

# THE HEBREW STANDARD

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## "LOVE AS USUAL"

A Mrs. Cohen Story

By ELMA EHRlich LEVINGER

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"If I hadn't seen it with my own eyes I wouldn't have believed it," declared Mrs. Cohen with that oracular emphasis which is one of her chiefest charms. "You ought to get your husband to preach about it some Friday; it's terrible."

"Yes?" I encouraged, too long in the rabbinate to resent my elderly friend's suggestion that my first duty in life was to suggest sermon topics to the rabbi when I did not write his sermons. "What shocked you in New York—the women's skirts or the awful prices they charged at the restaurants?"

"Nu," with unexpected tolerance, "if a woman wants to show her legs, they're her own, ain't they? But toothpicks like most of 'em are a shame for the neighbors and ought to be covered up quick. And restaurants—well, if mine Carrie wants to live down in Greenwich Village and go to eat in cellars and garrets with fancy names and pay fifty cents for a cup of bum coffee and a piece of cake that ain't any too fresh, well, it's her husband's money she's spending, not mine. No, it ain't them things I'm kicking about; it's all the other meshuggaheit I seen when I was staying down there with Carrie."

"So Carrie's living in the village?" I asked, a little surprised at the news. Carrie, Mrs. Cohen's daughter, had just married a wealthy New Yorker of conservative family—almost too conservative I had judged them when they had come to our little town for the wedding. While Carrie, who had been a staid social worker for years, was the last sort of person one expects to set up her household gods within the boundaries of America's bohemia.

"Meshugga," analyzed Carrie's mother, with her characteristic precision. Carrie's old enough to have sense, but the older they get the worse they get. What do you think of a girl brought up like all my kinder was, to go and get married and go and want a divorce, all in six months?"

"A divorce!" I gasped, adding somewhat stupidly, "What for?"

"They oser know themselves. But that's why I went to New York to visit 'em so quick. Carrie wrote me she was going to get a divorce and wanted me to send her the money. So I went to see what was that. I don't waste no money on my own leasure, so why should I throw it

away on divorces for my own children, even if they do think they need 'em."

"I thought Carrie's husband was so nice," I supplemented as Mrs. Cohen stopped for breath. "Didn't they get on well?"

"It wasn't Herbert's fault," exonerated Herbert's mother-in-law. "Now," warningly, "remember what

something slip and before long you will find yourself sharing the blame with all the other confidants. I rose hastily.

"Let me get you a glass of iced tea," I suggested.

For once the worthy lady declined refreshments. "I'm going over to Lucy Stern's from here," she said, "and it won't hurt her to make me a

"Did you see her?"

"I just called Mattie up to please her mother," explained Mrs. Cohen.

"I thought, anyhow, she'd ask me to have lunch with her. I wanted to see her house, 'cause they do say she's married grand; and to hear Lucy Stern talk, nothing's too good for her. But she didn't wear herself out entertaining for me, even if I did

of their old stuff. Yes, I did the right thing by Mattie, and she might have been nice to me.

"Do you know what she did? Said she knew I'd love to see the city, so she'd call for me in her automobile. And when she come she had it just jammed full with old women. We got smoosing, and I found out two of 'em was poor relations and one was another friend of her mother's she was trying to be nice to her, and one of 'em came from the 'Old People's Home,' and it was Mattie's turn to do something for her. The poor thing couldn't hear well and she sat on one side of me and I had to yell myself hoarse trying to answer all her questions. She used to have mispocha living around here, and, of course, she thought I knew all of 'em by their first names. And the woman on the other side was fatter than I am, only she wore better corsets and could lie about her weight, and between the two they almost squeezed me to death. It was an awful hot day and we was all perspiring and Mattie passed around a box of candy and thought she was doing her duty. I didn't thank her for being nice to me like that; I'd rather pay my dollar and take a white bus and have a little room to breathe in."

"The Michael's bought a new car while you were away," I volunteered.

"They can spend money on themselves; they'd oser give it to anybody else," with her usual charity. "But," pulling herself up suddenly, "I was telling you why Carrie didn't get a divorce."

"I suppose you didn't let her."

"I should say not. I ain't had enough troubles in my own day, and my children should try to make me more, just when I'm living comfortable and mine Ella takes care of me like a queen, and Jake can't do enough for me, if he does it behind his wife's back. But I don't want you to tell folks what I'm telling you about Carrie. It wasn't so bad in New York, where people get used to things, but here it don't sound respectable.

"I got my first shock when she came to meet me at the train," said Mrs. Cohen. "She had her hair cut short—no, not as short as a man's, but kinda wavy, like your husband when he forgets to get a haircut. I almost fell over. 'Carrie,' I said, 'even if you are married, don't you



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### PRESIDENT RECEIVES ZIONIST ADMINISTRATIVE COMMITTEE

President Harding received the Zionist Administrative Committee at the White House in Washington on July 20th when he expressed to them his deep sympathy with and his approval of the Zionist movement. From left to right are:—Rabbi Loeb of Washington, Louis Lipsky, Ab. Goldberg, Louis Robison, Morris Rothenberg, Herman Conheim, the President, Alexander Wolf of Washington, Peter J. Schweitzer, Bernard A. Rosenblatt, Rabbi Colish, Max Rhoads and Dr. Glushek of Washington.

I'm telling you is told in confidence and I don't want the whole town to know it."

I hate being told anything "in confidence." The phrase usually means that the narrator will repeat the same tale, still "in confidence," to at least ten of her most trustworthy friends. In due time one of them will let

cup of coffee and maybe a sardine or two and a piece of cherry kuchen. She's got a good maid and you ain't, and how you can entertain like you do on the rabbi's salary and not go in debt is a wonder. But it won't hurt Lucy to put herself out for me. Her daughter oser did when I was in New York."

give her a piece of silver for a wedding present she didn't need to be ashamed of before nobody. It was a piece I got for my silver wedding," added Mrs. Cohen, reminiscently, "and I just had the initials fixed up. Them jewelers are so smart nowadays you never know whether folks pay for your present or try to get rid

know women don't cut off their hair any more like my mother selig did. If I was as religious as all that I'd go to Jerusalem and wear a sheitel.

"She didn't do it to be fromm, though. Just wanted to have time from putting up her hair in the morning, and, besides, everybody down in the Village wore their hair short, Carrie said. No, it didn't look bad on her; made her look ten years younger, but it made me feel kind of nervous. And the way I used to brush and curl that girl's hair when she was little and took care of it!

"Right away she took me down to her studio place in Greenwich Village. I asked her on the way why she wanted to live down there, and she said she like the 'artistic atmosphere,' with all the people in the neighborhood painting and making statues and everything. 'You never did nothing in drawing when you went to school,' I said. 'Why do you want to try to be an artist at your time of life?'

"Carrie said a lot about wanting to express herself, and she didn't care how she did it, neither. I knew in a minute what was wrong; I ain't born yesterday. Carrie was always bound to work for her living instead of staying home with me, and they kept her awfully rushed at her settlement. Now her husband was so rich she didn't need to darn her own stockings if she didn't want to, and she got kinda restless. She wasn't like Minnie, with her card playing from morning till night, and she had to have something to do. And, of course, I knew the minute I saw her place, her housekeeping wouldn't take her more than fifteen minutes a day even if she didn't have no help, like she was bragging to me on the way up. It was just one big room with a little cubby-hole to dress in and bathe under a shower. No kitchen, but Carrie said you could cook a meal for a big family on her little electric stove that didn't look no bigger than the things we ladies used to have to heat our curling irons on when we had sense enough to wear our own hair and not cut it off for style. And no place to eat anything on but a long table with a green cloth on all covered with yellow parrots that was so yellow they made me sick to my stomach. Though they wasn't nothing to some of the pictures on the wall. All messed up like scrambled eggs, and when you could make out anybody they didn't have no more clothes on than Adam and Eve in my papa selig's Bible. They wasn't nice, even for a married woman's parlor, and I told Carrie so.

"I suppose you live uptown some place," I said, not seeing any place to sleep.

"I sleep on this day bed," she said, showing me a big couch all covered over with smelly-looking pillows, and, you know, Herbert has a studio around the corner some place.

"I just collapsed on the sofa and looked at her. 'So you got your divorce before I could come and stop you?' I said, 'and you ain't living together no more?'

"Carrie said no they wasn't divorced, but they want to be. And they'd never really lived together—the way married people ought to, I mean. She'd heard so much about

women staying free and keeping their own names after they got married and living in their own houses she finally talked Herbert into it, too. Soon as they came back from their wedding trip she's started housekeeping in the Village, and once in a while they'd meet at one of them cellar or garret places called the 'Green Cat' or the 'Black Witch,' or something crazy, and have supper and go to the theatre. And for a little while they got on all right and she sold a story to a magazine and paid her own rent and thought married life was fine.

"Carrie," I said to her, 'this is awful. Does your husband like this way of living?'

"She owned up he didn't and was always fussing with her to take a flat and live like respectable people. But she wouldn't, and then he got huffy and never came around much and forgot to call up and make a date for supper with her. And now he said if she didn't behave herself he was going to Europe for the summer and didn't care what she did. Ain't that fine news for a girl to tell her mother when all I want is for my children to let me die in peace?'

"Carrie," I said, 'I always knew you was a fool, but I didn't think it was so bad. Why did you get married for, anyhow?'

"I guess I thought I loved him," says Carrie, kinda ashamed.

"And what did Herbert marry you for? I went on just like a judge.

"I suppose he loved me," says Carrie.

"It was a case of love as usual," I says, 'and that's the kind of love that lasts if you don't put it under no extra strain. Herbert's a good boy—you can just see the goodness sticking all over his face—and he's willing to give you your way if you don't expect him to stand for all kinds of monkey business. Men are all alike, and he don't expect no more than your papa selig—just a good home and a wife to lay out his good clothes for schul on Shabbas and children when it's time for them. You think I don't know what's the matter with you, but I do. You want to have Herbert dancing after you whenever you whistle and you want to write stories though you ain't got no more talent for writing than I have for toe dancing. And now you ain't selling no more stories and you miss your husband and you think you want a divorce. If I saw such craziness in a movie I'd say it wasn't true to life.

"Now I tell you what you've got to do. You learn to cook and give Herbert sauer braten instead of all your restaurant gefresserie, and get a small flat and have something real to worry about when the shicksha breaks any of the crystal goblets your aunf give you or steals the butter. And have children as soon as you can; they take your mind off your other troubles and they're a great comfort till they grow up. Just try sensible living like that and let your hair grow and see if you ain't too contented to think about divorces and writing magazine stories.

"But I'll die if I don't express myself in my writing," says Carrie, real tragic.

"No, you won't," I told her cheerful. "You just keep a diary—or maybe write for the Jewish papers. I heard they don't pay much, but the experience is worth a good deal for a beginner like you. But for God's sake don't be crazy over your writing and lose your husband. You waited long enough to get married, and you ought to be thankful you done so well. Ain't I right? I asked Carrie, and she said I was."

Mrs. Cohen rose to go, a glance at the clock having warned her to make haste if she expected to enjoy a banquet at her crony Lucy's house.

"So Carrie didn't get her divorce after all?" I asked as I helped her adjust her wrap.

"I made her phone Herbert," said Mrs. Cohen, "and then run out and

get some groceries, and we did real well even with that new-fangled electric stove. I made the coffee myself, and I didn't even trust Carrie to fry the eggs. And I got her to take off that green thing she called a smock but looked just like a dressing sacque and put on that nobby white sport suit she had in her trousseau. She looked just grand in it. And when Herbert got there I just remembered we didn't have no cream for the coffee, so I went out for some and left them together."

"I suppose you helped them make it up during supper," I asked.

Mrs. Cohen grinned broadly as she picked her cautious way down the front steps. "I didn't know the neighborhood well," she said, with the suggestion of a wink, "and it took me almost an hour to find a dairy place to get that cream. And when I stopped in that place where they do fancy weaving, but I didn't buy anything. The colors was pretty, but too dear. And I looked in the bookstore windows, and by that time I felt sort of faint and stopped in a basement for a sandwich and a drink. It wasn't no kind of place—not even gas light, just candles stuck on the tables and pictures that made me feel nervous somebody would see me looking at 'em—but they knew what to charge. Anyhow, I took my time eating, and when I got back to Carrie's studio it was almost nine o'clock. They'd eaten everything in sight, but you bet they left me the dishes to wash. And there was a note stuck in the nose of the coffee percolator. It told me not to worry and not to sit up for them.

"It's a good thing I didn't," chuckled Mrs. Cohen. "They didn't come back for three days. They just run up to Atlantic City for a second honeymoon."

#### First Shipment of Tools Sent to Palestine

The first direct shipment of tools and machinery intended for the Palestine workers from American Jews was sent on Wednesday, August 17, on the steamer City of York. This shipment consists of a complete roadmaking unit, comprising rock drills, crushers, elevators, road rollers, etc., also several hundred pieces of agricultural machinery, such as grain drills, grain binders, harvesters, potato planters, plows, harrows, garden drills, feed grinders, feed cutters, etc.

There is also a complete equipment for a woodworking shop, consisting of band saws, shapers, surfacers, edgers, etc. There is also quite a lot of blacksmith tools, shoe repairing machinery, sewing machines, as well as shovels, picks, hammer, wrenches and many other hand tools.

The Palestine Tool Committee, under whose auspices the campaign has been conducted, with the co-operation and advice of the committee of experts appointed by the Zionist Society of Engineers and Agriculturists, selected and purchased this machinery. Also with the help of the same organizations, three expert mechanics were selected and are being sent with the machinery to Palestine.

#### Activities of the Neighborhood House

Midsummer finds the Neighborhood House at 133 Eldridge street maintained by the Sisterhood of the Spanish and Portuguese Synagogue a very busy place. Among the activities now in full swing are:

Roof Garden.—Where every day 200 or more children are entertained and instructed by two teachers provided by the Board of Education.

Outings.—Every Wednesday 180 to 200 children are taken to the different parks.—Bronx, Pelham Bay and Van Cortland.

Excursions.—Mothers with babies are sent on daily boat trips, tickets received for same from St. John's Guild Headquarters.

Moving Pictures.—Every Friday afternoon the children of the kindergarten attend the Rivoli as guests of the management.

Clubs.—To the club organizations of the house has been added a group of young men for the study of printing and wireless telegraphy calling itself the Radio Club and a branch of the Boy Scouts.

Headworker.—Daily visits to the poor and sick in the neighborhood.

#### American Zionists Officially Answered

London (Jewish Press Association).—The Zionist world organization has just issued a blue book in which the charges made against the world leaders by the former American leaders are answered in full. At the same time Sir Alfred Mond takes issue with the Americans who have broken away from the party in a letter appearing in today's issue of the "Jewish Chronicle." Sir Alfred maintains that the Europeans are right and proposes to lend them his entire co-operation.

## TUBERCULOSIS AS IT AFFECTS THE JEWS

HENRY I. LEVITON, M. D.

Judging from general appearances one would be justified in believing that the Jews are more subject to tuberculosis than any other nationality. The Jews are rather stunted in their growth, more so than any other Europeans. According to statistics, the Jews are physically the shortest and most narrow chested of all white peoples. Their average height is only 5 feet 3 inches, it should be at least 5 feet 6 inches. The girth around the chest is thirty-two inches, a few inches short. This narrow chestiness places them in the class "poor" in the "index of vitality," which is used as a standard of health by the various insurance companies and the different boards of health. If we will add, that besides their poor physical showing, four-fifths of them live in congested settlements of large cities, most of them are occupied with sedentary indoor work, under-nourishment, grief, anxiety, hypersensitiveness, due to centuries of persecution, is there any wonder if one believes that the Jews are subject to tuberculosis? Or more so than any other nationality? The above mentioned conditions lead in a direct or indirect way to the development of the disease. But in reality with the Jews the opposite is the truth. Anthropologists and physicians who are interested in tuberculosis from a racial standpoint, have thoroughly investigated this subject. The question of the relative frequency of tuberculosis among Jews has engaged the attention of these people for many years, and the facts collected and statistics obtained are of the greatest interest. I will give a few of these statistics, selected from various parts of the world. Of the different nationalities of the City of New York for the year 1885 the Jews give the smallest percentage of deaths from tuberculosis. Jews, 13 per 1,000; Magyars, 16 per 1,000; Servians, 19 per 1,000, and so on, with all other nationalities. Lombroso states that for Italy the ratio is six or seven of Jews to non-Jews. In the Russian Army for the year 1900 their death rate from tuberculosis was practically half, per rata to that of the non-Jews. This is given by Doctor Schipotvet in the "Vratch" for the year 1900. Dr. Gater in the British Medical Journal states that the Jews show a half less of cases of tuberculosis, as compared with the non-Jews. In Tunis, Algeria, Doctor Testevant gives the following for the years 1894-1899. Mussulman—Arabs give a mortality of 11.30 per 1,000; Europeans, 6 per 1,000, and Jews less than one per thousand.

According to the eleventh census report of the United States, vital statistics, the colored people give the highest mortality from tuberculosis. Next come the Irish, Italians, Bohemians, etc., etc., and the Jews come in as the very lowest of all the different nationalities that form a part of the United States. In the City of New York the Jews give only half of the number of victims of tuberculosis, pro rata, as compared with the non-Jews. It is practically twice as high among non-Jews in other part of the country.

All these statistics show a comparative immunity of the Jews to tuberculosis. What is this comparative immunity due to?

Many authorities have tried to solve this riddle, and a riddle it still remains, to a certain extent. We should remember that there is no one special cause which is responsible for the development of tuberculosis, no matter what the race or nationality. There are many so-called, contributing causes. The comparative immunity of the Jews to tuberculosis is evidently due to the avoidance of these various contributing causes. Centuries of existence in cramped and congested districts of large cities has developed an immunity or resistance in the Jew, a "something" which is transmitted through heredity, as is the case with some other infectious diseases. The more primitive a race the sooner they succumb to disease when they first come in contact with it. This has been the experience of the American Indian and the Negroes of the South. The Jews have survived the first onslaught of tuberculosis and ever since, have proven to be game fighters in the struggle with men's greatest enemy, the "white plague."

The Mosaic laws on diet have to a great extent helped along in this great battle. Meat of tuberculous cows is absolutely injurious—"trephah" and cannot be used as food. In a great number of cases of tuberculosis, its origin is due to the use of this kind of meat. A moderate mode of living, is rather characteristic of the Jews. They usually avoid extremes. Early marriages with normal family life is the rule among them. It leads to physical well being, and good mental poise. Syphilis and alcoholism are practically unknown entities among the Jews. While syphilis and alcoholism are by no means the direct cause of tuberculosis, they are at the same time so capable of debilitating the human body that it will become an easy prey to all infections in general, and to tuberculosis in particular. The direct cause of tuberculosis is the tubercle bacillus, but the predisposing factors are many. The comparative immunity of the Jews to tuberculosis is by no means a racial characteristic. It is the sum total of centuries of rational living, such as: healthful dietary laws, abstinence from alcohol, sane hygienic laws and the general avoidance of all factors that predispose to disease.—B'nai Brith Messenger.

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SUCHMAN, ISRAEL.—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 Israel Suchman, 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 Liebman, Blumenthal & Levy, Esqs., his attorneys, at No. 507 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of February, 1921.

Dated, New York, the 10th day of August, 1921.  
HARRY SUCHMAN, Administrator.  
LIEBMAN, BLUMENTHAL & LEVY, Attorneys for Administrator. Office and P. O. Address, 507 Fifth Avenue, Borough of Manhattan, New York City.

HAYMAN, ALF.—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 Alf Hayman, late of the County of New York, deceased, to present the same with vouchers, thereof, to the subscriber, at his place of transacting business, No. 16 Wall Street, Borough of Manhattan, in the City of New York, on or before the 27th day of February, next.

Dated, New York, the 11th day of August, 1921.  
BANKERS' TRUST COMPANY, Executor.  
ROSE & PASKUS, Attorneys for Executor, No. 128 Broadway, Borough of Manhattan, City of New York.

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**THE SHADCHEN**

A Study in Jewish Sociology  
By Dr. GOTTHARD DEUTSCH

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The derivation of words which have become international property are a safe gauge for the contribution of the nation from whose vocabulary this word is taken to the world's civilization or, as the case may be, to its opposite.

From England we have turf and beef-steak; from France the chef and the cotillon; from Germany zeitgeist and lagerbeer; from Italy piano and spaghetti; from Russia pogrom and bolshevik; and from Israel mazuma and shadchen, probably due to Zangwill, whose genius has enriched the English language with many happy innovations. The shadchen is a Jewish institution because to the Jew—at least to the Jew of the pre-emancipation type—marriage was a serious business, the fulfillment of a divine command, part of the duty which parents have in providing for their children, and therefore romance based on sensuality was "goish."

A report of a case which came before a court in Pittsburgh, August 10, when an attorney sued a woman whose marriage to a wealthy veteran he claims to have brought about in spite of the objections of the husband's family, suggests similar cases in our own literature. Gerson Ashkenazi, who died as rabbi of Metz in 1693, discusses such a case in his response (Abodat He-Gershuni, No. 50). A woman had given an order to a shadchen to find her a husband. The shadchen succeeded and demanded his fee. The woman, however, had deeded all her property to her husband. She had nothing, and the husband claimed he owned nothing. The decision is too intricate to be related in detail, but the rabbi decided that the husband had to pay for his happiness.

This incident brings us to the etymological derivation of the word about which the wildest guesses have been made. Isaac Goldberg in "Six Plays of the Yiddish Theatre," p. 89, Boston, 1915, says, without giving his authority, that the "Hebrew" word originally means charmer. A directly comical hypothesis is presented by Anton Ree, a German pedagogue and politician, who suggests the derivation from the Biblical name Shadrach (Orient, L. B., 1846, 138). S. L. Rapoport, a sound scholar, points to Targum Jonathan, Gen. 27, 44, where "shadach" means to calm. Consequently the shadchen is the man who soothes the young man's anxiety. I am very much afraid that Rapoport, then a candidate for the chief rabbinate of Prague, hoped to conciliate Moses I. Landau, the president of the congregation who proposed this derivation in his edition of the Aruk, a work which Rapoport at the time of its publication had severely criticized (Gruenwald, Toledot Mischpachot Rosenthal, p. 92, Budapest, 1921).

There is a little truth in it. "Shadach" in Aramaic means to be at ease; therefore in the derived form "shadach" to make peace, to bring about a compromise. It was already in Talmudic times a problem to compromise the wishes of the two contracting parties in arranging a marriage settlement. There is no "Ketubah" (marriage contract) without trouble, says the Talmud (Sabbath, 130a), and therefore a great teacher of the third century ordered a man flogged who would marry without such settlement (Keddushin, 12b) which in this case is called "Shidduchin," compromise, an expression remarkably analogous to that used by the church father Tertullian, who lived a little earlier and who speaks of marriage as conciliation by the church (Ad Uxorem, 11.9, ed. Migne, I, 1415).

While "shiddukh" is found in the Talmud, the word "shadchen" is missing, a fairly strong proof that his business had not then developed into a specialty. The earliest mention of the word that I could trace is found in the Sefer Hasidim, where a little romance is told of a young man who wished to marry a girl and sent Shadchanim to the parents but was refused, and he married another woman although the young lady sent him word he should not be discouraged (sec. 1131, ed. Berlin, 1891, p. 286). Of a little later date are the decisions of

Hayyim Or Zarua (Resp. No. 3) and Meir of Rothenburg (Resp. No. 498), both living in the 13th century, that a shadchen is entitled to a liberal fee and not merely to wages. On the other hand Meir's disciple, Mordecai ben Hillel declares that a shadchen who was unsuccessful is not entitled to have his expenses refunded, even if one party had given him the order to make an attempt of arranging a shiddukh, for such risk is part of the Shadchen's business. In the 15th century we are already informed that the business of shadchen formed a considerable part of a rabbi's income (Guedemann, Erziehungswesen, III, 41, 115). This is still reported as customary by Jacob Emden (1696-1776) who says of himself that he considered it beneath his dignity (Megillat Sefer, p. 112) while his contemporary, Teble Schiff, chief rabbi of London, and a relative of Jacob H. Schiff, in a letter to his brother, dated 1783, says, with a tone of regret, he could have made a great deal of money had he devoted the time which he spent in social service to the business of shadchen (J.R., N. S. X., 464). The present London Jewish population is in this respect a little more delicate, as a controversy on the question of propriety for a rabbi to act as a shadchen, carried on in the Jewish Chronicle (Jan. 31, 1913) proves.

Our ancestors thought of this situation more naively. The rabbi was usually a man who had wide connections, often of an international extent, and therefore—no one ought to take offence at such juxtaposition, least of all in the United States, where the rabbi's success is measured by his ability to wipe out the mortgage on the synagogue and to go over the top in the quota for the war sufferers—next in usefulness to the schnorrer. The latter, of course, was invaluable, especially when he was a man of rabbinic learning. As such he was sure of a place at the family table on Sabbath, often even of lodging. He became acquainted with the members of the family, made his mental notes which after the close of the Sabbath he preserved in writing and could conveniently compare when he was the guest of another family of equal standing in a distant city. We find a description of this side line of schnorring by David Fraenkel, school principal of Dessau, written in 1806. As a member of a rabbinical family, related to Rabbi Hirschel Lewin of Berlin, Ezekiel Laudau of Prague, Solomon Hirschel of London, etc. He might have given individual illustrations of shadchen's operations in his own family (Sulamit, I, 179 et seq.). Berthold Auerbach, 1812-1862, considerably younger than David Fraenkel, has given us such a description, based undoubtedly on actual conditions in his novel "Dechter und Kaufmann," and so has Abraham Mappu in his Hebrew novel, "The Hypocrite," 1853, and the convert Brogrov in his Russian novel, "Memoirs of a Jew," 1874.

Indirectly we see the success of the shadchen in the family histories which, following the example of that wonderful scholar, David Kaufmann, 1852-1899, taken from us by premature death, have come to light lately. A work of marvelous industry and scholarship are the two volumes by Bernhard Wachstein, "In-schriften des Alten Judenfriedhofs in Wien, Vienna, 1917." Here we see, how he prominent families of the seventeenth and eighteenth centuries, the Oppenheims, Wortheims, Jost Liebmanns, Berent Lehmanns, Leffmann Cohens, scattered over the European capitals are interrelated. The memoirs of Glueckel of Hameln, whose publication we also owe to David Kaufmann's fine historic mind, give us similar insight into the success of the shadchen. He was, after all, merely doing directly what, in our days, is done, under the camouflage of debutante receptions, the dansants, theatre parties, etc. The shadchen is recognized in congregational ordinances, the constitution of Cracow in 1595 settling his fee (Jahrb. Jued. Lit. Gesellsch., XI, 96, 1916). He is a sort of benefactor. A curious law case preserved in the collection of Jacob Reischer, of Prague, Worms and Metz (d., 1733) gives us an illustration. A young married couple rejoiced over the birth of their first born son. The father had promised the Mizwah of circumcision which, in those days, was not a business but a much coveted privilege to his shadchen, the grand-

father, on the mother's side, had made a different choice, and the father claimed that he owed such an expression of gratitude to the man who was the first source of his happiness (Shebut Ya'akov, 11, No. 80). Modern courts have looked upon it in a different light. A German court declared an agreement with the shadchen an immoral contract (Der Israelit, 1902, 200'8).

Other courts decided differently. A Prussian superior court in 1860 declared the business of a shadchen, a regular brokerage business, which required a license (Allg. Zeitg. d. Judd., 1860, p. 736). A court in Kansas City, four years ago, rendered a decision which, at least in the newspaper reports, is not clear. The court dismissed the suit of the shadchen against the man whom he made happy on the ground that the brokerage fee, paid by the wife's relatives, was sufficient as compensation (Am. Isr., Nov. 29, 1917).

Being so prominent a figure in Jewish social life, the shadchen could not be absent from fiction, dealing with Jewish life, nor from Jewish folklore. In fiction Zangwill's "Children of the Ghetto" has popularized the shadchen and is probably responsible for placing "schatchen" in the English dictionaries, further popularized by Bertram Jacobs' play, "The Little Brother," which had a remarkable success on the London stage in 1919. In German fiction S. Cronbach became very popular with his sketches of the shadchen's activities, entitled "Aus dem Notizbuch des Onkel Jonas," of which the fifteenth edition appeared in 1909. Judging by the advertisements in some German-Jewish papers, "Onkel Jonas" is still doing a flourishing business in the German republic.

Folklore is perhaps the best source of studying the character of the shadchen, as folklore in general is a most valuable help for the study of history. The shadchen usually appears as a humorist who succeeds by his humor in smoothing out difficulties arising from the objections of the parties concerned to his schemes. A young man, to whom he proposes a match, refuses to listen. "Leave me alone," he says, "if I ever marry, I shall marry a girl with whom I fall in love." Undismayed the shadchen replies, "I have just that kind of girl with whom you will fall in love." In another case the young lady raises the same objection, and the father comes to the assistance of the shadchen by the exclamation, addressed to mother: "Have you ever heard of such foolish notions? We are married for nearly thirty years. Have we ever fallen in love?" Some of the hardest tasks of "Onkel Jonas" are the refutations of objections to physical defects. The young man knows that the young lady proposed to him is a hunchback, but, says the shadchen, "What a hump! You won't find the like of it in a thousand marriageable girls." In another instance the young man objects to the young lady being crossed-eyed. "This is a small matter," the shadchen says, "if she wears glasses, it won't be noticed." "But she is hard of hearing," continues the young man. "Why, this is an advantage," the shadchen replies. "When you are in bad humor, you can swear at her, and she won't know it." "But she limps." "Nonsense, a high heel will correct it." "But she is stupid," insists the candidate. "Well," says the shadchen, "you can not expect to find a woman who shall altogether be without fault."

In another instance the young lady has a similar objection. "Onkel Jonas" discussed the situation first with pa and ma who, feeling satisfied that the proposition is acceptable, call Miss Laura. "Laura," begins the father, "this is my old friend, Mr. Jonas, who comes in the name of the Katzenberger family. You know young Isidore Katzenberger, of the sheet iron and paper (junk) firm of Katzenberger and Seitenfeld. You have met young Mr. Katzenberger who is an exemplary young man of a good family with two years' high school education, and well-rated in the business directory. He was highly impressed with you and, feeling the delicacy of the situation, he asked his friend, Mr. Jonas, whom he knew to be also an old friend of mine, to propose to you in his name."

Laura throws her head back indignantly. "Katzenberger. I marry Katzenberger! He is lame. I am not going to marry a cripple." "For God's sake," interposes the shadchen, with a truly paternal pitch of voice. "What foolish notions the girls have in our days. I can fully understand that you, in your girlish dreams, picture to yourself the ideal husband as an athlete, six feet tall, 200 pounds in weight. Now, suppose you'll get such a fellow. All them fellows are reckless. You won't be married two weeks, and he will jump off a street car before it stops; he'll fall and break a leg. The ambulance will take him to the hospital; he will be laid up six weeks. Then they'll take him home; he'll spend another six weeks learning to walk on crutches. When you marry Mr. Katzenberger, you have got the ready-made article at once without any expense and worry."

Whatever the merits of one or the other system of matchmaking may be, it is a fact that numerous elopement romances have ended in the divorce court, while, as a rule, Jewish domestic life was a model of happiness and devotion. Glueckel, of Hameln, was only fourteen years old when she was "verknasht"—the usual term for engagement among German Jews, derived from "Kenas," a stipulated sum of money, deposited by both of the contracting parties and forfeited, if the engagement was broken—to her Hayyim, and yet, when he died, she felt the world had no second Hayyim.

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**Keren Hayesod Appeal on Rosh Hashanah**

A large number of synagogue presidents throughout the United States have signified their willingness to have appeals made on Rosh Hashanah in their synagogues for the Keren Hayesod (Palestine Foundation Fund). The heads of the rabbinical organizations in the United States and hundreds of rabbis have volunteered their services on behalf of the Keren Hayesod during this campaign.

The Keren Hayesod Bureau, the headquarters of which are at 50 Union Square, New York, is now actively engaged in planning for this large campaign. It is expected that the appeal for the Keren Hayesod during the High Holidays will be nation-wide and will reach out to every community and every synagogue thereof, whether of a permanent or temporary nature.

The letter to the presidents of the synagogues issued by Rabbi Meyer Berlin, chairman of the Synagogue Committee of the Keren Hayesod, reads in part as follows:

"As the representative of the Jewish community in your district, you undoubtedly realize the great seriousness of the hour. Our success in Palestine depends in a very large measure upon the efforts of all Jews throughout the world on behalf of the Keren Hayesod. In view of the inability of our brothers across the sea to give much financial assistance, it is necessary for us in America, who are in better shape, to shoulder a large share of the financial responsibilities involved in building up our Jewish Homeland. It is for this reason that we are urging your cooperation at this important moment."

At the same time, the Agudath Harabonin, the Association of Orthodox Rabbis has issued an appeal to the rabbis of all communities, heads of the

congregations and all orthodox Jews to "Conduct an energetic propaganda for large donations for the Keren Hayesod." This appeal, which has been sent out broadcast to all synagogues throughout the land, is signed by Rabbi B. L. Leventhal, of Philadelphia, president of the Orthodox Rabbis' Association.

The Zionist districts and Mizrahi societies have been approached by the Zionist Organization of America and the headquarters of the Mizrahi Organization to co-operate to the fullest extent with the Keren Hayesod committees in the various places. Zionists have been asked to make a thorough canvass of their district in order to ascertain and to report the names of all synagogues, permanent as well as temporary, the names of the rabbis officiating and of the presidents of the synagogues.

**\$10,000 Cash Raised at Schenectady Meeting in 30 Minutes**

Twenty-one prominent business men of Schenectady at a conference called to consider ways of responding to the urgent need of the Keren Hayesod for cash, raised \$10,000 on the spot by endorsing a note and discounting it the next morning. The conference was attended by Dr. Joseph Jasin, who represented the Keren Hayesod Bureau and presented the urgency of the situation.

**Jewish Emigration From Russia Possible**

Danzig (Jewish Press Association).—A recent number of the "Red Star" of Witebsk advises the Jews to establish special bureaus in the border towns for the aid of emigrants, believing that such offices controlled by responsible organizations would influence the Soviet authorities to permit Jewish emigration.

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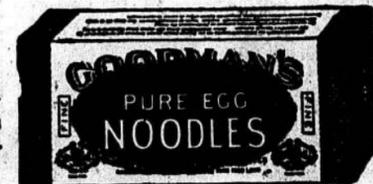
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# ITEMS OF INTEREST IN THE JEWISH WORLD

A congregation is being formed in the Chapeltown district of Leeds, Eng.

The death is reported from Russia of Mr. Kalman Reisen, the eminent Yiddish writer.

Baron Michael de Gunzburg, a member of the well known Russo-Jewish family, died at Paris last week.

The Supreme Court has granted incorporation papers to the Hebrew Aid Society of Staten Island.

Serious anti-Semitic excesses have occurred at Solok, Poland. Two Jews were killed and others wounded.

Governor Shoup has appointed Mr. J. C. Bloom of Denver to succeed himself as a member of the Colorado State Board of Optometry.

The Independent Order B'nai B'rith is to raise \$100,000 in the United States for a Rehabilitation Fund for the Jews in the city of Pueblo, Colo.

Warsaw reports that the Polish Government has accepted the resignation of Prince Lubomirsky, the present Polish ambassador to the United States.

The bill for the creation of an Austrian Upper House provides for the representation in that House of all religious sects in the country with the exception of the Jews.

Rabbi Adolf Rosenberg has accepted a call to fill the pulpit of Temple Aaron, Trinidad, Col., for the coming year. The rabbi is expected to arrive in Trinidad on September 1.

Zionist Commission: Major Leonard Stein, private secretary to Dr. Weizmann, who accompanied him to America, will act as temporary chairman of the Zionist Commission during the absence of Dr. Eder and Dr. Ruppin, who will attend the Zionist Congress at Carlsbad.

A meeting was held at Washington, D. C., last week to discuss the proposed amalgamation of the Middle Atlantic and Pennsylvania State Young Men's Hebrew Associations.

It is officially announced that the Lithuanian Jewish community is legally entitled to call in the aid of the militia in the collection of its taxes, especially with reference to overdue rates and dues.

The Hungarian Ministry announced, in reply to a question in Parliament, that it had ordered the cancellation of the bank notes on which an inscription figured, inviting the public to beat the Jews.

It is definitely announced that Vienna will have during next season two theatres which will give regular performances in Yiddish. One of these will be directed by Podzamtze and will give light opera.

The Jewish congregation of Clarksburg, W. Va., has completely remodeled the synagogue which was purchased last year. The community consists of ninety families, who also support a reform congregation.

The conferences recently held in Warsaw for the purpose of aiding Ukrainian pogrom refugees has decided to send two special delegates to America directly to negotiate with American Jews regarding further relief.

Dr. Edward Robertson, M. A., B. D., D. Litt., lecturer in Arabic at the University of Edinburgh, formerly Assistant Professor of Hebrew at the University of St. Andrew's, has been appointed to the Chair of Semitic Languages and Literature in the North Wales University College, Bangor. There were sixteen candidates, among them, Dr. Samuel Daiches, of Jews' College and Captain Reuben Levi, Oxford.

The Zionist Commission and other Jewish bodies of Jerusalem have sent to King Feisul special greetings and good wishes upon his crowning as king of Mesopotamia. Emir Feisul is the eldest son of the king of Hedjas.

Rev. H. Mayerowitsch, of Vienna, has been appointed to the position of Second Reader of the Great Synagogue, London, Eng., in succession to the Rev. A. E. Gordon. This is the synagogue where the Chief Rabbi preaches.

The anti-Semitic organization of Poland, "Rozvoy," is calling a conference for the latter part of November of all leading anti-Semites in Poland and Galicia. The movement is initiated by the well-known Jew-baiter, Nemojevsky.

One hundred and fifty pogrom orphans to be cared for by Jews in Canada arrived in Quebec last week. The children came in charge of Mr. H. Hershman, the representative of Canadian Jewry who has spent many months in relief work there.

Over 1,500 Jerusalem orphans were entertained last month at a party given to them by a group of devoted workers in Palestine. They were treated to a violin concert, several motion picture films, and a "spread" of biscuits and chocolates.

An organization apparently in opposition to the Keren Hayesod, has been founded in Germany. It is to be called the "Binyan Haaretz," and it is founded with the hope of obtaining the support of such non-Zionists as Dr. Paul Nathan and Mr. Max Warburg.

Abraham Haas, active in Pacific Coast Jewish benevolent organizations, died at San Francisco, Cal., last week at the age of 75. Mr. Haas was vice-president of the Pacific Coast Hebrew Orphan Asylum and treasurer of the American Jewish Relief Fund for the district.

Steps are being taken to expel the large number of Ukrainian Jewish refugees in the border centers of Galicia, according to information received from Lemberg. Appeals have been made to the Polish authorities at Warsaw, but so far these have been without avail.

The Bolshevik official agencies announce that in future Jewish delegates will not be allowed to enter Russia even for the purpose of distributing charity. The reason for the action of the Soviet Government is stated to be the spreading of bad reports by delegates who had visited Russia concerning the state of affairs.

A new mineral water and ice factory equipped with modern machinery has been opened outside Tel-Aviv, containing an office and separate departments for the manufacture of ice, soda water and lemonade. At present fourteen men and women are employed, and it is expected that the new venture will rapidly develop.

President Harding has nominated Albert Ottinger of New York to be Assistant Attorney-General of the United States. Mr. Ottinger is an attorney. He was elected State Senator in 1918 and last year was defeated by Nathan Straus, Jr. In 1914 he was a candidate for Congress, but was defeated in a three-cornered fight by William N. Chandler.

Rev. Dr. Emanuel Schreiber, who has been in charge of Congregation Emanuel of Los Angeles for the past year, has resigned. His place will be taken by Rabbi Ernest E. Trattner, who has been in charge of the congregation at San Diego. Rabbi Schreiber was stationed at Chicago, Ill., for many years and was editor of "The Occident" for over a decade.

Since the abolition of the tobacco monopoly the interest in growing tobacco in Palestine is spreading and many have been devoting their time to studying the future possibilities of the tobacco industry and tobacco cultivation. One enterprise has been established which employs ten girls. A tobacco factory is being built which promises to be of great help to the tobacco planters.

Mrs. Henrietta Newman, widow of the late Henry Newman, noted philanthropist of New Orleans, La., passed away last week at the age of 71. Mrs. Newman, like her late husband, was to the fore in charitable movements and was honorary matron of the Jewish Widows and Orphans' Home, and only recently she donated \$50,000 to the new maternity building which the Touro Infirmary contemplates erecting.

Petitions have been filed for the election of Judge Horace Stern for the place of Judge of Common Pleas Court No. 2, Philadelphia, Pa. Judge Stern is endorsed by both the Republican and Democratic parties, which makes his election a certainty. He was appointed to the bench by Governor Sproul to succeed the late Judge Henry N. Wessel, and the term for which Judge Stern is to be elected will be ten years.

The will of Marcus Marx of Chicago, Ill., a director of Hart, Schaffner & Marx, who died August 4, disposes of an estate of \$2,100,000. The bequests include \$27,000 to the following charities: Associated Jewish Charities of Chicago, \$10,000; Chicago Home for Jewish Orphans, \$5,000; Michael Reese Hospital, \$10,000; Chicago-Winfield Tuberculosis Sanatorium, \$1,000, and National Jewish Hospital for Consumptives at Denver, \$1,000.

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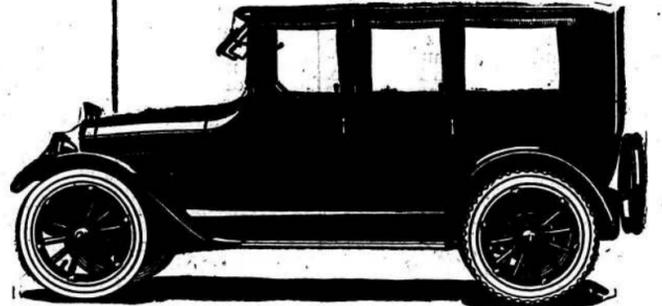
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Complete plans for the \$450,000 Jewish hospital to be erected at the southwest corner of Poplar avenue and Tucker street, Memphis, Tenn., will be submitted to contractors September 15. Ground probably will be broken early in the fall for one of the most completely equipped and comfortable hospital establishments in America, the main object in the construction of which is to provide homelike surroundings for patients who will be admitted without regard to religious persuasion.

The Jewish communities of White Russia have been aroused by the recent pogrom wave. At Minsk, Bobruisk, Mozir and Slutsk, homes for Jewish orphans were opened by the Jewish communities. A special conference of Soviet authorities was held at Minsk with reference to the measures against the pogrom movement. The gathering decided not to organize a self-defense force, but to request the Moscow authorities to send a special reliable force to combat the pogrom gangs.

The anti-Bolshevik agitators who are operating in Ukraine under the guidance of liberal elements received orders not to molest the Jews and to refrain from any pogrom agitation. The offenders against the orders will be shot. It is also stated that at the conference of the Russian anti-Bolsheviks held in Germany the attempts of some delegates to censure the Jews as sympathizers of the Bolshevik Government failed entirely. The majority of the speakers expressed themselves against any anti-Jewish agitation.

The Arthur Davis Memorial Fund has awarded the sum of 15,000 kronen to Mr. Chajim Bloch, for his book, "Die Gemeinde der Chassidim," published by Benjamin Harz Verlag (Berlin and Vienna). The author is himself a descendant of the "Baal Shem." On his return from the war he found his Galician birthplace, Delatyn, turned into a cemetery, and himself expelled as an alien by the "Fatherland" for which he had fought. Mr. Bloch has in preparation, among other works, a volume on "Ost Judischer Humor."

Mrs. Amelia Jaffe, a pioneer resident of Colorado, passed away at Denver last week. For more than forty years before moving to Denver, Mrs. Jaffe lived in Trinidad, where she was always interested in social and charitable activities, being one of the founders of the San Rafael Hospital, and for thirty years the treasurer of the Ladies' Aid Society. She participated in the establishing of Congregation Aaron, which is the second oldest Jewish congregation in Colorado, and was also one of the organizers of the Pioneer Society of Southern Colorado.

### Dr. Gaster's Optimism Disturbs Roumanian Jews

Vienna (Jewish Press Association).—Considerable commotion has been created by a report made public that Dr. Gaster, who is at present in Roumania, speaking of the conditions of the Jews in Roumania, declared that he considers the problem of the Jew in Roumania at an end. The Jewish press points to the various restraints to which they are still subject and protests at the utterances attributed to the noted Jewish scholar from England.

### NATIONAL YOUNG JUDEA

The big problem in the conduct of educational clubs of boys and girls is to secure a sufficient number of trained leaders to guide the various clubs. Young Judaea has endeavored to overcome this difficulty by holding courses in leaders' training, which have been conducted by experts on the various subjects. It is now proposing to go a step farther and to hold in the large centers leaders' institutes three or four times a year. These institutes will consist of brief courses in leaders' work held over the week-end. There will be a series of four of five lectures at each institute, and the whole course will be concentrated into Saturday evening and all day Sunday. Arrangements are now being made with Boston, Bridgeport, Philadelphia and Baltimore for the inauguration of leaders' institutes in these towns.

Young Judaea does not ask the young men and young women who are the leaders of the club to contribute financially to the movement, but it does ask them to give an hour or two a week of their time to lead a club of earnest minded boys and girls. Every one of us has a duty to the community in which we live, and there is surely nothing more worth while for a young man or a young woman than to lead a club of boys and girls at that age when their character is plastic and can be moulded into a form beneficial to the community and to the individual. There are large numbers of young men and young women who would be willing to lead clubs if they had the necessary preliminary training.

Young Judaea is now prepared to supply whatever training is necessary without any cost to the leaders. It expects a large number of young people to follow up this work.

Plans are going forward for the leaders' conference and annual convention of New York City Young Judaea. The committee on arrangements expects to make the conference a most interesting and instructive one and the various items of the program are designed to have a practical value for the work of the coming year. There is also a pleasant surprise in store in regard to the arrangements for sociability. Present plans indicate that the convention will be one of the largest and most successful ever held in New York city.

The standing committee on Hebrew has already met and begun its work on plans for Hebrew work in Young Judaea clubs during the coming year. The committee will report at the next meeting of the National Executive Committee. The committee hopes for a large number of Hebrew speaking clubs in National Young Judaea at the end of the year.

Young Judaea clubs of the South are to hold a conference in Chattanooga, Tenn., August 19 to 24. About seventy-five delegates are expected from the nearby cities. Delegates will gather at the B'nai Zion Synagogue, Friday evening, August 19. The first business session will be held Saturday evening, August 20. Sessions will then continue until the following Wednesday. It is expected that a representative will be present from the national headquarters, with a view to strengthening the organization of Young Judaea in the South.



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ENGAGEMENTS

BAER-CRONSTINE.—Mrs. Samuel Cronstine, of 569 West 150th street, announces the engagement of her daughter Dorothy to Mr. Samuel Baer.

COHEN-MIRKEN.—Mr. and Mrs. Mayer Mirken of 4720 14th avenue, Brooklyn, make formal announcement of the betrothal of their daughter, Rose Dana, to Mr. A. H. Cohen of New York.

KLOSTY-COHN.—Mr. and Mrs. Harris Cohen announce the betrothal of their daughter Augusta to Mr. Jack Klosty, of New York City.

SIEGEL-PERLSTEIN.—Mr. and Mrs. Louis Perlstein, of 1845 Seventh avenue, New York City, announce the engagement of their daughter Edith Lenore to Mr. Jack Siegel.

MARRIAGES

BENJAMIN-LAZARUS.—On Wednesday, August 17, at the Hamilton Hotel, West Seventy-third street, Louis Robert Benjamin, of 980 Tiffany street, to Frances U. Lazarus, of 527 W. 143d street. Rabbi Joel Blau was the official minister.

BORIS-LITT.—On Sunday, August 21, at 550 W. 158th street, Adrien Boris to Elsa Litt, of 938 St. Nicholas avenue. Rabbi Joel Blau officiating.

CANE-SALVIN.—Mr. and Mrs. Paul Salvin announce the marriage of their sister Jennie Salvin to David Cane of 226 West 97th street. Rabbi Aaron Elsemann performed the ceremony.

HARRIS-GANS.—Mr. and Mrs. Joseph D. Gans, of 576 West 161st street, announce the marriage of their daughter Fanny E. to Sol. Harris on Sunday, August 21, 1921, at the Academy. Rabbi Aaron Elsemann performed the ceremony.

KELTER-TELLER.—Mr. and Mrs. Moses Margow, of 216 East Tremont avenue, announce the marriage of their daughter Mrs. Charlotte Teller to Eugene Kelter. Rabbi Aaron Elsemann performed the ceremony.

LUBIN-SUSMAN.—Miss Jennie Susman, of 5041 Cates avenue, St. Louis, Mo., to Max Maurice Lubin, of 79 Sherman avenue, New York City, at the home of the officiating minister, Rabbi Aaron Elsemann, 611 West 156th street.

NEEDLE-HOROWITZ.—Mr. and Mrs. Barnett Horowitz, of 966 Greene avenue, Brooklyn, N. Y., announce the marriage of their daughter Marion to Herman Needle on Sunday, August 21, 1921, at the home of the officiating minister, Rabbi Aaron Elsemann, 611 West 156th street.

BIRTHS

GRAFF.—Mr. and Mrs. Samuel P. Graff (nee Florence B. Morris), 184 Nagle avenue, announce the birth of twin boy and girl on August 11, 1921.

RINGEL.—Mr. and Mrs. S. Ringel announce the birth of a daughter August 17 at the Woman's Hospital.

SINGER.—Mr. and Mrs. Hayward Singer (nee Ruth Muriel Rosenzweig), of 740 West End Avenue, announce the birth of a son August 17 at Lying In Hospital.

\$8,000 for Keren Hayesod in Huntington, Long Island

Eight thousand two hundred and ten dollars was pledged at a meeting at Huntington, L. I., on Saturday last, according to advices received at the Keren Hayesod Bureau. Of this, \$1,000 was raised and brought in cash, the remainder being individual pledges from reputable business men.

Lithuanian Soldiers Made No Pogroms London (Jewish Press Association).—The local official representatives of Lithuania have issued an official denial of recent reports that Lithuanian soldiers had made a pogrom upon a Jewish community near Vilna.

MUSIC OF THE SYNAGOGUE

By GEORGE CASTELLE.

Cantor of the Baltimore Hebrew Congregation

"Oshiroh Vaazammroh Lelohai Beodi." "I will sing songs to my God while I have my being." This is not a pledge, nor a promise. It is a state of exaltation of a God-intoxicated soul. The religious Jew sees the Divine Creator in every phenomenon about him. When he opens his eyes and beholds the daylight after the dark of the night, he sees the finger of the Bore Yom Voloyloh, the Creator of day and night. And as the miraculous panorama of nature, of the sun, the fields with their myriads of buzzing insects, the woods and its multitudinous inhabitants, the ravishing beasts and the singing birds, of the towering mountains and the roaring waters—as this miraculous panorama presents itself to his eyes, he sees the hand of the Oseh Sho-maim Vooretz, the Maker of Heaven and Earth and all that is therein. And as he gazes out into the City of Man and sees the workings of his wondrous intelligence in every field of science, industry, crafts and arts, sees him conquer the air and the seas, the winds and the earth, he visions the Omnipotent and Omniscient Yozer Hoodom, Maker of Man.

Everything that transpires before his eyes in the physical world, and before his mind in the spiritual realm brings the believing Jew closer to the King of Kings. Thus finding himself in the presence of the All Wise, he cannot help but continually praise his glorious name. Hence the many and varied Brochos for every occasion of the daily life. Hence his meditating on God and His Law day and night. Often the exalted state of his soul finds no words of expression. A sweet improvised, spontaneous though formless tune takes the place of speech, nay, perhaps even of thought. For he is just musing, brooding, spiritually intoxicated. If you ever chance to pass by a pious Jew sitting leisurely on a bench in the Beth Hamedrash after he has studied a page of the Talmud or read the psalms, his listless appearance, suggesting perfect relaxation, and you hear him hum his characteristic tune, be sure religious emotions, conscious or sub-conscious are stirring within. Thus it comes that sweet melody is the Jew's helpmeet in his religion. Thus it happens that the whole being of the Jew is instinct with music. He cannot pray unless he sings his prayers. In the orthodox synagogue, the entire service, even the reading of the law, is a continual chant.

The most characteristic Jewish liturgical chant is built on a scale which with its diminished and augmented intervals, is not to be found in any musical system of the world, Occidental and Oriental. It is a peculiar scale, a Jewish scale. It is our distinctive contribution to the world. It mirrors most strikingly the soul and mind of our people. It is dignified, emotional. It breathes religious inspiration, and expresses Israel's yearning for God; it sings of Israel's lofty religious aspirations. The whole being of the religious Jew is so saturated with this "Gust," this atmosphere of the liturgical chant, that he cannot get away from it, so that he finds no difficulty in fulfilling that utterance, "Oshiroh Vaazammroh Lelohai Beodi." "I will sing songs to my God while I have my being." His whole life is a song unto his Maker! Any wonder that the House of Jacob has given birth to so many sweet singers and great musicians that fill the annals of musical history? Ernest Bloch, the great musical prodigy of our day, who has aroused world-wide interest with his thrilling composition, Schelomo (King Solomon), which is a Hebrew rhapsody for violin, cello and orchestra and who made an impression of having devoted, his immense knowledge of counterpoint and orchestration to writing Jewish music, made a statement that in reality he did not mean to write Jewish music. He had not intended to collect old Jewish melodies and investigate their authenticity. "I am not," he said, "an archaeologist. I hold it of first importance to write good, genuine music. It is the Jewish soul that interests me, the complex glowing, agitated soul that I feel vibrating throughout the Bible; the freshness and naivete of the Patriarchs; the violence that is evident in the prophetic books; the Jew's savage love of justice; the despair of the Preacher in Jerusalem; the sorrow and the immensity of the Book of Job; the sensuality of the Song of Songs. All this is in us; all this is in me, and it is the better part of me. It is all this that I endeavor to hear in myself and to transcribe in my music; the venerable emotions of the race that slumber deep down in our soul."

And what was the result? A stirring Jewish composition, vibrant with Jewish experience, Jewish emotions, Jewish sentiments, Jewish aspirations, Jewish blood. He could not get away from himself to write just "good, genuine music." The music is good and genuine, but it is Jewish. And how could it help being anything else? Did not Mr. Bloch, this gifted son of Israel, "listen into himself and did he not transcribe what he heard there into music; the venerable emotions of his race that slumber deep down in his soul?" Thus it is that the Jew, even when he deliberately seeks to be objective, instinctively and uncontrollably falls back upon his Jewish self and sings his songs unto his God.

The liturgical chant has little opportunity to soar along joyous themes, in the major key. It does so in psalms of praise and glorification. But during the

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season towards which the eyes of our people begin to look when the Month of Av is speedily rolling around and Ellul is at the door and the Shofar is sounded in the morning service; during the approaching season of the Yomim Noraim, the solemn days of retrospect and repentance, the major part of the prayers have sad themes of regret over the passing years, over errors committed, opportunities missed, themes of repentance, prayers for forgiveness. Such lyrics call for strains in the minor key. This ho'ly day motif is so gripping that it "strikes fire from the heart of the pious Jew and brings tears to the eyes of the true Jewess." And even upon Jews, who, under the pressure of modern industrial and commercial life, have lost much of their spiritual proclivity, have drifted from the Synagogue and the Faith of their Fathers, the liturgical chant retains a powerful hold. When he comes within its hearing, it seizes his heart and overwhelms his soul. The editor of the late "American Jewish Chronicle," speaking of the holy day chant, said, "A Jew may forget his religion, his national traditions, and even his people, but he will never forget the Jewish music and its tunes will resound in his ears to the very last day of his life. One Jewish song sung on Rosh Hashonah or Yom Kippur electrifies the Jewish soul and binds the Jew more to his people and to his religion than hundreds of sermons and hundreds of propaganda speeches for the Jewish cause. As a consequence thereof, Rosh Hashonah and Yom Kippur, besides their high religious and ethical value, also have a national-educational significance."

Such is the beauty and efficacy of our synagogical music.—The Jewish Times.

Summer Benefits for Jewish Memorial Hospital

Several thousand dollars were added to the building fund of the Jewish Memorial Hospital by a series of social functions and entertainments conducted at summer resorts on Long Island, in the Catskills and the Adirondacks.

It was part of the plan of the members of the Building Fund Committee to maintain interest in the hospital during the summer by promoting these various activities, and their plan worked out perfectly. More than half of the men and women who were engaged last spring in working for the hospital participated in one or more of the summer affairs and, in addition, many new workers were enlisted.

The most successful of the affairs was an entertainment and ball held at the Fairmont Hotel, Tannersville, N. Y., on Saturday evening, which brought in more than \$2,000 to the fund. Of this amount \$1,000 was contributed to endow a bed. The affair was handled by a committee consisting of Aaron Levy, Mrs. Joe Jacobson, William Weiss, Judge Max S. Levine, Dr. Elias Margolis, Dr. Samuel Weiss and Murray E. Baron. At Schroon Lake, in the Adirondacks, there was no affair, but an appeal at the Leland Hotel on behalf of the fund brought in \$600. Later, in the grill room of the same hotel, a group of Broadway entertainers and song writers put on a stunt which brought in another \$100. Benny Davis, Sidney Clare, Lester Santly, C. F. ("Zit") Zittel and Con Conrad were among those who contributed to the entertainment.

A whist party at the Edgemere Club brought in more than \$500 and another party at the Hotel Prince, Arverne, held the week previous brought in about half of that amount. A kiddie party for grownups at Milford, Conn., was responsible for an additional \$150. There were also several much smaller affairs and some individual activities such as raffles which helped to keep things lively.

Will Help American Jews Locate Their Russian Friends

An announcement just made public in this city states that the Idgezkom (Jewish Committee in Russia) has established special departments in all bureaus for the handling of mails between Jews in Russia and their relatives and friends in America. The full details of the work of this department and the manner in which American Jews can take advantage of it for the purpose of tracing their relatives, will soon be made public.

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Jewish Labor Legion Being Formed in Palestine  
Jerusalem (Jewish Press Association).—A movement recently started to organize a Jewish Labor Legion promises to bear far-reaching results. A body of 160 Chalutzim has already been composed under that name and is now employed in doing various duties in and around the military camp at Ludd. Thousands of Egyptians are now employed in similar manner in the different camps, and although the work is far from pleasant and often rough and hard and the discipline no less so, the Chalutzim are anxious to try it and efforts are being made to have larger numbers employed in place of the Egyptians.

SOCIAL NOTES.

The Institutional Synagogue, together with the Jewish Center of the East Side, ran their affair jointly in behalf of their Building Funds, at the Hotel Lorraine, Edgemere, L. I. More than one thousand people attended. Rabbi Herbert S. Goldstein delivered an address, appealing for funds, whereupon over \$4,000 was subscribed. The entire proceeds of the affair netted about \$8,000.

The following represented both the Institutional Synagogue and the East Side Center—Mr. Max Weinreich, Mr. Samuel Silver, Mr. J. M. Harris, Mr. Witty, Mr. Aaron Wartels, Mr. Victor Friedman, Miss Hester Delinsky, Miriam Finkelstein, Miss Frieda Dolinsky, Mr. Isidore Brody, Mr. Reuben Richman, Mr. Isaac Goldman, Mrs. Reuben Metchik, Miss Esther Garfunkel, Mrs. Samuel Silver, Dr. Henry A. Rafsky, Mrs. J. M. Harris, Mrs. Samuel Witty, Mrs. Reuben Richman, Mrs. Aaron Wartels, Mr. and Mrs. Dvorkin, Mr. Meyer Dvorkin.

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### Women's Work Begun in Palestine

Jewels of various description continue to come to the offices of the Keren Hayesod at 50 Union Square, New York. Although no definite appraisal has as yet been possible, Mrs. Grabelsky, acting treasurer of the Jewel Fund of the Keren Hayesod, is satisfied that the jewels received so far are worth several thousand dollars. Contributions of jewels are practically spontaneous, and are an indication that Jewish women are eager to part with their possessions in order to enable the maintenance of the work which the Women's Zionist Organization, through the Jewel Fund, has initiated in Palestine. A letter from Mrs. Chaim Weizmann, president of the Women's Zionist Organization, to Mrs. Boris Grabelsky bears witness to the fact that the Jewel Fund is actually functioning satisfactorily. The specific work prescribed for the Jewel Fund in Palestine is of the kind which is peculiarly within the women's sphere. Women's immigration hostels, recreation huts and kitchens, traveling instructors in domestic science, farm schools for the agriculture training of girls, and infants' nursing are among the activities already commenced in Palestine with the money realized from the sale of jewels.

**FLEISCHMANN, SIMON.**—The People of the State of New York, by the Grace of God, Free and Independent; to Sophie Stumpf, Levy Fleischmann, Sigmund Fleischmann, the heirs and next of kin of Simon Fleischmann, deceased. Send Greeting;

Whereas, Klara Sellig, who resides at 261 West 129th Street, Borough of Manhattan, County of New York, the 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, relating to both real and personal property, duly proved as the last will and testament of Simon Fleischmann, who was at the time of his death a resident of 261 West 129th Street, 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 8th day of September, 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, Hon. John P. Cohan, a Surrogate of our said County of New York, at said County, the twenty-eighth day of July, in the year of our Lord, one thousand nine hundred and twenty-one.

MARTIN G. McCUE,  
Clerk of the Surrogate's Court.  
SAMUEL S. BIGGYER, Attorney for Executor,  
Office and P. O. Address, 215 Montague Street, Brooklyn, N. Y.

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

## JEWES PLAN TO RELIEVE SOVIET RUSSIA

Disorder at the Conference for Russian Relief—Vladeck Saves the Situation—Every Jew Should Give a Day's Wages—The Work of the Poalei-Zion—When Should the Theatre Season Open?

(Copyright, 1921, by National Jewish Press Association, Inc.)

Disorder and excitement reigned supreme at the meeting called by the People's Relief Committee and other organizations to organize help for starving Russian Jewry. Some of the happenings were of a nature that make one reluctant to speak of them. Some men, prominent, honest and with excellent records were offended, insults were hurled in many directions in a manner altogether unbecoming the sacred purpose for which the gathering was called, that of rendering help to the three million starving Jews of Russia.

The present situation in Russia is horrible. Official and unofficial reports reaching us from that unfortunate country are fully agreed upon that fact. Indeed, so threatening is the situation that Russia's opponents are forgetting their accounts with and hatred of that country in an effort to save its inhabitants from catastrophe. That the condition of the Jews in Russia is even worse than that of the rest of the population was made evident at the meeting by one who enjoys the confidence of all factions. Those gathered at the meeting were Jews, and many of them closely related to those suffering on the other side, how did it happen that the work of the meeting was interfered with? Who caused the disturbance? Not those who are really concerned about the Jews of Russia, but a few Jewish and non-Jewish communists who insisted that the relief work should be done not for the Jews of Russia but for Russians.

This viewpoint was maintained by the first chairman of the evening, Alexander Kahn, and by one of the first speakers, Judge Jacob Pankin. The great mass of the meeting stood opposed to such a policy because it involved politics. Jews are ever prepared to help their non-Jewish neighbors, and this was amply proven during the war when relief agencies failed to make any discrimination. This is particularly true of the Joint Distribution Committee, which in its work in Poland served all sections of the community. When such a point is converted into an issue, it however assumes the aspect of politics. Dr. Hartman's (editor of Soviet Russia) tactful attempt to persuade the meeting of the desirability of general, over Jewish, relief only served to emphasize the fact.

The meeting at large could not see the desirability and decided that moneys collected from American Jews for Jewish relief should go to the Jews of Russia. The communists failed in this effort, but they succeeded in another—they succeeded in preventing Max Pine from speaking.

Max Pine is the secretary of the "Yiddishe Gewerkschaften," and has devoted his whole life to Jewish labor interests exclusively. In labor circles he is recognized not alone as a man of ability, but as one of great integrity and idealism. And this man was not allowed to speak because upon returning from a recent visit to Russia he lacked enthusiasm, and intimated as much in some articles he wrote in the daily labor-organ the "Forward."

The disorder created by the Communists was such that Mr. Kahn could not restore order and had to give up the chair to Alderman B. Vladeck. Vladeck restored the peace of the meeting and introduced S. Kaldowsky, the representative of the People's Relief who has just returned from Russia. Kaldowsky is a well known figure in labor circles and is not known to oppose Bolshevism, but the annals of recent Jewish history have nothing quite so terrible as that which he reports; nothing like it has ever been brought to light by a Jewish relief worker.

As illustrative of the barbarism still possible in that vast country, Kaldowsky related the following incident which has been officially confirmed by the Bolshevik authorities. In one Russian centre, pogromists killed a Jew in the presence of many of his own people, then cut up his body, cooked his flesh and forced these witnesses to eat the flesh of their brother. It must be considered fortunate that such cases are singular, but he brings other facts that are quite general. Pogroms are not unusual. Jews are degraded. The peasant has been prejudiced against him and the Russian in the city is the same anti-Semite of the old Czarist regime. All Jews are poverty stricken. Their possessions have been taken from them, but they are generally given very little work.

Kaldowsky sharply criticized Dr. Dubrowsky for his work in behalf of Russian Jewry. The former claims that the greater number of packages transmitted through Dr. Dubrowsky were never delivered, nor were moneys paid out at the proper rate of exchange, 250 rubles having been given for the dollar which was valued at from 25,000 to 30,000 rubles.

Close upon eight hundred delegates representing 379 New York Jewish organizations participated in the conference, which finally decided to call upon every Jew in America to contribute a day's earnings from work or business towards the relief of Jews in Russia. B. Vladeck, Dr. J. L. Magnes and B. Zuckerman were chosen to organize the work in Russia, and the following resolutions were adopted:

1. To call upon every Jew in America, irrespective of his occupation or position in the community, to contribute a day's earnings or the income of his business for the Jews in Soviet Russia, Ukraina and White Russia.
2. To effect a Tag day and house-to-house canvass throughout the country.
3. To have a special campaign for the collection of new clothing, especially for children, and to collect provisions and medicaments.
4. To make every effort to transmit to them all possible equipment for children's homes, and to transmit to Soviet Russia such machinery and tools as they chiefly require, especially in the line of agriculture.
5. The conference finds it essential to concentrate the work of relief in the hands of one agency and finds the People's Relief Committee the most suitable agency for that purpose; it therefore calls upon all local and national organizations to co-operate with the People's Relief Committee.
6. The conference decides to elect a committee of 100 to represent this conference and conduct the work of gathering funds for Soviet Russia, Ukraina and White Russia, under the auspices of the national office of the People's Relief Committee of America.
7. The conference deems it advisable that when necessary the People's Relief Committee should co-operate with such other agencies as may be doing or planning to do relief work in Soviet Russia, in order to afford the Jewish people greater aid.
8. The conference binds all organizations represented to supply from among their members volunteers for any necessary work as soon as the campaign is under way.
9. The conference calls upon every Jew in America to make the greatest effort and do even more than is possible in order the more quickly to collect as much relief as possible, for this relief alone can save Russia's three million Jews from complete extermination.

### Seven Countries Now Offer Financial Adoptions

Seven countries, each of which suffered bitterly through the war, now offer children for financial adoption from hundreds of different cities. Latvia has just provided for one hundred children, to constitute the first group of adopted children, and has received a small appropriation to cover this investment; as soon as the one hundred children are adopted by American Jews, additional children will be provided for through the original appropriation, which will be used as a turn over fund until all of Latvia's three thousand shelterless war orphans are cared for. The same system has been installed in Lithuania, which has already forwarded the records and photographs of the first hundred orphans, out of its three thousand that must be cared for. Poland is now caring for one thousand financially adopted children, with more than fifty thousand waiting and praying that they might be "taken in." In Palestine, where the appropriated funds will expire on December 31, more than three thousand orphans are awaiting financial adoption, in the colonies, in the large cities, and in the lonely farm settlements; until these three thousand are provided for, nothing can be done to bring into Palestine additional war orphans from Eastern Europe. Hungary, Roumania and Austria have already forwarded hundreds of records of destitute Jewish war orphans, and the records continue to come in in immense packages every day. The countries now included in the financial adoption program, which is nothing more than a gigantic international child-placing system, are as follows:

Poland headquarters at Warsaw, Lithuania, Kowno; Latvia, Riga; Palestine, Jerusalem; Hungary, Budapest; Roumania, Bucharest; Austria, Vienna.

### Joint Distribution Committee Cares for Palestine Pogrom Orphans

A report has just been received of the children who lost one or both parents in the pogrom in Jaffa last spring. Miss Berger, director of Orphans' Department in Palestine, visited Jaffa shortly after the pogrom and found that it had made orphans of twenty-two children, three of whom are without, both father and mother. One widow with five children was given a loan so that she might be re-established in business—this money is to be secured by arranging for the financial adoption of her five children. Another woman, whose husband and boy of thirteen were killed in the pogrom, asked that she be assisted to complete the building of the house that her husband had started, which, when finished, would yield sufficient income to keep her and her remaining children. The local merchants agreed to raise a certain amount for this purpose, and the Palestine Orphan Committee, by means of having her children financially adopted, hopes to be able to help her with the rest.

### AMUSEMENTS.

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CHILDREN'S PAGE

THE WARNING

Dear Children:  
The warning Moses gave Korach and his associates fell on deaf ears. He told them, "And it shall be that the man whom the Lord will choose, he shall be the holy one." Rashi, quoting the Medrash Rabbah, says, "Do we not know that he whom the Lord will choose will be the holy one?" But this did Moses tell them, "I warn you not to be guilty of your own blood; he whom the Lord will choose will remain alive and all the rest of you will perish." Were they not foolish, therefore, in spite of his warning, to take upon themselves the risk by going to bring the incense upon the altar? They sinned against their own lives. That is just what Scripture tells us: "the censurers of these sinners against their own lives." But Korach, who was so intelligent, what was his motive in acting so foolishly? His eye deceived him; he saw that a glorious lineage would descend from him, Samuel, who equaled Moses and Aaron in importance, and he said for his sake will I escape destruction; he also saw twenty-four "watches," Levitical sections, descending from his grandsons, all prophesying through the Holy Spirit, as it is said, "All those sons of Hewan" (I Chron., 25). Said he, "Is it proper for me to be silent and all this glorious lineage my descendants?" Therefore, he was firmly convinced, when hearing Moses say that all would perish, but one would be saved, that he would be that one; but he was mistaken, as his sons repented (and remained alive). But Moses foresaw this (Tanchuma), "You assume too much, ye sons of Levi, thus to quarrel against the decision of the Holy One, blessed be He." And Moses said unto Korach, "Hear, I pray you, ye sons of Levi." He began to speak to Korach gently and conciliatingly, but when he saw that he was stubborn, he thought, before the other tribes join and perish with him I will speak to all of them, so he began to exhort them, "Hear, I pray you, ye sons of Levi. Is it too little for you to stand before the congregation in your service of song? And he hath brought thee near to that service from which the rest of Israel are excluded—therefore, you and all your congregation are gathered against the Lord for it was by His command that I have made Aaron priest, and not against us is your quarrel directed. And Moses sent to call Dathau and Abiram," hence we learn that a quarrel should not be kept up, as Moses sent after them to make peace with them, "but they said we will not come up; their mouths were their stumbling blocks, it foretold them that they go down (into the earth). They said to Moses, "Moreover, thou hast not brought us into a land flowing with milk and honey, and thou hast not given us inheritance of fields and vineyards. You said to us, "I will bring you up out of the affliction of Egypt, into a land flowing with milk and honey (Exodus 3). From Egypt you have taken us, but you have not brought us into a land flowing with milk and honey, but hast decreed that we die in the wilderness, for you said, "In this wilderness shall your carcasses fall." (I Numbers, 14). Wilt thou bore out the eyes of these men, even if you send some one to bore out our eyes if we will not come up? We will not come up—of these men—as one who alludes to another when referring to a curse upon himself. And this displeased Moses greatly; he was deeply grieved, and he said unto the Lord, Have no respect unto their offering. The natural interpretation of this is, "the incense that

they will offer tomorrow, do not respect it." But the Medrash interprets it thus: "I know that they have a share in the public sacrifices of continual offering, let not their share be accepted by thee, let not the fire consume it. "I have not taken away an ass of any one of them." Even when I went from Midian to Egypt and had my wife and sons ride on an ass and I had a right to take that ass from them, still I took only of mine. (Tanchuma.) "And Korach assembled against them all the congregation. With scornful words he spake against Moses and Aaron all that night, as he went from tribe to tribe, and incited them to rebellion, saying, "Think you that it is only for my sake that I am so captious; it is for the sake of all of you that I am so indignant. They come and take away all the honors; for himself the kingdom; for his brother the priesthood, and thus he incited them all. "And the glory of the Lord then appeared unto all the congregation" in the pillar of cloud.

BROOKLYN NOTES.

Borough Park Y. M. H. A. School Opens September 6

Announcement is made that the new term of the business school of the Young Men's and Young Women's Hebrew Associations of Borough Park, of which Mrs. Bella M. Baltor is principal, will open on September 6. Many students from the various elementary and high schools of the city are enrolling for commercial courses.

The Young Men's and Young Women's Hebrew Associations' building is located at Fourteenth avenue, between Forty-ninth and Fiftieth streets. The entire second floor of the structure is devoted to the business school, which is making its educational influence felt in the community. Instructions are given in stenography, typewriting, bookkeeping and general office work.

Court Allows Flatbush Congregation to Build a Sabbath School

\*Mrs. Irene Yates Shaffer has lost her suit for an injunction before Supreme Court Justice Gannon in an attempt to compel the Congregation of Temple Beth Emeth at Church avenue and Marlborough road, Flatbush, to abandon its plan to build a Sabbath school and community house adjoining the church building. Mrs. Shaffer said that the district was restricted to residences and churches, but Justice Gannon held that a Sabbath school building could be construed as a church. Mrs. Shaffer also argued that as the new structures were to be an annex to the church, although there was a regulation that fifteen feet should be left between buildings. Justice Gannon said, however, that residents of that district have broken this regulation by building garages less than fifteen feet from their homes.

Refugee Orphans in Bessarabia Added to Financial Adoption Program

Steps have been taken to bring under the financial adoption plan the hundreds of orphans in the Bessarabia section of Roumania, many of whose parents died as refugees, fleeing towards America and many more of whom struggled across the border themselves. The representatives of the J. D. C. in Roumania are now proceeding with the registration of these orphans and report that within a short time they shall be able to forward a large number of these records, with photographs of the children, to New York for financial adoption. Arrangements are being made to provide for 200 of these children and forward their records and then as fast as funds are made available through financial adoptions in America to take on additional children, using the original appropriation from the J. D. C. as a sort of "turnover capital" which might be utilized to provide for more children as fast as the first group are adopted. It is estimated that there are over 6,000 Jewish war orphans in critical need, and it is hoped that the financial adoption work may very quickly be extended to these.

London Times Now Exposing Zion Protocols

London (Jewish Press Association).—The London Times yesterday commenced the publication of a series of articles exposing the manner in which the "Protocols of the Elders of Zion" were forged. From the first two articles it appears that the book which has served European and American anti-Semites so well is nothing less than a copy of an attack upon Napoleon the Third, formulated in book form in Geneva some sixty years back. The writer of the Times makes evident from the first that the individual who supplied Nilus with the material was an unscrupulous plagiarist. The Daily News, as well as the Daily Herald, welcome the expose of a document they condemned in no uncertain terms upon its first appearance in this city.

THEIR FIRST KISS

BY TALUSH

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When they were children they lived on the same street and often played together. She, the blond little Rachel with her big blue eyes, fresh complexion and delicate features, looked the perfect image of an angel. And frequently he would sit and watch her through his dreamy eyes and he would imagine that quite suddenly a pair of white wings would grow upon her back, and she would fly up into the air, away into the skies where the Almighty sat upon His golden throne waiting to receive her.

Rachel was the prettiest and the wealthiest child on their street. Her father had a large store near the red barracks, close to the woods, where they would play most of the summer days. Her mother frequently dressed her in new frocks and knotted her hair with pretty flowers from the fields, while he, barefoot, his garments in shreds, sat dreamily watching her; waiting for her white wings to appear; waiting for her to take flight into the skies where God sat waiting for her.

When he grew a little older, his father died, and he spent all his days in the synagogue, for other children had assured him that the more Kadish (prayer for the dead) he will say, the more quickly his father's soul will find its way into heaven where it will rest in peace. In those days he would sit in the shadow of the Oren-Kodesh (the holy ark where the Torah is kept), and in the twilight hour, huddled together in a corner, he would grow sad and picture little Rachel, dressed in a new red frock, her blond hair made more radiant by the flowers entwined in it, playing with other children of the street in the woods near the barracks; and he would feel a longing for her and would creep further into the corner in the shadow of the Oren-Kodesh and quietly shed big tears.

Hard days followed soon after. His mother could earn very little and he often had to go without a meal. Barefoot, his clothes in rags and unfed, he found little Rachel shunning him; and then it was he ran away from mother and home. Long he wandered through many cities and villages until one rainy autumn morning he awoke to find himself in a hospital, his mother at his bedside crying for joy that she had found and saved him. His mother watched him grow well and took him home, where he soon after went to look for little Rachel.

He walked as far as her house, but dared go no further. His heart was beating fast and his pale pinched face showed all the fear and misery he felt. He moved toward the door of the store, but held back fearing to meet her father who always seemed to be angry. Standing hesitant for some minutes he was about to walk back when little Rachel appeared at the window. The fourteen-year old youngster was so overjoyed that his knees shook from excitement. She seemed surprised, murmured something and came outside. He remained leaning against a tree across the street. She walked over to him, asked him when he came and related to him how his mother had frequently called on them and always cried, believing that she had lost him forever. She insisted he should come into the house, telling him that everybody would be glad to see him. When he still hesitated, she asked him why he looked so sadly at her and assured him that she was not angry at him. Long ago, she explained, she had ceased playing with him because she had been told to do so; but now she was grown up and she was very glad to see him again.

And he looked at her sadly, unable to say a word. She had grown in the past couple of years; her limbs had rounded out; her blond hair now long and thick hung down combed in two braids; her lips grown full and soft, puckered like a budding purple rose about to open up and seemed to thirst for a kiss.

That afternoon they went into the woods behind the red barracks. The day was bright and cool and the leaves reflected a brilliant red. The scent of dried raspberries and the freshness of the fir branches was in the air. Hand in hand they walked through the woods and he told the little girl of great distant cities that he had visited. He told her of great stretches of blue water upon which sailed big white steamers to all corners of the earth; how he had gone hungry and often had to beg for bread; and how he felt sick once and had to lie down in the street, from which he was picked and taken to a hospital where they said he had typhus.

And little Rachel would softly glance at him every little while and her lips, half parted, seemed to plead to be kissed, and the friendship of the children was renewed.

He would come to see her at her home every sundown, and often he would remain until late in the evening when the store would be closed and it would be time to go to sleep. At times he would linger long in the dark under her window and with his heart furiously beating he would watch her walk around the room or sitting on the bed half dressed braiding her hair. At such moments his entire being would be overwhelmed with sweet sensations.

After such moments he would find it hard to fall asleep. The autumn winds would storm the shutters and sound all manner of piteous cries, the clock would continue to tick off the hours, and in an adjoining chamber, before the faint light

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kiss. Both were overwhelmed by a wave of surging sweetness and felt as if possessed by white wings and that they were being lifted from off the earth and carried far, far into the skies where the Almighty sits on a golden throne awaiting their arrival.

Polish Legislation Threatens Jewish Farmers

Danzig (Jewish Press Association).—Reports received here of a recent conference of Jewish farmers in Galicia held in Lemberg show that the Polish Government is planning further agrarian legislation which would endanger the very existence of the Jewish farmer.

Want Column

A BUSINESS COUPLE with a boy 5 years old would like to BOARD with a strictly orthodox family in a fine neighborhood in Harlem or Yorkville. No boarding houses should reply. Address M 78, Hebrew Standard.

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Refined Jewish lady desires position as housekeeper for widower with small family. Can furnish first class references. Address Box 605, Hebrew Standard.

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

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By WILLIAM J. SOLOMON.

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Friday, August 26th, 1921 : : Ab 22d, 5681

Sabbath begins at 6.31 p. m. (Standard time) Hekeb. Deut. 17:12—11:25. Haphtarah Is. 49:14—51:3. Rosh Chodesh Ellul Benschen.

Did you spend the vacation period without a thought for humanity, for your suffering brethren-in-faith, only on your own pleasure and interest bent? If so, it was truly "dead times."

This year, as usual, the lists of candidates of the various political parties for public office contain the names of a number of members of the community. Are these only "members of the community" or really Jews?

Next week will behold the opening of the international Zionist congress at Carlsbad. This important foregathering may accomplish much for the well-being of many Jews if its leaders and guides be statesmanlike in their approach to the great problems which confront them.

If one would learn how impassable is the barrier which separates Russia from the civilized world at the moment, ask those who have attempted to penetrate it. The fate of Russian Jewry is contained within this barrier, and the outside universe is unable to pierce the latter or to acquire positive and definite information concerning the former.

The summer is almost spent and communal activities are being intensively resumed on every side. Still, the Reform synagogues—always *en rapport* with the requirements of fashion—await the passing of the Labor Day holiday before they recall the Holy One, blessed be He, from His "vacation." Is it any wonder that such an interpretation of our faith is both effete and moribund?

On a recent Sabbath morning a young reform rabbi preached before a summer resort congregation and berated his hearers for their lack of respect for the Sabbath and for their utter indifference towards the rabbinate. Tired from his effort in the morning the young rabbi found relaxation that afternoon by going out rowing on the lake. We wonder why people are indifferent to the rabbi?

As announced, the alumni of the Jewish Theological Seminary meet on Sunday in this city to "compare notes," as is customary with alumni in our higher institutions of learning once each year. This time, however, they expect Chief Rabbi Hertz, their most distinguished and highly-placed fellow alumni, to be among them. Will he "compare notes" in the good, old-fashioned alumni way? Sunday will tell.

Our sickroom was considerably brightened last week by a visit from Chief Rabbi Joseph H. Hertz who, on his way home from a world tour, has stopped off in this city to spend a few days with his mother, whom he has not seen in eight years. Dr. Hertz, grown a trifle heavier, is the same genial scintillating and brilliant conversationalist as of old, and doubtless our convalescence was much hastened by his very welcome call.

Columbia University announces a number of new courses in Biblical literature, mainly designed to challenge the charge that our great American institutions for higher education are neglecting to cultivate the life of the spirit. A notable and attractive emphasis in this announcement is laid on the Old Testament, the Bible of the Jews, from the point of view of studies in the history, literature, religion and culture of Israel. Such a step constitutes an advance in the right direction under every aspect. For one thing it brings to wide, cosmopolitan circles a knowledge of the Jewish past, and thereby, it is to be hoped, will inspire a respect for the Jewish present and a resistance to the degrading sentiment of anti-Jewish prejudice. This, to our mind, constitutes the most valuable side of such instruction, which of necessity must eschew sectarian implications. The more attention our universities pay to the Book the greater the *Kudos* attaching to the People of the Book.

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 CAMPAIGN AGAINST PREJUDICE

At the annual convention of the Knights of Columbus this year action was had in order to counteract and nullify the work of "professional purveyors of prejudice" in this country. This is a step in the proper direction, for it is high time that the forces of liberalism bestir themselves to oppose the insidious attempts latterly made and, unfortunately, still making to divide American citizens into classes and to create mutual suspicion and distrust where amity and co-operation should reign.

We are glad that so large and influential an organization as the Knights of Columbus has thus blazed the trail in this vital matter. The Knights of Columbus look back on a war record of which they may be genuinely proud. The Knights of Columbus, loyal members of their own church, seek to maintain unsullied their rights as citizens and to perform conscientiously their duties as such in the interest of all the people. Such men have the right—nay, it is their imperative duty—to demand that internecine strife, prejudice and jealousies cease.

Perhaps some purblind members of the community fail to appreciate the real value of this action of the Knights of Columbus to end displays of prejudice. In their shortsightedness they may say that this great Catholic fraternity has no message to our community in this connection. In this thought they fall into error at once profound and appalling. Surely the community no longer sleeps the sleep of fancied security in the face of the despicable calumnies which have emanated from a newspaper office in the State of Michigan. Against such calumnies the action of the Knights of Columbus, in convention assembled, comes as a refreshing corrective.

Under the circumstances we have outlined it is the duty of the community to extend its co-operation to the order in question in its present laudable undertaking. This festering and degrading canker of prejudice must be removed root and branch from our American life. The organization that sets about to produce such a result is acting inspiritedly and in the highest interests of the best Americanism. We congratulate the Knights of Columbus on their entrance into this fight and wish them complete and unqualified success.

While the high holy days are still more than a month away, it is time that Jews, proud of their birthright and willing to live up to their deathless heritage, give heed to the call of the heart. *Ellul*, the month of preparation, is almost here, and this period should be utilized to prepare our spirits for the hour of reconciliation with the Most High. Indeed, the synagogue has so provided in its wonderful order of service for the whole Jewish year. Let us now do our duty as Jews.

Prof. Edward Alsworth Ross, whose earlier works, especially such as deal with economic and immigration topics, show him to be anything but a friend of our people in his newest book, "The Russian Bolshevik Revolution," makes a substantial "contribution" to the identification (?) of the Jews with the Bolsheviks. Nowhere, even inferentially, within the covers of this volume is this identification as much as hinted at. Of course, there is no identification of the kind. The Russian Jews as a community are no more Bolshevik than all the citizens of New York are without exception "bootleggers." Knowing Prof. Ross from his previous sociological writings, we are positive that had he been able to lump all or a preponderant part of Russian Jewry together as Bolsheviks he assuredly would have done so. Thus his negative testimony is notable.

While Maximilian Harden in his approaching American tour will devote himself to a discussion of the political and industrial future of Europe, yet we may hope that the great German publicist will have the opportunity to speak on the recent history of Germany, a subject upon which none other is more qualified or better equipped. Harden on Germany in the twentieth century would be worth an extended journey to hear. He would undoubtedly, in the course of such an exposition, set forth the position of the German Jews at the commencement and end of his review, for thus he would present a complete picture of the conditions which produced the Great War. When Harden reaches our shore it were well if he were approached for an expression on this particular point, for Jewry here and abroad is vastly interested in the fate of its German section and has learned much, conflicting and contradictory, in recent months about it. Maximilian Harden, if so disposed, will tell us the truth.

Our congratulations are belatedly but none the less sincerely extended to our neighbor, *The New York Times*, which last week observed the twenty-fifth anniversary of its existence under the control of Adolph S. Ochs. Our neighbor indulged in pardonable self-congratulation on this occasion. Its record is unparalleled. From a small, unprofitable property it has become one of the greatest metropolitan newspapers, if not a member of the little select group of world-famous journals, under Mr. Ochs' management. Founded upwards of seventy years ago by Henry J. Raymond, *nomen venerabile* in journalism, it suffered many outrages of fortune and 1896 saw almost the ebb tide of its career. Adolph S. Ochs breathed new life into the somnolent corpse; he and his associates revived the sleeping giant. It is not the least significant feature of this retrospect that in this quarter century our neighbor has ever devoted appropriate attention to the development of our own community as a part of its duty as a moulder of public opinion.

A REBELLIOUS PEOPLE

"Ye have been rebellious against the Lord from the day that I knew you." (Deut. ix, 24.)

THIS verse throws a side-light both upon the character of Moses and that of Israel. So far as Moses is concerned, it is the Egyptian prince who speaks out of these words. Moses, let us not forget, was in a measure an outsider. He did not come from the ranks of the people; he did not live their life; nor, to his dying day, could he get used to their ways. Indeed, early in his career as Jewish leader he separated himself from the Israelitish camp and chose a secluded spot for his tent, so distasteful had proximity to his people become to him. He had been called to leadership by the express command of God; he was prompted, too, by the call of kinship: he loved his people, and he would redeem them, he would impart to them a new education in living. To this task, which fell to him both by the divine call and the inner compulsion of the heart, he brought the culture and refinement of an Egyptian prince; a spirit, high-strung and sensitive, which often revolted from the rude, nay, brutal ways of this slave-people. He never ceased to love his people, for all their faults; but he could never get himself to admire them. And particularly in the words of the text one feels that he applies to them the cultured standard of the outsider unaccustomed to the brutish ways of the uncultured: "From the day that I knew you ye have been rebellious." I have not always known you. I came to you from without. I tried to know you, but I cannot really understand you. Where I came from, such ways are not customary. And now that my dying day approaches, the rebellious stuff you are made of still repels me, still baffles me. This, at least, seems to be the import of Moses' words.

Had he grown up with the people there would be of course no sense in his saying, "From the day that I knew you." The outsider speaks out of these words. And let us bear in mind that many other Jewish leaders since Moses came similarly from the outside; and therefore alone could they accomplish for their people what they did, because they brought with them the more cultured standard of the world. But they, too, must have felt, even as Moses did, the cultural gulf that divided them from the Jewish people. And it must have distressed and baffled them likewise, not so much because of the personal annoyance involved in dealing with a rude people, but because this rudeness, this untractable rebelliousness, almost wholly defeated their leadership. There is no people on earth that is so resistant to leadership as the Jewish people. Leaders stand necessarily above their people; the very position of leader and led creates a certain gulf, a certain difference of level. Most people accept this difference as a matter of course, and respect it; the Jewish people, given to familiarity, and lacking in the essentials of respect, resent it and seek to destroy it, not by rising to the level of the leader, but by pulling the leader down to their own level. Aaron on one occasion allowed himself to be dragged down to the level of the mob; many another craven leader after him did the same: not so Moses. His place, his *locus standi*, was the Mountain of the Lord. There he stood, there he remained. There he lived, and even there he died. But at the last his disgust found free vent in the charge he hurled at the people he so loved and so despised: "Ye have been rebellious against the Lord from the day that I knew you."

Going to the records of the Bible, one finds Moses' words corroborated through the entire course of Jewish history. A rebellious people, a resistant people, a rude people. This seems to be the sum and substance of the accusations of the prophets; this the evidence of all the events that befell Israel through its checkered career. As though the whole character of the Jewish people were focused in this one ever-present, ever-persistent quality. The gulf between the prophets and the people, as seen in the charges the former levelled at the latter, is so absolute that one wonders how they could have come forth from the womb and loins of the same nation. One doubts if there is another people that can show up such tremendous contrasts as that between Isaiah and his generation, or Amos and his. Yet, it is so: we are a people of contrasts, of baffling extremes. In each case, however, whether it was Moses or Malachi, Isaiah or Ezekiel, love bridged the gulf, and the leaders led though there is no task harder in the world than Jewish leadership.

The leaders led, for, while knowing the faults of the Jews, they recognized in this very peculiarity of extremeness their usefulness to the world. Jews are stiff-necked and rebellious, and of a rugged character that is difficult to admire; but this very defect, as the rabbis have long pointed out, has its virtue. Their resistant quality makes them resist wrong; their hard nature often makes for a divine stubbornness; their protestant, rebellious spirit made them into the reformers of the world; their turbulent character, so uncontrollable, so little given to discipline, became the leaven of the earth; and thus it came about—a peculiar paradox—that the people that on one page of history appears the most irreligious people on earth, appears on the next page the most religious people, teacher of righteousness, prophet of salvation, to the whole world.

Well, we are a peculiar people. If our task has been to always protest, to always be "agin" something or other, we are beginning to realize that it is an uncomfortable position for any people. And perhaps in the future our contribution to the world's progress will have to come in a different and more orderly manner. Rebellion is good—as a temporary measure; not as a habitual mood. The future? Who knows it? But are we not tired of being what we are—always on the other side of somebody's fence? JOEL BLAU.

PERSONALITIES

NEWS of the American Jewish Congress brings thoughts of a gentleman who has devoted the ideals of lifetime to the propagation of a Congress plan and has yet to see the culmination of his plans. We refer to Mr. Abraham S. Schomer, the writer.

Mr. Schomer's original plan, and one which antedated the present Congress idea, was for an International Jewish Congress to which elected delegates from every Jewish community in the world would journey and take part in sessions that would decide authoritatively all Jewish problems as they came up. Mr. Schomer considered that this International Jewish Congress would serve as the headship of the Jewish people; the only possible substitution, as he conceived it, for a land and government.

Every pogrom, every injustice to Jews cut Mr. Schomer to the heart, for did he not hold in his hands the remedy for Jewish ills? And in this profound belief he spent his energy, his time and his money.

Since that day, many years ago, since Mr. Schomer first issued a brochure entitled "How We Can Help Ourselves" he has unceasingly advanced his theory of an International Jewish Congress until it has nearly become an obsession with him.

That an American Jewish Congress was originated and held consoled him somewhat, but did not satisfy him; a one-land Congress merely scratched the surface. That a British protectorate for Palestine with its promise of a Jewish homeland was imminent good in its way, but would not solve the Jewish question. A central body acting for all Jews, of all shades of opinions, that would have the power to place the Jew on the same status as his gentile neighbor.

President Wilson never held to his theory of a League of Nations more tenaciously than Abraham Schomer to his Congress. And today after some fifteen years of striving he is practically no nearer its ideal than before. The pendulum swings back and forth in the direction of a Congress and Mr. Schomer is to the forefront with his plan. He calls meetings at his own expense, publishes literature, forms committees, bestows honorable titles and enthusiasm blazes a little. Then some months pass and Mr. Schomer retreats from the battle defeated, to come up again with his banner flying at the first opportunity.

There is one incident in the history of "Schomer's Congress," as some refer to it, that bears retelling because it is one of the few relieving lights in an otherwise rather pathetic tale.

Shortly after Mr. Schomer issued the brochure mentioned previously he met a young man at a meeting on Ellis Island, a Mr. Charles Schwager, cloak and suit merchant, and from this meeting resulted a most extraordinary and quixotic mission. Mr. Schwager was at the time interested in communal work and Mr. Schomer's Congress idea appealed to him immensely.

Thereupon he conceived the plan of converting European Jewry to the establishment of the Congress and envisioned himself as the prophet who should carry the flaming torch of emancipation.

The committee that Mr. Schomer had organized for the propagation of his plan was not averse to having an emissary, providing the

emissary paid for the trip himself, and gave Mr. Schwager his credentials. Full of enthusiasm Mr. Schwager departed for his European conquest; he had no connections, no reputation, but five thousand dollars and a colossal quantity of what is called "nerve."

Now the amusing part of this story comes in when Mr. Schwager had his cards printed with the legend "Field Secretary of the Jewish Congress" and the Germans, not knowing the meaning of the English word Jewish, and understanding only "Congress," drew the conclusion that the bearer was a member of the American Congress. Mr. Schwager, of course, did not think of disturbing their belief and heightened the impression he created by affecting clothes of a peculiar clerical cut. And as a secretary of the "Congress" Mr. Schwager toured Germany and Austria and, until his funds ran out, was a celebrated man.

If to every man comes a red letter period Mr. Schwager had it during that phenomenal tour. After his return to New York he settled down into the mundane existence of a cloak-and-suitor and the star of fame has burned for him no more.

It may come as a surprise to some to know that George White, the producer of that clever Broadway entertainment, "Scandals," was born with the name Weiss, and that his birth-place was on Delancey street, New York City, now dignified to Schiff Parkway.

There are, of course, no end of Broadwayites whose birth was characterized by a Jewish ceremony, and the fact that George White "belongs" is not precisely the reason for these paragraphs. Rather it is the fact that in George White one sees the negation of many of the predictions that are made regarding the youths that are seen on the street corners of the East Side. For George White, in his young days, was everything that a model child is not. He ran away from home while a youngster and associated himself endearingly with the race tracks. As an assistant to a horse trainer, he spent some years on the turf and learned everything that there was to know about the game. Then he abandoned his profession for some reason and took himself to the Bowery; where, in company with a little negro, he entertained the Bowery gentlemen in saloons with original dancing steps.

Such a manner of life did George White lead in his youth, yet today he is one of the leaders in his sphere of theatricals, from an ethical as well as from the business and artistic standpoint. On Broadway George White is a fine man, commanding respect and admiration.

So there you are. When you see those tough looking youths with caps pulled over their eyes, speaking through the corners of their mouths and saying agitatedly "Come eleven," don't say that they are destined for a well-known career. One does not know how many potential geniuses of art and business are gathered among these youngsters.

Incidentally it may be mentioned that Mr. White devised the "Scandals" himself and financed it with his own money. The first edition of his entertainment left him high and dry while it played in New York, and were it not for the strain of determination that he de-

veloped during the youthful years he was shifting for himself, and for the esteem in which he was held by his colleagues, he would never have pulled through, as it was a timely loan from a fellow manager enabled him to send his company on the road and to retrieve his losses. This was the first money that Mr. White borrowed, and from all reports, the last.

To continue in the theatrical field, the last week in August will see the production of Fannie Hurst's first play, "Back Pay."

Slowly, this writer is advancing to every branch of art in which the written word is the feature and with each advance she cuts for herself a new niche in the hall of fame. "Humoresque" was, and still is wherever it is shown, one of the most successful films ever produced; in London it is renewing at the present time the vogue it created in New York. In the field of the short story she is an acknowledged leader; her first novel was successful. Now comes her first play, and predictions for it are a long run and much discussion.

All this is in accord with what Miss Hurst told us some years ago, that with the acceptance of her first story, nothing else she ever produced was rejected or met with anything but fulfilled success.

But until Miss Hurst first had her first story accepted! What adventures in striving and disappointment! What heartaches! For fourteen years Fannie Hurst wrote doggedly day after day without selling one story. She left St. Louis, her birth-place, and came to New York to storm editorial offices, and the result was an accumulation of rejection slips. Then she thought that she required more life experience and thereafter worked as a ladies maid, a seamstress in a sweatshop, a wardrobe woman in a theatre, a waitress, a chorus girl. But it was only after fourteen years had elapsed since she first set herself the ambition of an author's career that Robert Davis, then editor of Munsey's Magazine, accepted three stories from her. After this her fortune miraculously turned and everything she has written since has found a place in the country's leading publications.

"Back Pay" is a play after Miss Hurst's own heart. It concerns the drama of a pretty girl living in a small Ohio village, a niece of a woman practising a questionable profession. The Ohio girl learns much of the seamy side of life through her relation and with this knowledge comes a desire for luxuries and, although a well-to-do young business man in her native village loves her, she decides on a metropolitan career and leaves for New York.

In New York she quickly assimilates herself into the life led by her aunt in Ohio and blooms as a notorious queen of Broadway. Then some years pass and one day the sweetheart she knew at home returns from the war, blinded and broken in health.

At the sight of this remnant of a once splendid physique all the old love surges back to the heart of the girl. But to return to him she must go through the past; she has back pay to receive.

As in all Miss Hurst's works the plot in this play is not accented. It is characterization and emotion that play the big roles. That is why a long run and discussions are predicted for "Back Pay."

Speaking of writers reminds us of an amusing episode related by Conrad Bercovici, whom you must



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all know, whether you read English or Yiddish. He is proficient in both languages. At the present you can read him in the New York World, and in "Romance," a Butterick publication that is identified with a better class of fiction, a fiction that should appeal to "high-brows."

But to return, Mr. Bercovici, striving for that independence which is the dream of every professional in the arts, entered into the business of cattle and horse raising. A season afterwards he met his friends with a gloomy mien. "To think of it," he said, "I have to work my head off to feed cattle!" Mr. Bercovici's enterprise had reached a stage where he had to support the animals instead of vice versa.

And to continue the anecdotes, Mischa Elman, who has just returned to America from his tour in the Far East, was once invited to play at a noted girls' school. The students were musical, but their knowledge of musicians was limited. Elman arrived at the school with his accompanist, a rather handsome chap, and was immediately taken to the banquet room, where a dinner was to be held for the distinguished guest.

All during this dinner Elman noticed that his accompanist was receiving the lion's share of attention, which puzzled the violinist greatly, as one would imagine. It was only after the dinner was over and Mr. Elman took a stroll in the garden that the mystery was cleared up. He overheard two girls speaking.

"Isn't Mr. Elman a handsome man?" said one. "Isn't he just," returned her companion, "and wasn't that accompanist who sat next to Miss X homely?" "Very!" the other answered with emphasis.

The gentleman who sat next to Miss X was Mischa himself. J. K.

**New Jersey Y. M. H. A's. to Confer**  
Plans are taking shape for the tenth annual convention of the New Jersey Federation of Young Men and Young Women's Hebrew Associations, to be held in Camden on Sunday and Monday, September 4 and 5. Delegates representing almost every city in New Jersey will gather to review the work of the past year and to plan for the future.

Following the custom of previous years, interesting conferences have been arranged. Of particular moment at this convention will be the proposal to put the State organization on a stronger financial basis. This will be discussed at a conference on "Financing the Y. M. H. A."

Announcement has been made that the amalgamation between the Jewish Welfare Board, Young Men's Hebrew Associations and Kindred Associations has at last taken effect, and portends great good for the Jewish community, for now, as never before, will the union of the various elements of the Jewish community be made possible.

**Lucien Wolf Lays Hopes on League of Nations**

London (Jewish Press Association).—Lucien Wolf, secretary of the Joint Foreign Committee, has returned from Geneva where he handed over to representatives of the League of Nations a memorandum asking them to aid Jewish refugees from Russia. Mr. Wolf states that he is hopeful of the results this is likely to bring. Representatives of the I. C. A., according to information received here, have addressed a similar request to the League of Nations and have asked that in this connection the League establish a special department to deal with Jewish affairs.

SUMMER RESORTS—NEW JERSEY

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SUMMER RESORTS—ATLANTIC CITY, N. J.

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PLAY ROOM FOR CHILDREN.  
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ATLANTIC CITY, N. J.

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## ESTABLISHMENT OF JEWISH HOME LAND IN PALESTINE ONE OF THE MOST DRAMATIC DEVELOPMENTS OF THE WAR, SAYS PROF. ALBERT H. PUTNEY

Prof. Albert H. Putney, dean of the School of Diplomacy and Jurisprudence of the American University, in an article in the Fellowship Forum, declares that probably the most dramatic of all the results of the world war is the opportunity which it has given to the Jews to recreate a national home for themselves in Palestine, after eighteen and a half centuries of exile.

In the editorial note preceding the article the editor of the Fellowship Forum, speaking of Prof. Putney's knowledge of Zionism and Palestine, says:

"Nobody can speak or write with higher authority on Palestine and the Zionist movement than Prof. Putney. Before and during the war he was chief of the Near East division of the Department of State and was called upon to deal directly with this subject officially for this government. In addition to his official connection with the movement, he has always had and has now a personal sympathy with the great undertaking. In the accompanying article, however, he has handled the subject with a dispassionate and judicial manner. It is, therefore, the most valuable contribution from any source that has been made to this cause."

Prof. Putney's article follows in part: "It was at a very early stage of the war that the course of events began to indicate the possibility of such a result. One peculiar feature of this subject is that the trend of events in this direction began to manifest itself to non-Jewish observers before the opportunity was appreciated by any considerable portion of the Jews themselves. The first official encouragement given to the Zionists was contained in the statement made on November 2, 1917, by Mr. Balfour, the British Foreign Secretary, that 'the government views with favor the establishment of Palestine as a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object.'

"This attitude on the part of Great Britain was not assumed entirely for altruistic purposes, but largely because of the fact that the British leaders had begun to understand that a Jewish State in Palestine would be of great value to Great Britain herself. One of the vital points in the British Empire was and is the Suez Canal. A buffer State to the east of this canal, one whose integrity and neutrality could not be violated without strong protests from public opinion throughout the world, would be the strongest safeguard for the Suez Canal which could be created. What Great Britain has apparently never appreciated is the fact that an American or an international mandate over Palestine would be more advantageous, not only for Palestine, but also for Great Britain itself.

"By the close of the war it was generally agreed among the Allied Powers that Great Britain should be given a mandate over Palestine, within which territory the Jews should be given special advantages and be permitted to recreate a Jewish national home."

After referring to the terms of the mandate by which Palestine is to be governed, Prof. Putney says: "While the British mandate over Palestine has been for a considerable time in de facto operation it cannot be said to be finally established, as it has not yet been ratified by the council of the League of Nations. While such ratifica-

SUMMER RESORTS—ATLANTIC CITY, N. J.

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tion has been strongly urged by the Zionist leaders, the council of the League of Nations has twice postponed taking action upon it. This postponement has been mainly due to a disinclination to take final action until an agreement has been reached between the United States and the "principal Allied Powers" relative to the settlement of this and other international problems.

In the meantime, Jewish colonization in Palestine is progressing slowly but steadily, and a very noteworthy fact is that the Jewish settlers are mainly engaging in agriculture, following the example of their far distant ancestors in the days when the Jews were an agricultural people, and when Judea and Israel were the granaries for Tyre and the other Phoenician commercial cities. The first Jewish immigrants to Palestine have been largely from the crowded Jewish centers in Southeastern Europe—from Ukraina, Roumania and Bukovina. Strong efforts are now being made by the Zionist leaders to induce members of the Sephardic branch of the race to settle in Palestine. The Sephardic Jews are the descendants of the Jews who lived in Spain under Moorish rule and who later, after being expelled by the Catholic inquisition, settled in various Moslem countries in the Near East. It is believed that members of this branch of the Jewish race, on account of their antecedents and experiences, will be better able to mingle on friendly terms with the Arabs and other Mohammedan inhabitants of Palestine.

The provisions of the British mandate over Palestine are meeting with opposition from at least five different sources:

1. In the first place there is an element among the Jews themselves which is opposed to the whole Zionist movement. This element seems to feel that by their efforts to establish a Jewish national home in Palestine the Zionists are showing a lack of patriotism for the countries in which they live and are, in general, sacrificing the national interests of the Jews throughout the world in a striving for an impractical ideal. The anti-Zionist and Zionist views on this controversy are respectively set out in an article by Hon. Henry Morgenthau, former American Ambassador to Turkey,

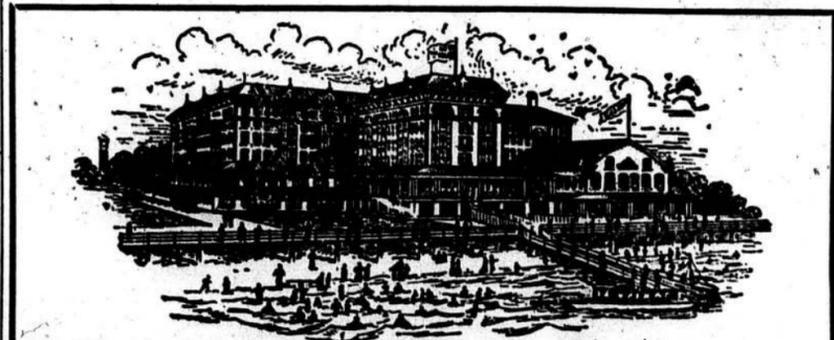
in the July number of the "World's Work" and in an answer thereto published by the "Administrative Committee of the Zionist Organization of America." A few extracts from the latter are here inserted:

"We enter protest against the insinuation that only non-Zionists are brave because they fight against persecution, and against the implication that Zionists are not brave. The Zionists are foremost in the fight for the removal of disabilities and against persecution in all hands. They are the leading workers to this end in Poland, in Austria, in Greece, as well as in Turkey. Speaking of courage, it may not be amiss to mention what Zionists are doing in fighting hard conditions in Palestine and how they fought during the war. Their work during the war in the United States as well as in all other Allied lands is a matter of record. Dr. Chaim Weizmann, president of the World Zionist Organization, made his sacrifices in many directions and more notably in having invented a method for the manufacture of the explosives which had a great bearing upon the result.

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

"We resent the inference of an implied conflict between Americanism and Zionism. He makes or tries to make it appear as if Zionism wants all Jews to leave their present homes and go to Palestine. Because of this fear he implores Zionists not to interfere with the financial success, the comfort and social position attained by Jews in the United States. Zionism does not mean that all

(Continued on Page 11)



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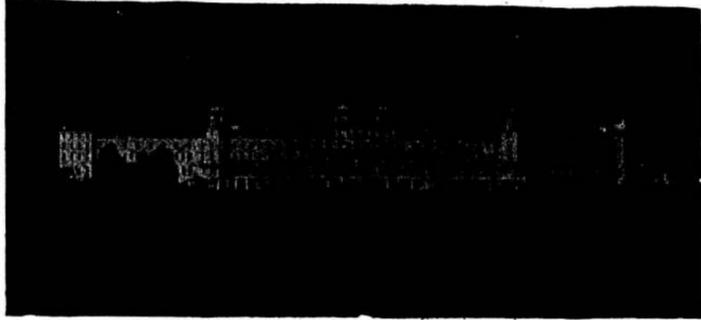
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UNDER NEW MANAGEMENT

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Palestine in the future will be either Moslem or Jewish, and it is probably for the best interests of the world at large that it should be Jewish.

Just as Palestine occupies a peculiar geographical position on the border line of two continents, so the Jews occupy a peculiar racial position on the border line of the Occidental and the Oriental peoples. More than the members of any other race do the Jews seem to possess the ability to understand and mingle with both Western and Eastern peoples. It is this characteristic which has made the ambassadors of the Jewish race whom the United States has sent to Constantinople so unusually successful in their work at that post.

A Jewish Palestine will occupy a unique position in the world of the twentieth century. It will be a place where East and West can and will meet and mingle. It may be that the greatest work of such a State will be, not the cultural benefits which it will undoubtedly confer upon members of the Jewish race all over the world, but the broader work which it may do in bringing together East and West and explaining each to the other.

### Zionist Leaders May Confer With Arab Delegates

London (Jewish Press Association).—The Morning Post today publishes a statement from Dr. Chaim Weizmann declaring that Zionist leaders are ready to confer with the Arab delegates at present in this city. Dr. Weizmann, however, emphasizes that such a meeting cannot take place if the Arab delegates are unprepared to recognize the Balfour declaration. Dr. Weizmann adds that the Jews can develop in Palestine without in any way infringing upon the Arab communities, and there is no reason why an understanding should not be arrived at.

### League of Nations May Ratify Palestine Mandate Soon

London (Jewish Press Association).—According to suggestions contained in today's local press, the League of Nations may ratify the British mandate over Palestine at its next meeting in September. The same meeting may consider the draft of a constitution for Palestine, and the Times editorially calls upon the government to make public this draft in order to give the English people an opportunity of passing upon its merits.

### Savinkov Denies Responsibility for Pogroms

Berlin (Jewish Press Association).—Boris Savinkov, the noted Russian leader, who now heads the anti-Bolshevik forces in Poland, took occasion to state that he is in no way responsible for the pogroms made by the followers of General Balachowitch, and that, on the contrary, he made every effort to protect the Jews, according to Warsaw reports received here. Savinkov was associated with Balachowitch in the latter's attempt to create a government in White Russia, in the course of which Jews in many districts were subjected to a reign of terror and torture.

### Appeals for Emigration of Russian Jews

London (Jewish Press Association).—It was learned today that Lucien Wolf, secretary of the joint foreign committee of organized British Jewry, addressed an appeal to the Emigration Commission of the League of Nations, requesting its aid in facilitating the emigration of Jews from Russia.

### Poles Blame Jews for Pinsk Fire

Berlin (Jewish Press Association).—Anti-Semitic journals from Warsaw received here accuse the Jews of being responsible for the fire which recently destroyed a great portion of the city of Pinsk.

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### 25 Killed in Recent Pogrom in Haisin

Danzig (Jewish Press Association).—Details received here of the recent pogrom which took place in Haisin, Ukraine, show that twenty-five fell victims at the hands of the murderers, composed chiefly of robber bandits.

### Jews in Poland Ignored

Berlin (Jewish Press Association).—Jews were not invited to a special conference called in Warsaw for the purpose of organizing relief for those famine stricken in Russia, says a report received here from that city.

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# A VINDICATION OF ZIONISM

By Rabbi BENJAMIN FLEISCHER, Bayonne, N. J.

In the April edition of the Yale Review Prof. Bliss Reed wrote an article which he called the "Injustice of Zionism." He divides his arguments into two parts; he outlines the Zionist claim as based upon two main reasons—the historical and the biological. The historical claim he refutes with the following arguments: In the first place, he argues that a country conquered by the sword is legally considered lost by the sword. He also states that the twelve tribes conquered Palestine by the sword and lost it in the end to the Romans. Every true student of history and lover of truth must feel shocked by this argument, for the writer intentionally or unintentionally overlooks an event famous as a turning point in ancient history. I am referring to the Advent of Cyrus the Great and his epoch making declaration which granted Palestine back to its lawful owners, the Jewish people. I wish to construe the writer's meaning in as charitable a manner as possible and will not criticize him for his statement that the twelve tribes lost Palestine to the Romans; whereas every intelligent man knows that the twelve tribes were led away into captivity by the Assyrian Kings before the destruction of the first temple, and only the remnant of two and one-half tribes had succeeded in establishing a state in Palestine which was overthrown and conquered by the Romans.

Concerning his argument that the Jews lost by the sword what they gained by the sword, I wish to quote an authority of world reputation, the great Maimonides (born 1135, died 1204) and in order to make it clear for the reader who is not acquainted with the Hebrew Theology, I will take the liberty of elaborating my statement. There is a law by Maimonides in the seventh paragraph of the Treatise concerning the laws of the sacred Temple in which the great sage says thus:

The first consecration of the Holy Temple and Jerusalem is sanctified for the time being and remains so effectual permanently, whereas the holiness of Palestine in general as concerning the observance of the seventh year as rest year and rendering the Tithes to the Levites, is effectual only at the time of consecration while the Jews possessed the land, but not when they lost it. The reason I state this to be the law is because the sanctity of the temple and Jerusalem derives its force from the presence of the Holy Sechina, whereas the sanctity of Palestine derives its authority from the dedication of the Jews at the conquest of Joshua, and not through a peaceful and legal donation. This is the literal statement of Maimonides.

The great commentator, Rabbi Joseph Karu, states that he could not see the difference between the first occupation of Palestine and the second, and admits that he could not understand the idea of Maimonides' words. Rabbi Hellar, however, a great commentator of the Mishnah, an eminent scholar in all secular learning, especially astronomy and mathematics, explains it in this way: That Maimonides makes the distinction between conquest by force like that of Joshua, which lasted only until overwhelmed by superior powers, that was sustained with divine sanction by the prophecy and prediction of the prophets Jeremiah and Ezekiel, and the second occupation and settlement of Palestine which was effected not by force of arms, even as the prophet Zachariah says: "This is the word of the Lord unto Zerubabel, saying 'Not by might nor power but by my spirit, saith the Lord of Hosts.'" As it actually occurred, Cyrus through a royal decree, proclaimed the liberty of the Jewish people to reclaim and re-occupy the home of their ancestors; and

Judging from the supreme sway that he held over Asia, this right could not be contested by anyone. If we trace in modern times the historic relation of the Jews with Palestine, we can base our rights upon this concession of Cyrus, which was inspired by prophecy, and the brutal force of Rome cannot abolish it, since the conquest of the Romans was not sanctioned by any divine seer or prophet.

Concerning his second argument that the Arabians possessed the country longer than the Jews, every student of history can judge for himself by comparing the periods of occupation of both nations. The Jews crossed the River Jordan and invaded Palestine in 1451. They lived there until 586 B. C. They returned 537 B. C. and occupied the country until 73 A. D., when the last Jewish stronghold, Massadah, fell. After this period the Jews successively inhabited Palestine and made many supreme efforts to regain their independence in the reign of Hadrian, 135 A. D. Then, again, they were promised self-rule by the great Julian, the Apostate, in 362 A. D. Their final efforts they made in 614 A. D., when they occupied Jerusalem as allies of Chosroo Parvees and held it for fourteen years successively. The Arabians conquered Palestine in 637 A. D., and have occupied it since. By comparing these figures we find that the period of occupation of Jews was more than 700 years longer than that of the Arabians. It must not be overlooked, also, that most of the time the Jews jointly inhabited the country with the Arabians, while the Jewish occupation was mainly by themselves without the cohabitation of anybody.

In reference to Mr. Reed's third argument that the Arabians hold the Holy Cave where the Patriarchs are interred, I wish to say that we will not contest with violence their physical possession of the holy shrines of our ancestors, because we Jews adhere to a noble precept taught by our holy teachers and sages: "Do not erect monuments for the Just and Pious, for their words and their deeds are in themselves monuments and remembrances." So let them occupy it until it pleases the Almighty in His providence the physical memento of the Patriarchs, and we'll cherish in our hearts and minds their noble lives and holy principles, which are indestructible holy shrines, inaccessible to any brutal force and uncontaminable by any savage and barbarous handling. For, after all, the true criterion of the descendants of Abraham is not through the possession of sepulchers nor through anthropological features, but through that noble standard set forth by the Bible, "For I know him that he will come and his children and his house after him and they shall keep the way of the Lord to do merciful charity and justice in order to deserve that the Lord may bring upon Abraham's seed the blessing he has promised him," which criterion, I think, materially differs from the standard of action consisting of murder, rapine, cruelty, robbery and savagery set forth by the gentlemen of Arabic stock by their conduct April 4, 1920, in the holy seat of Jerusalem, whose rights Mr. Reed so ardently defends.

To his argument, which he calls biological, and in which he inquires how the settlement of the Jews in Palestine, which could not contain more than a small part of the Jewish nation, could prevent in the future massacres and persecutions upon the Jewish race, my answer is this: In the first place, the dignity of the Jew will be enhanced if the Gentile knows that the Jew possesses somewhere a home of his own, even as the Greek is respected all over the world for the little home he possesses in Hellas. Secondly, if the Jewish people have the opportunity to live their own spontaneous life in their own home, a standard of judgment may be created of the true character of the Jew, so as the faults and crimes of the few shall not be attributed to the many and the entire nation shall not be persecuted for the

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wrongs of some outcasts. Moreover, if the Jew succeeds in building up a free life in his own home, the eternal principles of mercy and justice of which he was an exponent until now in this world, in the character of an outcast whose ideas could not make the least headway against the contempt of a hostile world, may, under circumstances, more dignified and more exalted, become an inspiration and set an example for all the nations even as the prophet predicted: "And it shall come to pass in the last days that the mountains of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills and all the nations shall flow into it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the House of the God of Jacob, and He will teach us of His ways and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

\* Even from a Christian theologian's point of view, the interpretation of Maimonides by Rabbi Hellar stands despite the prediction of Jesus in the New Testament that the second Holy Temple would be destroyed because the Romans had no right to claim any divine sanction through the prophecy of Jesus whom they abused, tortured and slew; whereas Jeremiah was loved and respected by the King of the Chaldeans and his predictions always acted upon.

### The Bible at Harvard

A knowledge of the Bible is now a prerequisite for a degree at Harvard University. The Harvard Corporation defend their recent act on the score that the King James Version is the fountainhead of "English pure and undefiled." Any other version directly influenced by the King James is acceptable in lieu of the King James Version. This would admit of the recent translation of Scripture by the Jewish Publication Society, which retains the Authorized Version except in case of mistranslation and misinterpretation. The Bible is the accepted classic of the English language. To be ignorant of it handicaps a student. While Harvard's interest in the Bible is purely and solely literary, let no one forget that a reading knowledge of the sublime passages of Scripture is bound to impress the plastic mind of youth. In the last analysis the Bible stands for those ideals of liberty, justice, fair play, self-determination, not to mention the moral laws governing man's relation with man, which are the foundations of civilization in English-speaking countries. Through the light of it do we behold the light that illumines our civilization.—The Union Bulletin.

### More Banks for Palestine

Jerusalem (Jewish Press Association).—At the last meeting of the Advisory Council held here considerable time was devoted to consideration of the founding of new banking institutions which should help in the development of the country. H. Eisenberg, of Rechovoth, has replaced Ben-Zvi who recently resigned from the Advisory Council.

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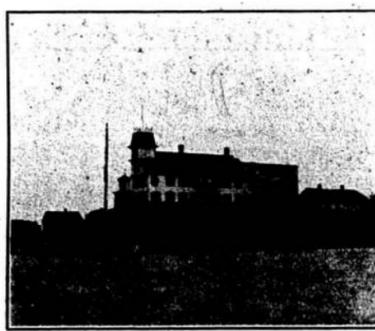
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Thou severest element from element;  
Thy spirit is present in the past and sees  
The birth of this old world through all its cycles  
Of desolation and loveliness,  
And when man was not, and how man became  
The monarch and the slave of this low sphere,  
And all its narrow circles—it is much.  
I honor thee, and would be what thou art  
Were I not what I am; but the unborn hour,  
Cradled in fear and hope, conflicting storms,  
Who shall unveil? Not thou, nor I, nor any  
Mighty or wise, I apprehended not  
What thou hast taught me, but I now perceive  
That thou art no interpreter of dreams;  
Thou dost not own that art, device, or God,  
Can make the future present—let it come!  
Moreover thou disdainest us and ours!  
Thou art as God, whom thou contempest.

—From "Hellas" by Percy Bysshe Shelley.

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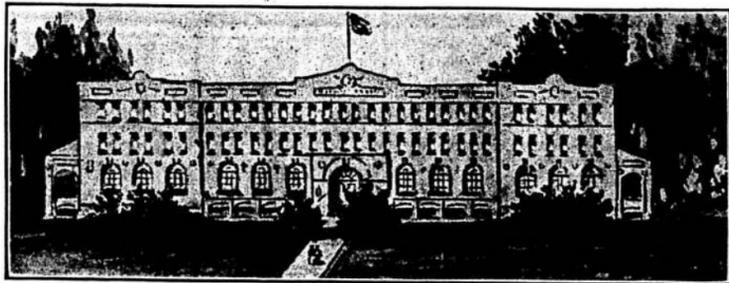
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## JEWISH EPICURISM

Jewish Housewives Experts on Preparing Fish—Origin of the Custom of Fish for the Sabbath—Other Savory Dishes.

It is because Jews are so often prevented from eating meat that they have become expert in the preparation of fish. No other people in the world can surpass them in this respect. No Friday evening table is considered complete on which fried or stewed fish does not make its appearance. Fish is said to be eaten on the seventh day of the week because the Hebrew for fish is a word whose numerical value (Daled-Gimel) amounts to seven. But this is not the only reason assigned for the custom. Fried fish, which is the standard dish in this country, probably owes its origin to the Sephardic settlement. It is from the Spanish Jews that we derive most of the oily, rich and highly-spiced foods to be seen on Jewish tables. White-stewed fish (that is fish stewed in egg and lemon, and supplemented by balls made of cod's liver) and brown-stewed fish (a stew prepared of vinegar, ginger-bread and beer) are essentially Jewish dishes. Jews are not particularly partial to boiled fish, it is too simple for their tastes; but it is commonly eaten in Holland. Gefilte Fisch (fish stuffed with all sorts of delicacies) comes from Northeastern Europe. Salt herring or pickled herring comes from Holland; but a particular variety, known as Salmi Gundi, is, as its name implies, a South eastern improvement. Its principal feature is the addition of onions. Jews are particularly fond of onions and garlic—a taste which they had already acquired in Egypt.

It was the lack of onions, garlic, and cucumber in the desert which created a rebellion among the Israelites. The Shalont ("Shul Ende") is a famous Sabbath dish, consisting of meat stewed with peas and beans, and often so arranged as to surround a plum pudding enclosed in a basin, so that the two are cooked together in a single vessel. Its name implies that it is ready for table when the synagogue service is over. If not cooked at home, it was sent to the baker's oven well sealed on the Friday afternoon, and cooked before Sabbath, and thus kept warm till it was needed for the mid-day meal; it being prohibited by Jewish law not only to cook food on the Sabbath, but even to warm it up. The name by which it is better known among us is Kugel ("globe"). The return of the food from the baker to the private house was superintended by the "Schalloten Shamas," who generally held the key to the bake-house. The writer of this article once stayed in the country with a very strict Jew over the week-end. He did not object to defraud the railway company by passing on to his visitor his own return-half of a railway ticket, but he was so particular that he would not drink freshly made coffee, and confined himself to using an essence of coffee mixed with boiling water. Whether the water had been boiled before the Sabbath the writer cannot say, as he had no means of penetrating to the mysteries of the kitchen. "Shalont," referred to above, is explained by some etymologists as meaning a dish allowed to simmer overnight.

The Shabbos Chola is, of course, wholly Jewish in its origin. The two Chollas seen on every Sabbath table represent the double portion of manna sent to the Israelites in the wilderness on the day before the Sabbath. The original Chola was used in sacrifice in the sanctuary, and the coriander seeds with which the present-day Chola is coated represent, according to some authorities, the coriander seed which the manna resembled, and according to other authorities, the herbs of frankincense which were offered with the sacrifice of Chollas. The plaits on the top represent the perforations which were the result of rude baking in ovens or vessels half filled with pebbles. On the Continent a superior kind of Chola is baked, known as Konlish, bread stuffed with raisins and sweetened. It was a cake reserved for the Great Sabbaths, and circumcision festivities. The egged Chola, like the egged matzo, is merely a make believe of modern confection.

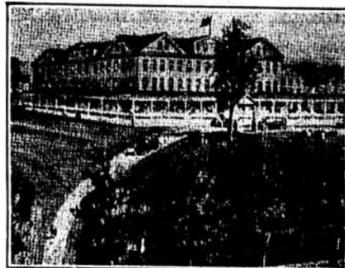
At special seasons of the year special dishes were prepared or eaten. On New Year, apples and honey; on the second evening of Tabernacles, for the "first-fruits blessing" (Shechionah), pomegranates; on the Feast of Weeks, rice cooked in milk with cinnamon; on Chanukah, milk foods; while at the meat meal a goose appeared on the table; on Purim, chocolate and Kishlish or "Haman's ears," thin, curled, crisp wafers, that graced every sideboard on the morning of the Eve of the Day of Atonement; ten little dishes were prepared for ten blessings for the rigid observers of the Ten Penitential Days. Nuts were not eaten till after Hoshana Rabba, for fear a small piece might irritate the throat and prevent distinct enunciation of the penitential prayers.

The special foods prepared for Passover are so important and comprehensive that the subject deserves an article to itself. It has been said that Moses discovered the matzo, and the Jewish cook invented the Passover. Certainly the Jewish cook displayed an inventive-

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## POGROM AND WAR ORPHANS GREATEST PROBLEM OF EUROPEAN JEWRY, DECLARES RELIEF HEAD

Dr. Boris Bogen, Returned from Europe, Says Ten Million Dollars Are Necessary for Protection of Orphans and Reconstruction Work

Returning from a trip which he characterized as the most important he has yet made, Dr. Boris B. Bogen, veteran relief worker and one of the most important head workers of the Joint Distribution Committee, on arrival from Europe last week, declared that the most urgent problem of ruined European Jewry was the care and disposition of the great army of 50,000 homeless and parentless Jewish pogrom and war orphans. Dr. Bogen indicated that the solution of the problem rests with American Jewry. The opportunities for placing a large number of the little pogrom victims in this country are, in Dr. Bogen's opinion, slight and the only thing for American Jews to do is to give freely for their support and training on the other side. Dr. Bogen said that the work of the Joint Distribution Commit-

tee was being carried on as heretofore, but its activities had been modified and from general and immediate relief was being converted into the field of reconstruction. Believing the condition of European Jewry generally to be less hopeless than it was, Dr. Bogen nevertheless emphasized the absolute need for American Jews to continue their support of their brethren abroad and stated that no less than ten million dollars are urgently needed for the help of the orphans and to effect plans for reconstruction. Dr. Bogen will lay his report and plans before the Joint Distribution Committee and will then issue a statement to the public.

### Home for Jewish Orphans Being Built in Jerusalem

Jerusalem (Jewish Press Association).—Construction has been started on a Jewish orphanage which promises to be one of the finest buildings we have in this city. The work has been undertaken by the more orthodox community and is under the supervision of Rabbi Diskin. Already fifty Jews are employed on the building, and before long there will be room for 150 more. The building as planned will cost £50,000.

There is a general clamor for the building of homes throughout Palestine, and although various movements in that direction are on foot, nothing is as yet being done.

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ness in the preparation of Passover dishes, which has contributed in no small measure to perpetuate the observance of Passover in circles where it might otherwise have died out. Charouseth, Matzo Kleis, Matzo Shalet, Prelatoes, Grimslichs, Sassafras, Pesach Borsht, almond pudding, are famous throughout the Jewries of the world. The Sephardim permit themselves to eat rice on the Passover; but it is forbidden to the Ashkenazim.

We have left ourselves little space to write of numerous other dishes in whose preparation the Jewish housewife excels. Who so expert as she in concocting various kinds of soups—lockshen, frimsele, strudel, kreppen, ferve? Can anyone beat her in making Einlauf and Yontuffsup? She knows the traditional secret of Annastitch, Krosphada, Tsimesh, Gefilte Milz, Mlinczki, Lämplich and Knidlech. Her buttercakes, bolas and stuffed-monkeys are unrivalled. Her raisin wine is sometimes carried to the perfection of a fine art. The cynic derides all these dainties as "Bauch Judenthum," to use Helnie's phrase. But is there not much to admire in the part they have played in keeping the Jewish home sweet and pure?—London Jewish World.

## MUSIC AND DRAMA

Five More Interesting Programs to be Given

The last week of concerts by the Goldman Concert Band at Columbia University is expected to attract the largest audiences of the season. During the closing week there will be five concerts which will be given each night, excluding Saturday and Sunday. The season closes on September 2. Mr. Goldman has again demonstrated to what a high degree of artistic excellence bands and bandmusic can be brought. A longer season is being planned for next year.

When should the new season in the Jewish theatres commence? Over this question the Jewish Actors' Union and the directors of Jewish theatres are in disagreement.

It has been customary to open Jewish theatres the first Friday in September. The directors of the theatres, however, maintain that the month of September is generally wasted and entails only a loss, they have, therefore, decided to postpone the opening for a whole month, with the idea of closing a month later, thereby ensuring their artists with a full season of 38 weeks.

The Jewish Actors' Union is not pleased with the change, but is prepared to accept it only on condition that the directors will provide security for their promise to add the month at the other end of the season. No action having been taken by the producers, there is a great deal of excitement in the profession.

Wagenhals and Kemper's great dramatic hit, "The Bat," by Mary Roberts Rinehart and Avery Hopwood, celebrated its first anniversary at the Morosco Theatre, New York, on Tuesday night, August 23. The play was first presented to theatregoers exactly one year ago.

From its opening night "The Bat" took the lead over all other dramatic plays and has held to it steadfastly ever since. Today it is the only play produced last year to still be running in New York. Over 500,000 persons have seen it thus far, and the gross receipts at the box office have reached close to \$1,500,000. What is more, "The Bat" is going ahead, playing to capacity audiences with the same regularity that it showed from the very beginning of its spectacular engagement.

While the New York company of "The Bat" has been creating new records for

dramatic plays, the Chicago company, in the same play, has been making theatrical history in that city. Opening late in December, the Chicago company of "The Bat" is now well past its three hundredth performance, and now holds the long-run record for all manner of plays in that city.

The Salvini Studios of Singing, Mario Salvini, director, now entering on its ninth year of successful existence, enjoys the high esteem of the profession and the public, and affords to young singers, beginners and artists the opportunity of study and perfect in ideal surroundings imbued with the atmosphere and influence of Italian Bel Canto.

Mario Salvini, artist, singer, linguist, successful teacher of singing and lecturer, was inspired by the high traditions of the Italian School of Singing in creating a method to render the voice mellow, flexible, round, equal in all registers and range, and carried to the highest attainable perfection. Maestro Salvini aimed in particular to adapt this method to people of Anglo-Saxon origin. It is a well-known fact that, of a hundred, possibly three persons know how to use their voices free of nasal and guttural timbre.

Breath-control, vocalizing, neat attack, perfect legato, crescendo smorzando, and the like are the first essentials. The Salvini method enables the student to gain these qualities in a relatively short time. The exercises are varied and interesting. Breathing gymnastics, vocal gymnastics and phonetics served to place the voice and bring it forward, so that every atom of the emitted air flows freely toward the resonators, and produces a full, resonant, mellow, smooth, flexible and impressive tone throughout the whole range. Solfege and songs of the various Italian masters are practised in order to obtain clear enunciation. No substitute has ever been found, or ever will be found, for the do, re, mi, of the golden age of Bel Canto.

To sway an audience the singer must not only have personality and magnetism, but also a group of feelings to enable him to run the gamut of human emotion. In fact, it is neither beauty, volume, nor range of tone which captivates an audience. True expression of feeling is the sole secret.

The Salvini method uses all modern psychological means to develop the vocal, musical and temperamental faculties with which every individual is gifted in a greater or less degree.

Students must be made acquainted with the different kinds of accents, trical, rhythmic and expressive. The acme of singing is expression, through which alone is revealed the subtle beauty, grace and power of the composer's thought. Rhythm, melody and harmony—the three fundamental elements of music—without expression lose their charm and highest artistic worth. Expression gives to a composition individuality and life, redeems it from mechanical sequence of sound and makes it reflect the most delicate nuances of the emotions and throbs with deepest passion.

If in the technique of the singer, complicated as it is, artistry of the teacher is revealed, it is really the expression in which the personality of the teacher is reflected upon the student and singer.

The opera department for singers contemplating an operatic career has been endorsed by Com. Gatti Casazza, director general of the Metropolitan Opera House; Arturo Toscani, Georgia Polacco, of the Chicago Opera Company; Gennaro Papi, of the Metropolitan Opera Company, and other prominent in music fields, same as under the personal direction of Mario Salvini, assisted by directors of the greatest opera houses in the world. Enrollments for the fall season for all branches of singing will start the first of September.

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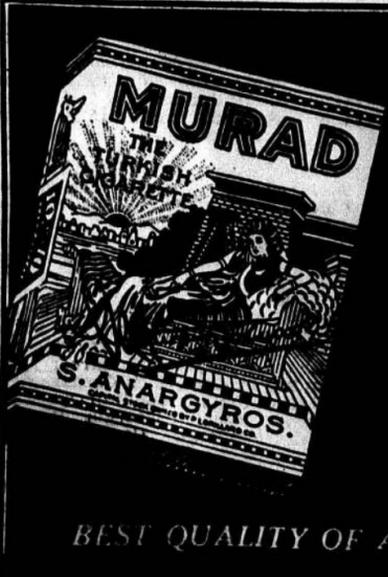
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**Times Desires Clear Interpretation of Balfour Declaration**  
 London (Jewish Press Association).—Commenting today on the demands of the Arab delegates who seek to limit Jewish influence in Palestine, the "Times" declares that it is time the Balfour Declaration were clearly defined. The "Times" also suggests that representatives of the Jews and the Arabs should meet under the chairmanship of some neutral individual and clear the present situation by a friendly discussion.

**Thirteen in One Family Murdered Near Vilna**  
 Berlin (Jewish Press Association).—Thirteen members of Sverdal, a prominent Jewish family in the suburbs of Vilna, were cruelly murdered, according to a report received here from Vilna. The only member of the family who escaped identified a number of Polish soldiers as the murderers, and these have been placed under arrest. Details received here today relate that in Boritch, near Minsk, fifteen Jews were killed in a pogrom recently perpetrated there.



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**MEDICAL AND SANITARY RELIEF FOR JEWS IN POLAND**

Dr. Plotz Forms Plans Which Will Be Executed by the J. D. C.  
 A program for medical and sanitary relief for the Jews of Poland, designed to advance medical practice there to American standards and to change the thoughts of cleanliness of the local population from the conceptions of the East to those of the West, has been prepared by Dr. Harry Plotz, medical director of the Joint Distribution Committee in Europe. Dr. Plotz, who won fame as the discoverer of the typhus germ, says in his report that "the simplest things of modern practice are often not known in the smaller communities . . . in many the doctors are only now learning what meningitis and diphtheria serum are."  
 Last March Dr. Plotz sent fifteen doctors and sanitarians to different sections of Poland to obtain accurate data on which to plan the work. He impressed upon these men the importance of viewing their problem from the standpoint of sanitarians rather than as social relief workers, since the object was to perfect measures for permanent improvement. In spite of the vast amount of territory to be covered and the lack of transportation facilities—wagons in many cases offering the only means of travel—these fifteen men, by diligent effort, managed to obtain an adequate survey of conditions.  
 Their reports add another accurate page to the appalling history of miseries of the Jews in Europe since 1914, stating that 52.8 per cent. of all children suffer from some form of undernourishment or disease. The drinking water in many communities is drawn from open wells or nearby streams, which are always polluted. The privies are vile, with no provision for cleaning. In the Pinsk region a considerable number of women and children were raped during a recent advance of an army, and venereal diseases are prevalent.  
 The program designed to eradicate these evils, as announced by the American Jewish Relief Committee, of which Louis Marshall is chairman, involves an expenditure of approximately \$1,000,000, and provides for baths, hospitals, ambulatoria, child care, rural sanitation, physicians' subventions, hospital subventions, T. B. sanatoria, public health nurses, infant feeding stations, gymnasium, venereal clinics, oral hygiene, public health education, midwives, medical meetings, etc., school teachers and nurses' training school.  
 The bath-house is the keystone for all campaigns for the control of insect-borne diseases. In most communities bath houses have been entirely destroyed, or so badly damaged that they cannot be used. Preaching cleanliness without facilities for the population to wash would only be to aggravate unhappy conditions. Five hundred and twelve baths will be either built or repaired. Wherever possible a small wash-shed for the washing of clothing will be added to each bath house.  
 Hospitals will be repaired and equipped. Physicians and nurses will be subventioned to visit and examine school children. In addition feeding stations and day nurseries will be established. Special care will be exercised to keep the children clean by frequent bathing. For the treatment of Favus six X-ray machines will be installed in ambulatoria, where they will be operated by trained roentgenologists.  
 The training of personnel is of great importance. Local interest has already shown that we will have ample co-operation. In Rowno, for example, eighty-one women have already volunteered for six months' training course. These women do practical work part of the day, besides attending classes.  
 All activities will be confined to a definite constructive program, and will extend to 917 of the 1,500 Polish cities with

**Jewish populations, those being left out having only a few Jewish families. The Jewish population in these 917 cities totals 3,209,930. Dr. Plotz will organize a central committee in Warsaw, composed of the most prominent Jewish physicians. The government will be asked to legalize this committee.**  
 The rest of the country will be divided into eleven districts, with the following physicians in charge:  
 Dr. Anshin, Luck; Dr. Golub, Rowno;

**MOSENTHAL, ELIZABETH.**—In pursuance of an order of Honorable John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elizabeth Mosenthal, 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 offices of Engelhard, Pollak, Pitcher & Stern, their attorneys, No. 111 Broadway, Manhattan, in the City of New York, on or before the 3rd day of March next.  
 Dated, New York, the 19th day of August, 1921.  
 WALTER J. MOSENTHAL, HERMAN O. MOSENTHAL, Executors.  
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In the songs and verse there is particularly much that is rich and not without permanent value. Here contributions are to be found from Zisha Landau, I. Schwartz, Melech Ravitch, H. Levick, Chester, Budin, Broderson and others of the younger school. Essays and literary criticism also make a bid for honors. In this connection, the work of Zelig Kessner is especially noteworthy, showing every promise of brilliancy and originality.

The book is not without its minor deficiencies. The work of the artists has been particularly sinned against. More than twenty illustrations fill the book. The greater number are fittingly conceived but poorly executed.

Without doubt each new volume of Schrifften marks the advance of Yiddish literature. But is there a corresponding advance on the part of intelligent readers of Yiddish in America? An announcement in the volume under consideration is enlightening. The seventh volume is the 1921 spring issue. Making its appearance well in the summer, the editor explains that financial difficulties made its timely appearance impossible. The reception given earlier volumes encouraged the publishers to increase the edition from 1,000 to 2,000 copies, with the result that it had to be handed over to distributors for special marketing. One is constrained to ask, Where is that vast intelligent Yiddish reading public of which we read so much in the Yiddish press?

Noted Basso Appeals in Behalf of Russian Hebrew Theatre  
 London (Jewish Press Association).—The noted Russian singer Chalapin in the course of a communication to some local friends appeals to the Jews outside of Soviet Russia to aid the existing Hebrew theatres founded in that country by "Habimah," the organization for Hebrew stage productions. Chalapin recently made public an appeal to all workers in art and literature in behalf of the starving Russians.

British Representative to Investigate Palestine Conditions  
 The British Government has entrusted Colonel Young with a special mission to visit Palestine and report upon present conditions to the Colonial Office.

**ADVANCES IN YIDDISH LITERATURE—A REVIEW**  
 By SAMUEL D. WISE  
 SCHRIFFTEN, Yiddish literary collection (seventh volume). New York: Farlag America. National Jewish Press Association, Inc. 15 Park Row, New York, sole distributors.  
 To those familiar with modern Yiddish literature its advance has been greatly enhanced by the advent of the "Schriften." Small wonder that much unstinted praise has been lavished upon the merits of their production. Writing after the appearance of some of the earlier volumes, S. Neger, the noted Jewish critic, declared that to the Jewish youth in Eastern Europe the Schriften proved "a revelation of a new America." Even more commendable was that other eminent Jewish critic "Baal Machshovoth" (Dr. Eliashev) and men nearer home, such as P. Wiernick and M. Olgin were equally appreciative.  
 In many respects the Schriften are unique. Primarily intended as a medium for the expression of the more gifted of the "younger" set, those responsible for its publication have brought together writer and artist and, by what is obviously a supreme effort, have succeeded in surpassing all past attempts in stimulating the creation of Yiddish literature. Comparing favorably in form with the best that this Farlag has put out, the new volume in itself holds a wealth of

song and drama and, besides many excellent translations, contains contributions of rare merit.  
 Peretz Hirschbein's three-act drama, "In the Shadow of Former Generations" is written in this author's best style. Hirschbein, whose symbolism has justly earned for him the title of the "Jewish Maeterlinck," depicts an ordinary Jewish family which in its flight from East European pogroms wends its way to the shores of Spain, that sun-kissed land which has played such a great role in Israel's tragic history. Hirschbein shows how the shadows of the distant past overcast the path of the new arrivals and Israel's tortured sons and daughters rise in protest at their disregard of the "Cherem" (ban) placed upon Spanish possessions. Refoel, the leader of the little group, who protests that he fled his native land of pogroms and disease to save his old mother rather than himself, finding peace impossible, finally takes his Sopher Torah and resigns himself to the mercies of the ocean waves rather than spend a night in the accursed land of the inquisition.  
 Of translated works, S. Zetzer's chapters from the "Zohar," that mystic and sacred volume, so little known even to Jewish scholars, will call forth the greatest interest. Mr. Zetzer's rendering is skillful and his choice apparently judicious. Not less excellent are the translations from Rabindranath Tagore and Henri Begon.

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**The Situation in Palestine**  
 In an interview with a newspaper representative Rev. H. Masliansky, who recently visited Palestine, and who is now on his way to Carlsbad to attend the Zionist Congress, described the present political situation in Palestine. It is being realized, unfortunately too late, he said, that there is a grave Arab problem, which has become more serious and involved during the British occupation. The sudden freedom, under the British Mandate, of the Palestinian Arabs who were previously nothing more than Turkish slaves, the intense provocative propaganda of Catholic circles abroad, the disloyal attitude of many of the British officials in Palestine, who are not merely opposed to Zionism, but are simply anti-Semites, and the very feeble Zionist work in Palestine during the last two years have created an atmosphere which the old methods will not easily dispel.

To begin with, the Arabs have neither respect for nor fear of a Government which treats them otherwise than did the Turkish Government. They regard a liberal British administration as a weak and timid administration, or rather as no administration at all. Freedom to them means pillage, murder and wantonness. The High Commissioner knows this well, but he hopes that he will gradually succeed in educating the Arab population by wisdom and moderation to an appreciation of peace and public security.

Sir Herbert Samuel is British and a member of the Liberal party. He shrinks, therefore, from employing armed force. He was brought up in the school of parliamentary thought, and his first aim in Palestine, too, is to try the parliamentary method before he goes on to use stronger measures against the barbarous Arab risings. The heart of the High Commissioner is sore because of all that has happened in Palestine since May 1. He, himself, is in a terrible position. "Give me half a million Jews in Palestine," he says, "and I will know what sort of policy ought to be carried on here. We must not forget that we are only a handful in the country, and that we are under the control of the League of Nations. Let the Jewish people help me to build Palestine." "Help! Help! Help!" the High Commissioner cried out three times, "and the situation will soon change." Mr. Masliansky thinks it is essential to come to an understanding with the better part of the Arabs as soon as possible.

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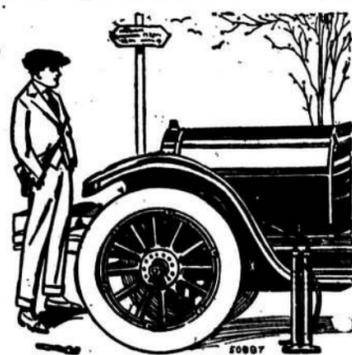
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Pleads for Settlement of Pogrom Victims in Canada and South America
In the course of a communication received by the local office of the National Federation of Ukrainian Jews in America, Dr. Joseph Krinsky, who was recently sent to Europe by the federation to study the conditions of Ukrainian refugees in different countries, writes that unless the many thousands of refugees now scattered throughout Roumania and Galicia will be speedily emigrated to other parts, they will sink under the burden of their terrible and hopeless position. Dr. Krinsky suggests American Jewish organizations should appeal to the governments of Canada and South America republics to apportion land for thousands of the younger refugees, who would quickly gain a footing and soon repay for whatever benefits they would derive from the country of their adoption. Dr. Krinsky gives heartrending descriptions of the conditions under which the refugees are existing in Bessarabia.

JEWISH CALENDAR.
5681 1926-27
Rosh Chodesh Nisan, Sunday, September 4
Rosh Hashanah.....Monday, October 3
Yom Kippur.....Wednesday, October 13
1st day Succoth.....Monday, October 17
Shmini Atzereth...Monday, October 17
Simchath Torah...Tuesday, October 24
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Fighting Disease With the Movies
Every city and town in disease-infested Poland will have motion pictures showing the sanitary way of living. The American Jewish Relief Committee, of which Mr. Louis Marshall is chairman, announced today that a staff of expert motion picture men will be employed in this campaign of public health education which will be undertaken at once. Especial attention will be paid to those communities in which typhus and tuberculosis are rampant, in order that the children may be taught how to help themselves. This project will be under the direction of Dr. Harry Plotz, of New York, the eminent scientist.
In addition, plans are under way for the erection and maintenance of de-lousing stations, public bath houses, sanitary laundries and other essentials to prevent Central Europe, and perhaps the entire world, from the throes of another epidemic similar to the influenza.
Henry H. Rosenfelt, national director of the American Jewish Relief Committee, stated that two million dollars in the fourteen million dollar fund which is to be raised this fall will be set aside for medical service, of which the motion picture project is a part.

Polish Government Warned to Curb Pogrom Agitators

Danzig (Jewish Press Association).—The Jewish deputy, Hartglass, has addressed a warning to the Polish Government not to allow Jew-baiters to carry on their pogrom propaganda. He also advised the Government to curb the anti-Semitic press, which makes peaceful relations between Jew and Pole impossible.

According to information of the "Red Star" of Witebsk, large numbers of Ukrainian Jews are disposing of all they possess in an effort to emigrate to Siberia. This general movement is accounted for by the fact that Jews in Ukraine still live in daily fear of pogroms, and immigration into Poland and Roumania is now made very difficult.

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Anti-Semitic Propaganda in Soviet Russia
Berlin (Jewish Press Association).—A recent number of the official Russian Communist organ "Pravda" deals with the question of anti-Semitism in Russia. The writer declares that the various forces which are now combined in opposition to the present government find in anti-Semitism one of the means whereby they hope to stir up a full measure of trouble for the Soviet authorities. According to the writer, a strenuous anti-Semitic campaign is now being conducted throughout towns and villages and the movement is supported by the Socialist-revolutionaries no less than by the reactionary elements.

Russian Jewish Committee Gathering Pogrom Data
Berlin (Jewish Press Association).—Recent numbers of Jewish papers appearing in Russia carry an appeal from the Jewish Social Committee of Russia for all material and evidence bearing upon the numerous pogroms made upon Jewish communities in Ukraine and other parts of the late Russian Empire within the past three years. The committee states in its appeal that the material thus gathered will not only be issued in printed form, but will also be used for production on the picture screen whenever material will lend itself for that purpose.

South America Now a Haven of Refuge
Paris (Jewish Press Association).—Information received by the local office of the Jewish Central World Relief regarding conditions of emigrants in Italy show that a great number are trying to make their way to the different republics of South America. With the exception of the Argentine representative, the various consulates are doing all they can to facilitate the emigrants.

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### Notes for Guardians

The following notes for guardians of Jewish war orphans, that is, persons who have financially adopted Jewish war orphans, have just been issued by the War Orphans Bureau of the Joint Distribution Committee, 1133 Broadway, New York City.

1. Write to your child as often as possible, addressing your letters to the War Orphans Bureau in New York, from which they will be forwarded to your child, until such time as the little one sends you its present address.
2. Do not become disappointed if you do not hear from the child promptly; the mails are irregular and frequently undependable overseas, letters may be lost or delayed in transit. Write to the child often, whether you hear from it or not.
3. At the present time parcels post packages to Eastern Europe cannot be insured and the War Orphans Bureau has no method of its own for the forwarding of such packages.
4. If you receive letters from your child asking you to send it clothing or other supplies, turn this letter over to the War Orphans Bureau, as your one hundred dollars should furnish all necessities and we may be able to secure what the child needs through our representatives.
5. Talk about your foster-child to your friends; carry its picture with you; send to the War Orphans Bureau for additional propaganda material to distribute. See whether, as a guardian, you will be able to secure at least one other adoption.

### Special Schools for Pogrom Orphans in Russia

Danzig (Jewish Press Association).—Reports received here from Jewish sources in Russia bring the fact that the Jewish communities are making special efforts in providing proper care and training for pogrom orphans. In the province of Homel almost every Jewish community has established special technical schools where the orphans are being trained for a trade or profession. In Odessa one institute alone accommodates over one thousand pogrom orphans. Plans on the part of the Jewish Committee include the establishment of 25,000 such schools. The authorities are assisting in carrying out the project.



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SOLTAU, LOUISE F.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louise F. Soltau, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wise & Seligberg, his 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, attorney, at No. 309 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next.

STEIN, HARRY A.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry A. Stein, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Sol H. Eisler, No. 251 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of September, 1921, next.

HELLERSTEIN, 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 Hellerstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Jacob Shapiro, her attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

GUMPEL, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Gumpel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel van Dernoort, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921.

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.

DUCAS, BENJAMIN P.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin P. Ducas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, attorneys, No. 27 William Street, Borough of Manhattan, City of New York, on or before the 26th day of January, 1922.

HAMBURGER, BARNETT.—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 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.

DANZIGER, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Danziger, 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 Jonas B. Weil, their attorneys, 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.

WESTRICH, 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 Westrich, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of A. L. Kaiman, their attorney, at No. 99 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1922.

GOLDSTEIN, PAULINE.—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 Pauline Goldstein, 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 Cohn & Cohn, their attorneys, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1922.

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 Hahnemann, his attorney, at No. 123 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.

BOUVANT, 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 Bouvant, 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.

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 his place of transacting business, at the office of Frederick Klein, her attorney, at No. 277 Broadway, in the City of New York, Borough of Manhattan, on or before the 18th day of November, 1921.

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. 205 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th 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 the estate of Adolphi 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, 1921.

STERN, JOSEF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josef Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, No. 84 Livingston Street, in the City of New York, on or before the 15th day of October, 1921.

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 30th day of December, 1921.

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 & Wolman, their attorneys, No. 20 Broad Street, Manhattan, New York City, New York, on or before December 30th, 1921.

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. Gela, her attorney, No. 359 Fulton Street, Borough of Brooklyn, in the City of New York, on or before the 23rd day of January, 1922.

GOLDSTEIN, BERNARD.—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 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.

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 1st day of February, 1922.

SIMON, JACQUES R.—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 Jacques R. Simon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Paskus, their attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, 1922.

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.

ELIE, 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 Elie, 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. 378 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23rd 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 Hays & Wadhams, their attorneys, at No. 305 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of October, 1921, next.

MONNESS, MYMAN.—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 Myman Monness, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 16 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.

HOECHSTER, 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 Hoehster, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel A. Potter, his attorney, at No. 79 East 130th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1921, next.

SILVERMAN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Gallart, Hilborn & Raphael, No. 31 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 1st day of December, 1921.

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 subscriber, at his 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.

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 23rd day of January, 1922.

BLAUNER, FEIGA.—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 Feiga Blauner, 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 Marks & Marks, his attorneys, at No. 358 5th Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 19th day of February, 1922.

HERMAN, MORRIS.—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 Morris Herman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Morris Remson, their attorney, No. 343 Madison Avenue, Borough of Manhattan, City of New York, on or before the 23rd day of January, 1922.

MYRES, SARAH.—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 Sarah Myres, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, 1922.

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

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 Emanuel Hertz, Esq., No. 149 Broadway, in the City of New York, on or before the 25th day of September, 1921, next.

LEVY, HANNAH K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah K. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Otto A. Samuels, their attorneys, 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, 1921, next.

RABINER, LEVA.—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 Leva Rabiner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Morris & Samuel Mayer, his attorneys, at No. 1 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1921, next.

DRYFUS, THEOPHILE G.—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 Theophile G. Dryfus, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Maurice B. and Daniel W. Blumenthal, his attorneys, at No. 25 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3rd day of October, 1921, next.

STINDLER, JOSEPH J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph J. Stindler, 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 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.

EMANUEL, PINCUS.—In pursuance of an order of Hon. James H. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pincus Emanuel, also known as Pincus 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 Albert and Wolf, their attorneys, at No. 299 Broadway, in the City of New York, on or before the 31st day of December, 1921.

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 subscriber, at their place of transacting business, at the office of Edward L. Stecker, 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.

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.

WOLFF, 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 Wolff, 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 Leonard J. Obermeyer, their attorney, at No. 34 Nassau Street, in the City of New York, on or before the 5th day of February, 1922.

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 his place of transacting business, at the office of Seldor Nowitz, her attorney, No. 19 West 44th Street, Borough of Manhattan, City of New York, on or before the 1st day of December, 1921, next.

ADLERMAN & ADLERMAN, Attorneys for Executor, 123 Nassau Street, New York City.

SCHWARTZ, MOSES L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Schwartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 242 Fourth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of October, 1921, next.

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. Holtmann, 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, at No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of October, 1921, 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 Arel B. Silverman, their attorney, at Times Building, 42d Street and Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of October, 1921, next.

FALEVITCH, IKE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ike 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, 1921, next.

LEWENTHAL and HIRSH, Attorneys for Executor, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

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.

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, 1921, 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 Nowitz, her attorney, No. 19 West 44th Street, Borough of Manhattan, City of New York, on or before the 1st 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 his place of transacting business, at the office of Seldor Nowitz, her attorney, No. 19 West 44th Street, Borough of Manhattan, City of New York, on or before the 1st day of December, 1921, next.

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FEINSTEIN, 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 Feinstein, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business, at the office of Harry N. Wessel, their attorney, at No. 45 Cedar Street, in the City of New York, on or before the 10th day of February, next. Dated, New York, the 18th day of August, 1921. SAMUEL FEINSTEIN, SAMUEL GELMAN, RABIN FEINSTEIN, Temporary Administrators. HARRY N. WESSEL, Attorney for Temporary Administrators, No. 45 Cedar Street, Borough of Manhattan, New York City.

BARTH, LEOPOLD.—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 Leopold Barth, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at place of transacting business, at the office of Otterbourg, Steindler & Houston, her attorneys, No. 200 Fifth Avenue, Manhattan, in the City of New York, on or before the first day of March, next. Dated, New York, the 17th day of August, 1921. MINA BARTH, Executrix. OTTERBOURG, STEINDLER & HOUSTON, Attorneys for Executrix, 200 Fifth Avenue, Manhattan, New York City.