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THE HOUSE OF LIFE

A Story of Early Newport By ELMA EHRLICH LEVINGER

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Two men walked slowly up the shady streets of Newport in the early days of the bustling seaport town. In those untroubled times before the Revolution, Newport far surpassed New York as a commercial center and was a fair rival to other New England ports. And even those who had often sneered at Roger William's colony for taking in such scum as Quakers and Jews were forced to confess that it was Jewish gold brought from Spain and Portugal, husbanded and increased by Jewish sagacity, that had helped to fill the fair harbor with trading vessels, bound to the uttermost ends of the earth.

The two who walked together under the broad-spreading trees presented a strong contrast. The Reverend Ezra Stiles, in his clerical garb, with his subdued voice and measured walk was a fine example of what had long been known as the "New England type"; a Yankee, born and bred, the learned president of Yale college was a worthy descendant of those students and gentlemen whose scholarly attainments and high ideals helped to lay the foundations of our republic. The man who walked at his side was shorter, somewhat stocky in figure, swarthy as a Spaniard, who supplemented his rapid, colorful speech with quick, vivid gestures, strangely foreign in the quiet sea coast town. It took only a glance to tell that something other than ties of blood and race cemented the friendship between the Reverend Ezra Stiles and his fellow townsman, Aaron Lopez.

"I had a strange dream about you, Mr. Lopez," said the minister, as they paced slowly together, talking of many things. "Last night I dreamed I died, and though I stood in the courts of Heaven I felt strangely sad and said to the angel who had brought me there: 'Will I not be lonely here, after all, even though I join many of my loved ones who have gone before me?' For all my life I have longed to meet those great pagan souls, Socrates and Marcus Aurelius; and how can I feel entirely at home without such good

friends as you, Mr. Lopez, and Mr. Riviera and the worthy Rabbi Karigel? Surely, the delights of Paradise should not be denied such upright men as you and your brethren of Newport, even if you still continue to deny the One who came to save your race as well as the whole world."

as Roger Williams and you is far more likely to melt away our hardness of heart—of which our own prophets have so often spoken." His eyes so shrewdly keen, grew strangely wistful. "Some day many of our brethren will forsake the faith of their fathers and in the freedom of the new world forget how in the old

minster repeated doubtfully, "I do not understand."

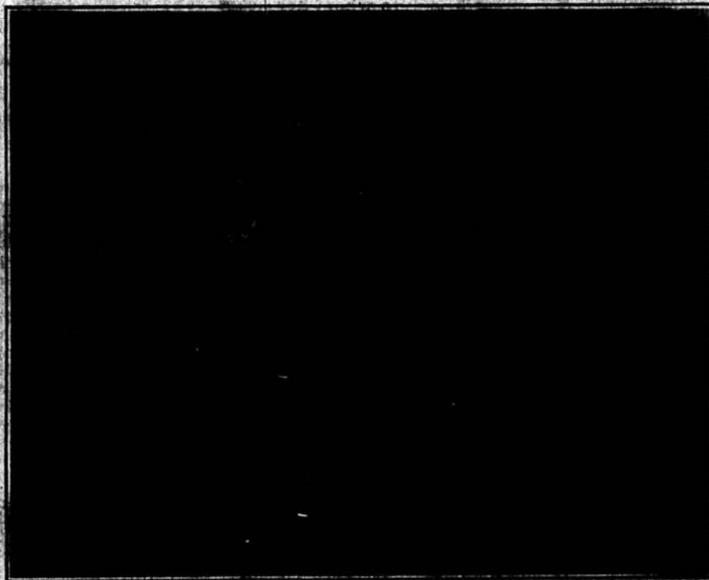
The two in the course of their walk had strolled to the entrance of the Jewish cemetery where already slept certain sons and daughters of Israel who had crossed the wide seas to rest at last in a land their fathers never knew. It was a peaceful place

of the Jews as unbelievers because they do not subscribe to their Christian creed of resurrection. Yet we believe also; even in our darkest moments when we give back what we love to the dust, still we praise the Lord of the whole earth and acknowledge His wisdom. And so sure is our Jewish hope of life eternal that we call our last resting place not the Tomb, but the House of Life."

The merchant's keen face grew wistful, his eyes wandered absently over the tombstones with their Hebrew inscriptions. "I am not the least of my brethren in this town," he said with a sort of simple pride, "and that is no little thing now that we number over eleven hundred souls, more Jews than dwell in any other of the colonies. I am the owner of thirty vessels engaged in trade with Europe and the West Indies. I do not boast idly when I say that I and a number of my brethren have done much to add to the material wealth of this town with our trading, our whale fisheries, our manufactory of sperm oil and candles we Jews of Lisbon did ourselves introduce here. Nor is it the least of my pride that my wealth has ever been at the call of the sick and the fatherless and all those in distress."

"Both Jew and Christian," supplemented the clergyman warmly. "Like Job of old you have fed the hungry and clothed the naked."

"eYa, I am respected by my people and yours," answered Lopez. "Instead of life under the terrors of the Inquisition I know peace and plenty in this place which has been so hospitable to my unhappy race that your own Cotton Mather has called Rhode Island 'the common receptacle of the convicts of Jerusalem and the outcasts of the land.' So I have tried to show my gratitude to you of another faith who have dealt so kindly with me and mine. Perhaps some day I may be able to do more," he added, never dreaming of the sacrifices he and other patriots would soon be called to make for the liberty-seeking colonies. "Surely, I should be right happy."



YESHIVAH GRADUATES ELEVEN RABBIS

Last night eleven rabbis were graduated by the Rabbi Isaac Elchanan Theological Seminary, the largest number to be graduated from any orthodox institution in America in any one year. Reading from left to right, those in the upper row are:—Jacob Friedman, Joseph J. Schwartz, Simon Levy, Ben Zion L. Rosenbloom, Joseph Berg.

Lower left to right—Mordecai Rabinovitz, M. Lichtenstein, M. Charlat, Julius C. Siegel, Reuben Selzer.

The Rabbi Isaac Elchanan Yeshivah now houses upwards of six hundred students. The faculty consists of fifty teachers, twenty-six of whom are licensed high school teachers, and the annual expenses of the institution now exceed \$200,000. Recently twenty of the younger students took the Regent's Examinations and all passed, six of them winning scholarships.

Aaron Lopez smiled almost indulgently at his clerical friend's earnestness. "There is truth in the old fable of the sun and the wind," he remarked. "Although the fires of persecution which blazed about my brethren in Spain and Portugal and drove us to these friendly shores did not burn away our stubborn disbelief, the warmth of such good Christians

they died that Israel might live." He brushed his lace-befrilled hand across his eyes as though brushing aside an unfortunate vision. "But in that day you and I, good friend, will be sleeping, each in his own 'House of Life,' and the trees that rustle above our headstones will whisper only happy tales to our ears."

"The House of Life," the man-

that bright spring morning, the stillness broken only by the chirp of nest-building birds, the gates unguarded by those stately portals which Judah Touro, that Jewish merchant of large fortune and generous heart, was yet to build as a gift to the city of his birth.

"Yes, the 'House of Life,'" answered Lopez, "Your people speak

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"No man should be more grateful for all the good things that have come to him," agreed Ezra Stiles.

Aaron Lopez laughed and there was a hint of mockery in his laughter. "There is a legend among my people that we must fill a huge urn with our tears before our Messiah comes to redeem us," he said. "Perhaps that is why we Jews are given to weeping over much—that we may each contribute our share of the tears. Maybe that is why, although God gives us courage in days of darkness, we mistrust the little joy He sends us and fear even in our greatest gladness. As I explained to you when you wondered why a glass was shattered when you attended the wedding of one of my nieces last month. For even when we rejoice with the bride and bridegroom we mourn the shattered fortunes of our scattered people. So, perhaps, it is not strange that I, being a Jew, am sometimes so gloomy even in the midst of my prosperity. For who knows when the darkness may fall upon us of Israel? How can we ever hope to be at rest, even in this place of good-will and neighborly peace, till we rest forever in our House of Life?"

"Is it seemly to doubt the Providence of your God?" the minister asked him a little sternly.

Aaron Lopez turned away from his scrutiny of the low tombstones, his eyes somber with brooding. "I do not doubt the God of Israel, blessed be His name," he answered. "I say only that He who has blessed my people and yours with peace and plenty may some day withhold His blessings. Therefore do I say that the only happy ones are those who sleep forever in the House of Life for neither storm nor misfortune can rouse them any more."

It was but the inherited brooding of a persecuted race that caused Aaron Lopez to indulge in gloomy forebodings that bright spring morning before the Jewish cemetery. Yet the day came and quickly when the peace of the peasant countryside was broken by the sounds of battle and farmers of Lexington and Concord stained with their blood the land they had vowed to free forever from the tyranny of the English king.

In the flourishing town of Newport Jewish history did but repeat itself. For once again the sons of Israel became exiles and wanderers on the face of the earth. The majority of the Jewish population in that place was made up of merchants, many of them owning the very vessels which the king's forces seized in the first months of the Revolution against England. Because of its exposed position the town of Newport was an easy prey to the British raiders who along with other valuable property destroyed many of the possessions the Jewish people had acquired through years of thrift and toil. As merchants who had protested the unfair taxation of England, many of them became outlawed and were forced to seek refuge in

Massachusetts, among them Aaron Lopez, whose vast fortunes had greatly depreciated since the ruin of American commerce and the seizures of the British crown.

In the comparative safety of the town of Leicester, Lopez and Riviera and others of their faith lived through the dark days of the Revolution. It was a cheering thought to the exiles from Spain and Portugal that they now might testify through their financial sacrifices a little of the love they bore the country that had given them refuge, that the sons of their race from every colony, from Colonel Franks of New York to the Pinto brothers of Connecticut; those young students of Yale, had like so many youths of their day left the quiet cloisters of the college for the hardships of the camp and the terrors of the battlefield. And to Lopez it was an unflinching source of joy that even in his retreat he need not withhold his benefactions; to this day the Leicester Academy stands as a memorial of the Jewish merchant's wide charity and love for learning.

But his heart turned ever toward Newport and when peace was declared he set out for the little seaport town where but a handful of the Jewish population remained. His heart sang with joy at the thought that his exile was over; yet he felt vaguely troubled and ill at ease. Nor were his fears unfounded. A halt on the road as they journeyed in their lumbering coach after the manner of travel in those days—a plunging horse—a misstep into a bed of treacherous quicksand. It was only a lifeless body the mourners brought back to rest in the Jewish cemetery at Newport.

They left him sleeping there beneath the epitaph his good friend, the Rev. Ezra Stiles had composed for him. "Hospitality, Liberality and Benevolence were his true characteristics," wrote the scholarly president of Yale College. "His knowledge in commerce was unbounded and his integrity irreproachable." He paused in his writing and over the serenity of his delicate features a strange smile flittered as his thoughtful eyes looked through his study window upon the bright beauty of the spring landscape. His mind wandered back to those days before the Revolution when he and his Jewish friends had talked together at the gate of the Jewish cemetery. "His faith was greater than mine," mused Stiles. "Why should I mourn one who has found rest at last within his House of Life?"

Jewish Colonists in Ukraina in Need of Immediate Help

Danzig (Jewish Press Association).—"Idgezkom" (Jewish Welfare Committee in Russia) has circulated an appeal in behalf of some Jewish colonists in Ukraina who are faced with starvation unless immediate help reaches them. They are suffering from drought and famine, have lost all their live stock and are without means of procuring food.

In a conversation with a prominent French Zionist, M. Poincaré declared that France preferred the Jews to possess Trans-Jordania rather than see it given to Emir Abdullah. In any case, France would remain true to all promises made by her to the Jews. The ex-President also spoke in favor of a Jewish immigration into France, as Jews quickly became good patriotic citizens. There was no danger of anti-Semitic troubles in France, he declared, and if disturbances occurred the authors would be severely punished.

JUST A MATTER OF FATE

By JONAH ROSENFELD

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It seemed nothing less than the hand of fate that just when Zelde became engaged (and Zelde was no longer a youngster in her teens) war should break out and her young man be drawn into military service.

Zelde had known the young man but little before they became engaged, and she was not altogether happy about him. Her true satisfaction she found in the fact that she was engaged, in the knowledge that she was a "kale," and for that she felt truly grateful to him.

When announcement was made that men in his class would soon be drafted he visited her town in order to talk things over with her. Perhaps, he suggested, it were desirable that he disqualify by imposing on himself some marked physical defect? The defect which helped him avoid service years earlier was now given no consideration. But Zelde would not hear of the suggestion. She had an overwhelming desire to have a soldier-boy of her own; besides, what would people think if he were exempted; it would be taken for granted that he was a cripple. If, she said to herself, she is fated to mate with a cripple, then let it happen without her knowledge or consent. No matter what happens, to him while on active service, she will stand by him. People will then have nothing to say, and her friends will admire her for her sacrifice.

"If you ask me," she told him, "I certainly do not advise it"; and she spoke as if she were some distant acquaintance of his, instead of his friend and "kale." She added that he should do as he thinks best, but that one cannot escape one's impending fate. She stopped short, feeling that she did not sound sincere, but immediately excused herself in her own mind, telling herself that it was no fault of hers that she had no feeling of concern for him. He was, in fact, an utter stranger to her. She had agreed to unite her life with his because he had suggested it, and because no one before him had ever suggested it. And bitterly she thought that she did not care about the consequences. If he returned alive, then he evidently was her destined mate and she would accept him even if he came back crippled. And then the thought suddenly struck her that he might return a bigger and a stronger man; a hero with gold and silver medals pinned all over him. The young man in front of her practically ceased to exist; before her she saw a decorated hero, a conqueror, one to whom her heart went out.

Her dull eyes brightened and seemed to reflect radiance upon her aged countenance, while the young man sat disconcerted. He felt that it was silly of him to have come to her for advice, having known her only a few months, when the other one had been his friend for many years.

He referred to the subject again before returning and she was quite emphatic in rejecting the suggestion, feeling at the moment little concern for him, but greatly pleased that he should have come to her for advice; that the fate of a young man should have been placed in her hands.

Regularly every morning Zelde went to the postoffice to inquire for mail. She went feeling proud and seeming highly pleased, as if her beloved were away occupying some highly important post. In front of the postoffice many were gathered who had come on the same errand. Here were girls, young women with children, old men and old women, all waiting for letters from their sweethearts, husbands or sons, all of whom were away somewhere at the front. The greater number showed their impatience. Their eyes were restless, their hands limp, their expression often showing utter despair.

Zelde alone was composed. For her the fact that she had a soldier boy, that she received mail and came down with the crowd to the postoffice was quite sufficient. And because the mere receipt of the letter was all that concerned her, she pretended to be greatly engrossed in her letters and their writer and affected to take no interest in those around her. The letters she was receiving were nearly all alike. He was stationed in this or that particular place and was well. He rarely inquired after her condition, and that annoyed her a good deal. In each letter she sought in vain to find some personal reference to herself, a tender expression or a warm word, and the reading of the letters left her angry and dissatisfied.

After a time letters ceased to arrive for her. Strangely enough, she felt no misgiving at the thought that he finds himself every second in a position of extreme danger. She took it for granted that he had stopped writing as a matter of course. And being convinced that that is what happened, she tried to persuade her friends of her absolute belief that he was killed. And deep within her own consciousness she hoped that the latter might be true. Nevertheless, she continued going regularly to the post office. She did so because many others who had received nothing in months went to the post office daily looking for letters.

And one morning a letter did come for her. She glanced at the envelope and was surprised to find that it was not the writing of her young man. Opening the envelope she found the same strange handwriting on the letter. This stirred her greatly, her heart beat fast, and as is customary in such cases, she was anxious to get the contents of the letter at once with the result that she failed to get the meaning of any portion of the letter. All that she grasped were detached expressions which only added to the mystery of the missive.

She walked away slowly from the postoffice and made an effort to read as she walked. Failing in this she halted, looked at the top line, glanced at the signature and commenced reading:

"Being familiar with your friend with whom I lived in considerable intimacy lately I—" She could read no further. Everything started swimming before her, words and lines became one indistinct mass. What could have happened to him, she asked herself again and again and stood immovable while the crowd dispersed. Her head cleared a little and furtively she glanced at the writing again. Her eye caught the expression, "I am so friendless and miserable," and her mind questioned—what does this man want? Fearful of finding out more about her young man she continued her way towards home. A slow autumn drizzle was turning into a downpour and she hid the letter under her shawl and hastened home.

Zelde was met at the door by her mother, who asked her if she found a letter. Zelde, however, silently walked through the kitchen into the bedroom, where she threw off her shawl and settled down to a slow reading of the unexpected missive. To her mother's anxious inquiries she replied that she had not yet read the letter. She did her best to contain herself in patience and gradually learned that the writer had been in the same company with her young man, that they had been very friendly and that he had read all her letters to the other young man. The letter went on to relate what a fine fellow her young man was and when Zelde realized that he was speaking of him in the manner of one who was no longer she fell sobbingly into her bed and buried herself in the pillow. Her mother also broke forth into lamentations and all her pleadings to Zelde to tell her what was in the letter brought no response. Some minutes later, Leizer-ke, Zelde's brother, came into the house. Leizer was short and emaciated and expected to be conscripted any day. Leizer had his own personal troubles, and Zelde's crying and his mother's excitement left him undisturbed. Picking up the letter he settled down at the table to read it. His mother appealed to him to read it aloud, but he was so concerned with his own troubles that he paid no heed to her.

After much urging, however, Leizer commenced to read aloud. The writer related how he had gradually lost his friends in the army until he found himself alone and friendless. Her young man was one of the last to fall and he buried him himself. At this point both the women broke forth into loud lamentations, but Leizer-ke, having his own troubles, took no notice of them and continued reading aloud. The writer concluded by saying that he had lost trace of his friends and relatives at home and since life at the front was intolerable, he would appreciate her writing after she had recovered a little from her loss.

Some days later Zelde answered the letter of the unknown. And strangely enough she soon found that she felt like writing him a great deal, although he was an utter stranger. As she went on writing she found herself saying things that she would never have said to her own young man. Pity and longing filled her heart for this lonely stranger, and without effort it reflected itself in her writing. When she was through the letter was filled with tender solicitude for his condition and expressions of warm sympathy.

And as Zelde was mailing her letter she thought to herself—perhaps he is destined as her man? Perhaps? In the end it is all a matter of fate.

And a week later Zelde again showed herself regularly at the post office.

STEINFELDER, ROSALIE J.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rita J. Steinfelder, 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 Epstein & Axman, their attorneys, at No. 175 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1922. Dated, New York, the 18th day of September, 1921.

ROSALIE H. STEINFELDER, RUTH A. SCHLOSS, HATTIE E. WOLF, Administratrices.

EPSTEIN & AXMAN, Attorneys for Administratrices, Office and P. O. Address, 175 Fifth Avenue, Borough of Manhattan, New York City.

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 20th day of February, 1922. 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.

SCHMOOL L. KOHN, GREAT-GRANDFATHER OF AUSTRIAN ANTI-SEMITISM

By PROF. GOTTHARD DEUTSCH

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The history of anti-Semitism would lead us back at least to the time of the first clash between the Hebrew and Greek civilizations, more than 2,000 years ago. Its motto is expressed in the words of Haman denouncing the one nation scattered among all nations. Modern anti-Semitism as an organized political force began to assert itself in Germany in 1878 with the establishment of the Christian Socialist Party. The chauvinistic element of the Germans in Austria organized four years later. In the beginning it was ridiculed and considered a passing phase, another hobby of the same old notoriety seekers. Within fifteen years the party was in full control of the administration of the Austrian capital and exercised considerable influence in the National Parliament. The real organizer of the movement was George von Schoenerer, who died August 14 last in his eightieth year.

It is characteristic of the tricks of history that this man had obtained the financial independence necessary for a free lance through the fortune left him by his father, who in turn had made it in the service of Jewish financiers. No less characteristic was the fact that he married a woman of Jewish blood, so that his children were infected with that racial taint which he during most of his political career denounced as the greatest peril of civilized humanity.

The pioneer of railroad building in Austria was Solomon, the second son of the founder of the Rothschild house, who established himself in Vienna. Folklore has it that when Solomon von Rothschild laid the plans for the first Austrian railroad, connecting Vienna with Brunn, before Emperor Ferdinand, the latter said: "Why, if that Jew wishes to throw the money out of the window, let him do it." The story probably is a later invention. Emperor Ferdinand, a mental defective, hardly had sense enough to make such a remark. It reflects, however, the spirit of the age and of a country governed by narrow-minded bureaucrats. No one foresaw in those days the financial possibilities of the new venture, and consequently no restriction was laid on the profits of the new corporation. Rothschild, living up to the principle of "Live and let live," allowed contractors plenty of opportunity to make money. Among these contractors was Schoenerer's father, a civil engineer who became a millionaire through the generosity of the Rothschilds. The son, a happy heir, studied agriculture and bought a large estate not far from Vienna, which enabled him to devote himself to politics. He entered the Reichsrat in 1873 as a member of the Liberal party, then known as the "Constitutionalists." The liberalism of this party was extremely limited. It drew its votes from a constituency which was restricted by large property holders, and the wealthy and middle class elements were represented out of all proportion to the actual population. It also found itself in a position to obtain votes in districts with a Slavic majority. The existing conditions gave ambitious young men an opportunity to come forward as champions of the poorer classes. Among these was Schoenerer, who, in connection with other progressive elements, advocated a more liberal platform. Among his sympathizers were Victor Adler, a baptized Jew, who later became a Socialist leader, and Heinrich Friedjung, a Jew who gained prominence as a historian. This party also favored a national division of Austria and advocated the separation of German parts of Austria which should join the German empire. Anti-Semitism was not thought of yet, and in 1876 the party sent a message of congratulation on his sixtieth birthday to the Jew, Adolph Fischer, who led the liberal element in 1848, and among the signatories was George von Schoenerer.

Six years later the same man appeared in Berlin as the representative of the German element at various conven-

tions of the anti-Semites, by the side of its real founder, the court chaplain, Adolph Stoecker. Shortly afterwards (May 11, 1882) he introduced a motion in the Reichsrat to prohibit immigration of foreign Jews. He did not find much support, but he had many sympathizers outside of his own party. Indeed, the liberal element was inclined towards anti-Semitism, although for obvious reasons it could not afford to adopt it in its official program. Already as far back as 1880 Von Schmerling, one of its leading statesmen, while advocating German as the official language of the State, declared that this was necessary in order to prevent the preponderance of Jewish non-commissioned officers in the Slavic sections of the country.

The anti-Semitic movement drew its strongest supporters from the ranks of the so-called "small men," the mechanics and shopkeepers, who, formerly protected by restrictive legislation, constantly lamented that they were being ruined by the Jews. Naturally, the clerical element in the country, which is almost entirely Catholic, assisted in the development of the movement, although Schoenerer's party loudly protested that their views were not prompted by religious narrowness, being based on racial theories. Their slogan was "Was der Jude glaubt ist eineriell, in der Rasse liegt die Schweinerel." Another group supporting Schoenerer came from the students. The reason is not far to seek. Young people are always drawn towards anything which is radical. Moreover, the large number of Jewish students, altogether out of proportion to the actual Jewish population, resulted in the free professions, particularly medicine and law, to be overrun by them. The student fraternities which, during the ascendancy of liberalism, had freely admitted Jewish students, began to draw the line. The following incident is characteristic and interesting because of the individual concerned. Theodore Herzl, who was a member of such a fraternity, resigned when his organization in 1883 participated in an anti-Semitic demonstration in honor of Richard Wagner. Herzl was informed that his resignation was not accepted, but his name would be stricken from the member list.

The first tangible success of the Austrian anti-Semites came about in a manner quite unexpected by the nationalists. Schoenerer had moved in the Reichsrat to exclude Jews from positions in the schools. The clericals took the matter up and the result was a new school bill, passed May 2, 1883, which for its Jesuitical spirit deserves further explanation. It started from the principle that religious instruction was part of the curriculum of the schools. Consequently, in country schools which had only one teacher the teacher would be called upon to give instruction in religion, and inasmuch as the country population was almost entirely Catholic, teachers would have to be Catholics. Therefore, the new law, in order to avoid conflict with the constitution, which declared public offices accessible to all citizens regardless of religion, provided that school principals must be of the same religion which the majority of the pupils profess. This meant that Jewish teachers would be excluded practically from all country schools and from principalship in most of the schools of the country. This would have the result of keeping another profession clear of Jews, since young men and women would not enter a profession in which they could not gain any promotion.

The ritual murder charge of Tisza Eszter, Hungary, which created a great deal of excitement in 1882 and 1883, naturally had added fuel to the fire of the anti-Semitic movement. Candidates sought election on anti-Semitic platforms as early as 1884, and in 1885 six anti-Semitic members, Schoenerer among them, were elected on an anti-Semitic platform and formed a new party in the Reichsrat, which they named the German Nationalists.

An incident which had some bearing on America occurred in the same year and may be mentioned here, although its anti-Semitic motives are not well proven. Mr. Kelly of Richmond, Va., was appointed by President Cleveland as Ambassador to Austria. Austria would not accept the appointment on the ground that his wife was a Jewess. This

may not have been the real reason. Mr. Kelly had previously been offered the post of Ambassador to Italy, but the Italian Government declared him unacceptable because in an address before a Catholic society he had advocated the restoration of temporal power to the pope. Had Austria accepted him it would have offended Italy, and had it given this as the reason for his refusal, the opposition of the powerful clerical party at home would have been aroused. So the Jew, as is usual, was taken advantage of and made the scapegoat. Incidentally, the anti-Semites were greatly pleased. These last became active in 1882, when Schoenerer introduced a motion that the immigration of foreign Jews be prohibited. The question was in fact of little consequence, since in those days few Russian Jews cared to settle in Austria, and they were the only Jews that mattered. Nevertheless, the motion became popular and drew to Schoenerer's party new members. In 1887 the anti-Semitic party had nineteen votes, including that of Karl Lueger, who subsequently became prominent in the movement. Schoenerer became a power in Vienna as the leader of the radical element, and even had the support of the clericals, who knew with proper political instinct that he was preparing the soil for them.

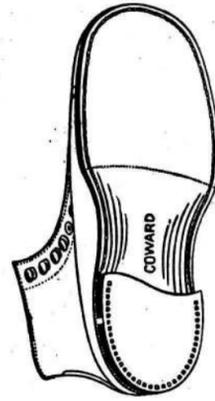
Shortly afterwards his boldness interrupted his political career. He was used to gather with his followers in a saloon and, being a hard drinker, he may have imbibed a little too freely, and so, on March 9, 1888, he led a gang of rowdies to the office of a liberal newspaper, where he threatened the editorial staff with a beating because the paper had prematurely announced the death of old Emperor William, "Our Kaiser." For this he had to spend four months in the penitentiary, was deprived of his title of nobility and forfeited his seat in the Reichsrat for a number of years. An indication of his position is given by the fact that in his place the priest Eichhorn, a clerical anti-Semite, was elected.

The movement continued to grow and, as could have been expected, benefited the clerical party, so that two sections of anti-Semites were represented in the Reichsrat, the Nationalists and the Clericals. Leuger, formerly one of Schoenerer's staunchest friends and his legal adviser, parted company with him in 1888, joined the Clericals and rose to greater power, being elected Mayor of Vienna in 1895. The Emperor, however, refused to confirm his election until his second re-election in 1897. It was under the impression of these events on Theodore Herzl that the play "The New Ghetto" was written in 1894. It reflects in every detail the Jewish situation in Vienna. A young Jewish lawyer who was on terms of intimate friendship with a Christian fellow student found himself abandoned by his Christian friends and forced into Jewish society, and in the end was killed in a duel fought with a man who had insulted him as a Jew.

Shortly before his conviction Schoenerer suffered a serious defeat by a disclosure made in a liberal paper. Some clever journalist had found out that Schoenerer's wife was the great-granddaughter of a converted Jew, whose original name was Schmoel Leyb Kohn. The discovery was popularized through the liberal press and Schoenerer for obvious reasons ignored it. Unfortunately, all his followers were not so discreet. A provincial paper which gave him its support made the unguarded remark that the Jewish press had invented the story. This was just what was needed, and the paper which originally published the story sued the paper in the provinces for libel and obtained a conviction (December 9, 1887). Schoenerer's attorney tried to prevent the trial on the ground that the real intention of the plaintiff was not to seek reparation for libel, but to expose Schoenerer. In all likelihood this was true, but the court did not recognize this as sufficient reason to quash the indictment. The evidence produced in court showed a copy of an entry into the records of a village priest in Moravia stating that the Jew known as Loebel Schmule had on such and such a date been baptized and had assumed the name of Leopold Brabanter. This did not in any way deter Schoenerer from continuing his agitation against the Jews, nor had it any effect on his children, who were stigmatized as being of Jewish blood. A son of his created quite a scandal in the theatre of Halle, where he was a student (1908). A Jewish actress was appearing there with great success. The lineal descendant of Loebel Schmule bought a large number of tickets and, bringing with him a number of rowdies, created a disturbance, causing the interruption of the performance. The daughter of Schoenerer married an army captain who insulted a Jewish officer and was challenged to a duel, in which the Jew was killed. So the record of the village parish and the testimony produced in court, where some Jewish witnesses testified that they remembered having seen the ancestor of the anti-Semite take part in pronouncing the priestly benediction, had not the effect of discouraging the anti-Semitic descendants of Aaron nor of discrediting them with the party.

Schoenerer returned to the Reichsrat in 1897 and continued there for ten years, without, however, playing any important part. He had lost the clerical support, and even within his own party he constantly fought opposition. No one was German enough for him. In one respect he showed particular farsightedness, inasmuch as he understood that Austria, with its medieval construction based on dynastic traditions, was untenable. He must also be given credit for his appreciation of the pernicious influence of clericalism. Had it not been for his chau-

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vinism he might have spared Austria her ignominious defeat.

Since 1907 he was retired from active politics and lived in seclusion on his estate, whence he hurled anathemas against all non-Germans, and practically everybody besides himself was un-German. In the last years of his life he was blind, the tragic symbol of his political career.

YOUNG JUDEA NOTES

On Saturday evening, September 17, a reception was given by Young Judea at the Central Jewish Institute, 125 East Eighty-fifth street to Dr. Dushkin, who has just returned from an extended stay in Palestine. While in Palestine Dr. Dushkin investigated educational conditions and played an important part in the development of the educational program of that country.

New York City Young Judea will open its annual convention on Saturday evening, September 24, with a dance at the Hotel Astor. This will be the first get-together of New York city leaders since the summer recess, and it is to be a very jolly affair. The convention proper will take place on Sunday morning, September 25.

The first section of the Leaders' Handbook is now ready for distribution. It is being sent out only to those leaders who mail a request to the national headquarters. This first section consists of a series of festival programs for Rosh Hashanah, Yom Kippur and Succoth. These programs are by far the best programs for club work that have ever been put out by Young Judea. They are arranged in practical form to be of real assistance to the leader in the actual conduct of the club. The balance of the Leaders' Handbook is going to press within the next two weeks. It will consist

of three or four sections. Section I will deal with the organization of Young Judea, its history, aims and the affiliation requirements. Section II will consist of a series of statements addressed to the leader telling him how to organize and conduct his club and how to meet the various club problems. It deals specifically with music, dramatization, athletics, handicraft and games. Section III will consist of the Calendar Syllabus, a complete series of weekly club programs for the entire year. These programs, if carried out systematically, will give the Young Judea members a comprehensive view of Jewish culture and Jewish history. Other proposed sections are an outline for Palestine study, an outline of Jewish history, a Young Judea glossary of Jewish terms and a complete series of festival programs for the entire year. Supplementary material will be issued from time to time and will be sent freely to all owners of the Handbook.

There is still room in the Young Judea Organization for a number of earnest young men and young women who are willing to conduct clubs of Jewish boys and girls. Those who feel that they can qualify as leaders should write to the national headquarters for registration and certification. Young men and young women who have the time and capacity to lead a Young Judea club should regard it as a communal duty. Those who lead Young Judea clubs are helping to shape the character of the future leaders in various Jewish communities of this country. Every help and assistance will be given from the national headquarters. Now is the time when the clubs are re-organizing for new leaders to step forward and commence the work of the year.

On a boat crossing the Dnieper a number of Jews are reported to have been killed by some soldiers, who were also on the transport.

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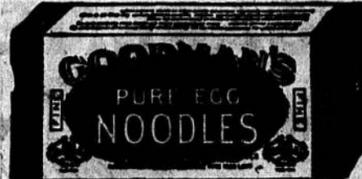
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ITEMS OF INTEREST IN THE JEWISH WORLD

Temple Emanuel of Middletown, O., has joined the Union of American Hebrew Congregations.

Young Judea societies of Connecticut held their annual State convention at New London last Sunday.

B'nai B'rith Lodges of Colorado and Wyoming held an intra-State convention at Colorado Springs on the 4th inst.

Plans have been approved and work will be begun within a few weeks on the new clubhouse for the Newark (N. J.) Y. M. H. A.

Henry Josiah Solomon, member of the London Stock Exchange since 1870, and who died on July 18, left £2,000 to such charities as his widow may select.

The third meeting of the New England Conference of Social Workers was held at Hartford, Conn., last Sunday. Police Commissioner Morris Older presided.

Mr. Maurice Benjamin, who has served on the Shanghai (China) Municipal Council for a number of years, has been returned unopposed for the current term.

Sidney Appel, of Louisville, for the past two years State tennis champion of Kentucky, retains his title for another year through victory in a tournament just concluded.

The Society of Young Zionists of Damascus issued an appeal to the Zionist Congress, asking them to take steps to stop the suppression of Zionist activities in Syria.

The Federated Orthodox Jewish Charities of Chicago, Ill., have fixed a budget of \$225,000 for the current year. A campaign to raise the necessary sum is now in progress.

The Hebrew Daily Hazfrah, appearing in Warsaw, for many years the leading daily publication in Hebrew, has been forced to suspend publication owing to lack of funds.

Leaders of the "right" parties in Poland are making an effort to get Glombinski to form a Polish cabinet with himself as Premier. Glombinski is known as an anti-Semite.

Rabbi Jacob Goldstein, for the past year in charge of Temple Har Sinai, Trenton, N. J., has resigned and accepted a call from Congregation Anshe Emeth of New Brunswick, N. J.

The Jewish Children's Home at Louisville, Ky., has moved into the new home at First street, the gift of Mr. and Mrs. Nathan Hoffheimer, now of New York, but formerly residents of Louisville.

Last Sunday's New York "World" Magazine devoted a full page to a review of the theory of Dr. Albert Abraham of San Francisco that man is matter and his "mind" nothing but electric energy.

Two members of the local Jewish community are among the seven members of the Board of Education for San Francisco, Cal., appointed last week by Mayor Rolfe. They are Mrs. Mary Praig, mother-in-law of Congressman Julius Kahn and a veteran school teacher, and Mr. Alfred Esberg.

In addition to other bequests to San Francisco (Cal.) charities, the will of the late Abraham Haas, pioneer California merchant, creates a fund of \$10,000 for the Federation of Jewish Charities.

Figures now available in Warsaw regarding emigration in Poland show that during the first six months of 1921 70,000 persons left Poland. Of this number 80 per cent. are stated to have been Jews.

A remarkable tribute was paid to the late Joseph Karkakis, superintendent of the Beth Israel Hospital, Newark, N. J., last week, when over 2,000 persons attended his interment at B'nai Abraham Cemetery.

"Germania," the organ of the German Catholics, has published an article attacking the Zionists as Bolsheviks and condemning Sir Herbert Samuel for championing a minority against the interests of a majority.

Chicago will soon have its first infant home to be erected by the Daughters of Zion Day Nursery and Infant Home. The cornerstone was laid last Sunday, and the building will furnish accommodations for 500 children.

According to reports, 14 Jews were killed in a pogrom recently made upon the Jews of Ekatorinoslav. The pogromists were finally driven from the town with the help of the Christian clergy, who aided them throughout.

Nathan Sherman, who was a worker in the orthodox Jewish community of New Orleans, La., passed away last week. Mr. Sherman was the founder and until recently the president of the Congregation Chevra Thilim.

The Land Commission appointed by High Commissioner Sir Herbert Samuel in August, 1920, has presented its report according to which 50 per cent. of the land in Palestine fit for cultivation is now unsettled and uncultivated.

Lauri de Frece, the well-known English comedian, died last month at Deauville, France, after a brief illness. Mr. de Frece, who was one of the most popular figures on the English stage, was a nephew of Sir Walter de Frece.

Rabbi Maurice Schussheim, for the past year spiritual leader of the B'nai Israel Congregation of Cleveland, Ohio, has accepted a call to the Tifereth Israel Congregations, Columbus, Ohio. He has been succeeded by Rabbi Philip W. Jaffa.

The old and noted Gerer Rabbi while on his way from Warsaw to Ger was ill-treated by Polish anti-Semites who were on the train, according to information received from the Polish capital. A protest has been sent to the Polish Government.

Tribes of armed Bedouins have crossed the Jordan at the ancient Saracen bridge at Mediamich and are threatening the Jewish colonies of Puriah, originally established by a St. Louis corporation, and Yavniel near Tiberius. Several night attacks have been made and there is fear of serious disturbances. The colonists are unable to plough their fields for the winter crops.

Last Sunday Rabbi Julius S. Fisher was installed as spiritual leader of the Congregation Ahavas Achim, Chicago, Ill. Rabbi Fisher, who came to this country from Hungary three months ago, is a graduate of the Pressburg Yeshiba.

Special dedicatory exercises marked the opening of the grounds of the Denver (Col.) Hebrew Institute on September 11. The Institute is planning to erect a building in the near future to house all the social activities which it will undertake.

Forty-four men convicted of having aided or participated in pogroms upon Jews in White Russia were sentenced to death by a revolutionary court. Most of those convicted are said to have belonged to bands professing to support Savinkoff's forces.

The Jews of Baronia, that section of Jugo-Slavia which has passed into the hands of Hungary, are being terrorized by Hungarian officers. It is stated that the authorities are making an effort to restrain the officers, but their efforts are being disregarded.

Answering the cabled appeal from its Warsaw office for aid to 1,400 Jewish orphans in Vilna, Bliostock and Pinsk, the Joint Distribution Committee has authorized its representatives abroad to care for them, but pointing out that they can do so only temporarily.

Vandals recently destroyed some of the carvings on the exterior of the Beth-El Synagogue, now in course of erection at Rockaway Park, L. I. A large reward has been offered for the apprehension of the miscreants, but so far they have managed to remain unidentified.

By the will of Rudolph Levi at Newark, N. J., who died August 24, Newark institutions will receive bequests as follows: Congregation B'nai Jeshurun, \$2,000; Beth Israel Hospital, \$1,000; St. Barnabas Hospital, \$1,000, and the Hebrew Home for the Aged, \$1,000.

Private Julius Silverman, a young Jewish boy, of Winnipeg, who contracted tuberculosis on the other side while serving with a Canadian contingent, died on May 28. He left all his possessions, amounting to \$546, to the Hebrew Orphan Home of Montreal.

A conference of Jewish merchants to take place in Lemberg at the end of this month is now being arranged. The conference will consider how best to combat the Polish boycott against all Jewish traders. The question of trade with Soviet Russia will also be taken up.

The Denver (Col.) Sheltering Home, which cares for destitute children, finds itself badly hampered for want of room and has inaugurated a campaign to raise funds for a new building to accommodate 25 more children. Louis Stern, chairman of the committee, has donated \$1,000.

Rabbi Max Raisin, formerly of Congregation Shaari Zedek of Brooklyn, has accepted a call from the Barnett Memorial Temple, Paterson, N. J., to succeed Rabbi Harry L. Richmond, who recently left the ministry. Rabbi Raisin officiated in Meridian, Miss., for eight years before coming to Brooklyn.

The Palestine Government has granted to the Jewish colony Rishon-le-Zion a stretch of 21,000 dunam of uncultivated sand dunes lying along the coast of the Mediterranean Sea. It is granted on condition that the colonists plant it with trees which would prevent the forward movement of the sand dunes across arable soil.

In an attempt to bring the membership of the Independent Order B'rith Abraham to the 1,000,000 mark a special campaign committee has been appointed to tour New England in October. The committee includes, among others, Justices Gustav Hartman and Aaron J. Levy, former Judge Leon Sanders and former Congressman Henry M. Goldfogle.

Prof. Michael Freedman, one of the greatest authorities on finance, who died recently at Riga, was a baptized Jew. He was the author of a number of important works on indirect taxation, the wine monopoly, and on various aspects of the financial side of economics. He was also lecturer at the Polytechnic in Petrograd, and later at Moscow University, and was employed on a number of commissions appointed by the Russian Ministry of Finance.

The late Nathaniel Myers, who died on August 29, bequeathed in his will \$1,000 each to the following twenty-four Jewish and non-Jewish charitable institutions: Beth Israel Hospital, Catholic Charities Association, Charities Organization of New York, Colored Orphan Asylum, Consumers' League, Educational Alliance, Ethical Culture Society, Hebrew Sheltering Guardian Society, Hebrew Technical Institute, Home for Aged and Infirm Hebrews, Hospital for Ruptured and Crippled, Jewish Charitable and Educational Union, Lebanon Hospital, Lenox Hill Hospital, Mount Sinai Hospital, Montefiore Home, Presbyterian Hospital, St. Luke's Hospital, Society for the Prevention of Cruelty to Animals, Society for the Prevention of Cruelty to Children, Sydenham Hospital, United Hebrew Charities, Young Men's Hebrew Association and the Young Women's Hebrew Association.

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A mass meeting attended by 3,000 people has been held in Posen by the Anti-Semitic League. The chairman announced that the League had a large number of secret branches in various localities. The meeting called the Polish people to a holy war of Christians against Jews, and demanded that the Government should discharge all Jewish officials—even those who had been baptized. It further urged the Government to close the Polish frontiers against all Jews.

Mr. Budavary demanded in Parliament that the Government should prohibit the settlement in Hungary of all Jews who are not Hungarian citizens, and remove from their posts all Jews, baptized Jews, and Jewish Freemasons employed in the Civil Service, in the schools and in the law courts. The Prime Minister replied that it was intended to extend prohibition of immigration now in operation against the Jews from Galicia in order to make it operate against all non-Hungarian Jews.

M. Hymans of Belgium, president of the League of Nations, who recently concluded a visit to Poland, has stated to the editor of the "Kuryer Lwowski" that as a result of the protest addressed to it by the Polish Government, the league is now distributing among its members the complaints made by Jewish organizations against the violation of the peace treaty by Poland, together with the Polish Government's reply thereto, after two months had elapsed since the communications referred to were received.

The Palestine Mandate

Referring to the countries for which mandates were provided by the conference of the League of Nations, Lord Robert Cecil declared:

"These countries can no longer be left in their present situation, deprived of definite status or definite government."

Lord Robert Cecil is a leader of Britain's liberal forces. What he said about the mandated countries generally applies also to Palestine. This country is deprived of "a definite status and a definite government," pending the ratification of the mandate, which has been given to Great Britain. The mandate has not been ratified because the United States is delaying in the adoption of the mandate policy. The President of the United States cannot bind this Government on the question of mandates, according to the last American note, dated August 8, addressed to the French Government.

This is the gist of the Associated Press cable from Geneva on September 8:

A chain of international complications is holding up the Palestine mandate; complications over which the Zionist organization has no control. There is, however, comfort in the knowledge that the mandate situation is a matter of disquietude and misgiving to leaders of world politics.

There is a profound lesson to be learned from the deliberations of the League of Nations. It proves, if indeed proof is required, that the problem of a "definite status and a definite government" for Palestine is part of a large international problem.

But there is a greater lesson to be learned from the Geneva deliberations, which happen to coincide with those of the Zionist Congress in Carlsbad. Sooner or later, as soon as possible we hope, the mandate difficulty will be ad-

justed. Then all those opportunities for which we have been praying will be released. Concessions will be granted, disposition of the Crown lands will be made, banks will be able to function, public works will be commenced. An early settlement of the Palestine mandate and the beginning of constructive Jewish work will influence even the most recalcitrant of the Arab propagandists.

When that happens the Jewish people must not be caught napping; the Jewish people must be prepared to take full advantage of the liberties and opportunities accruing to us under the mandate. We shall need great sums of money to take advantage of the opportunities. Zionist representatives, in their wisdom, anticipated the League's decision and created the Keren Hayesod as the financial instrument for carrying out the Jewish program in Palestine. The Keren Hayesod now becomes a powerful political instrument, as well as a financial one.

Persecution of Jews in Hungary on the Increase

Berlin (Jewish Press Association).—A group of Jews from Budapest who have reached this city confirm recent reports about the renewed persecution of the Jews in Hungary. They declare that Horthy's officers and soldiers murder and ill-treat Jewish families, and no effort is made to stop them or punish them.

Jews All but Eliminated from Hungarian University

Vienna (Jewish Press Association).—Latest information received here from the Hungarian capital shows that the anti-Semites there succeeded in practically eliminating all Jewish students from the Budapest University. At one time there were as many as 800 Jewish students at one time, while now only about thirty are attending its classes.

Jews Reviving Industry in Poland, Governor Declares

Danzig (Jewish Press Association).—In the course of an interview granted to a representative of the Warsaw "Haint," the Governor of Bialostock declared that the Jews in Poland have revived the textile industry in that country; that they are fast adapting themselves to the new conditions in Poland and that generally they make excellent citizens.

The Island of Java Has 6,000 White Jews?

Jerusalem (Jewish Press Association).—Recently there arrived in this city a Jew who has resided many years on the Isle of Java. He relates that there are more than 6,000 white Jewish families, the most of them having come from Holland. They have also a number of colored Jews. The community is without any congregation.

Secretary Davis Supports Anti-Emigration Measure

Washington (Jewish Press Association).—Secretary of Labor Davis has expressed himself as favoring the new anti-emigration measure introduced into Congress by Congressman Johnson. The measure proposes to utilize the visa system for restraining emigration at the source on the other side.

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ENGAGEMENTS

BLAU-LOWENFELD.—Mrs. Pincus Lowenfeld of the Hotel Ansonia announces the engagement of her daughter Miriam to Mr. Alexander Blau, son of Mr. and Mrs. Adolph L. Blau of this city.

GOODSTEIN - SCHEINMAN.—Mrs. Kate Scheinman, of No. 206 West 104th street, announces the engagement of her daughter, Hana, to Mr. Sam Goodstein.

HAMBURG-WEINBERG.—Mr. and Mrs. Philip Weinberg, 515 West 110th street, announce the engagement of their daughter Florence to Lewis W. Hamburg, son of Mr. and Mrs. David Hamburg.

KASHINS - KEMPNER.—Mr. and Mrs. Louis Kempner of 532 West 111th street announce the engagement of their daughter Lillian to Mr. Max Kashins of Brooklyn.

KOHN-MARKS.—Mr. and Mrs. Isaac Marks, 101 West 126th street announce the engagement of their daughter Lillian Charlotte to Karl A. Kohn, son of Mrs. S. Kohn, Newark, N. J.

MARKOWITZ-JACOBS.—Mr. and Mrs. Jack Jacobs of 600 West 169th street announce the marriage of their daughter, Ruth Lucille, to Samuel Philip Markowitz on Sunday, September 18, 1921, at the home of the officiating minister, Rabbi Aaron Elseman.

PERLSTEIN-ANDREWS.—Mr. and Mrs. Jacob Andrews of 437 Springfield avenue, Newark, N. J., announce the marriage of their daughter Sadie to William Perlstein of 65 Nelson place, Newark, N. J., on Sunday, September 18, 1921, at the Vienna Hall. Rabbi Aaron Elseman, assisted by Cantor Sukoenig, performed the ceremony.

SAFFLER-UNGER.—Mr. Julius Unger of 203 West 113th street, New York City, announces the engagement of his daughter Julia to Mr. Al Saffler of Brooklyn.

TOBACK-GOODMAN.—Mr. and Mrs. E. Goodman of 132 West 112th street announce the betrothal of their daughter Mildred to Max Toback of 1545 Hoe avenue.

WEISBERGER-SIEGEL.—Mr. and Mrs. David Siegel of 860 East 161st street

announce the engagement of their daughter, Miss Della Helen, to Mr. Irving M. Weisberger of Brooklyn.

WEISSMAN-RAVITCH.—Mr. and Mrs. David Ravitch, 454 Fort Washington avenue, city, announce the engagement of their daughter Hannah to Mr. Maurice A. Weissman, son of Mr. and Mrs. Jacob Weissman, 120 West 115th street, city.

ZIMMERMANN-BERKOWITZ.—Mrs. Esther Berkowitz of 1253 Franklin avenue, Bronx, announces the engagement of her daughter Mary to Mr. Emil Zimmermann September 17, 1921.

MARRIAGES

FRANK-ROBINOVITZ.—A beautiful and most impressive orthodox wedding in the Jewish community here was that of Miss Rose Robinovitz, daughter of Mr. and Mrs. Jacob Robinovitz, who was united in marriage to Mr. Maximilian Frank at the home of Mr. Henry J. Satran, Clinton avenue, Jamaica, on Sunday afternoon, September 11, Rev. Ezekiel Jacobson performing the ceremony. The bride and bridegroom, standing side by side, received their blessing under a canopy of "Old Glory" and was witnessed by a large gathering of relatives and friends. Following the ceremony Mrs. Satran, sister of the bride, gave a delightful wedding dinner in honor of the young couple for about 100 guests who tendered their congratulations to the newly united pair.

FRIEDLANDER-BURROWS.—Miss Sallie H. Burrows to Mr. Edward Friedlander by Rev. Dr. Adolph Spiegel at his residence on September 15, 1921.

LEVIN-YETT.—Miss Minerva Yett to Mr. Maurice Irvin Levin on September 7, 1921, by Rev. Dr. Adolph Spiegel, at his residence.

NATHAN-SELIGMAN.—On Sunday, September 11, Miss Nell Seligman to Mr. Lewis Nathan at the Savigny, Rev. Dr. Adolph Spiegel officiating.

SATZ-WOLFENSSOHN.—On September 15, 1921, by Rev. Dr. Adolph Spiegel, Miss Tillie F. Wolfensohn to Mr. L. A. Satz.

BIRTHS

GOLDBERGER.—Mr. and Mrs. William Goldberger (nee Madge Infeld) of 2497 Grant avenue, New York, announce the arrival of a son on September 16 at Carlton Sanitarium.

HIRSHFIELD.—Mr. and Mrs. Samuel Hirshfield, 315 West 115th street, announce the birth of a daughter September 17, 1921.

KATES.—Mr. and Mrs. Edgar J. Kates (nee Josephine Warschauer) announce the arrival of a daughter, Lillian, on September 13, at Flower Hospital.

MANDEL.—Mr. and Mrs. Max Mandel of No. 272 West Ninetieth street announce the arrival of a boy September 14, 1921, at the Lying-In Hospital.

BAR MITZVAH.

CAHM.—Mr. and Mrs. Joseph B. Cahm, 587 West 177th street, beg to announce the Bar Mitzvah of their son, Howard, on Saturday, September 24, at Temple of the Covenant, 552 West 181st street. At home Sunday, September 25, 3 to 6.

CASHMAN.—Mr. and Mrs. L. Cashman, of No. 324 West 103d street, announce the Bar Mitzvah of their son, Alvin H., on September 17, 1921, at the B'nai Jehurun Synagogue, No. 257 West Eighty-eight street.

ENSLER.—Mr. and Mrs. Hyman Ensler announce the Bar Mitzvah of their son, Arthur, September 24, 1921, at Temple Anshe Chesed, Seventh avenue, corner 114th street, at 10 a. m. No cards.

WOLFE.—Mr. and Mrs. Bernard Wolfe of 719 West 180th street announce the Bar Mitzvah of their son Irving on Sabbath morning, September 24, 1921, at Mt. Nebo Temple, 150th street and Broadway.

IN MEMORIAM.

MONNESS.—The unveiling of the monument erected in memory of Hyman and Miriam Monness, dearly beloved parents of Abraham L., Harry M., Aaron J., Irving I. and Dave D. Monness, Mrs. Dora Shapiro and Mrs. Gussie Block, will take place on Sunday, September 25, at 2 p. m., at Washington Cemetery, Section 1. Relatives and friends are invited. In case of rain, postponed until the following Sunday.

IN THE SYNAGOGUES

HEBREW TABERNACLE (Broadway at 158th St.).—Friday evening at 8 Dr. I. Mortimer Bloom lectures on "The Jew—the International Bogie Man." Saturday morning Bar Mitzvah sermon.

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Elseman will lecture this evening on "What Are We Doing With Our Gifts?" Sabbath morning Rabbi Elseman speaks on the weekly portion.

PENI-EL (West 147th St.).—Rabbi Joel Blau will preach Sabbath morning on "The Capacity of Enjoyment."

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—Saturday morning Rabbi Max Reichler will speak on "Home Wreckers."

TEMPLE ISRAEL (96th St. and Central Park W.).—Rev. Dr. Maurice H. Harris preaches Sabbath morning on "The Psalmist's Picture of the Ideal Man."

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SOCIAL NOTES.

Mr. and Mrs. Harry Fischel and their daughter Rose have just returned on the Berengaria from a trip to Palestine. While in Europe they attended the Zionist Congress at Carlsbad.

More than 300 guests attended the wedding ceremony and dinner given in honor of the marriage of Mr. Benjamin Trozky, son of Mr. and Mrs. Hyman Trozky of the Broadway Central Hotel, to Miss Mildred Greenberg, daughter of Mr. and Mrs. Louis Greenberg of 43 Suffolk street, New York city. The wedding took place on Sunday, September 11, at the Broadway Central Hotel.

The affair was unusually elaborate. Arranged by Nat Trozky, brother of the groom, who made use of his long experience of such occasions, there was no limitation to the hospitality extended to the guests. In decorations as well as excellence of menu, for which Mr. Hyman Trozky, the father of the groom, is so well known throughout the country, it was exceedingly attractive. The ceremony room was beautifully decorated with flowers, and a canopy of smilax decorated with white roses was one of the things which the guests admired. The sister of the bride, Miss Rea Greenberg, was the maid of honor and Mr. Henry Trozky, brother of the groom, was best man.

The groom is a veteran of the world war and fought overseas with the Seventy-seventh Division.

Rabbi W. G. Margolis, Rabbi Gordon, chief rabbi of Lomzier; Rabbi Finkelstein and Rabbi Herbert S. Goldstein officiated in the ceremony, assisted by Cantor Josef Schlisly with his choir.

Hias Opens Immigrant Home in Havana

Mr. Albert Rosenblatt, vice-president and chairman of the Membership Committee of the Hebrew Sheltering and Immigrant Aid Society of America, 425-437 Lafayette street, New York City, who has been in Havana, Cuba, for the past few weeks in respect to the Jewish wanderers who have come there, has been successful in his efforts to relieve the situation in that country.

Mr. Rosenblatt has held several meetings and has succeeded in uniting the two communities into one body. Through his efforts an Immigrant Home has been opened and a Free Loan Society organized, in conjunction with the local Jews under the leadership of Mr. Joseph Steinberg, president of the United Hebrew Congregation of Havana. A permanent local committee has been appointed. The immigrants who are now in Havana who were very much depressed expressed themselves as very happy in consequence of Hias endeavors for them.

A representative of the society remains in Havana until a local representative is appointed. Mr. Rosenblatt was urged to come again at an early date.

New York to Have a Hebrew Daily

The first week in October "Hadoar" (The Post), a daily publication in Hebrew in America, will make its appearance. A previous experiment, "Ha Yom" (The Day), was tried a decade ago, but had a brief existence. The best Hebrew writers, many of whom are at present in America, will regularly contribute to its columns, and those responsible for the enterprise state they are assured of sufficient support on the part of the Hebrew reading public in this country to insure the existence of a Hebrew daily. M. Lipson will be editor-in-chief. With him will be associated Reuben Brainin, Abraham Goldberg, Dr. N. Turov, Dr. N. Sirkin, Dr. S. M. Melamed and J. D. Berkowitz. The offices of the "Hadoar" are at 204 East Broadway, New York.

Gratitude to Rabbi Samuel Gerstenfeld
In view of my graduation from the Rabbi Isaac Elchanan Theological Seminary (Yeshivah), I take this means to thank publicly my esteemed and revered teacher, Rabbi Samuel Gerstenfeld, Talmudic and Code instructor in the Yeshivah.
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Jewish Girls Hike 15,000 Miles
Beatrice Cohen, Hannah Davis, Anna Ginsberg and Bertha Rogovin, all four of this city, returned yesterday from a hike in the course of which, they say, they have covered 15,000 miles. The four girls, all of whom are graduates of Cornell, with supplementary training at Columbia and in business, left here during May of last year, making their way to the Pacific Coast. From there they went to Canada and British Columbia, then back to San Francisco. Then they headed south, looked in on Mexico, crossed the Mojave Desert, came through Arizona, northward to Colorado, back to Texas, on to New Orleans, through the Gulf States and northward, crossing Alabama, Georgia and the Carolinas, to Washington, and then through Philadelphia on their last stretch home. The girls are all very happy over their experiences and say they have at no point encountered any dangers.

Noted Jew from Poland Here to Aid Ukrainian Helpless Refugees
Noah Priluzki, an ex-Deputy of the Polish Parliament and a leading Jewish writer, arrived here accompanied by his wife, who is also an authoress of note. His chief mission is to aid Ukrainian Jewish refugees.

New Arrivals in Vilna to Be Treated as Aliens
Danzig (Jewish Press Association).—Those arriving in Vilna and having arrived after July 15 will be considered as aliens and will be treated accordingly, according to information received here from that city.

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Zionist Problems

Under the above head, the New York "Evening Post" last night published the following editorial:

"The Zionist world congress which ended its sessions at Carlsbad last night was no exception to other world congresses we have heard of. Its proceedings were characterized by the difficulties and the conflicts which arise when aspirations have to be translated into deeds. It was the first Zionist congress before which the problems connected with the upbuilding of a Jewish homeland in Palestine appeared in concrete and pressing form. It met under the shadow of an official statement by the British Government which was regarded by many delegates as tantamount to the revocation of the pledge given in the famous Balfour Declaration. Preceding events in Palestine did not lend themselves to optimism. Native Arab hostility to Zionist aims had culminated some time before in sanguinary riots at Jaffa. The policy of Sir Herbert Samuel, the British High Commissioner in Palestine,

was criticized as unsympathetic to Jewish rights. Beyond that there was a whole mass of problems arising out of conflicting tendencies within the Zionist movement—questions of policy and of administration, economic and financial.

"Such difficulties must be regarded as inevitable in any project when theory passes into action. The outcome at Carlsbad has been, on the whole, in the direction of accepting sober lessons of hard fact. There has been a shift away from the belief that the restoration of Palestine can be primarily attained through political action. Greater stress has been laid on organization for real pioneer work in the way of land reclamation, land settlement, road building, industrial development and education. Sir Herbert Samuel recently retorted upon critics of his policies with the doubt, whether the Jewish people was showing the requisite qualities of patience and steadfast courage which the great task called for. The Carlsbad congress seems to have taken that admonition to heart."

THE KU KLUX KLAN AND THE JEWS

The New York "American," which is now, simultaneously with the New York "World," publishing a series of articles exposing the secret methods and true aims of the Ku Klux Klan by C. Anderson Wright, a former American aviator, in the first contribution explained how the Klan organizes and carries on minutely perfected campaigns against the Jews.

Mr. Arthur Brisbane, the most widely read editor in this country, commenting on these revelations and the explanations given upon them by the Klap "Empress" in his special column in the New York American, yesterday said:

"The Ku Klux Klan, rising to explain in New York city, in the person of a lady known as 'Empress of the Invisible Empire,' says the Klan is not anti-Jewish and anti-Catholic as alleged. 'It is,' says the Empress, 'a Christian, Protestant organization, owing no allegiance to any foreign power, and the Catholic and the Jew, under these conditions, automatically bar themselves.'

"That settles that. Jews and Catholics may go on living, but they can't be Ku Klux. It might be worse. Once in Christian countries Jews could not own land, practice medicine, sit in Parliament, hire Christian servants, hold any office, or live where they chose. To be forever shut out from being a Ku Klux 'Kleagle!' whatever that bird may be, is mild punishment.

"Ordinary men that are nothing in particular but citizens feel grateful to the Ku Klux for pleasant words invented that take you back to real fairies. The grand goblin, dressed in white and scarlet, initiates you, administering the oath without laughing. And the grand book telling all about it is the 'Kloran,' which is fair enough, for Mohammed borrowed from everybody."

"The altar of initiation is provided with an American flag, a Bible, bottle for water, fiery cross and a dagger. Wha, could you add to that except a skull?"

Commenting upon other subjects, Mr. Brisbane in the same bright column says:

"There is much in getting used to civilization and its ways. In a great city, the lowest death rate per 1,000 occurs in a poor quarter, inhabited chiefly by Jews. Death comes to children and adults there less often than in the richest quarter. The highest death rate for adults and children is in the negro quarter.

"Living in houses in thickly settled quarters, with air and sunshine excluded, is an old story with the Jews, dating back many centuries. It is new with negroes, brought here against their will from Africa's warm climates only a few years ago.

"The negro increase in population, constantly diminishing, is cut down now to 6.5 per cent. The birth rate is dropping among whites and blacks, but among whites the death rate also drops. Not so with the blacks. In figures prepared by the Metropolitan Life Company may be found nature's solution of a serious problem.

"Mr. Ostrovsky arrived yesterday from Russia, bringing his wife and sixteen children, twenty-seven altogether in his family, including sisters and brothers-in-law.

"How much good work does such a family represent now, and in its descendants? With millions of acres uncultivated and endless millions ready for irrigation and drainage, how foolish to keep out such families by stupid laws against immigration! Ostrovsky and his family won't take anything from anybody, but will contribute to the welfare of everybody."

BROOKLYN NOTES.

Great Emergency Confronts Brooklyn Federation of Jewish Charities

Federation is confronted with a very serious and large deficit for this year, for which a dinner conference is being called on Sunday evening, September 25, at the Hotel Pennsylvania at 6.30 p. m. At this dinner conference ways and means will be devised to meet this unusual emergency situation.

Twenty-five More Jewish Orphans Arrive on the Steamship Latvia

Twenty-five Jewish orphans arrived September 12 on the steamer Latvia and are now at the Home of the Hebrew Sheltering and Immigrant Aid Society of America, 425-427 Lafayette street, New York city.

These orphans came here chiefly through the efforts of the War Orphans Bureau of the Joint Distribution Committee, of which Miss Jessie Bogen is the executive secretary.

The orphans were temporarily discharged to the Hebrew Sheltering and Immigrant Aid Society of America by the immigration authorities until such time as they are examined by the Ellis Island officials and distributed throughout the country.

Rabbi Klein Heads Progressive Synagogue

Dr. David Klein was installed as rabbi of the Progressive Synagogue Friday night before an audience of 300 members who assembled at the synagogue, Forty-sixth street, near Fifteenth avenue. Addresses of welcome were made by Rabbi Alexander Lyons of the Eighth Avenue Temple, who scored the Ku Klux Klan; Rudolph Grossman of Rodeph Shalom and Arnold Jacoby, president of the synagogue. The services were intoned by Cantor G. Freeman.

Dr. Klein comes to Brooklyn from the Bronx, where he was rabbi of Beth Elohim for three years and Tremont Temple for one year. For fourteen years he was in Columbus, Ohio, where his health broke down. He was forced to go South to recuperate and, after spending several years there, he answered the call of the Bronx congregation. He was intimate with President McKinley and graduated from the University of Vienna, where he received the Ph.D. degree.

Seek \$100,000 for Israel-Zion Hospital

The United Israel-Zion Hospital, during the coming Jewish holidays, will seek \$100,000 for the completion of the new building on Tenth avenue, between Forty-eighth and Forty-ninth streets, and which is being erected at a cost of \$1,000,000. Final arrangements for the campaign to be conducted during the holidays were made at a meeting held last week at the dispensary, 1246 Forty-second street, and at which President Newman Dube presided.

It was pointed out that at least 10,000 Jews will worship in the synagogues of Borough Park, Bath Beach, Bay Ridge, Bensonhurst, Mapleton and Kensington during the holidays, and from each one an average of \$10 is expected. Many of the more wealthy residents of the sections which the hospital will serve have been exceedingly generous in donations, while even the poorer families have taken keen interest in the hospital and are giving accordingly.

Presidents of the various synagogues in the neighborhood have given their consent to have prominent speakers address their congregations in an appeal for funds.

The executive committee of the hospital at its meeting announced the appointment of Hyman M. Weissfeld as the new campaign manager.

MUSIC AND DRAMA

Cantor Joseph Schilsky of the Kol Israel Anshe Poland Congregation, 22 West 114th street, in addition to being classed as one of our foremost cantors, is rapidly coming to the fore on the concert stage. He has also made a series of phonograph records for the Aeolian Co., and one of them, "Leolum Yehel Odom"—in two parts—is a particularly fine specimen of singing as well as recording.

Alice Frisca, the American pianist, who has just returned from a series of recitals in London and Paris, makes her debut here at Aeolian Hall on Thursday evening, October 6. Miss Frisca's program contains the Carnival Scenes of Schumann, Six Variations of Beethoven, based on Patsiello's opera "La Mollinara"; a group of Chopin and other numbers by Scarlatti, Daquin, Bach-Tausig, Douillet, Schubert-Liszt and Auber-Liszt.

The famous farce frolic, "Ladies' Night," which kept New York laughing and looking for a solid year at the Eltinge Theatre, will be presented at the Bronx Opera House on Monday evening, September 26, for an engagement of one week by A. H. Woods, the brilliant theatrical manager, who has more often solved the public taste than any other theatrical producer in America. "Ladies' Night" is in direct succession to that great line of farce hits which includes "Fair and Warmer," "Up in Mabel's Room," "Parlor, Bedroom and Bath" and others. The authors are Avery Hopwood, author of "Fair and Warmer," "The Gold Diggers" and other successes, and Charlton Andrews.

Sam H. Harris will present Aaron Hoffman's delightful comedy, "Welcome, Stranger," with George Sidney, at the Bronx Opera House, beginning Monday evening, October 3.

Charles Dillingham's seventh annual wonder show, "Get Together," is setting a new high mark at the New York Hippodrome, where its popularity is now well established. The reduction of the admission scale to one-half the prices of last season has been the talk of the country, especially in view of the fact that the production is costlier than any of its memorable predecessors. Every department of the varied bill—and there is a greater assortment of amusement in "Get Together" than ever before at the big playhouse—is headed by an international star pre-eminent in his or her own sphere. Of these the outstanding artists are, perhaps, Fokine and Fokina, the world's most renowned creators of ballet and past-masters in the art of choreography, and Charlotte, the incomparable ice skater, and her skillful associates. For the convenience of patrons out of town, seats have been placed on sale eight weeks ahead, and all the seats, including the best, are obtainable at the box offices, which is a novelty in itself.

Barney Bernard on Monday night will begin the fourth week of his engagement in "Two Blocks Away," Charles Dillingham's new production of a comedy by Aaron Hoffman, at the George M. Cohan Theatre. As "Nate Pomerantz," alias "Nathaniel Orange," Mr. Bernard, acknowledged as one of the greatest character comedians of his time, has created a new stage character which is endearing him as never before, for all of his previous successes, to the hearts of New York theatregoers, and it seems probable that Mr. Bernard has brought forth a new stage character which will be as enduring and as beloved as Joseph Jefferson's Rip Van Winkle, Frank Bacon's "Bill Jones" or David Warfield's character in "The Music Master." Indeed, Nate Pomerantz has already been hailed as the successor to the character of the music master as the most masterly and the most realistic character portrayal of the present stage generation. "Two Blocks Away" is more than a comedy. It is Aaron Hoffman, plus Barney Bernard, plus sympathy, plus understanding, plus many laughs, plus even a tear or two.

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CHILDREN'S PAGE

THE RED COW

Dear Children:—
The Holy One, blessed be He, now commanded Moses and Aaron concerning the "Parah Adumah," or "the red cow," and the Torah tells us about it as follows, "And the Lord spoke unto Moses and unto Aaron, saying, This is the statute of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring unto thee a completely red cow, on which there is no blemish, upon which no yoke hath ever come." This is the statute of the Law, "because," says Rashi, "Satan and the nations of the world oppressed Israel by saying, 'What sort of commandment is this?' and what reason is there for it?" Therefore, it is written thereof, "Clukath," a statute, it is my decree, you are not permitted to think disparagingly of it, "that they bring unto thee"—it will ever be called by thy name, "the cow that Moses prepared in the wilderness—a completely red cow," it shall be perfect in its redness, thus, if there were two black hairs in it, it is unfit. And ye shall give her unto Elazar, the priest. It is mandatory upon the Segan, or deputy to the High Priest to perform that commandment. And he shall lead her forth to without the camp, "without the three camps," and some one shall slay her before his face, a stranger may slay it, but Elazar must see it. "And Elazar the priest shall take some of her blood with his finger; and he shall sprinkle in the direction of the front of the tabernacle of the congregation," he stands in the East of Jerusalem and concentrates his thoughts and gaze towards the door of the Temple, at the time that he sprinkles the blood (Talmud, Yuma). "And the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward may he come into the camp," unto the camp of the "Schech-wah" (Divine presence), for an unclean person is not sent without the two camps with the exception of the one who has an issue, or who had an occurrence of uncleanness, and a leper. "And the priest shall be unclean until the evening," this paragraph should be reversed and expounded, "And he shall be unclean until the evening, and afterward he may come into the camp," and a man that is clean shall gather up the ashes of the cow, and lay them up without the camp in a clean place,"—he divided it into three portions,—one portion in the Mt. of Olives, one portion for the Priestly divisions and one portion on the Temple Mount, that which was for the Priestly divisions was outside of the court, and from that the people of the cities took also whoever needed it for purification, and that which was on the Mount of Olives was for the High-priests for other cows, they sanctified therewith, and that which was on the Temple Mount was to be kept for the congregation of Israel, in accordance with that command. After Rashi has given all the laws in detail, he tells us what he has learned the following from that exposition of Rabbi Moses the Expounder. "That they bring unto thee" of their own, just as they have divested themselves of their gold ear-rings to make the golden calf, so shall they give this of their own for

an atonement,—a red cow"—it may be compared to the son of a servant who soiled the King's palace, and they ordered the mother to come and wipe out that soil, thus shall the cow come to atone for the calf,—red, significant of "though your sins should be scarlet," (Isaiah 1), for sin is called "red"—perfect in its redness, significant of Israel, who were perfect and became defective, through the worship of the golden calf, let now the cow atone for them that they may be restored to their perfection—"upon which no yoke hath ever come"; just as they have thrown off from themselves the yoke of heaven, "unto Elazar the priest" just as they gathered against Aaron, and compelled him to make the calf, and because Aaron made the calf, this service was not given to him, for an accuser cannot become an advocate, "and some one shall burn the cow" just as the calf was burned. "And the priest shall take cedar wood and hyssop and a scarlet string," these three species, significant of the three thousand men who fell because they worshipped the calf,—the cedar is also higher than all the trees, and the hyssop lower than all, this is a token that he who was proud and sinned shall humble himself like the hyssop and the worm (thol-aath) "scarlet" means also "worm" and he will be forgiven, "lemishmereth" "shall be kept," just as the sin of the calf is kept for future generations for punishment, and there is no visitation in which the calf is not reckoned as a cause of punishment, as it is said, "that on the day when I visit I will visit their sin upon them." (Exodus 32). And just as the calf rendered unclean all who were occupied with it, so did the cow render unclean all who were occupied therewith, and just as they were made clean with its ashes as it so did—and ground it to a powder and strewed it upon the water (Exodus 32), so here, "And they shall take for the unclean person some of the ashes of the purification offering."

Convalescent Home Acquires Property

When the influenza epidemic was at its deadliest height in 1919 and men and women were laid low with this dreadful disease it was noticed that while some died, many were incapacitated to the extent of needing a long period of convalescence to bring them back to normal health. The man or family of means had the place and wherewithal for recuperation, but the poor were badly handicapped. To meet this situation a group of business men and women organized the Aid to the Sick of Harlem and Bronx.

A charter was secured in the name of the Bikur Cholim in 1920 and the services of physicians were solicited. Today the medical staff numbers thirty—twenty-seven physicians and three dentists, all of whom give their services free and are treating all patients designated for medical and dental care at all times and all hours.

In less than two years of operation and with limited means this group has given aid to four hundred and forty-one individual cases. The aid given consists of medical attention, nursing services, medicine, nourishment and clothes and money where the case merits it. All of these things are given gratis.

The work of the Bikur Cholim gained the attention of hospital superintendents and heads of social service organizations and it was found necessary to extend the line of activities in order to accommodate the numerous requests for help.

A building and spacious grounds were recently purchased at Mount Vernon and it is planned to equip it as an ideal convalescent home with room for forty beds and twelve wards. The convalescent home will be located at No. 107 West Fourth street, Mount Vernon.

The official opening will take place on October 30. Prominent officials, including Mayors of New York and Mount Vernon, have signified their intention of attending.

The officers of the organization are: Morris Rothenberg, president; Morris Zucker, chairman Board of Directors; Rev. Dr. Morris A. Epstein, superintendent, and David Cohen, chairman of building fund. The New York headquarters are at 29 West One Hundred and Eleventh street.

Rabbis Will Urge Disarmament

Richmond, Va.—(Jewish Press Association.)—A letter by Dr. E. N. Callisch, president of the Central Conference of American rabbis, just made public, calls upon all American rabbis to arrange for a special service on or about November 11, Armistice Day, at which the attention of Jewry should be directed to armament conference then to open at Washington. Rabbis are also requested to preach on the subject of the limitation of armaments on one of the holy days, preferably the Day of Atonement.

THE J. D. C. AND RELIEF WORK IN RUSSIA

By FELIX M. WARBURG

Chairman of the Joint Distribution Committee

The Joint Distribution Committee has recently contributed \$700,000 to the American Relief Administration, under whose direction it will hereafter carry on the relief work in Russia. Facilities for conducting extensive operations in that country have been assured to us both by the agreement arrived at by the representatives of all the American relief organizations in conference with Secretary Herbert Hoover, the head of the American Relief Administration, and by the understanding we reached with Col. William N. Haskell, the director of the A. R. A.'s activities in Russia, at a special conference prior to his departure for Europe.

At the conference, which took place in Washington on August 24, under the chairmanship of Secretary Hoover, there were 21 representatives of nine American relief organizations. Our committee had three representatives, one of whom was Mr. James Rosenberg, the new chairman of our European Executive Council, who will shortly sail for Europe. After a thorough discussion of the situation in Russia, the conference agreed upon a number of terms which, while co-ordinating the activities of the various organizations in Russia under the direction of the American Relief Administration, yet leaves each of them a considerable measure of independence in carrying on the work that is its special concern. The terms agreed upon are as follows:

(a) The agreement between the American Relief Administration and the Soviet authorities at Riga is accepted by the associations affiliated in the European Relief Council (the Joint Committee of all the American relief organizations) and all activities will be according to this agreement.

(b) The director of the American Relief Administration in Russia shall appoint on his staff at headquarters one or more representatives (to be mutually agreed upon) of any of the organization members of the European Council. In turn, the member organizations who may be represented in Russia agree to furnish such representatives.

(c) Each of the distributing organizations is to conduct all its relations with the central Soviet authorities through or with the approval of the director of the American Relief Administration in Russia.

(d) The director of the American Relief Administration in Russia is to have the same authority over the personnel of all distributing organizations as incorporated in the Riga agreement.

(e) The associations in the United States shall be individually guided by their own views as to the collection of funds.

(f) It is understood that the purchasing, transportation and warehouse facilities of the American Relief Administration, both inside and outside of Russia, are open to each distributing organization at cost to the A. R. A.

These terms confer upon the Joint Distribution Committee the right to have special representatives on the staff of the A. R. A. director in Russia, to avail itself of all the privileges granted by the Riga agreement, as well as of all the facilities of the A. R. A. The subsequent negotiations with Col. Haskell before his departure served to bring out more clearly the methods of our common work. Among other things, it was decided that the Joint Distribution Committee dispatch forthwith two representatives to Russia, one to serve on the staff of Col. Haskell and the other to be assigned to the staff of workers stationed in the pogrom districts of the Ukraine and White Russia, whence he will report to the director on the special work that ought to be undertaken on behalf of the Jewish war and pogrom victims. The first of our representatives has already been selected. He is Dr. Joseph Rosen, director of the Baron de Hirsch Agricultural School, a noted authority on agriculture and an expert on Russian affairs, who leaves for Moscow on September 20.

Thus, at the very inception of the general relief work in Russia provision has been made for the Jewish part of it. As is well known, the American Relief Administration has for the time being had to confine its activities to the relief of starving children and the sick. The Russian disaster is so great that even the united efforts of the largest relief organizations are inadequate to solve all the problems created by it. This was pointed out by Secretary Hoover in his opening speech at the aforesaid conference, and the affiliated organizations had to agree that first consideration be given to the children and the sick. The representatives of the A. R. A. have for some time now been in Russia and are studying every phase of the situation. The exact program of the work will be made public immediately upon the arrival of Col. Haskell in Moscow; but one thing is certain—no famine-stricken district in Russia will be overlooked. The activity of the A. R. A. will not be confined to the Volga provinces, but will extend to all parts of Russia, including South Russia, the Ukraine and White Russia, where the majority of the Jewish sufferers are centered. Even if the Joint Distribution Committee, as a special Jewish

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at the very start, and we must be prepared to act as soon as the reports of our representatives make clear to us the extent of our task, so that every step we take may mitigate the suffering. One thing must be understood above all: Our present venture into Russia is the beginning of an enormous task, fraught with great responsibility. With every step we advance in Russia there will unfold before us an ever wider view of the appalling Jewish misery there, and once in that afflicted country we shall not be able to get out until we have done all that is in our power to do.

Want Column

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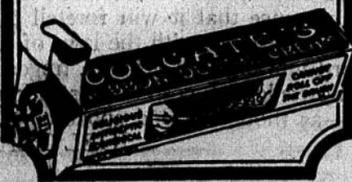
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Edited by J. P. Solomon, 1882-1909.

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Friday, September 23d, 1921 : : Elul 20th, 5681

Sabbath begins at 5.59 p. m. (Standard time) Ki Tabo.
Deut. 26:1-29:8. Is. 60.

The modest pride of the late Hermann Landau, an eminent communal worker of London Jewry, was captivating. As "A Polish Jew," or "The Son of a Polish Jew," or "The Grandson of a Polish Jew," his name was always to be found in each list of donations to worthy eleemosynary institutions. Thus he not only did not shirk his duty as a Jew, but proudly characterized his origin in aid of his anonymity.

And now Rabbi Gerson B. Levi, in *The Reform Advocate*, rises to remark that it is high time to provide our theological seminaries with presidents, to take the place of Solomon Schechter in the one case, dead now nearly six years, and of Kaufmann Kohler in the other, recently retired. Rabbi Levi's voice, we fear, is another *kol kore Bamidbar*. Our rabbinical colleges will not be "hurried" in this matter.

It is remarkable that German Jewry knows but two extremes of Jews, rigidly Orthodox or radically heterodox; yet such is the fact. We know of no more punctiliously observant Jews than the Orthodox Jews of the Fatherland, nor of greater backsliders than their "enlightened" brethren-in-faith. The latter, too, where they did not convert to Christianity, were responsible for the spread of Reform Judaism, including its "American" variety.

We are glad *The American Israelite* finds so much "cause" for jubilation over Canadian Jewish conditions. Our contemporary sees the dominion "succumbing" to the overweening power of Reform Judaism. We recently read this in its editorial columns: "Two leading congregations, at Montreal and Toronto, are presided over by graduates from the Hebrew Union College and are in a measure Reform. That at Montreal, of which Rabbi Max J. Merritt is the head, is already a member of the Union of American Hebrew Congregations, and there is a strong intimation going about that the Toronto congregation, Rabbi Barnett R. Brickner, is about to join the Union." The Montreal congregation, Temple Emanu-El, is the smallest and least influential synagogue in a city harboring Dr. Herman Abramowitz's great congregation and the ancient Spanish and Portuguese synagogue. The Toronto congregation, the Holy Blossom, is by no means important in a community which was never large in numbers or weighty in general influence.

A foreign representative of the Joint Distribution Committee, according to an interview which he granted to an Anglo-Jewish journal, stated that the work of this great organization, so far as direct charity giving was concerned, was practically liquidated. On the other hand, its vast scheme of reconstructive effort for the stricken Jewries of Eastern Europe, just formulated, is about to be put into a condition where it is to be practically realized. These observations, fully warranted by the facts of the matter, give point to the appeals the Joint Distribution Committee is making and will make to American Jewry. We are asked to lend the organization the support of our hearts and purses in aid of reconstructing Jewry in a vital centre for the Jews. We are not asked for doles for the relief, temporarily at best, of impoverished brethren-in-faith; we are asked to help co-religionists who suffered innocently and with unexampled severity from the hardships of war, to reconstruct and thus fully to restore the machinery and the economy of their communal life. The new appeal strikes the noblest chord in Jewish hearts and will, it is to be sincerely hoped, evoke an adequate response, one, moreover, which will be in full consonance with the ideals and traditions of Jewry.

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.

AN EXAMPLE OF PREJUDICE

SOME time since we referred, in appropriately laudatory terms, to the campaign against prejudice in American life on which the Knights of Columbus have just embarked. As if to give point to the attitude of this great order in the matter, and our own remarks thereon, come now the disclosures about the notorious Ku Klux Klan, with its anti-negro, anti-Catholic and anti-Jewish program. These disclosures, which are made by our enterprising contemporary, the *New York World*, are intended to, and we may hope that they will, succeed in ridding American life of such a miserable, ignorant, prejudiced miscegenation, battenning on the worst side of human nature and employing *hocus-pocus* to cloak its nefarious designs.

Here we should be content to leave the Ku Klux Klan, were it not that the so-called grand chief of staff of its woman's division has seen fit to attempt to rescue this organization from the attacks to which it is rightly being subjected on the specious plea that it "is no more anti-Catholic than the Knights of Columbus are anti-Protestant, and no more anti-Jew than the Sons of Israel are anti-Gentile." We shall disregard the covert charge against the Knights of Columbus, for that organization can and will answer it properly in its own time and place; we shall deal only with the insidious calumny that our Jewish fraternal orders are anti-Gentile.

Our Jewish fraternal orders have inscribed high on their banners the ideal of Americanization. By this they purpose to bring all whom they can reach within the sphere of influence of American ideals, customs and standards. They, naturally, must confine their activities to members of the household of Israel, for they can neither affect nor attract such as are not Jews or Jewesses. Not only are our Jewish fraternal orders not anti-Gentile; their chief object is to weld the Jew, especially he who is a recent arrival on these shores, into the amalgam of American life while retaining and maintaining his religious traditions.

The Ku Klux Klan operates on and among Americans who, presumably, require no education in Americanization. An attempt to accentuate Americanization in such connection is on the face of it a pandering to abjectly crass, un-American prejudice. The history of this country and official actions and utterances of our national government confirm the views we here ventilate.

"AMBASSADOR" HARDEN

WE are able fully to appreciate the rage of the reactionaries in Germany when it became generally known there that Maximilian Harden had decided to visit this country in the near future on a tour of lectures. The rage of the *Junkers* and the other groups whose war antics made them so deservedly and universally despised, must truly have been towering. Harden, the race-Jew, the man who in his writings never condescended to call a spade by any other name, proceeds to America, "the land of unlimited possibilities," and will undoubtedly inform the general American public that Germany were well off if it were rid of its *Junkers*, monarchists, counter-revolutionists and reactionaries. The temerity of this man is appalling! And his shield has not even one, much less the necessary sixteen quarterings!

We say we are quite appreciative of the anger and terror of the forces opposed to Harden in Germany, for they are the agencies within that country who are responsible for the campaign of hate of which the Jews of Germany have been the unoffending victims since the close of the Great War. Only occasionally has news of the "progress" of this campaign filtered out of the country through the medium of the reports of foreign correspondents. With Harden at large in America this country and the world may expect to come into possession of detailed and definite information concerning the real situation in Germany, a subject of transcendent interest at the moment to all.

At one time, so the cable dispatches intimated, Harden was considered for the post of German ambassador to the United States once the treaty of peace between the two countries had been consummated. We then doubted the truth of this rumor, for we regarded the German authorities as quite unable and unwilling to entrust their important interests here or in any other foreign land to a Jew. Today we know that Harden was never seriously considered for the appointment, for obvious reasons. But because he would have made a uniquely acceptable representative of official Germany here, we now welcome him heartily in the guise of an ambassador from one republic of letters to another. He has a mission to perform, and we doubt not that he will brilliantly absolve himself of it.

The *American Israelite* of September 15, contains the following exhilarating paragraph:—

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

It is generally supposed that by retiring one ceases to be active. An "active retirement" is a novelty in the English language. Were it not known that the editor of the "Israelite" is such a hundred per cent. Zionist devourer and Yiddish exterminator, we would suspect him of double allegiance. His U. S. idiom is certainly of the near-beer standard in spirits, besides being adulterated with Yiddish.

WHAT WILL YOU SAY TO YOUR GOD?

"Then thou shalt say before the Lord thy God . . . I have not transgressed thy commandments, neither have I forgotten them . . . Look down from thy holy habitation, from heaven, and bless thy people Israel!" (Deut. xxvi, 13)

STRAIN your ears towards the vast silences that engulf your life, you will hear nothing. Let your eyes scan the heavens for some sign, you will see nothing. Open the sacred writings of all nations, wherein saints have reported the speech God held with man, but with you there will remain the terrible doubt concerning the accuracy of those reports. Hunger as you may for the Divine Word, thirst for the least hint or whisper of eternity, bibles and books, and prophecies and psalteries, will leave you essentially dissatisfied. Empty and hungry, you turn to the deep emptiness round about, and you wonder if there is an answering hunger in the heights and hollows of this boundless realm of cosmic silence? Were you to know that you are not the only one to feel hungry and empty and unfulfilled, that He who is your companion in the world-venture is also a partner in your longing and unbearable discontent, would you not find rest for the disquieted spirit, would you not slowly seize upon the assurance that hunger satisfies hunger, that unfulfilment stretches forth invisible arms towards unfulfilment, God and man meeting in the same embrace of mutual frustration? But of this, as of anything else, no intimation comes from anywhere.

Is it possible that, as every lover's kiss is a kiss of parting, and every desire is slain by its satisfaction, so in the whole cosmic drama, comprehending the life of God and man, frustration is inevitable and the only possible satisfaction is the dim sense of companionship-in-emptiness, like that which strikes lovers on the morrow of their first embrace? Is it possible that the all-knowing God understood it all from the very beginning, and that He, in a burst of venturesomeness, set the thing going for its sheer reckless impossibility? Give me the bible that will tell me something about this, conduct the prophet into my presence who can explain the matter to me, bring me the saint or the savior who will assure me a day of pentecost when the skies will be filled with suspended tongues to break their intolerable secretiveness! But in the meantime, be on your guard before you tell me that there exists any book, in any shrine in any land, that contains the full truth between its two covers! There is no word of revelation, no matter how authentically conveyed, that can express the fulness of the divine life that overflows the heavens and the heaven of heavens.

In the meantime, the fault of the average religious consciousness lies in the fact that it is too much concerned about what God has to say to man, and too little about what man has to say to God. Is it too daring to hope that, as the Divine Word seeks to satisfy—though it can never quite do so—the hunger of man, so the Human Word, feeble and fragmentary though it must needs be, might partially still the hunger of the God? That there may be a Straining Ear and a Scanning Eye and a Longing Heart behind the screen, too? What will you say to your God?

Will you dare say aught to Him? Aught that is worthy of the all-hearing Ear? Have you the courage to face the eternal Emptiness, and try to fill it with your base imaginings and helplessly stammered words? Have you anything to say to your God?

Will you speak to him as pauper to prince, whining for some dole? Will you come to your God only for what He out of His bounty might give you, and not for what you out of your poverty might give Him? Will you tell Him constantly of your petty whims and desires, with the insistence of children deprived of their toys, never thinking of the vast desire with which the very heavens ache and for whose fulfilment the ages have vainly groaned? Your life, so circumscribed within narrow limits, abject with fears and trembling with the ghosts of a shadowy future, do you believe there is aught in it to meet the vastness of this desire? And yet you come before your God, you speak with Him, you burden Him with useless prayers that will never pierce the screen, ever missing the opportunity of exchanging the attitude of a mean suppliant for that of a willing bearer of gifts! While you are waiting and watching for the Word to come from on high, do you not know that the Eternal Vigilance is waiting for the Word from below? What will you say to your God?

Can you not conceive that God is waiting for the one strong, clear, courageous human word to come to Him, that will be so different from every other utterance that thus far trembled forth from haunted hearts and darkened mind—the earthly Word that will prove a perfect match to the Divine Word? Have you not that Word? It is no word of whining and fawning, it is no word of half-expectation and half-despair in which forlorn hope mingles with sullen distrust; it is no word of hypocritical thankfulness offered as an advance payment for future favors or of extravagant praise offered as a bribe. The Word, which will yet be spoken by some man at some distant time, will be so utterly different from anything contained in the religious books that have thus far come down to us!

When spoken, it will be the utterance of a high, courageous soul that will dare set forth the revelation of Man to God even as in the past the religious books attempted to lay bare the revelations of God to Man. It will be a word of law, not in the casuistic sense, only in the sense of the aspiring spirit that seeks the mode of attaining to harmony with the whole order of the universe; and a word of prophecy, not within the soothsayer's meaning, only in the sense that it will foretell the rewards and revenges of time in keeping with the laws of divine harmony. It will be a word vibrant with venture, tinged with the pathos of the calm knowledge of cosmic frustration. It will be—dare one say it?—as though a God spoke co-equally with a God.

JOEL BLAU.

PERSONALITIES

SINCE the second flurry of interest in Jacob K. Sandler as the author and composer of "Eili Eili" has occurred, and since journalistic contemporaries have taken up the case with many expressions of sympathy, we recently read the suggestion of a kind-hearted reader that a fund be gotten up for Mr. Sandler with which to engage an expert copyright lawyer to the end that the legal rights of the composer to his song be established. If this were done Mr. Sandler could collect royalties and be comfortably provided for.

This would be a very generous plan indeed, but anyone who gives the matter consideration will see the uselessness of it. So many years have gone by since Mr. Sandler wrote the song that no copyright in any country could be granted him now. It would be a difficult matter to explain why Mr. Sandler did not copyright "Eili Eili" at the time it was written, and the fact that he lived in theatrical and musical circles, where such things as copyrights and royalties are second religion, would make the case still more puzzling.

To understand Mr. Sandler's failure to make the step that would have insured him the rights over his brainchild requires an intimate knowledge of the man and his relations to the people among whom he moved at the time; friends could understand that a timid musician, not long arrived in this country, making incidental music for melodramas at a ridiculous salary and dreaming of greater things, finding himself a stranger among his colleagues and considering the music he turned out for their use as a necessary daily occupation—friends could understand that such a man would not think of copyrighting one piece out of the mass of incidental play music; but government officials could hardly be expected to adopt a similar understanding. Neither could one expect the excuse to serve that Sandler's works at that time were not in published form and that it was impossible for him to have found the time to make of everything he wrote the two copies necessary to send to Washington for copyrighting.

So the question of copyrighting "Eili Eili" now is a dead issue. But there is one way in which the old composer who is forced to work as a messenger to provide for himself and his wife in his declining years can be made to realize materially the fruits of his one great inspiration. And that is by voluntary royalties.

We would not be so bold here as to suggest that the publishers who have made such tidy sums from the free-for-all song should voluntarily present Mr. Sandler with a share of their profits from "Eili Eili." That would be taxing faith in human nature too greatly. "Eili Eili," however, has been sung thousands of times on the concert platform and in the theatre by professionals and semi-professionals. If these singers would put aside a small sum, say 25 cents, for each rendition of the song and forward this voluntary royalty to the composer it would be altogether in keeping with artistic ethics.

Miss Belle Baker, the popular vaudeville artist, has made extensive use of "Eili Eili," and it would not be an exaggeration to say that it has contributed handsomely to her popularity. Now we are sure that Miss Baker's contracts are generous enough to enable her to allow Mr. Sandler the voluntary royalty. Miss Sophie Braslau has sung "Eili Eili" quite a bit on the concert platform. Miss Braslau pays royalties on her other concert songs, and "Eili Eili" might be included among them when the royalty checks are made out at the end of the month. Hugo Riesenfeld, the director of three important New York motion picture theatres, has said himself that "Eili Eili" has been sung in his theatres some six hundred times and it is well known to what extent this song has aided "Humoresque" and "The Golem." Among the expenses of running Broadway theatres, not to speak of other royalties, Mr. Sandler's bit could be included without much strain.

We have mentioned here a few of those who make regular use of "Eili Eili." There are numerous singers and instrumentalists who, while this song is not included at each of their performances, nevertheless make use of it during the season. Considering that "Eili Eili" is popular also in other countries the voluntary royalties would approximate a goodly amount. At least somewhat more than the amount Mr. Sandler earns as a messenger.

In case some of those performers to whom we address ourselves do not know the entire story of the writing of this song, we reprint below an extract from the short history of "Eili Eili" printed on this page some time ago. The extract follows:

"There has been a belated revival of interest in the composer of 'Eili Eili.' The long run of 'The Golem' at the Criterion Theatre in New York, with its musical accompaniment, of which 'Eili Eili' is a feature, has brought forth inquiries in the daily press, notably in the New York 'Times,' as to who really wrote the famous song.

"In answering, the editor of the 'Times' gave a few brief facts that one Jacob Sandler, according to an article by the late James Gibbons Huneker, was the author of the song. . . . Jacob Koppel Sandler, a music director of New York Yiddish theatres, was one day approached by Professor Hurwitz, a prolific concocter of Yiddish theatrical fare, and bidden to write a pathetic song to be sung by a maiden crucified for her faith. The pathetic song was to be rendered by the girl as she hung on the cross and was to be so constructed as to draw tears by its pathos and applause by high notes.

"Sandler complained that he could not write a song without verses, let alone a scenario of the play. At this Professor Hurwitz told him to hunt up the Psalms and find something suitable there. During the whole of the following night Sandler, a conscientious man, struggled with the Psalms and the crucified maiden until near dawn the idea came to him that the twenty-second psalm, which begins 'O Lord, why hast Thou forsaken me?' would be an appropriate theme to build on. Verses were soon written, and for a tune Sandler set the melody of a song he had written for an ill-fated play called the 'B'ne Moische.' Shortly after 'Eili, Eili' was sung for the first time in the play 'Brocha; or, the Jewish King of Poland,' by Mrs. Carp, and made an instantaneous hit. In time the play was forgotten, but the song, like the arrow of the poem, was shot into the world and where it fell the composer did not know.

"Like the incidental music to dozens of other plays, Sandler forgot 'Eili, Eili' when 'Brocha' stepped off the boards, and he was unaware of its notable existence until his daughter returned from the Metropolitan Opera House one Sunday evening and excitedly reported to her father that 'Eili, Eili' had been sung that night by Sophie Braslau and was

wildly received by the audience.

"The song was now famous and known the world over, as songs with a folksong tendency have a way of becoming, but its author was absolutely unknown, Sandler never having dreamed of copyrighting his work.

"It was then that his case was taken up by 'Meyer Beer,' music editor of an American-Jewish paper now defunct. The story interested the late Huneker and other musical editors, and the readers that these men reached were apprised of the authorship of 'Eili, Eili.'

"So the matter stood at the time, two years ago, that the song's authorship was first established, and so the matter stands now.

"But there is an epilogue to the Sandler story that no one has yet published. Mr. Sandler had drifted away from the theatre. In his old age he was forced to make ends meet by working as a salesman in a store and conducting a synagogue choir during holy days. But even store salesmanship requires sprightliness, and at the time he was acclaimed composer of one of the world's most famous songs he lost that position also. Today . . . you can often meet the tall, dignified figure of the gray-haired composer walking slowly along the streets of the downtown and Forty-second street sections with a bundle of advertising proofs under his arm. When he gets these proofs 'O'kd' by the advertiser he returns to the office and waits until new proofs are ready. He is a messenger."

After such a long period had passed since the song was created it was but natural that there should have been some doubters and so, when the story of "Eili Eili" appeared there were some conscientious musicians and students who hesitated to accept Mr. Sandler as the composer of "Eili Eili." But so far no one has yet brought out facts that could overbalance Mr. Sandler's story, nor the affidavits testifying to the accuracy of his words—and among those affidavits is one by Bertha Kalich, who was one of the first to sing the song at the time when she could sing as well as act. The *New York Times* is a newspaper that does not go in for sensationalism and the late James Gibbons Huneker was an erudite critic and musician—and both were convinced that Sandler is the creator of the song.

There have been many tragedies in music, many poignant tragedies that we today would give much to be able to alleviate. But here is one rare case where it lies within our powers to right a wrong. Let us do it.

Raskin, the artist and cartoonist of *Die Zeit*, looking the very double of an Arab with his face tanned to a peculiar deep brown and his sparse, wiry moustache protruding from his upper lip in a very un-Jewish manner, arrived recently from Palestine with memories of wonderful experiences. It is a pity that only Yiddish-speaking readers should enjoy his Palestinian correspondence. But then—so much good Jewish fare is only for the Yiddishists! Don't you sometimes wish that Jews had a kind of Esperanto, an international language of their own, so that all sections could understand each other? One is almost tempted to accept Hebrew Zionistically.

It is a coincidence that one Raskin should have returned from Palestine and another gone there. Philip Raskin, the poet, and, by the way, no relative to the artist, left New York to seek new poetic inspiration in the Holy Land and incidentally to act as ambassador for the Zion Commonwealth. Watch the columns of the *New York Evening Post*. This Ras-

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kin's correspondence will be enjoyed now by the other faction—the Englishists.

* * *

Pola Negri, the many times famous movie star, belongs to this page. Now who would have thought of it! Her name is Anna Schwartz. She used to be a cabaret dancer and quite a tom-boy in earlier life, but the important fact is—her name is Anna Schwartz.

Anyone who has seen the vivid Pola in the three pictures which the Europeans sent over here to make American movie directors jealous, "Passion," "Deception" and "Gypsy Blood," had a sneaking idea that she was not what her name indicated her to be. So much temperament can only come from the coterie of Bernhard, Nazimova, Florence Reed and Kalich.

For the benefit of the uninitiated we might remark that "Negri" is a Slavic translation of "Schwartz," which in our language could be further translated as "Black." Quite a few of our notabilities have availed themselves of such translations, though some have reversed the system. For example, we have in our midst a Yiddish writer not long arrived from Europe whom we know as "Sh. Niger," whose original name in Russia was "Chorny," meaning black. "Niger" is the Yiddish translation of Chorny, so you see "Niger" preferred to be known Jewishly. Of course this is an unusual case.

Pola Negri's next film to be shown here is "One Arabian Night," a gor-

geous and exotic production directed by Ernst Lubitch, who, by the way, also belongs to this page. Lubitch, in his new alliance with the American *Paramount Pictures*, is working on a new Biblical production known for the present as "The Wife of Pharaoh." When it arrives here it will be named probably "Temptation."

An American visiting Germany brought back two more interesting facts about Pola Negri: First, that her contract calls for \$2,000 per week, and, secondly, that she is more wonderful in person than on the screen, and looks younger.

* * *

Speaking of people who belong to this page reminds us that Charles D. Isaacson, a gentleman who makes music popular under the auspices of the *New York Mail*, issued a statement about two years ago that Bianca Saroya, the singer, now with the San Carlo Opera and due to be heard in New York soon, was of the chosen.

Interviews by the Jewish press followed, for Miss Saroya is a very attractive personality besides being a very fine singer, when it was revealed by the artist that she was a good Presbyterian, or Catholic, we forget which. It was quite an embarrassing situation for the interviewers and Mr. Isaacson was heard of no more in this connection.

But if you happen to see Miss Saroya you will still think reminiscently of Mr. Isaacson's statement.

J. K.

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AUTHORITIES CONFER ON IMMIGRATION PROBLEMS

W. W. Husband, Commissioner General of Immigration; E. J. Henning, Assistant Secretary of Labor; Harry Landis, Assistant Commissioner at Ellis Island, and the Commissioner at Boston yesterday conferred in this city on the problems and difficulties connected with the regulation of immigration in this country. Speaking to newspapermen, Commissioner-General Husband said:

"The spirit of the law is just, its principles are sound, but I must admit that its rigid enforcement has entailed too many hardships upon immigrants. I still believe these undesirable results can be avoided.

"Unfortunately, we are handicapped by not having authority to penalize the steamship companies for bringing aliens to our shores when the agents know that the monthly quotas have been exceeded. Apparently this was an oversight by the framers of the law.

"A steamship company can be made to take back the alien, but is not required to refund the passage money, nor can we impose a fine of such magnitude as to discourage the gamble. I believe this will soon be remedied. There was a bill pending at the recess giving us power to fine steamship companies \$200 for every alien above the quota brought overseas, and also to compel them to refund to the immigrants the price of their passage coming here. I have assurances that this measure will be readily passed when Congress meets again.

"I believe the passage of the measure authorizing a heavy fine upon the steamship companies will go a long way toward stopping the distressing scenes that have so recently been enacted on Ellis Island."

On the same subject the New York World yesterday wrote editorially:

"According to Secretary Davis, the current attacks on the 3 per cent. immigration law are made in a malicious attempt to discredit the law, and for this reason he intends to pay no attention to them. Moreover, it is his opinion that if Congress pays any attention to them it will confess its inability to frame a better law by shutting off immigration altogether.

"This would be an unfortunate action, as Mr. Davis implies, but it would be a relief after the intolerable conditions which now exist. If no aliens were allowed to enter the country the public would be spared the spectacle of families parted at the pier by officials sworn to uphold the sacred principle of the monthly quota and the sacred status of 1910. If parents and children were once separated by the Atlantic they would know, at least, that there was no chance of a reunion and would not save passage money to endure a steerage trip in the hope of winning the race to port. An embargo on immigrants would be definite; it could be counted on. But a regulation that admits or excludes on the basis of first come first served could hardly be excelled for unnecessary cruelty.

"There has been no attempt to discredit the law save by telling the truth about it. Obviously it works tragic hardship without excuse. It is silly in principle and inhumane in operation. What merits it may have to offset these defects its defenders have not so far brought forward."

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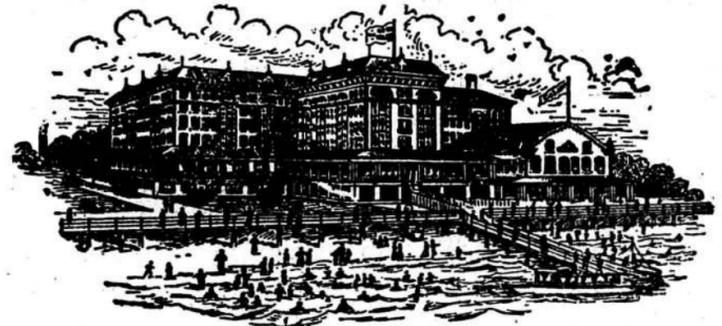
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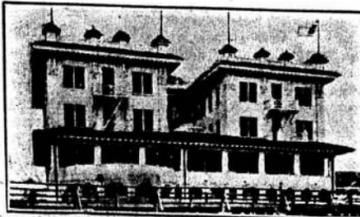
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PRIVATE INITIATIVE AND CO-OPERATIVE COLONIZATION IN PALESTINE

By BERNARD STONE

"A supreme effort is called for. To the message of confidence and of good will from San Remo, to the storm of hatred unchained in Eastern Europe, let Jews of all countries and of all classes unite to give the same reply: Build the Jewish commonwealth."

"The purpose of the Keren Hayesod is to bring about the settlement in Palestine by Jews on a well-ordered plan and in steadily increasing numbers, to enable immigration to begin without delay, and to provide for the economic development of the country to the advantage of its Jewish and non-Jewish inhabitants alike."

"So runs the manifesto of the Keren Hayesod (Palestine Foundation Fund). And how will the money be spent? Again we must quote the manifesto:

"There is land to be bought and prepared; there are roads and railways, harbors and bridges to be drained; there is fertile soil to be irrigated; there is latent water power to be turned to account; there are towns to be laid out; there are crafts and industries to be developed. Side by side with these undertakings adequate provision is needed for the social welfare of the population, for public health, and, above all, for education."

Here, indeed, is a gigantic task, which can be adequately achieved only by a combination of all Jewish forces, a combination which will find room for private initiative as well as for co-operative effort.

We have only to remind ourselves that any moderate-sized town, with its land and houses and its various institutions, industrial, commercial and educational, must be worth many millions in order to realize that the complete reconstruction of a whole country like Palestine cannot be completed with a sum of a hundred million dollars.

All the Keren Hayesod can do is to lay the foundation—a healthy foundation—of the Jewish National Home, and, as we shall see, by the Keren Hayesod alone can the foundation be firmly and solidly laid. For the fullest development of the agricultural and industrial possibilities of Palestine private capital and private initiative—subject always to

the demands of social justice—must play its part. It is well to realize from the start, however, that no private enterprise can succeed without certain indispensable public service. In Palestine these public services have yet to be created, and the instrument for creating them can be only a collective, national enterprise like the Keren Hayesod. Hebrew education, afforestation, drainage, medical and sanitary services cannot be left to individuals working for profit. Private enterprise in Palestine, therefore, will depend for its own success upon the success of the Keren Hayesod.

The next point to remember is that private enterprise, whatever else it sets out to do, must subserve the essential aim of the building of a Jewish commonwealth, and no commonwealth that is fundamentally Jewish can be built up except on a foundation of Jewish labor, both in industry and in agriculture. Private enterprise in Palestine will not succeed without Jewish labor, and Jewish labor, owing to psychological and economic factors, can only be successfully mobilized and organized by a body like the Keren Hayesod.

The problem of obtaining an adequate labor supply for agricultural and industrial enterprises is a three-fold one. In the first place there is the problem of bringing the workers into the country, the immigration problem. Then there is the question of training the immigrants, and, lastly, that of supplying their cultural and physical needs, which are determined by a standard of living relatively much higher than that of the Arab population.

Now the organization and control of the immigration of Jews into Palestine from all parts of the world, particularly from Eastern Europe, the establishment of a network of immigration bureaus, hostels, training centers, the organization of medical inspection and sanitary relief, and the hundred and one other services essential to well-organized immigration is a task not for private, but for collective enterprise. In other words, it is a task for the Keren Hayesod. Without a sufficient supply of workers private enterprise in Palestine is doomed to fail. The Keren Hayesod will assist immigration and provide this supply.

The training of the workers, especially in agriculture, can best be achieved by co-operative means, as recent experience in Palestine has shown. This again is work for the Keren Hayesod.

The third problem mentioned above is that of the Jewish worker. The lat-

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ter brings with him a European standard of life. He requires modern dwellings, good education for his children, newspapers and books, and medical and sanitary conditions, for which there is at present little or no demand from the Arabs. All these necessities of civilization hardly exist in Palestine yet, and to create them will involve a large expenditure of money. Somebody will have to provide and pay for them. It is unreasonable to expect this to be done by the individual worker or the individual private investor. The funds for this purpose must come from a national treasury. Only in this manner will it be possible to create conditions which will satisfy the Jewish worker and enable the private Jewish investor to make his profit.

The value of an organization as flexible as that of the Keren Hayesod is that it will be able to utilize these labor co-operative societies in carrying out schemes for draining, irrigation and water power, and the improvement of communication, and at the same time help to eradicate the exploitation of cheap native labor, which is an undoubted obstacle to Jewish national aims in Palestine.

Again, in agriculture, the Keren Hayesod alone can lay the foundation of a sound development. In the long run, individual effort and private capital will have to play their part as colonizing factors in Palestine. Indeed, previous to the present catastrophe in Eastern Europe, great hopes were placed on business people of moderate means from Russia, Poland and Galicia, who, after liquidating their affairs, would have been able to go out to Palestine as agricultural settlers. Unhappily most of these people have been completely ruined by pillage and massacre in the Ukraine and by confiscation in Soviet Russia. This class of settler, therefore, upon whose individual effort and capital so much depended, is now greatly reduced—we hope only temporarily. In the immediate future, at any rate, the overwhelming majority of the immigrants will be entirely without resources. Private enterprise cannot be developed by them.

To establish immigrants who possess no means of their own as private owners on the land or in industry is hardly possible, even with the aid of banks which make long term advances for agriculture and colonization. According to sound banking practice, every applicant for an advance must find a portion of the money himself. No private concern can advance 100 per cent. of the initial outlay. The risks are too great. Moreover, the settler must himself have some stake in the success of his work. The difficulty is much less in the case of a co-operative enterprise. The direct share which every worker will have in a co-operative venture and the responsibility for its success which he will bear with his fellows provides security for any initial loan advanced.

Labor unrest in modern Europe today is largely due to the fact that workers have been educated to a standard of life and responsibility which their conditions of life and labor are unable to satisfy. The encouragement of co-operative enterprise and industry by the collective effort of the nation through the Keren Hayesod would help to eliminate this danger in Palestine. Co-operative work would also tend to solve the psychological problem involved in transforming town-bred immigrants into a healthy Jewish peasantry. There is no reason why all this should conflict with the large field for work open for Jewish private enterprise, which, we trust, will ultimately recover from the blow dealt it by the present financial crisis and by the conditions in Russia.

We see, then, that the Keren Hayesod provides the means of combining individual and co-operative enterprise for the purpose of creating the Jewish National Home. It will provide the indispensable public services, it will supply Jewish labor, it will organize immigration, it will create those conditions without which both workers and private

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investors would fail. It will do all these things—perhaps it is better to say it can do them—only on one condition: that is, if the Jewish people will provide the necessary resources. Labor is clamoring at the gates of Palestine to be allowed to enter and work. Thousands of Haluzim are waiting in all the ports of Europe, anxious to devote body and soul to the task of rebuilding the Jewish National Home.

The success of the Jewish Commonwealth depends upon the Jews themselves. If they help, it will succeed; if they fail, the opportunity of generations will have been lost forever. Every Jew must hear the call.

What is the "Teaching" of Christian Science

Editor Hebrew Standard:

Mr. Gilmore, chairman Christian Science Committee on Publication, says: "Christian Science teaches that life is God, spirit, mind, and that man, as the image or likeness—the expression of God—is spiritual." In other words, life is God, spirit is God and man is God. He further states: "It is the spiritual perfect man whom Mrs. Eddy declares to be incapable of sickness, sin and death, conditions which pertain solely to the material concept of man made from the dust of the ground." In other words, the material man, the body of man, consisting of flesh and blood, may sin, may suffer, may be sick and dies. Now, Mr. Gilmore, we come to understand each other as far as the material man is concerned. It follows that to treat and to cure a material ailment of the material body we must have a material medical man who knows the cause of the disease and is able to cure it by removing the cause, for you will admit that in this material world there is a connection between cause and effect.

Now as to the spiritual perfect man being incapable of sickness, sin and death, I also agree with you. But this must apply to the spirit after the death or the dissolution of the material body into its elements which you are pleased to call dust. In other words, this applies to the soul being immortal, on which all philosophers from time immemorial and all religious beliefs agree upon. So far we are in accord. As to Christian Science teaching that life,

spirit, mind is God, I am not so clear what that means. Does it mean that life, spirit, mind is a separate entity from the material body, and that the material body is lifeless, and all that is in the material world is not everything, is imagination? I am inclined to think that this is the teachings of their cults, as proven by the following. He says:

"Christian Science teaches that the body expresses what the human or mortal mind believes about it, consequently conditions which the doctor calls temperature, coma, etc., are false beliefs, etc." Note temperature that is proven by the sense of sight; you see the mercury rising in the thermometer is called false beliefs! Now, Mr. Gilmore, the Biblical expression, "having eyes they see not, having ears they hear not," whom does it fit, the material man or the Christian Scientist? I would rather use the expression, "none are so blind as those that will not see." The Christian Scientist sees the mercury rise in the thermometer, but he will not see. Why does the Christian Scientist see with his material eyes the material dollar he charges for making believe he cures a disease that does not exist?

It would be laughable were it not so dangerous to the welfare of our country. The person believing everything is imagining in this material world and will commit any crime and say "I did no wrong; my acts are imaginary." How can a Christian Scientist be on the jury of a murder case and convict a man when he believes the murder is an imaginary act?

Oh Lord, tell when will all kinds of folks' beliefs and superstitions masquerade under the name of religion.
DR. L. W. ZWISOHN.
New York, September 19, 1921.

Soviet Authorities Declare They Are Protecting Jews Against Pogroms

London (Jewish Press Association).—The local office of the Zionist organization has received an official notification from the Soviet Government in which assurances are given that the Soviet authorities are doing everything possible to protect the Jewish communities against pogroms, and that Red soldiers do not aid pogrom bands in any district.

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RIVERSIDE TEMPLE

Owing to a refusal on the part of the Harlem Community to release Rabbi B. A. Tintner from the conduct of services these coming High Holy Days, the Board of Trustees have decided to omit the services at 225 West 99th street, the building but recently engaged for the High Holy Day services, and will conduct its regular services as heretofore at

TEMPLE MT. ZION
37 West 119th Street

Immediately following the Holy Days arrangements for worship on the West Side will be begun

Congregation Orach Chaim

Lexington Ave. & 95th Street
New York

Rev. Moses Hyamson, Rabbi

The synagogue will be open for the rental of seats on week days from 8 to 9:30 p. m. and Sundays from 10 a. m. to 12 noon. Applications can also be made in writing to the president, Jacob Lunitz, 1463 Lexington Avenue, New York City.

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37-41 W. 119th St., New York

B. A. TINTNER, RABBI

THE COMMITTEE FOR THE SALE OF AND RENTAL OF SEATS FOR THE HOLY DAYS WILL BE IN ATTENDANCE EVERY EVENING (FRIDAY AND SUNDAY EXCEPTED), AND SUNDAY MORNING FROM 10 TO 12 O'CLOCK.

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REV. DR. ELIAS L. SOLOMON

The committee for the sale of seats for the coming holy days will be in attendance every evening (Fridays excepted), Sundays all day. The famous Cantor

REV. BEN. ZION STEINBERG will officiate, assisted by a choir. JOSEPH POLSTEIN, President. HENRY M. MAYPER, Hon. Sec'y

Agudath Israel Firmly Organized in the U. S.

A few months ago the Agudath Israel organization of Europe sent a delegation to America in order to establish the Agudath Israel in this country. Since that time branches have been formed in all sections of New York City, Baltimore, Chicago, Cincinnati, Newark, Scranton, Arverne, Bridgeport, Pittsburgh and Cleveland. The delegation consisted originally of Rabbi Plotzki, Rabbi Loew, Rabbi Spitzer, Dr. Birnbaum and Rev. Dr. M. Hildesheimer, the latter three of whom returned to Europe this month, while Rabbis Plotzki and Loew are now in the Middle West.

The organization has been eminently successful in the very short period of its existence in this country, and already counts thousands of ardent supporters. The headquarters of the organization are temporarily at the Broadway Central Hotel in this city.

WHEN THE BURDEN OF THE LONELY GROWS HEAVY

By TALUSH.

(Authorized translation. Copyright, 1921, by National Jewish Press Association, Inc.)
Anna's life in Switzerland was like an endless path on a dreary autumn day. She was a political refugee, frail, unpretentious, without beauty and without friends, passing life unnoticed by those around her. Her loneliness weighed upon her. All people seemed to her dull and coarse. Unable to find peace or rest, the girl languished and faded from day to day.

That evening Anna was particularly unnerved. She sat near the window in her little room and listlessly gazed into the street. It was an autumn night. Without, the air was damp and a light drizzle slowly made its way to earth. At intervals the wind would blow in heavy gusts, whirling dead yellow leaves aimlessly about the street.

Beyond the wall in the next room a consumptive student was playing violin and coughing continuously. Anna thought of the dance she had attended the previous evening. She had been dressed in her best clothes, with a flower at her breast, and had gone through the streets, her eyes downcast, her head drooping, and moving close to the wall as though she were blind. When she came in view of the large, gayly-lit hall where the political refugees always staged their entertainments, she suddenly thought:

Why have I come here?
But from the open door came strains of alluring music, strains that seemed to caress her weary soul and lull all thought, transporting her for the moment into a world of unearthly dreams. The lonely girl suddenly felt a sharp and painful desire to plunge into the gay and noisy crowd and whirl away into a mad, wild dance and laugh hilariously in sheer abandon.

She bought a ticket and entered the hall. Some one spoke behind her back. What a homely creature! Where do they come from?
The girl stopped, and for a moment felt dazed and faint. She wanted to turn back, but the strains of the music floated out enticingly, and she went forward as in a mist.

The hall was bright and noisy. Many colored lamps cast a festive profusion of light. The walls were decorated with garlands of flowers, exhaling an odor of field lilies. Their fragrance filled the air, intoxicating and waking a tender longing for the past that is no more. Under the melodious strains of the orchestra whirled young couples. Girls, women, dressed in thin, transparent pale rose dresses, revealing the lines of their bodies, appeared beautiful and alluring. Anna walked about the hall, but no one greeted her; a few familiar students were dancing with other girls. She became gloomy and depressed and moved into a corner near a latticed booth, where a pretty dark-eyed girl played the role of a gypsy palmist.

As Anna moved from corner to corner with its little groups, she again sadly reflected: Why have I come here? Every little while the music would stop and then again break forth in some gay tuneful melody.

She reached the buffet. Small groups sat drinking around little tables. Some were already intoxicated and their voices sounded bold and sometimes abusive. A young lad in a blue shirt pounded his breast with his fists and shouted:

We are the martyrs of the nation!
And another in shell-rimmed glasses shouted back at him:

You lie; you are all a treacherous lot!
At another table an old man sang in a hoarse and trembling voice about the glorious peasant:

"There he stands, the noble bread-giver, and groans beneath the burden of his chains, and the autumn night is gloomy and starless, not a ray of light in sight."

Ah, dearest, chimed in another voice, youthful and tremulous.

Anna felt her heart convulse like a wounded bird. Tears came into her eyes. She would have sat down, but an uproar began at the next table. Many people rushed forward and a general fight began. She could bear it no longer and went home.

And she had not left the house since her return.

Beyond the wall the student continued playing. Anna closed the window and began to pace the room. Her thoughts were in a whirl and gave her no rest. In her ears rang the words: "I have no faith in your ideals. You shall not herald the coming dawn to the new world."

She often stopped in the center of the room and looked around as though she had just entered for the first time. The dreary bare walls, the iron bed, the table covered with newspapers, two chairs—and that was all. Like a prison, she thought, but there one still has hope and faith in the good and beautiful.

It seemed to her that if the walls would only fall away life would become better and she would no longer be lonely nor feel so cruelly humiliated. Now she felt as if her soul were dead, and dead and vanished were all dreams, and gone is one's faith in man.

She threw herself on the bed and burst into sobs, her frail delicate shoulders trembling convulsively.

At the door came a gentle knock. She jumped up, dried her eyes and said come in.

On the threshold stood the student, violin in his hand. He was a young

man with a long thin face and large feverish eyes.

Am I disturbing you? began the student.

No; no. You may come in, said the pale girl, smiling, and instinctively began to fix her hair.

Carefully placing the violin on the table, he sat down. Anna mutely stared at him, not knowing just what to say. His visit was so sudden, so unexpected. She barely knew him. As neighbors they had merely exchanged a few casual words while meeting in the hall.

The young man glanced about.

Nasty rooms in this house; so damp that I am always coughing.

He touched a string and softly looked at Anna.

A strange, pleasant and vague tremor went through her whole being. It seemed to her that in a moment all her tormenting longing would pass.

Both grew silent.

A mouse was heard scratching against the wall somewhere.

The student did not stop plucking the strings, while the wind dashed the rain against the window panes.

Once more yesterday's ball came to the girl's mind, the intoxicating fragrance of the flowers and the langorous strains of the music now came back to her. How she longed for at least one moment of happiness! She will go over to the student, embrace him tenderly, like a mother, pass her fingers through his hair and speak to him kindly.

But she sat there, her head bowed, her hands lying listlessly on her lap, not knowing how to continue the conversation.

Unable to pick upon a topic, the student lingered a while longer and went back to his room.

Anna bitterly reproached herself for having allowed him to leave so soon. Perhaps he, too, longs for some one near and dear to him. Several times she stealthily approached his door, ached to call him, but instead would shyly return to her own room.

Finally, the student's room grew dark and quiet.

Anna opened the window. She felt suffocating and feverish. The wind blew the cool rain into her face, playfully waving her hair. She drew deep breaths of the wet night air. Then she blew out the lamp, and, leaving the window wide open, threw herself on the bed. The wind invaded the room, and from the street came the dreary rustling of the bare trees—moaning with no hope of spring.

Anna lay with open eyes blankly staring into the darkness. Then it seemed to her that she was in prison, awaiting execution the next day. She heard heavy trudging steps approaching in the corridor; they come for her. And suddenly it seemed to her that she was home, ill in bed, her old mother bending over her, worried and concerned. She complains of her miserable destiny, her vanished hopes, the futility of it all, and her mother whispers:

God will have mercy on us all.

And such profound and eternal faith is reflected on her wrinkled face that she, too, begins to hope and repeat:

God will have mercy on us all.

The next morning when the student reached the street, he heard a dull thud, as if a heavy automobile tire had burst nearby. A woman walking past shrieked hysterically, and ran toward the tree that stood near Anna's window. On the ground lay the dead Anna. Her face was as if she were in an unearthly dream.

The student covered his face with both hands and burst into tears, weeping like a child.

Three days later the funeral was held. At the gate of the morgue a group of political exiles gathered and quietly conversed. When the coffin was brought out, the mother of the suicide, who had just come over from Russia in time to be a witness to the tragedy, made an effort to control herself, but burst into loud and mournful lamentation.

Two young women tried to quiet her. The funeral procession started off for the outskirts, where lay the Jewish cemetery. The day was dreary. The river furiously foamed and splashed, and wound its way into the distance. An old gravedigger walked alongside the procession and murmured to himself:

Suicide is an awful sin, awful sin; our children learned that from their neighbors.

The cemetery reached the hearse, stopped at the entrance of a small field, where two high pillars pointed bleakly to the sky.

Several people took the coffin from the hearse and carried it to the open grave. The mother wept bitterly, and the trees gloomily bowed their branches. All stood solemnly with bowed heads. An old Jew repeated the prayer for the dead. They made haste; they were all anxious to return to the city, to their warm, cozy homes.

Protest Against Deportation of Noted Jewish Scholar

London (Jewish Press Association).—The Jewish Chronicle, the chief Anglo-Jewish organ of this country, in its issue recently, protests at the action of the British authorities in deporting Dr. Oscar Levy, the noted scholar. Dr. Levy is the editor of Nietzsche's complete works in English. He has resided in England for many years, but during a period of the war found himself in Germany.

BERTHA KALICH A GOOD AND TRUE JEWESS

Interviewed by
Dr. L. B. LAZARUS

"I believe that the Jewish theatre can accomplish a great deal by helping create a melting pot for our own people, where there will no longer be any Rumanian, German, Russian or Galician Jews, but where all will be American Jews," Mme. Bertha Kalich told me in her Central Park West apartment shortly after her return from her summer home. "And that is why I am so eagerly waiting for the hour when the curtain will rise on the premiere of 'Eine fun Folk,' ('One of the Many'), a new Yiddish play by Rose Shomer and Miriam Shomer-Zunser, in which I am to appear at the Irving Place Theatre on September 29.

"The new play is not a piece which gives one a chance to display beautiful gowns or to indulge in grandiloquence, but it is what I would call a drama of heart and soul, and I am certain that it is just the sort of play in which my Jewish audiences will want to see me.

"When I made up my mind to give a few Yiddish performances this season, as I had done in the past, I promised to myself that it will not be a play translated from the Russian or Hungarian or adapted from any other literature, but that it would be a Yiddish play, written in Yiddish by a Jewish author and dealing, of course, with the problems of our present life."

"Do you intend to return to the English stage?" I asked.



MME. BERTHA KALICH

"By all means," Mme. Kalich replied. "By all means; I certainly intend to be seen again on the American stage, because, I am proud and happy to say, I have always continued on the American stage the work I began in my pioneer days in the Yiddish theatre—that of uplifting the dramatic art to a higher level of genuine realism."

"That is why," Mme. Kalich smiled, "I must have my few performances in Yiddish every now and then, because they give me not only a much needed relaxation, not only the greetings and applause of my old-time friends, but even more so because the Yiddish theatre is the stage where I began to realize my early dreams and aspirations.

"It is curious that while studying my new Yiddish part I have noticed that my entire mode of life has changed. Unconsciously I have begun to speak Yiddish to my folks at home, have acquired Jewish mannerisms and I even eat in Yiddish," she added, laughing.

This statement of Mme. Kalich's made me ask whether she is an observant Jewess.

"I most assuredly am," she replied. "And not only when I play on the Yiddish stage, but everywhere and always. I have never as yet played on Yom Kippur nor have I ever omitted to light my Sabbath candles on Friday evening."

With becoming modesty Mme. Kalich did not add, what I found out afterward, while playing in "The Riddle: Woman," she not only refused flatly to play on Yom Kippur, which then fell on a Saturday, but also paid all the losses sustained by her fellow actors and actresses and the management. And this in spite of the fact that the losses were very heavy because of the two performances that are usually given on a Saturday.

Nor did Mme. Kalich mention to me the well-known fact that there is hardly a Jewish institution but gets her unstinted support, nor did she say anything about her active interest in many other Jewish affairs and movements. And this trait is characteristic not only of Bertha Kalich, the artist, but even more so of Bertha Kalich, the true and loyal Jewish daughter.

Jewish Orphans Go to Soviet Homes (Vienna (Jewish Press Association).—Five hundred Jewish orphans from the many that are now helpless in the towns on the Rumanian border are being transported to Moscow, where they will be placed in special homes, says a report received here from Kisheneff, Bessarabia. The Jewish Welfare Committee of Russia has arranged for their transportation.

Special Announcement for Harlem

The King of Cantors, the Greatest Cantor of Today, Gershon

SIROTA

Of the Tomatklar Synagogue, Warsaw, for the first time in the history of America will conduct the services this

Rosh Hashanah and Yom Kippur

in the beautiful and airy

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LENOX AVE. AND 120th ST.

assisted by his well trained choir, under the direction of the well known leader, D. Gerson. The proceeds will be used for the benefit of

A TALMUD TORAH

Jews—you will remember these Yomim Norain your whole lifetime if you will be fortunate enough to hear Cantor Sirota chant Selichoth and read the prayers on New Year's and the Day of Atonement. You should therefore provide yourself with tickets, which may be obtained daily at the Temple or from the committee.

Cantor Sirota will chant Selichoth Saturday, September 24th, at 12 A. M. Tickets for Selichoth may be obtained from Sam Gordon, No. 62 East 110th Street; H. Levins, 1573 Madison Avenue (shoe store); M. Warshal, 1594 Madison Avenue (delicatessen store); M. Braunstein, 74 West 118th Street (stationery store), or at the Temple from the committee.

ZIONIST CONGRESS CLOSED

Title Accepted as Basis of Keren Hayesod—Weizman and Sokolow Retain Leadership—Split Barely Averted—Open Door for Palestine Demanded—Delegations Will Negotiate with British, American and Palestine Governments and League of Nations

Carlsbad, Czecho-Slovakia (Jewish Press Association).—Late Wednesday night the Zionist Congress closed amid the singing of "Hatikvah," after having been in session for more than two weeks. Dr. Weizmann and M. Nahum Sokolow retained their leadership. The former remains president of the world organization and the latter will head the executive. The changes in the executive generally are slight. The question of the personnel for the new administration proved a most difficult problem, and until the last minute seemed unsolvable. Dr. Weizmann insisted upon certain men who were found to be out of favor with the majority of the Permanent Congress Commission, which had to submit its list to the body of the Congress. Richard Lichtheim was voted upon four times and was voted down every time. Weizmann's persistence prevailed, and he was finally included. The administration as it is now composed follows: For London—Weizmann, Sokolow, Dr. Soloveitchik, Jabotinsky, Lichtheim, Motzkin and Joseph Cowen. For Palestine—M. M. Ussishkin, Dr. Eder, Professor Pick, Dr. Rupin, Shprinzak and Bernard Rosenblatt, the only member chosen from American Zionists. Over Ussishkin's choice considerable debate was indulged in. Mr. Louis Lipsky and Abraham Goldberg, in the name of American Zionists, strongly opposed his candidacy. In the Economic Council, which will control the Hayesod, the following were elected: Halpern, Barth, Naiditch, Feivel, Kaplansky, Shaken and Peter J. Schweitzer of New York. On the principle adopted by Congress, 50 per cent. of the members of the body controlling the Keren Hayesod may be elected of men irrespective of their affiliations with Zionism.

The closing addresses were delivered by Chief Rabbi Dr. Chajes, Dr. Shamrja Levin, the great Hebrew poet H. N. Bialik and David Yellin, the head of the Jerusalem Jewish Community. Dr. Weizmann and Nahum Sokolow also spoke very briefly.

As a basis for the collection of the Keren Hayesod, the tithe was adopted, each Jew being expected to give 10 per cent. of his income. The new executive will issue a special manifesto to all Jews in the name of the Congress appealing for their co-operation in the rebuilding of Zion. Much time was spent on debate over the disposition of the Keren Hayesod funds. The Americans insisted that the Keren Hayesod and the dividends it will bear should remain the property of the entire Jewish people. It was finally agreed that the dividends should remain part of an investment fund until 1927, after which the Economic Council may declare a dividend of not more than 5 per cent. The principal of the fund will be disposed of in this manner: Twenty per cent. for the National Fund, 50 per cent. for the Palestine budget and national undertakings, 30 per cent. for actual investments in Palestine. All investments and enterprises in Palestine for the Keren Hayesod will have to be made through the Zionist organization. Congress also agreed that out of the fund a loan bank should be established.

The stormiest session of the Congress was devoted to a discussion on a resolution adopted by the Palestine Commission by 22 against 16 that all institutions in Palestine supported by Zionist funds should strictly observe the Jewish law. The Congress by a small majority tabled the resolution, and Herman Strunk, one of the Mizrahi leaders, threatened that the orthodox party would refuse to participate in the work of the Keren Hayesod and National Fund. The storm broke at this point and an adjournment became necessary. Finally, the matter was adjusted by a substitute resolution introduced by Chief Rabbi Dr. Chajes, in which the question was left to the executive, with the stipulation that it would guard the institutions against any disrespect being shown to Jewish law and tradition. The labor members refrained from voting upon this resolution. On the other hand, the budget was voted upon before Dr. Chajes had brought in his resolution, and the Mizrahi, by way of protest, refused to vote. The budget for the coming year provides for the expenditure of £90,000 for educational purposes; more than £100,000 for the settlement of immigrants; £50,000 for irrigation, sanitary improvements and electrification, and a quarter of a million for credit institutions which will help the development of colonization and industry.

Among the resolutions adopted by Congress the more important demanded an open door in Palestine for Jewish immigration; the desire to live in harmony with the Arabs, and a protest against the Jaffa riots; that the League of Nations ratify the British mandate over Palestine without further delay; that Zionist delegations be sent to London, Jerusalem, Washington and Geneva to negotiate with the respective powers and the League of Nations regarding the safeguarding of Zionist interests in Palestine; that the thanks of the Congress are conveyed to the Committee of Jewish Delegations in Paris for its efforts to procure and protect Jewish rights in countries where they are entitled to minority rights, and that a manifesto be issued to all Jews in all lands calling

upon them for their help in re-establishing Israel as a nation.

The Congress adopted the proposal that all Zionist officials and members of the executive located in Palestine must know Hebrew or learn the language within a year. David Yellin, who advocated the measure, declared that Hebrew can easily be acquired, and related how Miss Samuel, daughter of the High Commissioner, had learned the language in a short time.

The Congress decided that no new federation or other body can affiliate with the organization unless it have a membership of 20,000. This decision will seriously affect the position of the Order Sons of Zion, which desired to retain its independent character and yet work through the organization.

The question of a Jewish legion which the father of the original legion, Vladimir Jabotinsky, pressed and valiantly fought for at the Congress, was not brought forward, and at one point it seemed as if Jabotinsky would resign from the executive, but he was prevailed upon not to aggravate the situation any more.

Much time was devoted to discussions over cultural and educational problems in Palestine. It was decided to transfer the headquarters of the National Fund from The Hague to Jerusalem. A sanitary and health department is to be created by the new executive. The efforts of the "left" bloc to have Aranzwicz in the executive proved vain.

Back to Normalcy

Some alarm was felt over the disquieting letters which appeared in the London Daily Telegraph by a Jerusalem correspondent of that paper. Those who know best feared that Lord Burnham, the owner of the Daily Telegraph, a staunch supporter of the Zionist policy, has had a change of front. The very fact that the paper published a series of letters from a correspondent who was so obviously misinformed tended to show that the Palestine cause was in danger of losing a very good friend.

These misgivings were unfounded. The cables today brought an abstract of what the political correspondent of the Daily Telegraph had to say about the Arab delegation in London.

The correspondent starts out by warning the British Government against making any concessions to the Arabs—even if the Arab representatives should threaten with disorders in Palestine. To prove his contention that the self-appointed representatives of the so-called Arab Congress in Haifa need not be reckoned with, he asserts that the Arab peasantry is not unfriendly to Zionism, but that the Arab Effendis are opposed to the English and Zionist policy. They are opposed, he says, because they are loath to have their speculating propensities checked, and because the members of the old autocracy are opposed to any reforms which would interfere with vested interests promoted by Turkish officialdom.

While not new, it is stimulating. In these days, when our enemies are becoming more and more articulate, it is well to know that our honest friends are with us.

At the same time, we are informed that the frontier question is approaching a state of settlement. The French and the English representatives have arrived at an understanding as to the Northern and Eastern boundaries, and an Anglo-French convention confirming it was signed recently. Now we learn that the Southern boundary has been fixed at Rafta, which is the first railway station after you leave the Sinai Desert. The stretch from Gaza to Rafta is level and conducive to good cultivation.

Another thing: Sir Herbert Samuel has recognized the title of Rishon-Le-Zion to the twenty-thousand dunam of land adjoining that colony. This land was presented to the colony by Jemal Pascha, the Turkish Generalissimo. It was disputed by the Arabs of that district. The grant of twenty thousand dunam of what is now sand dunes, but which is given to the Jews on condition that the whole area be planted with eucalyptus trees, is another sign of normalcy.

These things and the results of the congressional deliberations in Carlsbad, especially the manifesto which has been authorized by the Zionist Congress, appealing to the Jewish people to remember how much depends upon the success of the Keren Hayesod, should be a signal for renewed vigorous preparations for the forthcoming campaign, the augury of which should be the Synagogue Appeal on Rosh Hashonah.

Russian Emigrants Obtain Visas

Danzig (Jewish Press Association).—The American consul in Warsaw has announced that he will give the passports of those coming from Vilna and neighborhood, because he considers them as Russians and not Poles, and the Russian quota still leaves room for further immigration, according to Warsaw information received here.

The local Warsaw authorities have expelled more than 2,000 homeless refugees.

Machno, Noted Pogrom Leader, Murdered by His Own Followers

London (Jewish Press Association).—General Machno, whose infamous name is remembered with terror by every Jew for his wholesale massacres in Ukraine upon entire Jewish communities, is reported in the local leading paper organ, the Daily Herald, to have been recently murdered by his own followers. Reports of Machno's death have been made in the past, but have subsequently been contradicted.

WHAT IS DETERMINATION?

By REV. EZEKIEL JACOBSON

The secret of success is constancy to purpose.—Disraeli.

The longer we live the more deeply we are convinced that that which makes the difference between one man and another, between the weak and powerful, the great and insignificant, is energy—invisible determination—a purpose once formed, and then death or victory.

This quality will do anything that is to be done in the world, and no talents nor circumstances nor opportunities will make one man without it. To think we are able is almost to be so; to determine on attainment is frequently attainment itself. Earnest resolution has often seemed to have about it almost a savor of omnipotence. Determine to be something in the world and you will be something. Aim at excellence and excellence will be attained. This is the great secret of effort and eminence. "I cannot do it" never accomplished anything. "I will try" has wrought wonders. The indomitable will, the inflexible purpose, looking for future good through present evil, have always begotten confidence and commanded success, while the opposite qualities have as truly led to timid resolves, uncertain councils, alternate exaltations and depressions, and final disappointment and disaster.

A vacillating policy, irresolute council, unstable will, subordination of the future to the present, efforts to relieve ourselves from existing trouble without providing against its recurrence, may bring momentary quiet, but expose us to greater disquiet than ever hereafter. A double-minded man is unstable in all his ways. Unstable as water, thou shalt not excel. The man who starts in life with a determination to reach a certain position, and adheres unwaveringly to his purpose, rejecting the advice of the overcautious and defying the auguries of the timid, rarely fails, if he lives long enough, to reach the goal for which he set out. If circumstances oppose him, he bends them to his exigencies by the force of energetic, indomitable will. On the other hand, he who vacillates in his course, "yawning" as the sailors say, towards all points of the compass, is pretty sure to become a helpless castaway before his voyage of life is half completed. We can never overestimate the power of purpose and will. It takes hold of the heart of life. It spans our whole manhood. It enters into our hopes, aims and prospects. It holds its scepter over our business, our amusements, our philosophy and religion. Its sphere is larger than we can at first imagine.

The men of action, whose names are written imperishably on the page of history, were men of iron. Silky fellows may do for intrigue, but the founders and conquerors and liberators and saviors of empires have all been of the warrior metal. No human being who habitually halts between two opinions, who cannot decide promptly and, having decided, act as if there was no such word as fail, can ever be great. Caesar would never have crossed the Rubicon, nor Washington the Delaware, had they not fixed their stern gaze on objects far beyond the perils at their feet. When a man has formed in his mind a great sovereign purpose, it governs his conduct, as the law of nature governs the operation of physical things. Every man should have a mark in view and pursue it steadily. He should not be turned from his courage by other subjects ever so attractive. Life is not long enough for any one man to accomplish everything. Indeed, but few can at best accomplish more than one thing well. Many, alas, very many, accomplish nothing worthy. Yet, there is not a man endowed with fair or ordinary intellect or capacity but can accomplish at least one useful, important purpose. Hence the necessity for decision and steadfastness of purpose. To the indolent and undecided there is ever "a lion in the path," and the apprehension of difficulty paralyzes their efforts and makes them content with inglorious inactivity. Most men float with the tide, and as it is easy, they unconsciously glide onward until, when too late for rescue, they find the placid stream converted into the dashing rapids and engulfing cataract. Resistance to this natural indolence is essential if we would live to any good purpose. But few men could ever succeed in more than one of the learned professions. Perhaps the man never lived who could master and become eminent in the practice of all of them—certainly not in them. Our country, every country, abounds with men possessing sufficient natural capacity for almost or quite any pursuit they might select and pursue exclusively. Man's days, at most, are so few and his capacity at the highest so small that never yet has he, even by confining the united efforts and energies of his lifetime at the most trivial pursuit, much less in the deep and intricate learned professions, attained to perfection; and he never will.

How much less, then, are the probabilities of his exhausting several, and those perhaps the most complicated spheres of man's activity. It requires purpose, will and oneness of aim and invincible determination to succeed in some one calling. It is will, force of purpose, that enables a man to do or be whatever he sets his mind on being or doing. A holy man was accustomed to say, "Whatever you wish, that you are; for such is the force of our will, joined to the Divine, that whatever we wish to be, seriously and with a true intention, that we become." No one ardently wishes to be submissive, patient, modest or liberal, who does not become what he wishes. Will is the monarch of the mind, ruling

with despotic and at times with tyrannical powers. It is the rudder of the mind giving directions to its movements. It is the engineer giving course and point, speed and force to the mental machinery. It acts like a tonic among the soul's languid powers. It is the band that ties into a strong bundle the separate faculties of the soul. It is the man's momentum; in a word, it is that power by which the energy or energies of the soul are concentrated on a given point or in a particular direction. It fuses the faculties into one mass, so that instead of scattering all over, like grape and canister, they spend their united force on one point. The intellect is the legislative department, the sensibilities are the judicial and the will is the executive. Among the many causes of failure in life, none is more frequent than that of feebleness of the will which is indicated by spasmodic action, by fitful effort, or lack of persistence. We must resolve, we must decide, we must unappalled encounter every obstacle and persevere until we find the difficulties in our path, one after another, triumphant being surmounted. The very reputation of being strong willed, plucky and indefatigable is of priceless value. It often crows enemies and dispels at the start opposition to one's undertakings which would otherwise be formidable. In ordinary worldly pursuits we discover that they only reach the goal who set out with steadfastness of purpose. In religion it is still more necessary. Besides all the unfriendly circumstances from without which conspire to retard our course, we have a corrupt nature, which is fiercely hostile to the dominant influence of religion. The contention with the latter is more severe than with the former. Were the heart right we might with comparative ease overcome the opposition from without; but the necessity for resolution becomes obvious when we have to watch the traitors within the fortress as well as the assailants without.

It need scarcely be said that under such untoward circumstances we should hazard nothing on a determination made in our own strength. We must have help from God. He must strengthen and sanctify our purposes. He must infuse vigor into our plans, and for His aid earnest and importunate prayer should be offered. The stake is invaluable; its security is worth a struggle. And well mayest thou exclaim, "Behold, God is my salvation; I will trust and will not be afraid; for the Lord is my strength and song, and He is become my salvation."

Noted British Soldier on the Past and Future of Palestine

Col. Edward F. Lawson, a son of the owner of the London Daily Telegraph, and a soldier who has served with the greatest distinction on the British fronts at Gallipoli, Egypt and Palestine, arrived here for the first time since the war.

Speaking to correspondents of his war experiences, Col. Lawson, relating how Jerusalem fell, said:

"There was a curious prophecy which was fulfilled with regard to Jerusalem. It was prophesied that Jerusalem would never be freed from the infidel until the waters of the Nile were brought there. A pipeline was built to bring our water all the way across the desert from the Nile, so that prophecy was fulfilled. Also, General Allenby's name spelled backward meant in Arabic 'the prophet,' and I think those two things had a good deal to do with getting the Arabs on our side and with the final result. They are a superstitious people."

Whatever is done in Palestine, the Colonel said, must be done slowly, for the country is small. On this subject the Colonel said:

"It would be impossible to send a large number of Jews there until the land is made ready for them, which would require much money and time, for the country would not support them. And it must be remembered that people from cold climates simply cannot work there. However, much can be done, and I have no doubt it is being done to improve the land. The stories we hear of conflict between the Arabs and the Jews should not be taken too seriously, for much worse affairs occurred under the Turks. The standards of the East are different, and they do not think so much of murder there as we do. Their standards of civilization are not what you would call high."

Trotzky Suppressing Pogromists in Ukraine

Danzig (Jewish Press Association).—Information has been received here that Trotzky has personally come to Ukraine, where he has informed the authorities that all pogrom and robber bands must be suppressed. Some of the band leaders are stated to have already surrendered.



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TWO OF THEM

By JONAH ROSENFELD

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It may happen that you should be told that this or that individual died, and if the individual be unknown to you, you feel a sort of a regret at the fact. On the other hand, the fact that you have been familiar with the deceased will at times give you indescribable gratification. I had this remarkable feeling some little while back when my landlady, who delights in communicating such news, told me immediately I came into the dining room one morning that a young woman of the neighborhood had died suddenly during the night. I was inclined to question her for further information: what did the woman look like, what was her name and where did she live? My landlady stirred her tea, looked across at me and smiled roguishly. I felt rather uncomfortable and said to her:

"Madam, whatever gives you that suspicious expression?"

"She laughed out loud. Only women free from all worry can laugh with such abandon, and it is always hard to say in such cases whether the laughter is whole-hearted or merely the result of indifference."

"She shook her index finger coquettishly and meaningfully at me, a finger laden like a barrel with a number of massive gold rings. This was provoking and I uttered: 'Madam Rosenberg!'"

"Bravo, bravo!" she clapped her hands. "You really are an able actor."

"For goodness sakes," I said, rather impatiently, "didn't you tell me something about a woman who died unexpectedly during the night? Then why this fun now?"

"That is just where the fun is," she laughed back.

"Are you laughing at the dead woman?"

"God forbid!" and she made a serious face, "I am laughing at you."

"At me?"

"Dear me! What a pretense at innocence you are making."

"Madam Rosenberg, I utterly fail to

understand you. Please state plainly what you mean."

"I mean that you knew the young woman only too well."

"I knew her? How do you come to such a notion?"

"She made no further answer. Her attractive face became serious; her lips pressed together in anger. She looked away from me in order to see me the better. I was rather thrilled. Walking around the table, I came right in front of her and stared at her, not knowing exactly what I was expecting her to do. She lifted her eyes to mine, smiled her roguish smile and in a tone of annoyance said:

"Do you mean to say that you have really forgotten how you came home one Saturday night and related to me and my husband how you came upon a most sympathetic woman, a woman with great black or brown eyes, and that something very remarkable passed between you?"

"And this woman died—died suddenly?"

"Yes, she died. You know now who she is, don't you?"

I was rather surprised at her death, but I was at the same time confused by the triumphant manner of my landlady.

"How do you know that it is the same woman?"

"My dear sir!" my landlady spoke, in tones of bitter sarcasm, "don't you see that I know. I have not yet forgotten your enthusiasm and excitement that evening, and yet you pretended to have forgotten the whole thing."

It was evident that my landlady suspected that I deliberately tried to hide something from her, and, strangely enough, I was myself beginning to feel as if something had really happened between myself and the other lady, although it was, of course, not that which my landlady was imagining. I recalled that Saturday evening. It was still daylight when I passed a door in front of which she sat on a wooden bench, her legs crossed over, warmly covered with a Turkish shawl. A yellow looking man, apparently her husband, sat alongside of her, attired in holiday garb, wearing a paper collar and a smart cap. She was seated sideways to him, and her

pale, unusually sympathetic and almost girlish face was flushed. I hung around that house for a while, some unconscious and mysterious feeling dragging me to this unknown woman. Although she failed to look up or glance in my direction, I felt that she was conscious of my presence, and that within her something strange was stirring. I noticed that she assumed a strange attitude toward her husband, and that his nearness seemed to oppress her. Her eyes shone brilliantly, as if she were experiencing some deep inward emotion. I felt that the woman was suffering and that she was conscious of something which she had never felt before I came upon her. It was as if she had realized that here was someone who was nearer to her than the one who sat and always would sit alongside of her, someone who would ever remain distant, ever a stranger, someone she was doomed never to meet. And yet, I reflected, in her memory it will remain indelibly stamped that this near-stranger did appear on her horizon.

I felt how near she was to me, and in some strange manner seemed to live a great portion of her life, penetrating to the very depths of her soul. I was thinking deeply and feeling even more deeply that—

I turned to my landlady. "Tell me, was she unwell or did she die suddenly?"

The woman again broke into laughter. I was perplexed. I walked towards the open window which looked upon the garden, upon trees still in their bloom, and deep real pain for that unknown stranger oppressed my heart. I felt greater grief than if one of my dearest and nearest would have died. What did it mean?

Again the recollection of our meeting came to me, and I wondered at myself: "Why am I standing still? Why am I not with her?" I felt as if in some inexplicable fashion our souls united and that silently she is imparting to me the tragedy of her life, the secret of her unhappy life.

"Mr. Sherman, the tea is getting cold." A moment later my landlady gently patted my hair and, smiling roguishly, her eyes flaming, she said:

"Oh, well, don't take it so much to heart."

I stared at her without being able to comprehend what it was she wanted of me. Deep within me various indistinct feelings were stirring me, and through it all I was conscious of the thought that in some indirect manner I was connected with her death. But, in the name of goodness, what does this living creature want of me?

"Have you met her frequently?" she questioned.

"Have I met whom?" I answered, staring blankly at her.

"Don't you know any more?"

Instead of answering, I questioned her: "What did she die from?"

"You ought to know that better than I," was her sharp rejoinder.

"I swear to you that I saw her only on that Saturday," I said pleadingly.

"Only once?" she said, mockingly.

"Yes, only that once."

She burst into boisterous laughter.

"You can't even tell a lie."

I was losing all patience with the woman.

"I give you my assurance that I did not know the woman, that I didn't even know her name. Don't you believe me?"

"I would gladly believe you," my landlady soberly said, "but I can't do so when I look at your sorrowful face, at your grieved expression."

And it was true. I was greatly grieved at the sudden death of this unknown woman, and I realized that no matter what I might say this woman will not believe me.

I excused myself, walked into my room, grabbed my hat and coat and, passing through the dining room, asked: "It is not too late yet, is it?"

"I don't think so," she replied, and added, sarcastically, "You had better hurry. She certainly deserved you should be there."

Hastening to the funeral, it suddenly struck me that my landlady was in love with me.

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IN SEARCH OF THE BLUE BIRDS

By TALUSH

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It was during a period when the dried wastes of Judea were being swept by famine and hunger. Dire necessity loudly proclaimed its presence within and about the clay huts, bringing to one's mind the singing of the robin in the distant north on cold, bleak, fall nights. In the vicinity of one of the oldest tombs of a Jewish prophet lay a small village. One well with a large stone in front of it served as a reservoir for all the occupants of the few huts there. The Jews of the village fared ill even in normal times. The soil was poor and stony, and no matter how hard they toiled and tilled with their old-fashioned plows, they could not get it to yield sufficient food.

And it came to pass that to the poorest of the villagers a son was born. He was named Ezra and grew up to be a sturdy and handsome young man, resembling in his youth and vigor the young oak in the freshness of spring.

One summer evening, soon after the red moon made her appearance over the hills of Judea, a caravan pulled up in front of the village well. The caravan leaders, men belonging to another people, watered their camels and made ready to proceed on their journey. But here Ezra appeared, greeted the strangers with a blessing and invited them to rest awhile. The travelers gratefully accepted Ezra's hospitality, and the evening found Ezra, his father and their guests settled around a fire and talking in low tones of those distant lands beyond the blue waters of the ocean where men swim in pools of gold and the women are as white as the snow and sweeter than honey.

Ezra listened attentively, sighed audibly and looked longingly into the distant horizon beyond the hills, feeling within an overwhelming desire to go forth in search of those wonderful lands.

One of the oldest men among the caravan drivers related that in the midst of the ocean there is an island on which are settled great numbers of blue birds. The birds are the rarest of their kind, being possessed of all the secrets of the universe and speaking in the tongue of humans. The capture of one of these birds brings one great wealth and fame and keeps death off for many years.

But these birds are very hard to catch. They appear to know how evil man is and fly high behind the clouds, hovering around the Lord Almighty's chariot.

When the old man had concluded his story Ezra again sighed, moved back a little from the circle around the fire and lay for a long time meditating upon what he had heard. He rose when the travelers made ready to depart, wished them godspeed as they mounted their camels and listened to the melancholy sound of the bells as it echoed in the stillness of the summer night.

Ezra stood for some time on the stone in front of the well watching the caravan disappear in the dust the camels were raising. The moon had left the hills behind and was now nearing the center of the sky and illuminating the desert region and enhancing its deep mystery and charm. And then Ezra walked to a nearby village where his beloved, the beautiful, youthful Rachel, had her home. As he approached her hut he was conscious of the great want that surrounded her and felt as if he heard the black robin crowing at her door.

He knocked at a window and she came out silent and tired, her face pale, her lips parched, her eyes shining with a feverish glow.

He told her of the visit of the caravan and the tales told by the drivers about those rich countries far away across the oceans and the islands with the blue birds which were possessed of

the secrets of the universe and spoke a human tongue. He related to her how the possession of one of these birds brought one fame, health and riches, and concluded by telling her that he had decided to go in search of these birds in order to bring fortune to himself and his countrymen.

During the rest of that night Ezra dreamt of beautiful young women, blue eyed and dressed like queens in silken robes. There were a great many of them and they all went in long rows to fetch water from a silver fountain, carrying in their hands golden jugs, studded with brilliants. Then a big blue bird appeared and in his own tongue told him of great treasures hidden in the hills of his native home. He slept long after daybreak and when he rose it was with the determination not to go to the fields any longer.

You must let me go forth into distant lands, he told his father and mother that day; I will come back rich and famous. Where, my son, will you go? his mother wailed. I had but three children. A serpent took one from me, your sister has been blinded and now you would desert us. Hunger and famine are everywhere and you will die from starvation on the road.

But the father said: Go forth, my son, and may the Almighty bless your steps.

And the next morning with the break of day Ezra set out upon his journey into distant lands. He walked off to the sound of his father's blessings and the lamentations of his mother and his beloved. For three days and three nights he walked steadily before he reached the shores of the blue ocean. During all this time he saw imaginary pictures of wonderful gardens with magnificent fountains and glorious buildings with high towers; he slept little and hardly thought of food.

At the shores of the blue waters Ezra came upon a handsome and robust young man, his face tanned, his eye measuring the distant waters with the clear gaze of the eagle. Greetings to you! Ezra said. Greetings to you, the stranger replied. Whence do you come?

I hail from a poor village in the interior and am bent upon distant lands in search of riches and fame. Tell me, Where is the city from which I can swim across the great ocean?

The city you inquire after is not distant. If you will look in this direction you will see the top of its towers. This very evening a boat will leave for the island you want; make haste, brother, and remember God is ever with those who dare.

Ezra continued on his way until he came upon an old man wrapped in rags sitting near the water's edge. Aged and emaciated, looking much like a skeleton, the old man sat staring intently upon the rushing waves as they came forth and rushed back. Ezra exchanged greetings with the old man and was asked where he came from.

I come from a small village and go forth to distant shores in search of wealth and honor, Ezra explained.

Turn back, my son, the old man exclaimed. Go back to your father and mother and your beloved and take your place behind your plow. The famine will pass and the Lord will again bless the fields. Riches and fame, they are like these waves; they come and go; they never remain permanently, and their rushing movements only burden one's soul with sorrow and longing. Ezra listened to the old man, but heeded him not, and continued onwards until he reached the promised land of wealth and fortune.

Ezra spent many years traveling in strange lands in an effort to capture one of the blue birds that fly behind the clouds and hover around the Almighty's chariot. Tired and weary, he returned to the shores of Judea, where he came upon the same old man wrapped in rags. There he sat in front of the sea, sadly watching the rushing waves coming forth and rushing back; ever rushing, coming forward and rushing back.

Harlem Branch of Agudath Israel
The first general meeting of the up-town members of the Agudath Israel will take place on Tuesday, September 27, at 8.30 in the evening at the Institutional Synagogue, 16 West 114th street. All those interested are cordially invited to attend this meeting.

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Has Representatives in Conference with American High Commissioner
Danzig (Jewish Press Association).—According to a report from Riga, Has representatives there conferred with the American High Commissioner for the Baltic provinces, Major Young, regarding the problems facing Jewish immigrants. It is stated that the Jewish workers were highly pleased with the result of their interview.

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THE MYSTICS OF SAFED.

By Rev. Morris Joseph.
 A stranger entering Safed about the middle of the sixteenth century would have found himself in extraordinary surroundings. The town, as Professor Schechter tells us, was like a revivalist camp in permanence. Fugitives from Spain at the end of the previous century had given an impulse to its trade; they had also made it a busy place spiritually. Its daily life quivered with religious excitement. In the synagogues the pulpits, abandoning the customary dry Talmudic disquisitions, resounded with confident prophecies of the immediate coming of the Messianic age, with calls to the life, at once mystical and penitential, which would hasten its advent and prepare the hearers to behold it. Outside the synagogues men banded themselves together into societies for godly living, for devout exercises, for works of benevolence. The plain man toiled for something better than money and food; the finer spirits gave themselves to the attainment of the saintly life. Once a week they would confess their sins to one another; they would confess them to themselves before every meal. Regularly, at midnight, they would rise from their beds and engage in prayer and meditation, weeping for their own unworthiness and for Zion's downfall. The chief actors in this spiritual drama were men like Karo and Vordovero, Loria and Vital, whom some indefinable influence attracted to Safed, and who brought with them a passion for Cabbalistic pursuits. Cabbala, in those times at any rate, was not the rival of the Talmud, but its ally. It imparted added vitality and charm to rabbinical study; it supplied new leanings to the utterances of the Talmudic doctors. Karo was a Cabbalist, but he codified the Rabbinical Law and secured Jewish obedience to it for at least four centuries. His "Shulchan Aruch" was the fruit of his mysticism; it was designed to speed the coming of the Messianic Kingdom, as well as to unify Israel, and to establish the religious headship of its author. It was a paradox; but the man himself was paradoxical. He had a double nature, like many another mystic, such as Socrates and Augustine; he was the willing slave of a ritual system that bound him to the earth and fettered his liberty every hour of the day, and yet a God-intoxicated man, losing himself again and again in ecstatic communion with the super-sensuous world. Jewish history had many such examples—examples of men whose mysticism ought, ex hypothesi, to have killed their ritual conformity, or vice versa, but who knew how to make them mutual auxiliaries. Ceremonial stirred the mystic temper by the call to interpret it; the mystic temper imparted an added depth and value to ceremonial. There grew up the practice—sometimes carried much too far—of assigning occult significances (Kevanoth) to ceremonial and devotional acts, with which the name of Isaac Loria is especially associated. But there are traces of it even in the Schulchan Aruch, in which may be found, for example, a highly spiritual interpretation

of the Tephillin. The lecturer proceeded to sketch the chief features of Karo's life as a mystic. He believed himself possessed of an indwelling genius or mentor (Maggid)—Socrates also had such a possession—who was ever at hand with useful exhortations, both religious and moral. For Karo, the personified Mishnah, this maggid was really an incarnation of his better self. Graetz deemed it "droll" that Karo should have given his inner guide so concrete a shape, but it was quite consistent. It was a sign of his duality, of the synthesis of rabbinism and mysticism which characterized him. With all this he was a very human person. His intercourse with God and the spirits, instead of isolating him from his fellow men, in reality deepened his affection for them. Once when a man asked him how he was to act towards his son, who had forsaken Judaism, his answer was "Love him."

If Karo was the greatest of the codifiers, his friend, Isaac Loria, was the greatest of the mystics. And if the former made the Talmudic law accessible to the average man, the latter popularized the Sabbala. In doing this he set himself up against ancient Jewish ordinance, which forbade public exposition of the twofold mystery of the creation and "the Celestial Chariot" (the nature of God and the spiritual universe). From the enormous legendary accretions which have gathered about his brief life story it is possible to detach some of the lineaments of this remarkable character. Lorie was a magnetic personality. Crowds flocked to hear him, and to be enrolled among his disciples, drawn as much by his personal charm as by his gracious teaching. Believing strongly in metempsychosis, he held that all life was a unity, all men brothers, all created things subjects for devout prayer and contemplation.

tion which haply might help the meanest creature along the upward path of soul-development. He was credited, too, with wonder-working powers, which he used for beneficent ends. His life was not only marvelous, but holy. He had wonderful psychic gifts. He was a thoughtful reader; he could discern men's sins, and fix the spiritual plane on which they were living for the time being, though they were silent. Yet he was a strictly observant Jew, and either drew out the poetry in ceremonial practices or clothed them with it. Thus he would welcome the Sabbath with sweet-smelling flowers as an emblem of "the second soul" which, according to the Talmud, comes down from heaven on Sabbath eve laden with the perfume of Paradise. His favorite disciple was Chayim Vital Calabrese, who claimed to have written down the spoken words of the Master, and powerfully helped to secure for Loria's Cabbala the authority and the fame it long enjoyed. Vital was an ill-balanced mind, but at least an honest one. A megalomaniac, he was yet a sincere believer in his apostolic mission, and a man who consciously lived with God and trusted implicitly in His final promises.

The lecturer concluded with an outline of the nature of the Cabbala, "the

common possession, and obsession, of this great mystical group." The outcome of pure phantasy, it taught, some very precious truths. It postulated a just and loving God, a moral direction of human destiny, the high lineage of man, the power of the human soul to unite itself with its Divine Source. It declared that mankind is ever moving on toward an ideal state, and that goodness may hasten "the one, far-off, divine event." The Cabbala was responsible for much superstition and many a degrading practice. But these were only by-products of it, not essentials. It breathed a new and a higher life into religious study, and made worship a real thing. It helped, moreover, to safeguard Jewish morality and, therefore, to safeguard Israel.

An illustration of this was the Reshith Chochmah of Elijah de Vidas, himself a Safed mystic. Written under the influence of the Cabbala, is inculcated deep love for man as well as for God. The lecturer gave some specimen quotations from the book. Finally, he said that they must distinguish between Cabbalism and its informing mysticism. The one would pass away under the impact of truer and saner thought; the other deserved to live as long as man endured. For without a profound sense of the all-embracing presence of God, with its solemn call to the purified life, its proffer of safety and peace and joy in perplexity and sorrow, religion lost its reality and duty much of its empire and its very meaning. Let them, then, honor the Cabbalists, if not for the Cabbalism, at least for their mysticism. Unlike many another Jew who made religion his God, they made God their religion. In common with all their school, from Prophet to Psalmist downward, they taught us how to satisfy the one deep and imperishable need of the human soul.

Dispute Over Vilna Before League Again
 Paris (Jewish Press Association).—According to reports in the local press, the dispute between Poland and Lithuania over the city of Vilna will be reviewed by M. Paul Hymans before the League of Nations. The two countries accepted the suggestion of the League for a settlement, but not without certain reservations on the part of both.

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THE JEWS OF BURMA
 By Fred N. Levin of Melbourne

Passing along Dalhousie street, one of Rangoon's business thoroughfares, a person is immediately struck by the large number of Jewish names that placard the leading shops in this busy and prosperous business place.

Burma has a large Jewish population, the majority centralized in Rangoon, and this is largely composed of "Bagdad Jews," with a sprinkling of high officials and merchants from the English Jewry.

Bagdad Jews are strictly orthodox, and closely follow out the ancient rites and customs of Judaism to the letter. They close their shops from sunset on Friday till sunset on Saturday, and also for the whole ten days at New Year and Passover, and on other festivals and holidays.

There is a fine school at Rangoon, of massive, tropical design, with all the comforts that could be designed in a tropical country. The seats are wide and far apart, and the building is furnished with hundreds of electric fans, to make the atmosphere as cool and as pleasant as possible for the congregants, and is lit with beautiful electric candelabras.

Service begins on a Shabbos at 6.30 a. m., and is conducted in Bagdad style, which is totally different in many respects from the English style; for instance, the Jewish ladies do not come to school on Shabbos, only on festivals and holidays, and the congregants all sing out aloud and chant with the "Chazan" the different prayers of importance, and follow out certain formalities which are not practiced in English synagogues.

It was interesting to look round the school and see all Jews of many colors and features, right from the very "dark skin" to the "brunette," and even to the "fair skin," all wearing a "tallis" and reading the prayers. Although these may not be identical, yet they are distinguishable even by the "English Jew." The rabbi whom I was introduced to cannot speak a word of English or Yiddish, but is well learned in Hebrew and Arabic, and looked exceedingly nice in his long white linen gown and cap, with a splendid embroidered "tallis."

I happened to visit the school on a Shabbos when a "Chosen" was called to the Torah, and a custom which impressed me greatly was this: Nuts, seeds and spices were handed round to each of the congregants, and as the Chosen walked round the school every one threw after him the nuts, seeds and spices as a "mizwah" of good luck and happiness.

Situated in the school buildings is a deep well bath, known as a "michva," and is regularly used by the married Jewish women, according to the ancient Jewish customs, and many other strange customs are carried out according to the rites and teachings of orthodox Judaism. The Jewish people of Burma are clever and shrewd business people, but kind and hospitable, and always pleased to meet and entertain Jewish people, especially "British Jews," whom they look on as "deliverers and saviors" of their co-religionists from the unmerciful and tyrannical hands of the Turk.

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PERCENTAGE AMERICANISM

By RABBI DAVID GOLDBERG

The attributes of human emotion cannot be measured in the manner physical objects are measured. Love, beauty, devotion and patriotism cannot be measured by the yardstick, because they have no dimensions. They have depth, intensity and fervor; but intensity, depth and fervor are in themselves abstractions conceived variously by various individuals, hence are not exact measurements.

And since attributes of human emotion are not subject to measurement in the sense physical objects are, they do not take on the plural when spoken of. We speak of love, but not of loves; of devotion, but not of devotions; of patriotism, but not of patriotisms. We know, for instance, that the patriotism of the Frenchman extends to France, of the German to Germany, and of the Englishman to England. But this difference in objective does not spell difference in the essence or quality of the human emotion that inspires love for one's country in general. That essence or quality is at once universal and elemental.

And whatever cannot be conceived of in plural, by that very token, is not subject to fractioning. For if a thing cannot be conceived of as being more than one, it cannot be conceived of as being less than one. Indeed, only concrete physical objects can be spoken of in terms of multiplicity, diminution, percentage, and only the ignorant and the vulgar can speak of "percentages" of human passion and emotion, of "fractioning" of idealism, as if these were endowed with physical properties. "Show uncle how much baby loves mother," says the proud young mother to her babe. "O-O-O-O!" replies babe, spreading apart its little arms as far as they can be stretched, to indicate the extent of its love for mother. These little arms grow bigger and bigger, and the distance between the finger tips, when spread apart, accordingly larger. But the increased distance is no surer symbol of child's love than when the arms were tiny. Mother knows it, baby learns it afterward.

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ject to fractioning. For if a thing cannot be conceived of as being more than one, it cannot be conceived of as being less than one. Indeed, only concrete physical objects can be spoken of in terms of multiplicity, diminution, percentage, and only the ignorant and the vulgar can speak of "percentages" of human passion and emotion, of "fractioning" of idealism, as if these were endowed with physical properties. "Show uncle how much baby loves mother," says the proud young mother to her babe. "O-O-O-O!" replies babe, spreading apart its little arms as far as they can be stretched, to indicate the extent of its love for mother. These little arms grow bigger and bigger, and the distance between the finger tips, when spread apart, accordingly larger. But the increased distance is no surer symbol of child's love than when the arms were tiny. Mother knows it, baby learns it afterward.

What of the Americanism which is being advocated in this country in terms of percentages, as if Americanism were not a lofty emotion and an inspiring ideal, but something concrete, exact, a physical unit, subject to multiplicity and diminution? On all sides, there is the hysteria of "a 100 per cent. American," a catch slogan vociferously shouted by the Dearborn Independent and its kindred dark organizations? It is not the Americanism of the framers of the Constitution or of the signers of the Declaration of Independence. It is a pseudo-Americanism, a degenerate Americanism that seeks to destroy the loftiness, the idealism, and the truism on which the concept of Americanism is founded. It is Old World chauvinism masquerading in the garb of patriotism. The ideal Americanism proclaimed by the signers of the Declaration of Independence and the framers of the Constitution centered, not around race, religion, or descent, but around the willingness of American citizens, irrespective of race, religion, or descent, to protect and safeguard the principles of liberty, fraternity, and equality upon which the Republic of the United States was founded. On the other hand, the degenerate Americanism of the Dearborn Independent and kindred dark organizations has squeezed the very soul out of Americanism by substituting race, religion and descent for liberty, equality and fraternity. They have destroyed the very ideal of patriotism in that they have injected concrete measurable values into lofty immeasurable emotion. Freedom loving Americans perceive the vulgarity of percentage Americanism and shrink from it; but chauvinists parade it and advocate it, because it is the only kind of Americanism they are able to appreciate. There is a simple patriotism that lends itself conveniently to gradation and percentage figuring. Who is a full-fledged American? He who has 100 per cent. Anglo-Saxon blood flowing in his veins. Half the amount of blood makes one-half American, and no Anglo-Saxon blood at all means 100 per cent. alien. Adherence to a certain creed also is made the means of determining the percentage of one's Americanism. Do you mention something about loyalty, public-spiritedness, high principles, readiness for sacrifice, etc.? Nonsense! It is all high-brow stuff and parlor socialism. The test of patriotism is a blood test and a religious test.

We present the following, by courtesy of the Sioux City Rotary Punch, for reading on Constitution Day, September 17, at the dinner table or in the club room: "I am an American. I was a pilgrim seeking a place. I was a Catholic in quest of freedom for my faith. I was a Protestant fleeing a persecution I could no longer bear. I was a Jew, an outcast, carrying the burden of centuries of un-repose. I was a political zero with no function to serve. I was a Mind, kept

un schooled, lest knowledge set me free. I was a Man, made in the image of my Creator as other men are, but bending low before the power of a fellowman. And so I left the land of my fathers to begin again in a strange wild land.

"I came to America. I did not come to build castles. These were the badge of kings who said that God has appointed them to be keepers of the riches I produce. It was enough for me that I should live, they said. I did not believe that and began to build a new free home in the wilderness.

"Presently I induced, compelled the entrained soil to share its bounty. I contended with wild men. In 1776 I fought and bled to hold the winning so hard earned. In the 60's I fought and bled again to free myself of old world wrongs and keep the new nation whole. Thus I made America, and America made me, a new man, still a Protestant, still a Jew, but first an American. No longer a nonentity, but a man bending only in the voluntary servitude of mankind. America has given me opportunity, the golden wand which has transformed me from a chattel to the peer of any man on earth. Am I strong enough, strong enough to keep what I have made? Have I builded better than I knew? Do I realize now that America contains the inspiration and the purifying principles for the world? Does American liberty mean anything in particular to me? Is it more than a mere nation of people, conceived in the freedom loving thought of a hundred nations, builded of human desperation and kept whole by the will and determination of the whole incentive? Will I earnestly work, willingly give, and gladly sacrifice to save my America and thereby save the world?"

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Refugees in Bessarabia in Greatest Distress

Vienna (Jewish Press Association).—A special appeal has been issued to Jews generally, and American Jews in particular, in behalf of the large number of Ukrainian refugees who were stranded in Bessarabia, and who have now been ordered to leave those parts within thirty days, according to information received here from Bucharest. The appeal is signed by the representatives of the Joint Distribution Committee and the Hias in Rumania, as well as by leading Jews of Rumania. The refugees are stated to be in a panic because they were ordered to leave the country. Through the efforts of Rabbi Zirelson the Rumanian Government has agreed to let them settle in a portion of Old Rumania.

German Chancellor Praises Jews

Berlin (Jewish Press Association).—Chancellor Wirth, while addressing a public meeting recently, condemned the anti-Semitic movement in Germany and declared that the Jews are doing all they can to aid the empire in its hour of storm and stress. He particularly praised the work of Rathenau and other leading Jews who are heading German commerce and industry.

Arabs Displeased With Palestine Law Chief

London (Jewish Press Association).—The "Morning Post," today publishes a cabled demand from a group of Palestinian Arabs that Norman Bentwich, head of the legal department in the Palestine government, be forced to resign. The Arabs claim that he is too devoted to a Zionist to occupy such an important office.

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OPPENHEIMER, EMMA.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Oppenheimer, 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 Central Union Trust Company of New York, at No. 80 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1922.
Dated, New York, the 5th day of August, 1921.
CENTRAL UNION TRUST CO. OF NEW YORK.
JOSEPH PUTZEL, Administrators, C. T. A.
BEAL & NICHOLSON, Attorneys for Administrators, C. T. A., No. 1 Madison Avenue, Borough of Manhattan, New York City.

FEINSTEIN, LOUIS.—In pursuance of an order of Hon. John P. Cahalan, 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 thereof, 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 1st day of August, 1921.
SAMUEL FEINSTEIN, SAMUEL GELMAN, SADIE 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. Cahalan, 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 thereof, 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.