENTATIVES of the powerful denomination known as Methodism, headed by the Rev. Dr. Wilbur F. Crafts, who has made himself a factor far and wide in the world as an exceptionally clever agitator of Sunday closing and other unpopular causes, are storming both houses of the United States Congress in an effort to have our national legislature enact a wide-sweeping and thoroughgoing law to re-establish the Puritan conception of the first day of the week for this country. Dr. Crafts and his associates weep crocodile tears over the perilously anarchic condition of the nation and its consequences of our well-being. They derive our present sorry estate from our failure as a nation properly to observe the Sabbath of Christendom.

If Crafts and Company realize their aspirations in this direction Sunday will literally be *dies non*, as the lawyers say. On that day not only will all persons in the United States cease to follow their customary vocations, but works of charity and necessity as well will be utterly suspended. And the followers of other faiths, including the Jews who observe Saturday as the Sabbath, will be unable to make use of Sunday, as is their right.

Dr. Crafts is now agitating with a vengeance, and his present effort goes beyond all bounds. Perhaps, in a sense, he thereby helps the adversaries of his present crusade, for vaulting and overleaping always defeat themselves.

Presumably Crafts and Company despair of emulating the example of Orthodox Judaism, of seeking to bring their followers to a realization of their Godless lives by moral suasion. The force of their example has apparently evaporated into thin air, for the last refuge of moral suasion, the attempt to legislate men to be good, has by them been reached.

Perhaps we are guilty of offering Crafts and Company a counsel of perfection if we advise them to labor as missionaries within their own denomination, to endeavor to secure their followers in living lives attuned with the Infinite, leaving it to the representatives of other denominations, the church, the synagogue and the mosque, to do likewise. But we make the suggestion in the highest interests of true Americanism.

Prof. Gabriel Lippman of the University of Paris had been in this country and Canada only recently as a member of an important French scientific mission. He was returning home and the steamer *La France*, on which he voyaged, had almost reached the port of Havre when death claimed him. Professor Lippman was a distinguished physicist, a winner of one of the Nobel prizes in his science. He was a member of our race. His demise under these rather tragic circumstances is much to be deplored.

The Jews of Vienna, according to the information vouchsafed by their communal organs, endeavor to "carry on" to the best of their ability. Confronted by widespread economic distress in their immediate environment, compelled to suffer degrading insults because of their faith, and thus living lives of terror within and without, as it were, they are seeking to restore their communal organization and interests. They are waging an uphill fight, but their will to survive and to be restored to their former position of notable usefulness is so persistent as to force ungrudging admiration from an unwilling, if not hostile, world.

If Rabbi A. Spitzer of Czecho-Slovakia, a member of the visiting *Agidah Yisroel* commission, is correctly reported by the press he delivered himself of some general remarks in an address at Baltimore which could well have been left unsaid. The rabbi is quoted to the effect that prohibition has devastated this country and that the "dry law" has only outrageously raised the price of liquor and very much worsened its quality. The rabbi was undoubtedly expressing the feeling of a great many Americans of different creeds, but as a visitor to these shores and a rabbi he need not have ventilated his view so freely.

The Anglo-Jewish Association was fifty years old in June of this year and quite customarily the event was duly celebrated in the characteristic British manner, by means of a public dinner at which speeches were delivered, and as an incident of which funds for the upkeep of the organization were raised. The report of the function which we have seen shows that in both directions it was an unqualified success. The addresses, with Claude G. Montefiore, the president of the Anglo-Jewish Association, as the principal speaker, were of a high order of eloquence, and the sum collected was considerable, even in these days of a depreciated currency. The purposes of the Anglo-Jewish Association are in the main educational and philanthropic, although an important division of its activity falls within the field of what may be called, for want of a more adequate word of description, Jewish politics. For fifty years the Anglo-Jewish Association has stood guard over Jewish rights and prerogatives throughout the world, ever ready to break a lance in their defense when danger threatened, no matter from what quarter. In its foundation the Anglo-Jewish Association was patterned in a measure on the *Alliance Israelite Universelle*, and its successful career has raised up for it imitators in other parts of the world, notably the American Jewish Committee of this country. In its half-century, especially during the last decade, the Anglo-Jewish Association has not been without its critics and detractors. But it has withstood the ravages of time and the reshaping of Jewish policy, and seems to be equipped now with the ability to live without number of its days.

#### HAR HA-ABARIM

"And the Lord spoke unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered." (Num. xxvii, 12-13.)

DO what we will; try to forget as we may; philosophise as deeply as we can: Mount Abarim looms up on our landscape terrifying and monstrous. We are not morbidly preoccupied with death. We do not border our whole life with a black fringe. On the whole the normal man faces the inevitable with calm spirit. Nevertheless, we get moments of horrible qualms, when our whole nature squirms at the thought of death. And then the dark mountain stands before us like a menacing finger pitilessly upraised to point to the inescapable ending of all joy, and all beauty, and all greatness. Moses and Aaron, you and I, my brother, are travelling towards Mount Abarim without being able to retard the rate of our journey by an hour or a minute! How this thought outrages at times our sense of life, of justice! We sway between feelings of pity and anger—pity with ourselves and the whole helpless race of mortals; anger against the overruling providence that ordered our existence. We understand only too well the mournful emotions that prompted a certain rabbi to say: "Alas, that so much beauty must be swallowed up in the dust"; but this is not all. Disgust at the ugliness of death is our dominant emotion: its corruption gives the lie to our beautiful words wherewith we would embellish it; its foulness crops out from under the very turf beneath which we have laid it away. Oh, Mount Abarim, terrible mountain, we press our hands against our eyes, but we cannot banish the sight of thee. Our inner eye sees, sees, sees.

But the moment we appeal to the inner eye, we have the power to transform our vision, to sublimate it. Then our first vision of death appears one-sided. Mount Abarim, terrible mountain, dark at its base, has a mystic light shed upon its summit, which transfigures and glorifies its very darkness. If Mount Abarim is the image of our destiny, it tokens forth our gloom and doom not alone but also our bliss and last blessedness. And, surely, this second vision is better and truer than the first. All we need is to translate the name of the mountain into English in order to grasp its comforting message to us who often look upon it with dread, to us whose beloved have gone up to the mountain and been lost there forever.

First, *Har ha-Abarim*, Englished, means—*Mount of Transition!* We must school ourselves to deny the reality of death, wholly and unequivocally. There is no death; there is but transition from one state into another. We do not pass away, we pass on. There is a life beyond life, and it is a higher life. The rabbis say "This world is an antechamber from which we pass into the palace: prepare yourselves in the antechamber in order to gain admission into the palace." Beautiful as the antechamber may be, the glory of the palace eclipses it; and beautiful as life on the hither side may be, life beyond offers far greater glories, which eye hath never seen, but which the soul may foresee. Live in the soul; live in spirit; deny the reality of the life of flesh, and it will not be difficult to deny the reality of death and to realize the promise of the soul's immortality even while you are here on earth. For in the soul we have our real being; and the best preparation for the after-life is to keenly realize our spiritual essence which death cannot destroy; which out of death emerges purified like white flame out of black smoke. Verily, like smoke the flesh passes away, but like flame the soul rises upward to seek the way of everlasting light.

Secondly, *Har ha-Abarim*, translated precisely, means—the *Mount of Those who Pass on!* That is to say, we are not alone in death, though we are often alone in life. Numerous is the company of the living, still more numerous is the company of the ever-living. Divided is the house of the living, but united in an unknown and incomprehensible destiny is that other mansion of God—the mansion of the dwellers in eternity. One long procession of immortal mortals winds its mysterious way from hidden beginnings along the road of life, toiling up the steep sides until it reaches the summit of the Mount of Transition, never one man alone but always a huge company. So, if in the earthly life few share our experiences and we are oft lonely and forsaken, up there we will find a companionship that will be many-sided and enduring. We may laugh alone, we never weep alone; and there is comfort in the knowledge that the same sorrow of bereavement encircles the whole globe.

If we are part of the same winding procession of death, we are part of the same winding procession of life. Or better still, life and death are not separate, they make up one procession, one common adventure in which we all are bound together. If there are those who pass on, it is only that others may step into their places, that others may continue their work. Moses, too, must pass on to make way for Joshua. But there is no real break in the chain of human tradition. Nay, there is a certain propriety in this coming and going of the generations, one generation going only that the next generation may come. There is a divine rhythm in this coming and going, in this rise and fall of lives, but it is all part of the vast movement of God's life through the world: so ordered that there be room for every one here and hereafter.

The last and highest suggestion is contained in the first part of the name: *Har*, Mount. We die on the mountain. Lives do not fall, they rise steadily, and our death, so-called, is an Ascension. Nay, if we have lived rightly and courageously, our death, so-called, is the very summit, the climax of our earthly existence. And there is a Glory resting upon the Summit, as though it were God's smile gently beckoning His beloved to follow the path of light to still greater heights.

JOEL BLAU.

# \$1,000,000 FOR POLISH RECONSTRUCTION WORK

Plan Indorsed by Polish Jewry and Adopted by the Joint Distribution Committee

At the last meeting of the Joint Distribution Committee Colonel Herbert H. Lehman, chairman of the Reconstruction Committee, submitted a detailed and comprehensive plan for the commencement of reconstructive work in Poland.

This plan, developed by Mr. Landesco, the reconstruction director of the Joint Distribution Committee, after lengthy conferences with many of the leading Jews of Poland, has been carefully studied and discussed at numerous meetings of the Committee on Reconstruction held since his arrival in this country on June 4, and was finally adopted at the last session of the executive committee.

It has been decided to set aside from the funds of the Reconstruction Committee the sum of one million dollars for general reconstruction purposes in Poland, out of which the sum of \$230,000 has been assigned for immediate use with the primary end in view of demonstrating the workability of the entire scheme.

With the adoption of this plan the activities of the Joint Distribution Committee in Poland enter into an entirely new era; the emergency work of immediate relief brought about by the ravages of the war and which found its expression in the distribution of food, clothing and other prime necessities of existence, will give way to a more permanent work of rehabilitation and up-building of the economic life of the Jew in Poland. To render him self-supporting and to help him regain his economic independence of pre-war times is the great object of this plan of reconstruction.

The various institutions of mutual aid and co-operative assistance which already exist in Poland and are so well adapted to the local needs will furnish the foundation upon which the work of reconstruction will be built.

The material help of the Joint Distribution Committee will not only insure those institutions greater means of existence, but will also instill in them new life and strengthen them by uniting them into one grand organization.

The Jews of Poland have greeted Mr. Landesco's plan with enthusiasm, because it heralds their emancipation from the humiliation of the daily bread line and aims at the establishment of a condition which will enable them ultimately to work out their own economic salvation.

This economic rehabilitation will be worked out through two channels: the Hebrew Loan and Credit Societies and the Co-operative Associations already in existence among the Jews in Poland.

For the last few years the so-called Loan and Credit Societies have spread all over that country as well as over the former Russian provinces, partly with the support of the I. C. A., but largely with their own meagre resources, and have been of great assistance to the workmen, the small merchant and the middle class.

The war has destroyed most of these institutions or has reduced the assets of those that remained to such limited proportions that they can hardly render assistance at a time when it is most needed; nevertheless their usefulness has been largely demonstrated and their identity is familiar to all those who have benefited by them.

Then there are at least three different types of co-operative associations still in existence all over Poland with a membership of tens of thousands. While they are poor in means they hold in reserve a vast treasure of energy and potentialities which, it is hoped, will be released as soon as material help comes to them.

The most important of these is a group of some two hundred Workmen's Co-operative Associations of Consumers, representing a membership of close to 75,000. Their object is to establish all over the country stores where various articles of prime necessity are to be sold to members and also to non-members at prices slightly above cost. The goods are purchased wholesale by the main office of the Federation of the Co-operative Societies under the most advantageous conditions. In the near future they will obtain the privilege of procuring these goods directly from the government at government fixed prices, so in order to escape the greed of the profiteers who operate in the open market. The members of these Co-operative Associations thus have the opportunity of obtaining the necessities of life at the most reduced prices.

Other Co-operative Associations of Consumers, whose membership does not belong to the working class and who are known as General Co-operative Associations of Consumers have been organized for the same purpose.

A distinct type of co-operative associations has been organized by artisans, with the sole object of supplying them, not with food products, clothing or house wares, but with tools, instruments and materials which each of them needs in his particular trade. Tailors, shoemakers, cabinet makers, locksmiths, etc. share in the benefits of these co-operative associations, whose purchasing power, being so enlarged, can furnish them with tools and supplies at the most

reduced cost. These associations also extend credit to their members against the finished articles, which they undertake to dispose of for their account. Answering thus the double purpose of a buying and selling agency for their members, these co-operative associations fulfil a highly useful mission for the otherwise helpless artisan.

These institutions form the foundation on which the central organization for reconstruction work in Poland will be built. The Jewish Reconstruction Company of Poland has been conceived on the sound business lines of a purely commercial enterprise, to be carried on through the close co-operation of American and Polish Jews. The \$1,000,000 set apart by the Reconstruction Committee of the Joint Distribution Committee is to be considered only in the light of a loan to the new organization, and while the practical execution of the work is entrusted to the combined efforts of American and Polish Jews, the Joint Distribution Committee will have only a controlling power over the activities of the new organization.

The Jews of Poland will participate in this loan. At the conference held in Warsaw in April, at which Mr. Landesco's plan was formulated and adopted, the leading representatives of Polish Jewry pledged themselves to contribute from 10 to 20 per cent. of the sum that will be advanced by the Joint Distribution Committee, which in this case will be from \$100,000 to \$200,000.

Poland will be divided into seven districts—Lemberg, Cracow, Warsaw, Brest Litowsk, Bialystok, Vilna and Rovno. Each district will have ten credit associations or loan and trust companies, under the supervision of a district federation.

In fact, more than ten of such institutions exist today in each of these districts. The Warsaw and Wilna districts, for instance, count over a hundred of them; but they are so small and their means are so limited that their usefulness is almost negligible.

When the Jewish Reconstruction Company of Poland will announce its willingness to extend a loan of 10,000,000 marks to each of ten loan and trust companies of a district, provided each of them can produce proof of the possession of a working capital of 1,000,000 marks of its own, a natural merger of the smaller and weaker institutions will result in order to comply with these requirements. By this process of natural selection from among the existing multitude of depleted and struggling institutions will emerge a group of ten healthy loan organizations, financially sound and morally valid, which will take over not only their material assets, but will also inherit their experience and knowledge of the district.

The district federation will act as a reserve bank of the ten local loan organizations; the federation will release the funds to each of them according to their current needs, and will act as the necessary link between them and the main organization of the Jewish Reconstruction Company of Poland.

Long term loans will be made by the local branches to individuals, at the rate of 12 per cent. per annum, 5 per cent. of which will go towards payment of the running expenses of the local loan organizations, 2 per cent. to the district federation, 3 per cent. to the main organization of the Jewish Reconstruction Company of Poland and 2 per cent. will go towards the formation of a reserve fund against possible losses.

To these seventy local loan branches the sum of \$700,000 will be allotted out of the million dollars, while the balance of \$300,000 will go towards subsidizing the co-operative associations. This allotment was decided on at the Warsaw conference after a minute scrutiny of the economic situation and the local needs of the Jews in Poland.

The co-operatives will not be divided in districts. There are three distinct groups of co-operative associations, each of them administered by a central organization.

1. The Workmen's Co-operative Associations of Consumers are today the best organized in Poland; they count a membership of 75,000. Some of them cater to the needs of members only, while others sell foodstuffs and other necessities to the general public with a nominal profit of 10 per cent., which is adequate to cover their overhead expenses. In these critical times, when the cost of living is complicated by the constant fluctuation of the exchange, these co-operatives are bound to become a vital factor in the daily economic life of the country, provided they be given the necessary material support from outside. A subsidy of \$100,000 will place them in a position to fully demonstrate their great usefulness.

A plan will naturally be worked out by the central organization to distribute the overhead expenses of the local branches so as not to impair their working capital and also to protect them against the possible losses caused by the constant fluctuation of the exchange.

2. The so-called General Co-operative Associations of Consumers are established on the same principle as the Workmen's Co-operative Associations of Consumers, with the only difference that they cater to a different class of people. They are not as strongly organized today as the former, but their functioning is by no means less vital to the welfare of the population. A subsidy of \$100,000 with a solidly reorganized governing body will place them on an equal footing of service with the Workmen's Co-operative Associations of Consumers.

3. The Artisans' Co-operative Associations deal with an entirely different problem than the Co-operative Associations of Consumers, and their mission is most vitally important to the economic

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rehabilitation of the Jewish artisan in Poland. Not only do they supply the craftsman with the necessary tools and materials, but they also market for his account the finished product. Acting in the dual capacity of purchasing and selling agent, the Artisans' Co-operative Associations give their members the benefit of the best prices both in buying the supplies and in disposing of their wares. The prestige these Co-operative Associations derive from their large membership, their wide purchasing power and the great productive capacity of their adherents places them as the foremost factor in the economic life of Polish Jewry.

Governed by the same organization principles and under the same control as the other institutions, the subsidy of \$100,000 will go far towards making the Artisans' Co-operative Associations one of the most useful agents in the reconstruction work in Poland.

There is no doubt that through good administration and successful operation the co-operatives will be in a position to refund to the Jewish Reconstruction Company of Poland the subsidies advanced to them.

For this very reason and in order to give a full acid test to the plan worked out by Mr. Landesco in co-operation with the leading Jews of Poland, the Joint Distribution Committee has considered it wise to advance for the present only \$230,000 out of the \$1,000,000 set aside for this purpose. A few months will demonstrate the workability of the plan adopted at the Warsaw conference, and further sums will be made available by the Joint Distribution Committee with the successful development of the work of reconstruction.

Then the time will come for new and not less urgent undertakings. To assist with pecuniary help those who for lack of means are unable to resume their trade is certainly a problem of prime importance; but to restore to economic life, to create new occupations and to renew the earning power of those who by the fury of the war ravages have been entirely swept aside from their usual path of life is unquestionably a task worthy of the most careful consideration.

Of all the new activities which the Reconstruction Committee will want to encourage among the Jews of Poland, agriculture and farming are among the most desirable as well as the most promising.

The transition from the emergency relief work as it has been carried on until now to the larger field of general reconstruction work is undoubtedly a momentous event in the annals of the mission of mercy undertaken by American Jewry in behalf of their suffering brethren of the world.

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Some Sidelights on the "Dearborn Independent"

We had an opportunity recently to discuss with Mr. E. G. Pipp, editor of Pipp's Weekly of Detroit, who has done more than any individual in America, Jew or Gentile, to make Mr. Ford and his associates uncomfortable over the anti-Jewish campaign. Mr. Pipp tells us that this campaign was urged upon Mr. Ford by Mr. Liebold over three years ago, and that he (Mr. Pipp) persuaded Mr. Ford that it was improper, and succeeded in having it dismissed for the time being. Mr. Liebold, general secretary for Mr. Ford (who, by the way, is of German parentage), kept after Mr. Ford and finally "sold him" the idea of alleged Jewish conspiracy. Mr. Cameron, the editor of the "Dearborn Independent," and who is the writer of the anti-Jewish articles, was always a partisan of the Jews and never bore them any ill-will. But he confesses that he went into it for the money, and he would take the reports handed in by the Ford detectives and write them in such a way that they would impress those who didn't know much about Jews one way or another. Last week of the week before Mr. Pipp wrote an open letter to Mr. Cameron (who, by the way, was at one time Mr. Pipp's assistant), and pointed out to him that every dollar he drew from Mr. Ford he paid for with someone else's unhappiness. This article seems to have had some effect upon the sensitive soul of the high-minded hired man of Mr. Ford. It is also interesting in connection with all this to know that an appropriation of \$500,000 annually has been made for this anti-Jewish campaign; that no rabbi ever had the slightest chance at the beginning of this campaign to swerve Mr. Ford from his plan. It is also stated that the one person in particular (and this we publish for the benefit of the Jewish press) who has not been in sympathy with this campaign is Edsel Ford, the son of Henry Ford. Others too closely associated with the manufacturer have tried to persuade him against continuing it. In the meantime, Mr. Pipp keeps at his job every week, steadily undermining the morale of the whole business and weakening the case of the inside gang under direction of Liebold. We are also informed that trouble has developed between Liebold and Edsel Ford, which may have some bearing on the campaign. The circulation of the "Dearborn Independent" is reported to have decreased from its high water mark of 300,000 copies a week to probably half that number. Mr. Pipp also informs us that Cameron had been making preparations to launch a campaign against the Catholics, and as soon as Pipp published this in his paper Mr. Ford immediately got busy and put a stop to it for the time being. To show exactly how conscienceless Cameron is, when he was taken to task by a prominent Catholic, he denied absolutely that he ever had any intention of starting such a campaign, and this in face of indisputable evidence. So one gains an idea from all this what chance we have for anything approximating honesty from such an organization.—Jewish Criterion.

SUMMER RESORTS—ATLANTIC CITY, N. J.

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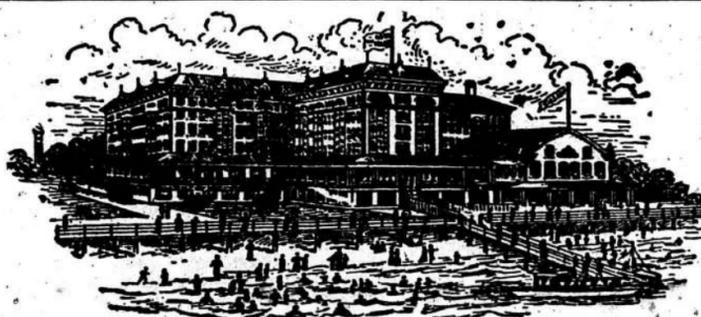
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Continued from Page 7

Closely related to this issue was a more detailed paper on the problem of care for war orphans in Eastern Europe. It must be recognized that, no matter how desirous we might be of bringing the war orphans out of the land of misfortune and into the western lands, the fact remains that the great mass of these children, numbering well over 100,000, must remain in their native lands and must, as they grow to maturity, be prepared to share in the task of rebuilding the shattered lands. To emphasize the slim possibility of bringing out of Eastern Europe a few hundred of the war orphans would be to shrug off the greater responsibility of maintaining the children who must remain overseas, with only miserable tithe accomplished as a salve to conscience. For this reason the War Orphans' Bureau of the Joint Distribution Committee is limiting its activities for the bringing of children to America to those children who have relatives here able to pay their transportation and willing to receive them. The big part of the War Orphans' Bureau work is devoted to maintaining on a decent standard the children still overseas, through the plan of per capita subventions for children cared for by the Joint Distribution Committee. There are four different problems in connection with this work, each being met in its particular way:

- 1—Securing the necessary funds, through the Financial Adoption Plan and through the general campaign this fall.
- 2—Establishment of systems of distribution, through the method of per capita subventions.
- 3—Establishment of minimum standards, through definite requirements for medical care, education, food and clothing supplies and religious training.
- 4—Establishment of supervisory machinery, through district and regional offices and local child-care committees

A paper of unique interest to the social workers in that it bore an indirect yet distinct relationship to their work was presented by Mr. Henry Slonimsky, who spoke on the "Jewish Contributions Towards the Improvement of Industrial Relations." Mr. Slonimsky pointed out that the leaders in the two great labor movements are Jews—Mr. Gompers, of the American Federation of Labor, and Mr. Sidney Hillman, of the Amalgamated Clothing Workers. The method of impartial adjustment and standing agreements that has been introduced by the latter organization marks a new era in the adjustment of labor disputes, stated Mr. Slonimsky, and emphasizes a new trend in industrial development that will be watched with interest by those who have at heart the just and peaceful adjustment of labor difficulties.

The final session of the Conference was devoted to the various business of the organization, and, at the same time, served to tie up and make effective the previous discussions of the Conference.

As a result of the session on the small community, a special committee is to be appointed to study the problems of the small community, to arrange for extension work into these cities and to establish a Speakers' Bureau, so that the smaller communities may have the opportunity of hearing and meeting those workers in the larger fields.

As a result of the session on Jewish education, a committee is to be appointed to make a special study during the coming year of the present status of Jewish education, so that, from these findings, a definite program of development and co-ordination can be formulated.

As a climax a series of resolutions bearing upon the future existence and development of the Conference itself were passed upon. In the first place, it was decided that the Conference should concern itself primarily with a well-developed annual meeting for social workers and interested laymen to discuss problems in the field of social work. Secondly, in place of the present monthly magazine, the Conference should publish a quarterly, placing at the disposal of its membership the benefits of the latest and best research on the part of the Conference and other social agencies. Thirdly, the Jewish Social Workers' Exchange should be continued. Fourthly, the Conference should continue to interpret the trans-

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portation rules and settle disputes between communities concerning these rules. It was also decided that a definite and integral part of the Conference work should be the conduct of various studies throughout the year by special committees appointed for this purpose, as well as studies of national organization in the field and their relations to the local communities. In view of the fact that the Bureau of Jewish Social Research has developed an active program in the field of social research and related problems, the Executive Director of the Bureau of Jewish Social Research, Mr. Samuel A. Goldsmith, was elected Secretary of the Conference.

A new schedule of membership dues, ranging from a subscribing membership at \$2 to sustaining membership at \$25 and more for individuals, and from \$5 to \$150 for federations, organizations and institutions, was established to provide the budget for Conference activities. An interesting addition to the Conference this year was the annual meeting of the National Association of Y. M. H. and kindred association secretaries which met at the same time as the Conference. The advantages of this conjunction of meetings are obvious, the contributions to subjects under discussion that were made by the Y. M. H. A. workers and the fact that the Council meeting brought many of the younger workers into contact with the Conference in themselves justified the meeting of this kindred group at the same time as the Conference.

Prejudice

Declaring Catholics will always make common cause with the Jews in the United States in fighting religious prejudice, Columbia, the new national magazine published by the Knights of Columbus, says letters from all parts of the country have been received by the K. of C. applauding and criticizing Supreme Knight James A. Flaherty's condemnation of anti-Jewish activities.

Many writers, the article states, have proposed a Catholic-Jewish combination to fight prejudice. This method is rejected by the K. of C. magazine, and the suggestion is made that members of each denomination work in their own way to frustrate those who malign them.

The late Rabbi Moses Abrahams willed his large and valuable library to the Leeds, Eng., Jewish Community. The library has been installed in quarters adjoining the Great Synagogue, and was formally opened to the public on July 19.

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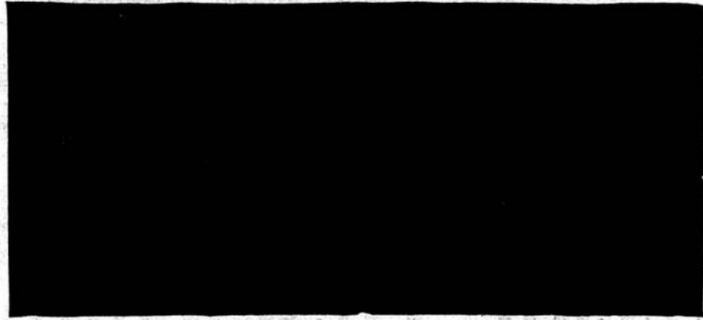


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This hotel, the finest in the mountains, located 2,500 feet above the sea, has every feature possible for an enjoyable vacation. Running water in all rooms, baths, and telephones. Spacious dining room, lobby, lounging rooms, ball room, recreation rooms, card rooms, writing rooms. Special playroom for children with supervisor in attendance. Bowling alleys, 18-hole golf grounds, saddle horses, motoring, fishing, tennis and all outdoor sports. Symphony orchestra. Daily concerts under the direction of Mr. S. Zaveleff of the Metropolitan Opera House orchestra. Dancing every evening.

Strictly Kosher cuisine under my personal supervision. Rates and booklet on application.

FRANK SEIDEN, Prop.

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Most complete assortment of fine, dependable horses. Beautiful ponies for children. Habits furnished free. Instruction day and evenings. SUMMER SCHOOL, Grand Hotel, Grand Hotel Station, Highmount, New York.

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LOCATION? CATSKILL IS PROUD OF IT

BIG INDIAN STATION OLIVEREA ULSTER CO., N. Y.

A DELIGHTFUL ALL-YEAR RESORT

IN THE HEART OF THE CATSKILL MOUNTAINS.

Beautiful Mountain Scenery, Romantic Drives, Fishing, Bathing, Hunting, Lawn Tennis, Bowling Alleys, Basket Ball, Foot Ball and Croquet Grounds. All Conveniences. Modern Improvements. First Class Accommodation Guaranteed. Ask for a Booklet.

KOSHER HUNGARIAN KITCHEN. ALEXANDER S. LEBOWITZ, Prop.

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LAUREL HOUSE STATION HAINES FALLS, N. Y.

Newly renovated. Baths, running water in rooms. Garage. Excellent cuisine. New tennis court, Bowling, baseball, Bathskeller, Ballroom, Dancing every evening. Golf at HAINES FALLS. Hotel opens June 18.

E. STILLMAN, Proprietor.

SPECIAL RATES OVER JULY 4. Make Reservations Now. Phone: Wadsworth 8621.

## LAKESIDE INN

On Rip Van Winkle Lake.

TANNERSVILLE, N. Y.

AN IDEAL SUMMER RESORT FOR DISCRIMINATING PEOPLE.

A beautiful, completely-equipped building. Running hot and cold water and electric lights in each room. Water sports. Large dance hall and facilities for numerous amusements. Hungarian cuisine. Under the personal direction of MRS. JENNIE SVIGALS.

NOW UNDER JEWISH MANAGEMENT

## Grand Canyon House

PLATT COVE, ELKA PARK, N. Y.

Situated in the most beautiful section of the Catskills, adjoining the famous Devil's Kitchen. Large, airy rooms. Sanitary plumbing. All sports. Running spring water. Excellent cuisine. Reasonable rates. Booklet.

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Noted for its wonderful situation and unsurpassed views. All modern improvements. Rates on application.

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PINE HILL, N. Y.

MR. LOUIS COHN, Proprietor

MOST BEAUTIFULLY SITUATED HOTEL IN THE MOUNTAINS.

BOATING, BATHING, FISHING and ALL SPORTS. ALL MODERN IMPROVEMENTS. A Strictly Modern Hotel. Rooms Single and En Suite, With Baths. Hot and Cold Running Water, Electric Lights, Telephones; Casino. Excellent Kosher Cuisine. Booklet.

UNDER NEW MANAGEMENT

## WEST END HOTEL

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For years the most fashionable hotel. Modern improvements. Dietary laws observed. Rates reasonable. GOTTLIB & MOSKOWITZ, Formerly the Kaatzberg.

UNDER NEW MANAGEMENT

## The MANSION HOUSE

TANNERSVILLE, Greene Co., N. Y.

Strictly Kosher Hungarian cuisine. Hot and cold running water in each room. Spacious lawns. All outdoor sports. Special rates for June.

K. RADEL and S. FRANK, Proprietors

(Formerly the Kaatzberg, Hunter)

## SCHARFENBERG HOTEL

FORMERLY SAVOY TANNERSVILLE, N. Y. EUROPEAN PLAN

### MOTHERS WITH BABIES SHOULD BE ON THEIR GUARD AGAINST SUMMER COMPLAINTS—HOW TO TAKE THE PROPER CARE OF YOUR INFANT

Physicians in general are agreed that a clean, healthy baby, clean, wholesome food, proper methods of feeding, and clean surroundings are the best means of protection against summer complaint. The acute intestinal diseases of summer, with their large infant mortality, offer one of the largest fields for an active life-saving campaign. It is the duty of every mother to begin at once by taking such precautions as will prevent this much dreaded sickness.

Those mothers who have nature's food for their infants are fortunate, because there is no better food than breast milk; but many times mothers are careless in choosing their diet, which often disturbs the baby's digestion and causes serious bowel trouble. So it is just as important for nursing mothers to exercise the greatest care in eating proper foods and to observe all rules for cleanliness, as it is important for those mothers who feed their babies from the bottle to select a safe food that will properly nourish their child.

An attack of vomiting or diarrhea, or even a green, undigested bowel movement occurring in an infant under eighteen months of age during hot weather is to be looked upon as a serious matter requiring prompt attention.

With bottle-fed babies the greatest danger lies in an unclean milk supply, and careless methods in preparing the feedings. Clean milk is vitally essential, and it must be kept clean in order to insure the best results. All utensils, bottles, spoons, nipples, etc., used in preparing the mixtures must be sterilized in boiling water before using. All water used in diluting the food, or to be given plain as a drink, must be boiled and then cooled to feeding temperature. It is safer to boil a fresh supply each day.

During the heat of the day dress the baby as lightly as possible and give a sponge bath two or three times daily in water that is just a little cooler than the body. Keep the baby out of the sun. Keep flies and mosquitos away from him and his food.

An infant's food should never be changed during hot weather unless it is absolutely necessary. During the extreme heat of the day it is safer to give a little less food than the baby usually takes in cooler weather. Give absolutely nothing but plain boiled water (cooled but not iced) and the regular diet. Other food, gravies, etc., should not be given to children under twelve months of age, especially during hot weather. At the third or fourth month the baby should have one teaspoonful of strained orange juice diluted with equal parts of plain boiled water, once daily before feeding time, gradually increasing this amount until the baby is getting the strained juice of half an orange, undiluted, once daily before feeding time.

Very often fresh milk is hard to obtain, or there is no ice to keep it sweet, and it is well to know that condensed milk is a perfectly safe milk supply for infant feeding. It has all of the bone and muscle making material, and it is free from the harmful bacteria. Borden's Eagle Brand Condensed Milk is made from full cream, pure fresh milk from healthy cows only. This milk is more nearly like mother's milk than any other kind, because it is so easily digested and assimilated. It is very easily prepared by simply adding plain boiled water. The pure sugar in condensed milk keeps it sweet and clean for some time after opening the can. Always cover the opened can tightly and keep in a clean, cool place. Remember that clean, wholesome food, clean water, clean surroundings, clean and careful methods in preparing food, and precautions against over or improper feeding, are the safest means to protect your baby from summer complaint.

Don't wait until tomorrow—commence right now—summer is here. If your baby gets sick with diarrhea, vomiting, or has frequent attacks of indiges-

SUMMER RESORTS—CATSKILL MOUNTAINS

## The New Mountain Inn

"THE SUMMER RESORT IDEAL"

PINE HILL, N. Y.

The most exquisitely furnished and equipped hotel in the Catskills, right near lake and village.

Excellent Hungarian cuisine. Music and dancing. Rates and booklet on request. Ownership and Management, POLITZER & FISHBEIN, Props. ALTITUDE 1,700 FEET PHONE PINE HILL 17.

UNDER NEW MANAGEMENT

## CORNISH HOUSE

Post Office Box B. PINE HILL, N. Y.

"THE PRIDE OF THE CATSKILLS"

Newly improved and modernized. Electric lights in every room. Hot and cold running water. Baths. Magnificent views. Boating, bathing and fishing near the premises. Music, dancing and excellent service. Strictly Kosher cuisine. Rates reasonable. Booklets. HOFFMAN & BERKOWITZ, Props.

## The Antlers

HAINES FALLS, GREENE CO., N. Y.

Just the place for an enjoyable summer vacation. In the heart of the Catskill Mountains. Orchestra; boating, fishing; tennis; golf. Hot and cold running water and shower baths in rooms. Every improvement. Strictly Kosher cuisine. For rates and booklets, I. SCHNEWEISS.

tion, you should consult your physician at once.

For infant feeding directions in foreign languages, write Baby Welfare Department, The Borden Building, 350 Madison Avenue, New York.

### "Jews Give Bread in Return for Stones"

Constantin Kerstitch-Luboff is an old Russian savant, who escaped from Bolshevik Russia to Paris. He was born in the Ukraine, that part of Russia famous, or rather infamous, for the terrible pogroms.

Constantin Kerstitch-Luboff, together with son, daughter-in-law and little grandson, arrived on the steamship Olympic several days ago. They were in possession of proper passports, carrying with them the visas of the American consul. Unable to speak English and but a little German, they were helpless in New York, and so the immigration officials discharged the family into the custody of the Hebrew Sheltering and Immigrant Aid Society of America and they were sheltered at the Hias Home, 425-437 Lafayette street, New York.

And this is what the aged scholar, who is an intimate friend of Henri Sliesberg, the eminent Russo-Jewish leader, had to say:

"You may understand my feelings that at a time when the newspapers are full of reports of horrible pogroms upon Jews in the Ukraine representatives of a Jewish society should have received me so friendly at Ellis Island and given me and mine the best of everything. And I am a Russian, a Christian and a Ukrainian to boot."

It was truly pathetic to watch the old man as he said this. But not for a moment were he and his children made to feel that they were in any way different than the thousands of Jewish immigrants who were being taken care of by Hias. It was a case of giving bread for stones.

Constantin Kerstitch-Luboff is well known abroad as a scholar, journalist and lecturer. He was for some time editor of a newspaper in Tashkent, Turkestan, and always fought anti-Semitism. He carries with him clippings from his newspaper to bear this out, as well as a copy of a letter of sympathy he sent to Russo-Jewish leaders, expressing his detestation of the sufferings Jews had to undergo during the Czar's regime.

"I always knew," he said, with tears streaming down his wrinkled cheeks, "that Jews returned bread for stones, but never did I realize this in so personal a manner as now. At a time when Jews stretch out to me the hand of brotherhood and give me food and shelter my fellow Christians in the Ukraine are murdering defenseless Jewish men, women and children."

The old man further said that Jews had also befriended him and his family in Paris, where Jews are helping all Russian refugees, irrespective of creed.

And so this Ukrainian family, refugees themselves, are the guests of Jews.

### Loans Not Gifts

Julius Rosenwald, of Chicago, touched the very heart of scientific philanthropy last month in Milwaukee, when he said "that wherever possible loans should be made to those in need, as gifts make a dependent out of those receiving them." Our social workers have long since held to this doctrine, but supported by so well posted a man as Mr. Rosenwald, this theory will spread to every Jewish agency in America. The old idea was to hire paid workers at the lowest salary to give out the charity funds with the least expense. The newer viewpoint is to pay social workers the highest possible salary and to judge their work by the minimum amount of money they expend in relief work.

Mr. Rosenwald's address heartens the social workers tremendously. So many good people refuse to give to the philanthropies, as they should, saying: "I want my money to reach the poor people, not to pay big salaries to the office staff." The truth is that the efficient social worker gives advice instead of money to deserving poor people. He, or she, loans money instead of giving it outright, and thus saves the feeling of self-respect in the soul of our needy. In many instances poverty is a disease and can be cured just as measles, typhoid and scarlet fever are overcome, by careful nursing and watchful guidance. We really believe that this strong stand of Mr. Rosenwald will mark the beginning of a new era in Jewish philanthropy. What the social worker has long held, is now supported by powerful backing, and should readily be accepted in all Jewish agencies.—Rabbi Rudolph I. Coffee, in Detroit Jewish Chronicle.

### East Side Jewish Center Gives a Children's Outing

The Jewish Center of the East Side gave several hundred of its children an outing on Wednesday, July 20, 1921. Messrs. Samuel Witty, Arthur D. Katcher and Bennett E. Siegelstein, organizers of the center, provided six large sight-seeing buses and the children were taken down to Long Beach, where, after playing in the surf and enjoying every other form of amusement that the seashore afforded, they were dined through the courtesy of Mrs. Samuel Witty, Mrs. Bennett E. Siegelstein and Mrs. Arthur D. Katcher. The women of the center are planning for another such outing for next month.

Dr. Alfred Nossig is endeavoring to form a Polish-Jewish Club for the purpose of fostering a better understanding between Jews and Poles. Among the Poles who have signified their intention of joining the club are Archbishop Rop, e-Minister Patek, Count Bovarovsky, Prince Z. Lubomirsky, and Professors Boduen-de-Courtenay and Petrazitzky. It is also reported that as a result of the fall of the Polish mark the government decided to reopen negotiations for a Polish-Jewish understanding.

## FAIRMONT HOTEL

TANNERSVILLE, N. Y.

S JACOBSON, Prop.

AMERICA'S LEADING JEWISH HOTEL

WINTER SEASON, FAIRMONT LODGE, LAKEWOOD, N. J.

SUMMER RESORTS—CATSKILL MOUNTAINS

# BREEZY HILL HOTEL

FLEISCHMANN'S, N. Y.

Scenery and climate unequalled in any part of the Catskill Mountains. A modern hotel with every comfort and convenience; 2,000 feet elevation overlooking Bellayre Mountains; 100 acres of private park grounds. All outdoor sports. Music. Bath suites. Jewish dietary laws observed.

# Bieber's Cold Spring House

Tannersville, Greene County, N. Y.

Improved for the season of 1921 by installation of running water in every room. House thoroughly renovated. Rooms en suite, with bath. Cafe, billiards, croquet, tennis. New artesian wells, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Milk from our own cows. Strictly Kosher. Winter season, Lakewood, N. J. For rates apply to Bieber & Feldstein, Proprietors.

# THE NEW MANHATTAN

TANNERSVILLE, GREENE CO., N. Y.

Thoroughly renovated and improved. Homelike. Centrally located. Hungarian-Vienna cooking. Entertainment. Everything for comfort and happiness of guests. H. SAULT, Proprietor.

# The SAMETH HOTEL

Fleischmanns New York

# THE MOUNTAIN SUMMIT HOUSE

MRS. L. LEVINSON & SON.  
TANNERSVILLE, N. Y.

The hotel has been completely renovated, refurnished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks. Winter Season, The Pinewood, Lakewood, N. J.

NOW UNDER JEWISH OWNERSHIP AND MANAGEMENT

# WASHINGTON PARK HOTEL

TANNERSVILLE NEW YORK

This beautifully situated house on the highest point in Tannersville will be conducted for the first time as a strictly Kosher house. Hot and cold running water in all rooms. Baths and showers. Table supplied from our own farm. Rates reasonable. LANGER & SERTFER, Props.

# PINE GROVE VILLA in the Catskills

PURLING, GREENE CO., N. Y.

A BETTER CLASS HOTEL FOR JEWISH PEOPLE

In the village opposite Post Office. High elevation, electric lights, baths and sanitary toilets. Bathing, dancing, fishing, and other amusements. Hungarian cuisine. Our 75-acre farm supplies the table. We feature cleanliness, good mail, telephone and telegraph service. Write for Folder.

# Linden Hill Hotel

(Formerly the Kantor Villa)

FLEISCHMANN'S NEW YORK

Charmingly situated. Modernly equipped. Large, airy rooms with or without bath, single or en suite. New dance hall just built. Jazz band. Jewish dietary laws absolutely maintained and enforced. Rates and booklet on request. Our auto meets all daily trains except Saturdays. MORRIS H. ENGEL, Proprietor.



# FLEISCHMANN MANSION

J. EDELSTEIN, Prop. Fleischmanns, N. Y.

The leading summer resort of the Catskills, situated on the famous Fleischmann Hill. Absolutely modern and sanitary and every sort of convenience for the comfort of guests. Rates on application.

# SHADY LAWN HOUSE

FLEISCHMANN'S, NEW YORK

On the boulevard. Now a new house. Remodelled and newly furnished. Strictly Kosher. Ideal for families. FELDMAN & WEINSTEIN, Props.



# THE STRANGER AT THE GATE

What Hias Accomplishes  
By HON. LEON SANDERS

When an organization reaches the stage the Hebrew Sheltering and Immigrant Aid Society has attained it is always interesting to review the process of its growth and development.

Our early struggles were almost overpowering. We then had two organizations—the Hebrew Sheltering House and the Hebrew Immigrant Aid Society. They were consolidated to take up earnestly and zealously the work of caring for, providing for and protecting the Jewish immigrant.

### The Early Struggles

In these days, with such a large membership and such a large budget, one may be forgiven if one talks large figures, but in those days we did not have any 140,000 members to help us; we had a membership of close on to 1,000 upon our books; we had solicitors who used to go around with a box "schnorring," so to speak, but we had few paying. We had a budget of about eight or ten thousand and a possibility of raising but half of that. But it was not the want of money that deterred us; it was not the fear that we would not pay our bills when due. The only thing that we feared was that there might be some poor unfortunate emigrant knocking at the gates of America who might be sent back into "darkest Russia." And we tried to save him. We took over the work from the United Hebrew Charities, because we did not consider that the immigrant was a

(Address delivered at dedication of Hebrew Sheltering and Immigrant Aid Society Building, 425-427 Lafayette street, New York)

TELEPHONE, 11 W. TANNERSVILLE

# THE "LA VELA"

TANNERSVILLE, GREENE CO., N. Y.

Ideally situated in one of the highest spots in the Catskills. Equipped with all modern improvements, electric light, running hot and cold water in every room; baths, showers, etc.

Dietary laws strictly observed. Open for the season on May 27th (Decoration Day).

HENRY A. RUSSOTTO, Prop.

# Pine Forest Colony

ON FOREST LAKE, BERKSHIRE HILLS

Open all year. Hotel and cottages; also tents for young men; 200 acres; private lake; all sports of camp life; excellent table. 2 hours from city.

JOSEPH D. WEIL WINGDALE, N. Y.

# THE COLONIAL HOUSE

Tannersville — Greene Co. — N. Y.

All modern improvements. Electric lights, baths, etc. Amusements. Kosher Hungarian cuisine. Special rates for June. SCHWIMMER BROS., Props.

# PINE TREE INN

TANNERSVILLE NEW YORK

Splendid accommodations. All improvements. Strictly Kosher. Two separate kitchens. REV. M. HOROWITZ, Prop.

SUMMER RESORTS—CATSKILL MOUNTAINS

# THE MAJESTIC

FLEISCHMANN'S, NEW YORK

Overlooking Lake Switzerland. Newly installed hot and cold water in each room. Rooms with bath. Hungarian cuisine. Dietary laws observed. All outdoor sports. SCHLUSSLER & TEICHMAN

subject of charity. The Jewish immigrant coming to America asked for no charity. He asked for opportunity—opportunity to live, opportunity to worship the God of his fathers, opportunity for education of his children and opportunity to hold his head up like a man. He asked no odds and asked no favors, except that which the laws of the country guaranteed to him, laws which have made it possible for millions of immigrants to come to America and which have made it possible for America to become the greatest nation on God's earth.

We worked, we struggled, we constantly increased our membership because of the faith and confidence that the Jewish people had in the sincerity of our directors and in the necessity of our work. Now we have a membership of 140,000 all over these United States, branches in every port of entry and a budget that is constantly rising as our work progresses. It may probably run into half a million, but what difference does that make so long as there is work to be done and so long as every dollar expended brings a hundred cents' worth of service. We had long ago outgrown our old headquarters, and I have as president time and again at our annual meetings pleaded and begged our people to raise the necessary funds that we may establish ourselves in headquarters adequate for our purposes. The war intervened and, were it not for the war, perhaps we would have been here, or if not here elsewhere, but we would have had the same home, the same opportunities for service that we are ready to give now.

### The Work of the Jewish People

I remember that at one of our annual meetings, when I pleaded with our membership for financial support and called attention to the fact that we were at times short of funds, the late lamented, never-to-be-forgotten Jewish philanthropist Jacob H. Schiff (who always attended our meetings), came over to me after the meeting and said: "Judge, don't worry about little things like money. The very fact that you are short of money shows that you are rendering a service that is necessary; but if you can't get the money, why, tell me how much you need." I said: "Oh, no, Mr. Schiff. We don't want the Jewish people to depend upon their rich uncle; we don't want you to pay all the expense. I would rather get \$1 each from a hundred thousand men and women than take \$100,000 from you alone. I want the Jewish people to know that this is their work and not yours, that it is their duty and not wholly yours, and that they must rely on themselves and not rely upon you." And he agreed with me, and the faith and the confidence that I had in our people has never been lost by me. The best proof of it is that our membership constantly increased, our funds became adequate and we were able to continue our work.

If each one who has reached me today says that this is a day that is considered the happiest in his life, I am sure that you will agree with me that there isn't anyone here who can be more justified and happier in the success and accomplishments of our society than I am. I have sowed and you are reaping. I am delighted to see this magnificent building dedicated to the cause of Jewish service.

### A Landmark

This building will be a landmark in New York city. It will be pointed to by both Jew and Gentile. The work that will be done here will result in great benefits not only to the new immigrant, but to the old immigrants who have made America their permanent home. We Jews cannot, even if we would, shirk our responsibilities; we cannot, like Cain, say "Am I my brother's keeper?" Whether we will it or not, we are compelled to be our brother's keeper, and if we do not teach the immigrant fully to appreciate what America stands for, if

we don't instill into his soul the true ideals of Americanism, if we don't educate him into the necessity of being obedient to constituted authority, of obeying the laws of the land and of being a good citizen, we will be recreant in our duties towards the nation that has done so much for us.

### Welcome the Immigrant

Some time ago a certain gentleman (a man very high in the councils of organized Jewish charities) said to me: "Judge, will you tell me why is it that so many immigrants have become radicals? Do they bring that radical spirit with them from the old country or do they imbibe it here in America, and if so, why? Why is it that the hand of the immigrant seems to be raised against constituted authority instead of supporting it?" I replied: "You don't understand the immigrant. You are judging all of the immigrants by the actions of a few. We have among immigrants a fair share of the good and the bad, just as there are good and bad among the native Americans. There are a great many immigrants who come from countries where liberty is unknown, where oppression is the rule and where the representative of government does not represent the 'servant of the people,' but the master of the people. People coming from such countries and having in mind their own bitter experiences, naturally raise their hands against such official and the system he represents.

"When immigrants from such countries came here to America, what have you people done for them? If they were hungry, you fed them. If they were naked, you clothed them. If they were homeless, you sheltered them. But tell me, what have you done for them morally or socially? Did you receive them at your home? Did you extend to them the hand of fellowship? Or did you not treat him as if he was suffering from some contagious disease? What was the results? Those who have become what you call radicals have become so because they got into a radical environment. Radical clubs and associations opened their homes to them. They were made to feel that it was their duty to oppose existing institutions.

"To remedy this you must place the immigrant in a conservative environment, educate the immigrant to know that New York city is not the whole United States; that far away from New York, hundreds and thousands of miles away, there are big cities with thousands in population, with great industries, with vast opportunities, where the immigrant has a chance to sell that which he has to give, his brawn and his muscle, at the highest possible price. Then you will no longer be troubled with radical revolutionists. Our society in its lectures has been teaching the immigrants not to concentrate in these big cities, not to live in congested localities. We have been sending them out to the different parts of our country, with the result that of the millions of immigrants that have come to New York but a percentage of them remained here, and the rest have gone north and south, east and west and have built up those communities and have become part and parcel of the great American citizenry, thus benefiting themselves and the country."

### Larger Facilities

We need better opportunity for creating that environment, that social spirit, that feeling of friendship, that feeling of comradeship which ought to exist between the "newcomer" and the "old timer" if they are to work for the common weal. Until now we did all we could with the limited facilities that we had. Now we have got all the facilities we require in this magnificent building. Here every night there will be lectures in a language that the people understand best, lectures which will have but one object, and that is to enlighten the im-

Continued on Page 17.

# THE BREEZY HILL

HUNTER, NEW YORK

Unsurpassed views. Situated away from village activities, but only a minute from everything. Homelike comforts. All improvements. Dietary laws observed. Reasonable rates. SAMUEL THEIL, Prop.

# HUNTER HOUSE

The splendid hotel enjoys a reputation for Kashruth, cleanliness and the best Hungarian cooking. All modern improvements, as in city hotels, including electric lights, hot and cold running water, baths and showers. Entire hotel completely renovated this year to afford more comfort. Large, airy rooms. Bathing near hotel. Make your reservations early.

HUNTER, GREENE CO., N. Y. GUTTMAN & SPIEGEL, Props.



SUMMER RESORTS—SHARON SPRINGS, N. Y.

# UNION HOTEL

SHARON SPRINGS, N. Y. Mr. and Mrs. JOS. GARSONY, Props

Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecored throughout. Equipped with all latest improvements. Large, airy rooms. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports, tennis, croquet, etc. Daily concerts. For particulars address Union Hotel, Sharon Springs, N. Y. Long distance phone, 27 Sharon Springs. Mr. and Mrs. JOSEPH GARSONY. SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA.

# HOTEL ROSENBERG

SHARON SPRINGS, NEW YORK

Recommended by Leading Orthodox Rabbis as to Kashruth

UNUSUALLY attractive residence for those seeking cure, rest or recreation. Luxurious lobbies, spacious verandas and charming daily musicales. Accommodates 300. Free garage for guests' autos.

Send for Illustrated Literature. HARRY WASSERMAN, Prop.

# SHARON HOUSE SHARON SPRINGS N. Y.

H. B. GROSSMAN, Proprietor.

The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shochet and Mashgach in constant attendance. Daily concerts during meals. Bowling, tennis, dancing, etc.

### CORRESPONDENCE.

#### 'Hillul Ha-Shem

Editor Hebrew Standard: In your issue of July 15 you quote an article that recently appeared in the Buffalo Jewish Review, "Why Impress the Gentiles? Why Not the Jews?" If, as, according to that article, Mrs. Josephine Wiesenfeld revealed "a foolish falling of our people", when she called upon the members of her organization to refrain from Saturday knitting on the porches of summer resorts because of the bad impression it makes on Gentiles, she had the support of the Prophet Ezekiel. Our notion of 'Hillul Ha-Shem' is indeed largely, if not entirely, based on expressions in Ezekiel xxxvi., 19 et. seq. "And I scattered them among the nations, and they were dispersed through the countries; according to their ways and according to their doings I judged them. And when they came unto the nations whither they came, they profaned my holy name, in that people said of them: 'These are the people of the Lord and out of His land are they gone forth.' But I had pity for my holy name which the house of Israel had profaned (hilleluhu) among the nations. If indeed we Jews have a mission (to be a lamp unto the nations), the impression we make on them is no slight consideration: do we obey the Law given to us?" ARTHUR A. DEMBITZ. Philadelphia, July 18, 1921.

"Christian Science and Judaism" Editor Hebrew Standard: I shall be grateful for the courtesy of your columns to comment upon certain phases of the article "Christian Science and Judaism" appearing in the Hebrew Standard of July 8, which is highly interesting in general, but is, however, misleading in several particulars. That Mrs. Eddy was "an ignorant New England farmer's daughter" is quite untrue. On the contrary, she attended public and private schools, was tutored by her brilliant brother Albert, an honor student at Dartmouth, afterward law partner of Franklin Pierce, and, it may be said, was well educated for her times. She was said to be familiar with four or five foreign languages at an early age and was re-

garded as precocious to a degree. While yet a young lady she showed marked skill as a writer and long before her discovery of Christian Science and attained to a recognized position as contributor of poetry and prose to current publications. I have at hand a volume of verse by natives of New Hampshire, published in 1850, in the twenty-ninth year of her age, which contains two poems from her pen, meritorious both in form of expression and in poetic sentiment. The intimation that Christian Science is a curative for nervous diseases alone is misleading, for it heals the so-called organic diseases no less than the so-called functional. These healings are authenticated to a degree that removes all doubt of the efficacy of Christian Science as a healing agency.

Christian Science is not, as this writer intimates, a "suggestive force," but the understanding of God's power and availability to meet humanity's every need. Christian Scientists do not regard Mrs. Eddy's revelation as a miraculous experience, but rather a natural and orderly unfolding of spiritual truth in a human consciousness notably free from materiality. No more are the healings, in Christian Science miracles, but the natural and inevitable result of the application of divine law, destroying the false and sinful beliefs which are the procuring cause of disease. Christian Science is Christian idealism which reveals man as never fallen but perfect and eternal, made in the image of God, and consequently incapable of discord and mortality. It is found to be a highly practical religion, furnishing a remedy for every form of evil and available to all mankind. Sincerely yours, ALBERT F. GILMORE. New York, July 16, 1921.

#### Can Zionists Be Loyal to the Country of Their Adoption?

Editor Hebrew Standard: Will you permit me to give a brief reply to Mr. Henry Morgenthau's attack upon Zionism in the July issue of the World's Work? Zionism realizes, as did the Hebrew prophets of old, that the Jews the world over are a united people, and they still have a land that is theirs by Divine promise, which, once fulfilled, the prob-

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lem of the whole Jewish nation would find a final and satisfactory solution. The gathering of the Jews from the four ends of the earth and bringing them back to Eretz Israel (Land of Israel) will never be shattered by Jews who still believe that our Holy Scriptures are not a scrap of paper. The Jews the world over are only parts of one soul—that is, the Jewish soul; they also know of one Zion, and that is at Jerusalem, in Palestine. The Jew who fails to acknowledge one Israel and one Zion is a traitor to his God, religion and people. Zionism is really a modern ending of an ancient name called "Messiah." The great Rab explained it about 1,700 years ago in the Talmud.

The foundation of Mr. Henry Morgenthau's attack upon Zionism is based upon the statement that American Jews who are Zionists are not good Americans, and his remarks are an insult to all good Americans who still feel the love of the country from where they were hewed out. Zionists who now live in countries where they are treated like citizens are by no means unmindful of their duties to the lands of their birth or abode. Together with the rest of the Jews, they heed the advice of the prophet: "I have caused you to be carried away, captives; and pray unto the Lord for it, for in the peace thereof shall ye have peace." (Jer. 29-7). The Zionists cheerfully carry out their duties to the commonwealth to which they belong. They are also ready to sacrifice their substance and if need be their lives for its welfare. The late war proved this. But they are not cowards, like Mr. Henry Morgenthau, for at the same time they strive to help create for the Jewish nation on its traditional soil a place where its persecuted members shall find a home, from the wrath of the oppressor, where the spirit of Judaism shall once more develop in accordance with the noblest traditions and ideals of the Jewish nation as foretold by all our prophets. The Zionist feels that the covenant between God and Abraham which assured the Jewish nation of a land even before their birth will never be broken. In conclusion, I would say that if silence is good for a fool, how much better would it have been to the wise Mr. Henry Morgenthau. HARRY GREENBERG. New Haven, Conn., July 20, 1921.

#### Some Observations in re Agudath Israel

Editor Hebrew Standard: For numerous reasons the Agudath Israel delegation, which arrived here late in May, has a right to expect that American Jewry should do its utmost to receive it with understanding and cordiality. The faithful Jew who has mental grip perceives clearly the unique value, the supreme worth of the Aguda. He understands that the full protection of Judaism can come only with the success of the work of the Aguda. The future of Judaism is indissolubly bound up with that of the Agudath Israel. The latent strength of Orthodoxy (which is much underestimated) will become factual through the Aguda. The Aguda is the link between the Jews of the East and the Jews of the West. Jews can't exist as Jews satisfactorily without constant intercommunication. There must be created mutual sympathy and harmonious co-operation, which is the first service performed by the Aguda. The Aguda, it is apparent, is based on a real pressing need. (We know, though, that there is danger of recognizing the need, even voicing it, but doing little to meet it; deeds, rather than words, are imperatively called for.) It was founded in response to the wishes of faithful Jewry. It represents the actual living Jews. Can any organization show such unanimous approval on the part of all the great rabbis? Nothing is superimposed on the Jewish masses. Every-

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thing included in the aims of the organization has a sweetly familiar Jewish ring. The position of the Aguda is unparalleled, its logic inexorable, its program is unanswerable. The very name is dear and precious to us. The Aguda purposes to be the Jewish Organization of the future. The Zionists represent only a party, a section, in Israel, in spite of the vociferous Yiddish press. The Aguda, not hard but sympathetic, not dictatorial but enlightening and refreshing, not cold but friendly and helpful, welcomes all conforming Jews to its ranks. Those who stand outside the Aguda do so through their own choice. They exclude themselves and cannot reasonably complain.

The outstanding fact about the Aguda is its sturdy independence. It will not be browbeaten. It declines to get "rattled." It holds its ground, yet without malice, without bitterness, which is more than can be said of its opponents. The Aguda, be it known, has many enemies; some of them are found in the most surprising places. The Yiddish conservative press—for example, the Jewish Tageblatt—is so tainted with Zionism that it has not hesitated to repeat innuendoes of a damaging character against the Aguda. This paper—and there are more like it—views all things in the light of Zionism instead of in the light of Judaism. Bias can be carried too far. When it slyly attacks the Aguda, why does it assume such a virtuous air? Drop the hypocritical mien, say I. The whole thing is too thin. The Agudath Israel has been given a "black eye" before unthinking people through the "reports" issued by the so-called "Jewish Correspondence Bureau." The

fine Italian hand of the crafty Zionist may here be discerned.

Some weeks ago the Agudath Harabonim at a conference appointed a committee to receive the distinguished Aguda commission which was reported to have set out for America. So far, so good. How nauseating to read that the committee was instructed that its main duty was to make certain that peace should be preserved in American Orthodoxy at all costs. The commission, in other words, was to be muzzled. It might, if unrestrained, say a word of adverse criticism against the holy Zionists, or (doesn't the very thought make you shudder and gasp?) even reprove the works of the Mizrahi! The Agudath Harabonim, I regret to say, has added its voice to the voice of the rabble, of the deserters in Israel. With hearts hardened, these men, who, as our leaders presumably represent truth and principle and honor, have deliberately sought to lower the Torah to the demands of the time. To such depths has Orthodoxy in America fallen! What will the Agudath-Israel of Europe think of us?

Most of the enemies of the Aguda are either ignorant or vicious minded. Many Jews of today are, of course, delinquent in their duties as Jews—it is difficult for them, even if they would, to appreciate a movement which sets up high standards in the light of which they stand condemned. To them Aguda cries out: If you are not warm-blooded enough as Jews, there is all the more reason that you should join the Aguda and give it a chance to invigorate you with a strong Jewish spirit. But when all is said and

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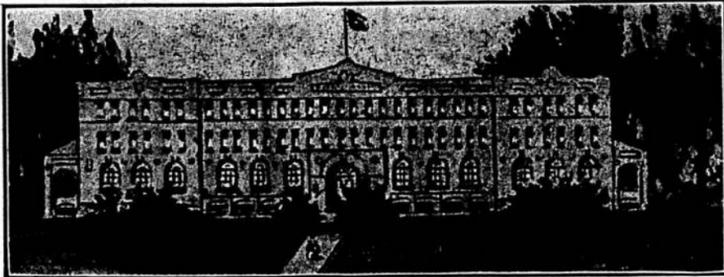
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done, a great, pure, idealistic people like ours will not be slow to recognize the force of a great, pure, idealistic organization like the Aguda. It may safely be argued, I believe, that only he who is without the faith can oppose the Aguda. There can be no debate on joining the Aguda, for the Aguda is ours. If the Aguda is repudiated (a thing impossible to contemplate) we are repudiated—our rabbis, our saints, our heroes, our martyrs, our people, our land, our Torah, our God.

The Aguda is not a paper organization with show and brass band stuff; it cannot descend to employ the bizarre and garish methods which find such favor in certain quarters. Moreover, the Aguda cannot compromise; its trust is sacred; it will not cater to anyone. Truth is more than applause. Herein lies its vast superiority over Mizrahi, which is essentially a movement of compromise, concession and "tolerance," that is, weakness. The Aguda needs no catchwords, no slogans; the movement is not of today; it is old, very old. Those who adhere to it are "solid citizens"—they are already proved in learning, in love of, in sacrifice for the Torah. They are real Jews, for all their endeavor is founded in truth. However modest and unassuming they be, it must be said that they have every right—above all the right that comes from unblemished sincerity and purity of motive and honest zeal—to meet and discuss methods of maintaining and advancing the interests of Judaism, interests so intimately bound up with its future. The Aguda is cognizant of the responsibility that rests on it to lead the Jewish people. The Tageblatt indulged in no exaggeration a few years ago when it hailed the Agudath Israel as the greatest Jewish accomplishment of the century.

The Aguda maintains that it is prodigiously stupid for those who condemn Jewish beliefs and traditions, Jewish aspirations and practices, to dare to think that they can thrust themselves on us as "Jewish leaders." The Aguda is determined to achieve some order out of the distressing chaos and confusion in which we dwell. It has the organization, and it is ready as problems arise in every clime and every time to answer them. It promises no "solutions" and "panaceas"—it says something, however, far more satisfactory and reassuring—"we shall meet properly every emergency as it appears." How many of us have not come into contact with the appalling lack of specific instructions in every form of Jewish living and activity? Here at last is the authority which can direct us in the right path. The Aguda stresses big things and minimizes small points; it emphatically is not bigeandian. How many today know how to distinguish? Other things fall into their proper place when the major thing receives the major emphasis. The Aguda proclaims fearlessly the fact (that some would have us forget) that religion is the basis of the Jew. Let us not interpret Judaism, pleads the Aguda, as philanthropy, nor even as nationalism, but as religion, as a covenant with the Eternal. Judaism cannot be shelved. The Torah must reign supreme. By the Aguda acts are planned and executed on the basis of, not at the expense of, the Torah.

Rebirth in Zion on a secular, Godless foundation is a bitter irony, a mirthless jest. And this is, it must be owned, the platform of the movement called Zionism. I remember that the Hebrew Standard once excellently defined Zionism as "an essentially empty, idealistic, ineffective approximation to a resplendent vision of other days." At the convention recently held in Cleveland delegates met presumably to consider measures for insuring the future of Israel (isn't that their claim?) and not one syllable was spoken on the Jewish religion! What a mortifying spectacle!

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What a pitiful misunderstanding they showed by their callousness to the true destiny of Israel. I contend that Jews, when they have un-Jewish leaders, and appear in other than a religious light before the world, are something different—not real, rugged Jews. I make bold, therefore, to suggest (although I know that the Aguda, despite those who malign it, has never so declared itself) that the Aguda determine openly to fight the Zionist cohorts. The time has come to speak plainly. Why beat round the bush? It is my solemn conviction—after carefully studying the movement in its different phases—that Zionism looms up today more than ever before disturbingly, threateningly, as a terrible menace to the welfare of Jewry. It may not be possible at this late hour to render it entirely innocuous, but much may yet be done to keep it in leash, to restrain its disastrous effects on Judaism, to neutralize its unwelcome, mischievous performances as, power-intoxicated, it pursues its drunken, bigoted, one-track way, without heed, without consideration for the most elementary Jewish feelings and practices. Do we realize, I wonder, that before our very eyes, while we stand by silent and helpless, our character as a people is being violently changed, utterly undermined? Zionism, with its concomitants, advances to deal Orthodox Judaism a death blow—if it can. The existence of Zionism, with its propaganda is a standing challenge to us. It is a fight to the death. Logically, the Aguda, which stands for the religious concept, must gird itself and save the honor, the fair name, the life, if you please, of Judaism. There is no way out; the contest cannot be avoided. It will be long and grueling, but the outcome cannot be doubted. In the last analysis, Zionism is not gaining. In America, in spite of Weitzmann's visit, the movement is in a sluggish condition; it is almost at a standstill. Those who are members remain so out of obstinacy, or pure cussedness. They refuse to re-examine the bases of their allegiance to this grotesque movement. For a time, with their bombastic utterances, with their idiotically extravagant claims, with their "Geulah" campaigns, etc., they cruelly misled the people; they did not blush to take their hard-earned dollars. But this is at an end. The mass of Jewry fails any longer to be inspired by gushing harangues of pompous officeholders.

Under no circumstances can any sane Jew admit the tacit understanding of Zionists that Zionism is Judaism. We reject absolutely this barbarous idea. Zionists have overlooked the fact that if we wish to exist as a nation we must first of all have a complete Jewish soul, and that this completeness can be secured only when we study our Torah and govern our lives in accordance with its spirit. I find an interesting parallel to the Agudath Israel view of Judaism—the only sound view—in the tendency of Barres, perhaps the greatest find of the war. His concept of France is this: He regards France not as the exclusive possession of Frenchmen living today, but rather as a heritage, hallowed by the life and labor of all the generations of men who have preceded them in its possession and in this light as a heritage to be cherished in a proud reverence. His nationality has become indeed a tradition-

alism. It represents the thought that the country does not belong to the living alone for them to do with as they will, but to all those who have gone before, toiling and making sacrifices for the glory of France. Shall we be immolated on the altar of Zionism? Are we to have a Zionist end? Heaven forbid! If we fear this, then it behooves us to be up and doing. It seems unnecessary to add that faithful Jews, who perceive many dangers lurking in Zionism, cannot contribute to the fund known as the "Keren Hayesod." The Aguda has a fund of its own, the Keren Eretz Yisroel, which has a better claim on good Jews. Indeed, everything must be done through the sole agency of the Aguda.

As for Mizrahi, though it has done admirable work many times, it is now becoming increasingly clear that it has no further excuse for existence. If it really means the welfare of Orthodox Judaism, let it quietly lose its identity and merge with the Agudath Israel. The Mizrahi is too limited in scope, and it is too irresponsible; it is ridiculous for it to attempt to play the role of adviser and leader of Orthodox Judaism. It knows very well that it will never secure this recognition from faithful Jewry, unless it (Mizrahi) first succeeds in weakening Jewish standards. Now that the Aguda is taking up its duties—to protect and advance the best interests of Jews and Judaism—for the Mizrahi stubbornly and wilfully to refuse to disband is the height of impudence. Mizrahi, if it is sincere, dare not breathe a spirit of defiance, of rebellion. It will only bring on itself a richly deserved odium; it will stand condemned at the bar of history. This is no time for division. It is axiomatic that Orthodoxy, if it is really to achieve something, must first and foremost present a united front. The question is, Will Mizrahi stand in the way? It would seem that unselfish acts, sacrifices, must sometimes be made in the cause of God, for His glory! It is not going too far to suspect that Mizrahi in the near future may become (if it has not so become already) more dangerous to the faith than Zionism even. And the reasons for this are painfully obvious. The only redeeming feature in Mizrahi (in a partial sense at least) that gives a little assurance that excesses of brutal nationalism will be curbed is its membership. I say "partial" advisedly, because slowly but surely the Mizrahi is producing a new type of Orthodox Jew, an undesirable type, I hold, for his loyalty is first to Mizrahi, with all that this connotes, and then to Judaism.

It is maddening to hear the repeated remark that the Agudas cannot lead the Jews because "they" (i. e., the Zionists, etc.) and "they" alone, possess the leaders. And yet, the Zionists of America have not hesitated to oust the individuals who were considered by all to be the leaders. They have decided that they could struggle along without them. Isn't it remarkable? Let us have done with this reflection on the Aguda. It is a shameful thing to reiterate, and it is untrue, I believe. At all events, the Aguda has no right to the leadership of men unworthy in a Jewish sense to lead; it could not use them. It is entitled to look to its own ranks alone for guidance.

The Aguda is ridiculed for criticizing, checking, opposing. In answer to this it

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NEW ROCHELLE

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may be said that the Aguda seeks peace always and wages war only when absolutely compelled in self-defense. The Aguda is not negative, not at all; it is truly and soundly constructive. The work Aguda sets out to do is of a magnitude to startle, to dismay even the stout-hearted. But the Aguda is not frightened. It means to do the things that lie nearest at hand—and to do them well. Without arrogance, without overweening confidence, with no exaggerated idea of their importance, the leaders of Aguda are coping with the serious problems that confront us. With humility of spirit and with simple, whole-hearted devotion, they have dedicated themselves to service to their people. It is a work of many years. Too much time has been lost. What could not have been accomplished had we begun our work forty years before! Undaunted, with quiet courage, these men have firmly resolved to make the beginning of the work which later generations, imbued with their example, will surely assume and carry forward to fuller realization. This enterprise must stir the blood of every true Jew.

There is a lamentable ignorance of and contempt for the Torah. It is declared to be antiquated. Our treasure is sadly neglected. For various reasons and in various ways some of us may be stopping short of the Torah. We may understand its claims and yet hesitate to face them, conscious that they are too disturbing and exacting. One conclusion is undeniable: if we prefer to seek in other quarters, (for example, in Zionism or Schechterianism) a definition of what is expected from us, we are tacitly denying that Judaism is final. And so it is

that the Aguda is concerned primarily with one problem: to secure respect for the Torah and recognition of it as the supreme authority. To this end does it strain its energies. It hopes, and prays that the blundering and lost sheep of Israel will return.

I hold that one cannot be too enthusiastic on the Agudath Israel. Other movements call forth enthusiasm, too, but theirs are enthusiasms that will wane, for they have nothing substantial behind them; ours will not cool, because our movement fills a real need and so has a permanent character. It is indeed a solemn, exalted thing to be a member of the Agudath Israel! We require enthusiastic Agudists who are warmly convinced of its value. The Aguda will and must triumph if we believe truth will and must triumph. Experience shows that the severer the demand in a good cause, the finer the response. Its sheer earnestness will bring rousing success.

In Europe the facts cited above and many more equally striking, are known and admitted. In America too much sand has been thrown into the eyes of the people by unscrupulous mountebanks—and it is high time that the truth were again given a hearing. Once understood, the Aguda will flourish. The trouble is that so many religious Jews have swallowed whole the malicious stories circulated about the Aguda and refuse to give it even a hearing. But this makes no odds; these very ones will before long bow to the will of the Aguda; it is inevitable. When the holiness of the Aguda dawns on them they will acknowledge their mistake contritely; they will repent in sackcloth and ashes for their sin, not against the Aguda, but, more

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strictly, against the Jewish people.

The Aguda of Europe should send a permanent worker here a strong man. By constant propaganda its aims and purposes should be kept before the people. I will make two definite suggestions at this time. It is a well known fact that in the Talmud Torahs of America Zionism plays a prominent part. The teachers, who have complete control, inculcate this if nothing else. The schools are made so many breeding places, so many recruiting stations for Zionism. This is the bitter fact. Now why should not the Agudath Israel, taking its schools in Europe as models, establish Talmud Torahs or reorganize existing ones in its spirit, in the spirit of the Torah. The teachers and pupils would be definitely committed to the Agudath Israel, that is, they would feel themselves enrolled under the banner of the Torah. Thus the present hazy and neutral program of the Talmud Torahs would give way to a firm and respectable Jewish program. The children would be connected with their fellow Jews the world over and a bond of sympathy which is now totally absent would be created. It will become, I may add by way of parenthesis, increasingly impossible to be content any longer with a mere nonchalant acceptance of Judaism. The Aguda alone seems to appreciate this point: My second suggestion is that a small, select group of the observant Jews in America organize itself for Aguda work, that it pledge itself to do something for Aguda every day in the year.

Where at this critical time is the Union of Orthodox Jewish Congregations of America? Is it asleep as usual? It, too, will have much to answer for. How can it be so indifferent? The Schechterians are gleefully continuing their diabolic work while the Orthodox Union, incredible as it may seem, sits by with folded hands. The Union could put itself on the map if it would take hold of the Agudath Israel movement in America. And why should it not? Is it not the proper body? Moreover, by strengthening Orthodoxy it would be doing something for the world at large. How many of us ever stop to consider this truth? When, oh when, will the Orthodox Union bestir itself? For very shame, it should rise to the occasion. Let those who guide its destinies demonstrate that it is not a paper organization. A little more backbone, a little more courage, a little more faith. We all have the right to realize that strength to perform great tasks comes to those who have their heart in their task. What ought to be done can be done.

As has been stated above, our people today are, to put it mildly, in the hands of doubtful leaders with doubtful programs. What is the remedy? Let the Jews of America join with the Jews of other lands and ask the Agudath Israel to call its Kenesshah Gedauloh, its world congress, and let the Jews of America make certain of ample representation by forming now many, many societies here in this land. God speed the day when the first convention of the Agudath Israel of America will be held!

In conclusion I will say that human beings can give their unstinted, undivided, unhyphenated loyalty only to one cause. For faithful Jews this is and must be the Agudath Israel.

JACOB HELLER.

1 Tammuz, 5681.

### Goldfogle Heads Tax Board

Henry M. Goldfogle, for sixteen years Representative, in Congress and prior to that Municipal Court Judge, was appointed to head the New York City Tax Board last Monday by Mayor Hylan. He fills the vacancy created a few weeks ago by the death of Jacob A. Cantor. The salary is \$8,000 per annum.

Judge Goldfogle has been active in Jewish affairs for many years. While in Congress he introduced the bill severing Russian relations on account of that country's inhuman treatment of her Jewish subjects. He has been for many years counsel to the Order B'rith Abraham and has headed delegations and been a spokesman for his people on many occasions. Judge Goldfogle is a practicing lawyer and is an orator of note.

GOODMAN, AUGUSTUS.—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 Augustus Goodman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the first day of February, 1922.

Dated, New York, the 28th day of July, 1921.  
ISIDORE GOODMAN, DAVID COWEN, SILLAS MULLINEY, MORRIS SCHWARTZOFF, Executors.  
STEIN & SALANT, Attorneys for Executors' Office and P. O. Address, 1328 Broadway, Borough of Manhattan, New York City.

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Polish Government and Equality of Citizenship

Warsaw.—At the sitting of the Judicial Commission of the Polish Diet, the Jewish Deputy Hartglass proposed the abolition of all restrictions placed on the non-Christian population which still exist in the Polish legislation. All the members of the commission with the exception of two accepted the proposition, considering it as the immediate consequence of the recently adopted constitution. The government representative, one of the two members who dissented, declared that as he had not expected the proposition he could not give an opinion thereon.

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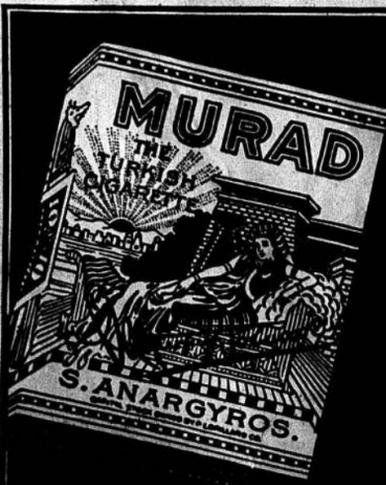
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Continued from Page 13  
 migrant, to educate him to become a good American, a 100 per cent American.

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Now, that is what we need. This building costs us today in the neighborhood of \$650,000. Well, we are not through yet. We need more money. We need it to enable us to fit up the building properly, to maintain it properly, to do our work properly. Now, then, how are we going to raise the money? In the past we have sent out our members, male and female, to beg the community to contribute. We could not compete against various drives that were instituted in aid of organizations doing necessary war work. Of course, the moment the war relief agencies, the Red Cross or the Salvation Army or any of these other worthy organizations started a drive, we immediately had to pull in our forces because we did not want to interfere with them. The result is that we have not sufficient funds to meet our obligations. If we come and tell you about the building you cannot appreciate the beauties of it until you yourself come in and see it.

Now that you know the purpose for which this building has been erected you can appreciate the necessity for money. I want you to contribute in accordance with your ability and in accordance with what you believe our necessity is. Give now and give generously. By giving to this society you are making a contribution to the best and most constructive work that a grateful Israel ever donated to the cause of a true, free and liberty loving democracy in America.

A large delegation of English Zionists tendered Samuel Untermyer a public reception upon his recent arrival in London. Sir Alfred Mond, James de Rothschild and Colonel Patterson were among those present.

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Jewish humor has a naivete—a drollery peculiarly its own. A certain wistfulness seems to lurk close to the laughter in a Jewish story. But withal it is the most racial of humor. Transplant its atmosphere, its background, and you lose its essence.

The following little tales deserve a place by themselves as examples of Jewish wit:

A worried, middle-aged woman visited her rabbi with the anxious query, "Is it possible under Jewish law for my husband to get a divorce on the grounds that I am meas?"

The rabbi stroked his patriarchal beard and then called a member of his household. He ordered him to bring one of the books of the Talmud. This procured, he turned leaf after leaf, closed the book and ordered another one to be brought to him. The same performance. Not a word did he utter to appease the anxious soul.

"Bring me the Schulchan Aruch," the old man said firmly. This brought to him, he again began to turn page after page, and finally, with a sigh of relief, the old man took from the book the thing he had sought—his misplaced spectacles.

Carefully placing them upon his nose, he scrutinized his victor. Shaking his head, he informed her, "Your husband is right. You are meas."

In a railway coach in Russia sat a disheveled, poorly clad Jew, his dirty boots contentedly resting on an opposite seat. He was listlessly gazing upon the passing landscape. The train drew to a halt. Into the compartment came a distinguished gentleman, well groomed and imposing.

The Jew immediately put his feet down, drew himself together and assumed an uncomfortably dignified attitude.

The stranger, noticing his discomfort and wishing to put him at ease, inquired of him, "Tell me, my friend, when is Yom Kippur?"

The Jew looked at him and, his face radiant, lifted his boots once more into their previous position and, sighing, exclaimed, "Ohzoi, one of us"—and again slouched back.

A Jew was sitting in a railroad station in Germany near the border of Russia. Seated next to him were a row of German officers.

A high dignitary made his appearance at the door and, passing them, one after another the officers arose, clicked their heels, saluted and introduced themselves as follows:

"Von Buelow," "Von Rantzou," "Von Lehmann."

As he approached the humble Jew he, too, arose, clicked his boots, raised his hand to his hat and amiably introduced himself, "Von Kovno."

It was the day never to be forgotten in France—nor, as a matter of fact, by the world. It was the day of the celebration of the culmination of the war. The streets of Paris were alive with thousands of laughing, weeping souls. Under the Arc de Triomphe the picked regiments of the Allies and special divisions were to pass, reviewed by many dignitaries. The procession finally began.

First came the French, shouting in lusty tone, "Vive la France!" The English followed and under instructions by way of compliment to France, "Vive l'Angleterre." The other countries likewise took up the shout in the tongue of France. The last in line was a special Jewish regiment, tired by the long march and at the long drawn ceremonies. Not wishing to be outdone by other regiments and, as they thought in entire keeping with the order of the day, the sons of Israel cried "Wie ve la Saeger."

Which, by way of explanation, is Yiddish for "What time is it?"—Chicago Israelite.

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**Military Seders in the Far East**  
Detailed reports of the Jewish Welfare Board Seders in Manila and Tientsin, China—the first military Seder ever held in these countries—have just been received by the Jewish Welfare Board and were made public today by Dr. Cyrus Adler, chairman of the Army and Navy Committee. Joseph Kagan wrote for the Jewish soldiers with the China Expeditionary Force, U. S. Army.  
"By order of the commanding officer each company was sent a memorandum to be posted on the bulletin board in regard to these holidays. It stated that all men of Jewish faith would be granted passes from noon, April 22, 1921, to midnight, April 24, 1921, and also from noon, April 29, 1921, to midnight, May 1, 1921.  
"We received the case of Matzoth and Haggadahs sent by the Jewish Welfare Board and these were distributed among the men. With the co-operation of Chaplain Fisher and Mr. McNally of the Army Service Club, we arranged for the

**JEWISH CALENDAR.**

5981	1920-21
Rosh Chodesh Ab.....	Friday, August 5
Fest of Ab.....	Saturday, August 13
Rosh Chodesh Milul.....	Sunday, September 4
Rosh Hashanah.....	Monday, October 3
Yom Kippur.....	Wednesday, October 13
1st day Succoth.....	Monday, October 17
2nd day Succoth.....	Monday, October 24
Shemini Atzereth.....	Monday, October 24
Simchath Torah.....	Tuesday, October 25

\* Also observed the day previous as Rosh Chodesh.

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Seders on April 22 and 23. Everything was strictly Kosher, and the men observed the holidays in a most suitable manner. On the mornings of April 23 and 24 we attended services in the synagogue, which were held by the Jewish Community of Tientsin.

Three hundred men from Camp Stotsenburg, Camp Eldridge, Camp John Hay, Fort William McKinley and Fort Mills and ships in Manila Bay attended Seder services in the Philippines. So unique was the event that the civilian population and military officials eagerly co-operated in the arrangements. In addition to the soldiers and sailors, Jewish members of an opera company playing in Manila attended. Mr. Feodoroff, manager of the company, was Chazan and conducted the services. Jewish families of Manila gave their homes for the preparation of the feast, which was under the supervision of the best mess sergeant in the Philippines. Chicken, turkey, duck, fish and wine were on the menu.

Quarters and transportation for the men living outside Manila were furnished by the army through the courtesy of Major A. S. Reynolds, the educational and recreational officer of the Philippines Department. Mr. M. Goldstein, a Manila business man, who headed the Manila committee as representative of the Jewish Welfare Board, had all the arrangements in charge.

Religious services were held at a hall in Manila and were well attended, to the surprise of the Manila community, which had not believed there were so many Jewish boys interested in synagogue attendance.

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At Corregidor about 100 Jewish soldiers and sailors from Fort Mills attended another Seder arranged by the Jewish Welfare Board through a local committee. Major Wellborn Dent of the army co-operated in the arrangements here and was assisted by Lieut. Stephanie Masbach and Lieut. Helen Taggart, both Jewish army nurses.

**Wells and the Jewish Prophets**  
Is H. G. Wells a Jewish prophet? According to Marcus Lowenthal, in the current number of The Menorah Journal, Wells' "Outline of History" exhibits the point of view of the Hebrew prophets. Another decidedly interesting article in the same issue of The Menorah Journal deals with the subject of "Race Prejudice," by Francis Hackett, the brilliant Irish literary critic of The New Republic. There is much food for thought, too, in an article on "Escaping Judaism," by Professor Harry Wolfson, of Harvard University.

**The Ancient Persians and the Jews**  
Dr. J. Scheffeloivitz, who is rabbin in Cologne and lecturer at the university there, has just published a book on the relationship between the ancient Persian religion and Judaism. The early documents relating to the ancient Persian religion first came to light in the last decade but one of the eighteenth century, and it has taken over 100 years for the first authoritative treatise on the subject to be published. It is pleasing, indeed, that a writer who is an authority both on ancient Persian and on Judaism should have dealt with the matter, and it is no exaggeration to say that the book is likely to be epoch-making in its own particular sphere.—Jewish Guardian.

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## Court Condemns City Officials Using Russian Methods—City Must Pay Damages

A decision of interest to Jewish readers is reported in the current number of the New York Supplement as follows:

An aged Jew in paying a water bill gave as part payment 50 pennies wrapped up together. While the clerk, who had already received the bill, was counting the pennies, the manager came in, and, on learning that the Jew had paid his bill with them, he knocked them off the counter and cursed the Jew. The latter was ordered to pick up the money and was the victim of a violent assault by the manager. During the course of the assault, which took place after the door was locked, the manager was interrupted to admit another customer, and on resuming he called for a towel, which he wrapped around the Jew's head to drown his outcries. He finally tendered a \$1 bill, and was allowed to leave, with instructions not to come back. The official was indicted, convicted and fined for the assault, but the Jew's action against the city resulted in a non-suit. He appealed, and the judgment was reversed by the Supreme Court of North Carolina, in *Munick vs. City of Durham*, 106 Southeastern Reporter, 655. Chief Justice Clark in the opinion said:

"There is no explanation of the conduct of the company's superintendent, and the only provocation given which we can infer from the language used by Bolton is the fact that the plaintiff was a Jew." He made no other charge. The treatment which the plaintiff received is paralleled by that which is portrayed by Scott in *Ivanhoe* in the treatment of Isaac of York seven centuries ago, and by Shakespeare as meted out to Jews in the "Merchant of Venice," also centuries ago. The world has long outlived this treatment of an historic race, except perhaps in "darkest Russia" when under the Czars. When Disraeli, later Prime Minister of the British Empire, was reproached in Parliament for being a Jew, he made the memorable reply, "When the ancestors of the right honorable gentleman were painted savages roaming naked in the forests of Germany, my ancestors were princes in Israel and high priests in the temple of Solomon."

"Every voter, every witness and every official takes an oath upon a sacred book every sentence and word of which was written by a Jew. When the Savior was incarnated after the flesh He was of the tribe of Judah, and His mother, whom a great church holds immaculate, if not divine, has her name born by millions throughout the civilized world. What-ever the shortcomings of any individual, it is strange that in this day of enlightenment such prejudices as were shown in this case should survive against the race to which the plaintiff belongs."

### Temple Israel Takes Title.

Temple Israel of Harlem has completed the purchase of its site for a new building by paying over to the Astor Estate \$200,000 for the property at the southwest corner of Amsterdam avenue and Ninety-first street. The plot measures 100 by 162.

Plans are now being drawn for a new building which will cost \$500,000, and will be ready by the fall of 1922. In the meantime the congregation will temporarily worship at the southwest corner of Ninety-sixth street and Central Park West.

Plans have been prepared for a synagogue and Talmud Torah for the Har Zion Congregation of Baltimore, Md., to be located at 2016 West North avenue. Construction of the edifice will cost between \$100,000 and \$125,000, and a campaign is now on to raise the amount. The synagogue will cater mostly to residents of Forest Park, Walbrook and West North avenue, in which locality a place of worship is lacking.

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OFFENHEIM, 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.

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 Fleischler, 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.

STERN, HARRY A.—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 Harry A. Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Hays & Wadhams, their attorneys, No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 28th day of September, 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 subscribers, at their place of transacting business, at the office of Wise & Selligberg, their attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of September, 1921, next.

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, their attorneys, 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.

HELENSTEIN, 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 Helenstein, 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 attorneys, 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 subscribers, at their place of transacting business, at the office of Emanuel van Dornot, his attorneys, 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.

NUSSBAUM, PAULINE.—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 Pauline Nussbaum, 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.

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 their place of transacting business, at the office of William & Meyer, their attorneys, No. 27 William Street, Borough of Manhattan, City of New York, on or before the 26th day of January, 1922, next.

EDWARD DREYFUS, JAY CAESAR GUGGENHEIMER, THE FARMERS' LOAN AND TRUST COMPANY, GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, 37 William Street, Borough of Manhattan, New York City.

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 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.

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 subscribers, at their place of transacting business, at the office of Morrison & Schiff, their attorneys, at No. 330 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of August, 1921, next.

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 Manheimer, his attorney, at No. 163 West 34th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

ROUYANT, FANNY.—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 Fanny Rouyant, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Hays & Wadhams, their attorneys, No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 28th day of September, 1921, next.

MARK, W. BENNETT.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against W. Bennett Mark, 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. 446 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 Borough of Manhattan, in the City of New York, State of New York, 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 October, 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 her place of transacting business, at the office of Emanuel Hertz, No. 149 Broadway, in the City of New York, on or before the 15th day of September, 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 Lachman & 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 20th day of December, 1921, next.

WOLMAN, LEON M. WOLF, Executors. BROADMAN & WOLMAN, Attorneys for Executors, 20 Broad Street, New York City.

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 Richard A. Gels, her attorney, No. 359 Fulton Street, Borough of Brooklyn, in the City of New York, on or before the 22d day of January, 1922, 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 his 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 15th 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, 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 Kantrowitz & Esberg, their attorneys, at No. 330 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, 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 his place of transacting business, at the office of Cohen, Haas & 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. 376 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d 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.

MONNES, HYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Monnes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 40 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 subscriber, at his 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 their attorneys, Messrs. Gallert, Hilborn & Raphael, No. 31 Liberty Street, Borough of Manhattan, in the City 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, at No. 200 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of January, 1922, next.

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, at the office of their attorneys, Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 2d day of January, 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 Ellmann & Ellmann, his attorneys, at No. 80 Pine Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of October, 1921, next.

LEVI, 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. Levi, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of 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 subscribers, at their place of transacting business, at the office of Morris & Samuel Meyers, their 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. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3rd day of October, 1921, next.

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

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 Sigmund 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 10th day of October, 1921, next.

EMANUEL PINKUS.—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 Emanuel Pinkus, 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 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 16th day of January, 1922, next.

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, 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.

GOLDBERG, ROSALIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, dated the 8th day of April, 1921, 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. 180 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. Holtzman, 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.

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 & Kohn, No. 377 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, 43d 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.

FALEVITCH, IRE.—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 IRE Falevitch, 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. Broomell, 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, a Surrogate of the County of New York, 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, at 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, next.

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.

CHOSNEK, 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 Chosnek, 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 Isidor Neuwirth, her attorney, No. 19 West 44th Street, Borough of Manhattan, City of New York, on or before the first day of December, 1921, 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 21st day of November, 1921, next.

JACOBSON, SELLY.—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 Selly 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, 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, nee 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, 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. Cohalan, 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. McCUBB, Clerk of the Surrogate's Court. BENJAMIN E. MESSLER, Attorney for Petitioner, 256 Broadway, New York City.