

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## The Jews as American Railroad Financiers

By ALBERT M. FRIEDENBERG, Esq., *Corresponding Secretary American Jewish Historical Society*

Editorial writers, stock market reporters and financial experts, whose opinions are given wide room in the columns of the daily press, are prone to say that the railroads are the backbone of this country and that without them our national prosperity would not exist, our industry become but a shadow of itself and our natural resources die at the root. Much truth subsists behind this assertion, for the railroads are absolutely requisite to maintain this great country at its present high estate of material wealth. The progress of the United States in the last one hundred years, which cover the beginning of the railroad development to the present time, has been truly remarkable, and it would never have resulted had we not had the railroads to knit all the outlying parts of the land somewhat closely together.

The history of American railroads is a fascinating topic of investigation which may be tackled from many different angles and which has not received the adequate attention it demands and deserves. In this paper we shall deal only with the part the Jews of America played in the financing of railroads, leaving for another time their contributions to railroad building, in which they figured as engineers, and their role as railroad executives, where a number of American Jews proved themselves worthy to stand with the biggest captains of industry in American life.

On the side of railroad finance the Jews of America, through such of their number as controlled large banking enterprises, were able to accomplish much of significant value for the carriers. Naturally not every banker is a railroad financier, consequently we shall expect to find but a very few members of the community engaged in this important and valuable branch of national development.

And we may premise that one banking house of New York city alone, all the partners of which are members of the community, was able to assist materially in the construction of more than twenty thousand miles of a vast railway system, through which the western part of the United States was splendidly developed and where a great amount of wealth was secured, not only for the railway directors, their bankers and financial advisers, as well as those who were participants with them

through stockholdings in the fortunes of this system, but the people of the territories which this system served, who thus built up and developed in all directions a vast and fertile country.

The firm to which we have alluded is, of course, Kuhn, Loeb & Co., of New York, the head of which was the late Jacob H. Schiff for more than four momentous decades in

to further American railroad development on its financial side. Indeed, he won his spurs in this field years ago, when the late James J. Hill, a great empire builder if ever there was such, laid the foundation of what afterwards became the vast Great Northern Railway. The forerunner of that system, the St. Paul and Pacific, had experienced one period of stress after another, despite the aid

help accorded him by a group of New York bankers headed by the late John Stewart Kennedy, a notable member of which was Jacob H. Schiff. The bonds floated by the Hill road struck a new sound in American railway finance. They were issued for what they actually represented—the construction of a railroad section by section, and in every instance covered exactly the actual money expenditure.

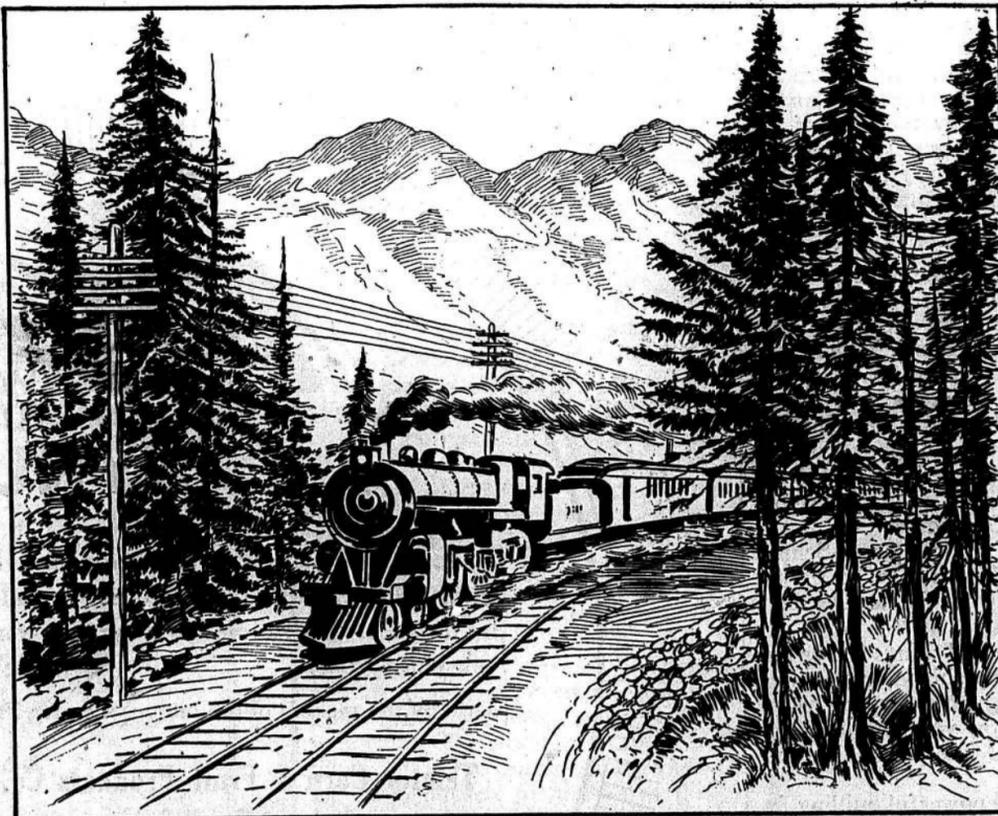
help was extended it was, of course, a business transaction; but it was also valuable by and large in American business and industrial development.

Other banking firms aided in American railroad development. J. & W. Seligman & Co., Speyer & Co., and the former house of William Salomon & Co. were important factors in the financial affairs of a number of notable railroad systems. The Seligmans accomplished much for American railroad development for many years; their connection with the railroad world began as far back as the period of the Civil War. In the fortunes of the Baltimore & Ohio Speyer & Co. and, for a time, William Salomon & Co. bore a useful part. Hallgarten & Co. of New York, too, deserve mention in a record like this, for Harry Bronner of this firm has been active in railroad enterprises for many years.

While it is not within our present purview to mention operating heads of railroads, the reference to Harry Bronner reminds us that he and Julius Kruttschnitt, the grandson of Judah P. Benjamin and the executive head of the Southern Pacific Company, in the position of president of a railroad company were able to control the financial, engineering and operating destiny of an important part of the American business world wherein large numbers enjoyed profitable employment.

But, of course, in any such account as this the main emphasis must be laid on the important connection of Kuhn, Loeb & Co. with the Harriman Lines, principally controlled through the relations of Jacob H. Schiff with Edward H. Harriman. The latter had the vision to extend his transcontinental systems of transportation. But for this immense task he needed and, more important, obtained the unlimited co-operation of the former. Without Jacob H. Schiff's steadfast and thoroughgoing assistance Edward H. Harriman would have been quite unable to raise the Union Pacific, today one of the greatest and most prosperous of American railroads, from the abject condition of bankruptcy in which it found itself toward the closing years of the nineteenth century.

Harriman did not find his financial supporter in Schiff until the latter had tried and proved him to be a railroad genius of a high order of use-



THE RAILROAD INTERESTS OF AMERICAN JEWS ARE AN IMPORTANT EVENT IN THE HISTORY OF THE JEWS OF THE UNITED STATES AS WELL AS OF OUR COUNTRY IN GENERAL.

American financial life, and the railway system in question was that known as the Harriman lines, comprising the Union Pacific Railway Company and the Southern Pacific Company, with its subsidiary, the Central Pacific Railroad Company.

In any such sketch as this Jacob H. Schiff's name is the first to claim consideration, for he did more than any other individual American Jew

granted by foreign capitalists and despite the fact that the country after the Civil War began to enter upon a new and prosperous stage of its development. Hill organized the St. Paul, Minneapolis & Manitoba Railway Company, the immediate predecessor of the Great Northern, and was enabled to extend its lines from St. Paul and Minneapolis clear through to the Pacific by the financial

The financial lessons acquired by Jacob H. Schiff in the construction of the St. Paul, Minneapolis & Manitoba were applied to good use by him in other and later flotations. The great Pennsylvania Railroad Company, the Baltimore & Ohio Railroad Company and other railroad institutions too numerous to mention applied to him for the necessary aid in developing their lines. Whenever this

fulness. In fact, if the testimony offered by the biographer of James J. Hill is correct Harriman did not apply to Schiff for financial support immediately. Other great New York banking houses had refused him aid and Schiff was finally recommended to him as likely to enable him to carry through his program of railroad construction and development after he had been repulsed by the customary financial interests. The connection of Harriman with Schiff lasted throughout the railroad man's life, and the banking firm of Kuhn, Loeb & Co. remain the supporters of his railroad companies up to the present writing.

Were this the place and were space unlimited at our command the incidents which mark this connection might be retailed, especially those which border on the adventurous in interest and brought Schiff in relation to the other financial powers which make up what is called Wall Street in popular parlance.

But enough has already been pointed out in proof of our thesis. American Jews have borne an important share of the burden of developing this country through its railroads, for they (through individual Jewish bankers) rendered it possible for the railroads to extend the blessings of civilization all over our far-flung United States. In this sense, then, the railroad interests of American Jews are an important event in the history of the Jews of the United States, as well as of our country in general.

#### CHICAGO CHURCHES REBUKE ANTI-SEMITIC DEMONSTRATION.

The Chicago Church Federation, representing some six hundred Protestant churches, at a recent meeting at which four hundred Protestant ministers were present, by a unanimous vote placed itself on record as utterly condemning as un-American and unchristian the campaign of vilification which is now being waged by unscrupulous demagogues.

The text of the resolutions adopted is as follows:

"Whereas, a widespread anti-Semitic agitation is being encouraged throughout the country and various publications are seeking to foster suspicion and distrust against our Jewish fellow citizens; and

"Whereas, we consider all such agitation entirely unprovoked and undeserved, utterly intolerant and un-Christian; therefore be it

"Resolved, That the Union Ministers' meeting, gathered under the auspices of the Chicago Church Federation, denounces all such agitation most earnestly and calls upon all of its members to repudiate the same as foreign to our spirit and purpose, since we seek only the most cordial relations with all loyal people in our American citizenship.

#### PREJUDICE EAST VS. WEST

Simon Bamberger, former Jewish Governor of Utah, is a common-sense man who makes the same kind of comments. While here at the recent convention Mr. Bamberger said: "Out West racial and religious prejudices are not so strong as they are in the East. There they ask what you can do—not who your grandfather was."

Perhaps in the East the Gentiles do ask who your grandfather was, Mr. Bamberger, but some Jews and Gentiles are not nearly so concerned about who you are or what you can do as they are about what you have. And it is truly ironical that the more our people suffer from prejudice at the hands of Gentiles the more eager they are to visit prejudices of one kind or another upon the different strata of their own people.—*Buffalo Jewish News.*

## Anti - Semitism

By E. A. H. ENDRES

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#### IV

Mr. Henry Ford's editors, toiling pantingly at the windlass of mendacity, are endeavoring to create the impression that Jewish money controls America. Mr. Ford's anti-Semitic propaganda also claims that the farmers of the United States are being defrauded by Jewish capitalists who control the grain "situation." In this article lack of space will not permit the discussion of much more than the untrue, anti-Semitic statement which asserts that *American grain interests are Jew controlled.* That untrue piece of anti-Jewish propaganda was no doubt printed by the Dearborn *Independent* in order to increase its circulation among the American farmers. This false statement concerning the grain situation appeared on page 184 of "The International Jew," which is a pamphlet published by the Dearborn *Independent* in November, 1920.

The wheat manipulators in America once controlled all elevators and by that control were able to get wheat at their own prices and to sell at their own prices. Not so many years ago the farmers got together and decided to run co-operative elevators. Then a gigantic and bitter struggle began between the defrauded farmers and the alarmed capitalists who were exploiting the wheat growers. Read about this struggle and see for yourself that no large Jewish financial influence enters it at any point. Examine the evidence closely and you will see that Gentile bankers and captains of industry are everywhere predominant.

Probably one of the most extraordinary institutions in America is the Minneapolis Chamber of Commerce. It is the pivot upon which turns the tale of the wheat farmers' woes. The city of Minneapolis and its Chamber of Commerce were alike created primarily by the water power generated by the Falls of St. Anthony in the Mississippi River. Certain *Gentiles* built flour mills by the side of the waterfalls and began to grow tremendously rich as the fruitful Northwestern lands were turned into great wheat fields.

The chief object of these millers was to keep down the price of wheat and continually raise the price of flour. To do this effectively they formed the Minneapolis Millers' Association so as to fix buying prices and prevent competition among themselves. In 1881 they changed the name of their organization but not its activities, methods or objects. It was now called the Minneapolis Chamber of Commerce.

Mr. Henry Ford's anti-Semitic editors claim that the Jew excels the Gentile in chicanery. The Dearborn *Independent* says that "the Jew's philosophy of material things leaves him free to do many things from which his Gentile neighbor draws back." Now let me show you how this Gentile neighbor interprets business ethics.

In 1883 the powerful milling interests of Minneapolis—and there was not one Jew among them—went to the Minnesota Legislature and obtained an enabling act to secure permanently the scope of their gigantic business operations. It is this unparalleled enactment that still causes lawyers to gasp in astonishment. Under it the Minneapolis Chamber of Commerce was endowed with such sovereign powers as no association of men has had since the days of the Doges of Venice.

Cringing under the upraised whip of Big Business the hand-picked Legislature omitted nothing it could

bestow upon the millers except the right to try capital cases and inflict capital punishment.

Among other things power was conferred upon the Chamber of Commerce to arbitrate differences between its members or between a member and a non-member. Witnesses could be subpoenaed and sworn, exactly as in a regularly constituted court of record. When the final award should be made it was to be filed with the clerk of the district court of that district; whereupon a finding by this private tribunal had practically all the effect of a judgment rendered by a court of competent jurisdiction in the judicial system of the State.

No Jewish financial clique engaged in industry in any part of the United States has ever been able to duplicate this exclusively Gentile arrangement.

The effect of the above arrangement was to endow the Minneapolis Chamber of Commerce with all the power of a regular court and yet to make it independent of all control outside of itself. Proceedings before this modern Doges court are absolutely secret and neither side is represented by attorneys. No information in regard to the trial or the judgment is allowed to become public. In other words, the Legislature, under the compelling power of the Gentile millers and their Gentile associates (the banks and railroads, which were at that time dominated by James J. Hill), deliberately created a private court and then made of it a star chamber. From the decisions of this secret tribunal there is no appeal.

Anti-Semitism points with horror upon the New York Kehillah and wails and worries about its influence upon public affairs. Also dreadful things are hinted at regarding the power of coercion as exercised by the Kehillahs of the Old World.

No Jewish organization in this world has ever exercised such influence upon public affairs as the Minneapolis Chamber of Commerce; and for that matter, also, Tammany Hall of New York. The grain trade was and is in the hands of a ruling oligarchy. This oligarchy is exclusively Gentile. The leader of this oligarchy was for many years a Gentile, whose financial and political power in the Northwest was not only absolute but also tyrannical. The name of this deceased financial despot is James J. Hill. Here is an example of this man's methods: At one time a lawyer, representing some organization of farmers opposed to the "Hill machine," compelled James J. Hill to come to court as a witness. What happened? The Bar Association of this State, to teach a lesson to all members of the legal profession, disbarred the man who had the courage to ask Mr. Hill a few questions.

Talk about Jewish coercion! What about Gentile coercion? What about the Holy Inquisition? What about the tyranny of the Scotch Kirk during the sixteenth century? What about the wave of coercion during the World War? Can anti-Semitism make an impression on reasonable minds when it sneers at the ruthlessness of Jewish business methods? What about the ruthlessness of Gentile business methods?

Let us continue to examine the business methods of the Gentile gentlemen who belong to the Minneapolis Chamber of Commerce. The enabling act of 1883 among other vicious things, confers upon the board of directors absolute control of membership and the power to exclude arbitrarily any application. Also the by-laws of the chamber supplement the act with cast-iron regulations that a member may be fined, suspended or expelled for the violation of any rule, regulation or even custom, and has no appeal even to the membership-at-large. Loyola could not have made these by-laws more vicious.

Section 14 of rule 12 of the Book of Rules established under this act

provides that each member shall have a lien upon the membership of every other member to secure the payment of any indebtedness owing by such other member, and that this lien shall be paramount to the claims of other creditors.

The practical effect of this vicious rule is to make the members of this body, already endowed with the power of a court, a privileged order in the matter of indebtedness. If, for instance, a firm on the chamber fails at a time when it has on hand wheat consigned to it by outsiders, those outsiders can get nothing for their wheat until after the firm's debts to other members are liquidated although those debts may be nothing but gambling obligations. The injustice of this arrangement was so rank and monstrous that at the 1915 session of the Minnesota Legislature an effort—rather lukewarm—was made to remedy it. When anti-Semitism jeers at the "unfair business methods" of Hebrews it must be ready to have its attention called to some of the "unfair" methods employed by the pillars of the Christian church.

Section 10, rule 8, of the Book of Rules eliminated all chance of competition among members in the buying of grain in the country for shipment to Minneapolis. Provided with all these vast legal powers, supplemented with such rules as I have instanced, a few *Gentile* milling and elevator interests started at the beginning to control the chamber as their own property and have succeeded in controlling it every moment since. The board of directors is their own self-perpetuating machine; with it they rule with unquestioned sway. These directors, I might add, keep close watch that no Jewish banker becomes a member, as this is a Gentile secret society ruled by about ten Gentile families. At least this was the case in 1915, and if a Jew has succeeded in entering since then I doubt if his influence amounts to a hill of beans. Yet anti-Semitism tries to make the public believe that Jews control everything in the grain trade.

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This article is the result of considerable research. Therefore it deals with matters not of surmise, but of proof. Forty Gentile corporations and their Gentile allied subsidiary or ramified firms own a majority of the memberships of the Minneapolis Chamber of Commerce. Here are some of them and their holdings, as given on page 127 on H. R. 424. Hearing of House Committee on Rules, Sixty-third Congress.

Owner	Membership
The Washburn-Crosby Company	24
Van Dusen-Harrington Company	21
E. S. Woodworth Company	9
Pillsbury Flour Mills Company	9
T. M. McCord Company	9
F. H. Peary Company	8
McCaul-Dinsmore Company	7
E. L. Welch Company	7
Big Diamond Mills	10
The Minneapolis banks	8

During the lifetime of the late James J. Hill every one of the above concerns were closely connected with the powerful Hill machine. This "Hill machine" was and is commercially affiliated with the Standard Oil group of New York. In other words, two colossal financial giants—both Gentiles—completely dominated the entire grain situation throughout the length and breadth of the United States. Gentile money rules American farmers today. These two financial giants, Hill and Rockefeller, have always, whenever possible, kept out

all Jewish money from their vast operations. This being the case at the present time it is evident that the Dearborn *Independent's* statements concerning the Jewish control of American grain is without the smallest particle of truth.

If anti-Semitism alludes to a few Jewish brokerage firms on the Chicago Board of Trade I can only point out that the combined influence of these firms is infinitesimal when compared to that of the Armour's. In 1916 J. Ogden Armour was a director and the great controlling force in the Chicago, Milwaukee & St. Paul Railroad. And since anti-Semitism constantly alludes to "Jewish trickery" in business I might here add that some years ago at an Interstate Commerce Commission hearing Mr. A. B. Stickney, then head of the Chicago-Great Western Railroad, was a witness, and under oath admitted that his railroad was giving rebates to certain favored grain interests of Chicago. *These favored grain interests were Gentile interests.* This witness said he was obliged to give them because the Chicago, Milwaukee & St. Paul, under the Armour influence, was handling *Armour* grain at one-half the regular rates. At that time Mr. Armour was also the great con-

trolling influence in the Chicago Board of Trade, which is commercially affiliated with the Minneapolis Chamber of Commerce. Jewish control of the grain situation! You cannot find it with the aid of either a microscope or a telescope, because it does not exist.

Also, it was this same J. Ogden Armour who outgeneraled "Joe" Leiter when that ambitious young gentleman tried to corner wheat in 1898. Mr. Armour did it by a very, very questionable piece of strategy. He had the rules of the Chicago Board of Trade changed to suit his own purposes. That is one reason why, in 1920, this country's corn crop was sold fourteen times in Chicago before a bushel of corn had reached the markets. Senator Capper justly calls the *Gentile* Chicago Board of Trade "the world's greatest gambling institution."

Minneapolis is the greatest original wheat market in the world. Practically it is without a rival. It handles 200,000,000 bushels a year, against Chicago's 25,000,000. Duluth has a Board of Trade, but it is owned largely by members of the Minneapolis Chamber of Commerce, and Duluth is hampered by the closing of her harbor in the winter months. Therefore Minneapolis and its *Gentile* Chamber of Commerce is supreme in wheat.

Everything is arranged for the advantage of the Gentile beneficiaries of the system, under which neither producer nor consumer can do aught but submit to the impositions practiced upon him. No Jewish financial house in any part of the earth has been able to build up such a despotic rule as that of the Minneapolis wheat manipulators.

Take, for instance, the system of interlocking directorates, partnerships and ownerships by which the commission houses under one name are connected under another name with the elevators and mills. There never was a more outrageous deception, and yet it is a common practice and legally protected. "Jews in business are dishonest!" shout anti-Semitism.

Let us see how Gentiles do business. The commission house receives the farmer's grain on an understanding to sell it for him at the best price obtainable, charging him therefor an ample commission. As a matter of fact, it sells his grain at a low price from itself under one name to itself under another name. Let me prove this statement and anti-Semitism can, if it wishes, verify it.

Before a committee of the House of Representatives on March 5, 1914, Benjamin Drake of Minneapolis charged that the commission houses handling more than one-half of the grain coming into Minneapolis were operated on this purely piratical system. He gave an astounding list of the aliases under which the same firms operated as elevator concerns and as commission houses. One of these Gentile gentlemen was revealed as owning 303 elevators at the terminal and in the country, and as selling from himself to himself in this ethically indefensible way 197 cars of farmers' grain in a single month. Now you can understand why in the richest wheat belt in the world farmers often raise wheat at a loss. Now you can understand why the wheat growers revolted. Now you can see why "Big Business," aided by the lying press, has for years fought the Non-Partisan League. This may also help you to comprehend why about two years ago a group of powerful Gentile financiers consulted together and how thereupon the Farm Bureau Federation was formed, one of its chief objects being to "combat radicalism in the Non-Partisan movement."

Henry Ford's editors tell the public that the Jews in business cannot be trusted. Then these glib but bigoted editors state that the Yankee *Gentiles* have "an inborn inclination to observe the rules of the game." The following paragraphs will show how correct this anti-Semitic statement is:

When the defrauded farmers of the Northwest attempted to dispose of their grain through their own channels they quickly discovered that the secret cabal headed by James J. Hill was poisoning the sources of news concerning the wheat growers. The Equity Co-operative Exchange began in 1907. At first the press of the Northwest ridiculed it. But as it began to grow it became the object of their venomous hatred. If you have read history from the philosophical point of view you will remember that there is no hate like that engendered by an attack upon bulwarked and illegitimate profits.

The very existence of the vile system of future trading and grain manipulation was threatened by the Equity. Now watch how the Gentiles have "an inborn inclination to observe the rules of the game."

The grain interests quickly established a magazine bearing the alluring title *The Co-operative Manager and Farmer*. This was ostensibly devoted to furthering the co-operative idea and the farmers' elevator movement. Then, under cover of this clever disguise, the magazine viciously attacked the Equity and all connected with it. At one time the Chamber of Commerce took 200,000

copies of one issue of the above magazine and put them where they would do the most good for profits and the most harm to co-operation. The "Hill machine," with its usual audacity, even made a cunning attempt to get the Agricultural Department at Washington to send out this poisoned news as a *farmers'* bulletin, and came near succeeding. What ruthlessness! What deception!

Yet the Dearborn *Independent's* pamphlet, "The International Jew," on page 184, in disseminating false information about the American farmer, says: "Gentiles are not conspirators. In other words, the obvious implication anti-Semitism makes is that Jews are conspirators. Therefore millions of American farmers are warned by Henry Ford that the Jew is an enemy to the farmer. Those who know that the character of Sancho Panza, in "Don Quixote," symbolizes the peasantry of all countries can readily foresee what virulent forms anti-Semitism might assume among farmers in case a national calamity overtook America and anti-Semitic propaganda received Federal aid: Europe's example proves that this is not beyond the range of possibility.

To conclude: No one of ordinary intelligence can fail to perceive, in view of the above accurate and reliable facts, that anti-Semitism is trying to poison the minds of American farmers. This article has been written to enable the farmer to use his own judgment concerning Jews and Gentiles and their respective position to the wheat-grower of the United States.

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## The Jews and Palestine

By RABBI JACOB GOLDSTEIN

Thou! if thou was he who at mid-watch came,  
By the starlight, naming a dubious name!  
And if, too heavy with sleep—too rash  
With fear—O thou, if that martyr gash  
Fell on thee coming to take thine own,  
And we gave the Cross when we owed the Throne—

Thou art the judge. We are bruised thus,  
But, the judgment over, join sides with us!  
Thine, too, is the cause! and not more thine  
Than ours is the work of these dogs and swine  
Whose life laughs through and spits at their creed,  
Who maintain thee in word, and defy thee in deed!

—Browning, "Holy Cross Day."  
About the year 1348 A. D., a terrible plague, the "Black Death," arose in the Eastern, and for years swept over the Western, world, killing nearly one-fourth of the human race. Mongol and Mohammedan, Christian and Jew suffered—but the last named in the least degree. Jews had been forced, willy-nilly, to live apart. Their religion made them more cleanly in person and more careful in diet than non-Jews. The condition of their being tolerated kept

them segregated from the rest of humanity and therefore less exposed to contagion. Mongols and Mohammedans refrained from adding to the world-horror by murderous attacks on Jews. But it was another story with the Christians.

The dreadful pestilence arose, they knew not where; and spread they knew not how. It was, as we now know, a "dirt-disease." Unhygienic modes of life and uncleanness of habit made Christendom readily susceptible to the contagion. The dead lay in such numbers that at times it was impossible to bury them quickly. Putrefaction of human bodies quickened the plague and added to its horrors. Wells became tainted and thirst could not be quenched without a readier spread of the awful sickness.

Medieval Christendom felt that God was angry with mankind for widespread disobedience of His laws. This was perfectly true in a sense, but not in the sense then accepted. The church preached that God was

angry because infidels and heretics were suffered to exist. The worst of heretics—more detestable than heathens—were the Jews. "Short rede, gode rede—Slay ye the Jews!" was the prescription of the pious doctors of religion of that day.

Were the wells poisoned—was the very air tainted? Clearly, the Jews were the poisoners! In their hatred of God and of the Christians the Jews had organized to annihilate their neighbors and to take possession of the earth and its wealth. In Spain, where the Moors treated them with comparative justice, Jews were known to flourish and the rumor spread throughout Europe that the plot had been hatched in Toledo to poison Christendom. Rich Jews extracted deadly poison from the basilisk's flesh and mixed it with spider's venom and consecrated wafers. Bands of Jewish poisoners were despatched in all directions poisoning wells and brooks and, by the aid of the Black Art, evenoming the very air. So Fourteenth-Century-Christendom firmly believed and set itself to avenge the dead and preserve the living in very grim earnest. The action taken was thorough. In many places the Jewish communities were exterminated—not a suckling babe was spared. The hideous frenzy-inspired assaults spread all over the Christian world and Christendom had, in the end, the satisfying assurance that Jews died, directly or indirectly, from the plague in the same proportion as Christians.

It is an old story now! Persecuted and persecutors have mouldered into dust centuries ago. But the mental attitude, in altered manifestation, is still quick with mischief. A little knowledge of science, of the laws of hygiene and prophylaxis, would have saved millions at that old day and during succeeding generations; but dirt, ignorance, superstition and bigotry are plagues that are always with us.

In the "year of grace," 1914, another and worse Black Death spread over the world and killed its tens of millions. The plague raged in fatal intensity for about as long as the 14th Century calamity. Again mankind is asking who is to blame? The same causes produced the two horrors. Disobedience of God's laws for civilization, unwholesome living, and intolerant thinking—physical, or moral and spiritual, dirt and ignorance—caused both calamities. Again Christendom is crying that God is angry with the world—as He well might be! Again Christendom, looking far afield for the cause of God's anger and ignoring the obvious cause directly under its gaze, is beginning to revel in the remarkable discovery that the Jews are the culprits. This time, however, it is not, at first sight, the intolerant religious bigot, firmly believing in the truth of his opinion, who brings the charge. The accuser now is the real culprit—fully conscious of his own guilt, but hoping to divert the angry gaze of outraged civilization from himself—who brings to the bar the old defendant, the Jew. But the appeal is now, as it always has been, to religious intolerance and smouldering race-prejudice.

A writer in a recent issue of a well-known and influential magazine—himself, apparently, a Jew—makes the surprising statement that "religious attacks on the Jew ceased with the Inquisition." Such an allegation is so opposed to the truth, so freely contradicted by everyone's personal experience, that it is marvelous to find anyone, who can lay the most modest claim to intelligence, fathering such an assertion. When pogrom after pogrom has become so commonplace an incident that it scarce receives more notice in the public press than can be compressed into a brief

paragraph it is idle to maintain that aught else but religious prejudice is behind these murderous assaults on Jews. Nothing can be less helpful to the cause of right and justice than a Jew casting about for pitiful excuses for the assassins of his people. Jews are over sensitive, this writer alleges. They are bumptious—aggressively self-assertive. They lack that precious repose that marks the caste of the Vere de Veres. Some Jews are profiteers. Others are sweaters. Jewish theatrical managers (unlike their non-Jewish competitors) love the shekels rather than the aesthetic elevation of the theatre-going public. We are too fond of citing the Disraelis and Readings, the Schiffs and Einsteins as exemplars of our race. Rather should we look at the writer of the magazine article and his peers as the best samples of Jewry. (To such self-righteous and caustic critics the wise old Spanish saying is recommended: *Mas vale bucn callar que mal hablar*—"it is worth more to be wisely silent than unwisely talkative.")

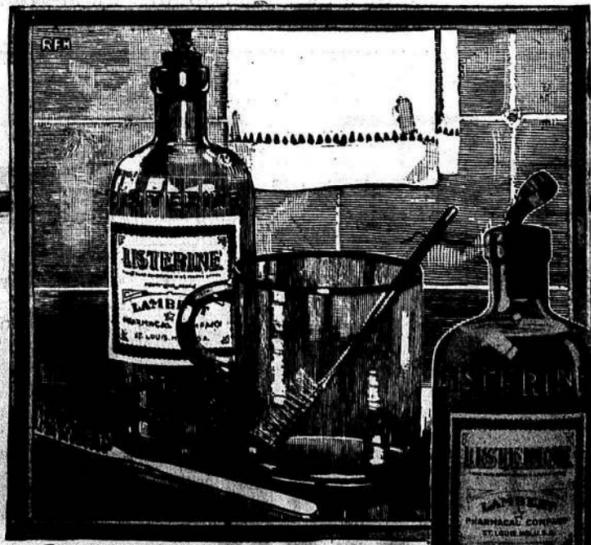
One may contend that it is all grotesquely overstated. But if it be all true it has no weight in this connection. There is only one side to such a question—is it, in itself, a right or a wrong thing to assail a whole race, unjustly to stir up bigotry and hatred to murderous assault, outrage and pillage against a whole people? If it be wrong, then the fact that the assailed people are not perfect in righteous or impeccable in taste, has no bearing. Nothing can be held to justify lying misrepresentation of a folk the vast majority of whom are innocent of all offence—unless in-

deed, their very existence is held, as it has often been alleged, to be a capital crime. It is unhappily, an old story:

Ein Jahrtausend schon und länger,  
Dulden wir uns brüderlich.  
Du, du duldest dass ich athme,  
Dass du rasesst, dulde ich!  
wrote Heine, three generations ago; and the plaint is as true today as it has been any time these twenty centuries!

Religious persecution of the Jew is very much alive! It takes the shape invariably of an appeal to the ever-present bigotry of the unthinking masses. It has been the efficient weapon, always at hand, of crafty sinners in high places.

His Imperial Majesty, the Holy Tsar, Alexander III, once gave a remarkable proof of this. That reactionary ruler had turned his back on his father's liberal policies in deadly fear that they would injuriously affect his imperial power. He had sanctioned the infamous "May laws" of 1882, which doomed millions of Jews, for a generation, to misery, degradation and starvation. In January 1891 a high-minded, learned and honorable Russian Jew penned a memorial which, after incredible trouble and unlimited bribery, he succeeded in placing before the Holy and Imperial eyes of the Tsar. The latter read the statement with great care and then endorsed on it the following memorable words: "*This memorial is written in a most remarkable manner. It contains very striking arguments; at times it lays bare facts that are quite distressing; but we should never forget that it was the Jews who crucified our Lord and shed his precious blood.*"



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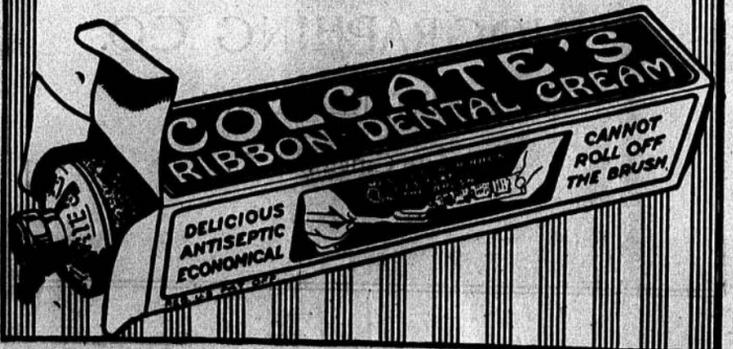
In order to chew your food properly you must have good teeth.

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"These be the Christians?" Out upon the idea! Like the Jew in Browning's poem let us appeal to Christ himself against such *sai-disant* followers of the gentle Jew. Their lives, indeed, "laugh and spit at their creed."

Thirty years ago a Tsar justified a hideous wrong by an appeal to religious bigotry. Time after time, since then, the same appeal has been made when blundering and criminal politicians have deemed it advisable to divert attention from themselves by organizing a "pogrom" against the Jews.

The ostensible basis of the latest attack on Jews is the same old argument. The real motivation is a desire for revenge or to cover up misdeeds.

In 1726 Voltaire, beaten, poor and proscribed, fled to London. In 1729 he received permission to return to Paris. He did so with his pockets lined with British guineas. But at first his struggle with poverty had been bitter and necessity drove him to borrow from a London Jewish money-lender. In those days, truly, "he that went a-borrowing went a-sorrowing." Voltaire was treated harshly. He never forgave the usurer and his hatred extended to the whole race of Jews to the end of his life. The Bible, the Jewish prophets (especially Habakuk) all suffered his attack in revenge on that London Jew.

"These thousand years, and longer, Brother-like, we take and give; I must suffer from thy fury—Thou dost suffer me to live."

(To Christendom.) It may justly be contended that there is something of a difference in personal value between Voltaire and Henry Ford, of Detroit. Yet there is this point of similarity. Each hates Jews because one Jew injured him in pocket or reputation. For a long time the present writer held—and stated so, publicly—that Ford was honest in view and of so restricted a mental outlook that he really believed the nonsense he is fathering. But the statement has been publicly made, by one who should be in a position to know, that the fact is otherwise.

Ford is "sore with the Jews!" In 1915, he financed the Peace Ship. It is said that he was badly "hood-winked by a rabble of crooks and cranks" and disbursed large sums of money only to make himself supremely ridiculous in the eyes of the whole world. It is alleged that the leading spirit in the vending of the political "gold-brick" was a Finnish, or Scandinavian, woman—a Jewess. So Ford, having bided his time, is now taking his revenge by financing an organized campaign in America of slanderous and libellous attacks on all Jews.

In Russia, France, England and other European lands there appeared last year, a published assault on Jews as a whole, charging that maleficent race with being the instigators of every revolution, every change of religion, every political, social or financial disturbance that has troubled the world for centuries. It is a significant proof of the contention that the aim is always to stir into flame the smouldering embers of racial and religious hatred that in France the publication was entitled "*Le Peril Judeo-Macconique*."

Who provided the funds for the simultaneous and widespread multilingual attacks in Europe has not yet transpired but it is an easy and very credible assumption that the forces of reaction were the pay-masters. Even though the German mark is enormously depreciated there might be no difficulty in paying this bill. The 'poisonous gas' reached across the ocean to America. Here, G. P. Putnam's Sons announced a forthcoming edition of "The Protocols." A vigorous remonstrance was at once addressed to Major G. H. Putnam by Mr. Louis Marshall, of the American Jewish Committee.

Greatly to the credit of the Putnams the correspondence resulted in the withdrawal of the publication although that course must have entailed a very substantial financial loss.

The silly work was nevertheless issued by a Boston firm and has been widely circulated. In the meantime Ford's *Dearborn Independent* had assumed the role of Devil's Advocate and had been issuing weekly a series of accusations against Jews. Here is the general charge made. Jewry has set out to subjugate the world. It is true that Jews form only a fraction of one per cent. of the population of the world. Nevertheless, their newly-discovered organization is an imminent menace to the welfare of civilization. This is the plan of the "Jewish Peril":

The breaking-down of all non-Jewish states by constant fomenting of internal revolutions.

The prevention of territorial gains as the result of wars. (The success achieved has been clearly proved by the stories of the British Empire, the spread of Imperial Russia, the record of Bismarck—Sleswig-Holstein, and Alsace-Lorraine.)

The strengthening of Jewish international rights at the expense of non-Jewish national rights.

The buying of the public press and the suppression of freedom of speech in all non-Jewish states.

The weakening of all religions other than the Jewish faith.

The employment of violence, cunning hypocrisy, bribery, fraud and treason to overthrow Christendom—and so on, and so on!

"What silly nonsense!" you cry? Not so, Read the story of the "Wise Men of Zion," and you may alter your mind.

In that precious publication, "The Protocols," specific facts are alleged. Places and persons are named. Every hundred years, at midnight, around the tomb of the Holy Rabbi Simeon ben Jehudah, in the ancient Jewish cemetery of Prague, thirteen Jews (the number present at the Last Supper) meet to report progress for the previous, and to receive instructions for the succeeding century.

Suppose it is true that there is no such tomb in the Prague *Beth-Olom*—what of it? Do not the famous "Protocols" (minutes of meeting) of the "Wise Men of Zion" allege its existence?

Although it may be quite certain that the Protocols are manifest forgeries—still, there is a fool born every moment." Remember Voltaire's bitter cynicism: "Keep on lying, Keep on lying. In the end somebody will believe you. *Mentez, mentez toujours*—and they do keep on lying.

Incredibly absurd and childish as all these asinine charges may appear to the sensible, well-informed man, though they may make the judicious grieve, they do succeed in splitting the ears of the groundlings. Slowly there grows a wide-spread feeling that, though, of course, most of them are arrant nonsense, there may be something behind the charges, after all.

There is, in fact. The desire to divert the righteous wrath of humanity from the real culprit is behind them. The desire to muddy the waters of counsel is behind them. The determination to put forward a scapegoat on whom the sins of the guilty shall be fastened is behind them.

Consider the long tragedy of the story of the Jew for the past twenty centuries. Rome conquered Palestine and Christianity was born. The two events are not unrelated. The revolt against Rome in Hadrian's time came and shook the Roman power. When Rome finally conquered at Bethar (after more than fifty major engagements, each one followed by a systematic massacre of the Jewish patriots) in the last and greatest battle of the war, at the end of a twelve-

months' siege of the fortress, the war horse of Julius Severus *waded* into the fallen city up to its muzzle in human blood. Five hundred thousand Jews were slain. All the towns and villages in Palestine were laid waste. Hundreds of thousands of Jewish women and children were sold in the slave-markets. The light of Judea seemed finally quenched in Jewish blood.

Came, the long-drawn-out decadence of Roman power and its final fall, centuries later. Savage hordes from all quarters of the globe swept down on Rome slaying, sacking and enslaving. Jews were ever the worst sufferers.

Followed, the rise of Islam. "The Koran or the sword!" was the stern alternative for Jews. Mostly, they preferred the rest of the grave with the Hope Beyond to life and ease purchased by apostasy.

Medieval Christianity began and with it the darkest page in the blood-stained volume of the story of the Jews! Century followed century with only the sword and the gibbet and the stake for the Jews in one land or another. Jealousy and rivalry always found a ready confederate in religious intolerance.

In 1171, Count Theobald of Blois was infatuated with the beautiful Jewess Pulcelina. The Countess Isabelle very naturally hated that Jewess with all the wealth of bitterness possible to a slighted wife of her times and nobility of blood. A false charge of crucifying a Christian child for Passover was brought against the Jews. Appeals to the love, and to the avarice, of the Count were equally vain. The countess, seconded by the burghesses, rivals of the Jews in business, brought the power of the Church into play. All the Jews in Blois were condemned to death by fire. A wooden tower was erected in the marketplace and faggots were piled high around it. The Jews were dragged from prison and, confronted with their doom, were given a last chance to choose between death by fire and conversion to Christianity. A few—a very few—chose life and conversion, but, on the 26th day of May,

1171, thirty-four males and seventeen females (including the too-charming Pulcelina) of Jewish faith were burnt alive. A monkish chronicler, who witnessed the scene, records a striking instance of the power of the "foul fiend." The fifty-one hapless wretches seemed indifferent to the pain for, by the aid of a magic chant taught them by Satan, they conquered the fierce agony. And this, we learn from Jewish sources, was the song they sang:

Our hope in Thee, Eternal, Our God, is unshaken!  
Let us speedily see Thy might manifested;  
Cut off all idols, banish all abominations;  
Establish the world under the Kingdom of God.  
Turn to Thy righteousness all evildoers,  
Let all mortals proclaim Thy fame,  
And every dweller on earth acknowledge Thee.  
Let every knee bend before Thee,  
And every tongue swear fealty to Thee.  
Hasten Thy reign on earth, O God!  
Truly, a Satanic song, O my Masters!  
One that Jews everywhere have chanted in all ages and that they still chant, three times daily, all over the world!

The fires of the Inquisition began to blaze all over Europe and in America. "The tortured shrinking of living flesh" from the flame was considered the most acceptable offering to the God of medieval Christianity—an *auto-da-fé*, an "Act of Faith." When Constantine saw the Flaming Cross in the sky dimming the radiance of the noon-day sun, and when he read the shining celestial inscription, "By this sign thou shalt conquer," he was converted to Christianity, says the old legend. Unhappily, later alleged Christians seem to have misread the inscription to mean "By this sign shalt thou murder, rob, outrage!" One wonders whether it was not some such consideration which gave rise to the current Spanish proverb: *Detras de la cruz está el diablo*—"Satan loves to lurk behind the Cross." Indeed, studying the history of the Jews, one might be tempted to believe that, oftentimes, Hell made joyous holiday when the Cross, in those bad old days, was erected in a new land. This is not intended as an indictment of Christianity. Human nature is not so easily led to the right, and evil often flourishes best

when masquerading in saintly garb. But it may give pause to those hypocritical and fastidious souls whose mental eyesight has been dimmed by too-long addiction to the microscopical investigation of the faults of the Jews.

\* \* \*

Doubtless the Jew has faults. How could it be otherwise? Very often he found, in the cultivation of his faults, his only chance of survival. Was the Jewish usurer harsh? Most frequently the profits went into the pouches of snug princelings and loyal ecclesiastics who protected the Jew on condition that he acted the part of the blood-sucker. When, in the middle of the seventeenth century, the Ukrainian Hetman, Chmielnicki, revolted against the Polish rule he massacred three hundred thousand Jews because a few Jews were stewards and agents of the wealthy Polish (Christian) nobles who filled their purses with the money wrung from the Ukrainian peasants. The Hetman did not stop to distinguish. Because half a score or so of Jews were the agents of oppression a third of a million of innocent women and children fertilized the soil with their blood. And not even the "blood suckers" were to blame in a fair analysis. The Cossack is a fair exemplar of the medieval Christian attitude—not by any means extinct even today.

But if the Jew *does* display special faults developed by the inexorable law of his environment, the Jew has splendid virtues which most people fail to recognize fully. He is, in the mass, the most idealistic and spiritually-minded soul on earth—and by "the mass" is not meant the comparatively small number of professional and business Jews the Christian encounters. The reference is to the enormous central mass of believing Jews whose retiring mode of existence leaves the non-Jew with but a faint conception of their virtues.

They scarce live in this world. Content with a bare subsistence; doing no man harm; striving to live in amity with all; their real existence is in their dreams. They have a faith which is their life. God will yet for-

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get His anger and forgive His chosen people. He will yet lead them to their own land. Pray God it be in their time. If not, they are content with His will. They teach their children the same ideal and the same hope and so, dying, leave as their richest legacy the old dream, the undying faith. They have lived, innocently and inoffensively, such existences all over the world since the day of the final fall of Jerusalem. Generation after generation of such Jews have risen from their beds at midnight to beseech God's forgiveness for the past sins of long-since dead and gone forbears and to fulfill His promises. The "Destruction of the Home of the Sanctuary" began a new and fateful era for the Jew of this type and, in his view, the onward march of civilization remains arrested until the ancient prophecies are fulfilled. And for that fulfillment he prays fervently three times daily, between meals; and three times daily, after meals:

Sound the great trumpet announcing our freedom,  
Set up a banner to collect the Exiles;  
Gather us again from the four corners of the earth—  
Blessed be Thou, Who will gather Thy scattered people, Israel.

is his prayer—constantly repeated. Heine somewhere refers to this large class as *die Juden—dieses Volksgespensst das bei seinem Schatze, der Bibel, unabweisbar wachte*. "The Jews—that spectre-folk, inflexibly guarding its treasure, the Bible." The epigram is striking, but a far more picturesque description of this folk was given over twenty-five centuries ago and one with more real verisimilitude. The reader will find it in the fifty-third chapter of Isaiah. No, friend; while it is true that the Christian Church holds this to be a forecast of Jesus, that cannot be the case—unless, indeed, you are content to consider Jesus in the light of a *personification of the Jew*. The writer of this chapter—whether the real Isaiah, or the deutero-Isaiah or the duodecimo-Isaiah; whether the inspired prophet himself or one of his school of inspired prophecy—held Cyrus of Persia to be the promised Messiah. "Thus saith the Lord to His Messiah, to Cyrus," is the first verse of the forty-fifth chapter. No, he who was "despised and rejected of men, one, from whom men hid their face . . . who took the chastisement of our welfare upon him . . . who bared his soul unto

death and was numbered with the transgressors, though he bore the sin of many and made intercession for the transgressors . . . he is the Jew of the type indicated above—the real Jew.

Naturally such a strong undercurrent of intense feeling could not continue for generation after generation, for century after century, without occasional manifestations on the surface of the sea of world-movement.

Time and again the Jew has felt an irresistible urge towards Jerusalem. Pseudo-Messiahs, consciously or unconsciously deceiving the world, have arisen, had their short-lived sway and departed, often leaving death and disaster behind. But there has been no change in the Jew's feeling. It is part of his nature, "baked and impasted" in his innermost being.

One result of the hideous persecutions of the Jews following the "Black Death" in Western Europe was a wholesale exodus of the survivors into the more favorable land of Poland, where under the comparatively enlightened rule of Casimir III something more nearly approaching justice was dealt to the Jews than anywhere else in Europe. The immigrants carried with them the provincial German speech of the fourteenth century and have retained the dialect to this day. Accretions of Polish and Russian words and the retention of archaic form make the speech of today—Yiddish—merely a dialect of old German. It is not a "jargon," as German Jews of today unjustly designate it.

Ever since then Poland—Prussian, Russian and Austrian—of the days before the Great War has held the centre of gravity of the Jewish population of the world. Persecution was by no means unknown under the old Polish rule, but it was always mild compared with the experience of Polish Jews under the Russian domination, culminating with the monstrous treatment by the reactionaries after the death of Alexander II, the Liberator, in 1881. In 1882 Ignatieff promulgated the infamous "May laws," creating the Pale of Jewish settlement, where 3,000,000 Jews were crowded and forced to subsist as best they could under conditions which almost forbade the hope of survival. An attempt to modify the rigor of the May laws was defeated by the influence of Pobiedonostseff. Here is a description of conditions within the Pale, extracted from Bernard Lazare's work *L'Anti-sémitisme* (1892):

"In the cities of the Pale of settlement the Jews constitute a majority, and the conditions of their existence are frightful. Crowded in unhealthy habitations, where they live in the worst of poverty, ravaged by misery beside which the misery found in Paris, Berlin and London is prosperity; with "slack time" during a part of the year, with work during the other part on condition of accepting wages so ridiculously low that their scale often falls to eight or ten cents a day, these wretches are in the slow agonies of death and are foreordained victims of cholera, typhoid fever and all pests. From day to day their condition grows more serious, their distress increases, they are crowded together in the cities like cattle, with no hope of deliverance in sight. They have only the choice of three things—conversion, emigration or death. It is just what the procurator of the Holy Synod, Pobyedonostseff, foresaw when he demanded the application of the Ignatyeff laws."

Lazare furnishes details of further abominations—the exclusion from many occupations and professions, the denial of admission of their sick into the hospitals, the reduction of the percentage who might enter the public schools to a point so low as practically to amount to exclusion, the closing of their own schools, etc.

Then comes the story of crushing special taxes. "Besides these official taxes imposed by the government," continues Lazare, "the Jews suffer exploitation by the Russian administration and police, the basest, the most corrupt and venal in all Europe. Half the income of the middle class Jews goes to the police. Every Jew in easy circumstances is the victim of constant extortion. As for those—and they are the majority—who are too poor to be able to pay they are subjected to the most loathsome, most inhuman treatment, forced to bow to all the whims of brutal policemen, who domineer over and martyrize them."

And this went on for a full generation up to the outbreak of the Great War. Small wonder that the longing for deliverance, the urge for Palestine became more than a dream; it became a wild passion with these suffering millions.

There began in the last quarter of the nineteenth century various movements—the *Chovivé Zion*, etc.—for the colonization of Palestine by Jews. A certain measure of success attended these plans and the old Land of Promise witnessed the efforts of a type of Jew unknown in its experience for tens of centuries. The old

*Chalukists*—old-fashioned religious Jews, whose one desire was to die in the Holy Land, thereby, happy souls, securing special consideration *b'olom habo*, "in the next world"—who depended largely for subsistence on the bounty of pious Jews not so happily placed as themselves, were being displaced by younger, more vigorous, more modern settlers, no less pious, perhaps, but far more practical. Baron Edmond de Rothschild of Paris, "the Protector of Palestine," as he was half-humorously, wholly lovingly dubbed, gave many millions of francs to aid the new colonists in their efforts. Baron Maurice de Hirsch, who gave hundreds of millions to aid in some feasible and large movement for ameliorating the conditions of maltreated Jews, took a different line. He believed in the opening up of virgin territory for the wholesale settlement of Jews. The scheme was grandiose, but does not seem, so far as one can learn, to have met with even as much success as awaited the more modestly conceived colonies of Palestine. His scheme ignored the basic fact, certified by all human experience, that colonization is successful only in the measure in which it depends on the *initiative* and *capacity* of the settlers themselves.

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People do not build new Alexandrias or Constantinoples in our days; specially organized, protected and directed settlements always fail in the end.

In 1896 the Jewish world was startled and moved to an extraordinary degree by a new figure. There had been for a few years an almost world-wide simultaneous anti-Jewish movement. Though religious intolerance was, as usual, invoked, the ostensible motivation was political, social, quasi-scientific and racial. The "Arians" were proclaimed the prime factor in all advance in civilization, while the "Semites" were denounced as the stubborn obstacle in the way of progression. "Anti-Semitism" became a cult in Vienna, Berlin and Paris. It even spread to liberal London. Of course, anti-Semitism really meant anti-Judaism. The Jews are *sans patrie*, *Vaterlandslos*—a menace to all advance and true patriotism—proclaimed the new gospel. Any one taking the trouble to analyze and trace the movement to its source would unquestionably find that all clues led unerringly to Berlin. Imperial patronage was graciously granted in that city to attacks on the origins of the Jewish faith. Even though the outcome might logically

be a weakening of Christianity the movement went merrily on. *Unser alter Gott*, was in danger of becoming *passé*.

Then came the shameful Dreyfus affair. Theodore Herzl of Vienna, a Jew—by birth, scarcely by faith—found his career as a jurist and writer impeded in his native city. He removed to Paris just when Dreyfus' innocence became more and more manifest. The anti-Dreyfusards were religious and political reactionaries, the tools of clever rogues. Brooding over this widespread injustice Herzl turned, like a strayed child, to his mother-faith, Judaism. He conceived the idea of the Jews of the world taking concerted action to settle Palestine by Jews and create there a new "Jewish state." The Sultan's rights were to be purchased and the new state was to be wholly self-governed. Jews were soon stirred into a passionately enthusiastic support of the new idea, and "Zionism," as known a quarter of a century ago, was born. Ten years ago the movement was languishing. Political Zionism was too impracticable to retain for long its grip on thoughtful Jews. But a remarkable reawakening of religious Jewish spirit was one striking result. On the same platform Max Nordau

in France, Israel Zangwill in England, and such stalwart liberals as the late noble-minded Gustav Gottlieb and the eloquent and forceful Stephen S. Wise in America fought side by side, counselled and fraternized with leaders of old-fashioned orthodox Russian Jewry, like the "Slutzker-Rov," a very learned man in his antiquated way, but full of quaint and, from the modern point of view, impossible notions.

Then came the Great War! If observers had but been keen-visioned enough they would have recognized that the anti-Semitic movement was a natural forerunner of the inevitable world-wide war of nations which Berlin had been organizing for nigh on fifty years. That war came. The obscenity of the slaughter and destruction surpassed anything that the world had ever known. While the struggle was yet waging its dubious and murderous way the world was surprised by the famous "Balfour declaration" in November, 1917, to the effect that the British government would approve, when the victory was happily won, of Palestine becoming a home for the unfortunate Jewish people.

There is a very fine and touching story current in connection with this declaration which is well worth repeating here. According to this story the Balfour undertaking is directly due to Professor Chaim Weitzman, now the president of the world organization of Zionists. An attempt has been made to secure a corroboration from Weitzman himself, but that gentleman is modestly reserved on the point. The only answer that could be extracted from him after a repeated, categorical inquiry was a courteous intimation that he was not at liberty to say anything about the matter.

Little Chaim Weitzman, the story goes, a refugee from the Russian Pale, reached that haven of fair-play and equal opportunity for the Jew, London. Poor and friendless, he managed, by hard application of the rule anent high-thinking and low-living, to matriculate at the University of London. He specialized in chemistry. The professors noticed the hard-working and modest student, took an interest in and encouraged him. He became a demonstrator, then a lecturer and finally a professor of chemistry in his *alma mater*. Eventually he grew to be a recognized authority and the adaptor of trinitrotoluol to military purposes. While the war was in progress he paid a visit to Downing Street and secured an interview with Balfour. To him he explained that he came furnished with the formula of a new and important explosive which he wished to submit to the British government for use in the war. Some time afterwards he was requested to call on Balfour, who told him that the military experts had submitted his explosive to the severest tests and that their report had been wholly favorable. The British government desired to purchase the right to use the explosive. Weitzman replied that he wished to present the invention to the government. England had treated him justly and kindly and he would be proud and happy to be able to repay the land which had aided him in his necessity by aiding it in his turn. Balfour expressed his appreciation, but pointed out that the government could not justly accept his generous offer. What was his price? Weitzman was firm. He could not be shaken in his determination. Balfour promised to consult with Lloyd George. Another interview followed between Weitzman, one of the greatest of Jews, and the two greatest living Englishmen. Weitzman remained obdurate. At length, after much courteous argument, he said that if they insisted upon it he might venture to suggest one acceptable form of payment. He

dwelt upon the unhappy fate—he knew it from personal experience—of the millions of Jews in Russia. He was an ardent Zionist. He felt that the only hope for Jewry lay in that movement. Would the British government consent to support that ideal when the war was over? If so that would be the highest and most deeply cherished payment that could be made to him. Both George and Balfour assured him that they were already warm sympathizers with the ideals of Zionism—as, indeed, a great many of the noblest souls in Britain have been since the days of Lawrence Oliphant and George Eliot. And the famous Balfour declaration followed.

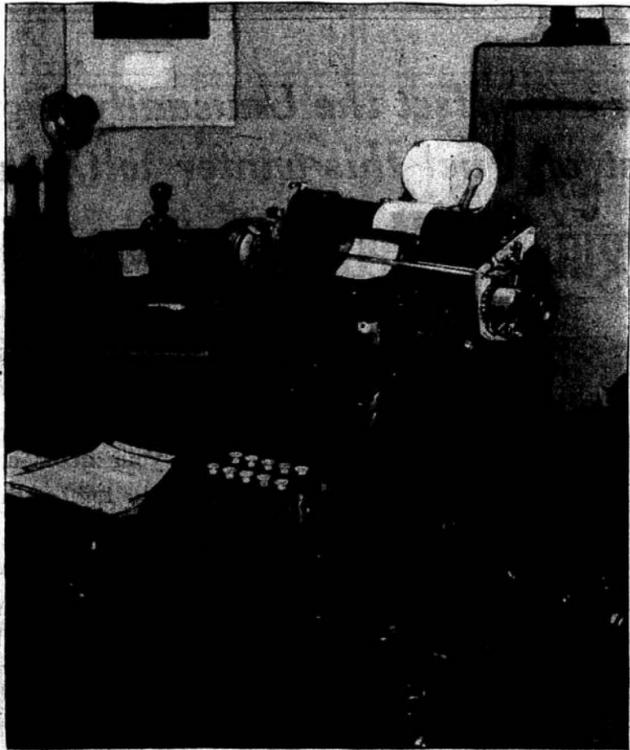
(The story is probably substantially true—or surely Weitzman would have denied it.)

Following the Balfour statement came the endorsement of Clemenceau, Sonnino and our own Woodrow Wilson. The war happily ended and the victory for civilization won, Britain became the mandatory for Palestine and a homeland for the Jew is secured if he wishes to make use of the opportunity.

\* \* \*

Realize the effect of the war on Europe, especially. Thrones have

topped, some never to be set up again. Boundaries have been effaced and new maps must be drawn. Peoples have been redistributed like a shuffled pack of cards. Thirteen millions of the best youth of the world were slain, or died, during the war. Ten millions were disabled for life. One thousand billions of dollars or more was the cost in money. Since the war there has been fighting in many lands. The Jews again, as always, are the first and worst sufferers. From the Ukraine, where anarchy prevails, constant reports have been received of massacres of Jews. The countrymen of Bogdan Chmielnicki have not progressed beyond his ideals and his point of view. Jews have been subjected to repeated murderous attacks in Hungary. In Poland there were massacres. Rumor asserts that they are not yet at an end. The writer believes that the present government in Poland is honestly desirous that Jews should be justly treated. But that land has been left with a bad, sad heritage in the "Jewish question." The four millions of Jews herded there by Russia were never permitted to be producers. A report, which has much verisimilitude, has reached the writer that Prince Lubomirski, the Polish



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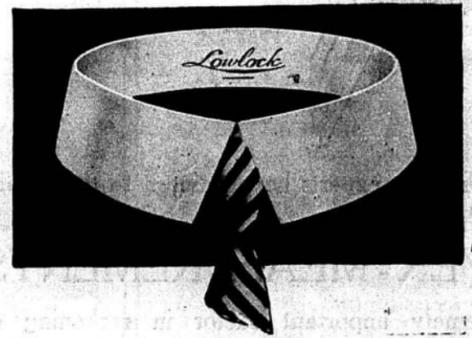
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Minister to Washington, made an earnest plea to American Jews to take some action to relieve the terrible congestion in the Jewish quarters by aiding from forty to fifty per cent of the unfortunates to remove to other lands. Poland, whose racial digestion is still in the infantile stage, cannot assimilate them. But where are they to go? What other answer is there, can there be but—Palestine? Even then the friends of the Jews must steel their hearts to prevent an exodus of the feeble and unfit. Alas, the twin curses of militarism and autocracy, even when removed, leave deep wounds and hideous sores, which demand long and patient treatment!

But transmission to Palestine means a long preparation of that land and a very costly one. Much has been, and is being, done by the Zionist body, especially by American Zionists and the Joint Distribution Committee. Education has received special attention. There is now a "gymnasium" in Jaffra with two hundred and fifty students. Elementary schools have been established in every existing Jewish "colony," the funds being supplied by Zionists. A great university has been projected in Jerusalem, of whose fac-

ulty the famous Professor Einstein is to be a distinguished member.

The problems of sanitation, roads, railways, ports and re-afforestation have been studied and great measures are under consideration and, in some cases, under way. A great hydro-electric plant to utilize the waters of the Jordan has been planned. The great and pressing question of irrigation has received expert attention and the best possible method, under existing conditions, has been adopted. An American "medical unit" has been at work for some time to improve and safeguard public health. They are hastening slowly to get there the quicker.

The mere mention of these vast schemes suggests the scale on which preparation must be made. Huge sums are necessary. No doubt they will be forthcoming. There has been recently quite some agitation respecting the raising of a preliminary fund of one hundred millions. Of course American Jews must, for some time to come, supply the money. There has been a difference of opinion between the leaders of American Zionism and those of the wider spread, if not more important, world-Zionists. The difficulty will be amicably settled; of that we may be sure. The

parties to the dispute are all too honestly in earnest to let any serious split arise.

It must be borne in mind that immigration is moving very slowly and cautiously, as will be seen from the following extract from official and trustworthy sources. It will be noticed how carefully the movement is controlled if we bear in mind the stampede for Palestine that might easily be set in motion if the utmost caution is not exercised:

"Ten thousand Jews entered the Palestine ports during the year ending December 31, 1920, according to the figures supplied by the Jaffa Office of the Immigration Department of the Zionist Commission. The exact statistical data for the year are not as yet to hand. The figures given here, although possibly inexact, show the approximate number, and professional divisions, of the immigrants and *Haluzim* who entered Palestine during the last year. Of the 10,000 persons, 5,500 arrived by sea and landed at Jaffa, 1,500 at Haifa, 500 at Beyrut, and 1,500 came by rail *via* Kantara. Included in these figures are the 3,000 Palestinian Jews who had been exiled by the Turkish authorities and found refuge during the war in Egypt, Syria, Cyrus and Corsica, and who were permitted by the British authorities to return to Palestine soon after the armistice. Deducting these 3,000, there remain 7,000 new immigrants, of whom 3,000 came from the Ukraine, Crimea, Caucasus, Armenia and Persia, all through Constantinople, and 3,500 who came, *via* Vienna-Trieste, from Lithuania, Poland, Galicia and Germany. The remaining 500 came from other European and American countries. In all, there were 1,200 families comprising 5,500 souls, and 4,500 single individuals."

It cannot be claimed that there do not exist opponents of the plan to settle Jews in Palestine as their homeland. Some of the opposition is capricious, interested, and prejudiced. Some of the critics are, however, honest and actuated by the best intentions. All such criticism must be welcomed, answered, or, if just, accepted with gratitude.

Let us repeat here the oft-quoted wording of the famous and epoch-making Balfour declaration of November, 1917:

His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine.

It is evident that *all* existing rights of whatever kind, will be carefully safeguarded.

When at San Remo last year the British government was formally appointed the mandatory for Palestine by the Allied Council the document of appointment—too lengthy for reproduction here—explicitly took care of the rights of all residents of Palestine whatever might be their race or religion.

The latest estimate of population in Palestine is: Mohammedans, 700,000; Jews, 60,000; Christians of all sects, 65,000. The eleventh edition of the *Encyclopaedia Britannica* gives a rough total estimate of 650,000. But, it states, under Turkish rule "no authentic official census exists" (say, twelve years ago) "from which satisfactory information on this point is obtainable. Some two-thirds of this number are Moslems, the rest Christians of various sects and Jews." If the two estimates are at all approximately true of their periods, there must have been an accretion of over fifty per cent of the Moslem population, probably since the war. If that be so they are possibly all Arabs with no rights of

property, or long residence, in the land. Now, what the Jew aims at acquiring he will pay for. Is that likely of the quarter-million or so of newly immigrated Bedouins?

The land has been sadly neglected and run to waste. Under the crippling rule of Turkey there were few, or no, industries; agriculture degenerated; an arid and desert land had replaced the "land flowing with milk and honey" of the Bible. Where five or six millions once flourished scarce one-tenth of that number, before the war, passed a miserable existence, in many cases depending on the charity or support of outsiders for their subsistence.

The Jews plan to recreate the ancient conditions and to improve them. The soil will once again be made fertile and fruitful; commerce, industries and agriculture will flourish at the same time that the twenty-century-old problem of the Jews—the stain on the fame of civilization—will be fairly on the way to solution. Truly a consummation most devoutly to be wished.

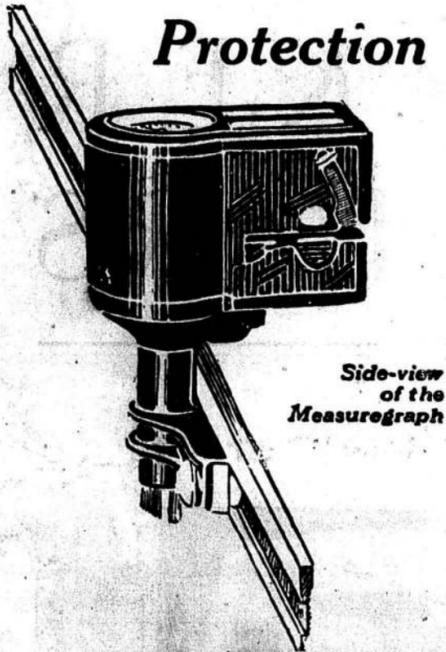
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What is there about a close study of Assyriology that creates a feeling of anti-Semitism? The late Profes-

sor Franz Delitzsch was one of the greatest Hebraists, Jew or Christian, of his day. His *Habrith Hachadashah*, the New Testament in Hebrew, is a fine and admirable piece of work. He was a warm friend and champion of Jews. His son, Fredrich Delitzsch, is, or was, a professor of Assyriology in Berlin and an ardent opponent of Jews. His *Babel und Bibel* attacks the origins of Judaism and consequently, of Christianity—and the attack is on unacceptable lines, critically. Babylon is fallen but, apparently, Nineveh has left its curse on its modern lovers. For here is Professor Albert T. Clay, for over ten years professor of Assyriology in Yale, presenting himself with a rather virulent attack on Zionism. The very title of his article *Political Zionism*, shows him to be an Assyriological Don Quixote attacking, not merely windmills, but shadows. For "political Zionism" is the shadow of a shade. It was still-born. No such theory, or plan, has really lived. But Clay is wiser than Delitzsch. He pays his respects to Christianity, though in a hurried and very conventional manner. He has not made the mistake of beating the

(Continued on Page page 10)

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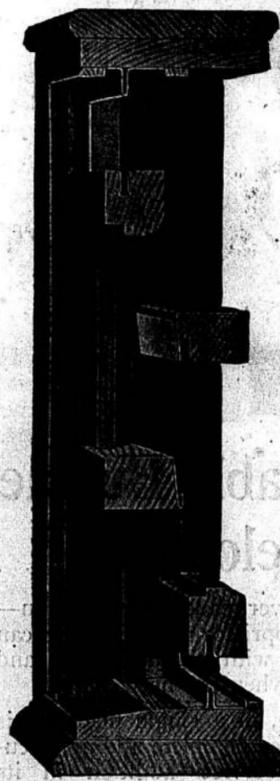
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## AFTER STRANGE GODS

A Story for Rosh ha Schonah By ELMA EHRlich LEVINGER

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As Marianna Raphelo, to use the name by which she was known throughout the American and European press, guided her smart little electric across the bridge which spans Chicago's river, she smiled a trifle ironically at the errand which had brought her out of her bed at the ungodly hour of eleven. Now, fresh from her bath, clad in the expensive simplicity of her Paris garments, the popular prima donna half regretted the sentimentality that had drawn her back to the little schul near Jefferson street. "If I did have a religious spasm, why didn't I go to one of the South Side temples for the Rosh ha Shonah services?" she asked herself. But she did not turn back.

Over the streets of that section of the city which Chicago reporters always call "the ghetto" brooded a strangely peaceful hush. Marianna, with her sensitive artist's instinct, felt it and drove very slowly past the closed shops. These poor fishmongers and dealers in second-hand clothing could afford to close for the fall holy days, she reflected, but last night she had sung as usual even if it did happen to be one of the great festal days of her people. Her people! She shrugged her handsome shoulders impatiently. How foolish the words sounded from the lips of one who never failed to declare herself a perfect cosmopolitan, a citizen of the world.

Yet the world she had deserted almost twenty years ago was drawing her back into an almost forgotten past. Yes, that bleakly ugly building was the school she had hated so as she journeyed laboriously from the primary grade to the graduating class, each blackboard-lined room a gloomy prison. That little store with the smeary windows was the one where her mother always sent her for the Friday fish; there was the same old grocery on the corner. She tried to picture herself, a big-eyed youngster in shabby, ill-fitting clothes, passing her dreamy way down these narrow streets, but failed. "Isolde" and "Brunhilde" and "Elsa" were far more real to her than that frowzy dream-child.

But her memory had not played her false, and the trim little electric sped unerringly to its destination—the shabby old schul not far from Jefferson street. Suddenly Marianna wished she had not driven her car to

the very door of the schul. Her father, she remembered, never rode on a Sabbath or Yomtov. And Marianna's good taste revolted at the

The doors were closed, and through them came the rise and fall of a mighty tide, the sound of men and women chanting and praying, a voice,

she knew that it was not his voice she heard now. The only letters she had received since leaving her people had been the two curt scrawls from

self could not have explained, the emancipated woman envied him the privilege of performing what she had long considered an alien rite without meaning to a worshipper of the strange gods, she followed.

With a timidity the woman of the world seldom experienced she approached the closed doors and turned the knob. A little bent man appeared in skull cap and talith, his bright eyes blinking at her curiously above the heavy beard. To Marianna he seemed to be a creature from another world like the child in shabby garments she had visioned passing down the streets of long ago. He stood with head cocked a little to one side, waiting for her to speak.

"I came to the services," Marianna explained. "Perhaps I am a little late."

"Have you a ticket?" he asked her in broken English.

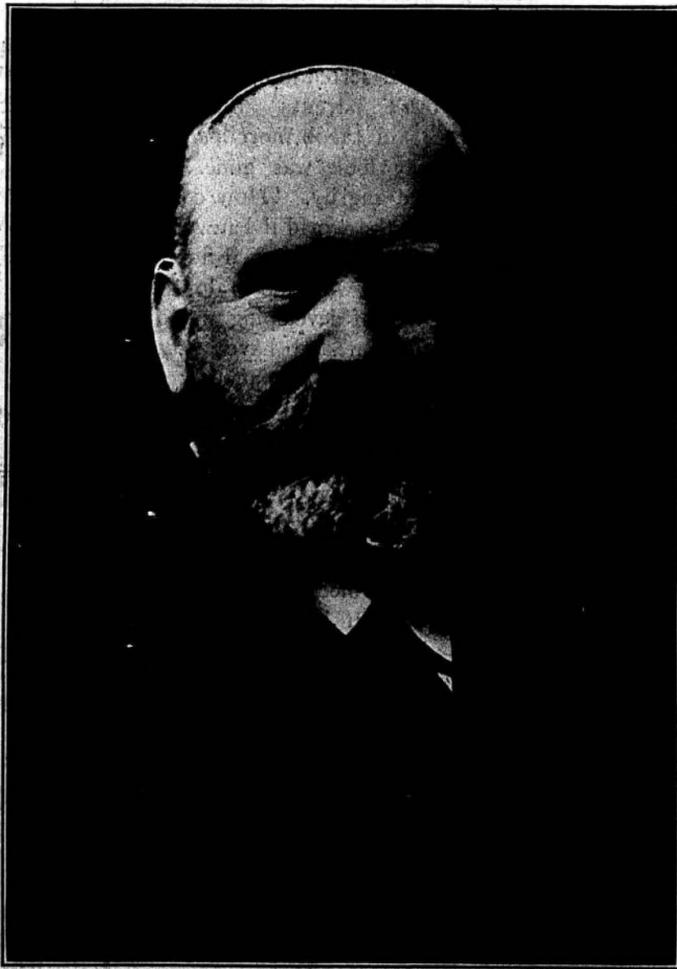
"No; but—" she fumbled at her gold mesh bag, then stopped embarrassed. A long-forgotten memory arrested her—her father berating her brother for the heinous crime of carrying money on the Sabbath.

A young man came from one of the rear seats. Not so very young either, Marianna decided after a quick glance, although there was something peculiarly boyish in his keen, dark face, in the gesture with which he pushed back the heavy waves of hair clustering beneath the rim of his shabby hat. Suddenly her breath came quickly, a startled glance crept into her eyes. Were the visions of the past growing corporeal or did he really stand before her in the flesh after their separation of over twenty years?

"Jacob?" she faltered, wondering whether he would recognize her.

"Yes. I didn't think to see you here, Miriam." He became conscious that the old sexton was watching them curiously. "I'll see that they crowd you up in the women's gallery if you really want to come in," he told her, "but first let us take a little walk. It is a long service, you know, and we can always come back." He spoke simply enough, but her sensitive ear detected an ironical note beneath his last commonplace statement.

They walked down the quiet street together, the old man in the doorway regarding them like a benevolent owl before he returned to his prayers.



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A new portrait of Baron Lionel Walter Rothschild, head of the English branch of the famous family of financiers. Lord Rothschild is a Lieutenant of the City of London, and is the author of a number of books on zoology, his hobby. He is a bachelor.

idea of offending other Jews as pious as he who might be watching her from the doors of the synagogue.

Then she realized that there was no one to see her impious approach.

high and powerful, rising above them all. A sudden picture dimmed her eyes and left them wet: her father, the chazan, wrapped in his praying shawl, leading the congregation. But

her brother informing her of her parents' death.

"I will remember to say kaddish for them," he had written bitterly. And now, for some reason she her-



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Marianna, whose laugh had always been the freest, her tongue one of the wittiest at certain merry supper parties after the opera, could not speak. She did not know how to break the silence that lay so heavily between her and the sullen, brooding man who walked at her side.

"Why did you come here today?" He was the first to speak. Knowing Jacob as she did, she realized it was no conventional question, uttered merely to break the constraint that oppressed them.

Embarrassed and ill at ease, she lied glibly. Not for worlds would she have him know how each year found her more lonely for the half-forgotten festivals of her people which she had deserted along with her boyish lover years ago. "I may sing in a new opera next year," she told Jacob, "a Jewish one based on 'Ivanhoe.' I'll be Rebecca, of course, and so I have been prowling about a bit getting 'atmosphere.'" She stopped, a little confused, suddenly realizing how meaningless the phrases of her profession would sound to him.

Jacob's mournful eyes took in the lovely picture beside him, the gracious figure clad in its expensive simplicity, the well-kept, luxuriant hair and brilliant eyes. His thoughts

flew back to a scrawny little girl with tangled hair, clad in ill-fitting garments, playing with him in a certain dingy court not far from Jefferson street. He tossed his head impatiently and dismissed the dream playmates back to the past whence he had summoned them.

"You have become a great singer," he said at last. "Sometimes I read about you in the papers. Once—three years ago—I went down to the Auditorium to hear you sing. I did not eat much for several days that I might buy a ticket," he added simply.

Hating herself for her cold-blooded detachment, the star realized how prettily her press agent could phrase the story: Humble ghetto dweller denying himself bread to hear the great singer. But all she said was, "And you liked me?"

"It was not you," he answered slowly; "only a strange woman in glittering clothes. And you sang things I did not understand. You belonged to a different world."

"But that was only while I was singing," she explained patiently enough. What she herself often termed her vicious sentimentality made her voice very gentle, her brilliant eyes tender. "Often after my work is over—for it is really hard work to sing and act, although it

looks so simple to you, Jacob—afterwards when I can rest, I think of other things: How I used to live down here and go to school with brother and you and play afterwards with the other children. And once I sang at a school entertainment. Do you remember?"

"You wore a white dress," he answered unexpectedly, "and your hair was tied with red ribbon. And you sang a song about flowers and the country. I had never seen green things growing in all my life before, but I could see the fields and the flowers in them while you sang."

"That was the day the rich visitor from the South Side spoke to me," Marianna said thoughtfully. "She promised to arrange for singing lessons for me. She said that some day I might become a greater singer and travel all over the world like a queen."

"You told me after school," Jacob reminded her, "and you said: 'I don't want to be a queen. I just want to marry you when I grow up.'"

Something like a blush stained the woman's face and throat. "Don't children say the funniest things?" she commented, her voice high and artificial.

"Did you ever marry?"

"Yes. One of my teachers over in Paris. He was not a Jew. We were divorced the year I came to America for my debut." Her voice had grown sharp and cold like steel. Somehow she looked ten years older as a certain gray look settled over her animated face.

"So as soon as you became successful you deserted him, just as you did your parents and—your friends," said Jacob mercilessly.

The gray look was gone. Her eyes flashed angrily. "How could I ever rise in the world if I never left Jefferson street," she cried fiercely. "What did you want me to do—give up my chance of developing my voice and marry you and have a half-dozen children like my mother and be glad if I could raise two? I'd be an old woman now, and what would I have for all my troubles and worries?"

"I am glad if you are so happy," he told her, a touch of satire coloring his quiet voice. "The rich lady was right: you have grown up a queen. And a queen should kick every stone from her path as she rises to her throne. Your parents and I were only stones, so we have no right to complain." He shrugged with a sort of weary stoicism. "You were never a Jewish daughter at heart, so perhaps it is well you broke away from your people."

"And you? Tell me about your life," she urged. "Have you married?"

"No. Even if I cared to marry, how could I take care of a wife? You know once I had dreams like you. But there is not a throne for every one of us. I thought I might become a great writer. Well," drearily, "I do write sometimes. For the Yiddish papers, and they pay me a little, and I give Hebrew lessons, so I do not starve. And sometimes I write a poem—to please myself—and then destroy it. I keep my dreams safe, where nobody can hurt them, as you hurt the dreams I dreamed as a boy," his voice grown accusing.

"We were only children. I did not understand," she pleaded. "Even

when we were older and my father insisted on a formal betrothal—"

"I know," quickly, "I know. You were planning to slip away from us. I do not blame you. You had already gone after strange gods." He looked at her almost insolently now. "Even if you had stayed I would not have married you, for you never were a true daughter of our people."

She told herself that she was a fool to resent the words of this half-starved ghetto Jew, yet again the insulted blood stained her face and throat. She saw with relief that their walk had led them back to the synagogue, and was about to climb the stairs, but he stopped her.

"You said you would get me a place," she reminded him.

He shook his head sullenly. "Your place is not with us," he told her. "I thought at first you had come back because you were lonely, because you wanted us. But you say you are only thinking of us as a sort of show—to help you with your play next year. That you may act a Jewish daughter upon the stage and laugh

at us in your heart. I would much rather have a Gentile come to us if he did so in reverence."

Turning swiftly he knocked upon the closed doors. A moment later he entered, leaving Marianna standing by her car, flushed and angry. With a mocking little laugh she climbed into her trim electric. Yes, she had been very foolish to come at all. Thank heavens she hadn't explained what had drawn her back to the ghetto. The strange gods she had followed had showered her with gifts. Why should she turn back to a past that derided and mocked her?

But that night as her maid brushed out the singer's luxuriant hair and placed the jeweled diadem of "Elsa" upon her head the girl was puzzled to hear her mistress humming strange words to an unfamiliar melody.

"I never heard madame sing that before," she ventured.

She never heard Marianna sing it again. It was a simple Yiddish lullaby Marianna had often heard Jewish mothers sing as she had trotted home from school with Jacob at her side.

## Mother's Room

Edgar Allen Poe, in his beautiful poem, "To My Mother," said

*In the Heavens above,  
The Angels whispering to one another,  
Can find among their burning terms of love,  
None so devotional as that of "Mother."*

Have you a mother in your home? Have you a room for her; one that she can call her very own; a room filled not with expensive furniture, just things that will give comfort to her, also good taste, good cheer? A room, for instance, as shown above?

Even if mother isn't with you now, or may never be, don't you think it is rather nice to have a room like we have described? There sure is inspiration there for any one who may occupy it, because everything is so natural in its simplicity, so cozy and homelike.

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**SOME JEWISH FRIENDS OF MRS. BURTON HARRISON.**

The recent death of Mrs. Burton Harrison, wife of the private secretary of Jefferson Davis and mother of the present Governor of the Philippines, brings to mind her intimacy with many Jews of South and North as well. In Richmond during the Civil War she often met Judah P. Benjamin, whom she calls the silver-tongued Secretary of State of the Southern Confederacy, and met him at various drawing-room receptions, where he entertained her with charming stories, dramatic recitations of scraps of verse, and clever comments on men, women and books. Mrs. Harrison, with her husband, accompanied Jefferson Davis and his cabinet when they fled from Richmond at the evacuation of the city. Of Benjamin's part in the escape she wrote of his refusal to mount a horse until forced to do so when the party reached a town in North Carolina. Benjamin brought up the rear of the column of fugitives, riding in an ambulance, which got hopelessly stalled

in a mud hole. She could see from afar the occasional bright glow of Benjamin's cigar. While others of the party were perfectly silent Benjamin's silvery voice was presently heard as he rhythmically intoned for their comfort verse after verse of Tennyson's "Ode on the Death of the Duke of Wellington." That Benjamin could ride as well as another was afterward proved in this expedition, when he ultimately left the party and set out alone for the sea-coast, making his way to England via Bermuda. So long as he remained with the party his cheery good humor and readiness to adapt himself to the requirements of all emergencies made him a most agreeable comrade.

Another Jewish friend of Mrs. Harrison was Emma Lazarus, whom she entertained at her Lenox home, and sometimes in their drives talk became so earnest that they would find themselves halted in some grassy wayside nook, the mare's head bent down to crop rich clover, while they discussed points of mutual interest. Mrs. Lazarus says Mrs. Harrison was the most feminine of women, but her eager spirit seemed to burn like an unflinching lamp, and she could

not treat life with banality, even in trivial questions. She had several letters from her, reverting to her "happy visits to the Lenox home." She wrote later at her solicitation the stanzas entitled "The New Colossus," as her contribution to an album she had brought together to be sold for the Bartholdi Pedestal Fund. The circumstances under which these lines were written were as follows: Miss Lazarus was calling upon Mrs. Harrison, when she was begged to write something for her "portfolio." She declared she could think of nothing suitable, was mutinous and inclined to be sarcastic, when she was reminded of her visits to the Russians and other refugees at Ward's Island, the newly arrived immigrants whose sad lot had so often excited her sympathy. At once her brow cleared, her eye lightened. She became gentle and tender in a moment, and, going away, soon after sent me "The New Colossus," printed in the official catalogue of a loan collection for the same fund, and widely copied and extolled.

**THE YEAR 5861 (SEPT. 13, 1920-OCT. 2, 1921)**

A Review of the Leading Events in the Jewish World  
By GOTTHARD DEUTSCH  
**A METAPHOR TURNED INTO A REALITY**

The Midrash compares Israel to a dove, for as the dove can only save herself by her wiggles, so can Israel save itself only by flight (Berakot, 53b, and various parallel passages, see esp. Midrash Tehillim, 68, 14). Indeed, since the great Cossack massacre of the seventeenth century, and perhaps not even then has Isaiah's metaphor (60,8) become true: "Who are they that fly as a cloud and as the doves to their cotes?" Fugitives from the hell of the Ukraine, from the famine of Russia, from the boycott of Poland, from inhospitable homes in all parts of Europe and the Near East, are fluttering like scared doves in all directions, only to find some "Verboten" sign wherever they turn.

**THE ALLEGORY OF JACOB AND LABAN**

Moses Sofer (1762-1839), the leader of modern orthodoxy, was surely innocent of that higher criticism which sees in the stories of the Bible mere presentation of ideas in the form of fiction. Yet in a letter which he wrote in his early days as rabbi of Mattersdorf (c. 1804) to one of his disciples he says all mankind is to be divided in Jacobs and Labans (Hatam Sofer, VI, No. 59). It seems, indeed, as if all the world were at present a Laban, hounding Jacob, who, tired of ceaseless persecution, is seeking a resting place.

*Vaterland*, a clerical paper of Lucerne, publishes an appeal, supposed to have been issued by the Zionist organization, which promises to the Jews of Hungary and Galicia all the money which they want to buy land in these countries which are to be made Jewish by driving the natives from their homesteads. The same "document" had been published by the clerical *Germania* of Berlin in 1889 as a scheme of the Alliance Israelite Universelle. *Peher Ujsag* (*White Paper*) of Debreczin, Hungary, reports that a Jewish soldier while cooking for the company on the march was killed by a bomb which one had concealed in the kindling, and praises the bomb as patriotic. Frau Von Waldheim, a teacher in a Berlin private school, told a little girl who said she was a daughter of a Jewish father and a Christian mother that she was a cur, the offspring of a bulldog and an "Affepintscher." Pastor Maurenbrecher, a renegade Socialist, who is now editing an anti-Semitic paper in Dresden, declares the emancipation of the Jews the fundamental sin of the nineteenth century, which will have to be remedied if Germany is to be saved. France, the pioneer country of Jewish emancipation, is flooded with anti-Semitic literature. A pamphlet entitled "Le Peril Judeo-Macannique" is published with the indorsement of Cardinal Gaspari, the Papal Secretary of State, who assures the author of his Holiness' approval. The pamphlet, which rehashes the old hoax of the "Protocols," declares, as do others, that the League of Nations is merely another scheme of Jewish world control, facilitated by Lloyd George and Woodrow Wilson, who are Jews at heart, as is every Puritan. Lloyd George took the charges seriously enough to deem them worthy of a refutation in the House of Commons (May 5). They have their echo in the British press, of which, both for the sake of the author as of the place of publication, an article of Lord Sydenham in *Nineteenth Century* (April, 1921) shall be quoted, which declares that

Zionism and Bolshevism are merely two methods of aiming at the same object—"Jewish world control in all Gentile countries." If this is found in countries which we are wont to consider representative of liberalism and democracy we can hardly wonder that Austria had an anti-Semitic congress, held in Vienna (March 11-13), which fittingly closed with a miniature pogrom, and that in Germany a rowdy anti-Semitism is manifested almost daily in brutal excesses committed against individuals, such as the mobbing of Prof. Magnus Hirschfeld in Munich after he had delivered a lecture on a medical subject and the killing of the student, Hans Kahn, in Baden-Baden (March 7) without any provocation by another student, who did not know the victim, but started from his home with the intention of killing the first Jew whom he would meet on the street.

We had the satisfaction of seeing the public protest against anti-Semitism with the signatures of 116 men of national standing, such as President Wilson, former President Taft, Cardinal O'Connell, President Butler of Columbia, and others, in the daily papers (January 17); but it is hardly encouraging that such should have been necessary in the land of the free. It is not encouraging either that in free Switzerland the City Council of Zurich should have passed an ordinance (November-3) requiring of Jewish applicants for naturalization a longer term of residence than that of non-Jews.

**AMERICA**

The most serious problem before the Jews of America is that of emigration. The law restricting immigration according to the percentage of the nationals of the respective groups in this country is justified on the ground of the abnormal conditions prevailing in Europe, but its passage was surely somewhat influenced by anti-Jewish sentiments. Secretary Hughes in a recommendation to Albert Johnson, chairman of the House Committee on Immigration, warned against the admission of Armenians, Jews, Persians and Russians. In the debate on the subject (April 20) it was explained that Mr. Hughes had merely transmitted the report of the U. S. consul in Tiflis, who made such a statement. Mr. Chandler, of New York, defended the Jews, as he did on another occasion when he referred to Henry Ford's agitation, but the official sentiment is neither sympathetic nor does it take into consideration that under the abnormal conditions of Europe, as this review will amply show, the Jews are the main sufferers. Mr. Caminetti, the commissioner of immigration, testified before the Senate Committee on Immigration that he found by personal inspection of various European ports that the Hebrew Sheltering Immigrant Aid Society subsidized immigration instead of giving local relief (Jan. 25). Few members of the Congress spoke like Representative Huddleston, of Alabama, who in the course of the debate on the anti-immigration law (Dec. 10) said: "The Jews of Europe are the most wronged of all races. Can we afford to deny them escape from religious and political persecution?" President Wilson, as has been a sort of habit with him, sent a Rosh Hashanah message to the Jews of America in a letter addressed to Rabbi Stephen S. Wise (Sept. 10, 1920) expressing regret at the persecution of the Jews in Eastern Europe. We realize that the last year of his administration was beset with difficulties, as perhaps no President since the days of Johnson had to face, but we can not help feeling that the great weight of America's influence was and is far more strongly manifested in Mexico and Haiti.

Wilson's government has been coarsely attacked by Ford as well as by anti-Semites in Europe as being controlled by Jews on account of the prominent positions which some Jews held, chiefly in the war councils. One of his latest acts was the appointment of Mr. Morgenthau as his personal representative in a mediation between Turks and Armenians (Dec. 15) which, however, never materialized. The administration of President Harding has given to the Jew, Albert D. Lasker, the important position of chairman of the U. S. Shipping Board (June 9), of which another Jew, Meyer Lissner, is also a member. Mr. Ford, who is said to be a close personal friend of the President, although he was, in his own opinion at least, a Democratic possibility in the last campaign, and actual candidate for the United States Senate as Democratic nominee, has so far not said that Mr. Lasker's appointment was made upon the order of the "Wise Men of Zion." It may yet come. At all events the amount of brazen and stupid falsehoods foisted on a helpless public in the "Dearborn Independent" week after week since May, 1920, is

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best characterized in a resolution passed by both houses of the Legislature of Wisconsin, which declared the Ford propaganda an attempt "to undermine the most powerful factors contributing to the country's greatness" (March, 1921). The silliest of the many silly assertions in the anti-Semitic repertoire was the claim that higher criticism is a Jewish scheme to discredit Christianity, when everybody knows that the German school of iconoclastic Bible critics is inspired by anti-Semitism, as quite recently Delitzsch's "Grosse Tauschung" proved. The agitation calls for serious reflections on the part of the Jewish organizations.

**RUSSIA AND HER LOST CHILDREN**  
The New York "Nation" recently (Aug. 24) amused its readers by a clever collection of Muenchhausen stories on conditions in Russia, culled from American papers. It is indeed impossible to accept any report with certainty. We may, however, take it for granted that conditions are most clearly characterized by the statement that the Soviet government restored to the Jews personal safety but ruined their economic status and is bitterly antagonizing their spiritual life. This is fairly established, although even in this respect press reports are occasionally tinged with some poetry, as the story that the Jews in the Soviet government issued a prohibition against circumcision which they had to repeal because of the protest from the Mohammedan Tartars. This sounds very much like the nationalization of women and the roads strewn with bodies of starved children. Leaving all other reports aside, we know from official sources that a Zionist convention was prohibited and those who took part in it, arrested. We also know that the brilliant Hebrew poet, Hayyim Nahman Bialyk, had to leave Russia because his literary activity is regarded as useless, and were it not dangerous for the people concerned, the present writer could publish a letter, containing heart-rending appeals from well known Hebrew authors who pray to be delivered from the unbearable situation in Russia. We are better informed on conditions in the two republics of Lithuania and Latvia. Both had suffered for centuries from foreign tyrannical rule. Lithuania gives to the Jews full freedom, grants them a representative in the Ministry, and, as far as known, although the population is without exception Roman Catholic, and the "intelligencia" to a very large extent composed of the clergy, anti-Semitic sentiment has not expressed itself in riotous form. Latvia with its mixture of nationalities in which the Letts predominate, retains the hostile spirit of its old landholder and merchant class and has so far not been able to come to an agreement in deciding the question of citizenship for Jews who, while Russian subjects, were long time residents in the territory of the republic. The motion of the Jewish members of the Diet to recognize the Russian law of July 21, 1893, which gave to Jews living in the then Russian provinces of Courland and Livonia since April 4, 1880, the right of residence and to declare them as citizens of the republic of Latvia, failed to pass. The Lettish press is stirring up anti-Semitic sentiment with the usual claim that the Jews are bolsheviks, quoting the fact that Adolph Joffe was the leading representative in the Russian commission negotiating the treaty between Russia and Latvia.

**UKRAINE, THE LAND OF HORRORS**  
The Jewish year began with a new series of horrors for which this hapless country has been known for the last three years. On the second day of Rosh Hashanah (Sept. 14, 1920) sixty-four Jews were killed in Kamen-Kashinskii, near Kovel, and since that time periodical pogroms perpetrated by the troops of the Polish D'Annuncio, General Balachowicz, have shocked a helpless Jewry, supposed to be in control of the world's affairs, almost weekly. Herman Stolzman of Winnipeg, Canada, who spent three months in Russia, said on his return to London that the list of Jews killed in the Ukraine during the last three years comprises 140,000 names; that 200,000 people died of typhus; that in 114 towns with a large Jewish population not a single Jew was left; that eleven towns, mostly inhabited by Jews, were completely wiped out; that there are in the pogrom area 600,000 destitute children, of whom 100,000 are orphans. Max Nordau in a letter addressed to the chairman of a meeting called by the Federation of Ukrainian Jews in London (Oct. 17) sums up the situation in the following impressive words: "The Ukrainian horrors committed against our people are unprecedented in its martyrology of eighteen centuries. They leave the massacres of the Crusades far behind them. They pass even the atrocities of which the gang of Chmelnitzki's assassins and thieves have made themselves guilty. We have proved ourselves powerless to prevent these blood-curdling crimes, but we may at least aid the ruined by showing them that Israel has not abandoned them."

**POLAND**  
Military imperialism, instead of being defeated, as was promised after the war, is stronger than before. The Poles, with all their serious problems within the boundaries accorded to them by international treaties, are openly attempting to re-establish the boundary lines of the seventeenth century. General Balachowicz is fighting in White Russia, and his progress has been marked by pogroms. An interpellation in the Sejm by the Jewish Deputy Schipper on these atrocities was answered by Premier Witos with the assurance that the reports

shall be investigated and the results made public. It has not been done at this writing. Ukrainian troops entered Eastern Galicia, murdering and pillaging, and Jews fleeing from that hell to Poland are driven back into the arms of their butchers. The atrocities of the latter outrival those of the Indians. Hayyim Aaron Krupnik, an eye-witness, reports the following act of cannibalism in "Weltbuehne." In Teplick, Podolia, all Jews were bound, thrown down in the market place, and the Cossacks arranged a horse race, trampling the helpless bodies under the hoofs of their horses until garments, human flesh and blood-soaked cloths formed an inseparable mass. The rabbi was spared for a special sport. A piece of flesh was cut out from his body and forced down his throat.

To human beings trying to escape from such horrors the boundary lines are closed. Prince Lubomirski, the Polish Ambassador to the United States, with the knowledge of all these atrocities, declared to a Jewish committee (Nov. 12) that there are only occasional disorders due to the war, which the government would soon stop, and Count Pulaski on his arrival (Dec. 22) made a similar declaration to press representatives, adding the more than optimistic statement that there was no Jewish question in Poland. The former premier, Daszynski, who called a meeting between Jewish and Polish leaders in Warsaw (Sept. 25, 1920) was equally optimistic, but the conferences ended without leading to any result. The situation is best characterized by a tragi-comic document which the Vienna "Morgenzeitung" (Oct. 3) publishes in full. It is a license issued to Rabbi Chaskiel Abramski of Smolewitz which permits him to keep his beard, provided he pays the fee for this permit within six days.

Official action undertaken by Lucien Wolf, Nahum Sokolow and Israel Zangwill in a memoir presented to the Council of the League of Nations (Dec. 1) on the unsatisfactory condition of the Jews of Poland and on the failure of the Polish government to live up to the terms of the Treaty of Versailles have so far had no result. The sentiment in such cases is quite clear. Public opinion requires a pretence that the guarantee of the protection of racial, linguistic and religious minorities be taken seriously, and so a commission, appointed by the Sejm to investigate the murder of Pinsk (April 5, 1919), the most atrocious of all atrocities perpetrated against the Jews of Poland, finally, after a delay of two years, reported. The report stated what we knew more than a year ago from the reports of the American and British commissions, that the wholesale killing of thirty-five persons, unarmed and offering no resistance, even if instead of discussing distribution of relief, they had held an unauthorized political meeting, was an outrageous crime. Yet neither the Sejm nor the military authorities have taken any action. The major who committed the barbarous murder is still holding his rank. General Latnik, who in an order to his troops had declared the Jews responsible for the loss of Upper Silesia to Poland, and thus indirectly encouraged acts of violence, was acclaimed a patriot, while General Pachuki, who condemned anti-Semitism as injurious to the country, was attacked in a debate in the Sejm for having displayed "an improper political activity."

In spite of the treaty the Jews are refused commissions in the army, Jewish lawyers are not permitted to plead in military courts, Jews may not act as guardians of Christian minors, and the municipal council of Cracow demands of applicants for teaching positions a certificate of baptism. Regardless of the clear text of the Versailles Treaty and of articles 112-115 of the Constitution, the violation of the rights of Jewish citizens is defended by a member of the cabinet on the ground of technical quibbles. Unfortunately, the few Jewish members of the Sejm do not present a united front. While some demand minority rights, the orthodox Rabbi Halpern and the Socialist Diamand unite in opposing the demand.

No one need wonder that the Jews in the former Prussian territory are not overenthusiastic at the change of their political allegiance or the prospect of such. It means to them the extension of the pogrom area westward, as was proven by the looting of the Jewish stores in Bromberg (June 19) and Ostrowo (June 2) and by barbarous outrages in the section of Upper Silesia invaded by Polish troops. The shooting of the fourteen-year-old high school boy Haase in Rybnik and the order of the Polish Commander Michalski to have his horse carried to the burial ground in the hearse of the Jewish congregation, the funeral procession headed by all the Jews of the town, did not arouse one-tenth of the indignation which the press during the official war time devoted to incidents in Belgium.

**THE BALKANS**  
They used to call it the storm center of Europe. There are many such centers now. In the western section of Albania the Albanians and the Jugo-Slavs are fighting just now; so are, on the other end, the Turks and the Greeks, and the condition of large Jewish centers like Monastir and Smyrna is very seriously affected, as we know from the meager reports which are allowed to reach us.

The most surprising development is that of Roumania. Not only politicians like Take Jonescu, the Minister of Foreign Affairs, present the situation of the Jews in rosy colors, but even a Nationalist like Dr. Gaster, retired Haham of the Portuguese congregation of London, a native of Roumania, who was exiled from his native country in 1885, declared on his return from a visit to

Roumania that there is no Jewish question any more. He was vehemently attacked for this remark by his fellow Zionists, but, judging from reliable reports, he must be right, at least as far as the present situation is concerned. Roumania has become another Austria, with a polyglot population, and the Jews come handy for politicians who wish to make of Magyars and Germans in Transylvania, of Ruthenians in Northern Hungary, of Poles in the Bukowina, of Russians in Bessarabia, etc., Roumanians, in spite of the utter failure of Austria and Russia with similar attempts. Meantime, the situation is sufficiently exemplified by the undeniable fact that Kishineff, of disgraceful memory, should have become a city of refuge for Jewish refugees in Ukraine. This does not mean that the Jews of new Roumania are living in paradise. The difficulty of choosing between the antagonistic aspirations of the government and the local population is sufficiently characterized by one single instance.

Rabbi Kecskemeti of Nagy Varad (Grosswardein), an entirely Magyar city, preached on a festive occasion against the idea of Jewish nationalism, and in the course of his address said he and his congregation would respect the Rumanian laws but would remain Magyars at heart. After the services he was arrested and conducted to jail by an

armed guard like a common criminal.

Greece presents the usual spectacle of a losing party throwing the blame for its defeat on the Jews. General Zymbrakakis, commander in Thrace, in an order issued on the occasion of riots in Adrianople, blames the Jews for the overthrow of Venizelos. The Jews of this much-tried territory, which experienced within nine years so many changes from Turkish to Bulgarian allegiance and then back to Turkey and again to Greece, evidently suffered great hardships, for an apologetic telegraph service found it necessary to obtain a certificate of good behavior from the chief rabbi and the trustees of the Adrianople community, denying any persecution of the Jews and adding that numerous refugees from Ismid had found refuge in Thrace. Pope Benedict, whose allocation on the Zionist question would hardly pass him among the philo-Semites, made a demonstration of humanitarianism which might have been far more effective in Hungary or Poland by sending a gift to the Jewish refugees from Ismid. Did he wish to demonstrate that Christians have no monopoly on Jew-baiting? Blood accusations in Constantinople and other Greek cities, a fact not uncommon in territories with a Greek population, show an ugly temper by the Greeks, although the government

does its best to discourage such attempts at sowing the seeds of riots. It is, however, a well established fact that the Jews of Smyrna and the adjacent parts of Asia Minor, while suffering from both parties, who successively burn and pillage the places which they alternately occupy, would feel safer if the section should be assigned to Turkey. Jugo-Slavia which, as long as it was Servia, had established a good record for honesty in carrying out the stipulations of the Berlin treaty, seems to have swerved from its path, due probably to the same trouble of fighting nationals in the new parts taken from Hungary and Austria, where not only Magyars and Germans, but even the Croatian cousins are unwilling subjects of the inflated State.

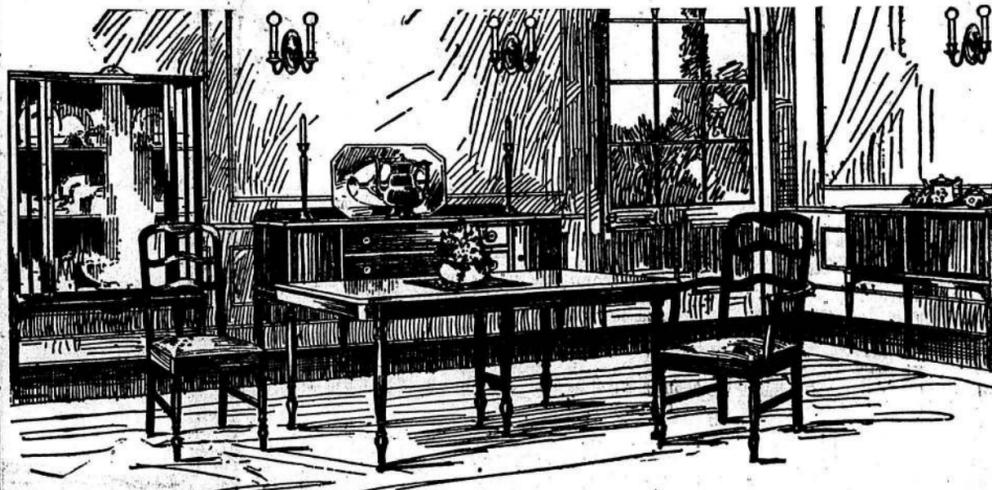
**ZIONISM**

Both internally and politically the year 5681 will mark a portentous epoch in the development of the ideas proclaimed in the preamble of the first Zionist congress (1897). In order to briefly present the situation the recognition of the British mandate over Palestine and the split in the ranks of the American Federation are quoted as the two outstanding events of the year. The British Government declared through two of its representatives, Harmsworth and Chamberlain, in the

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5 " "	635.00	295.00	3 " Mohair	910.00	425.00
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10 " "	795.00	368.00	" " "	65.00	32.00
10 " "	975.00	465.00	Polychrome Mirror	37.00	18.00
10 " Mahogany	975.00	465.00	" " "	42.00	21.00
10 " "	980.00	475.00	Mahogany Book Case	105.00	49.00
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House of Commons (Oct. 29) that it will carry out the Balfour declaration, co-operating with the Zionist organization on the immigration question. To people endowed with common sense who do not believe in Talleyrand's "la parole a ete donnee, l'homme pour deguiser la pensee," this statement could only mean that all Jews are invited to make Palestine their homeland, that the Zionist organization was the chief executive body of the Jewish people who solely upon their own responsibility would select the proper material for immigration. The text of the Palestine mandate transmitted by Balfour to the Council of the League of Nations (Dec. 6) did not say so directly but seemed to allow no other interpretation of its re-statement of the recognition of Palestine as "Jewish Homeland." The trouble originated when the council defined the boundary line between Syria and Palestine (Dec. 23), creating one of the numerous makeshifts perpetrated in endless succession by European diplomacy all over Europe since the Vienna congress (1815) and especially in the Near East since the Paris conference (1856). The new boundary line divides in an unnatural way two sections of the country which both ethnically and economically belong together. Being a compromise it leaves both parties dissatisfied, and each is hiding its own disappointment behind the hypocritical pretense that it stands for the best of the country and its natives who were no more consulted than Mark Twain's new born baby on his name.

The many points of conflict between the two rival nations manifested in the Saar district, in Upper Silesia, in Anatolia and in Soviet Russia, seem to be most acute in Syria, where, as we know from the days of Mehmed Ali (1840), both parties expected to be the successful bidders when the time for the salvage of the Ottoman empire should arrive. As then in the ritual murder trial of Damascus, so today the Jews are the scapegoat. France, the land of Voltairean free-thinkers, remembered again that from the days of St. Louis she was the protectress of the Christians in the Orient. The clerical "La Croix" demands a revision of the "barbarous treaty" with Turkey which hands the Christian Arabs over to the Jews, and in "Matin" (June 20) ex-President Poincare points out the danger from Jewish bolshevism to the peace of the world and demands the repeal of the Balfour declaration. Pope Benedict XV, in an allocution before a consistory (June 13) deplored "the privileged position enjoyed by the Jews in Palestine, which is dangerous to the Christians."

While his Holiness expressed his approval to the author of the "Judeo-Masonic Plot," who reshaped the ghost story of the scheme for Jewish world dominion hatched by the anti-Catholic author, Herman Goedsche, he is evidently aware of the fact that the Jews are not so unanimous in "enjoying the privileged position in Palestine." Especially the bolshevists whose influence is so much dreaded by M. Poincare, won't have anything to do with it. Mr. Adolph Joffe, the diplomatic representative of Russia, in so many conferences declared it a scheme of British imperialism, assisted by wealthy Jews, and the Russian secret service issued a circular ordering that the mail and the meetings of Zionists shall be watched. Even the radical Zionist party, the Poale Zion, are divided in their program, the left wing having expressed its adherence to the Third Internationale, which the right wing denounces as assimilationism. Accepting the latter term in its usual significance, we have its expression in an article by Henry Morgenthau (The World's Work, July, 1921) that "Zionism is the most stupendous fallacy in the Jewish history." Alliance Israelite again, in Zionist circles always denounced as assimilationist agency and in the clerical press as an arm of the secret Jewish world government, joins its detractors, declaring Zionism an agency of British imperialism.

So far the only visible manifestation of the re-establishment of the throne of John Hyrcanus is the appointment of a permanent rabbinical board, a sort of sanhedrin (Feb. 22). It again shows the precision with which the international machinery of the Jewish world government works by a division into an Ashkenazic and a Sefardic section, which, however, does not sufficiently cover all sections, for there is a hyper-orthodox element, both among the Hungarian and the Polish Jews who protested against this organization to the high commissioner. They were calmed by his highness' assurance that the Sanhedrin was merely a body of experts appointed by the government for its own information. It does not seem that the Jewish Religious Union of London, of which Sir Herbert's cousin, Miss Lily Montagu, is an enthusiastic leader, will cancel its Sunday services, introduced November 14, if the Jerusalem Sanhedrin should so order.

Eastern Jews have a proverb: "I listen to him as I do to the rabbi" (ech her ihm wie dem rov). The Palestinian Arabs may amend it to: "I listen to him as I do to a British cabinet officer." The British Government evidently had forebodings of a coming storm, due, no doubt, at least to a considerable degree, to French agitation in Syria. Winston Churchill, the secretary of the colonies, visited the East and in an address delivered to Arabs in Jerusalem (March 27) he declared that the British Government will stand by the Balfour declaration, but this did not mean the Arabs

would be dispossessed; they would be benefited by the progressive methods of land development introduced by the Zionists. To a Jewish committee he addressed some paternal admonition not to provoke the Arabs by wild talk and by bolshevist propaganda. The echo of his address was a regular pogrom in Jaffa and the adjacent colonies (May 1-6) in the course of which 32 people were killed in Jaffa, five in Petach Tikwah, and a great deal of property was destroyed. Sir Herbert Samuel, in an address delivered on the King's birthday (June 3) seemed to be more anxious to conciliate the Arabs than to assure the Jews of the government's protection. He said the Balfour declaration never meant a rule of the Jews, and announced as practical evidence new restrictions on immigration. Similar was the tendency of a speech delivered by Winston Churchill in the House of Commons on the mandate in Palestine and Mesopotamia (June 14). While declaring that England will stand by the Balfour declaration, he censured the Zionists for their wild talk which excited the Arabs, and for bolshevist tendencies which provoke especially the Arab landholder. He did not mention the complete suspension of immigration which lasted for several weeks and inflicted terrible hardships on immigrants in transit who were detained in the overcrowded ports of Constantinople and Trieste, unable to either proceed or to return to their homes. Weeks later the restrictions were in part lifted, but the Arab boatmen in the harbor of Jaffa refused to land any Jewish passengers and the British Government had to submit to the humiliation of ordering the steamer to Haifa. It is reported that lately a compromise was reached by a further restriction of immigration, which abandoned even the former limit of 16,000 per year. The new interpretations of the Balfour declaration were foreshadowed in a book by G. N. Barnes, who was a member of the Balfour cabinet at the time the declaration was issued. Mr. Barnes declares—and he ought to know—that the much acclaimed document does not mean a Jewish State nor a Jewish ascendancy. It embodies a recognition of a traditional, religious and sentimental interest of the Jews in Palestine and opens up to modern enterprise a land so long under Turkish misrule. In other words, Bendet, the tailor, in Perez's stories, is permitted to keep on whining "give joy to thy land, oy vay, oy vay, happiness to thy city, oy vay, oy vay," and the Jews are invited to express their "traditional sentimental interest" by making investments in Palestine.

"Mit Worten laesst sich trefflich streiten, Mit Worten ein System bereiten, An Worte laesst sich trefflich glauben, Von einem Wort laesst sich kein Jota rauben."

The internal difficulties were first known when the daily papers (April 19) published the news that the Zionist Organization of America would refuse to co-operate with Dr. Chaim Weizmann in the Keren Hayesod, a fund for constructive work in Palestine. The extensive comments in the Zionist press, including a presentation of the case by the executive in London "Jewish Chronicle" (Aug. 12) are not as clear as outsiders need it for the full comprehension of the situation. The main points were that the American organization wished to reserve for itself the full control of moneys collected in America, that it demanded a clear budget before entering into any enterprises, and that it seemed less inclined to spend money on cultural objects and propaganda than the enthusiasts, Weizmann, Lewin, Nalditsch and their American sympathizers. It may be that the old contest between East and West had something to do with the controversy. At least, this is the interpretation one would feel inclined to put on Weizmann's remark: "There is no bridge between Pinsk and Washington," and on an editorial in the New York "Zeit" (Poale Zion organ) that Fifth Avenue was defeated.

The convention took place in Cleveland (June 5-8) and ended with an overwhelming victory for the opposition, led by Weizmann, which voted lack of confidence in the executive, led by Judge Mack, who, with most members of the governing body, retired. The defeated party met in separate convention in Pittsburgh (July 4) and formed an independent organization called the Palestine Co-operative Society. Its practical objects seem to be identical with those of the "Economic Board for Palestine," formed in London, among whose founders are Sir Alfred Mond and James A. de Rothschild. Meantime, the undertaking of practical work is beset with difficulties. Dr. Chaim Chisin, one of the pioneers of the first colonization movement in 1882, on his arrival in New York, said to a representative of the "Zeit" that all activity is wasted as long as the present insecurity of life and property continues. An announcement to the same effect was made by the J. C. A.

HUNGARY

If the Zionists are looking for the proof of their statement that assimilation will not solve the Jewish question, the government of the White Terror in Hungary will undeniably furnish it. In this country, as constituted before the war, the Magyar element, comprising barely 50 per cent. of the population, received the most enthusiastic support of the Jews. The latter were practically the only indigenous element in the Slavic, Roumanian and German sections of the country who spoke Magyar; they gave to the country prominent authors, artists and statesmen, all working for the Magyar cause. They are now rewarded with a

persecution which has absolutely no equal in the annals of the whole history of the Jews of the country.

Pogroms even in the capital, where the government can have no possible excuse for its failure to suppress lawlessness, are of frequent occurrence. The matter was discussed in Parliament (Nov. 11) without any success. On one occasion a Christian who protested against an act of brutality perpetrated by the police of Budapest was beaten and arrested for interfering with the authorities. (March 26.)

Cases like that of the wine merchant Adolph Landau, who was arrested without cause and tortured to death by uniformed bandits for the sake of robbery, are occasionally discussed in Parliament (Oct. 27). The Minister of the Interior in this case admitted that the act was inexcusable, but the bandits were allowed to escape from prison, while the son of the murdered man is still in prison under some trumped up

charge because he allowed the outrage to become known. The aged Rabbi Immanuel Loew, the victim of a frameup by a renegade Jew, was kept in prison for over a year, receiving under greatest difficulties permission to hold services on the high holy days, and even now, while freed of the charge of high treason and out on bail, is still under indictment for having spoken disrespectfully of the regent, Admiral Horthy. Loew, like his father and predecessor in the rabbinate of Szeged, was a Hungarian patriot, a champion of Magyarization, who declined a call to Vienna for patriotic reasons.

The strongest indictment of the government's policy came from the rank of the "Awakening Magyars," as the reactionaries call themselves. Beniczky, a former member of the cabinet under Horthy, presented in Parliament a scorching indictment of the white terror by the recital of outrages which have their parallels only in the Ukraine. Jews

are arrested by armed soldiers under the leadership of Lieutenant Hejjas, who is simply a bandit in the uniform of the country. They are killed in the most fiendish manner, their mutilated bodies being thrown into the river, and when a member of the gang is arrested he is freed by the mob. A coroner who in the autopsy held over such a mutilated body found in the river refused to sign a certificate of natural death was murdered.

Legal restrictions on the number of Jews allowed to enter universities were also discussed in parliament. The answer of the minister was that these Russian methods are needed for the self-protection of Hungary. In keeping with this policy is the frank admission of the Mayor of Budapest that he had discharged Jews from municipal employment and would continue to do so until their number would come down to 6 per cent., although, according to latest statistics, the Jews form 20 per cent. of the city's population. In order to appreciate

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the import of such a statement, one must remember that in 1913 Frank Heltal, a Jew, was elected Mayor of the capital. The medievalism in modernized form is completed when we learn that the Jewish merchants of Czegled are denied the use of the long-distance telephone and that a motion was introduced in Parliament to replace the church bells melted into cannon during the war by a special tax imposed on the Jews. Knowing these principles in dealing with Jews who are citizens of the country, it will cause no surprise to learn that foreign, mostly Galician, Jews are kept in camps of internment under conditions which would be revolting if they existed in a penitentiary.

AUSTRIA PAST AND PRESENT

Of the Jews in the former Hapsburg empire only those living in the districts annexed to Italy are living under normal conditions, all others being drawn into the whirlpool of contending national or political turmoil due to the unsatisfactory situation created by the various peace treaties. In the republic of Czecho-Slovakia, with a German popu-

lation constituting about one-third of the total, there are endless conflicts between the two factions. The Czechs overthrow a Kaiser Joseph monument, the symbol of the futile attempt of this noble but impractical ruler to Germanize his empire, and the Germans retaliate with an attack on a Czech school, and the end is an attack on the Jews. Such an attack was made on the historic town hall in the former ghetto of Prague (Nov. 17), on which occasion the old synagogue was looted and valuable documents destroyed. In the Slovak part of the republic, considering the fact that the Jews there were always on the side of the Magyars, conditions are not so bad, but occasional excesses and acts of flagrant injustice committed by the authorities are reported even there. An anti-Catholic movement in the Czech section, due to the fact that the Catholic clergy is supposed to have been in sympathy with the Hapsburg rule, found a comical echo in Jewish circles. The "Juedischer Sozialdemokrat," organ of the Poale Zion party, published an appeal for withdrawal from the Jew-

ish congregations and the declaration of Judaism as a nationality.

In Austria the Jewish question is concentrated mainly on the agitation against the Galician Jews, who in the beginning of the war, when their homes were invaded by the Russian army, fled to Vienna, in many cases being directed there, and are now the constant subjects of debates in the Vienna City Council, in the Diet of Lower Austria and in the National Assembly. The ex-premier, Renner, characterized the situation best when, addressing his clerical successor, he said: "You need the Galician Jews as the only excuse for your political incompetence, and if you did not have them, you would have to import a few thousand from Galicia" (Nov. 23). The nature of this agitation is characterized by the remark of Deputy Stocker, who said in a campaign speech, if only a dozen Jews would hang from the lamp posts, the other 300,000 would soon disappear.

The election which placed the power into the hands of the German nationals and clericals, dislodging the former Socialist majority, were held October 17.

They proved the futility of the nationalistic policy of the Jews. According to the complex electoral system the candidates are elected, not from a single district, but the votes cast for the party in all districts are combined and the seats are proportionately assigned to the candidates having received the largest number of votes of their party.

The Jewish National Party obtained 18,603 votes, and its only representative is the Zionist, Robert Stricker. The number of Jews who are members of the Socialist Party has not been reported, but they refuse to take any interest in Jewish questions. Only one legal question affecting the Jews came up for discussion. The first victory, won by clerical anti-Semitism in the beginning of the movement, was an amendment to the school law, passed in 1883, which in a roundabout way excluded Jews from positions as school principals. The Socialists introduced a motion to have this amendment repealed, but the question was not decided.

GERMANY

An event which could not have occurred under the empire is the appointment of Walther Rathenau, the president of the General Electric Company, as Minister of Reconstruction (May 30). It naturally aroused bitter antagonism among the Junker party, which finds the howl against Jew-control a very handy slogan. Similar protests were voiced against the appointment of Kurt Loewenstein as Superintendent of Education by the Berlin City Council (Oct. 19), although in this case the opposition was probably for political reasons based on the fact that Loewenstein is ("konfessionslos") an enemy of religion and had no pedagogic experience. The Minister of Education was probably happy to be able to veto the election on this ground.

As in Austria, the "East Jews," the providential football of all the world, were the subject of frequent debates in the Reichstag and in the various Diets. These debates had the tangible result that cases of atrocious mistreatment in some interment camps, especially in that of Stargard, were investigated and the guilty parties punished. Both in the Reichstag and in the Prussian Diet, the ministers declared, however, that the interment camps were necessary as a measure against the smuggling across the border. This does not mean that anti-Semitism was confined to the persecution of the foreign Jews. A rowdy anti-Semitism among the students of the universities, rude attacks on Jews by the scum element all over Germany, especially where, as in Upper Silesia, national chauvinism is aroused, or where, as in Bavaria, the reactionary element uses the participation of individual Jews in the communist movement as a convenient argument for its aims, are manifested in almost daily incidents. For the inner organization of Judaism the feeling of the necessity of common defense had the result of a reorganization of the former "Gemeindebund," established in 1869, into a "Gesamttorganisation" of the German Jews (Jan. 23) which comprises all factions—Zionists, liberals and orthodox, with Prof. Solomon Kalischer, professor of electric engineering, and a grandson of the pioneer of Zionism, Hirsch Kalischer, as president.

ENGLAND AND FRANCE

The birthday honors of the King included as the most prominent distinction conferred on a Jew—a peerage conferred upon Sir Marcus Samuel, former Lord Mayor of London. Next to this rather complimentary distinction we have to chronicle the appointment of Sir Alfred Mond as Minister of Health (April 1), and that of Lord Reading (Sir Rufus Isaacs) as Viceroy of India, probably the highest political distinction ever won by a Jew (Jan. 8). Both appointments came in for a share of vehement criticism in the anti-Semitic press and in Parliament as another evidence of Jewish world dominion. How far this movement is successful one single incident will prove. Lucien Wolf, in the name of the Joint Committee which has charge

of actions on behalf of Jews in foreign countries, laid before the Foreign Office cases of violation of treaty obligations by Poland. Lord Curzon informed him that it was within the province of the League of Nations to deal with such cases. Mr. Wolf appealed to the Council of the League of Nations and was told that the League had no machinery to deal with such cases. The picture would not be complete were the "wandering Jew"—really the "ewiger Jude"—missing. He appeared in an interpellation in the House of Commons (July 18) on a supposed statement of Mr. Carl Stettauer that the Board of Deputies could easily bring 170,000 Jews into the country in spite of the anti-alien law. Needless to say Mr. Stettauer did not make such a statement, and could not have made it with regard to present conditions, for he died before the war.

The "Juif Errant" of France received all the kind attention in French Parliament and press to which he is used everywhere with the additional compliment that he is a "boche" in disguise. The clerical press which, as we know from the Dreyfus affair, can count on an abundance of faith on the part of its readers, refreshes the story of conspiracy between Jews and Freemasons with a boldness which is directly exhilarating. The "Revue due Clerge Francais" (Nov. 15) publishes a statement supposed to have been made by an abess of a Belgian convent that the Kaiser had told her, not I, but the Jews and the Freemasons wanted war.

"As the mother, so her daughter." Algeria has again been the scene of attacks on the Jews by anti-Semitic hooligans, leading in Constantine to a riot which lasted two days (June 12-13).

VARIOUS COUNTRIES

The restriction placed on immigration to United States and Canada turns attention to Central and South America. An investigation undertaken independently by the I. O. B. B. and H. I. A. S. in Mexico proved that this country is not ripe for immigration on a large scale. Italy has an anti-Semitic magazine and a translation of the Protocols, but the movement there has so far no real basis. The election to Parliament resulted in the return of nine Jewish members, four of whom are Socialists, but none a member of the Communist Party. The veteran statesman, Luzzatti, was appointed member of the Senate.

Switzerland had in subordinate bodies as cantons and city councils, occasional discussions of Jewish questions, but in no case showing any distinct hostility, which is rather gratifying in view of the increase of the population due to the neutrality of the country in the war time and to the large radical element which always sought refuge there. Belgium, whose large Jewish laboring population had suffered greatly during the war by the depression of industry and by expulsions ordered during the German occupation, has now a larger Jewish population than before, which established new industries, especially in the manufacture of novelties. In Spain Senator Pulido, the old advocate of the re-nationalization of the Oriental Sefardim, is still at his work, and Senator Ortega, said to be a descendant of Marannes, wrote a book on Zionism sympathetic to the Jews, but it is claimed that Jewish refugees in Barcelona, coming to this port on their aimless wanderings, are not made welcome. The question of emigration will evidently continue to occupy Jewish philanthropic organizations for the next year and longer. The work of the latter, an exemplification of the traditional Jewish virtue of charity, is the redeeming feature in the sad history of the year, and the sacrifices made on behalf of our suffering brethren will be a page of glorious achievement in Israel's annals.

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**RABBIS, TEACHERS, JEWISH AU-THORS**

Marcus Brann, prof., J. T. S., Breslau, Sept. 26.  
 Hayyim Elijah Kaplan, rabbi, Roxbury, Mass., Oct. 8.  
 Solomon Bamberger, rabbi and author, Hanau, Nov. 5.  
 Solomon Rappaport (S. An-ski), Yiddish publicist, Warsaw, Nov. 8.  
 Moriz Spitz, rabbi and publicist, St. Louis, Nov. 12.  
 Simon Eppenstein, prof., J. T. S., Berlin, Nov. 19.  
 Phineas Menahem Justman, Hasidic rabbi, Czenstochov, Nov. 20.  
 Israel Tob, Hasidic rabbi, Warsaw, Nov. 26.  
 Abraham S. Isaacs, prof., author on Judaism, Paterson, N. J., Dec. 22.  
 Lazar Muenz, retired rabbi and author, Ansbach, Jan. 3.  
 Joseph Marymont, author on Judaism, Detroit, Feb. 1.  
 Baer Hallperin, rabbi, Newark, N. J., Feb. 21.  
 Wilfred P. Kotkov, prof., J. T. S., New York, murdered, Feb. 26.  
 Ferdinand Rosenthal, rabbi, Breslau, March 5.  
 Samuel Wolfenstein, educator, Cleveland, March 11.  
 Joshua Maimon, rabbi, Praga, Poland, March 24.  
 Nathan Samuely, author of Jewish fiction, Baden, Austria, March 26.  
 Samuel Fleischmann, educator, Philadelphia, March 28.  
 Raphael Shapiro, president, Yeshibah, Wolozhin, Minsk, April 2.  
 Saul Horowitz, prof., J. T. S., Breslau, April 3.  
 Hillel Solotaroff, Yiddish publicist, physician, New York, April 30.  
 Joseph Hayyim Brenner, Hebrew author, killed with thirty-one other victims in Jaffa, May 1.  
 Simon Schechter, Hazan, writer on synagogue music, Czernowitz, May 3.  
 Isaac Jacobson, rabbinical author, Chicago, May 16.  
 Shemariah Joseph Karelitz, rabbinical author, Kosovo, May 19.  
 Maier Jung, chief rabbi, Federated Synagogues, London, June 10.  
 Hirsch Simon Olbum, rabbi, Chicago, June 12.  
 S. J. Rabinowitz, rabbi, Liverpool, June 13.  
 David M. Hermalin, Yiddish author, New York, June 20.  
 David Strauss, minister and publicist, Zurich, June 24.  
 Abraham Bloom, prison chaplain, New York, Aug. 6.  
 Simon Hochfeld, rabbi, Berlin, Aug. 10.

**COMMUNAL WORKERS AND PERSONS PROMINENT IN THE JEWISH COMMUNITY**

Julius Winterberg, philanthropist, Budapest, Sept. 21.  
 Jacob H. Schiff, philanthropist, New York, Sept. 25.  
 Abraham E. Lubarsky, Zionist worker, New York, Oct. 1.  
 Jacob Wertheim, philanthropist, New York, Nov. 14.  
 Raphael Weill, philanthropist, San Francisco, Dec. 9.  
 Solomon Marx, communal worker, New Orleans, Jan. 29.  
 Fritz M. Kaufmann, author and communal worker, Berlin, March 2.  
 Charles Zugsmith, communal worker, Pittsburgh, May 20.  
 Phillip Hamburger, communal worker, Pittsburgh, June 6.  
 Walther Freiberg, communal worker, Cincinnati, June 9.  
 A. Val. Finkenstein, Zionist leader, London, June 19.  
 Jacob Maimus, communal worker, Brooklyn, July 12.  
 Ben Baer, communal worker, St. Paul, July 27.  
 Louis J. Goldman, communal worker,

Cincinnati, Aug. 23.  
 Herman Landau, communal worker, London, Aug. 25.  
 Julius Guttman, communal worker, Baltimore, Aug. 26.  
 Benjamin Blumenthal, communal worker, New York, Aug. 27.  
 Nathaniel Myers, communal worker, New York, Aug. 29.

**ARTISTS, AUTHORS, SAVANTS**

Isidore Guttman, Yiddish actor, New York, Sept. 16.  
 Max Margules, meteorologist, Perchtoldsdorf, Austria, Oct. 4.  
 Sigmund Mayer, politician and author, Vienna, Oct. 29.  
 Emil Freund, political economist, Chicago, Oct. 2.  
 Abraham Levy, criminal lawyer, New York, Dec. 16.  
 Leopold Landau, gynecologist, Berlin, Dec. 28.  
 Albert Friedenthal, pianist and musical author, Batavia, Jan. 17.  
 Jacob Winternitz, publicist, Vienna, Jan. 22.  
 Hugo Vallentin, Swedish author, London, Feb. 25.  
 Felix Semon, laryngologist, London, March 4.  
 Joseph Ranshoff, prof. surgery, Cincinnati, March 10.  
 Bernhard Muenz, publicist, Vienna, March 13.  
 Louis Rosenthal, engineer and author, Basel, March 20.  
 Joseph Perl, legal author, Berlin, March 29.  
 Joseph Reinach, politician and author, Paris, April 10.  
 Gustav Pick, song writer, Vienna, April 29.  
 Alfred H. Fried, pacifist author, Vienna, May 4.  
 Alfred Hayman, theatrical manager, New York, May 14.  
 Charles J. Rich, theatrical manager, Boston, May 17.  
 Simon Baruch, medical author, New York, June 3.  
 Ignatz Schnitzer, translator from Hungarian, Vienna, June 18.  
 Morris Jastrow, professor of Semitic languages, Philadelphia, June 22.  
 Otto Zuckerkandl, medical professor, Vienna, July 2.  
 Ralph Hertz, actor, Atlantic City, July 13.  
 Helena Horwitz, painter, Birchington, July 22.

**POLITICIANS, MEN PROMINENT IN PUBLIC LIFE**

David Cassuto, Italian senator, Leghorn, Dec. 5.  
 Edward N. Taussig, rear admiral, U. S. N., Newport, R. I., Jan. 28.  
 Ernesto Nathan, ex-Mayor of Rome, April 9.  
 Baron Albert Treves, Italian Senator, Venice, May 11.  
 Julius Zuckerman, Socialist leader, Toronto, May 14.  
 Nicholas Aleinikoff, Socialist leader, New York, June 23.  
 Sir Robert Nathan, British India official, London, June 26.  
 Jacob A. Cantor, politician, New York, July 2.  
 N. M. Friedman, ex-member of the Duma, Kissingen, Aug. 31.

**CHRISTIANS CONNECTED WITH JEWISH LIFE**

Robert Pattal, anti-Semitic politician, Vienna, Sept. 30.  
 Wilhelm Foerster, astronomer, Christian champion of the Jews, Bornim, Jan. 18.  
 George Schoener, anti-Semitic agitator, Rosenau, Austria, Aug. 14.

**MISCELLANEOUS**

Baroness Matilda von Hirsch, Planegg, Oct. 9.  
 Isidore Glueckstein, prominent merchant, London, Dec. 10.

Lady J. Sassoon, Walton-on-Thames, March 9.  
 Jonas Kuppenheimer, manufacturer, Chicago, May 5.  
 Three colonists killed in pogrom, Petach Tikwah, May 5.  
 Henrietta Artom, widow of Haham Artom, London, June 25.  
 Isaac Kaufmann, prominent merchant, Pittsburgh, July 18.  
 Michael Dreicer, maecenas of art, New York, July 26.  
 Marcus Marx, manufacturer, Chicago, August 4.

**PRILUZKI, POPULAR JEWISH LEADER, IN POLAND**

By M. F. SEIDMAN

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Noah Priluzki is visiting America. Whose guest is he? None of the existing Jewish parties will admit him to be their guest. Opposed to all existing parties in present-day Jewry, he has been and still is on fighting ground with every tendency in Jewish life, and yet he has a host of friends and admirers far greater than that of any leader of the existing parties among the Jews of Poland.

Noah Priluzki is a fighter, a "trail-cutter"; a man with a strong will, an honest purpose, and much humane sentiment and impulse. None of the old parties satisfied him. They all had their programs and traditions, and a personality as forceful as his could not submit to "formulas" prescribed by others. He must find his own path.

But Priluzki is no anarchist; he is merely opposed to the limitations of organization and discipline imposed by others, and so he formed his own party, the "Jewish Folks Party."

The name is "unenlightening, telling nothing of the objects or purposes of the new party. All political parties in Jewry are "folks parties." Each of them maintains that it represents the interests of the people and each claims best to understand what these interests really are and how best to safeguard them.

Nor is the program of this party very distinct. It has no new theories; nor has it introduced any new ideas; there is not a phrase which can be utilized as a slogan for a popular idea.

Probably on this account the party is best known as "Priluzki's party." It is indeed his party, embodying his ideals and views.

Priluzki is neither an orthodox nor a Reformed Jew; he is not a Zionist and not an assimilationist; he is not a radical and he is not a Socialist. He is a Jew imbued with a great love and devotion for his people. He is also a man of great force and a deep impulse to labor and help.

Other parties learn from history and adjust their programs for the future accordingly. Priluzki and his party live only in the present; their interests are those of the moment.

In times like the present there is room for such a party, particularly so in Poland and Ukraine.

The needs of the period had to create a personality such as his, and Priluzki is the hero, the idol of the large Jewish masses. They not only follow him, they worship him.

Priluzki conducted a strenuous campaign against the Polish anti-Semites. He fought them courageously, vigorously and without thought of compromise. The large mass which had long lost confidence in the Poles appreciated this form of hitting out straight from the shoulder. Wherefore diplomacy and politics? They prove futile at best; so one may at least have the satisfaction of speaking one's mind. Our enemies have might on their side, but moral justice gives us the victory, and we may as well tell the world that it is so. That is about the attitude of Priluzki and his followers.

Priluzki is not merely engaged in politics. He is also—or perhaps chiefly—engaged in doing practical work, in rendering actual help. Every Jew requiring assistance comes to Priluzki, and finds him ever ready to help. His home is daily besieged by hundreds seeking his aid. All of them are received and as far as possible aided. His important legal practice is neglected, or is conducted by clerks; but this work of philanthropy is carefully and systematically conducted by Priluzki himself.

His present trip to America is also undertaken entirely at his own expense. And he has not come to this country to further any of his ideals or future plans. He has come here to seek and find help for a large number of Jews who must have help now, immediately.

Those are the unfortunate Jews who barely escaped with their lives from Ukraine to Poland, and who are now threatened with immediate expulsion by the Polish Government. At this moment there is not a country, not a spot where these unfortunate, war and pogrom victims can turn to for safety and shelter.

The tragedy of these beings is beyond comparison in the entire history of the human race. Should they not be aided? Can one remain indifferent to their lot?

And, together with this mass of miserable adult Jews and Jewesses, there are some 20,000 war and pogrom orphans. Should these, the most innocent victims of a cruel and inhuman fate, be left to starve? Is there a human creature who, faced with the bitter facts,

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can fail to respond to their appeal?

The task of saving and caring for these youngsters is altogether too heavy for Polish Jewry. It is a task which American Jews alone can take up; but they have not and are not taking it up. Priluzki believes that he will succeed in obtaining from American Jews the necessary help in their behalf. Let us hope that he will not be disappointed.

Priluzki's visit to America has yet another object. He wants to gather and create a fund for Jewish culture work in Poland. Priluzki explains the urgent need for such a fund in these terms.

The larger and more important industries in Poland have been completely destroyed, and in the face of the present political situation there is no prospect of its early recovery. This opens up opportunities for the development of mechanical handicrafts. Jews always have proven excellent artisans, but to perfect themselves in their work they require technical education.

There is another explanation which Priluzki gives for the necessity of the culture fund. There exists among the large Jewish masses a prejudice against allowing their children to become laborers or workers. There is a psychological explanation for their opposition. Jewish workers in the past remained uneducated. When one spoke of a laborer, it was taken for granted that he was ignorant and uncultured. To do away with this prejudice and induce Jews to train their children as able workers and artisans, the type of the educated worker must be developed. To Priluzki this is not a matter of an ideal, or an abstract idea; it is a direct practical necessity.

Such is Priluzki, the political leader and public worker. Privately, he is a poet, the author of many beautiful poems. He is also a great scholar and the author of twelve bulky volumes dealing with Jewish philology and folklore.

Noah Priluzki is, comparatively speaking, still a young man just reaching his forties. One may say that he is but at the beginning of his career, and much may be expected from him in the future. Priluzki has come to America accompanied by Mrs. Priluzki. She is undoubtedly one of the most interesting figures in the world of Jewish women.

Born into an assimilationist home, she was not drawn to Jewish life and Jewish questions until she was quite a young woman. Since then she has learned Yiddish and has written a number of plays and dramas dealing with Jewish life, which have been successfully staged in Russia, Poland and Germany.

Her plays will no doubt soon be shown to the American Jewish public, and we will take occasion to speak at greater length of these plays and their authoress.

**Shearith Israel Synagogue Rededicated**

The Synagogue of the Shearith Israel (Spanish and Portuguese) congregation at Seventieth street and Central Park W., which has been remodeled and repaired, was rededicated on Sunday night last and appropriate ceremonies marked the occasion.

The exercises began with the reading of the Maariv prayers, after which the perpetual lamp was lighted and a prayer offered for the Government. Perpetual lamps were also lighted in memory of Captain Julian M. Strassburger, Lieut. Frank J. Feibel, Corporal James H. Florance and Private Adolph B. Jungman, who died in France in defense of their country in the world war.

Seven circuits were then made with the Sopherim and addresses were delivered by Rabbi Herbert S. Goldstein of the Institutional Synagogue and Rev. Jos. Corcos acting minister of Shearith Israel. Hon. N. Taylor Philips, who was recently elected president of the congregation in place of Louis Napoleon Levy, deceased, presided.

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Sabbath begins at 5.44 p. m. (Standard time) Nitsabim. Deut. 1, 29:9—30:20. Haphtarah Is. 61:10—63.

5681; A REVIEW

Standing on the threshold of a new Jewish year we look back on the period now drawing to a close and seize upon its outstanding events for the purpose of evaluating these in terms of the future well-being of our people. And if we consider what is, after all, the chief force for Jewish idealism, for the maintenance unsullied of our traditions in the days to come, who shall say we are in error in regarding the trend of affairs in *Eretz Yisroel* during 5681 as offering meat and staple for our remarks?

Palestine remained this year, as in the previous period, under the control of Great Britain, the mandatary of the League of Nations, with a Jew of Jews in the person of Sir Herbert Samuel, former Home Secretary in the Asquith Government, as the High Commissioner. It had been believed by perfervid Jewish nationalists that the coming of Sir Herbert to *Eretz Yisroel* as the head of the administration would signify the commencement of an era which would shortly culminate in making the country "as Jewish as England is English." Nothing was further from the fact. Not only did Sir Herbert Samuel, although strictly conforming to every requirement of historical Judaism in his personal relations, not act as a Jewish administrator, but he announced in no uncertain terms his will and desire to act as a British official, and continued unswervingly as such.

The year just closing but confirmed this, his intention. His own utterances and the trend of the discussions over Palestine in the British Parliament, especially in the House of Lords, revealed Sir Herbert Samuel as solely a British administrator, with an eye for the welfare and prosperity of all the different strands of peoples which make up the population of Palestine.

At the beginning of the spring this year the difficulties of the existing situation were increased through anti-Jewish riots at Jaffa and elsewhere, which reflected the incompatibility subsisting between the Arabs of Palestine and the Jews, both old residents and new arrivals, who had come into the land since its existence under Turkish suzerainty was ended. Moreover, the Pope officially declared his antipathy to the propaganda which would result in making a Jewish state of Palestine, on the ground that thereby the so-called "holy places" of Christendom would fall under the control of a governmental instrumentality which the Roman Catholic Church is bound to look upon unfavorably. So that, on the whole, the external *imponderabilia* of Jewish existence in Palestine during 5681 wore a distinctly unfavorable complexion.

Nor were the details of the situation internally, so far as a Jewish Palestine is concerned, much better. Culturally the year holds out a great deal that may be called promising. The idea of a Hebrew university in Jerusalem is crystallizing toward the realizable. The attempts of Jews in various parts of the world, notably in this country, to assist in the economic, the commercial and agricultural development of the Holy Land are worthy of all praise.

But the Jewish politics of the situation, if we may employ such a term to describe the active propaganda of Zionist idealists, leaves something to be desired. For one thing, the Zionists themselves have made a thorough cleaning of their own household, which is bound to react favorably upon the future trend of their movement. True, they have lost the allegiance of certain important, affluent and influential American Jews. But they have enhanced their capacity for idealism, for approximating to that high program which was originally visioned by the late Theodor Herzl and his associates over two decades ago.

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

The Zionists through the creation of their new and notable *Keren Hayesod*, or Palestine Foundation Fund, have erected an ideally valuable and practically useful instrumentality for the future upbuilding of *Eretz Yisroel*. The *Keren Hayesod* has seized upon the Jewish imagination of the myriads of our people throughout the world to whom Palestine is a name and an ideal with which to conjure. In the working out of the details of the program, in Palestine particularly, and elsewhere, perhaps, as well, mistakes have been made. These mistakes, however, are ascribable to the finitude of human nature, not to fell intention or evil design.

No, the Zionists are only handicapped through the commitments made by some of their leaders in moments of abstraction or of unbridled enthusiasm. These men were all equally well-intentioned, but forgot for the nonce that the duty of "proceeding slowly" rested upon them. In such a situation haste is both unseemly and impolitic, especially when one remembers, as one should, that the course of true statesmanship demands the due consideration of and attention to all the conflicting and complicating elements.

We have pointed out summarily and cursorily, but we hope not ineffectively, the complex nature of the problem which presses upon Jewry now for solution. Are the Zionists able to produce this solution? Have they foreclosed themselves, through the mistakes of the past, especially of the dying year, of the ability to offer this solution and to act so as to make this realizable?

To posit these questions really is to answer them. The Zionists are well able to produce the solution of the Jewish Palestinian problem of the moment if they but will. The mistakes they have made are but corrective incentives against the recurrence of similar and much greater lapses and errors for the future.

The Zionists must accept the situation in Palestine as it is. They must realize that *Eretz Yisroel* has not received yet, nor perhaps will it ever receive the Geulah which the Balfour Declaration was extravagantly deemed to imply. They must be content to labor long and intensively and patiently, with the ideal of the Jewish land to spur them on, to give strength to their noble tasks, but with the knowledge that the "Jewish land" will only come, if it comes at all, when Palestine itself will be ready to receive it. In short, the ideals of Zionism have passed unscathed through the fiery crucible; the realization thereof is still part of the future—a future, however, which under the foundation of the Balfour Declaration and of a liberal and enlightened British administration looks bright, indeed.

If the year now expiring has not yielded much that is tangible in the way of solving the Jewish problem, crystallized in our dreams and summed up in the phrase *Eretz Yisroel*, it has, nevertheless, accomplished much for the development and improvement of Jewish idealism, of Jewish fidelity to our storied past, our great and undying traditions and of the Jewish will to live at peace with all the world. Such achievement is of value and moment for the march of Jewish progress throughout the ages.

May you be inscribed in the Book of Life for a good year!

Let the sound of the *Shofar* admonish you of your duty as a Jew or a Jewess in all the days of the New Year.

May it be well with each and every reader of this journal and with every member of the household of Israel, no matter where located, throughout 5682!

The New Year will in truth be a happy one if each one of us purposefully strive on each day thereof and throughout our lives to live in accordance with God's eternal Law; steadfastly to keep His commandments, understandingly to observe and to do that which He has ordained.

*Rosh Hashanah!* The synagogue beckons, but not only on the solemn days of the great festival. Each and every day of 5682, as of all the preceding years, is a day consecrated to the Holy One, blessed be He. On each day, therefore, we should fulfill our duty as Jews, the visible reminder of which is His house of prayer and the ancient liturgy therein elaborated.

5681 brought with it the usual round of Jewish events. Some were of a joyous content, others sad in their nature. A number of highly placed Jews received honors to which they were entitled by their deserts. The year witnessed its customary crop by the Grim Reaper. 5681 beheld no surcease to the anti-Semite's pernicious activity; yet, also, 5681 saw our enemy vastly discomfited, we hope for all time. May 5682 contain a brimful of joy and as little of sorrow as is humanly possible for Israel over all the world and for each member of the vast family of Jewry!

THE GOD WHO HIDES HIS FACE

"And I will wait upon the Lord who hides his face." (Isa. viii, 17.) **D**EARY travellers treading the rugged road, with their load upon the bent back, look up beseechingly at the inscrutable Face that looms above them. What is the meaning of the riddle posed by this strange being, and is there nothing in the play of her features that might betray the coveted secret? But the Sphinx has no answers, she has but questions. Her stony gaze remains non-committal and hard and insistent: let the men and women who pass beneath her find the answer, if they can. And they cannot. They are human. The enigma strangles them, chokes the very breath out of their perishable bodies, sharpens their agony of spirit, increases their desire to know while at the same time darkening their understanding, and they know not. But the Sphinx has no answer. Generations pass by her after generations in endless procession, until the whitening bones mark the trail of the noonday gropers, but she has no answer, no pity. She is the Sphinx. She is the Great Riddle. She is Life.

Great, terrible Sphinx, dreaded and loved image of Life! once again we appear at thy feet, treading the same road as our ancestors, bearing the same bundles (what fearful burden!) as those who have gone before us, above all, asking the same blundering, groping, baffled questions: is there no pity this time, no answer now? Or, wait!—perhaps He who created thee in His own image, He whose thought and desire thou art,—perhaps he *will* answer. If thy face is hard and repellent, perhaps He will turn to us a mild, forgiving, revealing countenance!

But no. Our God is a God who hides His face.

Out of the depths of Eternity emerges Time. Like a river whose first feeble source springs up from some hidden crevice within the profound caverns of the earth, which no spade of digger can ever seek out; and which broadens in its onward course, only to be lost again in another concealed recess of the ground, even so is Time: none knows whence come and whither going. Verily, Time is the River of God! Breaking to the surface on its mysterious way, broadening through the ages, carrying forward the riddlesome divine purpose, carrying on its back the cargo of human wishes and desires, too; yet, ever and anon lost to view, with never a hint of its ultimate direction or last inlet, it flows, urgently, urgently, from unknown origin to unknown estuary, while on the banks fading flowers mirror themselves in its mystic waters, and perishing human beings view the reflection of their own pain-torn features.

And these human features, differing in detail, show the puzzled impress of the same old question: Whence? Wherefore? Whither? Every line in these faces is distorted into the same question-mark. Will Time answer? Will the white-lipped waves of the river whisper their reply? Or will perhaps God lift His face toward all these questioning faces? Will not a beam break from the divine countenance to illumine all those light-hungry eyes, all those truth-thirsty souls?

But no. Our God is a God who hides His face.

What fearful burden of varied experiences do the pilgrims treading the highway beneath the darksome shadow of the Great Enigma carry on their backs! What fearful cargo of hopes and wishes, of anxieties and expectations, of aches and joys, of ecstasies both of pain and bliss do the invisible ships of desire carry as they are wafted down the River of God! And will these pitiful human wishes ever be realized? And will the ships filled with so insubstantial yet so heavy a freight ever reach port? And will the load of all these burdened lives never be lightened, and has the future nothing better in store for men and women, for the struggling race of mortals?

Good Lord, we have dreamed and hoped and waited, but we have been disenchanted. We have dreamed great things, and we have been foiled. We have tried and strained and agonized until we sweated big drops of blood, but we have been frustrated. The best in us has grown cold, and died an unnatural death. And we dare not say who has killed this joyous hopeful life within us that had at its heart the stress and urge of divinity, if divinity is. And now there is naught left but the dumb query about the strange, blissful yet fatal torment that makes men hope madly, wait foolishly, and resign themselves meekly. More mysterious than the springing up of Time out of the depth of Eternity, than the welling up and subsidence of the hidden watercourse, is this eternal springing up and dying down of desire in the human breast. And is there no end to this elusive game of hide-and-seek in which man seems the invariable loser?

But no. Our God is a God who hides His face.

Our God is a God who hides His face—for our own good. For the Divine Face is hidden, not as if behind an impenetrable screen, but as it were behind a closely-woven veil. To the superficial mind God may not be seen; to the profound seeker He appears dimly yet really, in fleeting glimpses yet definitely outlined. And there are days when we feel as if the meshes in the veil were widening and we were given a clearer sight of the beautiful Face of our God. Such a day is New-Year's day. Hidden lie origins, concealed are destinies; nevertheless today we feel that Something is breaking through, as the breaking of the fountain from the earth, as the breaking of the dawn from the night, and as the breaking of Time from Eternity. And we feel, moreover, that it is within our power, by our own action and striving, to make the Face of our God more and more visible with the growth of the ages. Not in vain is the breaking of desire from the depth of the heart of man: God will yet appear in His might and majesty and redeeming power.

Therefore, will we wait upon the Lord who hides His face. JOEL BLAU.

PERSONALITIES

JUDGE ROSALSKY has become such a familiar figure with us that we do not realize he has been on the bench fifteen years and is to be with us for another thirteen years as Judge of the Court of Criminal Sessions.

It is extraordinary to what extent this arbiter of justice has made himself necessary in dealing with the intricate manifestations of this section of humanity. Perhaps the following two anecdotes will serve to indicate, somewhat, why.

In Sing Sing there was a man serving out a term of imprisonment. He was guilty of a crime and his condemnation had been just. He could lay claim to little sympathy. Then he contracted tuberculosis and the disease took hold of him very badly. The walls of the prison stifled him and he felt that each day of prison was shortening his life. He appealed to the warden to release him but his petition was denied. In desperation, feeling that he was dying, the man made another appeal, and this time Judge Rosalsky heard of his case. This happened during summer months, and the Judge was away on his vacation, but he came down to New York especially to hear the case. The man was released.

In Judge Rosalsky's office in the Court of General Sessions were some visitors one day waiting for the Judge to conclude his day's hearings. Among the visitors were two young women. The Judge held in his hand a petition from a prisoner who had served out eleven years of a life sentence imposed upon him for the murder of his wife. In the petition the prisoner asked to be released because he felt that the eleven years he had endured in the cells had reformed him, and he now longed to be of some service to humanity before his life came to an end. The Judge studied the petition for some time, then he turned abruptly to the young women.

"Would you release this man?" he asked.

With womanly sympathy they replied without hesitation that they would.

To their surprise and to the surprise of the other visitors, the Judge differed with his little jury. "I am going to refuse this petition," he said. "This man is a depraved character. He killed his wife by battering her head repeatedly with a blunt instrument. This was the passion of a brute. He would be a menace to the community if released."

The Judge differentiated in this case between the criminal by circumstance and the criminal by nature. This ability of separation is one of the qualities that have made the Judge such an influence on the bench.

Judge Rosalsky is a product of the East Side of New York City. His father ran a butcher store and the parental funds did not permit of a Columbia education, but this did not prevent Otto Rosalsky from being appointed Assistant District Attorney at the age of twenty-two, and Judge of the Court of Criminal Sessions at thirty-three.

Fania Marinoff is scoring successes anew lately. Last season she distinguished herself in the Belasco comedy, "Call the Doctor,"

and this year she creates an outstanding role in "The Hero."

Of course, successes are not new with Miss Marinoff, but they come somewhat spasmodically. Previous to the Belasco play nothing was heard of her for about three years. Before this quasi-retirement she had been the leading woman for a stock company that was organized for the Greenwich Village Theatre when that intimate little playhouse was built for the soul satisfaction of the bohemians. But it is sad to think that not until another kind of bohemians, "The Bohemians, Inc.," presented the theatre with a Broadway girl-and-music show did it emerge from depressing sloughs of poverty.

Previous again to the Village venture Miss Marinoff made a debut in the movies under the auspices of Famous Players. And so it has been what may be called one climb after another for Miss Marinoff.

This possibly is due to Miss Marinoff's temperamental personality. Placid characters are always more easily suited.

Fania Marinoff is a sister of Jacob Marinoff, the publisher and editor of the Yiddish humorous weekly, *Der Kundes*, and he helped early in life to acclimatize her to temperament. Jacob Marinoff was once a son of toil and wielded a heavy hammer in a blacksmith's shop. In the shadow of the forge Socialism glowed red, and few meetings of the radicals were complete, wherever Mr. Marinoff happened to be, without him. And with him went his little sister Fania, who inspired the gatherings with fervid recitations of fervid poems. That was where Miss Marinoff first learned to be volatile. Otherwise, as the thirteenth offspring in her family, she would have had little opportunity to do so.

Miss Marinoff has never appeared on the Yiddish stage. Never, that is but once. And those who saw her then will have a conspicuous remembrance of her. It was during the first of *The Kundes'* anniversary celebrations, held at the Manhattan Opera House some years ago, that Miss Marinoff, coached by her brother, appeared on the stage, billed to recite a Yiddish poem. The poem was one of hild life and Miss Marinoff stepped on the boards in a flaming red gown and a lolly-pop. Between licks of the candy she spoke the Yiddish lines with a peculiar accent and the total effect was striking.

Al Jolson has now reached the climax of his career; he has had a theatre named after him. The Shuberts did him this honor in connection with their new theatre on Fifty-ninth street, New York City. It will now be called the "Jolson." Of course you know why we speak of Mr. Jolson here. He was the originator of that famous sect, the Rabbis' Sons of the Theatre. Is Mr. Jolson truly the son of a rabbi? Well now, we cannot delve too deeply in theatrical press-agentry, but Mr. Jolson, or Mr. Yoelson, if you wish, can sing, and you know, many rabbis do have voices, though usually they are called cantors.

Another member of the Rabbis' Sons is Houdini, the famous lock and chain defier. Houdini was born Weiss, which is the antithesis of Pola Negri, who was born Schwartz.

Bertha Kalich is at last to appear in an English version of Jacob Gordin's "The Kreutzer Sonata." It has long been one of Mme. Kalich's ambitions to produce this play in English. In it she scored one of her greatest Yiddish successes, and if we remember aright, the play was written especially for her. Incidentally, Mme. Kalich is returning to the Yiddish stage for awhile this season. It may indicate nothing at all, of course, but it is a peculiar coincidence that before a Broadway production of Mme. Kalich's she always visits the Yiddish theatre for a number of "guest" performances. Naturally, Jews form a large part of this artist's audiences in the English theatre.

There is a man on the East Side whose modest place of business gives no indication of the importance of his work. He is Joseph P. Katz, and he is a publisher of Jewish songs, mainly folk-songs. Katz's music store on East Broadway is rather small and not particularly up-to-date in its fittings, but it is the centre of musical activity in that section of the city and the centre of Jewish music publishing in the country.

Katz was a choir singer in a synagogue in Europe and came to New York at an early age. He saw a field for the permanent publication of the melodies that live in the heart of every Jew and set to work to print and sell them. In the years that followed this work gave him both reputation and prosperity.

Aside from the publisher, Mr. Katz is engaged in a multitude of musical activities. His shop is the clearing house for concert tickets, for the engagement of musicians, for the distribution of musical information, for sound advice and generous assistance.

ZANGWILLIANA

Studies of the Peculiar People of Israel Zangwill

II. Sugerman, the *Schadchen*

To Sugerman love matches were a crime. Love to him was the ornament to be bought for a home decoration after the wedding was successfully consummated. And to settle a wedding Sugerman was an instrument more potent than love. And even when at rare intervals love did slip in and rob him of his just commissions he did not despair to find ways and means to put in his spoke—always so manipulating the spoke that its end fished out a banknote.

When, for instance, Leibel, the tailor-hand, and Rose Green, his employer's daughter, pledged themselves to each other without calling in the help of Sugerman the latter was wroth. Cupid's mean competition again! Diplomatic plotting was necessary, so Sugerman whispered to the susceptible Leibel that a dowry would come in handy in the purchase of sewing machines for his establishment as a master tailor. Leibel was caught. He ignored Cupid and embraced cupid and Sugerman went off chuckling, commissioned to negotiate the dowry—at a certain nominal fee.

And here is how he did it: The very next day Sugerman invaded the Green workroom. Rose bent over her seams, her heart fluttering. Leibel had duly apprised her of the Sugerman manoeuvre and Rose had acquiesced in the comedy.

Sugerman's entry was brusque and breathless. He was over-

whelmed with joyous emotion. His blue bandana trailed agitatedly from his coat-tail.

"At last!" he cried, addressing the little white-haired master tailor, "I have the very man for you."

"Yes?" grunted Eliphaz Green, unimpressed.

"He has all the qualifications that you desire," began the shadchen. "He is young, strong, God-fearing."

"Has he any money?" grumpily interrupted Eliphaz.

"He will have money," replied Sugerman unhesitatingly, "when he marries."

"Ah!" the father's voice relaxed, and his foot lay limp on the treadle. He worked on one of his machines himself and paid himself wages so as to enjoy the profit. "How much will he have?"

"I think he will have fifty pounds, and the least you can do is to let him have fifty pounds," replied Sugerman with the same happy ambiguity.

Eliphaz shook his head on principle.

"Yes, you will," said Sugerman, "when you learn what a fine man he is."

The flush of confusion and trepidation already on Leibel's countenance became a rosy glow of modesty for he could not help over-hearing what was being said, owing to the lull of the master tailor's machine.

"Tell me, then," rejoined Eliphaz.

"Tell me, first, if you will give fifty pounds to a young, healthy, hard-working, God-fearing man, whose idea is to start as a master tailor on his own account? And you know how profitable that is!"

"To a man like that," said Eliphaz, in a burst of enthusiasm, "I would give as much as twenty-seven pounds ten!"

Sugerman groaned inwardly but Leibel's heart leapt with joy. To get four months' wages at a stroke! With twenty-seven pounds ten he could procure several machines on the instalment plan. Out of the corners of his eyes he shot a glance at Rose who was beyond earshot.

"Unless you can promise thirty it is a waste of time mentioning his name," said Sugerman.

"Well, well—who is he?"

Sugerman bent down, lowering his voice into the father's ear.

"What, Leibel!" cried Eliphaz, outraged.

"Sh!" said Sugerman, "or he will overhear your delight and ask more. He has his nose high enough as it is."

"B-u-t—" spluttered the bewildered parent, "I know Leibel myself; I don't want a shadchen to find me a man I know—a mere hand in my own workshop!"

"Your talk has neither face nor figure," answered Sugerman

sternly. "It is just the people one sees every day that one knows least. I warrant that if I had not put it into your head you would never have dreamed of Leibel as a son-in-law. Come now, confess."

Eliphaz grunted vaguely and the shadchen went on triumphantly. "I thought as much. And yet, where could you find a better man to keep your daughter?"

"He ought to be content with her alone," grunted her father.

Sugerman saw signs of weakening and dashed in, full strength.

"It's a question whether he will have her at all. I have not been to him about her yet. I awaited your approval of the idea."

"But I did not know he would be having money," murmured Eliphaz.

"Of course you did not know. That is what the shadchen is for—to point out the things that are under your nose."

"But where will he be getting his money from?"

"From you," said Sugerman frankly.

"From me?"

"From whom else? Are you not his employer? It has been put by for his marriage day."

"He has saved it?"

"He has not spent it," said Sugerman impatiently.

"But do you mean to say that he has saved fifty pounds?"

"If he could manage to save fifty pounds out of your wages he would indeed be a treasure," said Sugerman. "Perhaps it might be thirty."

"But you said fifty."

"Well, you came down to thirty," retorted the shadchen, "you cannot expect more than your daughter brings."

"I never said thirty," Eliphaz reminded him. "Twenty-seven ten was my last bid."

"Very well; that will do as a basis of negotiation," said Sugerman resignedly. "I will call upon him this evening. If I were to go over and speak to him now he would perceive how anxious you were and raise his terms, and that will never do. Of course, you will not mind allowing me a pound more for finding you so economical a son-in-law?"

"Not a penny more."

"You need not fear," said Sugerman resentfully. "It is not likely that I shall be able to persuade him to take so economical a father-in-law. So you will be none the worse for promising."

"Be it so," said Eliphaz, with a gesture of weariness and he started his machine again.

The shadchen in our days may be dying out, but when the whole tribe will become obsolete there will always be one shadchen living—Sugerman, of the "Ghetto Comedies." J. K.

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Cigarette  
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100% Pure  
Turkish Tobacco  
BEST QUALITY OF ALL CIGARETTES

Continued from page 8

drum theological. He is respectful to "Religious Zionism," of which he knows mighty little. He is respectful and laudatory of "Economic Zionism" for its aim to ameliorate the deplorable conditions of Jews in certain lands, where murder, rapine, outrage and denial of civil, and even of human, rights are their normal condition of existence.

Now, Clay speaks from twelve months' experience and observations, only recently terminated, in Jerusalem. When the learned, but somewhat hasty, professor recounts his personal observations he is entitled to a respectful hearing and his statements must be accepted as reliable. He objects to the "aggressiveness of individuals on the street and everywhere" as being "most marked." He is to be taken to refer to the Jews he encountered, for he has just spoken of their unlimited arrogance. When he refers to what he deems improper behavior on the streets we accept his criticism and thank him for the hint. We will humbly strive to cure the evil, but, with equal humility, we wonder why he did not call a policeman—we beg pardon—a "bobby"? But when he speaks of misbehavior or what he deems to be that—for, really, "aggressiveness" is a word demanding definition in this connection—"everywhere," we are at liberty to wonder how he knows. Has he been "everywhere"?

His descriptions of varying and opposing modes of thought and view

are interesting and would be more so if all his observations were not so twisted obviously with a bias against Jews. When he recounts the organization of the "Moslem-and-Christian League" which demands the independence of Palestine (implying, of course, the abolition of the mandatory) and the restriction of Jewish immigration, he is giving curious information—think of the Moslems and Christians in Jerusalem coalescing!—but what is its value? Britain has the mandatory and surely will not relinquish it at the command of men who, before the war, either did not to show themselves in settled Palestine or were always a source of trouble and vexation to the Turkish authorities in their constant efforts to sanctify their sacred sites by shedding each other's blood upon them.

He charges Zionists with asking the British government for the lands and farms of the interned German colonists. What "arrogance" does this application display? Surely it was a very natural proposal! The purchase price might have gone to the credit of the German government in its reparation account with Britain. The Zionists showed "arrogance" in proposing that the German Hospice on the Mount of Olives be given—or sold?—to them for their proposed university. They offered £150,000 for lands—where, do you think? Near the *Mosque of Omar*. Horrors! All Clay's attacks on Herbert Samuel, the British High Commissioner, as a "Jew and Political

Zionist" are discreditable to his understanding and to his sense of tolerance. Samuel is *not* a "political Zionist" simply because the phrase has no meaning—the thing does not exist! If there is any truth in the implication of this meaningless epithet would Clay have us believe that Samuel would dare to disobey his government's directions or that he could retain office if he did?

A very delicious argument, for the fine flavor of whose humor we cannot be too thankful, is that the Jews really have no claim to Palestine. They have been out of it too long. With all his professed respect for religion Clay has not read his Bible—Old and New Testament—very carefully, or he would not have alluded to "the historic claims of the Jews to this territory, which they held for less than five hundred years, prior to two thousand five hundred years ago." How did the learned Professor come to forget that they also held it for over six hundred years after the "two thousand five hundred years ago"? But this is not all. He sets up the claim of the Palestinian who possessed the land before the Jew and who is still in possession, "having lived there for over five thousand years." We were told in all the pre-war "geographies" that the Turks—have they been in possession of Palestine for over 5,000 years?—were in possession of the land. Clay tells us that the "Arameans" under Joshua, David and Solomon "ruthlessly exterminated" the people, or a portion

of them, and occupied the land. He has gone to his Bible—or somebody told him about it—for this historical and ethnological information. But why did he not also correct his notions of the ethnic character of modern Palestinians by reading his Bible and there learning that "the Hittite and the Girgashite and the Amorite and the Canaanite and the Hivite and the Perizite and the Jebusite "seven nations" all mightier than the Jews were to be dispossessed and destroyed by God's command and the Jews were to occupy their land? Over and over again, in the Bible, we are told that the descendants of the Patriarchs of Israel were to "inherit the land forever."

(Come, Professor Clay, if you may be permitted to argue from the Bible about the cruelties and the wickedness and the anti-Wilsonianisms of Joshua and David and Solomon, you really are not at liberty to ignore the Biblical nullification of your whole contention! We thank you, nevertheless, most cordially for the amusement you have afforded us.)

The Christian and Mohammedan peoples may rest quite assured that no Jew will dare, or will be permitted, to do aught that would shock them in the least or that would tend to desecrate their Holy Places. If the Christian British Government, so careful of the sensibilities of its hundreds of millions of Mohammedan subjects, could be conceived by a wild stretch of imagination, to fail to prevent such disastrous offense the Jews, themselves, could be fully trusted to take every precaution against it.

\* \*

A new day is dawning for the Jew—a day of hope and buoyant rejoicing in the fulfillment of the old prophecy when, in the words of the old Passover chant, the Jew shall be led by God—or by the "March of Events" or by the "Progress of Civilization"; shall we quarrel about terminology?—"from anguish to joy; from gloom to gladness; from servitude to freedom; from deep darkness to a Great Light" and shall "sing to the Eternal a New Song."

Let Jew and Christian alike realize and cling to their highest and noblest ideals, forget the bad past and face only the better future. "Have we not all one Father; hath not one God created us all?" When that hour really comes all Jews may joyously sing, with the Psalmist, "This is the day that the Lord hath made. Let us rejoice and exult in it"; or, if they are of the age of the present writer, they will gladly chant with that "righteous and devout man" in Jerusalem, whose name was Simeon:—

Nunc dimittis servum tuum Domine,  
Secundum verbum tuum, in pace;  
Quia viderunt oculi mei salutare tuum,  
Quod parasti ante faciem omnium populorum:  
Lumen ad revelationem Gentium,  
Et gloriam plebis tue Israel.  
June, 1921.

#### THE JEW AGAIN.

The Rev. L. C. Grant in his sermon at the First Congregational Church yesterday, told an incident in the inception of the Community Chest drive. It was of the Jew who visited the chest headquarters and after scanning the list of first contributors subscribed the largest amount, and insisted that others equally as able to give meet his subscription. He set a pace which was followed by other public-spirited men.

Again the Jew comes into prominence in Lorain. He becomes a leader in a manner that puts Henry Ford's unbecoming and uncalled-for campaigns to shame and adds new laurels to a race that ever looks after its own and is not stingy in aiding those of other races who have felt the Pangs of misfortune.—*Lorain Times-Herald.*

#### AUTUMN FANTASIES

By HERMAN JACORSOHN

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Every season has its mood. Every period has its charm. Winter brings alertness, activity. Spring teems with exhilaration and joy. Autumn is engendered with reveries and day-dreams. Then fantasies as delicate as gossamer and as elusive as moonbeams, stream through the mind. Fantastic castles float in gold-tinged blue haloes and nod and beckon—and are no more. A yellow leaf crunching under foot, a hoary old man bent under a bundle of brushwood, a moaning rustle in the tree-tops—and a bewildering sadness steals through the heart.

It is no wonder then that in autumn the imagination is apt to take the throne of reason, and the mind is lulled to sleep, as it were. And if not held in check by a powerful intellect, one is often apt to become the dupe of the most senseless superstitions and unheard-of fantasies.

This is partly the reason why superstition has laid such a powerful hold on the imaginations of men. Centuries and centuries of enlightenment and education have not been able to shake it. And the Jewish people, gifted with a powerful imagination, are therefore among the richest possessors of superstitions and fantasies. Away back in the little towns in Eastern Europe where reason holds second place, the season is apt to be ushered in with the blowing of horns, by visiting the graves, by invoking the dead, and by doing a thousand and one other things which have no foundation either in religion or in sense. Most of them are mere fantasies.

The ancient Hebrews entertained no belief in the power of the dead. The departed for them were dead for good and ever. They took death as a fact, inhuman, heartless, monstrous—but without remedy. In spite of all their love for God they bore him a sort of grudge for it. If He had really loved man as much as He said He did, He should at least have shared with him His immortality.

As intelligence developed and daily existence began to show its flaws, something had to be found to recompense for what life denied. Hence fantasies about other worlds.

In the East European world these fantasies have the air of reality. It is a living reality on East European cemeteries during the Holy Days. Men, women, children, dressed in sombre garments, keep streaming into the burial grounds morning after morning to commune with the dead. As no one is to visit a grave without being accompanied by a pious person, professional companions, the females known as Soggerkes, accompany the visitors. Upon approaching the grave the Soggerke addresses the departed: "Rab Moishe, excuse me for crawling on you!" (Hot kein voruebel not Ich drich af eich.) And without further ado flings herself on the grave, puts her ear to the ground, and imparts a request, usually an intercession on High by the deceased for those still living—a dowry and a chossen for an aging maiden, a babe for a sterile wife, an exemption from military service for a young man, or recovery for a bed-ridden rheumatic. Indeed, all the pent-up emotions of the whole year are poured out in copious streams on the grave.

Nor are the dead concerned with other worldly matters only. He who is brave enough to visit a Beth Ailom on Yom Kippur night may

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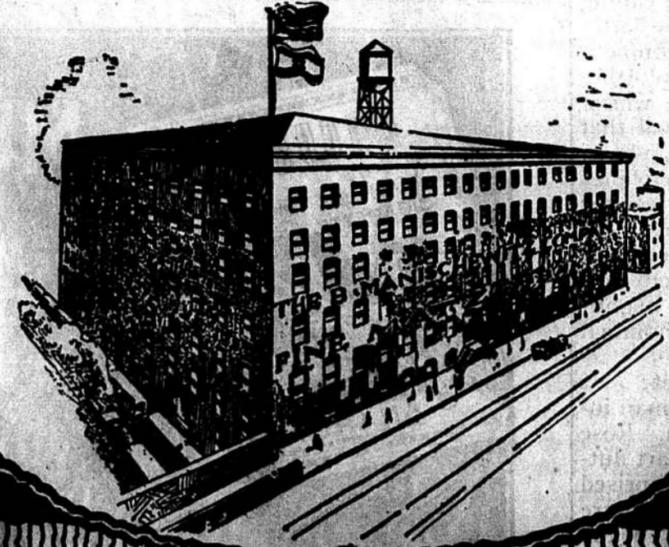
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## A Happy New Year

### To Our Friends and Patrons and All Israel Throughout the Entire World

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World's Largest Matzo Bakery  
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**NOTE.—NEXT WEEK'S HEBREW STANDARD WILL CONTAIN A NUMBER OF NEW YEAR GREETINGS RECEIVED TOO LATE FOR PUBLICATION IN THIS ISSUE. IF YOU HAVE NEGLECTED TO SEND IN YOUR ANNOUNCEMENT LET THIS BE A REMINDER TO HAVE IT IN OUR OFFICE BY WEDNESDAY MORNING, OCTOBER 7, AND IT WILL BE INSERTED IN NEXT WEEK'S ISSUE.**

**A**

**AARONSON.**—Mr. and Mrs. V. S. D. Aaronson of No. 2414 South Cincinnati avenue, Tulsa, Okla. (formerly of Borough Park, N. Y.), take this means of wishing their relatives and friends a happy New Year.

**ABRAHAM.**—Mr. and Mrs. Max Abraham, of No. 1391 Madison avenue, wish their relatives and friends a happy New Year.

**ADDESTON.**—Dr. and Mrs. William M. Addeston, of 73 East Ninety-second street, wish their relatives and friends a happy and prosperous New Year.

**ALBERT.**—Mr. and Mrs. Louis Albert, of 1307 President street, Brooklyn, wish their relatives and friends a very happy New Year.

**ALBERT.**—Mr. and Mrs. S. Albert, of 60 West Sixty-eighth street, wish their relatives and friends a happy New Year.

**ALEXANDER.**—Mr. and Mrs. Lewis Alexander, of 764 St. Nicholas avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**ALTHEIMER.**—Mr. Ben Altheimer, of New York, wishes his relatives and friends a happy and prosperous New Year.

**AMDUR.**—Mr. and Mrs. Louis Amdur, of 16 Beach 43rd street, Edgemere, L. I., wish their relatives and friends a very happy New Year.

**AMDUR.**—Mr. and Mrs. Morris Amdur, of The Esplanade, Mount Vernon, N. Y., wish to extend heartiest good wishes for a happy New Year to all their relatives and friends.

**ANDERSON.**—Mr. and Mrs. Joseph Anderson, of 515 West 110th street, wish their relatives and friends a happy New Year.

**ANDRON.**—Mr. and Mrs. Jacob L. Andron, of the Kensington Garden Hotel, Far Rockaway, L. I., wish their relatives, friends and patrons a happy New Year.

**ASINOF.**—Mr. and Mrs. Morris Asinof, of 575 West End avenue, wish their relatives and friends a happy and prosperous New Year.

**ATLAS BUTTON WORKS.**—The Atlas Button Works, 20 W. 22d street, New York, extends to its friends and patrons its best wishes for a happy and prosperous New Year.

**BAECHIN.**—Mr. and Mrs. H. Baechin and family, of Lakewood, N. J., and Asbury Park, N. J., extend best wishes for a happy and prosperous New Year.

**BACHRACH.**—Mr. and Mrs. Louis Bachrach and family, of 24 West 113th street, wish their many relatives and friends a happy New Year.

**BAKER.**—Mr. and Mrs. William S. Baker, of 720 Riverside Drive, extend to their friends and relatives best wishes for a happy and prosperous New Year.

**BARISH.**—Mr. and Mrs. Philip Barish, of New York, take this means of wishing their relatives and friends a happy New Year.

**BARON.**—Mr. and Mrs. P. Baron and daughter wish their relatives and friends a very happy New Year.

**BARONDESS.**—Mr. and Mrs. Joseph Baroness, of 1530 Fifty-second street, Brooklyn, extend best wishes to their relatives and friends for a happy New Year.

**BAUM.**—Rev. and Mrs. Sol. Baum, of 314 East 79th street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

**BAYER.**—Mr. and Mrs. Henry Bayer, of 304 West 92d street, extend to their relatives and friends their best wishes for a happy New Year.

**BAYER.**—Mr. and Mrs. Philip Bayer, of 1055 Oak street, Far Rockaway, L. I., extend their best wishes to their relatives and friends for a happy and prosperous New Year.

**BAYER.**—Mr. and Mrs. Samuel Bayer, of 1055 Oak street, Far Rockaway, L. I., wish their relatives and friends a happy and prosperous New Year.

**BECKER.**—Dr. and Mrs. Barnett L. Becker, of 137 West 110th street, extend best wishes to their relatives and friends for a happy New Year.

**BENDEHEIM.**—Mr. and Mrs. S. Bendheim, of 2271 83d street, Bensonhurst, wish all their relatives and friends a very happy New Year.

**BERG.**—Mr. David Berg, of 442 Westwood avenue, Long Branch, N. J., wishes his relatives and friends a happy and prosperous New Year.

**BERGIDA.**—Mr. and Mrs. Morris Bergida, of 80 East 92d street and Wave Crest Hotel, Central avenue, Far Rockaway, L. I., extend best wishes to their friends and patrons for a very happy New Year.

**BERKOWITZ.**—Mr. and Mrs. B. Berkowitz, of No. 35 West 110th street, wish to extend to their relatives and friends best wishes for a prosperous and happy New Year.

**BERKOWITZ.**—Mr. and Mrs. H.

Berkowitz and family, of No. 86 West 119th street, wish their relatives and friends a very happy New Year.

**BERKOWITZ.**—Mr. Jos. J. Berkowitz, of No. 316 Grand street, wishes his relatives, friends and patrons a happy New Year.

**BERKOWITZ.**—Mr. and Mrs. Max Berkowitz, of 35 West 110th street, New York, extend to all their relatives and friends best wishes for a happy, healthy and prosperous New Year.

**BERLIN.**—Mr. M. Jack Berlin, of Hotel McAlpin, New York City, takes this means of wishing his relatives and friends a happy New Year.

**BERLINER.**—Mr. and Mrs. David Berliner and family, of No. 66 West 118th street wish their relatives, friends and the members and seatholders of the Ohab Zedek Congregation a happy New Year.

**BERMAN.**—Mr. and Mrs. C. Berman, of the Stratmore Hotel, Atlantic City, N. J., wish their friends and patrons a happy New Year.

**BERNSTEIN.**—Mrs. I. Bernstein, of the Isadora Boarding School, 22 Buckingham Road, Brooklyn, wishes her relatives, friends and patrons a very happy New Year.

**BERNSTEIN.**—Mr. and Mrs. John L. Bernstein wish their relatives, friends and all Israel a happy New Year.

**BERNSTEIN.**—Mr. and Mrs. Louis Bernstein and family, of 1871 Seventh avenue, wish their relatives and friends a happy New Year.

**BERNSTEIN.**—Mr. and Mrs. Robert B. Bernstein, of No. 1317 Union street, Brooklyn, wish their relatives and friends a happy New Year.

**BERNSTEIN.**—Mr. and Mrs. Samuel Bernstein and family, of 3875 Broadway, New York City, extend their sincerest wishes to their relatives and friends for a happy New Year.

**BERZEN.**—Mr. Nat. E. Berzen, of 232-3 South street, takes this means of wishing his relatives and friends a happy New Year.

**BIEBER.**—Mrs. Sally Bieber and family, of 119 West 119th street, extend to their relatives and friends best wishes for the coming year.

**BIEBER & FELDSTEIN.**—Bieber & Feldstein, of the Cold Spring House, Tannersville, N. Y., and the Hotel Majestic, Lakewood, N. J., take this means of wishing their relatives, friends and patrons a happy New Year.

**BLAU.**—Rabbi and Mrs. Joel Blau, of 600 Riverside Drive, extend to their numerous friends within and without Temple Peni-El, Sisterhood and affiliated organizations their best wishes for a happy and prosperous New Year.

**BLECHMAN.**—Rev. Dr. and Mrs. Nathan Blechman, of 531 Jersey avenue, Elizabeth, N. J., to the members and seat holders of B'nai Israel, as well as to all their relatives and friends: May you be inscribed for a happy New Year.

**BLEIER.**—Mr. and Mrs. H. L. Bleier and Mr. and Mrs. Daniel Druckman, of 105 West 120th street, wish their relatives and friends a happy New Year.

**BLOCH.**—Mr. and Mrs. Harry L. Bloch, of 255 Fort Washington avenue, take this means of wishing their relatives and friends a happy New Year.

**BLOOM.**—Rabbi I. Mortimer Bloom, Rabbi of the Hebrew Tabernacle, Broadway at 158th street, takes this means of announcing his residence removal to 559 West 164th street, and wishes his friends and acquaintances a happy New Year.

**BLUM.**—Mr. and Mrs. Max D. Blum and family, of 1013 East 163d street, wish their relatives and friends a happy New Year.

**BLUMENKRANZ.**—Mr. and Mrs. I. Blumenkranz, of Blumenkranz's Cottage, Beach 63d street, Arverne, L. I., take this means of wishing their relatives and friends a happy New Year.

**BLUMSTEIN.**—Mrs. L. M. Blumstein, of 453 West 141st street, takes this means of wishing her relatives and friends a happy New Year.

**BLUMSTEIN.**—Mr. and Mrs. William Blumstein and family, of 430 West 116th street, wish their relatives and friends a happy New Year.

**BOBER.**—Mr. and Mrs. H. J. Bober, of 1445 Union street, Brooklyn, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**BONIS.**—Mr. and Mrs. Samuel Bonis, of 905 West End avenue, take this means of wishing to all their relatives and friends a healthy and prosperous New Year.

**BOOTH.**—Mr. and Mrs. A. E. Booth, of 1819 Foster avenue, Brooklyn, N. Y., wish all their relatives and friends a happy and prosperous New Year.

**BOOTH.**—Mrs. J. D. Booth and family, of 1338 President street, Brooklyn, N. Y., wish all their relatives and friends a happy New Year.

**BORGENICHT.**—Mr. and Mrs. Louis Borgenicht, of 1475 Fifty-second street, Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

**BORGENICHT.**—Mr. and Mrs. Max Borgenicht, of 150 West Eightieth street, extend to their relatives and friends best wishes for a happy New Year.

**BORGENICHT.**—Mr. and Mrs. S. William Borgenicht, of 252 West Eighty-fifth street, extend to their relatives and many friends best wishes for a happy and prosperous New Year.

**BRAND.**—Mr. and Mrs. Joseph E. Brand, 226 South Ninth street, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**BRANDT.**—Mr. and Mrs. Louis Brandt and family, of No. 260 Riverside Drive, New York, wish their relatives and friends a happy New Year.

**BRANDT.**—Mr. and Mrs. M. Brandt and Stanley M. Brandt, of 900 Eastern Parkway, Brooklyn, wish to extend to all of their relatives and friends best wishes for a happy and prosperous New Year.

**BRAUDE.**—Mr. and Mrs. Max Braude and family, of No. 315 W. 115th street, take this means of wishing their relatives and friends a happy New Year.

**BRAUNSTEIN.**—Mr. and Mrs. J. Braunstein, of 219 Penn street, Brooklyn, N. Y., extend best wishes for a happy and prosperous New Year.

**BREITBART.**—Mr. and Mrs. Bernard Breitbart, of 100 West 119th street, wish their many friends a happy and prosperous New Year.

**BRIGHTMAN.**—Mr. and Mrs. Samuel D. Brightman, of 1517 47th street, Borough Park, Brooklyn, take this means of wishing their many relatives and friends a very happy and prosperous New Year.

**BRITWITZ.**—Mr. and Mrs. M. Britwiz, of 1190 Madison avenue, wish their relatives and friends a very happy and prosperous New Year.

**BRITWITZ.**—Mr. Meyer Britwiz, of 1190 Madison avenue, extends best wishes to his relatives and friends for a happy New Year.

**BRODY.**—Mr. and Mrs. Alter M. Brody and family, of 2559 Grand Concourse, take this means of wishing their relatives and friends a happy New Year.

**BRODY.**—Mr. and Mrs. Nathan Brody, of 771 West End avenue, wish their relatives and friends a very happy New Year.

**BROWN.**—Mr. and Mrs. H. S. Brown, of 790 Riverside drive, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**BROWN.**—Mr. and Mrs. I. E. Brown and Mrs. D. Aaron, of 1800 Seventh avenue, wish their relatives and friends a happy New Year.

**BUCHLER.**—Dr. and Mrs. Samuel Buchler, of No. 1800 Seventh avenue, New York City, wish their relatives and friends a happy New Year.

**BUDNER.**—Mr. Harold S. Budner, of No. 70 Lenox avenue, takes this means of extending best wishes to his relatives and friends for a happy New Year.

**BUEGELEISEN.**—Mr. and Mrs. Samuel Buegeleisen and family, of 251 West 89th street, New York City, extend to their relatives and friends their best wishes for a happy New Year.

**BURSTEIN.**—Mr. and Mrs. Charles Burstein, of 680 West End avenue, wish their relatives and friends a happy New Year.

**BURSTEIN.**—Mr. and Mrs. Israel Burstein, of No. 264 Riverside Drive, wish all their relatives and friends a very happy New Year.

**BURSTEIN.**—Mr. and Mrs. Samuel Burstein, of 650 West End avenue, wish all their relatives and friends a happy New Year.

**C**

**CASHMAN.**—Mr. and Mrs. Louis Cashman, of 324 West 103d street, wish all their relatives and friends a happy New Year.

**CHAITIN.**—Mr. and Mrs. Isaac Chaitin, of 730 Riverside Drive, extend to their relatives and friends their best wishes for a bright and prosperous New Year.

**CHARLOP.**—Mr. Jack Charlop, of 1632 49th street, Brooklyn, wishes his relatives and friends a happy and prosperous New Year.

**CHARLOP.**—Mr. and Mrs. Joseph Charlop, of 1547 51st street, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**CHARLOP.**—Mr. and Mrs. Murry A. Charlop and family, of 1568 49th street, Brooklyn, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**CHARNAS.**—Mr. and Mrs. Harry Charnas, of 268 West 113th street, wish all their relatives and friends a happy and prosperous New Year.

**CHOROSH.**—Mr. and Mrs. William H. Chorosh and family, of No. 1851 Seventh avenue, wish their relatives and friends a happy New Year.

**CHREIN.**—Mr. and Mrs. Barnet Chrein and family, of No. 248 Grand street, wish their relatives, friends and patrons a prosperous and happy New Year.

**COBLE.**—Mr. and Mrs. Philip Coble, of Liberty, N. Y., take this means of wishing their relatives and friends a happy New Year.

**COHAN.**—Mr. and Mrs. Nathan H. Cohan, of 217 West 110th street, extend best wishes for a happy and prosperous New Year.

**COHEN.**—Mr. and Mrs. A. Cohen, of 411 West 128th street, take this means of extending to their relatives and friends their best wishes for a happy and prosperous New Year.

**COHEN.**—Mr. and Mrs. Abraham Cohen and family, of 51 East 96th street, wish all their relatives and friends a happy and prosperous New Year.

**COHEN.**—Mr. and Mrs. Adolph Cohen, of 2094 Fifth avenue, wish their relatives and friends a very happy New Year.

**COHEN.**—Mr. Elias A. Cohen, of Rockaway Park, L. I., wishes his relatives and friends a happy New Year.

**COHEN.**—Mr. and Mrs. Frank Cohen, of 949 West End avenue, extend New Year greetings to their relatives and friends.

**COHEN.**—Heyman Cohen & Sons, Inc., of No. 1372-1382 Broadway, wish their relatives, friends and patrons a happy and prosperous New Year.

**COHEN.**—Mr. and Mrs. Jacob D. Cohen and family, of 1261 Madison avenue, wish all their relatives and friends a very happy New Year.

**COHEN.**—Mr. and Mrs. Joseph A. Cohen, of 20 East 90th street, wish all their relatives and friends a very happy New Year.

**COHEN.**—Mrs. Joseph A. Cohen, president, and the directors of the Ladies' Malbish Arumim Society of the Uptown Talmud Torah, take this means of extending their best wishes for a happy and prosperous New Year to its officers and members.

**COHEN.**—Mrs. Joseph A. Cohen, president of the Yorkville Ladies' Benevolent Association, wishes the officers and members a happy and prosperous New Year.

**COHEN.**—Mr. Julius Cohen, of 70 West 114th street, takes this means of wishing his relatives and friends a happy New Year.

**COHEN.**—Mr. and Mrs. Louis Cohen and family, of No. 1323 President street, Brooklyn, wish their relatives and friends a happy New Year.

**COHEN.**—Mr. and Mrs. Sam Cohen and family, of No. 26 E. 117th street, wish their relatives and friends a happy New Year.

**COHEN.**—Mr. and Mrs. Samuel Cohen, of 20 East 97th street, extend best wishes to their relatives and friends.

**COHEN.**—Mr. and Mrs. Samuel Cohen, of No. 86 West 119th street, wish their relatives and friends a happy New Year.

**COHEN.**—Mr. and Mrs. Sol Cohen, of Hotel Ashton, wish their relatives and friends a happy New Year.

**COHEN.**—Mr. and Mrs. Sol Cohen, of 730 Riverside Drive and 18 Beach 35th street, Edgemere, L. I., extend best wishes for the New Year to their relatives and friends.

**COHN.**—Mr. Louis Cohn, of the Rip Van Winkle Hotel, Pine Hill, N. Y., wishes his relatives, friends and patrons a happy New Year.

**COOPERMAN.**—Mr. and Mrs. H. G. Cooperman, of No. 458 W. 143rd street, extend best wishes for a happy New Year to their relatives and friends.

**CRANE.**—Mr. and Mrs. Irving Crane, of No. 850 East 161st street, extend best wishes for the New Year to their relatives and friends.

**CROST.**—Mrs. Woolf Crost and family, of Hotel Victoria, Saratoga Springs, N. Y., wish all their relatives, friends and patrons a very happy and prosperous New Year.

**D**

**DALKOWITZ.**—Mrs. E. M. Dalkowitz, of Hotel Amigo, Edgemere, L. I., now at San Antonio, Texas, wishes her patrons and friends a happy New Year.

**DANZIGER.**—Mrs. Mary Danziger and family, of 25 West Seventy-first street, wish their relatives and friends a very happy New Year.

**DAUB.**—Mr. and Mrs. William Daub and daughter, of 810 Fox street, Bronx, wish their relatives and friends a happy and prosperous New Year.

**DAVIS.**—Mr. and Mrs. Moses Davis and family, of 981 Park avenue, wish their relatives and friends a happy New Year.

**DAVIS.**—Mr. and Mrs. Samuel Davis and family, of 1226 Wheeler avenue, wish to extend to their friends their best wishes for a happy and prosperous New Year.

**DAVIS.**—Mr. Simon Davis and family, of 152 West 118th street, extend to their relatives and friends their sincerest wishes for a happy New Year.

**DEL MONTE.**—Mr. and Mrs. Joel Del Monte, of 528 West 111th street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**DEMBITZ.**—Hayyom harath 'olam to all his friends, Arthur A. Dembitz sends greeting. May they soon be wholesomely and wholesouedly active in the reconstruction of a regenerated world.

**DEMBITZ.**—Mr. and Mrs. Isidor Dembitz, of No. 1800 Waterloo place, wish their relatives and friends a happy New Year.

**DE ROSA.**—Dr. and Mrs. L. A. De Rosa, of No. 701 West 179th street, wish their relatives and friends a very happy New Year.

**DICKSTEIN.**—Assemblyman Samuel Dickstein, of No. 304 East Broadway, wishes his relatives and friends a happy New Year.

**DINCIN.**—Mr. and Mrs. I. Dincin, of the Hillcrest, Fleischmanns, N. Y., extend to their patrons the compliments of the season and best wishes for a happy New Year.

**DISTLER.**—Mr. and Mrs. Henry O. Distler, of 1187 Lexington avenue, wish their relatives and friends a very happy and prosperous New Year.

**DOLOWIT.**—Dr. and Mrs. M. A. Dolowitz, of 158 West 121st street, extend to their relatives and friends their best wishes for a bright and happy New Year.

**DRACHMAN.**—Rev. Dr. and Mrs. Bernard Drachman wish all their relatives and friends and the members of both congregations a very happy New Year.

**DROB.**—Rabbi and Mrs. Max Drob, of 47 Fort Washington avenue, wish the members of the Washington Heights Congregation, their relatives and friends a happy New Year.

**DUBE.**—God grant you and yours good health, happiness and prosperity, and may His blessings be on us all in the New Year wish of Mr. and Mrs. Newman Dube.

**DUBE.**—To the directors and members of the United Israel-Zion Hospital: That this year will crown our efforts with success is my New Year wish.—Newman Dube, president.

**DULBERGER.**—Dr. and Mrs. Louis L. Dulberger and family, of 533 West 112th street, wish their relatives and friends a very happy New Year.

**DWORETZKY.**—Mr. and Mrs. M. Dworetzky, of 640 Riverside Drive, wish their relatives and friends a happy New Year.

**E**

**EDELMAN.**—Mr. and Mrs. Selig Edelman, of 1629 Forty-ninth street, Brooklyn, wish their relatives and friends a happy New Year.

**EDGEWATER CATERING CO., INC.**—The Edgewater Catering Co., Inc., extends best wishes to its friends and patrons for a happy New Year.

**EISEMAN.**—Rabbi Aaron Eiseaman, of No. 611 West 156th street, extends to all the worshippers of Mt. Nebo Temple and to all friends his sincerest wishes for a very happy, healthy and contented New Year.

**EISENBERG.**—Mr. and Mrs. Joseph Eisenberg and Mr. and Mrs. Ottilie Hyams, of Wave Crest, L. I., and 268 West 94th street, New York City, will probably remain abroad during the fall holidays; they take this occasion, however, to send cordial New Year greetings, with best wishes for a pleasant Yom Kippur to all their friends across the big water. Mr. Eisenberg expects to celebrate the Yomim Nouroim in Jerusalem.

**ELFENBEIN.**—Dr. Israel Elfenbein, Rabbi of West 95th Street Synagogue and Executive Director of West Side Community House, heartily reciprocates the cordial wishes of members and friends for a happy and prosperous New Year.

**ELISBERG.**—Mrs. S. Elisberg, of the New Hotel Ellersberg, Lakewood, N. J., and Hotel Lorraine, Edgemere, L. I., wishes her relatives and friends a happy and prosperous New Year.

**ELKELES.**—Messrs. Samuel and Percy Elkeles, of Hotel Wellington, 55th street and Seventh avenue, New York, wish all their relatives and friends a happy and prosperous New Year.

**EMANUEL.**—Mr. and Mrs. Ben Zion Emanuel, of 417 Beach 69th street, Arverne, L. I., wish their relatives and friends a happy and prosperous New Year.

**ENGEL.**—Mr. and Mrs. I. Engel, of Engel's Restaurant, 481 Broadway, take this means of wishing all their relatives, friends and patrons a happy New Year.

**ENGELMAN.**—The Messrs David I. and Abraham J. Engelman, of 1837 Madison avenue, extend their New Year greetings to their relatives and friends.

**ENGELMAN.**—Misses Goldie and Ruth Engelman, of 1837 Madison avenue, extend to their relatives and friends their best wishes for a happy New Year.

**ENGELMAN.**—Mr. and Mrs. Morris Engelman, of 1837 Madison avenue, take this means of extending to their friends and relatives best wishes for a very happy New Year.

**EPSTEIN.**—Mr. and Mrs. Abraham Epstein, of 325 Central Park West, wish their relatives and friends a happy New Year.

**EPSTEIN.**—Mr. and Mrs. C. Joshua Epstein, of 76 West 86th street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

**F**

**FEIGER.**—Mr. and Mrs. Arthur Feiger, of No. 547 W. 147th street, wish their relatives and friends a happy New Year.

**FELLENSTEIN.**—Mr. and Mrs. Morris Felenstein and family, of 1890 Seventh avenue, wish their many friends and relatives a happy and prosperous New Year.

**FELLERMAN.**—Mr. and Mrs. A. Fellerman, of 1427 Madison avenue, wish their relatives and friends a happy and prosperous New Year.

**FERDINAND.**—Mr. Herrman Ferdinand, of 66 Fort Washington avenue, wishes his relatives and friends a happy New Year.

**FERDALE MANOR.**—Ferndale Manor (The Tigers), Ferndale, N. Y., wishes its friends and patrons a happy New Year.

**FERTIG.**—Mr. and Mrs. Max Fertig of No. 220 Rich avenue, Mt. Vernon, N. Y., wish their relatives and friends a prosperous and happy New Year.

**NOTE.—NEXT WEEK'S HEBREW STANDARD WILL CONTAIN A NUMBER OF NEW YEAR GREETINGS RECEIVED TOO LATE FOR PUBLICATION IN THIS ISSUE. IF YOU HAVE NEGLECTED TO SEND IN YOUR ANNOUNCEMENT LET THIS BE A REMINDER TO HAVE IT IN OUR OFFICE BY WEDNESDAY MORNING, OCTOBER 7, AND IT WILL BE INSERTED IN NEXT WEEK'S ISSUE.**

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**FIALLA.**—Mr. and Mrs. Gustav Fialla and family, of 110 Union avenue, Lynbrook, L. I., wish their relatives and friends a happy New Year.

**FINE.**—Mr. and Mrs. Samuel Fine, of 200 West 111th street, wish their relatives and friends a happy New Year.

**FINKELSTEIN.**—Mr. and Mrs. A. R. Finkelstein, of 233 South Fourth street, Brooklyn, extend best wishes to all for a very happy and prosperous New Year.

**FINKELSTEIN.**—Mr. and Mrs. Jacob Finkelstein and family, of 783 Beck street, wish their relatives and friends a happy New Year.

**FINKELSTEIN.**—Mr. and Mrs. Nathan B. Finkelstein, of No. 552 Crown street, Brooklyn, N. Y., wish their relatives and friends a happy New Year.

**FINKELSTEIN.**—Mr. and Mrs. Sam Finkelstein, of 345 West 88th street, extend to all their relatives and friends best wishes for a bright and happy New Year.

**FISCHEL.**—Mr. and Mrs. Harry Fischel, of 118 East Ninety-third street, take this means of wishing their friends and relatives everywhere a year of happiness and prosperity.

**FISCHER.**—Mr. and Mrs. William Fischer and family, of 9 Pinehurst avenue, wish their relatives and friends a happy New Year.

**FISCHMAN.**—Mr. and Mrs. Charles Fischman, of 230 West 113th street, take this means of wishing their relatives and friends a happy New Year.

**FISCHMAN.**—Mr. and Mrs. Isidor Fischman and family, of 102 West 119th street, take this means of wishing their relatives and friends a happy and prosperous New Year.

**FISCHMAN.**—Mr. and Mrs. William Fischman, of 315 Central Park West, extend to their relatives and friends their sincerest wishes for a happy, healthy and prosperous New Year.

**FISHEL.**—Mr. and Mrs. Max Fishel, of Far Rockaway, N. Y., extend to their relatives and friends their best wishes.

**FISHER.**—Mr. and Mrs. H. Fisher, of Tannersville, N. Y., and the Pinehurst, Lakewood, N. J., take this means of wishing their relatives, friends and patrons a happy New Year.

**FLEISCHER AND MORGENSTERN.**—Messrs. Fleischer and Morgenstern, proprietors of the Flagler House, South Fallsburgh, Sullivan county, N. Y., extend best wishes to their patrons for the coming year.

**FOX.**—Mr. and Mrs. Harry G. Fox, of 1534 55th street, Brooklyn, N. Y., extend their best wishes for a happy and prosperous New Year to all their relatives and friends.

**FRANK.**—Mr. David Frank, of No. 2170 Broadway, extends greetings to relatives and friends for a happy and prosperous New Year.

**FRANK.**—Rev. Isidore Frank, of 560 West 144th street, extends to the members and seat holders of the Mt. Neboh Congregation his very best wishes for the New Year.

**FRANK.**—Mr. and Mrs. Joseph Frank, of No. 399 Ocean avenue, Brooklyn, wish their relatives and friends a happy New Year.

**FRANK.**—Mr. and Mrs. Louis J. Frank wish all the officers and members of Beth Israel Hospital, their relatives and friends a very happy and prosperous New Year.

**FRANKEL.**—Mr. and Mrs. Phil Frankel and family, of the Palace Hotel, Fleischmanns, N. Y., take this means of wishing their relatives, friends and patrons a happy New Year.

**FREEDBERGER.**—Mr. and Mrs. Henry Freedberger, of 766 Putnam avenue, Brooklyn, wish you the compliments of the season.

**FREEDMAN.**—Mr. and Mrs. Isidor Freedman, of No. 17 East 97th street, wish their relatives and friends a happy New Year.

**FRIED.**—Mr. and Mrs. Alex Fried, of 247 Sheffield street, Brooklyn, wish their relatives and friends a happy New Year.

**FRIEDMAN.**—Mr. and Mrs. Abraham E. Friedman, of 2277 83d street, Bensonhurst, wish all their relatives and friends a very happy New Year.

**FRIEDMAN.**—Mr. and Mrs. Edward Friedman, of 1800 Seventh avenue, extend to all their relatives and friends best wishes for a happy, healthy and prosperous New Year.

**FRIEDMAN.**—Mr. and Mrs. Emanuel Friedman, of 3957 Broadway, New York City, take this means of wishing all their relatives and friends a happy New Year.

**FRIEDMAN.**—Mr. Ignatz Friedman and family, of 100 West 121st street, on the advent of the New Year felicitate their relatives and friends and wish them abundance of happiness and prosperity.

**FRIEDMAN.**—Mr. and Mrs. Louis Friedman, of 104 West 118th street, wish their relatives and friends a happy and prosperous New Year.

**FRIEDMAN.**—Mr. and Mrs. Max L. Friedman, of 771 West End avenue, take this means of wishing their relatives and friends a happy New Year.

**FRIEDMAN.**—Mr. Victor Friedman, of 417 Beach 69th street, Arverne, L. I., extends to his relatives and friends best wishes for a very happy New Year.

**FRINDEL.**—Mr. and Mrs. Benjamin Frindel wish their many relatives and friends a very happy and prosperous New Year.

**FROMBERG.**—Mr. Harry G. Fromberg, of No. 288 East Broadway, takes this means of wishing his relatives and friends a happy New Year.

**FURGATCH.**—Mr. and Mrs. S. H. Furgatch and family, of 915 Prospect avenue, Bronx, extend to their relatives and friends best wishes for a happy and prosperous New Year.

## G

**GALEWSKI.**—Mr. and Mrs. David Galewski, of East Williston, L. I., extend New Year greetings to their relatives and friends.

**GALEWSKI.**—Mrs. Helen Galewski, of 26 West 120th street, wishes all her relatives and friends a happy and prosperous New Year.

**GALEWSKI.**—Mr. and Mrs. Sigmund Galewski and sons, of 56 West 112th street, wish all their relatives and friends a happy and prosperous New Year.

**GANS.**—Mr. and Mrs. M. J. Gans, of 27 Girard avenue, Hartford, Conn., take this means of wishing their relatives and friends a very happy and prosperous New Year.

**GARFINKEL.**—Mr. Morris Garfinkel and family, of 1855 Seventh avenue, city, wish to extend to their many relatives and friends a happy and prosperous New Year.

**GARSONY.**—Mr. and Mrs. J. Garsony, of Union House, Sharon Springs, N. Y., wish their relatives and friends a happy New Year.

**GEFFEN.**—Mr. Morris Geffen, of 856 Whitlock avenue, Bronx, extends to his friends and relatives his best wishes for a happy New Year.

**GEIGER.**—Mr. and Mrs. Charles Geiger, of Belle Harbor and New York, wish their relatives and friends a happy New Year.

**GELBER.**—Mr. and Mrs. Morris Gelber, of No. 1132 45th street, Brooklyn, wish their relatives and friends a happy and prosperous New Year.

**GESHER.**—Mr. J. Gesher, of the Lexington Hotel, Lakewood, N. J., wishes his relatives, friends and patrons a happy New Year.

**GILBERT.**—Mr. and Mrs. Nat Gilbert, of 782 West End avenue, wish their relatives and friends a happy New Year.

**GINSBURG.**—Mr. and Mrs. Leon B. Ginsburg, of No. 1755 Undercliff avenue, Bronx, take this means of wishing their relatives and friends a happy and prosperous New Year.

**GINSBURG.**—Mr. and Mrs. Nat Ginsburg, of Long Beach, L. I., wish all their relatives and friends a happy and prosperous New Year.

**GLASS.**—Dr. and Mrs. J. Glass, of 147 Riverside Drive, New York City, wish their friends and relatives a happy New Year.

**GLEITZMAN.**—Mr. and Mrs. Isaac Gleitzman, formerly of 235 West 110th street, now at Hotel Marcellis, Broadway at 103d street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

**GLUSHANOK.**—Mr. and Mrs. S. A. Glushanok, of No. 660 St. Marks place, Brooklyn, wish their relatives and friends a happy New Year.

**GOLDBERG.**—Mr. and Mrs. Henry Goldberg, of 5809 15th avenue, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**GOLDBERGER.**—Mr. and Mrs. Henry Goldberger and family, of 884 Riverside Drive, wish their relatives and friends a very happy New Year.

**GOLDBERGER.**—Mr. and Mrs. Jesse L. Goldberger, of No. 301 Riverside Drive, take this means of wishing their relatives and friends a happy New Year.

**GOLDBERGER.**—Mr. and Mrs. Max Goldberger and sons, of 985 Fox street, wish their relatives and friends a happy and prosperous New Year.

**GOLDENSTEIN.**—Rev. Solomon Goldenstein, of No. 123 East 105th street, wishes a happy, healthy and prosperous New Year to all his friends.

**GOLDFARB.**—Rabbi and Mrs. Israel Goldfarb, of No. 360 Clinton avenue, Brooklyn, wish their relatives, friends, the members and seat holders of Congregation Balth Israel Anshe Emeth a happy and prosperous New Year.

**GOLDFOGLE.**—Mr. Henry M. Goldfogle wishes all his relatives and friends a very happy and prosperous New Year.

**GOLDMAN.**—Mr. and Mrs. Morris Goldman, of 601 West 113th street, take this means of wishing their relatives and friends a happy New Year.

**GOLDSCHMIDT.**—Mr. and Mrs. Maurice Goldschmidt, of the Knapp Mansion, Brooklyn, N. Y., take this means of wishing their relatives and patrons a happy New Year.

**GOLDSCHMIDT.**—Mr. and Mrs. B. Goldschmidt, superintendent of the Hebrew Convalescent Home, of 235-237 West 120th street, take this means of wishing their relatives and friends a happy New Year.

**GOLDSCHMIDT.**—Mr. and Mrs. Marcus M. Goldschmidt, of 253 West 102d street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**GOLDSTEIN.**—Mr. and Mrs. David Goldstein and children, of 217 West 110th street, extend to their relatives and friends their best wishes for a very happy New Year.

**GOLDSTEIN.**—Rabbi and Mrs. Herbert S. Goldstein, of 1893 Seventh avenue, take this means of wishing the members of the Institutional Synagogue and all their friends everywhere a very happy New Year.

**GOLDSTEIN.**—Mrs. and Rabbi Jacob Goldstein, of Congregation Anshe Emeth, New Brunswick, N. J., extend the compliments of the season to all their friends.

**GOLDSTEIN.**—Mr. and Mrs. Joseph Goldstein, of 1359 Forty-eighth street, Brooklyn, wish their relatives and friends a happy New Year.

**GOLDSTEIN.**—Mr. and Mrs. Joseph D. Goldstein, of No. 600 West 163d street, wish their relatives and friends a very happy New Year.

**GOLDSTEIN.**—Mr. and Mrs. M. Goldstein, of No. 216 West 89th street, New York, wish their relatives and friends a happy New Year.

**GOLDSTEIN.**—Mr. and Mrs. M. A. Goldstein, of 1855 Seventh avenue, New York, wish all their relatives and friends a very happy New Year.

**GOLDSTEIN.**—Mr. Max Goldstein, of 629 West 135th street, takes this means of wishing his relatives and friends a happy New Year.

**GOLDSTEIN.**—Mr. and Mrs. Samuel H. Goldstein, of No. 1711 Barnes avenue, Van Nest, New York City, wish their relatives and friends a happy New Year.

**GOLDSTEIN & LYONS.**—Messrs. Goldstein & Lyons, of the Frontenac, Edgemere, L. I., extend best wishes to their friends and patrons for a happy and prosperous New Year.

**GOLDSTONE.**—Mr. and Mrs. Joseph Goldstone and daughter Jessica, of No. 202 Daniel Low Terrace, Staten Island, N. Y., take this means of extending to their relatives and friends most sincere wishes for a happy New Year.

**GOODFRIEND.**—Mr. Meyer Goodfriend and family, of 274 West 113th street, send greetings for a bright and happy New Year to all their relatives and friends.

**GOODMAN.**—Mr. and Mrs. Abraham Goodman wish their relatives and friends a happy New Year.

**GOODSTEIN.**—Mr. and Mrs. Elliot M. Goodstein, of 857 Elmsere place, Bronx, wish their relatives and friends a happy and prosperous New Year.

**GOODSTEIN.**—Mr. and Mrs. Samuel Goodstein and family, of 850 East 164th street, take this means of wishing their relatives and friends a happy and prosperous New Year.

**GORDON.**—Mr. and Mrs. Bennet Gordon, of 1800 Seventh avenue (now at Edgemere, L. I.), wish all their relatives and friends a happy and prosperous New Year.

**GORDON.**—Mr. and Mrs. David Gordon, of 860 East 161st street, wish their relatives and friends a happy New Year.

**GOTTESMAN.**—Mr. and Mrs. M. Gottesman, of 40 East 83rd street, wish all their relatives and friends a happy and prosperous New Year.

**GOTTLIEB.**—Mr. and Mrs. Abraham Gottlieb, of 302 West 86th street, extend their best wishes for a happy and prosperous New Year to their many relatives and friends.

**GOTTLIEB.**—Mr. and Mrs. George Gottlieb and family, of 1980 Seventh avenue, New York City, extend best wishes to their relatives and friends for a happy New Year.

**GOTTLIEB.**—Mr. and Mrs. Israel Gottlieb, of 945 West End avenue, wish their relatives and friends a happy and prosperous New Year.

**GOTTSCHALL.**—Mr. and Mrs. Louis Gottschall, Mr. Solomon Gottschall, and Mr. and Mrs. Bernard Schaftran, of Arverne, L. I., wish their relatives and friends a happy and prosperous New Year.

**GREENBAUM.**—Mr. and Mrs. D. Greenbaum, of Lakewood, N. J., take this means of wishing their relatives and friends a happy New Year.

**GREENBAUM.**—Mr. and Mrs. S. Greenbaum and Mr. and Mrs. J. Wolfe, of No. 1934 Webster avenue, Bronx, wish their relatives and friends a happy New Year.

**GREENFIELD.**—Rabbi and Mrs. Samuel Greenfield, of 241 West 113th street, extend best wishes to their relatives, friends and the members of Isaiah Temple for a very happy and prosperous New Year.

**GREENSPAN.**—Mr. and Mrs. H. Greenspan and family, of 777 West End avenue, wish their relatives and friends a happy New Year.

**GREENSTEIN.**—Mr. and Mrs. Morris L. Greenstein, of No. 58 Kelly street, Bronx, wish their relatives and friends a happy New Year.

**GREENWALD.**—Mr. Max D. Greenwald, of No. 3915 Broadway, extends his best wishes to his relatives and friends for the New Year.

**GREY.**—Mr. and Mrs. Louis L. Grey, now at Bradley Beach, N. J., extend best wishes to their relatives and friends for a happy New Year.

**GROSSMAN.**—Mr. and Mrs. B. Grossman, of the Alexandria, Far Rockaway, N. Y., wish their friends and patrons a happy New Year.

**GROSSMAN.**—Mr. H. B. Grossman, of Sharon Springs and New York, extends New Year greetings to his friends and patrons.

**GROSSMAN.**—Mr. and Mrs. Isidore Grossman of No. 1427 Madison avenue take this means of wishing their relatives and friends a happy New Year.

**GROSSMAN.**—Mr. and Mrs. Josef Grossman, of Grossman's Hotel, Atlantic City, N. J., take this means of conveying to their friends and patrons best wishes for a happy and prosperous New Year.

**GROSSMAN.**—Mr. Max Grossman, of Grossman's Hotel, Atlantic City, N. J., wishes his many friends a happy New Year.

**GRUNDWERT.**—Mr. and Mrs. Samuel M. Grundwert, of No. 125 West 115th street, wish their relatives and friends a happy New Year.

**GUEDALIA.**—Mr. and Mrs. Jacob M. Guedalia, of 3675 Broadway, take this means of wishing their relatives and friends a very happy New Year.

**GUEDALIA.**—Mrs. M. Guedalia, of 3675 Broadway, extends to her relatives and friends best wishes for a happy New Year.

**GUTMAN.**—Mr. Isaac Gutman, of No. 35 West 110th street, wishes his relatives and friends a very happy New Year.

**GURYAN.**—Mr. I. Guryan, of 1323 50th street, Brooklyn, wishes his friends and relatives a happy New Year.

**HAFT.**—Mr. and Mrs. Morris W. Haft and daughter, of 1336 President street, Brooklyn, extend to their relatives and friends best wishes for a happy New Year.

**HALPERN.**—Mr. B. F. Halpern, of 924 Bloomfield street, Hoboken, N. J., wishes his friends a happy New Year.

**HALPERT.**—Mr. and Mrs. Isidor Halpert, of 100 West 121st street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**HALPERT.**—Mr. and Mrs. Max Halpert, of 736 Riverside Drive, wish their relatives and friends a very happy New Year.

**HANSON.**—Mr. Martin H. Hanson, of No. 437 Fifth avenue, New York City, sends the season's best wishes to acquaintances and friends and the members of Congregation Orach Chaim.

**HARLEM HOME OF THE DAUGHTERS OF ISRAEL.**—The Harlem Home of the Daughters of Israel extends best wishes for a happy and prosperous New Year to its members, patrons and donors.

**HARRIS.**—Mr. and Mrs. Aaron T. Harris, of 710 Avenue I, Flatbush, Brooklyn, N. Y., wish their relatives and friends a happy New Year.

**HARRIS.**—Mr. Abraham Harris, of 872 Crescent street, Far Rockaway, extends best wishes to his relatives and friends for a happy New Year.

**HARRIS.**—Mr. and Mrs. David Harris and family, of 108 West 121st street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**HARRIS.**—Mr. and Mrs. Jesse Harris, of 709 Avenue I, Flatbush, Brooklyn, N. Y., wish their relatives and friends a happy New Year.

**HARRIS.**—Mr. and Mrs. Julius Harris, of No. 709 Avenue I, Flatbush, Brooklyn, extend to relatives and friends best wishes for a happy New Year.

**HARRIS.**—Mr. and Mrs. Samuel Harris, of 601 West 162d street, extend best wishes to their relatives and friends for a happy New Year.

**HARRIS.**—Mr. and Mrs. Simon D. Harris and family, of 1100 Park avenue wish their relatives and friends a happy New Year.

**HARTFORD UMBRELLA CO.**—The Hartford Umbrella Company wishes its many friends and patrons a happy New Year.

**HARTOGENSIS.**—Mr. and Mrs. M. A. Hartogensis and family, of 100 West 88th street, take this means of wishing their relatives and friends a happy and prosperous New Year.

**HARTOGENSIS.**—Mr. and Mrs. Samuel A. Hartogensis, of 105 West 73d street, extend to their numerous relatives and friends best wishes for a happy and prosperous New Year.

**HAUSMAN.**—Mr. and Mrs. Harris Hausman, of 1126 East 22d street, Brooklyn, N. Y., wish all their relatives and friends a happy and prosperous New Year.

**HEBREW CONVALESCENT HOME.**—The Hebrew Convalescent Home of 235 and 237 West 120th street wishes its officers and members a happy and prosperous New Year.—Abraham Cohen, president.

**HECHT.**—Mr. and Mrs. Chas. Hecht, of the Manhattan, Lakewood, N. J., wish their patrons and friends a very happy New Year.

**HECHT.**—Mr. and Mrs. Jacob Hecht, of 166 East 95th street, wish their relatives and friends a very happy New Year.

**HEIDEN.**—Mr. and Mrs. D. Heiden, of the Heiden House, South Fallsburgh, N. Y., wish their relatives, friends and patrons a happy New Year.

**HELFGOTT.**—Mr. and Mrs. Adolf M. Helfgott, of Chambers street, Bayside, N. Y. (Long Island), take this means of extending best wishes to their relatives and friends for a happy New Year.

**HELLER.**—Mrs. M. J. Heller, of 322 East 50th street, wishes all her relatives and friends a happy and prosperous New Year.

**HENIGSON.**—Mr. and Mrs. S. Henigson and family, of 1015 East Ninth street, Brooklyn, extend best wishes to their relatives and friends for a happy New Year.

**HERSKOVITS.**—Mr. and Mrs. Albert Herskovits, of 590 West End avenue, extend their very best wishes to their relatives and friends for a very happy New Year.

**HERSKOVITS.**—Mr. and Mrs. Max Herskovits, of 315 Central Park West, extend their greetings to their relatives and friends for a very happy New Year.

**HERSKOVITZ.**—Mr. and Mrs. Frank Herskovitz and family, of 1980 Seventh avenue, New York City, extend best wishes to their relatives and friends for a happy New Year.

**HERTZ.**—Mr. and Mrs. Emanuel Hertz, of 400 West 150th street, extend best wishes for a happy New Year to all relatives and friends.

**HERZOG.**—Mr. and Mrs. Henry Herzog, of 204 West 121st street, extend best wishes to their relatives and friends for a happy New Year.

**HIRSCH.**—Mr. and Mrs. Charles A. Hirsch and family, of 706 Riverside Drive, New York City, wish their relatives and friends a happy and prosperous New Year.

**HIRSCHBERG.**—Mrs. A. Hirschberg and family, of No. 1980 Seventh avenue, extend New Year greetings to their relatives and friends.

**HOCH.**—"Leshono Tovo Tikusevi Vesechumi Lealter Lechaim" are the sincerest wishes of Mr. and Mrs. Philip L. Hoch, 1025 Bryant avenue, Bronx, New York, to all their relatives and friends.

**HOLLANDER.**—Mr. Max L. Hollander, of 37 East Seventh street, wishes all his relatives, friends and members of the Independent Order B'rith Abraham a very happy and prosperous New Year.

**HOME AND FARM INSTITUTION FOR MENTAL CONVALESCENTS, INC.**—A happy New Year to the members, subscribers and friends of the Home and Farm Institution for Mental Convalescents, Inc., Joseph B. Oldort, president; Dr. Jacob Glass, chairman board of directors.

**HOME OF THE DAUGHTERS OF JACOB.**—The officers and directors of the Home of the Daughters of Jacob, 167th street, Teller and Findlay avenues, extend in behalf of their 465 aged inmates, hearty greetings to its members and friends and wish them and their dear families a happy and prosperous New Year. Mrs. A. J. Dworsky, President.

**HOROWITZ.**—Mr. and Mrs. Joseph Horowitz, of 345 West 88th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**HOROWITZ.**—Mr. and Mrs. Joseph Horowitz and family, of 90 Prospect Park West, Brooklyn, take this means of wishing their relatives and friends a year of health, happiness and prosperity.

**HOROWITZ.**—Mr. and Mrs. M. A. Horowitz and family, of 71 East 96th street, take this means of wishing their relatives and friends a very happy New Year.

**HOROWITZ.**—Mr. and Mrs. Milton Horowitz, of 771 West End avenue, New York City, wish all their relatives and friends a happy New Year.

**HOROWITZ.**—Mr. and Mrs. Robert G. Horowitz, of 1801 Crotona avenue, take this means of wishing their relatives and friends a happy New Year.

**HOROWITZ.**—Mr. and Mrs. Joseph Horowitz and family, of 270 Riverside Drive, extend to their relatives and friends their wishes for a happy and prosperous New Year.

**HOTEL GROSS.**—Messrs. Gross and Baum, of Hotel Gross, Saratoga Springs, N. Y., wish their friends and patrons a happy New Year.

**HUREWITZ.**—Mr. and Mrs. Mark Hurewitz and family, of 2 West 88th street, wish all their relatives and friends a very happy New Year.

**HURWITZ.**—Mr. and Mrs. David Hurwitz, of 1421 President street, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**HURWITZ.**—Mr. and Mrs. Raphael Hurwitz, of 122 Cottage avenue, Mt. Vernon, N. Y., wish their relatives and friends a happy New Year.

**HYAMSON.**—Rev. Dr. and Mrs. Moses Hyamson, now at Hotel Ashton, take this means of extending to the members of the Congregation Orach Chaim, as well as relatives and friends, their best wishes for a happy and prosperous New Year.

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**HYMAN.**—Mr. and Mrs. Elie Hyman, of 52 Cathedral Parkway, wish all their relatives and friends a very happy and prosperous New Year.

**HYMAN.**—Mr. and Mrs. Jacob Hyman and family, of 350 West Eighty-eighth street, take this means of wishing their relatives and friends a happy New Year.

**HYMAN.**—Mrs. Samuel I. Hyman, Mr. George M. Hyman and Miss Norma C. Hyman wish their relatives and friends Zion's greetings for a very happy New Year.

## I

**ILLOWAY.**—Dr. H. Illoyay and the ladies of his family, of 1113 Madison avenue, take this means of extending best wishes to their relatives and friends for a very happy New Year.

**INFELD.**—Mrs. William Infeld and family, of Hotel Monterey, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**ISAACOFF.**—Mr. and Mrs. D. Isaacoff, of Hotel Glass, South Fallsburg, N. Y., wish their relatives, friends and patrons a happy New Year.

**ISAACS.**—Mr. and Mrs. Henry Isaacs and son, of 911 Tiffany street, Bronx, take this means of wishing their relatives and friends a happy New Year.

**ISAACS.**—Mr. and Mrs. Isidor R. Isaacs, of 935 East 163rd street, take this means of wishing their relatives and friends a happy New Year.

**ISRAEL.**—Mr. and Mrs. Nathan Israel and family, of 243 West Ninety-eighth street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**IVRY.**—Mr. and Mrs. Israel Ivry and family, of 5 East Ninety-eighth street, wish their relatives and friends a happy New Year.

## J

**JACHES.**—Rev. Philip Jaches, of No. 1391 Madison avenue, desires to extend to his friends his best wishes for a happy and prosperous New Year.

**JACOBS.**—Messrs. Nathan Jacobs and son, of Scaron Manor, Schroon Lake, N. Y., and Lakewood, N. J., wish their relatives and friends a happy New Year.

**JACOBS.**—Mr. and Mrs. Sol Jacobs and daughter Shirley, of 911 Simpson street, Bronx, wish their relatives and friends a very happy New Year.

**JACOBSON.**—Rev. and Mrs. Ezekiel Jacobson and son, of No. 101a Union avenue, Jamaica, L. I., wish their relatives and friends a happy and prosperous New Year and well over the fast.

**JACOBSON.**—Mr. and Mrs. Ferdinand Jacobson, of 270 Riverside Drive, wish their relatives and friends a happy New Year.

**JACOBSON.**—Mr. and Mrs. Louis Jacobson, of 611 West 141st street, wish their relatives and friends a happy New Year.

**JACOBSON.**—Mr. and Mrs. S. Jacobson, of the Fairmont Hotel, Tannersville, N. Y., and Lakewood, N. J., wish all their friends and patrons a very happy New Year.

**JAFFE.**—Mr. and Mrs. Benjamin Jaffe, of 26 East 117th street, wish their relatives and friends a happy and prosperous New Year.

**JANDORF.**—Mr. and Mrs. Henry Jandorf, of 541 West 162d street, extend to their relatives and friends their best wishes for a very happy New Year.

**JEWISH MATERNITY HOSPITAL.**—To the members, patrons, donors and friends of the Jewish Maternity Hospital, 270 East Broadway, we wish to express herewith our congratulations and best wishes for the New Year.—Edward Friedman, president; Rev. Philip Jaches, honorary president.

**JOACHIM.**—Mr. and Mrs. H. Joachim, of 70 Lenox avenue, wish their relatives and friends a very happy New Year.

**JOSEPHSON.**—Mr. and Mrs. Harry Josephson, of 1239 Madison avenue, wish their relatives and friends a happy New Year.

**JOSEPHSON.**—Mr. and Mrs. H. I. Josephson and family, of 53 West 110th street, New York, extend best wishes to their relatives and friends for a happy New Year.

**JOSEPHSON.**—Mr. and Mrs. M. Josephson, of 415 West 128th street, extend to their relatives and friends their best wishes for a bright and happy New Year.

## K

**KAPLAN.**—Mrs. B. D. Kaplan and family extend best wishes to all their relatives and friends for a happy New Year.

**KAPNER.**—Dr. and Mrs. Z. Kapner, of 136 West 121st street, wish their relatives, friends and Kol Yisroel a happy New Year.

**KARON.**—Mr. and Mrs. Samuel M. Karon, of 420 Riverside Drive, take this means of wishing their relatives and friends a happy New Year.

**KASNOWITZ.**—Mr. and Mrs. Elias Kasnowitz, of 1168 Eastern Parkway, Brooklyn, wish their relatives and friends a happy New Year.

**KASS.**—Mrs. A. L. Kass and family, of 226 South Ninth street, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**KASS.**—Mr. and Mrs. Benjamin Kass, of 620 West 116th street, wish their relatives and friends a happy New Year.

**KASS.**—Mr. and Mrs. David Kass, of 103 East Eighty-sixth street, extend their heartiest New Year greetings to their friends.

**KATCHER.**—Mr. and Mrs. A. D. Katcher, of 575 West End avenue, extend to their relatives and friends best wishes for a happy and prosperous New Year.

**KAVALIER.**—Mr. and Mrs. J. Kavalier and daughter, of 45 Lenox avenue, wish their relatives, friends and patrons a very happy New Year.

**KAY.**—Mr. and Mrs. Harry Kay, of 70 East Eleventh street, wish their friends, relatives and patrons a very happy and prosperous New Year.

**KAYE.**—Mr. and Mrs. J. W. Kaye, of No. 1425 Grand Concourse, wish their relatives and friends a happy and prosperous New Year.

**KEHRMANN.**—The Kehrmann family of 1808 Bath avenue, Bensonhurst, take this means of wishing their relatives and friends a happy New Year.

**KELLER.**—Dr. Henry Keller, of 498 West End avenue (formerly at 143 West Eighty-sixth street), wishes all his friends and relatives a very happy and prosperous New Year.

**KIDANSKY.**—Mr. and Mrs. David Kidansky and family, of 51 East Ninety-sixth street, wish their relatives and friends a happy and prosperous New Year.

**KITAY.**—Mr. and Mrs. H. B. Kitay and family, of No. 376 Broadway, Paterson, N. J., extend greetings for a happy New Year to their relatives and friends.

**KLEIN.**—Mr. and Mrs. Jacob Klein, of 654 West 161st street, wish their relatives and friends a happy New Year.

**KLEIN.**—Mr. and Mrs. Leopold Klein, of 968 Fox street, Bronx, wish all relatives and friends a happy New Year.

**KLEIN.**—Rev. Dr. and Mrs. Philipp Klein, of 137 West 119th street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**KLEIN.**—Mrs. William Klein and family, of 60 Avenue C, take this means of wishing their many friends and relatives a very happy and prosperous New Year.

**KLOTZ.**—Mr. and Mrs. Jacob Klotz, of No. 1820 Crotona avenue Bronx, wish their relatives and friends a happy New Year.

**KNOBEL.**—Mr. and Mrs. Morris Knobel, of No. 1036 East Eighth street, Brooklyn, extend best wishes to relatives and friends for a happy New Year.

**KOBRE.**—Mr. and Mrs. I. E. Kobre, of 2 East 120th street, wish their relatives and friends a happy New Year.

**KOHN.**—Rev. Dr. and Mrs. Jacob Kohn of No. 235 West 110th street wish the members and seat-holders of Temple Anshe Chesed, their relatives and friends a very happy and prosperous New Year.

**KOLBERT.**—Mr. and Mrs. Edward Kolbert and sons, of 1070 Morris avenue, Bronx, wish their relatives and friends a happy New Year.

**KOSCH.**—Mr. and Mrs. Simon G. Kosch, of 370 Manhattan avenue, wish their relatives and friends a happy New Year.

**KOSKI.**—Mr. and Mrs. M. H. Koski, of 3 Jefferson avenue, Brooklyn, N. Y., take this means of extending to their relatives and friends best wishes for a happy and prosperous New Year.

**KOVNER.**—Mr. Harry Kovner, of 1849 Eightieth street, Brooklyn, wishes his relatives and friends a happy and prosperous New Year.

**KRAM.**—Mr. and Mrs. Jacob M. Kram, of 267 West Eighty-ninth street, wish their relatives and friends a very happy New Year.

**KRAM.**—Mr. and Mrs. Louis Kram, of 1893 Seventh avenue, take this means of wishing their relatives and friends a very happy New Year.

**KRAM.**—Mr. and Mrs. William Kram, of 26 East 117th street, tender best wishes to their relatives and friends for a happy New Year.

**KRAMER.**—Mr. and Mrs. H. Kramer, of No. 430 East 141st street and Cedarhurst Park, L. I., wish their relatives and friends a very happy New Year.

**KROLL.**—Mr. and Mrs. Maurice Kroll, of 835 Riverside Drive, wish their relatives and friends a happy New Year.

**KRUGER.**—Mr. Albert Kruger, Superintendent Home of the Daughters of Jacob, 167th street, Teller and Findlay avenues, takes this means of wishing his relatives and friends a happy New Year.

**KRULEWITZ.**—Mr. and Mrs. I. A. Krulewitz, of 600 West 115th street, New York city, takes this means of wishing their relatives and friends a happy New Year.

**KRULWICH.**—Mr. and Mrs. Bernard Krulwich, of 320 St. Nicholas avenue, wish their relatives and friends a happy New Year.

**KRUMBEIN.**—Mr. and Mrs. Abraham Krumbein and family and Miss Lena Milberg, of 1712 Forty-third street, Brooklyn, extend their good wishes for this and many happy New Years.

**KUPFERBERG.**—Mr. and Mrs. B. Kupferberg and family of 244 Riverside Drive extend to their relatives and friends their best wishes for a happy New Year.

**KUPFERBERG.**—Mr. and Mrs. L. S. Kupferberg of Far Rockaway, N. Y., extend to their relatives and friends their best wishes for a happy New Year.

**KUTINSKY.**—Mr. and Mrs. Morris Kutinsky and family, of No. 870 Riverside drive, wish their relatives and friends a happy and prosperous New Year.

## L

**LAMPORT.**—Mr. and Mrs. Nathan Lamport, of 93 Fort Washington avenue, wish all their relatives and friends a happy and prosperous New Year.

**LAMPORT.**—Mr. and Mrs. Solomon Lamport and family, of 1 West Ninety-third street, wish their relatives and friends, and all Israel, a happy New Year.

**LANDAU.**—Mr. and Mrs. Adolph B. Landau, of 730 Riverside drive, wish their friends and relatives and all Israel a happy and prosperous New Year.

**LANDAU.**—Mr. Marcus Landau, of 150 Nassau street, wishes his patrons, relatives and friends a happy and prosperous New Year.

**LANDRES.**—Mr. and Mrs. Simon Landres of 1200 Hoe avenue extend best wishes for a happy and prosperous New Year to all friends, especially to the officers and directors of the Hebrew Free Loan Society of New York.

**LASKI.**—Mr. and Mrs. Bogumil Laski, of 286 Fort Washington avenue, take this means of wishing their relatives and friends a happy and prosperous New Year.

**LE BOWSKI.**—Mr. and Mrs. Jacob I. Le Bowski, of 1885 Seventh avenue, extend to their relatives, friends and also officers, members and seat-holders of Congregation Mt. Zion, their best wishes for a happy New Year.

**LEDERER.**—Mrs. Hugo Lederer, of 1356 Madison avenue, wishes her relatives and friends a happy and prosperous New Year.

**LEDERER.**—Mrs. Rosa Lederer, of Hotel Peter Stuyvesant, Eighty-sixth street and Central Park West, wishes her relatives and friends a very happy New Year.

**LEFKOWITZ.**—Mr. and Mrs. Louis Lefkowitz, of 3657 Broadway, extend to their relatives and friends their best wishes for a happy New Year.

**LEIBMAN.**—Mr. and Mrs. Henry Leibman, of 40 Blake avenue, Brooklyn, N. Y., take this means of wishing their relatives and friends a happy New Year.

**LENKOWSKY.**—Mr. and Mrs. Moe Lenkowsky, of 68 Lenox avenue, wish all their relatives and friends a happy New Year.

**LEVIN.**—Mr. and Mrs. A. Levin, of the Clarendon Hotel, Asbury Park and Lakewood, N. J., wish their patrons and friends a happy New Year.

**LEVINE.**—Mr. and Mrs. Jack Levine, of No. 1815 Seventh avenue, wish their relatives and friends a happy New Year.

**LEVINE.**—Mr. and Mrs. Joseph Levine, of 140 East Ninety-second street, wish their relatives and friends a happy New Year.

**LEVINSKY.**—Mr. and Mrs. Aaron B. Levinsky, of 780 West End avenue, wish their relatives and friends a happy New Year.

**LEVINSON.**—Mr. and Mrs. D. Levinson, of 327 Grand street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

**LEVINSON.**—Mrs. H. Levinson and son, of the Mountain Summit, Tannersville, the Pinewood, Lakewood, and the Takanasse, West End, N. J., wish their patrons, friends and relatives a happy New Year.

**LEVINSON.**—Mr. and Mrs. Morris Levinson, of 1884 Seventh avenue, wish their relatives and friends a very happy New Year.

**LEVY.**—Mr. and Mrs. Abraham Levy, of 557 Fifth street, Brooklyn, wish their relatives and friends a happy and prosperous New Year.

**LEVY.**—Mr. and Mrs. David Levy, of 1239 Madison avenue, wish their relatives and friends a happy New Year.

**LEVY.**—Mr. and Mrs. David Levy of No. 1884 Seventh avenue and 2350 Cornage avenue, Far Rockaway, N. Y., wish their relatives and friends a happy New Year.

**LEVY.**—Mr. and Mrs. Herman Levy and family, of No. 129 East Eightieth street, extend best wishes for the New Year to all relatives and friends.

**LEVY.**—Mr. and Mrs. Jacob Levy, of 35 Mount Morris Park West, take this means of wishing their relatives and friends a bright and happy New Year.

**LEVY.**—Mr. and Mrs. Louis J. Levy and family, of No. 127 West 120th street, wish their relatives and friends a very happy New Year.

**LEVY.**—Mr. and Mrs. Louis H. Levy, of 334 East Fifty-second street, extend to their relatives and friends their best wishes for a bright and prosperous New Year.

**LIBERMAN.**—Mr. and Mrs. Saul Liberman, of 5520 Fifteenth avenue, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**LICHTENTHAL.**—Mr. and Mrs. Joseph Lichtenthal, of No. 156 Second avenue, wish a happy and prosperous New Year to all their relatives and friends.

**LICHTER.**—Mr. and Mrs. Julius Lichter, of 1116 Hollywood avenue, Far Rockaway, N. Y., wish all their relatives and friends a happy New Year.

**LIDZ.**—Mr. and Mrs. Isaiiah Lidz of 104 Overlook street, Mt. Vernon, N. Y., extend best wishes to all for a happy New Year.

**LIPPMAN.**—Mr. and Mrs. Frank Lippman, of No. 285 Argyle road, Brooklyn, wish their relatives and friends a very happy New Year.

**LIPSCHITZ.**—Mr. J. Lipschitz, of the Ocean Crest, Arverne, L. I., takes this means of wishing his relatives, friends and patrons a happy New Year.

**LIPSCHUTZ.**—Mr. and Mrs. Philip L. Lipschutz, of 1505 President street, Brooklyn, wish their relatives and friends a happy New Year.

**LOCKS.**—Mr. and Mrs. Harry G. Locks and family, of No. 1619 Fortyninth street, Brooklyn, wish their relatives and friends a happy New Year.

**LOEW.**—Mr. and Mrs. William N. Loew, of 3002 West Third street, Brooklyn, wish their relatives and friends and the readers of the Hebrew Standard a happy New Year.

**LUBELL.**—Mr. and Mrs. A. P. Lubell, of 1851 Seventh avenue, wish all their relatives and friends a happy New Year.

**LUBETKIN.**—Mr. and Mrs. Louis Lubetkin, of 817 West End avenue, wish their relatives and friends a very happy New Year.

**LUBETKIN.**—Mr. and Mrs. Philip Lubetkin, of 238 Clairmont avenue, Mt. Vernon, N. Y., extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**LUCAS.**—Mr. and Mrs. Albert Lucas (now abroad) and the Misses Nieto, of Edgemere, L. I., wish all their friends a happy New Year.

**LUFTIG.**—Mr. and Mrs. H. Luftig, of 1902 Seventh avenue, extend to all their friends and relatives their best wishes for a happy and prosperous New Year.

**LUFTIG.**—Mr. and Mrs. Moe S. Luftig, of 215 West Eighty-eighth street, wish their relatives and friends a very happy New Year.

**LUNITZ.**—Mr. Benjamin Lunitz, of No. 1239 Madison avenue, wishes his relatives and friends a happy New Year.

**LUNITZ.**—Mr. and Mrs. Harry Lunitz, of 47-53 Fort Washington avenue, extend best wishes to all relatives and friends for a happy New Year.

**LUNITZ.**—Mr. and Mrs. Jacob Lunitz, of 1239 Madison avenue, take this means of extending to their relatives and friends and the members of the Orach Chaim Congregation and the Congregation Sha'ar Zedek (Henry street) and the Talmudic Institute, of Harlem, their best wishes for a very happy and prosperous New Year.

**LUNITZ.**—Mr. and Mrs. Michael Lunitz, of 949 West End avenue, take this means of wishing all relatives and friends a very happy and prosperous New Year.

**LURIE.**—Mr. and Mrs. Morris Lurie, of 1186 Madison avenue, wish their relatives and friends a happy New Year.

**LUSTBADER.**—Mr. and Mrs. Samuel Lustbader, Jr., and family, of 1070 Madison avenue, wish their relatives and friends a happy New Year.

## M

**MANDEL.**—Mr. and Mrs. Max Mandel, of 272 West Ninetieth street (formerly of 574 West End avenue), extend best wishes to their relatives and friends for a happy and prosperous New Year.

**MANNE.**—Mr. and Mrs. S. J. Manne and family, of 202 Riverside Drive, New York, wish their friends and relatives a happy and prosperous New Year.

**MARCUS.**—Mr. and Mrs. H. Marcus, of Hollywood Lodge, Lakewood, N. J., and the Elka View, Tannersville, N. Y., extend their best wishes to their relatives, patrons and friends for a happy New Year.

**MARGOLIES.**—Rabbi and Mrs. M. S. Margolies, of 1225 Madison avenue, take this means of wishing their relatives and friends and all members and seat-holders of Congregation Kehilath Jeshurun a happy New Year.

**MARKEL.**—Mr. and Mrs. Max Markel, of No. 1326 Madison avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**MARKEWICH.**—Mr. and Mrs. Samuel Markewich, of No. 616 West 137th street, wish their relatives and friends a happy New Year.

**MARKOWITZ.**—Mr. and Mrs. Louis H. Markowitz and son, of No. 25 West 110th street, wish their relatives and friends a happy New Year.

**MARKS.**—Mr. and Mrs. Jacob Marks and family, of 600 West 157th street, extend best wishes for a happy New Year.

**MARROW.**—Mr. and Mrs. I. L. Marrow, of No. 1328 Forty-ninth street, Brooklyn, wish their relatives and friends a happy New Year.

**MAYER.**—Mr. and Mrs. Max Mayer and Lenore, of 1190 Madison avenue, wish their relatives and friends a very happy New Year.

**MAYER.**—Mr. and Mrs. Henry M. Mayer and family, of 16 East Eighty-seventh street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

**MENKIN.**—Mr. and Mrs. S. Menkin, of 111 East Ninety-sixth street, take this means of wishing their relatives and friends a happy and prosperous New Year.

**MESNER.**—Mr. and Mrs. Isaac Mesner, of the Hotel Shelbourne, Edgemere, L. I., extend their best wishes to their relatives, friends and patrons for a happy and prosperous New Year.

**MEYERS.**—Mr. and Mrs. Abraham Meyers, of 950 Whitlock avenue, Bronx, and 38 Wooster street, New York city, take this means of wishing their relatives and friends a happy New Year, with expressions of esteem for High Commissioner Sir Herbert Samuel and all their brethren in Jerusalem.

**MEYERS.**—Mr. and Mrs. Herman E. Meyers, of 228 Lenox avenue, take this means of wishing their relatives and friends a prosperous and happy New Year.

**MILBERT.**—Mr. and Mrs. B. Milbert, of Lakewood, N. J., wish their relatives, friends and patrons a happy and prosperous New Year.

**MILLER.**—Mr. Julius Miller, of No. 19 East Ninety-eighth street, wishes his relatives and friends a happy New Year.

**MINDEN.**—Mr. and Mrs. Joseph H. Minden, of 97 Fort Washington avenue, wish their relatives and friends a happy and prosperous New Year.

**MITNICK.**—Rev. and Mrs. Isadore H. Mitnick, of 157 East Ninety-fifth street, wish their relatives, friends and members of the Congregation Orach Chaim a very happy and prosperous New Year.

**MOHEL.**—Mr. and Mrs. K. B. Mohel, of the Carmel House, Lakewood, N. J., take this means of wishing their patrons and friends a happy New Year.

**MONNESS.**—Mr. and Mrs. Dave D. Monness, of 68 Lenox avenue, wish all their relatives and friends a very happy New Year.

**MORAIS.**—Rev. Henry S. Morais, of 23 West 120th street, New York city, wishes all his friends a very happy New Year.

**MORGENSTERN.**—Mr. and Mrs. David Morgenstern, of 1456 Forty-seventh street, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

**MORGENSTERN.**—Mr. and Mrs. Morris Morgenstern, of 51 East Ninety-seventh street, send their best wishes to their relatives and friends for a happy and prosperous New Year.

**MORRISON.**—Mr. and Mrs. Philip Morrison, of Hotel Hamilton, West Seventy-third street, wish their relatives and friends a very happy New Year.

**MORRISON.**—Morrison's, Inc., of 920 Broadway, extend to their friends and patrons their best wishes for a happy and prosperous New Year.

**MOSES.**—Mr. and Mrs. Abe Moses, of 220 West Ninety-eighth street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

**MOSES.**—Mrs. Marks Moses and family, of 8 East 127th street, extend best wishes to their relatives and friends for a happy New Year.

## N

**NADELWEISS.**—Mr. and Mrs. Henry S. Nadelweiss, of 5103 Fourteenth avenue, Brooklyn, wish their relatives and friends a happy New Year.

**NATHANSON.**—Mr. and Mrs. Berthold Nathanson, of 230 West 113th street, wish all their friends and relatives a happy New Year.

**NEILINGER.**—Mr. and Mrs. L. Neilinger, of 1990 Seventh avenue, wish their relatives and friends a very happy New Year.

**NEILINGER.**—Mr. Samuel Neilinger, of 1990 Seventh avenue, wishes his relatives and friends a happy New Year.

**NEUFELD.**—Mr. and Mrs. Emil Neufeld, of 95 West 119th street, take this means of wishing their relatives and friends a happy New Year.

**NEUMAN.**—Mr. and Mrs. Moritz Neuman and family, of 114 West 120th street, wish to extend to their relatives and friends best wishes for a happy New Year.

**NEUMAN.**—Mr. Moritz Neuman, president of the First Hungarian Congregation Ohab Zedek, extends best wishes to the members and seat-holders with the hope that 5682 will be a year of Brocha to them and to their families.

**NEUMAN.**—Mrs. Moritz Neuman, president of the Ohab Zedek Sisterhood, wishes the officers and members a very happy and prosperous New Year.

**NEUBURGER.**—Mr. and Mrs. Bernhard Neuburger, of 2 West 120th street, extend to their relatives and friends sincere wishes for a happy New Year.

**NEUMARK.**—Mr. and Mrs. Joseph Neumark, of 555 West 151st street, extend to their relatives and friends their very best wishes for a happy New Year.

**NEW WIND**

NOTE.—NEXT WEEK'S HEBREW STANDARD WILL CONTAIN A NUMBER OF NEW YEAR GREETINGS RECEIVED TOO LATE FOR PUBLICATION IN THIS ISSUE. IF YOU HAVE NEGLECTED TO SEND IN YOUR ANNOUNCEMENT LET THIS BE A REMINDER TO HAVE IT IN OUR OFFICE BY WEDNESDAY MORNING, OCTOBER 7, AND IT WILL BE INSERTED IN NEXT WEEK'S ISSUE.

NEW WINTHROP HOTEL.—The New Winthrop Hotel, of Asbury Park, N. J., wish their friends and patrons a happy New Year.—Golembok & Thor.

NUSSBAUM.—Mr. and Mrs. John D. Nussbaum, of 315 Second avenue, wish their relatives and friends a happy New Year.

O OLENICK.—Mr. and Mrs. Irving Olenick and sons Jerome and Julius, of 420 Riverside Drive, extend their best wishes to relatives and friends for a happy and prosperous New Year.

ORDER OF THE UNITED HEBREW BROTHERS.—The Order of the United Hebrew Brothers, of 42 1/2 St. Mark's place, R. Cherkass, grand secretary, wishes a happy and prosperous New Year to all its members.

OXMAN.—Mr. and Mrs. H. H. Oxman, of Hotel Belmont, Lakewood, N. J., extend New Year greetings to their relatives, friends and patrons.

PERLMAN.—Congressman and Mrs. Nathan D. Perlman, of 440 East Fifth street, wish their relatives and friends a happy New Year.

PFEFFER.—Mr. and Mrs. Jacob Pfeffer and family, of 1981 Eightieth street, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

PITZELE.—Mr. and Mrs. Elias Pitzele, of 854 West 180th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

PITZELE.—Mr. and Mrs. Samuel Pitzele and family, of No. 1497 President street, Brooklyn, wish their relatives and friends a happy New Year.

POLACK.—Mr. and Mrs. Isaac Polack and family, of 1352 Franklin avenue, Bronx, extend to their friends and all Israel their hearty wishes for a year of health, prosperity and peace.

POLLAK.—Mr. and Mrs. Arnold Pollak and daughter, of 215 West Ninety-first street, New York City, wish to extend New Year greetings to their relatives and friends.

POLSTEIN.—Mr. and Mrs. Isaac Polstein and family, of 311 West 100th street, extend to their relatives and friends their best wishes for a happy New Year.

POLSTEIN.—Mr. and Mrs. Joseph Polstein, of 115 East Seventy-eighth street, take this means of wishing their relatives and friends a very happy and prosperous New Year.

PRENSKY.—Mr. and Mrs. Bernard Prenskey, of 540 Ocean avenue, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

PRENSKY.—Mr. and Mrs. Joseph Prenskey, of 1445 Union street, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

PRENSKY.—Mr. and Mrs. Philip Prenskey and son, of 1412 Carroll street, Brooklyn, extend best wishes to their relatives and friends for a very happy New Year.

PRICE.—Mr. and Mrs. Victor Price, of 740 Riverside Drive, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

PROPP.—Mr. and Mrs. Louis Propp, of 1200 Madison avenue, wish their relatives and friends a very happy and prosperous New Year.

PROWN.—Mr. and Mrs. J. Prown, of the Rose Villa, Lakewood, N. J., take this means of wishing their many friends a happy New Year.

RABINOVITZ.—Mr. and Mrs. A. Rabinovitz, of No. 560 West 165th street, wish their relatives and friends a happy New Year.

RADIN.—Dr. and Mrs. Harry R. Radin, of Newark, N. J., desire to extend to their relatives and friends their best wishes for a prosperous and happy New Year.

REICH.—Mr. Bernard Reich, of 838 West End avenue, extends to his relatives and friends best wishes for a happy and prosperous New Year.

REICH.—Mr. and Mrs. Samuel D. Reich, of 1066 Morris avenue, take this means of wishing their relatives and friends a happy New Year.

REICHLER.—Rabbi and Mrs. Max Reichler and their mother, Mrs. K. Maisner, of 860 East 161st street, extend best wishes for the New Year to the members of Sinai Temple, relatives and friends.

REISS.—Mr. and Mrs. Joseph M. Reiss, of 170 New York avenue, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

REIT.—Mr. and Mrs. Hyman J. Reit, of 3671 Broadway, New York, extend to all their friends their best wishes for a very happy and prosperous New Year.

REIT.—Mr. and Mrs. Lazarus Reit, of No. 725 Riverside Drive, wish their relatives and friends a happy New Year.

RICHARD.—Miss Rebecca Richard wishes all her relatives and friends a happy and prosperous New Year.

RICHARDS.—Mr. and Mrs. Bernard G. Richards, of 17 Overhill place, Sherwood Park, Yonkers, N. Y., take this means of wishing their relatives and friends a happy New Year.

RICHMAN.—Mr. and Mrs. Jacob Richman, of 1815 Seventh avenue, wish their relatives and friends a very happy New Year.

RICHMAN.—Mr. and Mrs. Joseph Richman, of 127 West 111th street, wish their relatives and friends a happy and prosperous New Year.

RICHMAN.—Mr. and Mrs. Reuben Richman, of 260 West 117th street, New York, extend best wishes for a happy New Year to all relatives and friends.

RITTER.—Mr. and Mrs. Louis Ritter and family, of 1801 Seventh avenue, wish to extend to their relatives and friends their best wishes for a happy New Year.

ROBINSON.—Mr. and Mrs. L. Robinson, of 964 East Ninth street, Brooklyn, extend best wishes to their relatives and friends for a happy New Year.

ROGGEN.—Mr. and Mrs. Harry Roggen, of 815 Central avenue, Far Rockaway, L. I., wish their relatives and friends a happy and prosperous New Year.

ROGGEN.—Mr. and Mrs. Selig Roggen, of Broadway, Lawrence, wish all their relatives and friends a very happy and prosperous New Year.

ROSE.—Mr. and Mrs. Joseph Rose and family, of 412 East Seventy-ninth street, take this means of wishing all their friends and relatives a very happy New Year.

ROSEBORN.—Mr. and Mrs. H. W. Roseborn, of 226 East Forty-eighth street, wish their relatives and friends a very happy New Year.

ROSEMAN.—Mr. and Mrs. A. Roseman, of 509 West 110th street, extend to their friends and relatives best wishes for a happy and prosperous New Year.

ROSEN.—Mr. and Mrs. A. H. Rosen and Mrs. Annie Morris, of 226 Pennsylvania avenue, Mt. Vernon, N. Y., take this means of wishing their relatives and friends a happy New Year.

ROSEN.—Mr. and Mrs. Frank E. Rosen, of 2280 Eighty-second street, Bensonhurst, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

ROSENBAUM.—Mr. and Mrs. Ignatz Rosenbaum, of 70 Lenox avenue, extend to their relatives and friends their best wishes for a happy New Year.

ROSENBERG.—Mrs. Rosenberg, of Rosenberg's Cottages, Edgemere, L. I., wishes her friends and patrons a happy New Year.

ROSENBLATT.—Mr. and Mrs. Albert Rosenblatt, of 8725 Twenty-first avenue, Brooklyn, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

ROSENBAUM.—Mr. and Mrs. Ignatz Rosenbaum of No. 70 Lenox avenue are wishing their friends and relatives a happy and prosperous New Year.

ROSENBLATT.—Rev. Joseph Rosenblatt, of 50 West 120th street, wishes his many friends a happy and prosperous New Year.

ROSENBLATT.—Mr. and Mrs. Morris Rosenblatt, of No. 69 Schenck avenue, Brooklyn, N. Y., wish their relatives and friends a happy New Year.

ROSENBLUM.—Mr. and Mrs. Jacob C. Rosenblum, of 490 West End avenue, wish their relatives and friends a happy and prosperous New Year.

ROSENFELD.—Mr. and Mrs. Morris Rosenfeld, of 857 Cretona Park North, extend best wishes to their relatives and friends for a happy New Year.

ROSENFELD.—Mr. and Mrs. Abner B. Rosenfeld, of Kensington Gardens, Far Rockaway, N. Y., extend to their relatives and friends their sincere wishes for a happy and prosperous New Year.

ROSENMOND.—Mr. and Mrs. David I. Rosenmond, of 540 West 144th street, wish all their relatives and friends a happy and prosperous New Year.

ROSENMOND.—Mr. and Mrs. Samuel Rosenmond, of 63 West 110th street, wish all their friends and relatives a prosperous and happy New Year.

ROSENTHAL.—Mr. and Mrs. Charles Rosenthal and family, of 228 Lenox avenue, extend to their friends best wishes for a happy and prosperous New Year.

ROSENTHAL.—Mr. and Mrs. Charles S. Rosenthal, of 124 West 114th street, wish their relatives and friends a sincere and happy New Year.

ROSENTHAL.—Mr. and Mrs. Joseph Rosenthal and family, of 49 St. Nicholas Terrace, wish their relatives and friends a happy New Year.

ROSENTHAL.—Dr. and Mrs. Louis Rosenthal, of 220 West 110th street, wish their relatives and friends a happy New Year.

ROSENTHAL.—Mr. and Mrs. Samuel Rosenthal, of 66 Ft. Washington avenue, wish their relatives and friends a happy New Year.

ROSENZWEIG.—Mr. and Mrs. D. Rosenzweig, of 55 West 110th street, wish their relatives and friends a happy and prosperous New Year.

ROSOFF.—Mr. and Mrs. M. Rosoff, of the Hotel Nautilus, Arverne, L. I., take this means of wishing their relatives and friends a happy New Year.

ROTH.—Mr. and Mrs. Ignatz Roth, of 121 St. Nicholas avenue, wish all their relatives and friends a happy and prosperous New Year.

RUBIN.—Mr. and Mrs. Edward Rubin of Woodgate avenue, West End, N. J., and 22 East 93d street, New York, wish their relatives and friends a happy New Year.

RUBIN.—Mr. and Mrs. Michael Rubin, of 1902 Seventh avenue, extend to their relatives and numerous friends best wishes for a happy and prosperous New Year.

RUBINSKY.—Mr. and Mrs. Harry A. Rubinsky, of No. 1242 Madison avenue, wish their relatives and friends a happy and prosperous New Year.

RUBINSTEIN.—Mr. and Mrs. George S. Rubinstein and family, of 566 East Fifth street, Flatbush, extend best wishes to their relatives and friends for a happy New Year.

RUSSOTTO.—Henry A. Russotto and family, of the La Vela, Tannersville, N. Y., wish their patrons, relatives and friends a happy and prosperous New Year.

RUTSTEIN.—Mr. and Mrs. Louis Rutstein and family, of 21 East 119th street, wish their relatives and friends a happy New Year.

S

SABLE.—Mr. and Mrs. I. L. Sable and family, of 615 West 150th street, wish their many relatives and friends a very happy and prosperous New Year.

SABLE.—Mr. and Mrs. Joseph J. Sable, of No. 601 West 151st street, wish their relatives and friends a happy New Year.

SABSEVITZ.—Mr. and Mrs. Alex Sabsevit, of 362 Crown street, Brooklyn, extend to their relatives, friends and patrons their best wishes for a happy and prosperous New Year.

SACHS.—Mr. and Mrs. Jacob D. Sachs and family, of 355 Summit avenue, Mt. Vernon, N. Y., wish their relatives and friends a happy and prosperous New Year.

SAFRAN.—Mrs. J. Safran, of Kiamasha House, Kiamasha, N. Y., and Safran House, Lakewood, N. J., wishes her friends, relatives and patrons a happy New Year.

SALIT.—Mr. Harris Salit, of 40 Woodruff avenue, Brooklyn, extends to his relatives and friends best wishes for a happy and prosperous New Year.

SALIT.—Mr. and Mrs. Michael Salit and Rev. Dr. Norman Salit, of 1018 East 163d street, extend to all their relatives and friends their most cordial greetings for the New Year.

SALTZMAN.—Mr. and Mrs. Louis H. Saltzman, of Hotel Palace, Edgemere, L. I., wish their relatives, friends and patrons a happy New Year.

SAMUELS.—Mr. and Mrs. S. N. Samuels and family, of 1890 Seventh avenue, wish their relatives and friends a happy New Year.

SANBERG.—Mr. and Mrs. B. Sanberg, of 801 West End avenue, extend to their relatives and friends best wishes for a happy and prosperous New Year.

SANDERS.—Mr. and Mrs. Leon Sanders, of Woodmere, L. I., wish their relatives and friends a happy and prosperous New Year.

SARNOFF.—Mr. and Mrs. Simon Sarnoff, of 780 West End avenue, wish their relatives and friends a happy New Year.

SARZIN.—Mr. and Mrs. Herman Sarzin and family, of 1236 Thirty-ninth street, Brooklyn, wish all their relatives and friends a happy New Year.

SAX.—Mr. and Mrs. Charles Sax and daughter Geraldine, of 1215 Wheeler avenue, wish to extend to their relatives and friends their best wishes for a happy and prosperous New Year.

SCAISON.—Mr. and Mrs. Alexander Scaison and son, of 854 West 180th street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

SCHAENEN.—Mr. N. M. Schaenen, of the Hotel Frederick, Asbury Park, N. J., wishes his relatives, friends and patrons a happy New Year and the compliments of the season.

SCHAYE.—Mrs. Theresa Schaye and son, of 1264 Lexington avenue, wish their relatives and friends a very happy and prosperous New Year.

SCHENBERG.—Mr. and Mrs. Joseph R. Schenber, of New McNeill avenue, Far Rockaway, take this means of extending to their relatives and friends their sincerest wishes for a happy and prosperous New Year.

SCHENMAN.—Mrs. Kate Schenman and family wish to extend New Year greetings to their relatives and friends.

SCHIDER.—Mr. and Mrs. Jos. L. Schider, of 655 Jefferson place, extend to their relatives and friends best wishes for a happy and prosperous New Year.

SCHIFF.—Mr. and Mrs. Isaac O. Schiff, of 2 West Eighty-eighth street, wish their relatives and friends a very happy and prosperous New Year.

SCHWARTZ.—Mrs. Louis Schwartz and family of 21 East 117th street, wish their relatives and friends a happy New Year.

SCHWARZSCHILD.—Mr. and Mrs. Selig M. Schwarzschild, of 1359 Fifty-first street, Borough Park, Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

SCHWED.—Rev. J. Schwed, of 104 La Salle street, extends best wishes to his relatives and friends for a happy and prosperous New Year.

SCHWORTZREICH.—Mr. and Mrs. Leo Schwortzreich, Twentieth avenue, corner Eighty-third street, Brooklyn, wish all their relatives and friends a happy New Year.

SCHILDKRAUT.—Mr. and Mrs. Herman Schildkraut, of Lakewood, N. J., wish their relatives, friends and patrons a happy New Year.

SCHINDLER.—Mr. and Mrs. Louis B. Schindler, of 170 Parkside avenue, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

SCHLEIMER.—Mr. and Mrs. Max Schleimer, of No. 2100 Fifth avenue, wish their relatives and friends a happy New Year.

SCHNEIDER.—Mr. and Mrs. S. A. this means of wishing their relatives and Schneider, of 531 West 143d street, take friends a happy New Year.

SCHNUR.—Mr. and Mrs. B. H. Schnur and family of 1100 Seventh avenue (now at 129 Beach Sixty-second street, Arverne, L. I.) wish all their friends and relatives a happy New Year.

SCHOEN.—Mr. and Mrs. Ben Schoen of Far Rockaway, N. Y., wish their relatives and friends a happy New Year.

SCHOEN.—Mr. and Mrs. S. Schoen of the Ardmore, Lakewood, and the Zurich, Asbury Park, N. J., wish their friends and patrons a happy New Year.

SCHRADER.—D. Schrader, of No. 68 Lenox avenue, successor to H. Stelling, wishes his friends and patrons a happy New Year.

SCHULTZ.—Mr. and Mrs. Jesse J. Schultz of 242 East Houston street take this means of wishing their friends and relatives a happy and prosperous New Year.

SCHWARTZ.—Rev. and Mrs. Jacob Schwartz, of 78 West Eighty-fifth street, wish their relatives and friends, the officers and members of the Congregation B'nai Jeshurun and the Cantors' Association a happy New Year.

SCHWARTZ.—Mr. and Mrs. Joseph H. Schwartz of Lawrence, L. I., wish their friends and relatives a happy New Year.

SCHWARZ.—Mr. and Mrs. Jacob Schwarz, of Long Beach, L. I., and 120 West Eighty-sixth street, city, wish to extend to their relatives and friends happy and prosperous New Year greetings.

SEIDEN.—Mr. and Mrs. Frank Seiden of the Grand Hotel, Highmount, N. Y., and the Shelbourne, Lakewood, N. J., wish their friends and patrons a very happy and prosperous New Year.

SEIDMAN.—Rev. and Mrs. S. Seidman of 1431 Madison avenue extend best wishes to their relatives and friends for a happy New Year.

SEITZICK.—Mr. and Mrs. Samuel Seitzick and family of 939 East Eighth street, Brooklyn, extend best wishes to all friends and relatives for a happy and prosperous New Year.

SELLGMAN.—Mr. and Mrs. Martin Sellgman of 123 West 112th street extend to their relatives and friends their best wishes for a happy and prosperous New Year.

SHABSHELOWITZ.—Mr. Abraham Shabselowitz, of 399 Ocean avenue, Brooklyn, N. Y., takes this means of wishing his clients, relatives and friends a happy New Year.

SHABSHELOWITZ.—Mr. Herman Shabselowitz, of 399 Ocean avenue, Brooklyn, N. Y., takes this means of wishing his relatives and friends a happy New Year.

SHABSHELOWITZ.—Mr. Louis Shabselowitz, of Fall River, Mass., takes this means of wishing his clients, relatives and friends a happy New Year.

SHAPIRO.—Mr. and Mrs. Benjamin Shapiro, of Edgemere and Lakewood, wish their many friends and patrons a very happy and prosperous New Year.

SHAPIRO.—Mr. and Mrs. David Shapiro, of 1377 President street, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

SHAPIRO.—Mr. and Mrs. Harry Shapiro, of the Hotel Britain, Atlantic City, N. J., extend to their many patrons and friends best wishes for a prosperous and happy New Year.

SHAPIRO.—Mr. and Mrs. Isaac M. Shapiro, of 122 West 114th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

SHAPIRO.—Mr. and Mrs. Pincus Shapiro, of 1460 Fifty-first street, Borough Park, take this means of wishing their relatives and friends a very happy New Year.

SHAPIRO.—Mr. and Mrs. Simon Shapiro and family, of 720 Riverside Drive and Edgemere, L. I., wish their relatives and friends a happy and prosperous New Year.

SHAPIRO.—Mr. and Mrs. Sol Shapiro (of the firm of Levinson & Shapiro), of 35 Mt. Morris Park West, wish their friends, relatives and patrons a happy and prosperous New Year.

SHARLOT.—Mr. and Mrs. Irving J. Sharlot, of 2560 Grand Concourse, now summering at Far Rockaway, N. Y., extend their best wishes to their relatives and friends for a happy and prosperous New Year.

SHARLOT.—Mrs. L. Sharlot and Miss Carolyn Sharlot, of 145 Second avenue, extend to their relatives and friends best wishes for a very happy and prosperous New Year.

SHINKMAN.—Mr. and Mrs. Ph. Sheinkman, of 29 Farview avenue, New Brighton, New York, wish their relatives and friends a happy New Year.

SHELDON.—Mr. and Mrs. Sol Sheldon and family, of 845 East 176th street, wish their relatives and friends a prosperous and happy New Year.

SHIDLOVSKY.—Mr. and Mrs. Morris Shidlovsky, of 1455 Lexington avenue, extend their best wishes to their relatives and friends for the New Year.

SHINER.—Mr. and Mrs. S. Shiner, of Lakewood, N. J., wish their relatives and friends a happy New Year.

SHLISKY.—Cantor and Mrs. Josef Shlisky, of 1845 Seventh avenue, New York city, take this means of wishing their relatives, friends and all Israel a happy New Year.

SIEGEL.—Mr. and Mrs. David Siegel and family, of 860 East 161st street, wish their relatives and friends a happy New Year.

SIEGEL.—Congressman and Mrs. Isaac Siegel, of 104 East 116th street, New York city, wish their relatives and friends a happy New Year and many, many happy returns of the day.

SIEGEL.—Mr. and Mrs. Isaac Siegel, of 740 West End avenue, extend their best wishes for a happy and prosperous New Year to all their relatives and friends.

SIEGEL.—Mr. and Mrs. Joseph E. Siegel and family, of 860 Riverside Drive, extend to all their friends their wishes for a very happy New Year.

SIEGELSTEIN.—Mr. and Mrs. Bennett E. Siegelstein, of 202 Riverside Drive, wish their relatives and friends a happy New Year.

SIFF.—Mrs. L. Siff and family, of No. 789 West End avenue, formerly of No. 1855 Seventh avenue, take this means of wishing their relatives and friends a happy New Year.

SILBERBERG.—Mr. Abr. A. Silberberg, of Far Rockaway, extends to his relatives and friends greetings for a very happy New Year.

SILBERBERG.—Mr. and Mrs. Isaac Silberberg, of Far Rockaway, extend to their relatives and friends their greetings for a very happy New Year.

SILBERSTEIN.—Mr. and Mrs. Meyer Silberstein, of No. 2201 Anderson avenue, Bronx, extend best wishes to their relatives and friends for a happy and prosperous New Year.

SILVERMAN.—Mr. and Mrs. Louis Silverman and daughter, of No. 601 West 113th street, wish all their relatives and friends a happy and prosperous New Year.

SIMIANSKY.—Mr. and Mrs. M. Simiansky and family, of 1845 Seventh avenue, wish their relatives and friends a prosperous and happy New Year.

SIMON.—Mr. and Mrs. Louis Simon, of 650 West End avenue, take this means of extending a happy New Year to all their relatives and friends.

SIMON.—Mr. and Mrs. Reuben Simon, of 1242 Madison avenue, extend New Year greetings to their relatives and friends.

SIMONS.—Mrs. B. Simons, of No. 725 Riverside Drive, wishes her relatives and friends a happy New Year.

SINGER.—Mr. and Mrs. Fritz Singer, of 1190 Madison avenue, wish their relatives and friends a happy and prosperous New Year.

SINGER.—Mr. and Mrs. Max Singer and family, of 1356 Madison avenue, take this means of wishing their relatives and friends a happy New Year.

SINGER.—Singer's Perfume Shop, No. 56 Lenox avenue, extends New Year greetings to friends, relatives and patrons.

SKLAMBERG.—Mr. and Mrs. H. Sklamberg and daughters, of 1809 Seventh avenue, wish their relatives and friends a very happy New Year.

SLATER.—Mr. and Mrs. J. P. Slater, of 150 Beck street, Bronx, N. Y., extend to all their relatives, friends, members and seat-holders of the Montefiore Congregation their best wishes for a happy and prosperous New Year.

SLOMKA.—Mr. and Mrs. A. Slomka and family, of 16 Bay Twenty-ninth street, Bensonhurst, extend best wishes for a happy New Year to their relatives and friends.

SMALL.—Mr. and Mrs. A. L. Small and family, of No. 935 St. Nicholas avenue, extend to their relatives and friends best wishes for a happy New Year.

SMITH.—Mr. and Mrs. R. S. Smith, formerly at 32 West Ninety-second street, Manhattan, now at 2815 Mott avenue, Whitehall, Far Rockaway, N. Y., wish their relatives and friends a happy and prosperous New Year.

SNITKIN.—Former Judge and Mrs. Leonard A. Snitkin wish their relatives and friends a happy New Year.

SOCOLOW.—Mr. and Mrs. Harry J. Socolow, of 1431 Madison avenue, take this means of wishing their relatives and friends a happy New Year.

SOLOMON.—Miss Grace G. Solomon, of 16 East Ninety-seventh street, wishes her relatives and friends a very happy and prosperous New Year.

NOTE.—NEXT WEEK'S HEBREW STANDARD WILL CONTAIN A NUMBER OF NEW YEAR GREETINGS RECEIVED TOO LATE FOR PUBLICATION IN THIS ISSUE. IF YOU HAVE NEGLECTED TO SEND IN YOUR ANNOUNCEMENT LET THIS BE A REMINDER TO HAVE IT IN OUR OFFICE BY WEDNESDAY MORNING, OCTOBER 7, AND IT WILL BE INSERTED IN NEXT WEEK'S ISSUE.

5682 - NEW YEAR GREETINGS - 5682

**NOTE:—NEXT WEEK'S HEBREW STANDARD WILL CONTAIN A NUMBER OF NEW YEAR GREETINGS RECEIVED TOO LATE FOR PUBLICATION IN THIS ISSUE. IF YOU HAVE NEGLECTED TO SEND IN YOUR ANNOUNCEMENT LET THIS BE A REMINDER TO HAVE IT IN OUR OFFICE BY WEDNESDAY MORNING, OCTOBER 7, AND IT WILL BE INSERTED IN NEXT WEEK'S ISSUE.**

**SOLOMON.**—Mrs. Sarah Solomon, of Moon Hill Camp, Schron Lake, N. Y., extends to her patrons and friends best wishes for a happy New Year.

**SOLOMON.**—Mr. and Mrs. William J. Solomon, of 16 East Ninety-seventh street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

**SPECTOR.**—Mr. and Mrs. Joseph Spector, of 37 Hamilton Terrace, wish their relatives and friends a happy New Year.

**SPEIER.**—Rabbi and Mrs. M. Speier and children of Newport News, W. Va., take this means of wishing all their relatives and friends a happy and prosperous year.

**SPIEGEL.**—Rev. Dr. and Mrs. Adolph Spiegel, of 47 West 119th street, extend to their relatives and friends their best wishes for a happy New Year.

**SPIELMAN.**—Mr. and Mrs. M. Spielman, of 2408 Cortelyou road, Brooklyn, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

**STANDARD BANK.**—The Standard Bank, of 55 Avenue B, extends to its depositors best wishes for a happy and prosperous New Year.

**STAVISKY.**—Mr. and Mrs. A. M. Stavisky and family, of 8717 Twenty-first avenue, Brooklyn, wish their relatives and friends a happy New Year.

**STAVISKY.**—Mr. and Mrs. S. F. Stavisky, of 68 Lenox avenue, wish their relatives and friends a happy New Year.

**STEINHART.**—Mr. Morris Steinhart, of 141 West Seventy-third street, wishes his relatives and friends a very happy New Year.

**STERN.**—Mr. Jacob D. Stern and sister, of 555 West 160th street, wish their relatives and friends a happy and prosperous New Year.

**STERN.**—Mr. and Mrs. Morris Stern, of 730 Riverside Drive, New York City, and 18 Beach Thirty-fifth street, Edgemere, L. I., extend to their relatives and friends best wishes for a happy and prosperous New Year.

**STOLL.**—Mr. and Mrs. Harry Stoll and daughter, of 46 West Ninety-sixth street, wish their relatives and friends a happy and prosperous New Year.

**STONE.**—Mr. and Mrs. Nathan H. Stone, of 158 West Eighty-first street, tender to all their relatives and friends their best wishes for a very happy and prosperous New Year.

**SUGARMAN.**—Mr. and Mrs. William Sugarman and family, of 5511 Fifteenth avenue, Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

**T**

**TAMOR.**—Mr. and Mrs. D. Tamor, of Fair View Lodge, 311 Forest avenue, Lakewood, N. J., wish their relatives and friends a happy New Year.

**THOMPSON.**—Thompson's Express & Storage Co., of 249 Second street, Lakewood, N. J., takes this means of wishing their friends a happy New Year.

**TINTNER.**—Dr. and Mrs. B. A. Tintner wish all their friends and the members and seaholders of the Congregation Mt. Zion and the personnel at United States Army General Hospital No. 41, Fox Hills, Staten Island, a very happy New Year.

**TOMBACHER.**—Mr. and Mrs. Simon Tombacher, of 414 West 120th street, extend best wishes to their relatives and friends for a happy New Year.

**TRAVERS.**—Mr. and Mrs. Nathan Travers, of No. 790 Riverside drive, take this means of wishing their relatives and friends a happy New Year.

**TURKEL.**—Mr. and Mrs. B. Turkel and family of 230 West 113th street wish all their relatives and friends a prosperous and happy New Year.

**TURKEL.**—Mr. and Mrs. B. Turkel, of Kiamasha Inn, Kiamasha, N. Y., and Vienna Hall, New York city, extend to their friends their best wishes for a happy New Year.

**TURKEL.**—Mr. Sam Turkel, of Vienna Hall, Fifty-eighth street and Lexington avenue, wishes his relatives and friends a happy New Year.

**TURKELTAUB.**—Mr. and Mrs. Max Turkeltaub, of 120 West Eighty-sixth street, and Lawrence, L. I., extend to their relatives and friends best wishes for a very happy and prosperous New Year.

**U**

**UNITED KRAKAUER CHARITY AND AID SOCIETY.**—The United Krakauer Charity and Aid Society wishes all its officers and members a happy and prosperous New Year.

**V**

**VOLK.**—Mr. and Mrs. Jacob Volk and family, of 2264 Eighty-second street, Brooklyn, wish all their friends a happy and prosperous New Year.

**W**

**WACHMAN.**—Mr. J. M. Wachman and family, of 889 St. Nicholas avenue, wish their relatives and friends a happy New Year.

**WACHT.**—Mr. and Mrs. Samuel Wacht and family, of 790 Riverside drive, wish all their relatives and friends a happy and prosperous New Year.

**WALD.**—Mr. and Mrs. D. Wald and family, of 68 West 117th street, wish their relatives and friends a happy New Year.

**WALD.**—Miss Lillian and Mr. Albert Wald of No. 68 West 117th street wish their relatives and friends a happy and prosperous New Year.

**WALDER.**—Mr. and Mrs. A. Walder and family, of 1265 Carroll street, Brooklyn, extend best wishes to all their relatives and friends for the coming year.

**WALDER.**—Mrs. J. D. Walder, of 1412 Carroll street, Brooklyn, wishes all her relatives and friends a very happy and prosperous New Year.

**WARBURG.**—To the Jews of America: Another year has been added to the annals of the post-war period, and in summing up the relief activities American Jewry may well be proud of the results achieved in Poland, Roumania, Austria, Hungary, Czecho-Slovakia and other countries in Central Europe. In those countries we have been able, without imposing any undue hardship on the local Jewish population, to close up the soup kitchens, to stop alms-giving and to initiate constructive relief policies. Our present activities are centered primarily upon the rehabilitation of the physical and economic life of our brethren and the care of tens of thousands of war and pogrom orphans. This is a step towards normal life, but one which requires on our part no less efforts and sacrifices. In the accomplishment of this holy task, which taxes our strength and our resources, we are encouraged by the unmistakable signs of recuperation which reveal themselves in the life of Eastern European Jewry.

Our eyes are now turned towards Russia. Unfortunately, waves of blood have swept this last year through that vast territory and there is no end in sight for the sufferings of our unfortunate brethren there. The Ukraine and White Russia, where the bulk of our people live and suffer, are, as we are informed, even today the arena of most horrible pogroms and atrocities which are being perpetuated by criminal bandits roaming from place to place and murdering Jews—men, women and children. During the last year the Joint Distribution Committee sent supplies amounting to about \$1,000,000 which were distributed under the direction of its own representatives by the Jewish Relief Committee of Moscow. We also contributed supplies amounting to \$100,000 to the American Friends (Quakers) operating in Russia. The conditions in Russia, however, made it impossible for us, in spite of our efforts to extend our help in a measure which would have afforded satisfaction both to the Jews of America and to the Jews of Russia. It is, therefore, with a feeling of sincere relief that we may congratulate ourselves that Russia has now become accessible to us through the newly inaugurated relief activities of the American Relief Administration, which is headed by Secretary Herbert Hoover. It is eminently significant that our New Year starts with the opening of Russia to our new efforts on behalf of millions of our starving brethren. After so many years of unparalleled martyrdom in inaccessible isolation, our people in the Ukraine, White Russia and Central Russia must behold us coming towards them with generous hearts and with unmistakable readiness to help them to the fullest extent. Let us again be reminded of our motto: "Give until it makes you feel good." Let us in such spirit celebrate the New Year in our blessed country.—Felix M. Warburg, Chairman Joint Distribution Committee.

**WASSERMAN.**—Mr. and Mrs. H. Wasserman, of Hotel Rosenberg, Sharon Springs, N. Y., take this means of wishing their relatives, friends and patrons a happy New Year.

**WASSERSTROM.**—Mr. and Mrs. L. B. Wasserstrom, of No. 108 West 120th street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

**WAYSSE.**—Mr. and Mrs. Ralph Waysse, of 147 West 111th street, extend best wishes to all their relatives and friends for a happy and prosperous New Year.

**WEG.**—Mr. and Mrs. Charles Weg, of 72 Vermilyea avenue, New York, extend to their relatives and friends their best wishes for a happy New Year.

**WEINBERG.**—Mr. and Mrs. A. Weinberg, of 118 West 116th street, wish their relatives, friends and patrons a very happy New Year.

**WEINBERGER.**—Mr. and Mrs. Harry H. Weinberger, of 895 West End avenue, wish their relatives and friends a happy New Year.

**WEINSTEIN.**—Mr. and Mrs. Arthur Weinstein, of 8-10 East 117th street, wish their relatives and friends a happy New Year.

**WEINSTEIN.**—Mr. and Mrs. Edw. M. Weinstein, of 654 West 161st street, wish their relatives and friends a bright and happy New Year.

**WEISBERGER.**—Mr. and Mrs. Samuel M. Weisberger, of 838 West End avenue, wish to extend to their relatives and friends best wishes for a happy New Year.

**WEISMAN.**—Mr. and Mrs. I. Weisman, of Weisman's Inn, Arverne, L. I., extend to their relatives, friends and patrons their best wishes for a happy and prosperous New Year.

**WEISS.**—Mr. and Mrs. S. Weiss, of the New Edgewood Hotel, Lakewood, N. J., wish their relatives, friends and patrons a happy New Year.

**WEISSBERGER.**—Mr. and Mrs. P. Weissberger, of Hotel Belmont, Lakewood, N. J., wish their relatives, friends and patrons a happy New Year.

**WENER.**—Mr. and Mrs. J. Wener, of 600 West End avenue, wish their relatives and friends a happy New Year.

**WIDREVITZ.**—Mrs. Saul Widrevitz and family, of 2151 Walton avenue, New York, wish their relatives and friends a happy New Year.

**WILHELM.**—Mr. and Mrs. Max Wilhelm, of 1125 East Twenty-second street, Brooklyn, take this means of wishing their relatives and friends of the Jewish Communal Center of Flatbush, Anshe Chesed and Orach Chaim of New York a happy New Year.

**WILHELM.**—Mr. and Mrs. Simon Wilhelm, of 170 New York avenue, Brooklyn, take this means of wishing their relatives and friends a happy New Year.

**WILLIAMS.**—Mr. and Mrs. Samuel Williams, of 207 West 110th street, extend to their relatives and friends best wishes for a happy New Year.

**WILSON.**—Mr. and Mrs. H. Wilson, of 455 Fort Washington avenue, take this means of wishing their relatives and friends a happy New Year.

**WINER.**—Mr. and Mrs. Herman L. Winer, of 514 West 114th street, extend hearty New Year greetings to all their friends.

**WINKLER.**—Mr. and Mrs. Herman Winkler, of the Strand Hotel, Edgemere, wish their relatives, friends and patrons a happy New Year.

**WINKLER & KLEIN.**—Messrs. Winkler & Klein, of the Edgewater, Edgemere, L. I., wish their relatives, friends and patrons a happy New Year.

**WODISKA.**—Mr. and Mrs. Julius Wodiska, of 231 West 113th street, wish their relatives and friends a very happy and prosperous New Year.

**WOLFSON.**—Mrs. Charles Wolfson and family, of 67 East Park street, East Orange, N. J., wish their relatives and friends a happy and prosperous New Year.

**WORKMAN.**—Mr. and Mrs. Isador Workman, of 1487 President street, Brooklyn, wish their relatives and friends a happy New Year.

**WORONOFF.**—Mr. L. Woronoff, successor to S. Robinson, of 85 Lenox avenue, extends best wishes to relatives, friends and patrons for a happy New Year.

**WYCKOFF.**—Mr. and Mrs. M. Wyckoff of No. 1215 Grand Concourse wish their relatives and friends a happy New Year.

**Z**

**ZAGOR.**—Mr. and Mrs. Herman I. Zagor, of 838 West End avenue, extend to their relatives and friends their best wishes for a happy New Year.

**ZEITLIN.**—Mr. and Mrs. Samuel Zeitlin, of 418 Homestead avenue, Mount Vernon, N. Y., wish all their relatives and friends a happy and peaceful New Year.

**ZINK.**—Mr. and Mrs. Morris Zink of No. 239 East Eighty-seventh street wish their relatives and friends a happy New Year.

**ZUCKERMAN.**—Mr. H. Zuckerman of No. 1716 47th street, Brooklyn, extends best wishes to his relatives and friends for a happy New Year.

**ZWILLING.**—Mr. and Mrs. Elihu J. Zwilling of No. 812 Riverside Drive wish their relatives and friends a happy New Year.

**ZWISOHN.**—Dr. and Mrs. L. W. Zwisozn of 249 West 122d street and 195 Beach Sixty-ninth street, Arverne, L. I., wish their relatives and friends a happy New Year.

1921— —5682

לשנה טובה תכתבו

TO ALL OUR FRIENDS AND PATRONS FROM

**Haimowitz Bros.**

Silks and Dress Goods

1376 FIFTH AVENUE

BRANCH: 871 PROSPECT AVE.

**THE LENOX NUT SHOP**

56 LENOX AVENUE

Offers You Best Wishes for

A VERY HAPPY NEW YEAR

If It Is a Good Nut, We Have It. Table Dainties.



**MARCUS M. GOLDSCHMIDT**

Insurance Specialist

299 BROADWAY

NEW YORK

Wishes One and All a Happy and Prosperous New Year

Mr. JOSEPH S. MARCUS

President of

The Bank of United States

Fifth Avenue, at 32d Street

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116th Street and Madison Avenue

Southern Boulevard & Freeman St.

Extends Best Wishes to His Many

Friends and Patrons for

A HAPPY AND PROSPEROUS

NEW YEAR

1921—

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1921— —5682

**WITTY BROTHERS**

50-52 Eldridge Street

Extend to Their Many Patrons and

Friends Best Wishes for

A HAPPY NEW YEAR

1921— —5682

לשנה טובה תכתבו

TO ALL MY PATRONS AND

FRIENDS

From

**EMIL LANG**

Successor to

**Ph. ZEITLEN**

118 FULTON STREET New York

לשנה טובה תפתנו

Our Greetings and Our Best Wishes for A Happy and Prosperous New Year to All Our Friends and Patrons.

Mr. & Mrs. THEO. KRAININ

לשנה טובה תכתבו!

A Happy and Prosperous New Year to All Our Friends

Mr. & Mrs. Meyer V. Manischewitz

A HAPPY NEW YEAR TO OUR PATRONS

**Snappy Dress & Waist Shop**

MME. L. KRONENBERG, Prop.

56 LENOX AVENUE

A HAPPY NEW YEAR TO ALL

from

**BENDHEIM & STRAUSS**  
Haberdashers and Clothiers

122 Lenox Ave., at 116th St.; 2983 Broadway, at 72d St.; 3546 Broadway, at 145th St.

NEW YORK

# FURS IN ALL THE PREVAILING STYLES, also Remodeling and Repairing at Moderate Prices.

SAUER & SCHAEFER, Furriers, Phone Bryant 4493 50 W. 47th St., N. Y.

## JEWISH RELIEF IN RUSSIA

By LEO WOLFSON

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Relief efforts are to be renewed for the alleviation of the lot of starving Jewry in Russia. In this connection it is again being contended that Jews should not engage in special Jewish relief, but that the moneys to be collected should be passed on for the general relief of the Russian people.

At first sight the contention seems just. The arguments supporting it are usually blended with high-sounding phrases, conveying but half truths. An attempt is made to appeal for humanity at large, and it is emphasized that one human being is as good as another, and that we Jews should be the last to make distinctions of race or creed. In the present instance the further argument is advanced that the Soviet authorities will look with disfavor upon Jewish relief specifically rendered.

Nevertheless, and all these arguments despite, there are a number of good and vital reasons why the Jews should engage in special Jewish relief. This need not and should not exclude Jewish help to general relief funds, and in point of fact, it will be found that Jews will contribute to any general Russian relief fund with their customary generosity, and quite irrespective of what they may be called upon to do for their own brethren.

It is, of course, laudable and desirable to help generally and to do all one can for the starving population of Russia. It is, however, natural to feel the desire to help one's own blood and flesh first.

All that we are really doing in these times of great want and distress is to respond to the call of our own parents, sisters, brothers and relatives. They are starved, outraged, massacred and pillaged, and they appeal to us for help. Blood is thicker than water, and their cry and anguish stir us to action more quickly. Arguments, no matter how logical; phrases, no matter how eloquently uttered, do not change these ordinary elementary natural feelings.

It is indeed just as humane to aid some one who is dear and near to you as to aid a stranger, and surely the aid to a stranger ought not to be made a virtue when your own are starving and known to be in distress.

There is another phase to this relief question. Those who are engaged in relief know that the Jews always take care of their own, and as a rule make little or no provision directly for their relief. Let there be no misunderstanding: We have not deliberately trained general relief organizations in the idea that they need not take care of our cases. No; bitter experience has made it necessary that we should look after our own. In all of the East European countries where general relief work has been done, because of the unfriendly, nay, inimical attitude of most of those in authority, the Jews would have suffered far more than any other part of the population were it not for the Jewish relief work done there. Because of their enmity to the Jews, their chauvinism and often greed for gain, many relief agencies in those countries, in most cases, gave nothing to the Jews, and what, if anything they gave, was at such a price of indignities and insults that many would rather suffer than re-

ceive it. Of course, there have been instances to the contrary, but as a general thing the foregoing statements are correct and were only too abundantly verified by the investigations the writer made in Roumania, Bessarabia, Bukovina, Galicia and Lower Poland. To leave the Jews in Russia at the mercy and good-will of general relief agencies, composed, as they necessarily will be, of Russian committees, would be to abandon the Jews and to leave them to their fate.

One can only think of the Jews in Russia and all they have had to suffer and are suffering with intense pity and horror. Black as are many of the pages of Jewish history, dark and despairing as have been some of the times in which Jews have lived in Europe, terrible and awful as have been the tortures which they had to undergo in the years gone by, there is nothing in the annals of the human race to equal the outrages, pogroms, horrors and degradation which the Jews have lived through in Russia during the last few years. Their despair is unending, their lamentations are heart-rending, and their tragedy the greatest that has ever befallen human beings.

No; we simply cannot, dare not, leave them to the tender mercies of Russian agencies to relieve and help them.

We are helping Russia when we help the Jews. Are they not part of the Russian population? If the Soviet Government will look with unfriendly eyes upon Jewish relief, it will be another indication that we cannot leave the matter to local general agencies.

Let us face the situation squarely. General relief in and for itself is well enough and deserves all the support we can give it. Let us not, however, close our eyes to the special conditions to which they are subject, and it is these conditions, not our will or choice, that make imperative Jewish relief.

### THE CARLSBAD MANIFESTO

[Note.—The Keren Hayesod Bureau publishes herewith the text of the manifesto issued by the Zionist Congress, the sessions of which were closed in Carlsbad on Friday last. This is the cabled version of the proclamation, which, according to reports, has been prepared and edited with great care, the Hebrew poet Bialik himself revising and reading the proof of the Hebrew text. The official text of this manifesto, which will go down in Jewish history as the Carlsbad Proclamation and take its place beside the Basle Platform, will be published when the mails bring it to our shores. In accordance with the decision of the Zionist Congress, efforts will then be made to make it available to every Jewish man and woman in the world. The cabled text follows:]

"People of Israel! Twenty years ago the first Zionist Congress in Basle unfurled the banner of rebirth, regeneration and emancipation of the Jewish people; twenty years ago the Basle program proclaimed anew the imperishable, age-old striving of the Jewish people to rebuild its Fatherland in Palestine.

"The call of Basle met with a profound response amongst the scattered and dispersed Jewish masses. It has revitalized the Jewish spirit and mobilized the Jewish energy for the difficult tasks of liberation and reconstruction. It achieved this success because it gathered around itself the best forces of our people. A new Jewish life has since then sprung up in Palestine; Hebrew, our national language, has been revived, and the foundations for a restored Hebrew culture have been laid.

"The great World War has intensified the yearning of the Jewish people for its freedom, and, along with other oppressed peoples, strengthened its determination to obtain its national liberation. Our efforts have been fruitful. The Entente and their Associated Powers, as well as that great Republic in North America, have recognized the right of the Jewish people to re-establish their national home in Palestine, and the way has been opened for the Jewish people to repossess its ancient Homeland by means of Jewish capital and Jewish blood, if need be.

"People of Israel! Great aims demand great effort. Such efforts have not as yet been forthcoming. Indeed, our members have increased, as have the means at our disposal; but neither are as yet sufficient to accomplish the return to Zion.

"People of Israel! You are now passing through the greatest period of martyrdom in your history. The great responsibility calls; the Jewish people and Zion can no longer wait. Our present weakness endangers our prospects in Palestine. The Jewish blood that has been shed there has reconsecrated the bond between our land and people.

"People of Israel! Our present political weakness is only a result of our feeble efforts.

"People of Israel! The hour is an earnest one. Obstacles are on the increase. Our enemies are raising their heads anew.

"People of Israel! You must gather together all your potent and constructive forces, and create colossal means with which to achieve the historic task which is before you now. The Jewish land must be repopulated with Jews at the earliest possible moment. The land must be converted into a prospering commonwealth, which will benefit the non-Jewish inhabitants as well.

"People of Israel! Do not permit this great hour to pass. Sacrifice life and property. This is the most important moment in your history. Concentrate all your energies for the task which is the marvel and miracle of your history.

"People of Israel! Build Zion. Jews of the whole world! Redeem your people and your Fatherland."

### Nationwide Call for Palestine

About five hundred synagogues in Greater New York and as many throughout the country have been mobilized for the great appeal which will be made by speakers of the Keren Hayesod during the two days of Rosh Hashonah. For sixty generations the synagogues have echoed with the prayers of Jews for the restoration of Zion. On this Rosh Hashonah the Jews of America, in common with their brethren throughout the world, will demonstrate effectively their affectionate longing for the rebuilding of Zion and their unconquerable hope for the speedy re-possession of Palestine by the Jewish people.

A cable appealing for a generous response on the High Holy Days to the Keren Hayesod has just been received from Dr. Weizmann by the Keren Hayesod Bureau. The cable reads:

"I learn with great satisfaction of your efforts on behalf of the Keren Hayesod. The high holy days are an appropriate occasion for all Jewish hearts to strengthen their devotion to our consecrated ideals. The congress has created the basis for fruitful work. The Zionist outlook is encouraging. All should now respond to the Shafar call by giving Maaser for building Erez Israel."

The work of organizing this campaign in the synagogue has been done in a very comprehensive fashion. The leading national organizations of the country have joined heartily in an appeal to the Jewish public, urging the maximum contributions for the Keren Hayesod or Palestine Foundation Fund. In this appeal it is pointed out that the Keren Hayesod brings to every Jew in every synagogue the opportunity to perform his duty towards his people who are striving to re-establish their national home in Palestine. The organizations are the Zionist Organization of America, Independent Order Brith Abraham, Independent Order Brith Shalom, Union of Orthodox Rabbis, Mizrahi Organization, Order Sons of Zion, Independent Order Free Sons of Israel, Progressive Order of the West, Federation of Ukrainian Jews, United Roumanian Jews of America, Federation of Hungarian Jews, Federation of Jewish Farmers of America, Federation of Polish Hebrew of America.

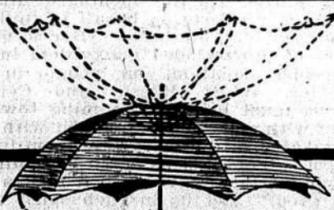
Over two hundred leading orthodox rabbis in the United States have also signed an appeal calling upon the Jews of America to "let the synagogues on this Rosh Hashonah resound not only with the call of the Shafar, but with the whole-hearted pledges of the worshippers for the Keren Hayesod."

Gifts to the value of \$125,000, mostly of clothing, sent from America for the Ukrainian pogrom victims, were lost in the wreck of the Mapacu, which struck a mine near Burgoa.

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Dated, New York, the 24th day of September, 1921. BENJAMIN BERNSTEIN, Attorney for Administrator, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

SUCHMAN, ISRAEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

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Continued from page 9a

learn a good many things earthly. The dead are supposed to be fine story tellers and even gossips. They are supposed to get together before midnight and swap yarns, exchange confidences about the Celestial Court, tell each other who of the children of the earth will live and who will die, who will be well and who will be ill, who will be prosperous and who will be poor. They are also supposed to take an active interest in current events. The adventurous eavesdropper on their tete-a-tete may learn whether the prospective mother in his neighborhood will give birth to a boy or to a girl, whether his mother-in-law will live or die, whether the ensuing year will be dry or wet, what sort of edict the new district Chinovnik would issue—may learn about market and weather reports, marriages, births, funerals—everything.

A man equipped with such information is usually worth a fortune to himself and others. The peasants may learn from him when to take in their hay, when to harvest their crops, when to plow and plant.

One of the greatest calamities that can possibly befall a community during the holy days is that the shofar, or ram's horn, should stop working. When that happens the worshippers whose piety happens to be excessive tremble. As the Ba'al Tekio keeps repeating his attempts a sharp ululation bursts from the women's side of the synagogue as of a multitude of souls in everlasting pain, for to them that is a sign that the wicked one had crept into the shofar and stopped the blowing, which was to open the gates of heaven to admit their supplications to the throne of the Almighty.

Not only are there special fantasies for the season, but the general ones, which occupy one's fancy the year round, are much more intense during the autumn. One of the most reliable beliefs in Eastern Europe is that when a man meets a man, woman, child or, for that matter, an animal, in an unaccustomed place he may rest assured that he has before himself the ghost of a hidden treasure straying from its place. All one has to do then is to take off his boot and fling it at its head. It will collapse immediately and appear in its true form—a heap of gold or something else equally valuable. Then he may safely gather in the treasure and go home a rich man.

One night immediately following the Day of Atonement a brother of mine and I were walking to a village a few miles off. I must have been six or seven and he four years my senior. Not far from the village was a swamp which we had to cross. It was about 10 or 11 at night—an hour or two before the crowing of the cock, when ghosts are at large.

As we approached the swamp we

noticed three women coming from the opposite direction. Thoroughly versed in current beliefs and bent upon gathering in easy treasure, my brother quickly pulled off his boot and flung it at the women. This should have assured the women that we youngsters were not ghosts at large, but they apparently knew the story better than we did, and they snatched off their shoes and began flinging them at us. Both camps raised an unearthly howl and ran in opposite directions.

Childbirth is surrounded by a halo of fantasies and superstitions of a thousand tinges among all peoples and at all seasons. During the Dark Ages amulets, talismans and charms became as universal in Europe as among the barbarians in the wilds of Africa. The Jews had especially fallen under their spells as a result of the study of the Cabala. Not only charms and amulets became mysterious, but mere numbers became objects of extraordinary beliefs.

First the number three became sacred because the universe was supposed to be made up of three elements—heaven, earth and water. Then four became sacred because there were four cardinal points. Then five became sacred because there were five books in the Pentateuch. Then all the multiples of three—such as nine, twenty-seven, etc.—became sacred. Then seven became sacred because it was made up of two sacred factors—three and four—till there was hardly a number which could be used for such secular purposes as counting up the dimes in your pocket.

But with the rise of intelligence much of these disappeared. But the charms surrounding childbirth are still of almost universal use in Eastern European countries. In Rumania the moment the prospective mother suspects the approach of her labors she surrounds herself with chalk squares on the floor and with charcoal circles on the walls. To make assurance doubly sure she puts a couple of daggers and butcher knives under her pillow. In some parts extraordinary formulas and *vorreden* are enacted. Leaflets are put on the doors.

In ninety-nine cases out of every hundred the practitioner is absolutely uninformed as to the reason for the mystic performances. In matters of this nature people ask no questions. They do as their mothers did, who did as their mothers did up to and including Adam and Eve—and our simian ancestors in the trees. But this is the reason:

With their partiality to monogamy the ancient Hebrew scribes had apparently succeeded in hiding the fact that Adam had had a wife before Eve, named Lilith. Only the wise men of the Talmud, especially the Cabala, had succeeded in unearthing this kink, as it were, in Adam's family life. (Which goes to

show that no man of note can possibly hide his family affairs.) Anyway, Adam had a wife before Eve and her name was Lilith. And she was very beautiful in the bargain. And that's where the trouble started. Her beauty was the cause for a passionate love, and, of course, they quarreled as a result; for it is your passionate lovers who constantly pull each other's hair. Folk who do not care for each other live perfectly at peace. Besides, the lazing around in Paradise with nothing to do all day was apparently not altogether conducive toward peaceful family life. (This episode incidentally explains the presence of a vast spawn of devils on earth, for surely the Lord would not go out of his way to create them.) The upshot of it all was that they likely had a hair-pulling match (tonsorial art was not yet), which resulted in Eve's taking the place of Lilith.

Of course Lilith swore vengeance. She and her brood of devils immediately took the warpath against the daughters of Eve—and have been at it ever since.

The Prophet Elijah once met Lilith and her brood on a mission of vengeance. He asked her what she was about, how she conducted her hostilities. The reply was: "I will rob her of her newborn child. I will drink its blood and suck its marrow and devour its flesh." The prophet replied, "May you become stiff and stark as a stone."

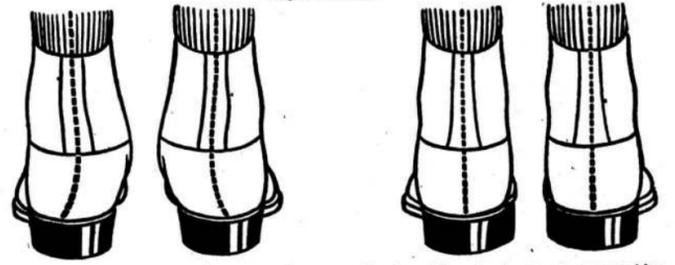
But since she did not obey him charms were invented to keep her out of the lying-in chamber. In addition to charms children are brought in every evening to chant Psalms; for just as a certain well-known party among Christians is supposed to dread holy water, so does Lilith and her brood dread Psalms.

Psalms always had— But I must tell something else first. Amulets and charms were once extraordinarily popular with both Jews and non-Jews. There was a brisk trade going on in these articles among all nationalities, and men and women (including myself when a child) made fairly decent spending money at it. There were amulets for all sicknesses, all ailments, many, many sorts of bad luck, all properly codified and indexed, as it were, and many fine minds and much hard cash were devoted to them. For instance, myself, my rabbi and Joel ben Isaac Heilperin, or Ba'al-Shem-Tob, were "believers and practitioners in demonology."

Now to the Psalms. In the Psalms you will find a charm for every ache, if only you know how to use it and how to diagnose your case. They are the strongest competitors of all the charms and amulets ever invented. There are paragraphs which will cure toothache, a sour stomach, childlessness, kidney trouble, snake bite, lumbago, catarrh, earache, sprained ankle—anything. Some passages will insure against storms at sea, against temptations of seductive females, against running away of slaves, and will cure a complete dozen of assorted fevers. Some passages will cure stupidity, old maidenhood, help against fire, famine and the sword. There is a passage for vicious dogs, though a stout stick would answer the purpose just as well. There is also a passage to cure tiredness of one's wife, though it might be suggested that to get another would do equally well.

Of course, Jews have no monopoly on charms, either secular or sacred. Once I found myself in a hotel in the South alone with a Bible, which contained a long and elaborate list of passages to be read at given times. If I made a sale at a good profit I was to read one passage; if not I was to read another. (It did not give any passages, though, for the storekeeper whose coin thus transferred itself to my bank ac-

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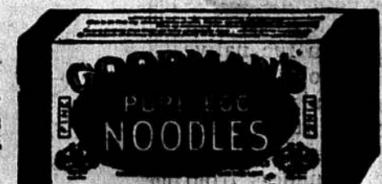
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count.) If in my absence my wife ran off with the boarder I was to read still another, etc., etc., This is, of course, thoroughly Christian. Among Chinese folk you will find shops connected with the dwellings of their priests, where you may come up to the counter as you come up for a pound of soap in a grocery, name your ache, hand over your coppers and get an amulet guaranteed to cure or your money back—nit. In Northern Africa during pestilential visitations huge processions are formed by the Jews and the Moslems (the only time they seem to find something in common and are agreed upon a plan of action), marching through the streets wildly gesticulating and shouting: "Allah! Bismillah! Jehovah!" In the United States most farmers are certain that horse chestnuts carried on one's person are a sure cure for rheumatics. In Southern Italy and throughout Latin America fortunes are spent on charms and amulets. Maria Santissima della Catena (the most sacred Mary of the Chains) in Italy will keep a man out of every trouble—a charm of her, I mean. A Southern Italian of extraordinary viciousness—he had had half a dozen wives, broods of children all over creation, had killed his man (a dozen of them), when asked how he had managed to escape hanging so long, yanked out an amulet of this particular virgin:

"Me canna de drowne, na go to da jaila, na go to da hella!"

At the autumn season another fantasy or superstition prevails in Eastern European ghettos which deserves mention. A piece of Afikomen is considered a panacea against many evils, among which is soldiering. As a result young men carry around bits of Afikomen in the little pocket of their Arba Kanfoth. And because the Arba Kanfoth happens to be a ritual garment the wearer has a right to retain it on his body while undergoing physical examination. The drollery of the situation comes when the non-Jewish recruits choose the same method. They too put in a piece of Afikomen in their garments and insist upon wearing it while undergoing physical examination, when they are supposed to undress completely.

Now I am ready to close, but not before I have imparted a secret of extraordinary value to those whose cellars are beginning to show the effects of the parching drought. It is this: To conserve for a long time your wine or—well, you know best what you have in your cellar—take a rope with which a man has hanged himself or with which he has been hanged, peel off a piece, make a bight, put the thing inside the bottle, leaving the hole of the bight outside; shake well, blow on it and put it back in the cellar. The stuff is sure to last a long time.

### THE NEW JEW

This new Jew is not asking for alms, but for the opportunity to work. The old Jew and the old missionary are praying for a new Jerusalem, that it may come about in some miraculous way; the new Jew is trying to make that vision real by working hard for it. The old Jew and the old missionary never gave Palestine good harbors, better schools, modern hospitals, etc. The new Jew has decent colonies, quite modern; good homes, schools, hospitals and baths. The baths are a rare luxury in Palestine. This new Jew is not very popular with the native Christians because he looks and acts like a European and stands erect and means to make of this dirty, modern Palestine, so much admired by those who would divorce cleanliness from godliness, a place fit for human beings.—Rev. Amos L. Dunshaw.

## CHILDREN'S PAGE

### MIRIAM

Dear Children:

The Holy Torah now writes the last chapter in the life of Miriam, the prophetess. She who had watched her little baby brother Moses as he floated in a little box on the waters of the Nile; she who had taken the timbrel and with dances, led the women of Israel in a song of triumph at the Red Sea; she, for whose sake, the Rabbis tell us, the well of pure water slaked the thirst of the Israelites in the wilderness for forty years. And now, in these few simple and touching words, the Torah tells us that Miriam was no more of this earth: "And the children of Israel, the whole congregation, came into the desert of Zin in the first month, and the people abode in Kadesh, and Miriam died there and was buried there." Rashi comments as follows: "It is said 'the children of Israel came,' why therefore is it necessary to add 'the whole congregation?'" To indicate that they were now whole, those who were doomed to die in the wilderness, had already paid the forfeit, and these were separated, to live. Why does the Torah tell us of the death of Miriam just after it has prescribed the laws concerning the red cow? To teach us that just as sacrifices are an atonement so is the death of the righteous an atonement. Vathamath shom Miriam, and Miriam died there. By the death of Aaron it is also said "shom," also "al-pi hashem," literally, "by the mouth of the Lord." Through the Divine kiss, so also did Miriam's soul meet its Maker in a Divine kiss. And why does it not also state here "al pi hashem," because it is against the rules of expression in reference to the Supreme Glory. "And there was no water for the congregation." This teaches us that the entire forty years they had the well for the sake of Miriam. And the people quarrelled with Moses and said thus, "O that we had but perished when our brethren perished before the Lord." Rashi translates it "with the death of our brethren," and remarks that this proves that death through thirst is more horrible than death through pestilence. And the Lord spoke unto Moses saying, "Take the staff and gather the assembly together, then, with Aaron, thy brother, ye shall speak unto the rock before their eyes, that it shall give forth its water; and then shalt bring forth for them water out of the rock and give drink to the congregation and their cattle." Hence we infer that the Holy One, blessed be He, has compassionate regard for the money of the Israelites. And Moses and Aaron assembled the congregation together before the rock. This is one of the places where a small space accommodated a great number. And he said unto them, "Hear now, ye

rebels, shall we out of this rock bring forth water for you." Because they failed to recognize the rock concerning which they were commanded, because, when the well was no more, the rock took its place amongst the other rocks, and the Israelites said to them, "What difference does it make from what rock you procure water for us?" Therefore Moses called them "Morim," fools who pretend to teach their teachers. "Shall we out of this rock, concerning which we were not commanded, bring forth water for you?" And Moses lifted up his hand and he smote the rock with his staff twice, because at first it only brought out a few drops, as the Omnipresent did not tell him to smite it, but said, "And ye shall speak unto the rock, and they did speak to another rock, and it did not bring forth any water, so they said perhaps we ought to smite it as the first time," as it is said, "and thou shalt smite the rock" (Exodus 17). In the meantime they happened to come across the rock concerning which they were commanded, and they smote it. And the Lord said unto Moses and Aaron, because ye have not confided in me. Here the Torah reveals that were it not for that sin alone they would have entered the Holy Land, in order that it should not be said of them, as the iniquity of the generation of the wilderness against whom it was decreed that they shall not enter the Holy Land, so was the iniquity of Moses and Aaron. And although the sin of Moses in saying, "Shall flocks and herds be slain for them, that they may suffice for them?" (Numbers 11) is a greater sin, yet because he said it secretly the Torah protected him from punishment, but this sin was committed in the presence of all Israel. Therefore the Torah could not protect him because it was necessary to sanctify the Divine name—"to sanctify me," for had ye spoken to the rock and it would have brought forth water I would have been sanctified in the eyes of the congregation, who would have said, "If a rock that does not speak, and does not hear, and does not require maintenance still fulfills the command of the Omnipresent, how much more so we?" "Lochein." Therefore shall ye not bring this congregation into the land which I have given to them. "Lochein" is an oath, as that is the expression used when the Lord swore to punish the house of Eli (I. Samuel 3). He thus hastened to swear in order that they may not pray long and in vain for the decree to be made void. These are the waters of Meribah, where the children of Israel quarrelled with the Lord, and through which he was sanctified. These are the waters mentioned elsewhere. This the astrologers of Pharaoh foresaw, that the Deliver of Israel would be punished through water, therefore they decreed,

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### MARIO SALVINI VOICE

206 West 71st Street  
New York

"Every son that is born ye shall cast into the river" (Exodus 1), and by these waters he was sanctified, because Moses and Aaron died through them, and when the Holy One, blessed be He, metes out justice to his saintly ones, He is feared and hallowed by His creatures, and thus is it said, "On those who are near unto me will I be sanctified (Leviticus 10).

בו אהרו

### Impressive Ceremony at Yeshiva Graduation

The ceremony of conferring the rabbinical degree upon eleven graduates of the Rabbi Isaac Elchanan Theological Seminary (the Yeshiva) took place last Thursday, at the Ohab Zedek Congregation, 18 West 116th street. Among those who participated were Rabbi Dr. Ph. Klein, Rabbi M. S. Margolies, Rabbi J. Gordon, chief rabbi of Lomza, Poland; Rabbi B. L. Leventhal, president of Union of Orthodox Rabbis of America, and Rabbi Dr. Bernard Drachman.

The rabbinical degree was conferred by Rabbi Dr. B. Revel, president of the faculty; Rabbi J. L. Siegel, one of the graduates, delivered a Hebrew address; Rabbi J. J. Schwartz, another one of the graduates, was valedictorian. Most of the graduates have already been elected to prominent positions.

Dr. Revel, in conferring the degrees, said: "The aim of the Yeshiva Rabbi Isaac Elchanan is to further the ideals of true Judaism, to create a desire and demand for a more intensive and thorough Jewish education; to encourage and foster thorough Jewish scholarship, and to supply the need for faithful and worthy leaders in Israel.

"The Rabbi Isaac Elchanan Theological Seminary is dedicated to the two cardinal principles of Torah and the fear of Heaven. Torah in its widest connotation, including all phases and manifestations of the Jewish spirit during all ages.

"With bleeding hearts have we been witnessing the destruction of great centers of Torah in Europe. Civilized barbarism, run amuck, has wiped out within a few years what it had taken Judaism centuries to build."

### Fall Activities of Adath Israel

The various societies of Congregation Adath Israel, 551 East 169th street, Bronx, have entered into a strenuous fall program of social activities with much enthusiasm and greater energy.

The Sisterhood of the Congregation will hold a luncheon and theatre party on October 26 and a whist party during the month of November.

Beginning with December 5, and continuing for the entire week, a bazaar will be held, toward which are being bent all the energies of both Men's Club and Sisterhood.

The Men's Club contemplates a theatre party for January.

On October 9 at 2 p. m. there will be organized a Young Folk's League of Adath Israel, to which all young men and women of the community are invited.

The Scout troops, after a most successful spring term and summer vaca-

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tion, have begun their activities for the fall with many plans for increased activities. The Boy Scouts will follow up their successful baseball team with a track team. Rabbi Salit will continue his monthly talks to the troop on Jewish heroes and will speak to them on the period of post Biblical history.

The regular sociable evenings, held on the last Sunday of each month, will be continued this year. These evenings are held under the auspices of the Men's Club and Sisterhood and are open to all.

## Want Column

WANTED.—Superintendent for Hebrew School wanted by Congregation Judah Halevi, 166th street and Morris ave. Apply evenings (Friday excepted) from 8-10, Sunday morning 9-12.

CANTOR AND TEACHER (Hebrew in English), experienced in Sunday school work is seeking position with modern congregation in or near New York city. Moderate salary. Good references. Address G. M., Box 515 Hebrew Standard.

RABBI—Also good Chazan and mohel schochet, seeks position in the country. Moderate salary. Can deliver good sermons in both English and Yiddish. References. Address, Rabbi I. Freidlin, 1218 Hazel street, Pittsburgh, Pa.

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SOLICITORS FOR RELIEF WORK WANTED—Good public speakers, trained solicitors for relief can find occupation and earn considerable. Apply Federation of Hungarian Jews in America, 400 East Houston street, New York City.

ANYONE knowing the whereabouts of Schmaret and Aaron Cohen and Isaac Rueday, arrived in America about 12 or 14 years ago from Isin, Podolsk, Russia; also Abraham Finegold, from Nameroff, Russia; last place heard of from all America, please communicate at once with Mr. Borich Cohen, Longland street, East Brisbane, Queensland, Australia.

Refined Jewish young lady of high class parentage is seeking companion. M. G., Box 133, care of Hebrew Standard.

Principal Talmud Torah under auspices of a Y. M. H. A. wanted. Write, stating age, education, experience, references, salary expected. Wm. Mitchell, 920 Cauldwell Ave.

WANTED—A Hebrew school teacher, male, and club director for adolescents; one capable of taking charge of children's Sabbath services. Telephone Far Rockaway 2224.

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### CORRESPONDENCE.

The Agudath Israel  
Editor Hebrew Standard:

My attention has been called to Mr. Heller's rejoinder in which he unsuccessfully attempts to take issue with both my analysis and criticism of his original letter (pro Agudas Israel), concerning which R. Lunzer, honorary secretary, New York branch, Agudath Israel, "was authorized to state that neither the European delegation at present in the city nor the New York branch (of Agudath Israel) is in any way responsible for the writing of this (Mr. Heller's) letter, which in most cases does not reflect the sentiments of the Agudas Israel." (See Hebrew Standard, August 12.) I need but add it is not my intention to discuss anything with anyone who, in the opinion of those he sponsors, does not know what he is talking about—for that matter with Mr. Heller, who reassures us that he stands "squarely back" of every statement in his first discourse.

People like "Reb Yankel" in his last thesis, not knowing any better, indulge in degenerate, crude and libelous personal attacks. The victim is, therefore, obliged to take those insults from whom they come as consolation.

However, should the above reasons not suffice, I will ask him to read with profit almost all of those enumerated in Dr. Blau's advice to his "lambasters," and which appear in the very issue containing my vociferous critic's reply.

Finally, I wish to apologize to Rev. Blau for taking the liberty of mentioning his name in connection with the "loud-mouthed" and pedantic Dorchesterian. MAX SPARBER.  
Brooklyn, N. Y., Sept. 23, 1921.

The Zimro Ensemble  
Editor Hebrew Standard:

Dear Sir: In your issue of August 31, which has just come to my notice, you had an article on the now disorganized Zimro Ensemble. As my name appeared prominently in the article, I feel it incumbent upon me to correct the errors as to personal fact, and to answer the charges made against the Zimro.

As to myself, I am not leading a quartet at the Jewish Art Theatre. All it was given me to do to forward Jewish art and culture—and your writer fails to realize that Jewish art and culture, though in America, is none the less Jewish—was to compose the music for one of the best Jewish plays—the Dibbuk—by one of the foremost Jewish dramatists, E. Ansky.

As to the Zimro, although I heartily agree it is a "sorrowful fact" that the Zimro was unable to continue on its way, it was not at all due to the inability of Jewish music to hold "American music lovers," but to the truly deplorable circumstance that there is not one rich Jew who cared to become patron to the ensemble. That an ensemble of chamber music cannot exist without a

rich patron the various quartets of England, France, America and Russia have already proved.

I can speak only for myself, but I feel confident I speak for all the members of the Zimro. The ideal to build an art temple in Palestine, that brought us together and that took us over the world for three years, burns as strongly in my heart. We were forced to stop. But as soon as I see the way clear, and if there is only an answer to my call, the work will be resumed—and let us hope to a successful end.

Let me add, I can only echo the sentiments of your writer, that it would be a great event for everything Jewish were a Mr. Glushanck to take the place of Otto H. Kahn.

Yours truly,  
JOSEPH CHERNIAVSKY.  
1221 Tinton avenue, New York, September 26, 1921.

### BROOKLYN NOTES.

**\$150,000 for Brooklyn Jewish Charities**  
A banquet arranged at the Hotel Pennsylvania for the purpose of aiding the Brooklyn Federation of Jewish Charities was attended by 300 guests and netted in donations and pledges \$150,000.

**Jewish Center for Bay Ridge Section**  
Bay Ridge is to have another Jewish center. It will be built for Congregation Sheiras Israel, which has been formed with a membership of sixty families.

The property on the corner of Ovington and Fourth avenues has been purchased by the congregation and the building will be remodeled and used for religious services for the present; but plans are under way for the erection of a beautiful institutional synagogue. Mr. E. Brooks is the president, and the men's committee in charge of the work include Mr. E. Siegfried, secretary, and Mr. I. Cohen, treasurer. Mrs. Harry Tholl is president of the woman's committee; Mrs. J. Schlessinger is vice-president; Mrs. I. Kogan, treasurer, and Mrs. E. Brooks, secretary.

**Bikur Cholim Hospital Campaign in Full Swing**

With the appointment of a Building Fund Committee, the \$1,000,000 campaign for the Greater Bikur Cholim Hospital to be erected at 810-818 Bushwick avenue has now begun. Dr. George I. Miller, who is acting as chairman during the absence of Judge Jacob S. Strahl, president of the hospital, abroad, has succeeded in getting around him representative men and women from all parts of the borough.

One of the first things the committee will do is to make appeals on the high holy days in the synagogues. Dr. Miller reports that a large number of congregations have already responded and that support is coming even from Manhattan, where friends of the institution have interested synagogue officials.

The new Bikur Cholim Hospital will have 620 beds and a training school for nurses.

**Paymaster Must Know Foreign Exchange Rates**

Clinton E. Lake, the paymaster of the New York Hippodrome, probably will be considerable of an authority on exchange by the time "Get Together," Charles Dillingham's new production at the big playhouse has run a few weeks longer. Contracts for the performers in "Get Together" were made in sterling, francs, Belgian francs, marks, Austrian crowns, Hungarian crowns, florins and Canadian dollars. Because of the state of affairs in Russia, Fokine and Fokina and the majority of the Russians in the Fokine-Fokina ballet, "The Thunder Bird," were engaged with contracts calling for American exchange equivalents in sterling or francs.

### YOUNG JUDEA NOTES

The twelfth annual convention of the Young Judea Association of Connecticut was opened in New London on Sunday, September 18, at the Odd Fellows' Hall. Mr. Morris Bufford, the chairman, in opening the convention, pointed out the critical times through which the Jewish people are passing and called upon the Young Judeans for a new devotion. Greetings were extended to the delegates on behalf of the New London Young Judeans by Miss Mollie Greenblatt. The reports of the secretary, Miss Theresa Mintz, and of the treasurer, Miss Martha Richmond, were unanimously accepted.

There were 120 delegates and visitors present from all over the State. The delegates came from eight cities and were representative of upwards of thirty-five clubs. In their reports the representatives of the clubs showed that the work of Young Judea had been maintained on a satisfactory level in spite of the very depressing conditions, and that prospects for the coming year indicated that substantial progress would be made.

A reception was tendered by Young Judea to Dr. Alexander M. Dushkin on the occasion of his return from Palestine, where he has been actively engaged in educational work in connection with the Zionist Commission and the British Government. Upwards of one hundred of the leaders and principal workers of New York City Young Judea were present to greet Dr. Dushkin. It was a very happy coincidence that the first section of the Leaders' Club Book, which is a development and outgrowth of Dr. Dushkin's plan of the Calendar Syllabus, should have been presented at this reception. This section consisted of the festival program for Rosh Hashanah, Yom Kippur and Succoth. Dr. Dushkin in addressing the delegates spoke of the need for America not only to give money to Palestine, but also to give men, and above all to try to understand Palestinian conditions. The American, he said, should not imagine that American methods would be successful in Palestine just because they succeed here. On the contrary, methods used in the development of the Jewish Homeland must be the result of investigation made on the spot and must be adapted to local needs. Dr. Dushkin painted a vivid picture of the life of the colonists in relation to the Arabs and told of the work of the Jewish Boy Scouts and of the assistance they render to the colonists in harvesting the crops. He said that the spirit of Palestine was summed up in one word—"work"—and that with the seeming confusion of the methods of the Palestinians there are evolving constructive achievements. He said that the Palestinians were animated by a holy zeal and a determination to restore the glories of Eretz Israel. They did not look for material reward and they did not stop to consider what sacrifice was necessary. He urged Young Judea to put itself directly in touch with Palestine and undertake some specific piece of work such as the maintenance of a center in Jerusalem for the Jewish Boy Scouts.

A meeting of the Finance Committee of National Young Judea was held at the office of Mr. Moe Turman. At this meeting constructive plans were outlined for the financial maintenance of Young Judea during the coming year. On the strength of these undertakings the administration felt that it could proceed boldly with its work in spite of the depleted state of the treasury. It is apparent that the Finance Committee, under the leadership of Mr. Moe Turman, was determined to place the organization upon a sound financial basis. A detailed announcement will be made later regarding the plans of the Financial Committee. Unfortunately, Mrs. Grabelsky, chairman of the committee, was indisposed and unable to attend. Her ill health has prevented her from taking an active part in the affairs of this committee.

President Harding sent to the Senate last Thursday the nomination of Judge Julius M. Mayer of New York to the Circuit Court of the Second District. Prior to his appointment to the Federal Court bench Judge Mayer had attained considerable prominence. Born in this city in 1865, he graduated from the College of the City of New York and Columbia Law School and took an active part in Republican politics. From 1895 to 1896 he was counsel to the New York City Excise Board and later to the Fire Board. He served several years as a Justice of the Court of Special Sessions.

### MUSIC AND DRAMA

Apparently Barney Bernard, who is appearing as "Nate Pommerantz," the Second Avenue cobbler, in "Two Blocks Away" at the George M. Cohan Theatre, and who does a bit of real cobbling on the stage, may have to go to work as a cobbler in earnest. Every mail is bringing advertisements and circulars from concerns dealing in leather and cobblers' supplies and he has been placed on the mailing lists of virtually all of the shoe and leather publications. When Bernard was in the stage cloak and suit business in his character of "Abe Potash" he became an honorary member of half the cloak and suit trade organizations in New York.

Charles Dillingham's seventh annual wonder show, "Get Together," is now in its second big month at the New York Hippodrome, and the outlook is in every way most brilliant at the huge New York playhouse. The cut in prices this season for an entertainment as colossal as the now current production, with its

engaging international features and famous stars, has been the talk of the country, and the effect it has had among the playgoers is best evidenced by the fact that during its first month over 200,000 patrons will have witnessed the performances. Fokine and Fokina, the celebrated dancers, set a new high standard for ballet on the great stage with "The Thunder Bird," while in another part of the varied program Charlotte, Katie Schmidt, Paul Kreckow, Howard Nicholson and the other skillful artists on the silver runners in "The Red Shoes" give the finest exhibition of an ice skating ballet ever seen on this continent.

"Welcome Stranger" will be the attraction at the Bronx Opera House beginning Monday matinee, October 3, for an engagement of two weeks. This play, the masterpiece of Aaron Hoffman, is one of the most popular comedies of the day, and has broken all box office records in the theatres of New York and Chicago, where it has played for the past two years. It comes with the original cast of players and with all the scenic and other effects used in the New York performances at the Sam H. Harris Theatre, where it ran to crowded houses all of the last season.

The secret of the success of "Welcome Stranger" lies in the bright though homely philosophy and the spirit of altruism that pervade the piece as well as the delightful comedy that keeps the audience in a constant peal of laughter from the first to the last. Chief among the players is the inimitable George Sidney, whose portrayal of the character of Isidore Solomon will probably go down into history as one of the classic characterizations of the American stage. His artistry is so finished and so realistic that one is apt to question whether he is not playing himself instead of the part of Solomon.

"Rollo's Wild Oat" will be the attraction at the Bronx Opera House week of October 17.

### AMUSEMENTS.

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WITH GEORGE SIDNEY  
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SPECIAL MATINEE MONDAY, OCT. 3d  
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ENGAGEMENTS

FIEDELBAUM-KLAR.—Mrs. J. Klar of 74 West 119th street announces the engagement of her daughter Mildred to Dr. Benjamin Fiedelbaum of Borough Park, Brooklyn.

GLUECK-TOUROFF.—Mr. and Mrs. Bernard Touroff of 1828 Topping avenue, New York City, announce the engagement of their daughter, Lillian Eleanor, to Mr. Sol Steinhart Glueck.

GREENE-MANN.—Mr. and Mrs. Samuel Mann of 1121 Forest avenue wish to announce the engagement of their daughter Sara to Israel B. Greene of Newark, N. J.

KEYSER — GREENBERGER.—Mrs. Minna Greenberger of 155 Audubon avenue announces the engagement of her daughter Ella to Mr. Robert S. Keyser of Mt. Vernon, N. Y.

MILLER-GLOCKNER.—Mr. and Mrs. Morris Glockner of 450 Audubon avenue, Brooklyn, announce the betrothal of their daughter Miriam to Arthur Miller.

RING — GOODMAN.—Mrs. Yetta Goodman of 2403 Grand Concourse, announces the engagement of her daughter Reva to Herman B. Ring of New York City.

MARRIAGES

ARONSON-WILDER.—On Sunday, September 25, 1921, at the Savigny, Miss Jeanette Wilder, of 550 West 158th street, to Albert Aronson. Rabbi Aaron Eiseman performed the ceremony.

BUTLER-REIS.—Mr. Solomon Reis, of 547 West 147th street, announces the marriage of his daughter Adele to Louis Murray Butler, of 530 W. 144th street.

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on Sunday, September 25, 1921, at his home. Rabbi Aaron Eiseman performed the ceremony.

FEDERMAN — SILVERSTONE.—Mr. and Mrs. Louis Silverstone, of 509 West 110th street, announce the marriage of their daughter Ruth to Joseph Federman, of 225 West 110th street, on Thursday, September 22, 1921, at the Hotel Biltmore. Rabbi Aaron Eiseman performed the ceremony.

GROHMAN — GOODSON.—Mr. and Mrs. Samuel Goodson, of 54 West Ninety-third street, announce the marriage of their daughter Rose to Bernard Grohman, of 746 St. Nicholas avenue, on Saturday, September 24, 1921, at the Savigny Hall. Rabbi Aaron Eiseman performed the ceremony.

KALISCHER — ORNSTEIN.—Mr. and Mrs. William Ornstein, of 549 West 144th street, announce the marriage of their daughter Jennie to Samuel Kalischer, of 37 West Ninety-third street, on Tuesday, September 22, 1921, at the home of the officiating minister, Rabbi Aaron Eiseman, 611 West 156th street.

KRESBERG — GOLDBERG.—Mr. and Mrs. J. Goldberg, of 146 Hooper street, Brooklyn, announce the marriage of their daughter Ethel to Samuel Kresberg on Sunday, September 25, 1921, at Chalfis. Rabbi Aaron Eiseman performed the ceremony.

LEVY — PRON.—Mr. and Mrs. J. Prown of Lakewood, N. J., announce the marriage of their daughter, Minna Alma, to Mr. I. Charles Levy of Brooklyn on Sunday, September 11, 1921, at the Arverne Synagogue, Rabbi Marius and Cantor Glovitch officiating. A reception followed at the Arverne Court.

PRAEGER — LOEBL.—Mr. and Mrs. Meyer Loebel, of 530 West 152d street, announce the marriage of their daughter Ruth Sylvia to Melville Gabriel Praeger on Sunday, September 25, 1921, at the Wallace Hall. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS

JACOBSON.—Mr. and Mrs. Nat Jacobson (nee Leonora Grohusco) announce the birth of a daughter September 26, 1921, at 91 Union avenue, Jamaica, L. I.

SCHEFF.—Mr. and Mrs. Abraham Scheff (nee Esther Barnett) announce the birth of a boy on September 23 at Lloyd's Sanitarium, 8 St. Nicholas place.

WINER.—Mr. and Mrs. Herman L. Winer (nee Hajnalka Langer), 514 West 114th street, announce the birth of a son Monday, September 19.

BAR MITZVAH.

HAHN.—Mr. and Mrs. Louis Hahn, of 522 West 157th street, announce the Bar Mitzvah of their son Melvin on Sabbath morning, October 1, 1921, at Mt. Nebo Temple, 150th street and Broadway.

IN MEMORIAM

BOEHM—In loving remembrance of my beloved daughter Zipporah, who went to her eternal home the 27th of Ellul, 5675. May her beloved soul find everlasting joy by her Heavenly Father.  
HER SORROWFUL MOTHER.

ANNIVERSARIES.

GOLDSTEIN.—Mr. and Mrs. I. L. Goldstein, of 1833 East Seventeenth street, Flatbush Brooklyn, will celebrate their twenty-fifth wedding anniversary on Sunday, October 23, at 8 p. m. at Hotel Astor, Manhattan. Relatives and friends are invited. No cards.

SOCIAL NOTES.

On Saturday night at 8:30 p. m. a lawn party of the Beth Abraham Home Auxiliary took place on the grounds of the Beth Abraham home, 612 Allerton avenue, Bronx. Mr. and Mrs. J. Alperstein, Miss Bessie Zuckerman, Mr. Irving H. Green, Miss Fannie Cohen, N. Alperstein and L. Briskman were in charge of arrangements.

Mt. Nebo Sisterhood of Washington Heights will soon celebrate its tenth anniversary and in honor of the event a series of entertainments has been arranged as follows: Afternoon of October 5, "Membership Day" at the Temple; November 9, evening, social entertainment at the Temple and, afternoon, luncheon and musicale at the Biltmore, on November 16.

Miss Ernestine P. Franklin of Williamsbridge, Bronx, who was awarded a two-year fellowship in classics by the American Academy in Rome, recently sailed on the Providence to take up her residence at the school. Miss Franklin is active in Jewish work, having been associated with the religious schools of the Free Synagogue. Miss Franklin, who is a graduate of Hunter College, is the daughter of Benjamin Franklin, a well known lawyer of this city.

Samuel S. Koenig has been re-elected county chairman by the Republicans of Manhattan Borough. Mr. Koenig has now held this important post for eleven terms, a longer period than any of his predecessors ever held the office.

District Attorney Harry E. Lewis has been nominated for the Supreme Court, Second Department, of New York State, which embraces Kings, Queens, Nassau, Suffolk and Richmond counties. Mr. Lewis has been district attorney of Brooklyn for the past four years.

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IN THE SYNAGOGUES

ADATH ISRAEL (551 East 169th street).—This evening Rabbi Norman Salit, who has just returned from Europe, will speak on "Judaism Abroad." Sabbath morning Rabbi Salit speaks on the weekly portion.

AGUDAS ISRAEL (815 Seneca avenue, Brooklyn).—Rabbi Joseph Sarschek preaches Friday night and Sabbath morning. First day Rosh Hashanah, "Who Are the Righteous and Who Are the Wicked?" Second day, "The Symbolism of the Shofar."

AHAVATH ISRAEL (502 N. 157th St.).—Dr. Gustav N. Hausmann preaches Sabbath morning on "Preparation—A Mental Attitude." First day Rosh Hashanah, "The Shofar of the Messiah." Second day, "Here I Am."

ATERETH ISRAEL (323 E. 82d St.).—Rabbi David Davidson preaches first day Rosh Hashanah on "The Way of Life." Second day, "Trying the Wanderer."

B'NAI JESHURUN (257 West 88th street).—Rabbi Israel Goldstein preaches Sabbath morning on the portion of the week. First day Rosh Hashanah, "Life a Divine Gift—A Human Opportunity." Second day, "Prayer."

Free Synagogue (Carnegie Hall) Sunday evening at 7:30. Dr. Stephen S. Wise preaches on "The Eternal Covenant." Monday morning, "Together."

HEBREW TABERNACLE (Broadway and 158th street).—Rabbi I. Mortimer Bloom lectures this evening on "The Prophets—Their Message and Mission." Sabbath morning on the weekly portion. New Year's eve, "Salute the Sunrise." First day Rosh Hashanah, "Man, the Time Binder." Monday evening, "The Dominant Dream"; second day, "The Hill of Vision."

MT. NEBOH (150th street and Broadway).—Rabbi Aaron Eiseman speaks this evening on "Beyond the Curtain." Sabbath morning, "Standing on the Threshold." Erev Rosh Hashanah, "A New Year's Greeting." First day, "World's Unrest."

MT. ZION (37 West 119th street).—This evening Rabbi B. A. Tintner speaks on "Preparation." Sabbath morning, "Ensemble." Rosh Hashanah eve, "Sanctification." First day, "The New Year." Second day, "A Spiritual Reunion."

NINTH STREET TEMPLE (Ninth Street, Brooklyn).—Rabbi M. Friedlander will preach first day Rosh Hashanah on "Ezekiel's Vision"; second day, "Here I Am."

OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman preaches second day Rosh Hashanah on "The Judgment of the Nation."

PENI-EL (West 147th street).—Rabbi Joel Blau preaches Sabbath morning on "How the Past Binds the Future." Rosh Hashanah eve, "My Times Are in Thy Hand." First day, "Borrowing from Life." Second day, "The Eternal Sacrifice."

PINCUS ELIJAH (118 W. 95th St.).—Rev. Dr. Israel Eifenben preaches New Year's Eve on "The Veil of Mystery—a prerequisite of the higher life." First day, "The Single Standard"; second day, "The Shofar"—Israel's perennial call to Justice and Disarmament.

SINAI TEMPLE (163d Street and Stebbins Avenue).—Rabbi Max Reichler will preach Sabbath morning on "Religion in Action." Rosh Hashanah Eve, "Our Experiences." First day Rosh Hashanah, "The Shofar's Message of Courage and Hope." Second day, Rabbi S. Raymond Cohen will preach.

TEMPLE ISRAEL (96th street and Central Park W.).—Sabbath morning Rabbi Newman will preach on "The Reform Church of American Israelites: A Word of the Law from a Southern Jerusalem." Double services will be held for the New Year in the church and in the chapel. Sunday evening Rabbi Harris on "How Shall We Meet the World's Ostracism." Rabbi Newman on "Face to Face with the Infinite." First day Rosh Hashanah, same subjects.

WEST END SYNAGOGUE (West 82d Street).—On New Year's Eve Rev. Dr. F. de Sola Mendes will preach on "I Will Heal Myself." First day Rosh Hashanah, "Witnessing the Truth."

Y. M. H. A. (92d street and Lexington avenue).—Rabbi Lee J. Levinger speaks Rosh Hashanah eve on "Turning the Page." First day, "A Happy New Year." Second evening, "Facing the Future." Second morning, "The Young Man's Religion."

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ZICHRON EPHRAIM (163 E. 67th St.).

—Rev. Dr. Bernard Drachman preaches first day Rosh Hashanah on "What of the Future?"

Izzet Pasha, Turkish Minister of Foreign Affairs, recently paid a visit lasting two hours to the Chief Rabbi of Constantinople. He expressed to the Haham his deep appreciation of the manner in which the Jews of Turkey had shown their sympathy with the Mussulmans in their hour of trial.

WAR ON INSECTS



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**U-NETANNEH TOKEF**

Rendered into English verse by  
ELBERT AIDLINE-TROMMER

(This prayer, recited on Rosh Hashanah by Jews the world over, is attributed to Amnon, a wealthy and respected Jew, who lived in Ma-yence some time in the thirteenth century and whom the archbishop had tried to convert to Christianity. Having on one occasion asked for three days' grace, Amnon appeared before the archbishop on the third day and asked that his tongue be cut out because it had not declined the archbishop's proposal at once. Instead, his fingers and toes were cut off one by one. On New Year's day the dying Amnon was carried to the synagogue and there recited the prayer which became since then part and parcel of the Rosh Hashanah services. With the concluding words of his composition the martyr expired and, according to the legend, his body immediately disappeared.)

READER

Sanctification shall be Thine,  
For Thou art Lord and King Divine.  
CONGREGATION  
We'll celebrate this Holy Day of Awe,  
The solemn day of New Year's birth,  
When Thou on high dost sit enthroned  
To judge the heavens and the earth.  
And mercy shall Thy judgment guide,  
And naught our deeds from Thee shall hide;

For Thou alone art Scribe and Judge,  
Thy wisdom doth our souls reveal,  
And all we do, our inmost thoughts,  
And Truth Thy sentences doth seal;

For Thou remember'st all that passed  
And know'st the deeds of coming days,  
For Thou recordest what befalls  
Our mortal selves on mortal ways.

And on this sacred day and great  
Thou seal'st each human's earthly fate.

READER

The Judgment trumpet blows,  
The still, small voice is heard,  
And trembling angels soar  
And call the Maker's word:

Behold, the Judgment Day is near  
For those who dwell on high,  
For even seraphs are not pure  
In Thine all-seeing eye.

And as a shepherd counts his sheep  
With watchful eyes that know not sleep,

So, too, Thou number'st each and all  
And what shall every one befall,  
And to the little, to the great,  
Thou dost assign their living fate.

On New Year's Day it is indited,  
And sealed upon Atonement Day,  
Who with death shall be united,  
Who—begin their earthly way;

And of living souls the number  
And of those who'll sink in slumber;

Who old age shall reach and cherish,  
Who at dawn of life shall perish,—

Who shall live and who shall die—  
Who by fire,  
And who by water,  
Who'll expire  
In bloody slaughter;  
Who by stoning,  
Who by pest,  
Who by earthquake,  
Laid to rest;

Who by beasts be maimed and torn,  
Who of days by-hunger shorn,

Who, accurst,  
Shall die of thirst;

Who shall wander,  
Who shall stay,  
Who shall weep,  
And who be gay,

Who with poverty shall mate,  
Who in wealth and fame wax great.

And Charity, Prayer and Penance alone  
For sins and transgressions of men may atone,

And soften the judgment of Heavenly Might  
And turn His just anger to Kindness and Light,

CONGREGATION

For as Thy name, so, too, Thy praise, O Lord,—  
To anger slow, in wrath Thou dost not harden,  
Thou wishest not the sinner's death,  
And fain Thou art repentant souls to pardon.

And may we sin with erring mind—  
Thy mercy we shall ever find,  
And at Thy throne—eternal rest  
Among the sinless and the blest.

READER

For Thou, O Lord, didst make us all,  
And though we often sink and fall,

Are swept away by sinful flood,  
Thou know'st we are but flesh and blood.

Man may struggle, strive and yearn,  
Yet to dust he shall return.  
Dust to dust  
Again be thrust.

For our life is like a flower,  
That ere long forever fades,  
Like a cold autumnal shower  
That descends on verdant blades;

Like a melting cloud on high,  
Like a wind that bloweth by,

Like a passing, fleeting shadow  
On a wavy, sunlit meadow,

Like the phantom moon by day,  
Like a dream that flies away.

But Thou alone art ever living King,  
O Lord of Heaven and every earthly thing!

No measure have Thine years,  
No end Thy days;  
No one Thy glory can embrace,  
Nor know Thy ways.

For as Thy name, so, too, Thy deeds, O Lord—  
Whose sacred grandeur mysteries enshrine—  
Are linked with ours, for El in Isra-El  
Betokens God and is, O Maker, Thine.

Forgive us, Lord, our sins,  
And bless us with Thy flame;  
And may the lives we live  
Be worthy of Thy name!

The Nederlandsche Israelitische Arm-bestuur has just received a legacy of 25,000 gulden under the will of the late Mrs. Rosenthal. The deceased, who recently passed away at the age of 83, was the widow of the well known bank director, Baron von Rosenthal, and during her lifetime she contributed munificently to the charitable institutions of the country. The Nurses' Home of the Nederlandsche Israelitische Hospital was named after her in recognition of her donation covering the cost of the ground on which the institution stands and her generous contribution to the building fund.

Mr. Benjamin Newgass, a wealthy banker of Sussex, Eng., passed away last month at the age of 82. He was for many years a member of the Council of the Anglo-Jewish Association and a generous subscriber to its funds, as well as to the funds of many other charities. In 1904 he presented an estate of over 100 acres to the Scout Movement for the establishment of a school farm, and at the outbreak of the war converted his home into a hospital. He commemorated his eightieth birthday with gifts of £1,750 to charities.

All Jewish refugees in the districts of Tchertkov and Sabarako are being expelled at the express order of the Polish Government, says a report received from Lemberg.

**PRESIDENT HARDING'S MESSAGE**

ON THE OCCASION OF THE CELEBRATION OF ROSH HASHONAH, I AM GLAD TO EXPRESS MY SINCEREST GOOD WISHES AND GOOD WILL FOR THE JEWISH PEOPLE OF THE UNITED STATES AND THEIR CO-RELIGIONISTS THROUGHOUT THE WORLD. WE CANNOT TOO OFTEN REMIND OURSELVES OF THE GREAT SERVICES THE JEWISH PEOPLE HAVE RENDERED AND ARE STILL RENDERING THE WORLD. IT IS GOOD TO KNOW THAT WE LIVE IN A DAY IN WHICH ANCIENT PREJUDICES ARE FAST BEING OBLITERATED, AND THAT THE USEFULNESS OF THE JEWISH PEOPLE TO ALL MANKIND IS BEING CONSTANTLY INCREASED BY REASON OF THIS FACT.

(Signed) WARREN G. HARDING.

The above message was sent in response to a request from the editor of the Jewish Forum.

זאל דער אדלעך איד טראגטן אדיף זיינע פליגלעך



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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.

### Congregation Kehilath Jeshurun

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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

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Pisgah Lodge, I. O. B. E., of Detroit, Mich., the largest lodge in the order, has formed a Ladies' Auxiliary. One hundred women already are enrolled and it is expected that before the charter is granted the enrollment will exceed 500.

#### STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of the Hebrew Standard, published weekly at New York, N. Y., for October 1, 1921.

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared William J. Solomon, who, having been duly sworn according to law, deposes and says that he is the publisher of Hebrew Standard, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 4333, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers, are:— Publisher, William J. Solomon, 87 Nassau Street, New York; Editor, William J. Solomon, 87 Nassau Street, New York; Managing Editor, none; Business Manager, none.

2. That the owners are:—(Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.) William J. Solomon, 87 Nassau Street, New York.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are:—(If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest, direct or indirect, in the said stock, bonds or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only.) WM. J. SOLOMON, (Signature of editor, publisher, business manager or owner.)

Sworn to and subscribed before me this 23d day of September, 1921.

[Seal]

AARON H. SCHWARZ, Notary Public.

(My commission expires March 30th, 1923.)

#### Bronx Maternity Hospital

The opening meeting of the season of the members of the Bronx Maternity Hospital, Grand Concourse and 166th street, was held on Tuesday afternoon, September 27, at the hospital, Mrs. Irving Crane presiding.

The coming activities for the welfare of the hospital were taken up, and sewing circles to sew for the needy were formed. Members and friends are inviaed.

The Jewish Sisterhood, of Binghamton, N. Y., has appointed a committee to look for a suitable place for a community centre.

#### LISTEN TO THE WORDS OF THE INCURABLES

FELLOW JEWS:

We, the helpless, crippled inmates of the Beth Abraham Home for Incurables, beg you, "Merciful children of the Merciful," to have compassion with us, unfortunates, and not forget us, during the days of New Year's and Atonement, to contribute as much as you can toward the only place of shelter and comfort we have, the Beth Abraham Home for Incurables, 612 Allerton avenue, Bronx.

Not through our faults, but by the wish of Our Almighty God, we have been doomed to become paralyzed and helpless. We, like you, enjoyed once the pleasures of family life; we, like you, also prayed to God to "guard us from sickness, mishap, disease and misfortunes," but God did not turn to our supplications, and the "troubles of Job" came upon us one after another; ruined financially, torn away from our dears and friends, sick in body, with no hope for recovery, with no outlook for a happy day, driven from one hospital to another, transferred from one home to another, as though we were outcasts and banned.

The only place of repose and shelter we enjoy now is the Beth Abraham Home for Incurables. Here we are most willing to spend our days in comfort.

Thanks to the leaders of this society and to the management of this institution, we have some consolation in our unfortunate life, seeing how all are trying their very best to help us, to make us forget our miseries.

If the Beth Abraham Home for Incurables does not get your financial support, you may as well come and throw us out in the streets and let us die like animals. But you do have a heart, you do possess the humane feelings of civilized people, of Jews who have inherited the good qualities of our Father Abraham to "do charity and justice," will surely keep us in mind before the time you come to pray for a year of health and happiness, and send in your contributions, in order that God may guard you from the agonies and tortures we suffer. Keep up the adage of our sages:

"Have pity and you will be healthy, Donate and you will be wealthy." THE INMATES OF THE BETH ABRAHAM HOME FOR INCURABLES, 612 Allerton Ave., Bronx.

#### American Jewish Leaders Plan \$14,000,000 Relief Campaign

Chicago, Ill. (Jewish Press Association).—More than 200 prominent Jews from every part of the country participated in a conference called by Mr. Julius Rosenwald to plan a new campaign for funds with which to aid suffering and starving European Jewry. The conference took place at the Standard Club, where all those gathered were the guests of Mr. Rosenwald. Among others who spoke on conditions abroad and on the possibilities of raising money were Felix M. Warburg, Louis Marshall, Julius Rosenwald, Dr. Lee K. Frankel, Jacob Billikopf and David A. Brown. The conference finally decided to raise \$14,000,000 for immediate relief in Russia and reconstruction work in various parts of Eastern Europe, where the Jewish communities must have aid to regain some foothold on existence.

#### Noted British Banker Dead

London (Jewish Press Association).—Sir Ernest Cassell, one of the most noted bankers in this country, died here at the age of seventy. Sir Ernest came to this country from Cologne, Germany, when a youth and built up one of the most influential banking houses in Britain. Although he early forsook the Jewish faith, he gave liberally to Jewish institutions, and is known to have left considerable amounts for Jewish philanthropies. Sir Ernest was an intimate friend of Baron de Hirsch and was one of the original directors of the I. C. A.

#### League Will Soon Deal With Palestine Mandate

London (Jewish Press Association).—Geneva dispatches appearing in the local daily press report that Leon Bourgeois and the Hon. Arthur J. Balfour, replying to a question of Lord Robert Cecil, declared that the Palestine and Syrian mandates would soon be given full consideration.

Max Cohen, former editor of "Views," and a resident of Washington, D. C., for more than fifty years, aged 75 years, died at Richmond, Va., September 19. He was secretary-treasurer of the Atlanta Orphan Home of Atlanta, Ga., for twenty-five years. He is survived by two daughters, Mrs. Fred Levi, of Sumpter, S. C., and Mrs. Siegfried Fantl, of 41 West 87th St., New York. Savannah and Atlanta (Ga.) papers please copy.

This is the season of the year when the average owner has rolled up a big mileage with his car—usually after a trip to the mountains, etc., and naturally the car is not in as good shape as it might be. Under the circumstances, why not give it an overhauling? And if so, there is no better concern to do it than the Commercial Garage and Service Co., 160 Huguenot street, New Rochelle, N. Y. They employ expert mechanics only, and their object is not to see how big a bill they can run up, but in how good a condition they can return your car. Try them and be convinced.



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#### Finds Anti-Semitism Greatly Increased in Germany

London (Jewish Press Association).—Lord Beaverbrook, who has just returned from an extended visit to the Continent, in the course of an article in today's Sunday Express, declares that anti-Semitism has greatly spread in Germany and no class or element is now free from it.

Of the 60,000 Foreign Legionaries in the French army at the outbreak of the war, and of whom 10,000 were killed and 26,000 wounded, there were as many as 5,000 Jews.

### Special Announcement for Harlem

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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. Levine, 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.



## A HAPPY NEW YEAR

1921

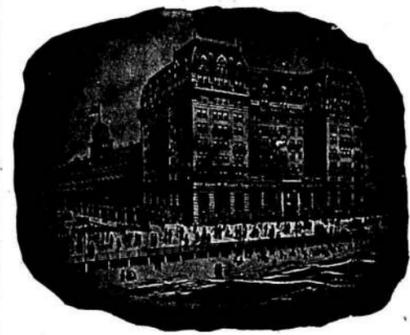
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in Rates from  
SEPTEMBER 19th to DECEMBER 15th  
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Double: \$2.50 up daily, Single, Hot and Cold  
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Hotel has been renovated, redecorated and refurbished and is  
equipped with all the modern, sanitary improvements and appli-  
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room. Unsurpassed table in strict accordance with dietary laws.  
Two separate kitchens. Reasonable rates. MRS. G. DAVIS, Prop.

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**ITEMS OF INTEREST IN  
THE JEWISH WORLD**

Temple Israel, the first synagogue to be erected at Freeport, L. I., was dedicated last Sunday.

Plans are now under way for a drive to be undertaken in Lawrence, Mass., to raise funds for a new Y. M. H. A. building.

The Vilna Jewish newspaper "Unser Tag" was fined 10,000 marks for stating that General Zeligowsky had assaulted Jewish officers.

The Polish authorities decided to open at Vilna a Jewish secondary school which will possess the same status as an equivalent Polish school.

A number of robber bands, responsible for many pogroms in the province of Podolia, have been captured by the authorities within the last few weeks.

The Palestine administration has issued a decree directing the courts to recognize rabbinical certificates testifying to wills and appointments of guardians.

The death occurred last week at Leeds, Eng., of the Rev. Solomon Davidson, who for forty-two years had officiated as a reader at the Belgrave Street Synagogue.

The case against a Bagdad Jew of having committed murder for ritual purposes has been completely dismissed, according to a report received from Constantinople.

The Vilna municipality has agreed to subsidize the Jewish institutions in the town. In future the meetings of the Jewish Communal Council will be held at the Town Hall.

Prof. Boris Schatz, principal of the Bezalel School of Arts in Jerusalem, has acquired a piece of land as a quarter for artists. The district will be named after Josef Israels.

The members of the Jewish Council of Vilna have issued a declaration that they will not participate in any political meetings, as such work was outside the scope of their activities.

Preparations are under way to raise \$30,000 with which to construct an addition to the Jewish Children's Home at Rochester, N. Y. Abraham D. Joffe has contributed \$3,000 to the fund.

A committee of leading Jews conferred with Mayor Peters of Boston, Mass., relative to the sale of the "Dearborn Independent" on the public streets. It was decided to ignore Ford's publication.

The new community hall of the Hebrew Educational Alliance at Roxbury, Mass., was dedicated on Sunday evening, September 25. Rabbi Stephen S. Wise was the principal speaker of the occasion.

The Ica has submitted a proposal to the conference of the League of Nations which will deal with the assistance of the Russian refugees, to form a special Jewish section for the purpose of dealing with Jewish refugees. The "Ica" is of opinion that £1,000,000 can be raised among Jews for that purpose.

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Long known for excellent cooking and a high standard of service. Special low rates for the Fall. J. SHUMAN, Prop.

Ninety-second Street Y. M. H. A.  
The Ninety-second Street Y. M. H. A. is opening its course on English for foreigners. There is still room for a few more members in this class, which is one of the most effective in the city.  
An essay contest will be held among members of the Young Men's Hebrew Association, Ninety-second street and Lexington avenue; prizes consisting of association and gymnasium memberships will be awarded. The subjects will be taken from any theme in the course on contemporary Jewish problems. All worth-while essays will be printed in the Y. M. H. A. bulletin.  
The Y. M. H. A. is establishing several courses in Jewish topics as part of its winter program.  
The Friday evening lectures will be organized into a full course on the general theme of contemporary Jewish problems—religious, national, social and literary. Each topic will be discussed by an expert in that particular field. In addition, a course on "The History of Jewish Literature" will be given by Rabbi Lee J. Levinger, executive director, and a course for young people on spoken Hebrew will be arranged providing the registration warrants it. Several of the clubs of the association are taking an active interest in getting registrations for these courses.

Memorial Service Free to Synagogues  
While in Vienna recently Mr. Morris Engelman of the Joint Distribution Committee compiled and published a memorial service for the dead to be recited on the Day of Atonement and on the concluding day of the three festivals. The service is in Hebrew with an English translation, and Mr. Engelman will be glad to supply free copies to congregations desiring them. Congregations desiring these booklets should write Mr. Engelman at No. 218 West 125th street, specifying the number of copies they desire, and Mr. Engelman will be glad to forward them at his own expense.

United Synagogue Young People's League  
Plans for the first annual convention of the Young People's League of the United Synagogue of America, which will take place in New York city on October 28, 29 and 30, have been completed. Temple Anshe Chesed has invited the delegates and others participating in the convention to attend a special Friday evening service and "At Home" on Friday, October 28. The registration of delegates, which will be followed by a dance, will take place on Saturday evening, October 29. The morning and afternoon of October 30 will be consumed by the business session, the two sessions being separated by a luncheon. The convention will close on Sunday evening with the installation of officers and the presentation of a varied and interesting program to which the various Young People's Societies of New York will contribute.

Relief Worker Speaks of Palestine Conditions  
Chas. V. Vickrey, general secretary of the Near East Relief, returned yesterday from a trip to the Near East. Speaking of conditions in the Near East, Mr. Vickrey, among other things, said:  
"In Jerusalem in September I found much discontent among the Moslems and Christians. There was not much business there, but I think conditions will improve in time. There is an outbreak against the Zionists every now and then, but it dies away, and under the rule of Sir Herbert Samuel, the high commissioner, Zionism seems to have planted itself firmly in the country."

The Adrianople Jewish community has issued a denial of the reports recently circulated to the effect that a violent anti-Semitic campaign was in progress in Thrace and that Jews were ill treated by the Greeks. The reports are characterized as Turkish propaganda.

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## WHAT HAS REMAINED TO BE DONE IN THE WAR-RIDDEN COUNTRIES

By DR. B. BOGEN  
General Director of the Joint Distribution Committee

"If anybody in this country believes that the Jews of Eastern Europe are no longer in need of our help he is utterly mistaken. On the contrary, if we are to save our unfortunate kinsmen from the ravages brought on by the war, we must undertake activities on a larger scale. After having given first aid to those who fell under the onslaught of the war, the pogroms and epidemics, we must now restore them to their feet and try to save them from the disease and poverty which have overwhelmed them in the universal cataclysm."

"This is the statement of Dr. Bogen, the general director of the Joint Distribution Committee, who has just returned from Europe, after having liquidated the so-called 'first aid' relief work of the Joint Distribution Committee. Dr. Bogen was among the first on the scene of the European disaster with an American personnel when the Joint Distribution Committee began its activities, and he was the last one to leave. His remarks, therefore, are of particular interest."

"I was sent by American Jewry to distribute help in the war ridden countries. It is a hard task to 'give,' but it is easier than to 'take.' The hardest task was to stop giving. In putting through the liquidation I am satisfied to have accomplished the most difficult part of my work."

"Now that the field is cleared we can see what we have accomplished and what remains to be done. We started by distributing hand to mouth relief—food, clothing, medical supplies, etc. But what was mostly needed was to maintain their institutions, nay, their spirits and their faith in themselves."

"It was easy enough to distribute supplies and money, but what was much harder was to maintain the different institutions. We had to bear in mind that some day the subsidies of the Joint Distribution Committee would cease and then these institutions would have to cease functioning for lack of American support; we had to help them and at the same time to see whether we could not make them independent."

"Not everywhere have we succeeded in

doing so. In Poland, for instance, we worked with an American personnel, and this has provoked loud protests. We were accused of demoralizing the local population and of weakening their self-confidence; we were accused of being unfamiliar with the local needs and we were reproached for the military spirit and the military appearance of the Joint Distribution Committee organization. We thought that there was possibly some foundation for these criticisms until the pogroms and the Bolshevik invasion gave us good reasons to congratulate ourselves upon our choice of an American personnel. It is the American uniform that has saved many a Jew from the savagery of the Balachowitch bandits."

"The accusation that we were demoralizing the population and weakening their initiative proved also unfounded. For instance, in Vienna, where all the work was carried on by local people, we were confronted by great difficulties when the time for the liquidation came. In Poland, on the contrary, our activities were taken over without a hitch by the different communities, and during my last trip of inspection throughout that country I was able to see with what gratitude and enthusiasm they were taken up to assume the continuation of the work begun a few years ago."

"While the liquidation of 'first aid' relief and the beginning of more constructive work in Poland has caused great satisfaction among the population, it is necessary to define here what exactly is meant by 'first aid' relief. It would be a mistake to think that this kind of relief consisted mainly in outright individual donations; the greater portion of the American money was distributed to different institutions, 30 per cent. of which was used for educational purposes. In many places the institutions will be able to maintain themselves on local resources, but the majority of them are partially dependent on outside help. Whether the Joint Distribution Committee will undertake to subsidize these institutions is still to be decided; it depends largely on whether the character of the institutions is such that they will enter into the scope of the new activities of the Joint Distribution Committee. But here opens up a large field of activity for the Landsmanschafts, an opportunity to invest their funds in enterprises worthy of their support and logically entitled to their help."

"The Landsmanschafts should also take up the question of educating the children. Unfortunately, the reconstructive program of the Joint Distribution Committee does not yet embrace all the needs

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of the Jewish population in the war ridden countries. In the Kovno district alone, for instance, there are 6,000 children who for the last six years have not received the slightest instruction. It would be criminal to let this young generation grow up in total ignorance.

"An imminent danger is lurking behind the fact that the American Relief Administration (known as Hoover's Committee) will soon discontinue feeding the 400,000 Jewish children they have provided for until now. Who is better to succeed them than the Landsmanschafts?"

"The funds distributed by the Joint Distribution Committee were never sufficiently large to fill all the wants of the population and we were greatly helped by the fact that individual remittances of money and of supplies were coming in quantities from relatives in America. The Landsmanschafts should impress upon their members the necessity of continuing these personal remittances in larger proportions if possible, because the assistance they are given now will help their unfortunate relatives to regain an economic footing and to re-establish themselves."

"One of the features of the reconstructive work which I witnessed before leaving Poland is the Medical Help Department. At the very beginning of our activities in 1918 Dr. H. Spivak was sent by the Joint Distribution Committee to investigate and formulate a program. The plan elaborated by Dr. Spivak called for a local sanitary campaign in each district. In the meantime, the epidemic of typhus developed so dangerously that a medical unit with Dr. Plotz at the head was sent to combat it. This unit has evolved a strong organization all through Poland and Galicia with many local committees; they have spread among the population the gospel of cleanliness and hygiene. Their resources are mainly devoted to the establishment of bath-houses, clinics and hospitals and to propaganda. The local masses not only contributed their full-hearted co-operation, but also their modest means."

"I was present at the medical conference in Western and Eastern Galicia, in Rovno and in Brest-Litovsk, and I witnessed the great enthusiasm of the population for this special relief work. I was amazed by their ability for organization and by their initiative. For some time our workers will remain there to

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The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. Additional baths have been installed. The same efficient staff, which made the BLYTHEWOOD so popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the homelike atmosphere which made a stay here so enjoyable pervades. For rates, address BLYTHEWOOD HOTEL, Lakewood, N. J., Tel. 416-7. MRS. OSCAR SOBEL, Prop. MARION BARON, Manager.

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direct the execution of the program and afterwards it will be entirely taken over by local forces.

"I have nothing to add in regard to the reconstruction work to be done in Poland except to give my fullest approval to Mr. Landesco's plan."

"The refugee work is well organized and of a very large scope, and all it needs is money and more money."

"By far the most important chapter of reconstructive plans is the children's work. We have cared so far for 6,000 of them; there remain tens of thousands of children we must take care of. Whatever else the American Jews feel inclined to do further for the Jews of Eastern Europe they must first of all insure the existence of about 20,000 children. This can best be done by way of adoption by individuals, families or organizations. One hundred dollars will take care of one orphan for a year."

"If I lay stress upon our duties towards the fatherless children of Eastern Europe I do not mean by that to minimize the urgency of the need of our assistance to Russia. In regard to Russia, I wish to express my fullest indorse-

ment of the Hoover organization. I have seen this organization at work in Poland and can bear witness to its efficiency and its splendid accomplishments. I trust that they will obtain the same good results in Russia and I am sure we shall greatly benefit by co-operating with them. It is premature to discuss here the needs of Russia, but I still insist, after Russia, let us not forget the children of Poland."

"What I wish to impress upon the American Jew is that the Joint Distribution Committee is a great organization, working all through Europe. Even if the nature of our work has been modified, nothing is changed in the wonderful working machine that the Joint Distribution Committee has built up in Europe. On the contrary, with the opening of the Russian field the activity of the Joint Distribution Committee will increase further."

"But this work requires large means; American Jewry must not think the end of their responsibility has come; a new era in the work of mercy is about to begin. Let everyone do his duty."

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**THE HISTORY OF A NEW YORK FINANCIAL INSTITUTION**

CHAPTER I

Business men and others who pass through the downtown district of Broadway have often had the opportunity to pause and examine some very interesting pictures which are suspended in the lobby of the East River National Bank, corner Broadway and Great Jones Street. These pictures show an old-fashioned building, and in addition there is displayed a complete series of the paper money the East River National Bank issued during the days of the Civil War, before we had our present currency system.

These pictures tell the seventy-year story of the growth of a great financial institution, but what do these pictures mean? What do they tell us?

Almost seventy years ago the East River National Bank was established at 682 Broadway on the corner of Great Jones Street in an old-fashioned building—that is old-fashioned as buildings go today, but possibly abreast of the times of 1850. At that time it was an entirely different Broadway than the Broadway of today. Around Great Jones Street there were still many residences and mansions, but the businesses of today were not there and consequently the character of the bank and the nature of its dealings were almost entirely different from what they are now.

In 1900 the bank moved its headquarters into the adjoining building at 680 Broadway because the old building was razed and a new one had been built in its place. The bank did not occupy a small building in its entirety any more, but was located in an ordinary store in what had grown to be a very busy business section, and so it conducted its business (more or less prosperous) until the year of 1918, when it had greatly outgrown the old quarters and the present bank was erected for its needs.

CHAPTER II

Fifty years ago, in sunny California, a son was born to one of the better Italian families. The boy, A. P. Giannini, showed an aptitude for commerce and at the age of twelve, while still at school, he became interested in business, working for his stepfather, who was a fruit merchant. The Giannini lad had shown exceptional ability, and when but twenty-one years of age he had already amassed a considerable fortune and retired from business, but it was not his nature to remain inactive. He became a director in a small Italian bank and acquired a knowledge of banking and decided to organize a bank of his own.

Accordingly he organized the Bank of Italy, but this bank is not, as some people think, a strictly Italian bank or a bank controlled by foreigners, but rather a bank a majority of whose stockholders and depositors are Americans, or American citizens of various nationalities.

Mr. Giannini established the Bank of Italy in 1904 and at the end of that year it had resources of less than \$300,000. Now, after a period of only seventeen years of functioning, it has twenty-four branches in California and controls nine additional commercial and State banks throughout the country and its total resources now exceed the sum of \$200,000,000.

Today the Bank of Italy is considered one of the largest and most powerful fiduciary institutions of the country and its remarkable success has been the subject of much talk in banking and other business circles throughout the nation, and Mr. Giannini, who is the largest shareholder, is at present one of the most

important individuals in America's financial world.

CHAPTER III

In 1918 when, as the result of the great World War, prosperity in this country had risen to unheard of heights, the Bank of Italy, which heretofore had exerted a powerful influence in the extreme West, extended its hand and purchased the East River National Bank which, as has already been told, had existed in New York for over 68 years, and it seems as though it was the hand of fate that brought about a condition whereby a bank which had existed for almost three score years and ten on the shores of the Atlantic Ocean should be united with this powerful institution in the extreme West.

When the East River National Bank was acquired by the Bank of Italy its resources were less than \$4,000,000, and now, after three years, they are approximately \$22,000,000 in capital, reserve and deposits.

What has happened? Why is it that this bank in the course of three years has grown to more than five times what it was after sixty-eight years of existence. Here is the explanation:

Dr. A. H. Giannini, brother of Mr. A. P. Giannini, came to New York, assumed the presidency of the East River National Bank and, possessing the marvelous energy and ability of the Giannini family, began a reorganization to meet the demands and wishes of the neighborhood, doing business in a businesslike manner. The business men of the neighborhood gradually began to open accounts at the East River National Bank.

The unusual growth of the bank and the large influx of new depositors and a new clientele resulted in the installation of a new system of alphabetically arranged windows, doing away with the delays which are common in those banks still clinging to the old system. At the door and at various parts of the institution there are uniformed officers who courteously impart information and in addition there are electric signs showing the way to everybody and everything.

In the bookkeeping and accounting departments not only is the business of the bank conducted, but in addition, patrons of the bank are given information and instruction as to the proper way of organizing their bookkeeping departments.

The bank has various departments, such as the Special Interest Department, where interest is paid on active accounts. The Foreign Exchange Department, where money is sent to all parts of the world, and which money is paid out according to the daily exchange rate or in American dollars; a department which instructs the bank's clientele how to conduct an export and import business; a department that has the best connections with the West and also with Europe in order to give its clients information about credit. Recently gigantic Safe Deposit Vaults were installed where boxes are rented for the sum of \$5 and up per annum. In addition there are private rooms as well as a large room for business people of the neighborhood, who are invited to hold conferences, corporation meetings, etc.

The East River National Bank has a large clientele among the Jewish people of the neighborhood and knows how to appreciate the Jewish trade. It does business not only with the Jewish people who have their businesses in the vicinity of the bank, but also with many Jews who do business in other neighborhoods but who have their private and business accounts in the bank. It may also be noted that there are several of our co-religionists representatives on the board of directors.

Notwithstanding the systematic and excellent arrangements made by the East River National Bank to take care of the growth of its business, it has begun to feel that it is cramped and has therefore taken possession of the store at 682 Broadway, corner Great Jones Street, the same site on which the old East River National Bank had its counting house for so many years. The amalgamation of the premises has been completed and now at the entrance of this great institution, full of activity, may be seen the pictures which tell the marvelous story of almost seventy years of life of a great New York financial institution. Advertisement.

**ON THE WAY TO VENICE**

By TALUSH

TAMARA

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Early in the summer a sudden fit of the wanderlust possessed me and I set out on foot to journey through Italy.

I passed by the beautiful blue waters of Lake Geneva and through the blossoming Rhine Valley, which is hemmed in on all sides by high hills. I crossed the Semplan Mountain and finally found myself in the land of love and dreams and much human wretchedness.

For days and nights I walked over roads on both sides of which stretched golden rice fields, and here and there were dotted the huts of poor peasant villagers.

These poor people were very kind. They gave me bread and wine and, as to a close friend, they spoke to the wanderer of all their cares and sorrows. And very often, resuming my journey with the early morning star, I came upon groups of young, robust barefoot peasant women in short colored cotton dresses, laboring in the fields. Smilingly they waved their sickles to me, and gradually they were lost in the milky white fog of dawn and faded away in the bluish of the approaching day.

And thus I walked and walked, drinking in the perfume of the sweet flowers, the corn and the fresh grass, scorched by the hot rays of the sun and caressed by the playful winds.

At last I reached the first big city on the sea. I wanted to see the art galleries, the old museums, and decided to stop over for a few days. I had no money and the very next day found myself faced by that hard and bitter enemy—hunger. I had slept the night in a small park, under the statue of Garibaldi, and in the morning, while hunting for some bread, came upon an old monastery where the monks were distributing soup to the poor.

It was a big, gloomy, dreary looking edifice with small grated windows that reminded one of an old castle. At the open iron gate a crowd of poor were pressing forward—a collection of cripples, ugly, wretched and destitute creatures, with old women crowding in its midst. In front of the crowd, with the eyes of a fanatic, stood a young monk, clad in a long, dark brown cloak, a rope serving him as a girdle. He was telling the crowd something about the last moments of the crucified Savior, and all the time they kept casting hungry, greedy glances at the half open door of the monastery, through which could be seen the table set with soup bowls.

I pushed myself in among the poor and bowed my head as if in prayer, listening to the monk. A few minutes later when I lifted my head I noticed a young man at my side. He was very pale and thin and a smile was spread upon his melancholy face. He caught my glance and in turn began to observe me.

When the monk finished his sermon we ran to the tables. The young man was seated near me and we were soon in conversation. When he learned that I was from Russia he pressed my hand in great delight, repeating, "Manona, Manona."

I learned that he was a Norwegian poet who had already spent some years in Italy. Leaving the monastery I told him that I was bound for Venice, and like a child he implored me to take him along with me. It made little difference to him where he went. He was willing to wander for the rest of his life.

I understood that this young poet was nursing some deep sorrow in his heart and willingly accepted his company.

I was greatly attracted by his blue eyes, silent and dreamy, like two sleeping little lakes tucked away in the hills.

He had some decent clothing, which he pawned, and together we spent that day and night in the inns where Italy's lovely daughters sang sweet songs and the tender strains of mandolins filled the air. The next morning we left the city and came out upon the main road leading to Venice.

My companion was silent and sad. I did not feel like speaking, and we walked on slowly for the greater part of the day, resting from time to time, but barely breaking the silence.

When the sun had sunk in the west and evening shadows crept over the fields I noticed that my companion became very restless. We settled down to rest under a tree at the crossroads. In a stone wall facing us a holy ikon was

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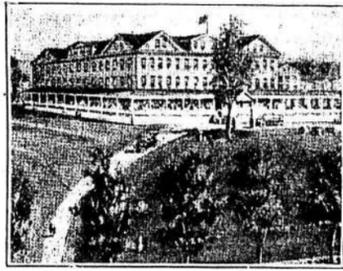
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standing, and occasional passersby would stop and murmur some prayer before the image.

For a long time we lay under the tree in silence. Suddenly my companion turned to me and asked:

"Are all the women of your country veiled in mystery?"

And he went on telling me his story.

A friend of his, a journalist, once took him to a ball, promising to introduce him to a Russian young woman by the name of Tamara. The girl, his friend told him, was a fascinating creature, and it was rumored that more than one young man had taken his life on her account.

Reaching the ballroom, his friend jestingly admonished him to "be careful," at which he laughed at the time. The journalist led him to a distant corner of the room, where, hidden among roses, lilies, nasturtiums and gardenias, Tamara was seated. His friend introduced them, explaining that Tamara was selling flowers for the poor. He took a flower and put a gold coin in her hand. She gave him a smile, caressed him with a glance and said:

"In Russia we all love the Norwegian poets. You will give me your poems?"

He bowed and left her. She did not please him.

There is nothing remarkable about her, he told his friend, and looked around among the charming dark Italian girls for a partner for the next dance.

Nevertheless, later in the evening, he again found himself at Tamara's flower stall. The girl questioned him about his country and after a while took him behind the table to help sell flowers. An hour later he could not tear himself away from her. He asked her to let him take her home. In the automobile she sat silent and from her slender body there surged an overpowering passion. The next day he brought her his poems. She was good to him and allowed him to kiss the tips of her snow white fingers. He came to her every day, and in his blue eyes there blazed up the flowers of desire and the lips of the poet murmured words of love which pleaded for tenderness and caresses. One day she opened her heart to him. He took her away to another city and they settled on the shore of the sea, far from all people, and the days passed there were like the sweet dreams of childhood.

Then came autumn. Of a sudden a yearning came upon Tamara and she began to go off alone for lengthy stretches. At first he did not question her; later he began to follow her. He saw that she visited the poor, narrow alleys of the Ghetto. There she would walk about in silence, looking into the windows of the houses. The evenings she would spend at home sitting at the window and singing long, monotonous songs and staring into the darkness of the night. He sat with her, not knowing how to break the spell. Often he would sit at her feet and tell her beautiful stories of his country and sing songs of sailors who were wandering over the stormy seas and of

the cold, angry winds that would sweep them along.

He worked well and made much money and they went traveling into other parts and visited distant lands. They climbed the high, snow-clad mountains where the sun sparkles with rubies on the ice. They descended down in the blossoming silent valleys where are sheltered many-colored butterflies and where bees hum undisturbedly on the flowers. They visited the famous museums, saw the works of illustrious artists, heard great singers and watched dancers who seemed lighter than the wind. Everything he thought her heart might desire he gave her.

But when they returned home Tamara again became depressed. She again started to visit the quarters inhabited by poor Jews, and one day went away without returning.

Days and weeks he spent in searching for her in the streets and alleys of the Ghetto, but he found no sign of her. She had now been gone more than three months, but her disappearance was still a mystery to him. In the course of the night I awoke to find my companion weeping in his sleep.

We did not continue our travels together very far. His feet began to ache and gave him much trouble. After some days he had to take the train and return to the city.

We parted as intimate friends, and I continued tramping the road that leads to Venice, drinking in the perfume of the sweet flowers, the corn and the fresh grass, scorched by the hot rays of the sun and caressed by the playful winds.

(Another sketch of these Italian travels will follow.)

**N. Y. Ladies' Auxiliary Denver J. C. R. S.**

A board meeting of the New York Ladies' Auxiliary of the Jewish Consumptive Relief Society of Denver, Colo., was held at the Young Women's Hebrew Association on Tuesday afternoon, September 20, Mrs. L. Bloch presiding.

Reports were read of a number of successful affairs given to raise funds for the new hospital now being erected in Denver by the New York Ladies' Auxiliary to take care of the many worthy patients sent from New York city. Contributions were made by Mrs. A. Levinsky, Mrs. I. Lauterstein, Mrs. Bach, Mrs. H. Cohen, Mrs. R. Feinberg.

The next regular meeting takes place on Monday afternoon, October 3, at the Y. W. H. A., 110th street and Lenox avenue. All members and those interested in this work are invited to the meeting.

In connection with the order of the Russian Government not to allow any Russian emigrants to enter Roumania, refugees already settled in Bessarabia have been ordered to go to other parts of Roumania. Large numbers of Russian Jews who were expelled from Bessarabia under the new orders have arrived at Czernowitz and the Jewish community there finds it difficult to accommodate them.

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SOME REFLECTIONS ON THE HIGH HOLIDAYS

By RABBI M. J. FELDMAN, Los Angeles, Cal.

"Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah, lv. 6), says Rabba, son of Abuah. These are the days intervening between Rosh Hashanah and Yom Kippur. (Trac. R. H., xviii. 1.)

None of the several religious systems that have begun to influence the minds and manners of humanity in comparatively recent centuries possesses anything similar or equivalent to the solemn period of self-analysis and self-scrutiny observed even at this date by 90 per cent. of Jewry. Such hours of sincere penitence, of religious earnestness and conscientious piety as those that mark the first two days of the Jewish New Year and, above all, the tenth day thereof—though the seven intermediate days, too, have been deemed to be of high importance—are quite peculiar to the Jewish genius and conscience. It reveals the Jew intensely in action, it brings his religious ideas to a dramatic climax and his scheme of life to spiritual perfection. It shows him in his truest colors, in his natural, historical rôle as acting the model religionist, moralizer, poet, lover of the Creator and the created, of His Law and its devotees, ever enlarging his spiritual vision by study, probity, sturdy faith and sacrifice, looking out far into the realms of infinitude with prophetic zeal and talent, with intrepid idealism and hope resilient!

In days of yore, when the Jew dwelt freely under his own national "vine and fig tree," the individual conscience found inspiration and strengthened expression through the concentrated national consciousness, concentrating round the Temple.

"Shall the Shofar be sounded in the city and the people not be stirred?" asks Amos, the contemporary of Isaiah. The "Day of Memorial" was proclaimed throughout the land, and who was there of so sluggish a soul as not to come forward and answer the call with convincing courage or courageous conviction?

A resounding clarion voice went forth to an entire nation from its central forum, meeting with a response that betokened the gravity of the message and the occasion. Then was the vox dei distinctly heard and splendidly blended with the vox populi. There acted an entire people under an all-compelling urge of conscience and spirituality.

The zenith of national religiosity, however, was reached on Yom Kippur, when their craving for food and physical ease was sternly suppressed, ancillary to communion with the Divine Judge, who was understood to be then weighing the doings of mankind at large equally with those of His own chosen flock in particular. (Trac. R. H., viii. 2). It was a day of exalted religiousness, pure worship and prostration of soul. The High Priest, delegated as the spokesman and "center of gravity" of a nation of worshippers, a nation indeed designed and destined to become a "kingdom of priests," played a part the most magnificent, the most sublime and the most awe-inspiring ever performed or undertaken by any other religious dignitary.

Then did the Family of Tribes rise to the sublimest heights of at-onement with the Father of the human family. There, a beauteous revelation of the Jew was presented, that moves its mystic sect into the hearts of succeeding generations, making it the very texture of the race unto this day! No wonder, therefore, that, at the ultimate conclusion of the long drawn out services on Yom Kippur, when the day is all but drawn to a dramatic finish, one loud declaration of faith and hope is uttered: Leshono haboh beroosholim, "May the next year see us in Jerusalem!"

Jerusalem has been devoutly cherished for its religious even more than for its national significance. With the departing blush of the setting sun, the Jew's soul caught fire glimpsing in imagination at the never-fading glint of the unexcelled university city of the world—where, by the way, we, its post-graduates, ardently pray that the....., the most distinguished chair of divinity, be restored, since it was the original seat of higher culture.

This time of the year was ever a turning point in the life and thought of the Jew. A new spirit descended upon him, a rousing sense of responsibility, a re-

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inforced impulse to "walk humbly with the Lord" his God asserted itself.

He then felt the Supreme Judge of all flesh to be "perilously near" him, or, rather, he felt that God had been "near" him throughout the year, watching his devious ways, registering his deeds or misdeeds in a separate ledger which was to shape the verdict for the coming twelvemonth; although, to be sure, the severity or the favorableness of the verdict might yet be considerably modified by what he elected or neglected to do in these ten days of reckoning and readjustment. He then felt that all the doings he had enacted behind the scenes of the passing show were no less open to the gaze of Him that "sleepeth nor slumbereth not" than those done in the limelight of social convention and for the sake of social convenience.

And he believed that now would the heavenly mirror cast either a reflex light or shadow along his future path, on the fearful Day of Judgment. The..... (Elimath hadin) lay heavily on his mind. If the many diversions, delusions and distractions of his daily humdrum existence had led him to be unconscious of His presence, the light or the searchlight of His all-embracing spirit was now turned upon him in its full, pure and awesome glare.

In a word, his religion or its fundamental connotation was then impressed upon him as an overwhelming reality, that admitted of no evasion, compromise or reservation.

No wonder, therefore, that the Mazel or star presiding over the month of Tishri was pictured in the form of a pair of scales, a symbol and a reminder of the periodical weighing of human values in the balance and a warning lest they be found wanting—as, alas! they indeed usually are!

III

It will be noted that the preceding lines are written mainly in the past tense in an attempt to (sketch) indicate the unique splendor with which our people have formerly invested these "days of religious awe." We are today faced with an entirely new phenomenon in this regard, as in almost every other respect. Along with the strident progress of science hath come a dry-as-dust skepticism towards things spiritual that has reversed the norm and standard of men's conduct and aspirations. Synchronizing as this change has with the lifting of the political and civic embargo hitherto placed upon Jews, it affected us, too, very intimately. The bonds of tradition were broken loose, loyalty to those observances that meant the preservation of the content and complexion of our people was pronounced a burden, a hindrance or an anachronism; disintegration set in, until our spiritual structure is now riddled on all sides—aye, even endangered, undermined at its foundations. Much of Jewish practice was declared unpractical; the energy and resourcefulness derived from the streams of Jewish culture were expended for the irrigating of foreign fields; materialism, aggressive and defiant, made its ominous appearance, profaning the mind and obscuring the intellect of Jew and Gentile. Frankly, the crowds that fill the synagogues, temples and specially hired halls on these two or three days in the year bear eloquent testimony to the religious indifference of our modern generation to the requirements of a Jew throughout the year. Their Judaism is dangerously attenuated, and so they proceed from year to year, "seeking" to rediscover a lost or a disappearing faith, playing all the while, of course, a losing game!

Furthermore, a large body in the Jewish ministry has grown up whose Jewish diet has been a meager one and who now brazenly play "fast and loose" with some of our sacred possessions, as evinced in the banishing of Hebrew from the ritual; suppressing that age-old supplication to have Eretz Israel restored to its rightful inheritors, and tearing down many a custom rich in suggestion and guidance. Jewish studiousness is waning—that is, as far as Jewish learning is concerned. The lodge, benevolent or social, is superseding the synagogue and overshadowing the religious element that always characterized Jewish solidarity, with the result that the conscientious Hebrew teacher is largely and woefully at a disadvantage in his attempts to impart to the young a fully informed Jewish consciousness.

It is well that we be frank and outspoken with ourselves at this period of confession and repentance, so that many of us may awaken to the real danger threatening us from within. Let us make a strenuous effort, each in his own community, to check the disintegrating influences in our midst. Listen to the shrill, brisk note of the Teklah, to the quivering notes of the Teruah, to the impetuous sound of the Shevarim, and

respond to the world-echoing voice of Jacob, with the true dignity, devotion and distinction of conquering Israel! "Seek ye the Lord while He may be found, call ye upon Him while He is near." These are the days intervening between Rosh Hashanah and Yom Kippur—invaluable connecting links in the chain of salvation!

A Waning Cause

Despite some signs to the contrary, anti-Semitism is definitely on the wane in this country. Although sums that would have staggered a Croesus in ancient days have been spent and are still being spent in spreading the propaganda of hate against the Jew, and although the well paid missionaries of the anti-Semitic movement have cast all sense of truth and honor to the winds in their campaign of vituperation, they have left little or no impression upon the minds of thinking Americans.

On the contrary, the Jew who is self-respecting and self-reliant, whose personal life is clean, whose business principals are upright, who meets his civic and social obligations a man should, holds, as he ever did, the respect and the esteem of his fellow citizens of every faith. Only they have been lessened in the esteem of decent men who have carried on the campaign of hate that is obviously un-American as it is un-Christian in spirit. Indeed, again the familiar proverb has been verified that "He who digs a pit for others is likely to fall into it."

And all this leads to the conclusion that it is a waste of time and energy that might be used to better purpose to pay any attention whatsoever to the foolish mouthings of these persons who for their own selfish purposes are continuing in their foolish and wicked attempt to make the world believe that the Jew is responsible for all the sorrows and the calamities that have been visited upon humanity during the disastrous years that have passed since the begin-

ning of the World War, if not indeed for every calamity and every tragedy in world history.

We Jews have far greater and more important things to do than to waste our ammunition upon unscrupulous enemies whose own methods are bound to prove their own undoing. Nothing pleases them so much as our taking notice of them. Nothing harasses them so much as our indifference to them. What we have to do, then, is to ignore them entirely and to take up with growing courage and renewed enthusiasm the great moral and religious tasks that lie before us as Jews. To us today as in all the past the world has a right to look for moral leadership. As we fail in that task we fail altogether. Upon us it rests to build up upon ever firmer foundations, our religious, our educational, our philanthropic institutions and to prove by the high standard of our citizenship that to be a Jew implies an obligation to the whole community; that Judaism as a great religious force in our lives does not narrow our sympathies to any cause human or humane; but that, on the contrary, it makes our personal concern whatever touches for good the outworking of human destinies in city, State or nation.

But that we may do our larger duty by the whole community, we must to the full realize in our personal lives the ideals which Judaism teaches. "Only he," to use the words of the Psalmist, "who has clean hands and a pure heart stand upon the Mount of God." What behooves us, therefore, above all, is so to live our own lives as to give the lie to our detractors and to prove by our daily conduct that when they seek to besmirch us, to lay upon us the responsibility for the undoing of society, they are speaking out of malice and out of ignorance. We believe that Jews are realizing this more and more, and it is because they realize it that anti-Semitism is surely though perhaps slowly passing to its decline in this country.—Rabbi Leo M. Franklin, Detroit, Mich.

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**THE DESERT'S DIPLOMATISTS**

(Translated from the Yiddish of L. Kasser in the New York Jewish Daily News)  
If a marriage broker or a match-maker can make extremes meet and opposing parties combine, then diplomacy won the day and all the prizes in the world and all the laurels of wisdom are to be offered to the diplomatic demigod as deserved recognition and merited consideration. Why, Arabian desert united forces with Roman Vatican by the means and media of political devices and diplomatic subterfuges.

One is, indeed, surprisingly amazed, beholding the peculiar appearance, how a nomadic horde of Bedouins from Asiatic wilderness and African deserts leave the tents, horses, camels, sheep, trees, bushes, brooks and wives just to form a commission, cross the ocean and land in Europe, where the lurking danger of civilization, politics and intrigues is staring in one's very face. And who can count and recount the trials, troubles and tribulations of these strayed Orientals? These primitive aborigines and antediluvian abnormals, never knowing of railroad trains, electric tramways and modern automobiles, have to resort submissively to the usage and employment of these very systems of travel and methods of conveyance during their journeys in Europe and in the course of their trips to various countries and sundry continents in search of local leaders and in quest of international emissaries, rulers and potentates. These simple creatures and stupid species of mankind, animalic in their instincts and awkward in manners, some of sandy hills and scions of pre-historic Sahara, are being condemned to the unromantic task of walking the cemented sidewalks and paved streets of Paris, Rome and London: sit at tables with their feet down and handle knives, forks and spoons while eating their meals and sipping their soup, tea or coffee. And to cap the climax, they have to wash head and face, dry them off with towels and comb their hair, nebbich. Have you ever encountered such a calamity? Were you ever confronted with such a catastrophe? O, Heavenly Father, have mercy on Thy unfortunate sheep! And this Arabian commission goes onward and forward, through thistles of civilization and thorns of modernism of the European infidels and Western unbelievers, fearing the results and dreading the consequences because of the lack of a mosque to petition the help of Allah, the want of a palm tree, under the shadow of which one could lie down; see sights and visions, and because of the missing of the African sand, horses, camels, mules and sheep. And at last this Arabian horde overcame all the stumbling obstacles and arrived in Rome, in the very Vatican, the citadel of Catholic Christendom, and wonder of wonders, is courteously received and hospitably welcomed by the Pope, forgetting and forgiving as the latter, apparently does, the constant hatred and the continual animosity that reigned and rained with fire and brimstone for hundreds and hundreds of years between Church and Mosque, Christianity and Islam, followers of Jesus and successors of Mohammed, Palestine being the backbone and the Holy See indorses the Arabian claim on the land of the Bible and the prophets at England's expense and Israel's detriment!

One is astonished to observe this supernatural phenomenon, how Rome and

Mecca clasp hands, fire and water signing a treaty of mutual affection and antagonistic opponents meeting on friendly terms? The world indeed is coming to an end, laws of nature defying authority and cosmical forces running riot, serpent and suckling make friendship and Cross and Crescent form into fellowship. And this Oriental delegation turns brave, becomes courageous and goes from strength to strength, emboldened, presumably, by the papal benediction and stimulated, undoubtedly, by the Pope's encyclical, knowing fear no more, rushing through cosmopolitan London and metropolitan Paris, seeing fortune favoring their sinister ambitions and good luck leading in the right directions.

Scoffers and traducers were ready for sport and amusements, prophesying failures and shortcomings for the commission and its anticipations, considering the actions and transactions as childish pranks and clumsy stunts which would sooner or later bring the nomadic Bedouins into some of the London movies or the Parisian shows, with startling sensational circulars announcing the ascension on the public tribunes and the national arenas of the Mohammedan pilgrims to holy Rome, African politicians in Paris, Asiatic diplomatists in London and Imperialistic Bedouins in Europe. How funny, amusing and spectacular all these euphonious adjectives and sonorous terms might have attracted attention and consideration, far and wide, and the purses and the pockets of the theatrical houses and histrionic institutions would fill with pieces of copper, nickel and silver, and with bills and notes of all denominations. But wonders and miracles are, indeed, coming to pass in our very days! The Arabian commission was received and entertained both in Paris and London by ministers and rulers, lords and counts, politicians and diplomatists, the upper crust and the higher strata, powers that be and forces of reckoning. These ignorant Orientals studied to all intents and purposes and delved deeply into the minds and hearts of the Occidental legislators and parliamentarians who appreciate and recognize the efforts and sacrifices of the Arabic delegation and treat and entertain its members with brotherly love, good fellowship and feelings of friendship, equality and fraternity.

The outsider, the uninitiated, the true believer in universal democracy and human brotherhood, can hardly comprehend and scarcely understand the machinations and manipulations of the countrymen of Voltaire and Rousseau in their making an alliance and forming a league with stupid Bedouins and simple Arabs? But, then, it is the greedy chauvinism and the sordid imperialism of victorious France that looks for universal conquest and the renewal of Napoleonic days, even at the expense of its covenant with neighboring England and the deterioration of the union with other European powers.

Of course the transplanting of civilized England, by barbaric Arabia produces, indeed, laughter and contempt, the promoters and performers of such a barter never anticipating prizes and laurels for these daring deeds or heroic misdeeds, and one needs to be no prophet or seer to predict the futility of this action and the uselessness of this transaction. Only color-blind bigots and raving maniacs could reduce politics and diplomacy to these states and stages of degeneracy and stultification, public opinion and

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universal sentiment, awaking one morning, will certainly express condemnation and disappointment. And the funniest part and the amusing portion of all these maneuvers and overtures is the very fact that Great Britain copies France's examples and opens widely its palaces and castles for the clumsy and awkward Arabian delegation, the latter's attempts and intents of undermining English authority and destroying its institutions notwithstanding.

NACHMAN HELLER.

**Extension Courses for the Jewish Youth**

In response to a demand for Jewish knowledge created by Jewish youth organizations such as the Menorah, Young Judea, the League of Jewish Youth, etc., the Teachers' Institute of the Jewish Theological Seminary has for the past two years instituted an extension department, which has offered opportunities to young men and women to acquire, in systematic form, the Jewish information they sought. The courses offered had proven fairly popular. In fact, all the applicants could not be provided for. Last June it appeared that the financial status of the seminary would make the continuance of these courses impossible, and the students were advised accordingly.

Disappointed over this possibility, the students met and petitioned the authorities to continue the courses, promising to pay for their tuition. Impressed by the attitude of the students, the authorities have accepted the offer of the students and have themselves made a special effort to assure the maintenance of the Extension Department.

This department is widening the scope of its activities. Not only does it help Jewish young men and women to acquire general Jewish knowledge, but it is also ready to train them, if they so desire, for Jewish Sunday school teaching and club leadership. Classes meet twice a week on alternate evenings at the Teachers' Institute, 34 Stuyvesant street, and at the Central Jewish Institute, No. 125 East Fifteenth street, where full information will be furnished.

The Polish Socialist leaders are demanding the prosecution of the anti-Semitic priest, Mr. Kloss, for preaching hatred against Jews.

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Presentation to Pottsville Congregation  
 Pottsville, Pa.—Sunday, September 18, 1938, will be remembered by the Jewish community of this town for years to come.

The Ladies' Benevolent Society of Pottsville, on the suggestion of Rabbi Rosenson, presented to the local Congregation Oheb Zedek a set of the Talmud, consisting of fifteen volumes, also five volumes of "Alfasi" and five sets of "Ain Jacob."

The program was a very impressive one, conducted by Rabbi B. Rosenson, rabbi of the congregation, and by Rev. H. G. Blatt, Chazan. Rev. Blatt sang appropriate Hebrew hymns, accompanied by an orchestra.

Rabbi Rosenson spoke feelingly of the occasion. After giving a short sketch of the Talmud, its history and its contents, he said in part: "The Talmud, which is as dear and sacred to us as the Bible itself, for we traditionally believe that it came down to use from Sinai, is precious to us for another reason. While the Bible is revered and paid homage to by the followers of Cross and Crescent, the Talmud, however, shared the fate of Israel. It has been to Israel an 'Och L'z'oroh,' a brother in affliction, as it were. It has gone through with Israel all the vicissitudes in his long exile. It has been scoffed and derided at from within and without, as was Israel. It has suffered humiliation and degradation as well as did Israel. While Israel was burned at stake, the Talmud was burned in the streets. Had Israel in those dark days relaxed his hold of the Talmud his history would have been differently written. Had the Talmud belonged to another race and creed it would have been spared all these humiliations. But Israel adhered to the Talmud and the Talmud will adhere to Israel as the days of heaven upon the earth."

A Chevra Shass and a Chevra Ain Jacob are now being organized by Rabbi Rosenson. It is to be hoped that the elderly people of Pottsville will attend the sessions on the Sabbath and Sunday afternoons.

**Over a Thousand Jewish Immigrants in New York Port**

Within the past few days six boats from Europe reached this port, bringing over a thousand Jewish immigrants. The representatives of the Hebrew Sheltering and Immigrant Aid Society are making every effort to get all of the passengers into the country. Arriving immigrants relate that the hardships of those on the other side trying to get shipping accommodation are terrible. The shipping companies are afraid to take too many passengers at a time, and hundreds of Jewish immigrants are in a desperate condition in Liverpool and other European ports. Chaim Kleinbaks, eleven years old, came here from Danzig as a stowaway. He claims that he has a father in this country, but has no address of him. The authorities do not know what to do with the youngster.

**Further Disturbances in Vienna**  
 Vienna (Jewish Press Association).—Further anti-Semitic demonstrations took place here last Thursday, when a crowd broke some of the windows in the Stock Exchange and ill treated some Jews in nearby cafes.

Vladimir Jabotinski addressed a meeting of local Zionists at which he emphasized the importance of colonizing the border territories of Palestine and of affording Jewish colonists all possible protection.

**Ukrainian Orphans Publicly Welcomed in South Africa**

London (Jewish Press Association).—Information has been received here from Cape Town, South Africa, that the Jews of that city publicly welcomed 200 Ukrainian Jewish orphans upon arrival there. The Cape Jewish Orphanage has already arranged for care and disposition of these youngsters.

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Arab Delegates Would Suspend All Zionist Activities in Palestine London (Jewish Press Association).—Information has been received here giving details of the memorandum which the Arab delegation presented to the League of Nations. The more important points contain the following demands: That the Palestine Mandate should not be ratified before the sentiment of the Palestine population shall have been ascertained by a plebiscite; that the immigration of Russian and Polish Jews into Palestine be completely suspended; that Hebrew should not be recognized as an official language; that a parliament be established and that the Zionist policy of Britain be withdrawn.

Jewish Deputies Ask That Date for Census in Poland Be Changed Danzig (Jewish Press Association).—Deputies of the Jewish Seim Club in Poland have requested the government to change the dates set for taking the public census in Poland, says a Warsaw report received here. The census, it was previously announced, would start on October 1, and the change is requested on the ground that that day is a Saturday and the third and fourth is Rosh Hashana (Jewish New Year).

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JEWISH CALENDAR.

5681 1929-31 Rosh Hashanah.....Monday, October 3 Yom Kippur.....Wednesday, October 13 1st day Sucooth.....Monday, October 17 Shmini Atzereth.....Monday, October 24 (Simchath Torah).....Tuesday, October 25 \* Also observed the day previous as Rosh Chodesh.

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American Jewish Physicians' Committee Expects to Raise \$500,000 From New York Jewish Doctors

A committee of prominent physicians interested in the work of the American Jewish Physicians' Committee which is raising a fund of a million dollars to establish a medical college as part of the Hebrew University in Palestine met last night at the Hotel Pennsylvania to devise ways and means for the fall campaign. The American Jewish Physicians' Committee was organized by Dr. Nathan Ratnof, who conceived the idea of the medical department of the Hebrew University. The committee is collecting funds for the presentation of a medical college as a gift from American Jewish physicians to the oppressed students of their race in Southern and Central Europe.

The money is being collected throughout the country and committees are actively engaged in co-operating in Chicago, Pittsburgh, Philadelphia and St. Louis. Other cities are now in the process of organization. Already more than \$25,000 has been collected in cash and \$150,000 has been pledged. It is expected that New York will contribute half a million dollars before the end of the year.

Dr. Chaim Weizmann, the president of the World Zionist Organization, in convention at Carlsbad, is coming to America for the disarmament conference at Washington. He will spend a good deal of time assisting the doctors in this undertaking. The Medical College idea as a gift from American Jewish physicians to the Jewish State in Palestine has greatly interested the president of the World Zionist Organization, as well as the distinguished physicist, Dr. Albert Einstein, who recently came to this country in the interest of the university. Many prominent physicians and surgeons both in this country and abroad have consented to lecture on their particular branches of medicine at the Medical College when it is established. Among those interested in the organization are: Dr. Nathan Ratnof, president; Dr. Israel Strauss; former Health Commissioner Dr. Sigismund S. Goldwater, Dr. David J. Kaliski, Dr. Abraham J. Rongy and other prominent Jewish physicians.

Jews in Hungary Still Being Ill Treated Danzig (Jewish Press Association).—The Jewish press of Warsaw publishes a letter from a group of Jews interned in Hungary in which they relate the ill treatment to which they are being subjected. The writers appeal to the Jewish press to call upon the Polish Government to aid those Jews who are entitled to Polish protection and of whom there are a large number. A group of Jewish tailors were attacked by Poles in the course of a dispute over the question of union regulations, says a report received here from Warsaw.

Wives and Children May Leave Soviet Russia

London (Jewish Press Association).—A circular recently issued by the Soviet government has been received here, in which the authorities state that wives and children will now be permitted to leave the country in order to join their relatives abroad. The same applies to the old and feeble, where they can show they have relatives to whom they can travel.

Jerusalem Jews Would Fix Rachel's Tomb

London (Jewish Press Association).—Efforts on the part of Jerusalem Jews to fix the historic spot known as Rachel's Tomb have so far proved unavailing, according to information received here from Jerusalem, because the authorities refuse to grant the necessary permission for the purpose.

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Rabbi Bacarat to Head Memphis Orthodox Congregations

Memphis, Tenn.—The Baron de Hirsch Congregation of this city has unanimously elected Dr. George J. Bacarat as its rabbi, and while his official connection will be with this congregation, he will become de facto the rabbi of the entire orthodox community, consisting of five congregations.

Rabbi Bacarat is a native of France and studied there, as well as in Germany and Italy, and holds degrees of Ph. D. and Honorary Professor of Literature. During the war he was connected with the Major Committee of National Defense, Committee on Aliens and held the first services at Camp Upton, L. I., where he became intimately associated with the late commander of the East, Major General Bell.

Rabbi Bacarat for some years was connected with the Rabbinical College of America and for the past two years has been officiating at Portsmouth, Va., where his departure is greatly regretted by Jew and Gentile alike.

Jewish Financiers in Vienna Attacked

Vienna (Jewish Press Association).—Mobs, urged on by anti-Semites, rioted yesterday, attacking a number of Jews dealing in finance. The riots were the culmination of financial speculation on the Stock Exchange, which was made the excuse of the anti-Semitic leaders. A number of Jewish shops were wrecked and some Jews were dragged out of public vehicles and beaten up. The police finally succeeded in dispersing the crowds, which consisted mainly of students. Speakers addressing the crowds threatened to have the Boerse permanently closed if speculation in foreign exchange did not cease.

Dr. Efroykin Conferred With League Members Regarding Refugees

Paris (Jewish Press Association).—Dr. Efroykin is at present in Geneva, where he is negotiating with Dr. Nansen and various members of the League of Nations regarding measures to be taken to aid the large number of Jewish refugees who are now in a helpless condition in different countries. Dr. Efroykin went to Geneva as the representative of the Central Jewish World Relief Organization.

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### Would Divert Jewish Emigration to South Africa

London (Jewish Press Association).— In an effort to divert Jewish emigration to South Africa, local Jewish leaders have addressed themselves to the Jewish Board of Deputies of that country in order to ascertain what the conditions are. South Africa now has restrictive immigration regulations, but it is believed that if the problem of the Jewish refugees were properly presented to the authorities, a considerable number of Jews would be admitted. South Africa now has over 50,000 Jews, all of whom are well settled.

### Saved From Pogrom by Jewish Self-Defense

Danzig (Jewish Press Association).— According to a report received from Vohlin, the Jews of Wisoky, a town of that province, saved themselves from serious consequences by quickly organizing a self-defense when attacked by a band of armed deserters of the Russian army. The local authorities, the report says, aided the Jews in driving off the murderers.

Biskupiza, a small town in the province of Lublin, is reported to have been burned down, the entire Jewish population being left homeless.

### Jewish Deputies Excluded From Conference With New Premier

Danzig (Jewish Press Association).— The new Polish Premier, Ponikowski, held a conference with leading members of the different parties in the Polish Seim. Warsaw information received here says that none of the Jewish deputies was called to the conference.

The Free Synagogue of Flushing, L. I., has remodeled the Mann homestead, which it recently purchased, and re-named it the Free Synagogue House. Services are now held regularly and a religious school is being organized.

A contract has been awarded for the new synagogue to be built for Congregation Adath Jeshurun of Syracuse, N. Y. The site has been cleared and excavation begun, and the building will cost not less than \$200,000.

Rabbi Moses Romm of Congregation Paoli Zedek of Syracuse, abandoned by his bride of a few months, has forsaken the ministry and has entered Syracuse University as a sophomore in the College of Law.

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DOCTER, SOPHIA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against SOPHIA DOCTER, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business...

TURK, ISRAEL S.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel S. Turk, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business...

BUCHERMAN, ISIDORE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidore Bucherman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

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

GUMPEL, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Gumpel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

SAFFIAN, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Saffian, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

EILE, PHILIP.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Eile, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

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

SCHWARTZ, MOSES L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Schwartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

NUSSBAUM, PAULINE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Nussbaum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

STERN, JOSEF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josef Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business...

WEINTRAUB, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Weintraub, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

RABINER, LENA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lena Rabiner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

GOLDBERG, ROSALIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

DUCAS, BENJAMIN P.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin P. Ducas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business...

GREENWALD, SIGMUND D.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund D. Greenwald, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

HOCHSTER, MOSES.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Hochster, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

DREYFUS, THEOPHILE G.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theophile G. Dreyfus, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

BLUMENTHAL, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

HAMBURGER, BARNETT.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnett Hamburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at his place of transacting business...

WEXLER, SOLOMON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Wexler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

SILVERMAN, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

STEINDLER, JOSEPH J.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph J. Steindler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

BAER, ADOLPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Baer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

DANZIGER, HENRY.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Danziger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

SELLMANN, DOROTHY.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dorothy Sellmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business...

FERNBACHER, SAMUEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Fernbacher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

EMANUEL, PINKUS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pinkus Emanuel, also known as Pinkus Barmett, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

FALEVITCH, IKE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ike Falevitch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business...

WESTREICH, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Westreich, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

GOODMAN, AUGUSTUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Augustus Goodman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

BLAUNER, FEIGA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Feiga Blauner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

JOSEPH, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Joseph, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

ELIAS, HUGO.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hugo Elias, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

GOLDSTEIN, PAULINE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

SIMON, JACQUES R.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacques R. Simon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

HERMAN, MORRIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Herman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

MYERS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Myers, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

BRUCKHEIMER, EDWIN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edwin Bruckheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

DONIGER, JACOB.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Doniger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at her place of transacting business...

LEVY, LOUIS NAPOLEON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Napoleon Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

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

WOLFF, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Wolff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

PRINCE & NATHAN, Attorneys for Executors, 19 Cedar Street, Borough of Manhattan, City of New York.

LOEWENSTEIN, MAURICE F.—In pursuance of an order of Honorable James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice F. Loewenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

UNGER, SIMON.—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 Simon Unger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

MOSENTHAL, ELIZABETH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elizabeth Mosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business...

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 Rosalie 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...

JACOBSON, SELLY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Selly Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business...

SILVERSTEIN, SHEVA.—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 Sheva Silverstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business...

HAYMAN, ALF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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...

ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

STEIFELDER, 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 Rosalie 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...

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OPPENHEIMER, EMMA.—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 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, 1921.

Dated, New York, the 5th day of August, 1921.  
 CENTRAL UNION TRUST CO. OF NEW YORK.  
 JOSEPH PUTZEL, Administrators, C. T. A.  
 BEALS & 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Feinstein, late of the County of New York, deceased, to present the same with vouchers 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Barth, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Oskar Bauer, 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.

The *Sept 30*  
**Hebrew Standard**  
 and  
 Monthly Magazine Section

ESTABLISHED 1832

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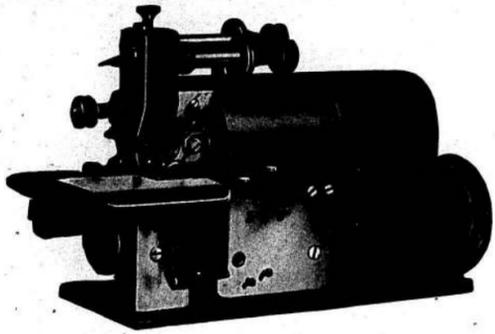
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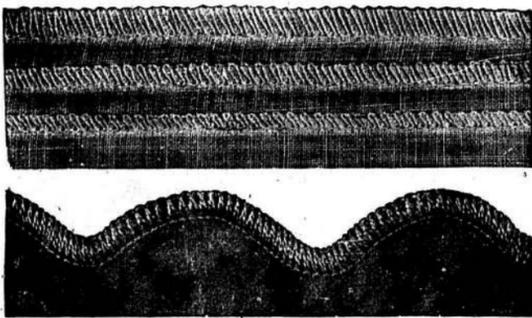
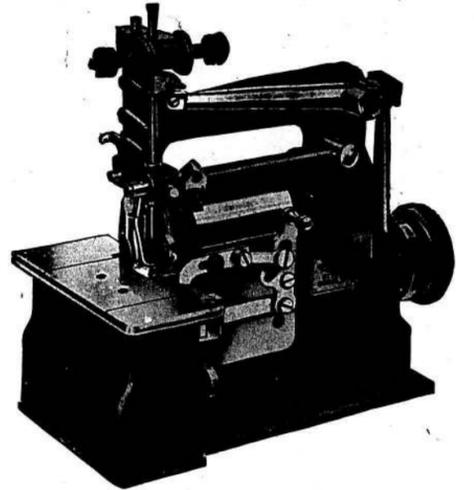
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