

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

Kislev 4th, 5683

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## EXILES

A Thanksgiving Story

By ELMA EHRLICH LEVINGER

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The November skies were dull and cold and hinted of snow; the streets of New York's East Side were choked with November's slush. Aaron Kometsky, push-cart merchant, shivered and thrust his hands a little deeper into the pockets of his ragged coat. Nobody had seemed interested in his collection of cheap laces and pink silk hose all day, and he felt rather depressed. "Che-ep—cheep, grand silk stockings," he continued to assure the world that rushed by him unheeding, but his tone lacked assurance. Rivington street was crowded, but no one seemed to care to buy.

Dusk came, and over the push-carts uncertain, watery lights began to twinkle. Here and there a merchant threw a bit of oilcloth over his wares and began to trundle off his portable store; but Aaron, as usual, remained at his post until his last neighbor completed his preparations for departure. Not that he expected to sell anything more, for Aaron was not one of your blind optimists; it was merely because, having once seated himself, he felt no inclination to change his position.

It was after eleven when he finally stumbled up the unlighted stairs which led to the fourth floor back he and his wife and four children called home. The three youngest were already asleep, but Moshe, the fourteen-year-old Kaddish, still sat at the kitchen table, a pencil in his grimy hand, as he concentrated frowning brows upon the puzzle section of the evening paper. At Moshe's age his father had earned a reputation for an iron head for Talmud and was the pride of his native Yeshiba; but Moshe had refused to open a Hebrew book since his bar mitzvah, although the keen wits derived from his despised parent had placed him at the head of his mathematics class in school.

Mrs. Kometsky, a little woman with weak eyes, mumbled a greeting. "How was it today?" her husband asked her in Yiddish.

She shook her bewigged head. "How should it go in America," she grumbled. "Another holiday in their schools and the children run and scream until I go crazy."

"A holiday?" Aaron raised his inquiring eyebrows. Having graduated from an European Cheder, with its iron discipline and few holidays, he

could scarcely be blamed for considering schooling in America one long fruitless vacation. "Why a holiday?" he demanded of the absorbed Moshe.

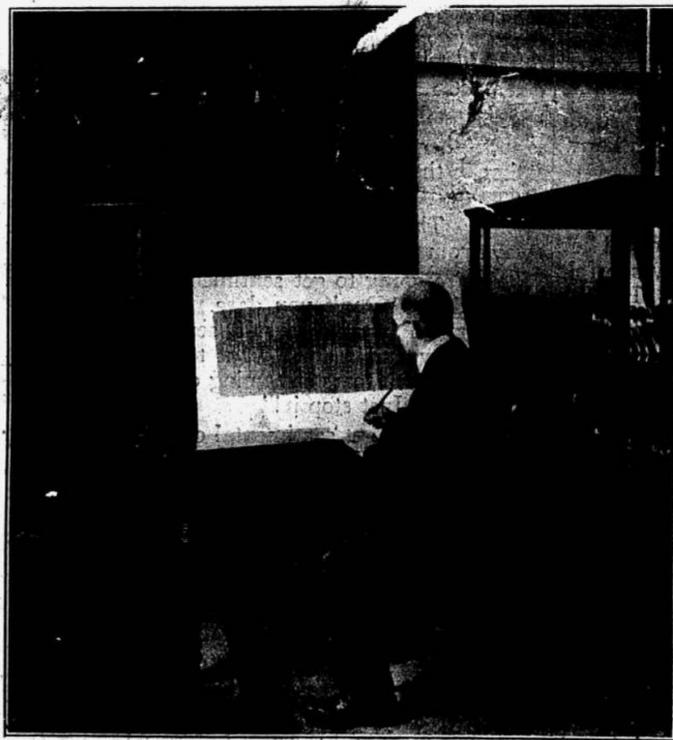
"Over there we starved, and here we starve. Over there they set their dogs on us, over here little boys upset my pushcart and make fun of my beard.

stove preparing him a cup of coffee for his late supper. Nor did Moshe seem to hear; but a sneer curved the boy's lip as he bent over his puzzle,

and beamed complacently at his wife across the flower-decked square of linen. He didn't look like the son of a pushcart peddler as he sat there, a trifle too well fed, perhaps a shade too self-satisfied; but his dress suit and his one ring were just right, and the slender, vivacious woman who sat with him might have been the daughter of one of the first families. Morris had been as successful in his marriage as in his business. Young Mrs. Kometsky was "American all through," as her husband sometimes phrased it to himself, and there was nothing of the despised foreigner in the manner in which she conducted her home or reared their two children. To be sure, little Marjorie and Junior couldn't say more than hello! to their Yiddish-speaking grandmother, who had never ceased being horrified that the tiny granddaughter attended dancing school on Saturday and that Junior had never seen the inside of a Hebrew school. Perhaps the old lady wasn't so far wrong in saying that such conduct made their poor grandfather selig turn over in his grave.

The Kometsky Thanksgiving dinner that noon had been just the thing: turkey and all that goes with it, a few guests to help clear the platters, a football game afterwards for Morris and Junior and the other males of the party. Now, since Mrs. Kometsky needed a little rest after the strain of arranging for the dinner and directing her two troublesome maids in its serving, the pair had run down to a fashionable restaurant for a light supper and show afterwards. "But I only want a bit—just a club sandwich, some salad and maybe coffee and pastry," protested Mrs. K., who had a horror of losing her perfectly good figure.

The bite of dinner was delicious; the orchestra played soothing melodies. Yet a tiny frown furrowed Morris' forehead as he glanced over the menu card decorated with turkeys and pumpkins and rather dashing Puritan maidens. "Thanksgiving!" he muttered, and his mind flashed back to a half-remembered scene, a dingy kitchen, a woman with a coffee pot in her hand, a bent, discouraged man asking the meaning of America's holiday. "Father wouldn't have felt at home in America if he'd lived to be a hundred," thought Morris. Again his eyes complacently took in the scene so flattering his pride, the



(From Keystone View Co.)

### PAPYRI HERE MAY GIVE EGYPTIAN SECRETS

Dr. Nathaniel Reich, formerly of the University of Vienna, who is one of the three living scholars able to read Demotic. He is seen at work translating fifty sheets of papyri found in sealed cylinders or jars in the forecourt of a tomb at Thebes by Dr. Clarence Stanley Fisher.

The papyri are now at the Pennsylvania Museum, Phila., Pa., and here Dr. Reich has begun his work. The mystic writing is dated in the reign of Ptolemy Philadelphus, and Egyptologists throughout the world have been waiting impatiently for nearly a year to learn what secrets may be buried here. The language called Demotic is known as the "shorthand" of hieroglyphics.

"I should know. It's the American day for thanksgiving," Moshe told him.

"Thanksgiving!" A note of irony tinged the man's dreary monotone.

Maybe the real Americans have something to be thankful about, but not us Jews. For we are still in exile."

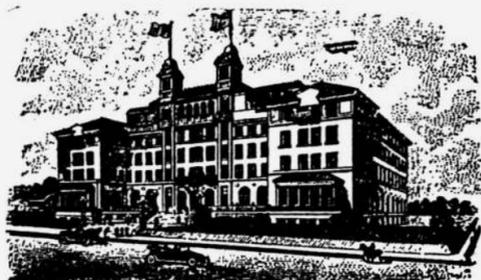
His wife did not answer him; she was too busy puttering about the

for Moshe considered himself a "real American."

\*\*\*  
Morris, not so many years removed from Moshe, lit his after-dinner cigar

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charming women, the prosperous appearing men, the soft lights, the flowers. And he fitted into all this luxury and refinement. "But it didn't take more than five years to Americanize me," thought Morris Kometsky, with a little thrill of pride.

Down the narrow aisle between the tables came a man, gray haired, distinguished. Morris' eyes brightened with welcome as his lawyer stopped for a word. He had thrown enough business into Davidson's way, he reflected; now it wouldn't hurt for Davidson to do him a favor for a change. He tried to restrain his impatience as the man exchanged a few formal phrases with his wife.

"About the little business of the Country Club," he said at last, turning to Morris, "I'm sorry, but my influence didn't do much good. Most of the members know you by reputation. Your work during the war, especially on Liberty loans, made a good impression. But," regretfully, "I just couldn't pull it. They said if

they admit even one Jew, it means an influx of them, and before you know it the club's lost its standing."

"As though we'd go where we weren't wanted!" exclaimed Mrs. Kometsky, although her eyes showed her husband at least how bitterly she felt their mutual disappointment. But she still held her proud little head, adorned with its bird of paradise hat, like a queen. "Do tell your wife I'm going to steal the time to run in and see her and the new baby," she told Davidson, as though glad to dismiss a trivial subject.

But when the lawyer had passed on she turned to her husband with eyes that were suspiciously bright. "It's not fair," she stormed, half under her breath. "Just because we're Jews, when you've got more money than most of their crowd, and I'm a college graduate and my grandparents were born in this country, and you—well, you're just as well educated and refined as any of them," she added loyally. "Even if your

poor father and mother were foolish enough to be born in Europe. And then they say there's no prejudice in America."

"Sometimes," said Morris heavily, "sometimes I wonder whether poor father wasn't right after all. Maybe we Yehudim are still in exile."

\* \* \*

Young Morris Kometsky, not so many years removed from the Junior of his boyhood days, waited impatiently in the neat reception-room of the Hadassah Home at Jerusalem. His eyes, a strange combination of his grandfather's dreams and his father's shrewdness, brightened as Elsie entered, looking very American today as she laid aside her uniform for the trim suit and hat she wore when off duty.

"A whole afternoon with nothing to do but enjoy ourselves!" she exclaimed as they struck out for their favorite spot, the Mount of Olives. "You're not to talk engineering and I'll not mention nursing, and when we are tired of reading—yes, I see that book sticking out of your pocket, young man!—then we'll see what's in my basket." She swung the straw satchel tauntingly and Morris' eyes brightened a little; Elsie was always irresistible when in her holiday mood.

They read and chatted of many things and now and then drifted into the silences which come so easily to two people who have learned to know each other's thoughts. Then the basket was opened and the two squabbled like children over the fruit cake and the chocolates.

"I got it from home two days ago," confessed Elsie. "Trust mother to gauge these terrible mails so well that a package gets here from New York in time for Thanksgiving. We had a sort of spread for the American nurses this noon, but I'm always ready for two Thanksgiving dinners, aren't you?"

He did not respond to her playful mood, but lay staring gloomily over the city of Jerusalem spread at their feet. Now his eyes were all like his grandfather's, with no trace of his father in their depths.

"Thanksgiving!" he said. "Thanksgiving! The first time I've spent it away from home."

"You're going to get sentimental," she chided. "Don't you dare. I've felt sort of weepy myself several times today and I don't want to eat fruit cake with tears streaming down my cheeks. Just stop it!"

"Nothing to get sentimental over," he answered a little gruffly. "We usually spent it the dear old way—stuffing at a family dinner, football games and, when we got older, a dance in the evening. But it isn't that I'm missing. I—I don't know how to say it, but especially on the American holiday I get darn homesick."

"So do I," she confessed. "I wonder when Ruth crossed the Jordan over there and got comfortably married in Jerusalem if she ever felt lonesome for Moab. Ever felt an exile even if she had everything she wanted and tried to be a Jewess in every way."

"I think she did. I've loved the very thought of Jerusalem ever since I joined a Zionist society at college. It was the only religion I ever had, the only thing that made me a Jew. I don't need to tell you I gave up a little to come and work here. But I'm too American in every way to feel anything but an exile—even in my Jerusalem. And I've been wondering, Elsie, if I stay here and marry and build up a home whether it will be really a home for my children. I wonder whether they will be exiles, too."

She shook her head; he reached for her hand and held it tightly as they sat looking over the city of their fathers, soft and mystic in the purpling twilight.

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### Practically No Unemployment in Palestine, Official Report States

According to information received by the Zionist Organization of America, during the nine months ending September, 1922, 5,889 Jewish immigrants entered Palestine, according to official figures just published. The decrease is accounted for by the fact that for the period of four months following the Jaffa riots in 1921, Jewish immigration to Palestine was practically suspended.

Jewish immigration picked up slightly during October, 1922, when 720 arrivals of immigrants and pioneers were reported.

The Immigration Department of the Zionist Organization reports further that permits for entering Palestine for 650 families (650 workmen with their dependents) were granted by the Palestine government. These permits have been granted for the period ending December 31 and have already been divided by the Immigration Department among the various Palestine offices.

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Albert D. Bloch, a native of Alabama and for the past half century a citizen of Selma and Mobile, died last month. Mr. Bloch was interested in fraternities and had been a member of the Grand Lodges of both the Masons and the Odd Fellows.

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## REBUILDING OF PALESTINE

I. Immigration, Education and Public Health  
By DR. ARTHUR RUPPIN

[This is the first of a series of four articles on the problems involved in the rebuilding of Palestine as well as the progress already made by the most eminent authority on the subject. The author, Dr. Arthur Rupp, who is now in Palestine, has been a resident of that country for the last sixteen years and has been the Executive and Administrative Head of the colonization work. He has been intimately connected with practically every phase of Palestine development. He is also a writer of note on economic subjects. Dr. Rupp's second article will deal with agriculture and urban colonization.]

While it is true that Palestine already offers to the individual Jewish investors a number of sound investment opportunities, and while it is also true that there is every reason to believe that these opportunities will increase, it is nevertheless a fact that the upbuilding of Palestine as a whole is not a commercially profitable undertaking. The Jewish National Home is not a limited liability company established to secure dividends out of Palestine. Consequently, the upbuilding of Palestine in

agricultural labor is concerned, the amount depends on the acreage of land actually occupied by Jews. The Arab fellah does all the work himself and does not use hired labor. More Jews, therefore, can be given employment on land and in industries only as more Jewish agricultural settlements and industries are created.

At any rate, some time elapses from the day the East European immigrant arrives in Palestine until he gets work. He must, however, be cared for until that time. And that is one of the most important pieces of work which is being done by the Keren Hayesod. By means of this fund the Zionist Executive has established in Haifa and Jaffa large camps where the immigrants are housed in tents. The climate at the coast of Jaffa and Haifa makes the tents available throughout the year. They can easily be increased if the number of immigrants requires it. The camps are established with the utmost sanitary precautions and are under the inspection of the Hadassah Medical Organization. When times are good immigrants leave the camps generally within a week, but in times of unemployment, the Keren Hayesod has to shelter and feed them

tain percentage of sickness, owing to the transition from one climate to another. The medical and sanitation work of the Zionist executive, most of the funds for which are provided by the Keren Hayesod, is concentrated in the hands of the Hadassah Medical Organization, which was formerly the American Zionist Medical Unit. This organization has hospitals in Jerusalem, Jaffa, Haifa, Tiberias and Safed, as well as clinics connected with each hospital. It controls the sanitation of the immigrant camps, as well as the workmen's camps all over the country, and gives medical assistance in all the colonies. It not only treats the sick, but it prevents sickness by improving the sanitary conditions of the Jewish settlements and by carrying on prophylactic measures. Very good results have been obtained in the colonies near Lake Tiberias, where a campaign against the malaria-carrying mosquito has been started. It has laboratories in connection with the larger hospitals where all kinds of investigations are made. Thanks to the work of this organization, trachoma, which previously infected so many of the Jewish children, has now been greatly reduced, owing to the inspection service which is maintained in all the schools. All those who can afford pay for the medical service, but the poor get it free.

Taking care of the immigrants on their arrival and preserving the health of the people, important as these activities are, are not more important than educating the rising generation. The work of education goes to the heart of the Jewish purpose. Palestine can never become the Jewish homeland unless we have there a generation that is educated in the national spirit, and is able to speak the national language, Hebrew. The rising generation is the nucleus of the new population of Palestine, and it is one of the first requirements that we give them the right kind of education. The money spent on this purpose will, of course, bring no returns in the commercial sense of the word, but it will bring the highest returns in the national sense.

Recognizing the fundamental importance of education, we must recognize that one of the most important accomplishments of the Keren Hayesod is the maintenance of the Palestine educational system. This system ramifies to all the towns and colonies in the country. Even in colonies where there are only ten children, a school or kindergarten is maintained, so as not to leave the children without knowledge of the Hebrew language. This system of schools and kindergartens comprises more than 500 teachers and more than 13,000 children.

Among the schools, there are two gymnasias, one in Jerusalem and the other in Jaffa, which educates nearly 1,000 children. There is also the realschule in Haifa, already mentioned, which prepares children for the higher technical school, besides normal schools for preparing teachers and kindergartners.

One of the difficulties which confronts the educational problem in Palestine is the multitude of languages which must be learned. In the first place, there is Hebrew, our own national language. Then there is Arabic, which can not be ignored, because it is the language of the majority in the country. We can not afford not to enable our people to converse with the Arabs. Finally, there must be taught at least one European language. English is essential for all commercial purposes. If you are a merchant you are unable to get an order from the government if you can not speak with the official in English. Thus, for the average man three languages are necessary. In the villages it may be possible to get along with only two, Hebrew and Arabic, but it is a great handicap to the Jew spiritually if he does not know at least one European language. He is always eager to come in contact with the outside world.

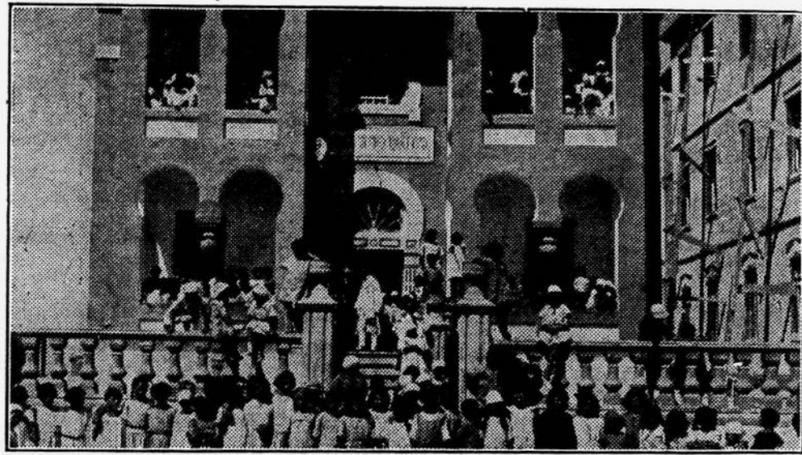
Within the limits of these conditions everything is done in order to give our children the most practical education we can afford, in accordance with the most modern European methods. The leaders of our educational system, Dr. Luria, who is at the head of the education department of the Zionist Executive; Dr. Biram, the head of the Technical School in Haifa; Dr. Mossinsohn, Dr. Yellin are always on the lookout for improvements. I have dealt here with three activities which can not be judged by commercial standards, but which are essential to the Zionist purpose. They must be maintained by national capital. The returns which will accrue from this capital are not individual, but national. Moreover, these activities must be maintained in order to make possible those others out of which private initiative will be able to obtain individual returns and which I shall treat in the following articles.

### Y. M. H. A. Notes

On Saturday evening, November 25, the Earl Club will hold an open meeting and dance for the benefit of the members and their friends. The social rooms of the association have been set aside for that purpose. An excellent program has been arranged and refreshments will be served.

On Sunday afternoon, November 26, Dr. Joseph Harkavy will address the members on "The Prevention of Contagious Diseases." This is one of a series of lectures which is now being conducted on Sunday afternoons on health subjects.

The Anoka Club, which is one of the oldest groups in the association, will hold its annual entertainment on Sunday evening, November 26. This will be followed by a dance.



THE GIRLS' SCHOOL IN TEL-AVIV, NEAR JAFFA. ONE OF THE 135 HEBREW SCHOOLS OF PALESTINE

harmony with the Jewish purpose involves many undertakings which can not and must not be tested by commercial standards.

I propose to deal with some of these activities in this article, and the first one that naturally suggests itself is the preliminary care of the new arrivals. Most of our immigrants come from Europe and they are people of very small means. The depreciated exchange in those countries makes it very hard for them to pay for themselves and for their families the cost of the passage. This cost, per head, including the expense of the necessary stops on the way and the fees for consular visas is about ten pounds. But ten pounds make half a million Polish marks, not to speak of three million Austrian kronen. These sums mean something in Poland and Austria, where one can live on them for a number of months. It is very hard for one who has to provide for himself and his family to accumulate any savings. He arrives in Palestine, therefore, penniless.

Moreover, it is impossible for him to find work on the first day of his arrival, since Palestine is not a country like America, with a big labor market. Generally speaking, there is only as much work for Jewish immigrants as is created by Jewish enterprise. So far as

from one to two months, since it is impossible to abandon them.

According to the latest reports which I have received, there is practically no unemployment in Palestine at present, thanks especially to the large building activity in the towns. More than 10,000 Jewish workmen who have immigrated in the last two years are busy in public works, building operations, agricultural work and other occupations. Generally speaking, the immigrants consist of excellent human material. They are mostly young and strong men who have not come to Palestine to seek their fortune, but are actuated by idealistic motives and ready to work at any sort of labor for the upbuilding of Palestine.

Another essential activity which is outside commercial considerations, is the work of sanitation and medical service. This work is all the more necessary because the immigrant who comes to Palestine from a European country finds himself in a totally new climate; the workman is compelled to work under the hot Palestine sun under physical conditions totally new to him, and would undoubtedly fall a victim to the diseases prevailing in Palestine if he were not protected by an efficient medical and sanitation service. Even with this protection, it is impossible to avoid a cer-

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### UNITED SYNAGOGUE ACTIVITIES

Additional congregations are rapidly joining the United Synagogue, among them being the Young People's Synagogue of Minneapolis, Minn.; Temple Emanuel, Port Richmond, Staten Island; New Adath Jeshurun, Montreal, Can.; B'nai Zion, El Paso, Tex.; Temple Israel, Scranton, Pa.; Neveh Zedek, Portland, Ore.; Shaarey Zedek, New York City; Beth Shalom, Wilmington, Del.; Keshet Israel, Reading, Pa. These make 170 congregations affiliated with the movement.

The work of bringing religious life to the farming communities is progressing rapidly. The latest community to be organized is Stevensville, Sullivan county. Last Sunday evening Rabbi Samuel M. Cohen attended a meeting of about forty Jewish farmers at Stevensville, and after

an appeal \$600 was raised towards calling a spiritual teacher. It is planned to have the teacher give instructions in two different centers, so that it will be possible for every farmer in the community to send his children for religious instruction. A mass meeting is being called of the Jewish farmers in the neighborhood of Norwich, Conn., for the purpose of organizing religious work there.

This year's Chanukah Festival of the New York branch of the Women's League of the United Synagogue will take place on December 20 at the Biltmore Hotel, New York City.

Work has begun on the site of the new synagogue to be erected at Madison and Sixth streets, New Bedford, Mass. The work will cost in the neighborhood of \$80,000.

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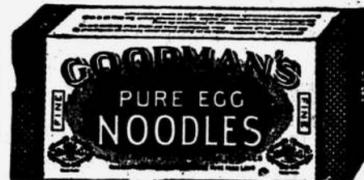
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## ITEMS OF INTEREST IN THE JEWISH WORLD

A P'nai E'rith Lodge has been instituted at El Dorado, Ark.

The Jewish Mothers' Alliance will hold a national convention in the fall of 1923 at Los Angeles, Cal.

Judge Henry Horner has been re-elected head of the Probate Court of Chicago, Ill., by over 100,000 plurality.

The Friendly Sisters, the oldest Jewish woman's organization of Newark, N. J., celebrated their seventieth anniversary last week.

The Paterson (N. J.) Hebrew Free Loan Association launched a drive last Sunday to raise \$15,000 to help them carry on their work for the coming year.

Councillor S. Finburgh, J. P., was again returned for the Albert Park Ward at the municipal election at Manchester, Eng., last week. He had the largest majority.

The reorganized Hebrew Junior High School at Philadelphia, Pa., has reopened under the auspices of the Associated Talmud Torahs with an enrollment of fifty-two pupils.

The Cuno Government has dissolved the anti-Semitic National Socialist party in Prussia, ordering the disbanding of all its propaganda offices, only the Munich office remaining.

Alexander D. Sapar, who lost a leg in the Argonne, has been elected Municipal Judge in Kansas City, Mo. Mr. Sapar is at present Assistant Prosecuting Attorney for Jackson county.

Rabbi Israel Lebediger, for the past two years head of the Moses Montefiore Hebrew Institute of Duluth, Minn., has resigned to accept a call from Congregation Shaarey Zedek of St. Louis, Mo.

Mrs. Martha G. Speiser of Philadelphia, Pa., wife of Assistant District Attorney Maurice J. Speiser, has been elected a member of the Pennsylvania Legislature, as has also Mrs. Rosa de Young of the same city.

Solomon Levitan, a prominent banker of Madison, Wis., has been elected State Treasurer on the La Follette Progressive ticket. Mr. Levitan rose from a poor immigrant boy forty years ago to the presidency of a large bank.

An additional contribution of \$50,000 has been made by the Joint Distribution Committee for the feeding of the intelligentsia and middle classes in Austria. This is the second contribution for this purpose, one of \$100,000 having been made last winter.

Mrs. Ida Foreman Fleischer of Philadelphia, Pa., who passed away last week after a protracted illness, was president of the Rebecca Graetz House, honorary secretary of the Council of Jewish Women and served on the boards of a number of other institutions.

The board of trustees of the Jewish Consumptives' Relief Society, at Denver, Col., have decided to hold the next annual convention in Denver during the summer of 1923. At the same time, the building erected by the New York Ladies' Auxiliary will be dedicated.

The articles of the Jewish League of Nations Union have been prepared and are now being edited at Paris by the Juridical Commission of the Committee of Jewish Delegations. They will shortly be submitted to the Council of the International Union of the League of Nations Societies.

Dr. Chaim Weizmann, president of the World Zionist Organization, left London for Palestine on November 15. Before his departure he was received by the Colonial Secretary, the Duke of Devonshire, who declared to the Zionist leader that no change in the Palestine policy was contemplated by the government.

The will of the late Jacob Gimbel of Philadelphia, Pa., which was drawn fourteen years ago, leaves \$250,000 to charities. His brothers, who are the residuary heirs, state that in view of the fact that Jacob Gimbel intended to change his will they will give an additional \$1,000,000 from his estate to charities to be determined later on.

Ten Jews were elected to the British House of Commons. Sir Philip Sassoon, Sir Walter DeFrece, Major Brunel Cohen, son-in-law of Sir Stuart Samuel; Lionel de Rothschild, Samuel Samuel and Sir Harry S. Samuel were the Conservative members elected. Sir Alfred Mond, Sir Arthur Levy Leyer, E. A. Straus, Lloyd Georgeans, and Sir Percy A. Harris, Liberal.

Rabbi Chaim Nahoum, former Turkish Hahm Baschi, a conspicuous adherent of the Turkish Nationalists, has arrived in London and is understood to be holding discussions on Kemalist matters with members of the British Government. Rabbi Nahoum is also proceeding to Lausanne, it is stated, but in a private capacity, as "an unofficial adviser of the Kemalist delegation."



# Her Doctor Advised It

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**ENGAGEMENTS**

**BERMAN-BAUM.**—Mrs. H. Baum of 924 West End avenue announces the engagement of her daughter Rose to Mr. Abraham Berman.

**BERRENT-RABINOWITZ.**—Mr. and Mrs. Jacob Rabinowitz of 30 West 115th street announce the engagement of their daughter, Helen C., to Herbert J. Berrent, son of Mr. and Mrs. A. Berrent.

**COHEN-SHENKER.**—Mrs. W. Shenker of 35 Mt. Morris Park West announces the engagement of her daughter Evelyn to Mr. Jack Cohen, son of Mrs. Fannie Cohen.

**FASTENBERG-BLOCK.**—Mrs. Rose A. Block, 255 West 108th street, announces the betrothal of her daughter Anna to Irving Fastenberg.

**FRIEDMAN-LEWIS.**—Mr. and Mrs. Samuel Lewis, 1800 Seventh avenue, formerly of Troy, N. Y., announce the betrothal of their daughter Sadye to Mr. Edward I. Friedman, son of Mr. and Mrs. Harris Friedman.

**GREENWALD-GINSBERG.**—Mr. and Mrs. Abraham Ginsberg announce the engagement of their daughter Augusta to Rubin Greenwald.

**JOEL-SOMMERFIELD.**—Mr. and Mrs. Alex Sommerfield of 515 West 157th street announce the engagement of their daughter Natalie to Mr. Martin Jackson Joel, son of Mr. and Mrs. Herman M. Joel. Reception, Hotel Commodore, Sunday, November 26, after 8 p. m.

**LERCHER-SPIEGEL.**—Mr. and Mrs. A. Lercher of 1172 Eastern Parkway announce the engagement of their daughter Ruth to Saul Spiegel, son of Mr. and Mrs. Simon Spiegel.

**LURIO-COHEN.**—Mr. and Mrs. Samuel Cohen of 605 West 113th street announce the betrothal of their daughter, Lucille Jeanette, to Mr. Mitchell S. Lurio, son of Mr. and Mrs. Hyman Lurio of Baldwin, L. I.

**RAPHAEL-YACHELSON.**—Mr. and Mrs. Max Yachelson of 4619 Eleventh avenue, Brooklyn, announce the engagement of their daughter Augusta to Mr. Arthur C. Raphael of Brooklyn.

**SCHNEIDERMAN-SMOLEN.**—Mr. and Mrs. M. Smolen of 1001 Bryant avenue announce the engagement of their daughter Ethel to Mr. A. Schneiderman.

**SESSLER-SCHWARTZ.**—Mr. and Mrs. Leo Schwartz of 638 West 160th street announce the betrothal of their daughter Elizabeth (Bess) to Mr. Julius Sessler, son of Mr. and Mrs. Henry Sessler of this city.

**ZIMMERMAN-ADLMAN.**—Mr. and Mrs. Harry Adlman of 8714 Twenty-first avenue, Brooklyn, announce the engagement of their daughter, Anna M., to Mr. Bernard K. Zimmerman of Brooklyn.

**MARRIAGES**

**BAER-SILVER.**—On Tuesday, November 14, 1922, at 790 Riverside Drive, Miss Inez B. Silver to Ira Baer. Rabbi Aaron Eisman performed the ceremony.

**GROSSMAN-ARNHEIMER.**—Mr. Henry Arnheimer, 545 West 142d street, announces the marriage of his daughter Gertrude to Dr. Abraham Grossman, son of Mr. and Mrs. Simon Grossman of New York, on November 12, 1922.

**HERMAN-STEINFELD.**—Miss Beatrice Steinfeld to Mr. Max Herman on November 18, 1922, by Rev. Dr. Adolph Spiegel at his residence.

**HYMAN-KITAY.**—The engagement has been announced of Miss Isabelle Kitay, daughter of Mr. and Mrs. Herman B. Kitay, of Paterson, N. J., and George M. Hyman, son of Mrs. Tillie E. Hyman and the late Samuel I. Hyman, of New York city. Reception Sunday evening, November 26, Hotel Astor, 8 p. m. No cards.

**LEVY-EFROS.**—On Saturday, November 18, 1922, Miss Beatrice Efros of 544 West 157th street to Leander C. Levy of 393 Edgecombe avenue, at the home of the officiating minister, Rabbi Aaron Eisman.

**MARAN-GEFFEN.**—Mr. Morris Gefen announces the marriage of his daughter Sophie to Mr. Jacob Maran on Tuesday, November 14, by the Rev. Dr. Edward Lissman.

**MICHAELSON-SIEGEL.**—Miss Ada Siegel of 1561 Union street, Brooklyn, to Mr. Abraham Michaelson, November 11, by Rabbi E. Reuben Wellerstein.

**ROOS-GAUTZ.**—On Wednesday, November 15, 1922, Miss Alma Josephine Gautz of 20 East 177th street to Sydney Wertheimer Roos at the home of the officiating minister, Rabbi Aaron Eisman.

**SOBEL-BROWN.**—Mr. and Mrs. David Brown of 976 Kelly street announce the marriage of their daughter Diana to Oscar Sobel on Sunday, November 19, 1922, at their home by Rabbi Aaron Tepper.

**TEPPER-BEHR.**—On Sunday, November 12, at Sinai Temple of the Bronx, Miss Ruth Behr to Mr. Abe Tepper by Rev. Dr. Julius J. Price.

**WINOGRAD-LUBIN.**—Miss Dorothy Lubin to Mr. Jacob H. Winograd at the Harlem Palace on November 19, Rev. Dr. Adolph Spiegel officiating.

**BAR MITZVAH**

**BRUMMER.**—Mr. and Mrs. Charles Brummer announce the Bar Mitzvah of their son George at Temple Israel of Washington Heights, 560 West 185th street, Saturday, November 25, 1922, at 10 a. m. At home Sunday, November 26, 1922, from 2 to 6 at 266 Audubon avenue.

**WEIGERT.**—Mr. and Mrs. Louis Weigert of 717 West 177th street announce the Bar Mitzvah of their son, John Scherer Weigert, on Sabbath morning, November 25, 1922, at Mt. Neboh Temple, 150th street and Broadway.

**BIRTHS**

**BUTLER.**—Mr. and Mrs. Louis M. Butler, 710 Riverside Drive, announce the arrival of a daughter, Irene Nanette, on November 14 at Stern's Sanitarium.

**DIAMOND.**—Mr. and Mrs. J. Diamond (nee Bessie Katz) of 547 West 157th street announce the arrival of a son, November 16, at Lenox Hill Hospital.

**SINGER.**—Mr. and Mrs. Samuel Singer of 35 West 110th street announce the arrival of a daughter, Louise Dolly Singer, on Tuesday, November 14.

**STERN.**—Mr. and Mrs. Herbert E. Stern (nee Helene Heineman) of 317 West Ninety-fifth street announce the birth of a daughter, Nanette Sara, November 11.

**DIED**

**LEVINSON.**—Mrs. Fanny Levinson of No. 1 West Ninety-second street, on Sunday, November 19, at Hotel Elisberg, Lakewood, N. J. Beloved wife of David Levinson and mother of Mrs. S. Wolpert, Mrs. H. S. Finesilver, Lillian, Charlotte, Hannah, Mordecai and Moses Levinson.

**SCHWARTZ.**—Alexander Schwartz, who served as a sergeant in the Fifty-second Pioneer Infantry and was severely wounded in the Argonne Forest, died at his home on Sunday last of shell shock. Mr. Schwartz, who lived at No. 410 West 150th street, was thirty-four years old.

**SOCIAL NOTES**

Young Israel of Brooklyn will hold a theatre party on Tuesday evening, November 29, at the Jewish Art Theatre, Manhattan.

A luncheon was tendered the officers of the Ladies' Malbish Arumim Society on Tuesday, November 13, by Mrs. Rosenkrantz at her residence in Flatbush and among those present were Mmes. J. Cohen, I. Segal, B. Margulies, R. Levin, M. Lyons, A. D. Rosenkrantz, M. J. Malinson, N. H. Cohen, A. P. Lubell, J. Siegel, N. Kirsh, G. Frankel and B. Simons. Mrs. S. Zavell, who was present, agreed to take charge of the program for the concert and dance which the society will give at Delmonico's on February 9, 1923.

Atlantic City at this season has a particular charm for residents of the big metropolis. Gothamites registered at The Breakers include Mr. and Mrs. Elias Altman, Phillip Rothenberg, S. Hammel, S. Schiff, Mrs. C. Schiff, Mrs. N. Weill, Mr. and Mrs. S. Glaser, Joseph Morrison, S. Steinberg and daughter, Mr. and Mrs. William W. Goldblatt, Mr. and Mrs. George H. Gerber, Mrs. S. E. Honig, Mr. and Mrs. M. Clipper, Mr. and Mrs. J. Block, Phil Cohen, Mr. and Mrs. L. Leven, Robert Coleman, S. G. Foster, Mrs. E. Jackerman, Mr. and Mrs. Louis Topper, Mr. and Mrs. S. D. Burnett, Alfred Messinger, Dr. and Mrs. E. Gordon, Mr. and Mrs. L. B. Staff, Mrs. J. Fleischman, Mr. and Mrs. Benjamin Antin, Mrs. Victor Grief, Miss Caroline Cohn, Edw. Stonehill, Mr. and Mrs. A. Hollander, Mrs. S. L. Lipser, Mrs. E. Dreyfus, Mr. and Mrs. A. C. Stern, Mr. and Mrs. Leon I. Diamond, Mr. and Mrs. T. Klein, Samuel Levy, Dr. Joseph Bakst, Mrs. Harry M. Sternberger and Mr. and Mrs. R. Koxman.

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**IN MEMORIAM**

**ROSENBERG.**—Unveiling of the monument to my beloved wife, Rose F. Rosenberg, and dear daughter of Israel M. Finkelstein, will take place at Cypress Hill Cemetery, Union Hill, on Sunday, November 26, at 2.30 p. m. sharp. In case of rain, postponed to following Sunday.

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## MUSIC AND DRAMA

A contralto new to New York is to make her initial appearance at Aeolian Hall, Tuesday evening, November 28. A Jewish girl, born in Philadelphia but educated the past several years in Boston, has met with phenomenal success in the field of concert work throughout the country, appearing as soloist with such widely known musical organizations as Handel and Haydn of Boston, St. Louis Symphony Orchestra, Ann Arbor Festival, Montreal Choral Society, everywhere creating a sensation and receiving unusual press notices. Cosmopolitan Boston, usually attributed so critical and cold to singers, has set its approval of Minerva Komenarski, contralto, to the extent of sending her abroad for a year's study in Paris and London, and now Miss Komenarski makes her New York bow at Aeolian Hall, Tuesday evening, November 28.



MINERVA KOMENARSKI

While the name "Komenarski" is Russian, unlike most artists she does not avail herself of the foreign mark, but comes to the American public as an American Jewess. She has a group of Jewish songs in her program and has sung them with such dignity and effect that she has been hailed as having a voice similar to those of a century ago. As a child of ten years she was hailed as a coming Schumann-Heink. Her voice is liquid, dramatic and sweet and her low tones are cello-like.

Miss Komenarski has an interesting history, having met with opposition to study in her childhood because of an ancestress in the operatic field having embraced the faith of the Czar in order to sing before the Russian court. She has worked her own way up to her present success sheerly through the power of her unusually beautiful voice and a persistence to achieve only the best in her art. There have been no rich people backing her, other than supporting her at her concerts to the extent of paying for tickets, so that Minerva Komenarski is truly a democratic singer, of the people, supported by the people and for our people.

New Yorkers were the first to have the opportunity of hearing Morini and Rubinstein and now they are to have a chance to judge the latest "girl wonder" of the bow, Evelyn Levin, who is scheduled to make her debut at Carnegie Hall next month. "Girl wonder," incidentally, is the term her teacher, Leopold Auer, has repeatedly used to describe his latest pupil to be ready for the professional stage.

The second of Whitney Tew's musical evenings-at-home was given at his beautiful studio, No. 241 West Seventy-second street, on Thursday, November 16. That Mr. Tew is a genius of high order was evidenced in the character of the guests present and in the substance of his discourse. The program included Mr. Earle Gordon, who sang "Maiden Mine," two songs from the Stars Cycle, "The Daisy Chain," "Moon"; Mrs. Marguerite Rothwell, "The Lass With the Delicate Air," "Ah! Mio Cor" (Alcina), Trabison; Mr. Jean Barney, "Ah! sole mio," "Santa Lucia," "Er war ein traum," "Salve dimora"; Mrs. Bess Perry Fisher, air from "Sappho" (contralto), Massenet; air from "Gioconda" (soprano), Puccini; air from "Faust," Gounod.

During Mr. Whitney Tew's instructive discourse upon the difference between the old and the modern process of using the vocal mechanism Mrs. Fisher illustrated the old one point scale in singing "Annie Laurie." The tone was full of rich depth and color, as no alteration of the natural articulating tension of the

strings was necessary in making the pitch changes. Mr. Fisher charmed with his nuance and tone in two numbers on the flute. Miss Harriet C. Cartwright and Mr. Maurice La Farge contributed pianoforte solos with their well known artistry.

Supplementary to Mr. Whitney Tew's pupils' program Mrs. Thum and Miss Daniels, pupils of Mr. La Farge, sang, much to the pleasure of the guests. Among the latter were the Comtesse de Castelvecchio, Dr. D. Murphy, Mr. Clarence Wainwright Murphy, Miss Daniels, Comtesse T. F. Harvey, Mr. Joseph O'Connor.

An all-Wagner program is announced for the Philharmonic concert tomorrow (Saturday) evening at Carnegie Hall. The first part will include the overture to "The Flying Dutchman," the Good Friday Spell from "Parsifal," Entrance

It is seldom that the average theatre-goer ever looks upon the return of a play with eyes of welcome, for in this day and era amusement seekers are always on the lookout for something new; hence it is little short of remarkable to note the interest displayed in the forthcoming engagement of the Vanderbilt Producing Company's perennial idyl of the musical comedy world, "Irene," the story of a New York shop girl's romance, by James Montgomery, with music by Harry Tierney and lyrics by Joseph McCarthy, which will be the attraction at the Bronx Opera House for one week starting Monday, November 27, with usual matinees and a special holiday matinee on Thursday (Thanksgiving Day). "Irene," which is now in the fourth year of its popularity, is still counted among the season's largest money-getters and continues to woo new admirers each succeeding year, for it is one of the very few musical plays which live in the memory.

"Irene" with her big cast of recognized players, her sprightly, youthful, good-looking chorus, bedecked in a brand new lot of Lucille creations, and an entire new mounting, will be presented in this city in the same pretentious manner which has characterized this attraction ever since its first performance, and an excellent performance is promised. The attraction next week will be Barney Bernard and Alexander Carr in "Partners Again."

### Thousands of Homeless Jews Are Waiting to Enter Palestine, Reports Mrs. Gottheil

Speaking to a gathering of several hundred women at a banquet at the Pennsylvania Hotel on Tuesday, November 14, Mrs. Richard Gottheil, president of the Keren Hayesod Women's League, who has just returned from a tour of Europe, reported that she found thousands of Jewish refugees living in the most precarious conditions on the outskirts of cities, in tents and other places of temporary shelter, and encouraged by the one hope that they would be enabled to emigrate to Palestine. The occasion was to mark the beginning of the new



MRS. RICHARD GOTTHEIL

year of active work for the Keren Hayesod by the women who took a prominent part in the campaigns last year, when they raised in New York alone \$75,000 and substantial sums in Chicago, Cleveland, Boston and other cities.

of the Gods into Valhalla and the Prelude and Love Death from "Tristan and Isolde." These will be followed in the second part by the Prelude to "Die Meistersinger," the "Tannhauser" Bacchanale, Prize Song and the Overture to "Rienzi." Stransky will conduct.

Scipione Guidi, concertmaster of the Philharmonic Society, will play Bruch's Scotch Fantasy at the Philharmonic concert in Carnegie Hall on Sunday afternoon, November 26. For the orchestral numbers Conductor Stransky will present the second symphony of Brahms, Liszt's symphonic poem, "Tasso," and the Salome Dance of Richard Strauss.

Because of delay in completing repairs on the Manhattan Opera House the first "pop" concert of the City Symphony Orchestra, scheduled for last Sunday, was postponed a week and will be given on Sunday afternoon, November 26. The program selected by Dirk Foch, conductor of the City Symphony, includes Wagner's "Tannhaeuser" overture, Edward Grieg's Suite No. 1, "Peer Gynt"; the overture to Johann Strauss' "Die Fledermaus," Jean Sibelius, Valse Triste and Franz Liszt's Second Hungarian Rhapsody.

These "pop" concerts are designed to fill a definite need in New York's musical life. There has been a lack of programs of light music during the last few years. Theodore Thomas, Anton Seidl and famous conductors of the past were well aware of the need of such entertainments, but musical programs of late years have become ponderously heavy. There has not been enough variety. So, as theatrical producers alternate tragedy with comedy, the City Symphony will present both symphonies and the lighter, merrier works of classic composers.

There is no intention on the part of the founders of the City Symphony to give "cheap" music. All of the "pop" programs will stand the severest musical tests, but the spirit will be light hearted. There will be plenty of old fashioned melody. And the "pop" programs will be presented by the full City Symphony of eighty-three pieces, men who have filled important positions in the greatest symphonic organizations of America and Europe.

Mme. Povla Frijs, prior to sailing for her home in Denmark on Tuesday, gave a concert last Sunday evening at the Young Women's Hebrew Association. Mme. Frijs, who was in excellent voice, sang songs by Gluck, Handel, Duparc, Hahn, Franz, Brahms, Grieg and other noted composers, and for encores responded with "Erlkoenig" and "Wohin."

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Edited by J. P. Solomon, 1882-1909

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"Declare Ye Among the Nations and Publish and Set Up a Standard, Publish and Conceal Not."—Jeremiah L:2.

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Friday, November 24th, 1922 : : Kislev 4th, 5683

Rembrandt, the famous painter, is declared by Herman Struck, no less celebrated an artist, to have been a Jew because, forsooth, in the presence of his immortal works one divines the Jewish spirit irradiating from the canvases. This is an interesting bit of theory, but the world will insist on receiving more irrefragable proof than this in support of the assertion.

Missouri is in the throes of a campaign to determine whether the Bible shall be read in the public schools of that State. We have not observed that the Jews of Missouri are putting forth diligent efforts to secure the proper American determination of the contest. As the genius of American institutions demands the complete divorce of the Church from the State, as the reading of the Bible in the schools represents the entering wedge of official sacerdotalism in public life, and as the Jews are sturdy adherents of the traditional American policy just referred to, we think that our co-religionists of Missouri should not sit supinely by while such a war is being waged.

We note that Rabbi Philipson's congregation in Cincinnati has amended its constitution so as to provide for the eligibility of women as members of the board of trustees. We seem to think that there are Reform synagogues in this land on the boards of trustees of which women are already enrolled. Be this as it may, from the Reform point of view there is no reason why women should not be enabled to discharge the duty of trustees of a congregation. Women attend the services. Women are available for *minyan*. Soon Reform congregations may be ministered to by women rabbis. All this is very up-to-date and quite in accordance with the "requirements" of "American" Judaism.

Dr. Moses Gaster, the former *Haham* of the *Sephardim* in England, is by the *Jewish World* compared to Achilles sulking in his tent. For the learned gentleman recently wrote very despairingly concerning his section of our community throughout the world and our Anglo-Jewish contemporary was so free as to seize the one note of optimism which surged up through his lucubration. Dr. Gaster, we are informed, would "consider" ministering to a congregation of *Sephardim* anywhere, especially in this country. Our esteemed contemporary will forgive us if we do not wax enthusiastic over its suggestion or over the possibility that Dr. Gaster may be thus "induced" to emigrate to the United States.

Our Anglo-Jewish contemporary, the *Jewish World*, writes appreciatively and fulsomely about the fallen government of David Lloyd George. Naturally, our contemporary approaches the subject from the Jewish, and specifically from the Palestinian and Zionist, point of view. For, as is right, Jews everywhere will remember the coalition government of Mr. Lloyd George with gratitude. It aimed at a fine solution of the century-old Jewish question. It succeeded in setting up an administration for the Holy Land under which the Jews residing in that country are able to experience a satisfactory measure of human happiness. These matters will ever be gratefully recalled by the historians of the Jewish people when they come to write of the fortunes of this section of humankind during the first quarter of the twentieth century. Our contemporary's speculations as to the results of the change of administration in Great Britain, so far as they concern that country, are beyond our legitimate concern. But, so far as they deal with the relations of the Bonar Law government with Jewry, we express for ourselves our contemporary's hope that no departure from policies heretofore laid down will be undertaken.

Sabbath begins at 4.37 p. m. Toledoth, Num. 28:1-15. Second day Rosh Chodesh, Num. 28:1-15. Haphtarah, Mal. 1:1-2:7.

#### JEWISH CALENDAR

5683

1922

FIRST DAY CHANUKAH.....FRIDAY, DECEMBER 15  
ROSH CHODESH TEBETH.....WEDNESDAY, DECEMBER 20  
FAST OF TEBETH.....FRIDAY, DECEMBER 29

\* Also observed the day previous as Rosh Chodesh.

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.

#### DEFECTION AND RESPONSIBILITY

WE have heretofore discussed from time to time the subject of the duty owed a community by those who receive training for their lifework at that community's expense. It is a subject which bristles with difficulties, for, when one deals with human beings, it is well nigh impossible to set up definite rules of action. The subject, too, has had its American Jewish instances. But a new stimulus has been given to the discussion of this perennially interesting theme by reason of a recent occurrence in London to which the Anglo-Jewish press, as is right, devotes considerable attention.

The latest English case is that of a young man, closely related to a family with several members in the Jewish ministry, who pursued his studies at Jews College for upwards of six years and then suddenly withdrew and articulated himself to a firm of solicitors because he had found the Jewish ministry an irksome profession. The trustees of Jews' College solemnly met and passed a resolution voicing their profound displeasure at what they regard as the ungrateful and ungenerous step of the young man concerned. The Anglo-Jewish press deals with the case in its wider relation.

We said above that, in dealing with the relations of human beings, it is exceedingly difficult to set up hard and fast rules, and, of course, it is quite impossible on lines of honor to attempt rigidly to hold all human beings thereto. True, this young man might have discovered the fact that the ministry was incompatible with his view of life before he entered on a period of preparation for it and thus have saved the community the cost of his upkeep and specialized education. But he did not, and we now have the spectacle of one trained for a certain purpose in life at communal expense refusing to discharge his implied obligation to pursue it. His delict does not fall within the realm of the criminal law; whatever fault attaches to him is of a moral nature.

Indeed, as we have said heretofore and now repeat, this is a subject where the community must be willing, as it were, to speculate. To incur the hazard that those whom it fits for posts of communal responsibility will accept of those posts and discharge their duties. A bond, if insisted on, will cheapen the process. It is purely an affair of honor.

The American Jewish Committee at its recent annual meeting arrived at the illuminating conclusion that in the past year anti-Semitism in this country had somewhat diminished in intensity. This conclusion is merely relative, of course, for during the past year there was not so great a public and outward expression of anti-Semitic sentiments here as in the preceding three years since the armistice. None of us wishes to consider the question, whether anti-Semitism in America has diminished in actual and active intensity during the past year, for it is a matter which really defies analysis. The American Jewish Committee has done and is doing much useful work in combating manifestations of anti-Semitism, and it can only judge of its measure of accomplishment by outward and public results.

Rabbis Maurice H. Harris and Alexander Lyons spent part of the previous summer in Palestine, and each has recorded his impressions of the country and its people. We find that both of them have reached a position of sympathetic understanding with the aims of those who look upon Palestinian development as a wise and proper method of solving modern Jewish problems. Each rabbi disclaims being an active Zionist, but this simply means that neither is prepared to go the whole way with the Zionists. Each, however, has come to learn and to understand the large place Palestine now commands in the affections of Jews attuned to our glorious traditions and each is thus better equipped to teach the members of his congregation what Jewish tradition and traditional Judaism mean. As a corrective for much turgid thinking about Jews and Judaism among our Reform rabbis, we suggest the luxury—nay, the necessity—of a journey to the Holy Land. It may even be possible that a Reform rabbi returning thence will come to realize that Reform is, in truth, a snare and a delusion.

Recent events in Germany have established beyond cavil that the terrible anti-Semitism, there prevalent, is quite political in its character. In consequence of this circumstance the Jew who is interested in the fortunes of his co-religionists in the former empire of the Hohenzollerns may well despair of their future happiness. For political anti-Semitism is more deep-seated and ineradicable than any other variety of this excess. The onslaughts of the social anti-Semites may be overcome through the process of education and as much may be said for those of the religious anti-Semites in the occasional instances when such manifestations appear. But the political anti-Semites are in a different case. They purposely employ anti-Semitic propaganda for selfish political ends of their own or of the party with which they are associated. They will not, because they cannot, see the light of truth and justice. To them the Jews are playthings of circumstance, to be savagely exploited for the woe of a country. No wonder that, in the face of such conditions, Jewish observers look with gloomy foreboding on Germany.

#### THE SMELL OF THE FIELD

"And he smelled the smell of his raiment, and blessed him, and said, See the smell of my son is as the smell of the field which the Lord hath blessed." (Gen. xxvii, 27.)

THIS dotting old man, all but blind, helplessly awaiting death, who had but one or two senses left by which the world could enter his consciousness, to whom the sights of this world must have appeared an indistinct blur in a sea of vagueness, and its sounds like an old forgotten rune from a far-off region of unreality, burst forth into paeans of ecstasy on smelling the borrowed garments of his son. That one whiff of fragrance, so sweet and fresh, seemed to bring back to him all the delights of the world he was about to leave. Those who violently separate sense from soul do not know, not alone that soul brings consecration to sense, but that the senses are the soul's ministers bringing to the soul the crowded experience of a lifetime sometimes in the cup of a single brimful moment. In that one moment, by way of the subtlest sense still left to this wasted old man, there were brought back to him memories of surpassing tenderness: how good it was to live in this world! The rabbis say that these garments were redolent with the odors of Paradise, having been worn by Adam: memories of the whole human race, all that humanity had stored up in the secret places of the heart, awoke within him in that one fragrant moment! It was the one touch of nature that makes all the world kin, and which binds all of God's creation into one bond—men and beasts and this brown, green-haired earth that is our cradle and our grave!

We, city-bred and city-bored folk, will read this verse with a haunting, lingering sadness. For the smell of fields does not cling to our garments, neither does the dewy freshness of fragrant meadows fill our nostrils. The reek of our factories, all the squalor of our sordid artificial civilization, the tense atmosphere of our hustling conventional lives, these alone do we carry about us, removed as we are from nature's simple charm. There has remained, to be sure, in the hidden recesses of our soul an ill-concealed longing to lead a more natural life, for the smell of the green fields of Paradise clings to our inmost being if not to our outer garments: but when do we satisfy this longing? The natural man in us we occasionally unearth from beneath layers and layers of superimposed egotism; but after we have unearthed him for a spell do we not return to the foul city and its stifling air to bury him alive once again? Like Jacob, we show ourselves rarely in the guise of natural man—but it is only a borrowed garment! We are hopelessly stilted. It has become unnatural for us to be natural. If we could only bring back the smell of the field permanently into our lives!

We need the smell of the field as a remedy for our greed, for our refined cruelties and inhumanities. We need it as a reminder of our common nature. We have turned our world into a mart and a shamble, where brother can destroy brother either in the warfare of commerce or the expeditions of ruthless militarists. A light whiff from the fields which God has blessed might teach us that He who spins the garments of the lily asks of his human children a little more quiet confidence, a little less strenuous striving and breathless gasping towards the morrow. He has intended this world to be a place where happiness should spring up spontaneously, and be like the spring-burgeoning in the valley and like the dayspring on the mountains—an outflowing of His own life in universal delight. And as beauty is the delight of God overflowing the hard brim of materiality, so should an excess-life well forth from the hearts of men to unite in one ever-increasing stream and flood the earth from end to end with joy. For beauty is the last refinement of life, and by beauty alone can the unyielding stuff men are made of be softened into Godlikeness. Our ugly cities and the greed that dwells in them would disappear like a bad dream at the touch of the fairy wand of beauty. Serenity, calm, a worshipful spirit rising like incense from a quenchless altar, would take the place of discord and envy among men.

We need the smell of the field as a remedy for the hardness of our beliefs and hastily-framed convictions. What man, filling his soul with the sweet breath of fresh fields, can accept the teaching of a science which would reduce all the glory of this world to the precise workings of a chance-ruled and fate-bound machine, where blind forces push one another in a series of mutually measurable impacts? Where such bounty of the obviously useless is poured out upon field and meadow, in a manner no geometrician can foresee and no dry-as-dust scientist can calculate, shall we dare to say that there are found but the mechanical arrangements of an impersonal system? Shall we say: the world is an engine and man is a meat-machine? Moreover, we need the smell of the field as a remedy for our artificial creeds and painfully built up but so futile theological conceits. How anyone who has ever had the smell of the grasses and flowers clinging to his garments can believe the current theological gods passes understanding. The true God may be found in the merest vagrant breath of beauty wandering on the redolent winds; he cannot be found in the musty tomes of scientists and theologians to whom God is a specimen to be garrulously discoursed about.

Oh, if but one little whiff of God's own fragrant life were to blow through the thick air we habitually breathe! How it would help us to live—naturally, and simply, and heroically! We should know life and the Giver of life. We should embrace all life in an universal consciousness within which our lesser selves would find a nest to rest in. We should know divine comfort. We should feel certain that here is our home where beauty dwells; that, as we are not really born into this world, so can we never die out of God's world. For we are all part of the same infinite life; and oh, for the little fragrant breath that shall fill us with a sense of the Infinite and make us to live and die without regret, like lilies in the field and flowers in the meadow!

JOEL BLAU.

PERSONALITIES

INSTEAD of making you acquainted with a new personality for our feature attraction, we will introduce you to a new prejudice. The prejudice is to be directed against Alla Nazimova.

In the current issue of *The Motion Picture Classic*, a popular movie "fan" magazine, Nazimova, in an autobiographical interview, admits of her Jewish descent, but with extreme repugnance. When her father first told her that she was a Jewess, on the occasion when he was bringing her home from a boarding school, she was horrified; then she saw some of her brethren on the train she was traveling on, and the sight of these benighted people, with their ejaculations in a strange, harsh language, sickened her almost to fainting. Up to this day, she confesses, she has not altogether forgiven her father for his revelation of her ancestry. It had interfered too much with a whole-hearted admiration for the Catholic creed in her young days. Of course, in her years of maturity such things as religions do not play a role with her; internationalism—and marriage to Charles Bryant—has given her conscience freedom, but we are still

ally, she takes the imitation? There is hunger in every woman's heart for certain things and it must be appeased. The East Side girl satisfies her craving in the fashion possible to her; the rich girl appeases it in a way opened to her by circumstances. They do not differ essentially.

"As far as the supposition that Jews have an inherent trait of bad taste in their character—I do not believe it. There may be a leaning towards overdressing or a too showy exhibition of gems and golden trinkets among the Jews, but this is due to the oppression that the Jews have been subjected to in the past. Forbidden all paths, shut out from all social doors, the natural instinct for attracting notice had to find an outlet. It found it in a too great accentuation on personal adornment.

"That is not an inherent trait of character. It is an imposition of circumstance."

When Nazimova spoke the foregoing she was an artist, engrossed in her work, earnest, idealistic. Today she has sold her talent in the most miserable fashion to the movies and become an ingenue movie star. And in the bloated publicity and crude



MICHAEL GOLDREYER—MICHAEL MINDLIN

not a popular subject with her. We can at least refrain from making ourselves so conspicuous in politics, is the final advice she vouchsafes us.

This is the actress who gained her first success in New York on the East Side, who was practically made by Jewish admirers of her Ibsen in the days of her stage artistry; whose chief starring vehicle in Russia and America was a sympathetic tale of a Jewish girl. We are very tolerant of artists who have prejudices against us; but it goes against the grain to have such a prejudice emanate from one of our own, and one whom we have carefully nurtured to fame.

Only a few years ago we were talking to Nazimova, and our subject was the Jewish girl of the East Side of New York: her crudity in dress, her exaggerated use of cosmetics; her terrible coiffures (bobbing was not in style then), and her lack of taste in general. And Nazimova came to the girl's defense very quickly, and also was very quick to deny the implication that Jews were less refined in certain traits than other peoples. She said at that time:

"The crude dresses the girls wear, the cheap jewelry and all those things that are pointed out as the sins of the East Side girl—are they not just an offering to a girl's hunger? The East Side girl is hungry, perhaps not physically hungry, but hungry for all that her imagination pictures, for all that the stage, the novel, the screen tell her exists in life. She wants to have these things; she craves for them, and can you blame her if, when she cannot obtain these things actu-

popularity which is the movie star's reward and bane there has been evolved a Nazimova who is addicted by what is colloquially known as "swelled-head." Madame Alla is reigning on air and is possessed of a giddy disregard for anything but caprice. Perhaps under these circumstances Mrs. Bryant cannot be held responsible for what she says.

New York is a paradise as well as the other place for some young aspirants to fame and fortune. At this writing hardened professional experience is marveling at the extraordinary success of two young fellows who a month ago had nothing and today have a property estimated in the neighborhood of a million dollars. The young men are Mike Goldreyer and Mike Mindlin, and their property is the play, "The Last Warning," one of the biggest hits in New York.

"The Last Warning" is one of the mystery plays which followed in the wake of "The Bat." "The Bat" ran something like three years in New York alone, and was presented by five companies on the road in this country. Then it has equal success in England and the British colonies, besides being presented, we believe, on some continental stages. We explain these details about "The Bat" because "The Last Warning" is conceded by every one—including the atreagoers—to be as good as the former play.

Goldreyer was a press agent and Mindlin one time manager of a Bowery Italian theatre. Goldreyer

is the more picturesque character. What amuses most critics and newspaper men is the fact that until a month ago he haunted their offices with reading notices and pictures of the productions he was working for. Today he asks them to insert notices and pictures of "my play."

Some eighteen months ago Goldreyer, always hankering to break into the producing field, asked Sam H. Harris, his boss, to turn over to him any likely play which came into his office, and which he could not use, providing that the play called for only one set of scenery and not more than seven characters. Eventually such a play came in and was duly turned over to Goldreyer. By utilizing savings and scrapings this play was produced and tried out of town. The evening performance had about eighteen in the audience and the matinee two. The only assets that remained to Mike after the players were sent home were seven overcoats which were used in the play, and, as hard luck had it, it was a mild winter, and Mike could not possibly use out all his overcoats.

The financing for "The Last Warning" was done on the same system as for Goldreyer's former production, but instead of eighteen people in the audience seats are selling eight weeks in advance.

"The Last Warning" is taken from Wadsworth Camp's novel "The House of Fear" and has the rather novel idea of a haunted theatre. There are some surprising features in it, such as planting stage characters all over the theatre, in the boxes, in the aisles and in the gallery. At one time the audience gasps with fear as a squad of policemen take their places in the aisles and stand guard, with grim, looks of expectancy on their faces, and at another moment a man from a box fires a revolver at some one on the stage. Altogether the spectator at "The Last Warning" is in for an exciting time. That's why the firm of Mindlin & Goldreyer is adding daily to the bank roll.

\* \* \*

New Yorkers in all sections of the city were surprised recently to see plastered on walls and boardings little badly printed bills announcing a benefit concert for Mrs. Oscar Hammerstein, the widow of the impresario. The concert was arranged, it was stated, by a Max Rubin, address, East Houston street, the East Side.

Mrs. Hammerstein is always in the journalistic limelight and of late the stories had told of her ejection from a well known hotel and her poverty. Later a startling ad was inserted by the lady in the want columns of the newspapers offering to do any sort of work. Some weeks after this she disappeared from the home of a friend who had given her shelter and it was announced that she may have committed suicide. A few days later she was found living under an assumed name. Following this last news the concert was held. We append the report of the event, as published by the *New York Tribune*:

"Only five persons in the orchestra and a dozen or so in the galleries were on hand at 8 o'clock last night when the benefit concert for Mrs. Oscar Hammerstein was scheduled to begin. Nineteen hundred seats stared vacantly back at the stage, and the manager raced frantically about behind the scenes wondering what he was to do. He decided to wait.

"Half-past eight and finally 9 o'clock came and there were only 128 persons in the great auditorium which the management had expected to pack with some 1,900. The scattered audience began clapping for the performance to begin, and the artists back stage protested that it was unfair to ask them to sing or play at all before such a gathering. From the stage even the 128 could hardly be seen, lost as many of them were in the back rows and the topmost galleries.

"Eight artists were on hand at 8 o'clock, but six of them left after the manager of the benefit, Max Rubin, seventeen years old and said to be a Columbia University student, explained to the audience that the singers were wrangling over which of them was to be the first to face the empty seats. The manager

got off the stage in time to make his apologies to two performers and persuade them to come back with him.

At 9 o'clock he made another speech, in which he almost got rid of his audience by thundering at the American people for insulting the memory of Oscar Hammerstein. He told again of his being an East Side boy, moved only by compassion for the producer's widow, and in general made up for the loss of one or two of the artists by his own efforts. Then he brought on Carlos Valderrama, Peruvian pianist, and Edith Helena, coloratura soprano. The 128 stayed.

"When the manager was questioned after the concert he was still confident that the American people would support his campaign to insure a comfortable old age to Mrs. Hammerstein. He announced that although he did not then know how many of the 128 had come in on passes, he was sure that enough money had been taken in to pay for the hall. He said last night's concert was only the first of a series to be given for the producer's widow.

"Rubin was so confident that he offered to return the money to those who felt that they had been insufficiently entertained, and actually paid it back to six persons who protested. He said that before the next concert he would start court proceedings to keep Arthur Hammerstein, son of the impresario, from accusing him of trying to profit by Mrs. Hammerstein's sufferings. After that he thinks he will be able to get a larger audience.

"If Mrs. Hammerstein was present at the benefit she did not make herself known."

The principal feature of this concert is not the poor Mrs. Hammerstein, who has contrived to alienate the sympathy not only of the Hammerstein family, but of the public—the public through grace of the late Oscar, but the 17-year-old Max Rubin, who had the extraordinary courage to organize such a concert, to go through with it in the face of a ludicrous failure, and to announce yet more concerts until the cause was won.

There is nothing that saps all the spirit out of one as a theatrical enterprise to which people do not come. If any one can be heedless of this humiliation then he is a leader indeed. He will probably hear more of Max Rubin in the future.

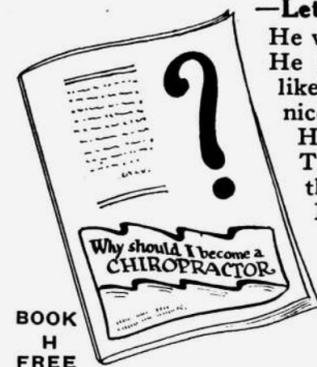
JOSEPH KAYE.

Orphan Asylum Cadets at Stadium

An exhibition drill and review of the Cadet Corps and Band of the Hebrew Orphan Asylum of the city of New York will take place on Thursday morning (Thanksgiving Day) at 10.30 o'clock, at the Stadium of the College of the City of New York. On this occasion a flag will be presented to the Cadet Corps by Alexander Hamilton Post 182, G. A. R.

A large number of city officials and prominent persons will be in attendance and the general public is cordially invited.

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40 Per Cent. of Immigrants Now

The Polish Bureau of Information in New York states that at present 40 per cent. of the people emigrating from Poland to the United States are Christians. It states that, contrary to the recent rumors, no discrimination whatever is applied in the case of immigrants to the United States and that at present the percentage of Christians is much larger than it was last year.

From July 1, 1921, to June 30, 1922, there arrived in the United States from Poland a total of 28,635 emigrants. Of these 6,357 were Poles, this being 22.2 per cent. of the total. The remainder were chiefly Jews. The reason that the number of Jews was so much larger is not to be found in a special Polish policy but in the fact that Jews, owing to skillful organization, were the first to get into contact with their relatives in the United States and were the first to receive prepaid transportation.

Furthermore, it was easier for them to wind up commercial and industrial affairs than for the Poles to wind up farming affairs. Owing to their great skill in arranging details of emigration they arrived in the United States before the exhaustion of the quota for 1921-22. At present the situation has changed in favor of the Christians, i. e., Poles, Ruthenians, White Ruthenians, etc. In fact, at certain periods the number of Poles arriving in the United States has exceeded the total number of Jews.

It is learned that about 800 Zionists in various parts of the Ukraine, especially in the city and district of Kiev, are under the surveillance of the "Tcheka," charged with membership in the Zionist Organization, many of them awaiting trials before revolutionary tribunals. Most of these Zionists were arrested on September 20, in accordance with the general order declaring Zionist activities illegal. Since then a number have been released after being kept in prison for eighteen days, but are held under the eyes of the "Tcheka." Many are still imprisoned.

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# A PRACTICAL VIEW OF THE PALESTINE PROBLEM

By SOL ROSENBLUM

(The publication of this article coincides with the arrival from Palestine of the author, Sol Rosenbloom, of Pittsburgh, who combines a knowledge of Jewish spiritual resources with the modern business man's views of practical affairs. Mr. Rosenbloom is treasurer of the Palestine Development Council, which body he represented in Palestine. The writer concludes that Palestine is capable of absorbing a larger population, the Jews capable of making the land produce; that the Jewish relief agencies should take part in the constructive Palestine tasks, since it is the task of world Jewry and not any one party.)

(Copyrighted, 1922, by Jewish Correspondence Bureau)  
Throughout my five months' stay in Palestine I tried to divorce myself as far as possible from sentiment, from theorizing and from preconceived notions. I traveled, I might say, from Dan to Beer-sheba, that is, from Metullah to Gadera, and I have spoken with men of all classes and of various opinions in an effort to reach an unprejudiced conclusion based upon the actual situation.

As I realized very soon after my arrival, Palestine is a very small country with many great problems. The longer I stayed and the more I learned of the situation the more complex and the more numerous the problems seemed to become. Detailed answers to the many pressing problems of agriculture, of industry, of transportation and of finance I do not presume to have. A complete solution of these various problems would require the technical advice of bankers, agriculturists and industrial engineers. What I was most concerned with are the following fundamental problems: First, can the land, neglected and exploited for thousands of years, become fruitful again and support a much larger

population than it does now? Second, can our people, estranged from the soil for thousands of years, become farmers again? My answers to these questions I shall give as I arrived at them through some of my observations.

As we traveled through the country from one colony to another, wherever there was a Jewish settlement we would find a place where desert had been made into a garden and where bread had been wrung from the rock. The land, barren as it would seem in those places where it had been neglected, or unfruitful under primitive methods of cultivation, still had hidden beneath the soil its ancient fertility, which can be brought out through the introduction of more modern and scientific methods of cultivation; through the use of fertilizers, through proper rotation of crops and through irrigation, etc. Small as Palestine is, the whole of it is not cultivated. Of the 2,000,000 hectares of arable land only 500,000 are cultivated, and even this portion could be made more productive by modern methods and intensive cultivation. There is no doubt that Palestine can support a far larger population than it does now through the extension of agricultural settlements. This seems to answer affirmatively the question whether Palestine can support a far larger population.

Perhaps one example will suffice to throw light on the second question: "Can the Jew adapt himself to the soil again?" As one drives into the colony of Hedera today through beautiful groves of eucalyptus trees one finds an energetic, hopeful and progressive community. But there was a time when the settlement had almost been given up. The colony had been planted in the center of the malaria district and practically everyone was attacked by the disease. There was not a single family that did not lose some of its members, and the majority of the original settlers were wiped out altogether. Facing every hardship, they held on. On one occasion, in a moment

of discouragement, when only the remnants of ten families were left of an original fifty, there was talk of abandoning the settlement. The men gathered in the synagogue, the Scroll of the Law was taken out and an oath was taken not to leave the place.

There has been a great deal of criticism against the colonists in recent years. Such criticism, I am convinced, has come mostly from superficial observers who toured the country in a few days and pronounced judgment without going to the bottom of the matter. A little probing beneath the surface will reveal that such criticisms are not justified by the true conditions. The colonists have had much to contend with—depleted soil, lack of proper water supply and unsanitary conditions. Unequal competition with the Arab, whose standard of living is of the lowest imaginable; the need of defense against attacks, estrangement from the soil for 2,000 years and the large expenditures for religious, communal and educational institutions demanded by the spiritual requirements of the Jew—all these have added to the burden. In addition to these fundamentally difficult conditions, the locust plague of 1915 and the devastation of the war have materially affected the welfare of the colonies. In fact, my investigations lead me to believe that were it not for the war the old colonies would no longer require assistance. In spite of these great difficulties there was no complaint. The colonists are thankful to the Almighty for having had the privilege of being pioneers in the upbuilding of the land and wish only for the opportunity of carrying on. Not in a single instance have I heard requests for charity. Whatever held is desired is in the form of extension of such credits as are generally available in other countries and which are regarded as the life blood of agriculture and industry. We must remember that with all its rich natural resources, America was not built up in its early days excepting with the assistance of foreign capital, and that even today the farmer receives assistance from the government, as in the recent farm loan laws.

As I met the colonists and Chaluzim I recognized among them many a man of the type that has made good in America. If these lovers of Zion had wended their way westward instead of eastward forty years ago, I have no doubt that they would have made the same financial success as many others have done. So, also the type of young colonists which we are getting from Russia today, full of hope and the will to sacrifice proves that the love for our people is still alive. Many of these newcomers, whom I saw breaking stones and building roads were university students of Russia, who, like the famous "Billu" of 1881, left the university to become pioneers in the upbuilding of Palestine.

In the rebuilding of Zion we are doing much to solve the physical ills of the Jews, as well as the spiritual problem of Judaism. In rebuilding Palestine we are helping in the world of relief for the Jews of Eastern Europe. I have nothing but praise for the generous spirit with which American Jewry has responded since the beginning of the war to the call for help from across the seas, and I have the greatest admiration for the leaders who organized the great work of relief. But while in Palestine I often felt that a more constructive, far-sighted way to rehabilitate those who have suffered so much in Russia, Roumania and Poland would be to assist in the development of Palestine. In this way it would be impossible for a larger number of immigrants to establish themselves as free men on the soil. Naturally, the bulk of immigrants come from those very countries where relief is needed most. Work done in the old center of Jewish life in Eastern Europe may succeed in establishing another generation of peddlers and petty merchants who will have to be saved—who knows how soon?—from some fresh attack of malice and destruction. Assistance in the development of Palestine will help to bring up a race of independent farmers, who, when once established, will, with their sons and their sons' sons, enjoy freedom and security. Leaving aside altogether the question of Zionism and the spiritual problem of Judaism, and viewing the matter purely from the standpoint of a plan of far-sighted relief, I believe Palestine is entitled to much greater considerations than it has received heretofore on the part of our relief agencies. I do not mean, of course, that a larger share of relief funds should go to Palestine for charitable purposes, but that our relief agencies could make a contribution to the solution of the general Jewish problem by taking part in a constructive way in the upbuilding of Palestine.

The upbuilding of Palestine is no simple task. The problems are great and many, but the land has the power of becoming fruitful again and the spirit of the Jewish pioneer has risen to the great task. The Jews of the world must, too, lift themselves to this lofty spirit. If we do so we shall receive support on all sides. Many Christians who have hitherto been lukewarm because they doubted the willingness of the Jews will rally to our support. Even the attitude of the Arabs will be influenced if we present a united front. We can not allow one party of Jewry to carry the whole brunt of the common Jewish responsibility, of the restoration of Zion. It will take the combined strength of Jewry as a whole to continue effectively the splendid work that has been begun by the pioneers in Palestine. World-wide Jewry must do its part in furnishing the capital for the development of Palestine.

In the days of the first restoration under Ezra and Nehemiah, although only about 40,000 returned, those who remained behind gave moral support and gifts of gold and silver. All realized that the restoration had a significance for all of Jewry and that the whole of Jewry had a duty to perform in helping to rebuild its spiritual center. Today we are faced by a similar situation. The old centers of Jewish life in Russia are breaking up and conditions in Western Europe, while allowing greater individual freedom, give little opportunity for the development of Judaism. Our spiritual life, which has stood the test of centuries, is, therefore, in danger of disintegration. Those who are concerned for the perpetuation and development of Jewish cultural and religious life must recognize their duty to help establish a center where Jewish philosophy and religion may be pursued and developed under conditions which allow freedom.

## 15,400,000 Jews in the World Is Conservative Estimate

Jews throughout the world number 15,400,000, according to a summary of statistics prepared by Dr. H. S. Linfield, Jewish statistician directing the Department of Information and Statistics of the Bureau of Jewish Social Research, and published in the American Jewish Year Book, just off the press. Dr. Linfield's estimate is conservative, being based on the latest censuses and available reliable estimates.

Of this number 9,250,000 are concentrated in what Dr. Linfield calls the "Jewish" Central Europe, a region comprising the countries of Ukraine, West Russia, White Russia, Latvia, Lithuania, Poland, Roumania, Hungary, Czechoslovakia and Austria. The Jews constitute 8 1/2 per cent. of the total population of the "Jewish" Central Europe.

To the west and south of this "Jewish" Central Europe there live 1,500,000 Jews against a total population of 225,000,000, a little more than one-half of 1 per cent. of the total population; while to the north of the "Jewish" Central Europe the Jewish population is even smaller—145,000 Jews among a population of 80,000,000, constituting less than one-fifth of 1 per cent.

To the south of Europe, across the Mediterranean Sea, 280,000 Jews live among the Mohammedan Arabic speaking countries of North Africa, 1.03 per cent. of the total population. In East Africa 50,000 Falashes live in Abyssinia, while in South Africa there are nearly 50,000, mostly Ashkenasic Jews.

In Asia the Jews are most populous in Palestine. At least 85,000 Jews live in Palestine, 12 1/2 per cent. of the total population. Next come the neighboring Semitic countries of Syria, Mesopotamia and Arabia, with a Jewish population of 140,000, a little more than 1 1/2 per cent. of the general population. In Asia Minor,

Central Asia and Siberia 325,000 Jews live among the population of 50,000,000, constituting a little over one-half per cent. of the total population; while in Japan, China, India and beyond less than 25,000 Jews are scattered among a population of 715,000,000.

In the whole continent of Australia there are not more than a little over 17,000 Jews.

With regard to the United States, the author adopted the figure arrived at by the census taken by the American Jewish Committee in 1918, namely, 3,300,000. If that figure was correct then the figures must be considerably larger now. In all of North America there are nearly 3,425,000. In all of South America, a little over 108,000.

Congregation Ahawath Achim Anshe Austria of Rochester, N. Y., will build a modern synagogue, housing institutional activities. The operation will cost over \$120,000, and the building will be 50 by 100, of brick construction with a copper dome.

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CHILDREN'S PAGE

THE YEAR OF THE TITHING

Dear Children:

When we rejoice with the bounty of the Lord is particularly a time when we shall not forget the poor. And as we were told, "Thou shalt rejoice with every good thing which the Lord has given them" we are again reminded of our duty to the poor as follows: When thou hast made an end of giving away all the tithe of thy produce in the third year. Rashi says this means, when you have made an end of separating the tithes of the third year then make a fixed time for removing it and confessing that you have done so on the Passover Eve of the fourth year. As it is said, "Miktse shalosh shanim," "At the end of three years shalt thou bring forth all the tithe of thy produce, etc." (Deut. 14).

The word "Miketz" is used there, and the same word is used later "Miketz" sheva shanim (at the end of seven years) in regard to assembling the people at the Festival. Just as it refers there to a festival, so does it also refer here to a festival. Is then that festival the feast of Tabernacles here as it is there?

Scripture, therefore, teaches us by saying, "When thou hast made an end of giving away all the tithe of thy produce in the third year," that it refers to a festival when all the tithing is ended and that is Passover, for there are many trees whose fruit is plucked after Tabernacles. We thus find that the tithes of the third year are ended on the Passover

of the fourth year, and whoever held back his tithes is required by Scripture to remove them from the house—the year of the tithing. The year in which only one tithe is given—of the two tithes which it was the practice to give in the two preceding years. That is, the first year of the seven years of release it is customary to give the first tithes. As it is said, "When ye take from the children of Israel the tithes" (Numbers 18). Also the second tithes as it is said, "And thou shalt eat before the Lord, thy Eternal, the tithe of thy corn, of thy wine, and of thy oil" (Deut. 14).

It teaches you here that in the third year, of these two tithes, only one is given and that is the first tithe, and instead of the second tithe he should give the tithe for the poor. As it is said here, "And hast given to the Levite." That which comes to him, or the first tithe, "to the stranger, to the fatherless, and to the widow." That is the tithe for the poor. "And have eaten it within thy gates and are satisfied." Give them sufficient to satisfy them. Hence they have said, "One must not give to a poor man, of the threshing floor, less than a half Kab of wheat, etc." (the quantity of twelve eggs—Sifse Chachomim). Then shalt thou say before the Lord, thy Eternal, that means, confess, that you have given your tithes. "I have removed away the hallowed things out of the house." This refers to the second tithes and the planting in the fourth year. It also teaches you that if he held back his tithes of the two years and he did not bring them up to Jerusalem that he is required to bring them up now. And I have also given them unto the Levite. The first tithes, "Vegam," and also this includes the "Terumah" offering and the first fruits. "And unto the stranger, to the fatherless and to the widow," that is the tithes for the poor.

"According to all thy commandments, I have given them in proper order. I have not given "Terumah" before "Bikurim" (first fruits), nor "Maaser" tithes before "Terumah," nor the second tithes before the first tithes, as "Terumah" is called "Reshith." The first, as that is the first of the corn, and it is written, "The first of thy ripe fruits, and of thy liquors, shalt thou not delay to offer. You shall not change the order of precedence." I have not deviated from the commandments. I have not separated tithes of one species for a different species, nor from the new for the old. And I have not forgotten to bless these at the time of separating the tithes. I have not eaten thereof in my mourning, hence we infer that it is forbidden to a mourner; neither have I rewind away aught thereof in an unclean state; neither when I was clean and the tithes were not clean, or when I was unclean and the tithes were clean (and where was he named concerning this—in Deut. 12). Thou mayst not eat within thy gates; that is when it is unclean. This we learn from the phrase "within thy gates" concerning the holy offerings which became invalid. And it is said of them, "Within thy gates shalt thou eat it, the unclean and the clean, etc." Deut. 15). "But this thou mayst not eat within thy gates." "Nor have I given aught thereof for the dead." To make for him a coffin and burial garment. I have hearkened to the voice of the Lord, my Eternal. I have brought it to the Chosen House. I have done just as thou hast commanded me. I have rejoiced and caused others to rejoice therewith. Look down from the habitation of thy holiness. We have done all that thou hast decreed that we do. Do thou what it is incumbent upon thee to do, for thou hast said, "If in my statutes ye walk then will I give you rains in their due season" (Leviticus 26). Which thou hast given unto us as thou hast sworn unto our fathers to give to us and hast fulfilled thy promise, a land flowing with milk and honey.

בן אהרן

Dr. Ruppin Speaks to American Business Men

A conference was held on Wednesday evening, November 22, at 6 p. m., at the Central Jewish Institute, 125 East 85th street, New York, under the auspices of the Palestine Bureau of the Zionist Organization of America, at which Dr. Arthur Ruppin, who has just arrived from Palestine, was the principal speaker. The subject of Dr. Ruppin's address was the prospect in Palestine for men with a capital of between \$10,000 and \$15,000, what they can engage in, and what is needed in Palestine.

Sinai Congregation Organizes Young Folks' League

The Young Folks' League of Sinai Congregation was organized last Tuesday evening when Dr. Julius J. Price, the rabbi of the congregation, laid out plans for the year's work. Both the junior and senior league were present and a program was mapped out.

The Brotherhood of Sinai Congregation had a social evening last Tuesday night when several hundred of the members attended.

The Bazaar Committee is working every night at the temple. Things are shaping themselves in preparation for the great event.

The Sisterhood held a very important meeting last Monday afternoon when thirty-five new members were enrolled as a result of Mrs. Caroline Benjamin's talk at the open meeting of the Sisterhood.

The Heine Memorial Night at Sinai will be held on Monday night, November 27. The American Legion, Jewish War Veterans, the Foreign War Veterans, the Henry Cutler Post, will participate in the services. Speakers from Maimonides Lodge, F. and A. M., as well as the Knights of Pythias, will also take part. A chaplain, who saw service overseas during the war, will dedicate the service, as well as the American flag.

The Young Folks' League of Sinai Congregation is to have an open meeting in the near future when a speaker of note will address the congregation.

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MOCKING MURDER

By ALTER ABELSON

Dedicated to Sadie Pearl Dellon, the Peaceful Patriot

My Bible and my nation's lives divine,  
My land where freedom's starry banners shine,  
My school that taught my morning lips to sing  
"The Flag of the Free" as if my heart were king,  
All they, a peril and a pride in me  
Have lit, to deem my flag my destiny,  
As if my banner were my bridegroom dear  
That once would claim my love, my smile, my tear,  
My life, my death, my faith, my hope, my all,  
All treasures which heaven in me let fall.

On "Flag Day" once the orator was I  
At school, and pledged myself to live and die  
For freedom's flag, which was by angels spun,  
Not only from stars, but from the very sun,  
Which makes the day, as Israel's was one morn  
In Holyland, where Grace of Grief was born.  
"The world this banner will set free,"  
I said; "I am the bride of liberty!"  
Since then, when I beheld the White and Blue,  
A terror and a triumph on me flew.  
"Jeshurun has a flag of freedom, too!"  
I cried: "A leaf of exodus sublime,  
A flag to flutter in a holy clime!  
America and Holy land. Ah! me,  
To be their Beborah, their Miriam, what glee!"  
A terror and a triumph flew on me  
To live, to die, but oh! my flag to free  
With mine, not other's life—with mine,  
Holyland's ensign making more divine!  
Messiahs came. I hung my banner high,  
Near all the flags of freedom in the sky.  
But mocking murder laughed at me and sneered;  
My flag they tore, the other flags they cheered.  
My life afire, a fear my pulses shook.  
And slaying, slandered me and said:  
"She slew herself," and thus be doubly dead?  
Still, to my flag I clung with paining pride  
And vied with her who in the desert died,  
Smiling in silence at the crowd and those,  
The legal hooligans who rule with blows,  
The officer of freedom hissed to me,  
Seizing my banners, "Back to Russia flee,"  
And left me freedom's mocking dream alone.  
All golden poesies of liberty,  
My memory wooed, became aïve in me.  
All nations, in the sky their flags have flown,  
And with imperilled life I raised my own.  
In death alone, it seemed, lived liberty,  
While freedom's officer was mocking me.  
My dream became my youth, my youth my dream.  
Some ancient glory on my mind did gleam.  
A peaceful Joan of Arc with zeal endued  
I fell, while near the goal in dream I stood,  
Exiled again with yellow badge of scorn,  
Cursing the day when grief and I were born—  
Yea, "grief and Israel!" What tiger-hand  
Struck down this Miriam near Holyland?

NOTE.—About 1918, when the Balfour Declaration was published and all little nations dreamt of restored national life, among flags of others, Sadie Pearl Dellon, the girl spoken of in the poem, tried to hoist a banner of white and blue, the Zion flag, in a conspicuous place; a policeman brutally struck her and she was found dead. The policeman gave out that Sadie committed suicide. This I believe was slander added to brutality.

36th SEASON

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Credit Banks Founded in Constantinople and Saloniki

The Vienna office of the Joint Distribution Committee has cabled that Dr. Frank Rosenblatt has organized in Constantinople a committee including representatives of all Jewish organizations to found a credit-loan institution. This committee has undertaken to raise a substantial sum locally for this purpose which will be augmented by the Joint Distribution Committee; \$10,000 has already been raised.

The Jewish community of Saloniki has also undertaken to raise local funds for this purpose, a credit bank being a prime necessity there for the Jewish artisans, small traders and port laborers. It has pledged its assets, valued at 3,000,000 drachmas, as a guarantee.

Want Column

BRADFORD, PA., wants a Chazan and an English lecturer. No others need apply but first-class men. Must be a communal worker, modern and Orthodox. No use for others than first-class to apply. Communicate with J. M. Ertz, Bradford, Pa.

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## DR. BUTLER SAYS "GET RID OF HATES"

Last Sunday evening at the Institutional Synagogue, No. 37 West 116th street, a tablet erected to the memory of those who fell in the late war was unveiled in the presence of a large assemblage. Dr. Nicholas Murray Butler, president of Columbia University, was the principal speaker of the evening, and among other things he said:

"The war in which these men died is not over. Fighting is stopped and armies are disbanded, but war is not over. The stupendous loss of life, the devastation and destruction of trade and commerce and industry and agriculture will not be over for years or perhaps even in the lifetime of the youngest person here. The war let loose in the world new faith, hate of class against class, hate of man against man. We shall not have won this war until we put these hates

which these youths died. Only it's a task not to be performed on the field of battle. It is to be performed in our daily lives, in our business or profession. And that task is to get these hates, hates of races, of faiths, of classes, of sections, out of our hearts and put in their place the true American doctrine of liberty, equality and fraternity, civil, religious and political liberties for every man, woman and child in this land."

Congressman Isaac Siegel, president of the synagogue, made an attack on the Ku Klux Klan and said: "This country will not tolerate for a moment the secret, invisible organization that calls itself the Ku Klux Klan and is afraid of the light of day. The American people will not tolerate it for a moment when they realize its insidiousness. No one who is directly or indirectly connected with such

## THE PASSING SHOW

By HAROLD BERMAN

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### Life's Little Joke

The Pole is nothing if not a romanticist. One of the outstanding characteristics of the romantic mind is the inability to look facts in the face but to clothe all and sundry of life's phenomena in the magic robes of the dream world and to disdain the serviceable as well as the sensible sack suit of the workaday world. The romanticist is he whose soul hankers after conditions that have passed to the limbo, longs for the mythical happy state, whether social, economic or political, that is, alas, doomed never to be seen in this most transient of worlds.

The realist may also experience now and again a longing for these gone glories; he may be possessed by an occasional wistfulness and nostalgia; but he realizes the futility of attempting to imitate Joshua's feat in staying the sun's progress around his orbit while the romanticist insists that if he'll but say the word his heart's desire will be fulfilled; that, furthermore, the age of romance is here and now with us; he still sees fairies in the very atmosphere about him, elfins in the breeze that shakes the boughs of the trees and nymphs in the river's foam. A mind such as this is beyond aid and quite incurable of its malady.

Poland, as a nation, went to sleep in the eighteenth century—under most tragic circumstances, let us admit—and woke up in the twentieth under the clash of arms and the deafening roar of the fire belching cannon. She remembers well that the eighteenth century was a good one and, besides, her ear drums are still strained and she is suffering mightily from shell shock. Consequently she does some very foolish things, for which she is perhaps more to be pitied than censured.

Just recently she called an election in the hope that mediocrity would be endorsed and that she would receive the sanction of the people to sprawl for a few more years over her vast and undigested territories and races. What actually happened was anything but comforting to a romantic mind. The minority groups, groups of people that she had swallowed into her vast maw but had not digested, have this time pooled their miseries as well as their conflicting interests and elected a goodly number of Parliament members, including the Jews, who are twenty-eight members in the new Polish Diet!

### Politics for Politicians Only!

While on the subject of the Polish elections the following reflection is, I think, in order: Why is it, I often ask myself, that in Poland—as no doubt it is in most European countries—the roster of the people's representatives usually includes—I almost said exhausts—the leaders of intellect and thought among the people—educators, journalists, authors and preachers—in a word, the men whose interests lie ideally in the domain of the spirit and the ideal, while here in America these classes are marked by their almost total absence from public office? We do indeed make an occasional exception in favor of the soldier, fresh from the scenes of his victories, while his brow is still crowned with the tear-stained laurels of victory over his fellow men, but never do we want to be governed by the teacher, the writer or the thinker!

As a nation we still reverence material success and concrete achievement. We bow down before the self-made and half-made man of affairs. We reason, poor simpletons that we are, that if a man can sell hardware, pack pork and design ladies' garments, there is no earthly reason why he shouldn't also rule a town, govern a State, make and enforce laws for us.

"Government is after all a simple matter" to the Main street mind.

### Malicious Fate!

"I happen," said the petitioner in addressing the court, "by chance of birth to be a Jew." Whereupon, it is duly and solemnly recorded, Justice, though traditionally blindfolded, saw the propriety of his plea and granted him the coveted change of name.

It is indeed worth our while to reflect a bit on this admitted "chance" or accident of birth as especially applied to a member of the Jewish race. The idea of a "chosen people" (chosen for suffering, as Zangwill would have it) has been assiduously propagated among the sons of the ubiquitous race for thousands of years past, ever since the days of Moses and the Great Exodus, in fact. During

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the long stretching and seemingly endless years of exile, with their many persecutions and cruel edicts, it served as a prop to uphold an otherwise toppling structure and justified itself in the manifested "will to live" and the survival of the Jew. At the opposite pole we find Heine's famous—or infamous—declaration that "Judaism is not a faith but a misfortune," while betwixt and between these extremes we find the rationalist's assertion that he "just happens," like Topsy, by chance of birth to be a Jew, with its implication that it is neither a great blessing nor an unmitigated curse, but just a mere routine incident in the cosmic force's day's work.

Yet, whichever view of the matter we take and whichever one of the contestants is right or wrong, they all err in their assumption that this "misfortune" or "chance" can be undone by the hand of man. When you will learn to dam the ocean with a stick then, perhaps, you will learn to stem the surging of racially imbred forces by the waving of the magic wand of a paper decree or a few drops of baptismal water.

### A "Mezuzah" in Exile

"Pride goeth before a fall," said the Wise King. But there is pride and pride. There is pride that is legitimate and even ennobling and the pride that is vulgar, outrages the human decencies and produces a nausea in our esthetical palate. The pride that has its origin in a well filled purse, in the accident of birth or the deeds of a great and unemulated ancestor serves only as a stepping stone to arrogance and vulgarity, leads to inertia and to the deadening of effort and enterprise, while the pride that comes out of the sense of personal achievement or of duty's burden laid upon one's back acts like a spur to the flank of the horse and speeds one on further upon the road of achievement and worthy deeds.

On Central Park West, on the outer door of a substantial residence flanked by palatial homes and churches, I saw a "Mezuzah" fastened to the doorpost. There was all the busy and throbbing life of a fashionable section of a wealthy city—the pulse and throb of activity, of rich gowns, prancing horses on the bridle path, flashing autos and sparkling jewels; the spires of church edifices and luxurious hotels, and there was the tiny Mezuzah looking down from the ornate lintel; not defiantly, but demurely modest and yet proud.

The man who had the courage in him to attach this piece of parchment to his door has in him the pride of true nobility, which is indeed the true expression of meekness and humility of spirit!

### A Fallen Idol

"Siki, the simple jungle child and erstwhile hero of the French pugilistic fraternity (and the French of Poincare and Briand glories in her fists!) has fallen from his pedestal. It is not race prejudice, we are solemnly assured, but rather is it the sad result of this simple and untutored jungle child's lack of knowledge of the "Mores" so dear to the heart of his adopted countrymen.

In the utter simplicity of his half-

tamed soul he thought that all that was expected of him was the possession of a pair of good fists as well as the ability to "take punishment" while standing up on his sturdy black legs. What he did not know was that fisticuffs have been elevated to the level of a fine art in this over-refined age; that he had, in effect, joined a guild of nobility and that "Noblesse oblige" is the watchword of this, as of all, gentry. The Frenchman loves the "beau geste" almost as much as he loves a pair of stout fists; while poisoned chocolates still are his favorite weapons for both offense as well as defense.

Everywhere, that is, except on the Rhine.

## Convention to Plan for Next Jewish Congress

Four hundred delegates, representing about 200 Jewish organizations of New York, will take part in a conference called by the American Jewish Congress next Sunday afternoon, November 26, at the Hebrew Immigrant Aid Society Building, 425 Lafayette street. The gathering will lay plans for the convening of the next sessions of the American Jewish Congress, and will also discuss the proposed World Jewish Congress for the rebuilding of Palestine.

Nathan Straus, the noted philanthropist and president of the American Jewish Congress, is expected to address the conference on the situation of the Jews in Europe, from where he had recently returned. Dr. Stephen S. Wise, chairman of the Executive Committee of the same organization, will deliver the main address, dealing with the questions of anti-Semitism and the unifying of all Jews in a world congress in order to build Palestine as the Jewish homeland.

Among the Jewish leaders who will participate in next Sunday's conference are Samuel Untermyer, Judge Aaron J. Levy, Louis Lipsky, Joseph Baroness, Judge Louis D. Gibbs, Congressman Nathan D. Pearlman and Judge Gustave Hartman.

## "Hungry Hearts" to Open Sunday

"Hungry Hearts," Goldwyn's photoplay based on Anna Yezierska's volume of short stories, will begin a week's engagement at the Capitol Theatre, Broadway and Fiftieth street, beginning Sunday, November 26, and not November 19, as erroneously announced in last week's Hebrew Standard.

The story of "Hungry Hearts" concerns a family of Russians who leave their land for America in the firm belief that here they will find that justice, opportunity and high ideals which their own country has failed to accord them. They are quickly disillusioned in almost every respect upon their arrival here and for a time it looks as though the family would be broken up. But the indomitable courage and fighting spirit of the mother, coupled with the faith and steadfastness of her oldest daughter, bring the family through into smooth waters and show them that justice to her immigrants is afforded them by the land of their adoption.



DR. NICHOLAS MURRAY BUTLER

out of our hearts. Think of a condition in 1922, when this republic has been in existence for almost 150 years, with its guarantees of civil, political and religious liberty! Think of a scene in which tens of thousands of men are banding themselves together to wage a war of hate upon the Hebrews, upon the Catholics, upon any faith or religion that is at variance with theirs! There could be nothing more false to the teachings of Abraham Lincoln; there could be nothing more false to the principles on which this nation was built.

"We are engaged, as was Abraham hate of nation against nation, hate of race against race, hate of faith against Lincoln fifty-nine years ago, in redefining ourselves to the great task for

an organization has any place in this land.

"The boys who came back and who are tonight honoring the memories of those who have fallen owe it to themselves and to this country that the driving of these men out of public office is done as quickly as possible, because only in this way can we make certain that the stability of our form of government is assured to all who live here. If there is one lesson we can spread broadcast for law and respect for duly constituted authority."

Rabbi Isadore Goodman opened the meeting with prayer and Mr. Elias Lieberman read a number of his poems. Rabbi Herbert S. Goldstein delivered the benediction. Mr. Morris Jablow presided.

## New Palestine Colony in Balfouria Built by American Capital and Enterprise

A statement issued by the main office of the Palestine Foundation Fund (Keren Hayesod) in the United States gives details of the financing of thirty houses which will form the nucleus of the colony of Balfouria, founded by the American Zion Commonwealth, of which Judge Bernard A. Rosenblatt is the originator. The president of the organization is Solomon J. Weinstein of New York.

The report states that credit amounting to 60 per cent of the cost of the houses is being advanced by the Commonwealth, the remaining 40 per cent. to be furnished by the colonist-owners. Many of the latter, however, are unable to supply the 40 per cent., and by an arrangement with the Keren Hayesod, the latter will supply the necessary funds which will be used for the shares of the colonists. The amount fixed to be ad-

vanced by the Keren Hayesod in the financing of this operation is £2,500.

In addition to the homes which will thus be provided for the colonists of Balfouria, every colonist will get a home-stand amounting to seventy dunams of land (about twenty acres), which will be paid for in small installments over a period of twenty-five years subject to interest at 4½ per cent. It is pointed out that Balfouria is the first colony to be founded in Palestine after the war and that it was named in honor of Lord Balfour, the sponsor of the famous Balfour declaration.

## West Side Congregations in Joint Thanksgiving Services

Union Thanksgiving Day services will be held under the auspices of Congregations B'nai Jeshurun and Shaare Zedek at the B'nai Jeshurun Synagogue, Eighty-eighth street and West End avenue, on Thursday, November 30, at 10.30 a. m.

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### Federal Officials Laud Women's Work

Atlantic City, N. J.—At the opening meeting of the board of managers of the Council of Jewish Women, which is convening at the Breakers Hotel, Miss Rose Brenner of Brooklyn, N. Y., president, referred in her message to the tribute paid to this organization by Commissioner General of Immigration Husband, and National Immigrant Aid agencies. Throughout the various centers of Europe a pamphlet, "What Every Emigrant Should Know," is distributed by the council's representatives to save prospective emigrants and pain and disappointment of being turned away at Ellis Island because their journey had been undertaken without sufficient and proper information. Miss Brenner declared: "I desire to lay especial stress upon the excellent publications of the Department of Immigrant Aid, its noteworthy monthly bulletin, 'The Immigrant,' and the highly laudable pamphlet, 'What Every Emigrant Should Know.' Government officials, as well as every volunteer agency interested in immigration, have commended our department on these publications.

"I venture to declare that no agency devoted to social welfare during the past year made a more valuable contribution to American thought and opinion than has been rendered by this department of the council in its analyzing and clarifying of the prevailing chaotic theories and prejudices regarding immigration problems. This, fortunately, is a work in which every council section, no matter how small, and every member of the Council of Jewish Women may assist, and I have repeatedly urged upon the sections and their members their duty in these days of confused thought and unformed opinion, to inform themselves thoroughly, impartially and sanely upon the great problems of immigration, concerning which the council claims the right to speak with the authoritative knowledge born of long experience. The council has never taken a single step to encourage or stimulate immigration, but, as an organization of American citizens whose particular function it long has been to prepare the foreign-born woman for her American environment and her American duties, it asserts our obligation to prepare the way for saner, juster methods of immigration policy and to this end invites the co-operation of every council member."

Mrs. Harry Sternberger of New York City, national executive secretary, announced in her annual report that the Council of Jewish Women now includes 48,000 members throughout the United States and Canada, and that the council publication, "The Jewish Woman," has been welcomed by professors of sociology and librarians at the most prominent universities and colleges. At a special afternoon meeting, open to the men and women of Atlantic City, Mrs. Alexander Kohut of New York City, chairman of the Committee on European Reconstruction, described the work of aid and instruction being offered to Russian refugees through the council's immigrant center established at Riga, Latvia. Mrs. Nathaniel E. Harris, chairman of the Committee on Foreign Relations, announces the organization of a Council of Jewish Women at Riga.

### Kemalists Have No Interest in Palestine

Constantinople (J. C. B.).—The activities of the Zionist Organization may go on uninterrupted so far as the National Turkish Government is concerned, Dr. Caleb, local representative of the Zionist Organization, learned at the headquarters of the Kemal Mission.

The New Turkey has no interest in Palestine, Dr. Caleb declares he was told.

### Hungarian Deputy Prosecuted

Vienna (J. T. A.).—The affair of the Hungarian Deputy Paul Sandor, who published, through the Jewish Correspondence Bureau, an article in the American Jewish press regarding the anti-Semitic agitation in Hungary, is assuming serious proportions.

The anti-Semitic Deputies have introduced a bill in the Hungarian Parliament demanding the surrender of Paul Sandor to be tried for high treason. The Liberal Deputies are backing Sandor and will make all efforts to prevent his surrender.

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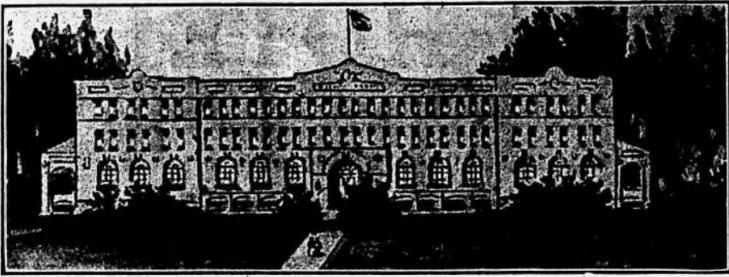
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ANSCHÉ CHESED (Seventh Ave. and 114th St.).—Rabbi Jacob Kohn speaks this evening on "Religion and Science." Sabbath morning on the portion of the Law. Dr. Kohn will deliver a short address at the Sabbath Minchah services at 4 p. m.

BAY PARKWAY TEMPLE (Bay Parkway and Benson Ave., Brooklyn).—This evening Rabbi Max Reichler will speak on "The Spirit of Thanksgiving." Sabbath morning, "Spiritual Coma."

BETH-EL (Fifth Ave. and 76th St.).—Dr. Samuel Schulman will preach on Sabbath morning. Sunday morning at 11 Dr. Schulman will give a popular discourse on "Has Democracy Justified Itself?"—a Thanksgiving sermon.

B'NAI JESHURUN (257 West 88th St.).—Rabbi Israel Goldstein will speak this evening on "Christian Science—Its Good and Evil." Sabbath morning on the weekly portion.

BROOKLYN JEWISH CENTER (667 Eastern Parkway).—This evening Rabbi Israel H. Levinthal will speak on "The Enmity of Esau Toward Jacob—and How to Make It." Sabbath morning on the weekly portion of the Law.

CENTRAL SYNAGOGUE (Lexington

Ave. and 55th St.).—Dr. Nathan Krass will speak Sabbath morning on the portion of the Law. Dr. Krass will speak on Sunday, December 3, on "Galsworthy's Plays."

EL-OHIM (812 Faile St., Bronx).—This evening Mr. A. U. Zinke speaks on "The Work of the United Synagogue—Its Aims and Ideals."

EMANU - EL BROTHERHOOD.—Services this evening at 8.30 at the Hebrew Technical School for Girls, Second avenue and Fifteenth street. Rabbi Milton Ellis will speak on "Who Are Heroes?"

FREE SYNAGOGUE (Carnegie Hall, W. 57th St.).—Sunday morning at 10.45 Dr. Stephen S. Wise will deliver the first of a series of three addresses on "The Quest of God."

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom speaks this evening on Ludwig Lewisohn's "Up - Stream." Sabbath morning, "Eln Verkauftes Geburtsrecht."

INSTITUTIONAL SYNAGOGUE (37 W. 116th St.).—Dr. Henry Keller will address the Friday Evening Forum tonight at 8.30. Sabbath morning, Rabbi Herbert S. Goldstein preaches on "Reversion to Type." Sunday evening at 8.30, Judge Alfred J. Talley on "Jew and Gentile."

JEWISH INSTITUTE OF RELIGION (36 W. 68th St.).—At the Sabbath afternoon services at 4 o'clock the sermon

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will be preached by Dr. Sidney E. Goldstein.

KEHILATH ISRAEL (1162 Jackson Ave., Bronx).—Rabbi Louis Finkelstein will preach Sabbath morning.

MONTEFIORE CONGREGATION (Hewitt and Macy Pl., Bronx).—Rabbi Jacob Katz will speak this evening and on Sabbath morning.

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eisenman will speak this evening on "The Last Place to Expect Anti-Semitism to Raise Its Head." Sabbath morning, "Parents Greatest Blessing to Their Children."

MT. SINAI (305 State St., Brooklyn).—Rabbi Alexander Basel will speak this evening on "The Impure Purity." Sabbath morning on the weekly portion.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner speaks this evening on "A Businessman's Suggestions for Success." Sabbath morning, "Characters."

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson will preach Sabbath morning.

PENI-EL (147th St. and Broadway).—Rabbi Joel Blau speaks this evening on "What Are We Here For?" Sabbath morning, "The Boy Problem."

PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi B. Reuben Wellerstein speaks this evening on "Jews by Protest Only." Sabbath morning on the weekly portion.

SHAARE ZEDEK (212 W. 93d St.).—Sabbath morning Dr. E. L. Solomon will speak on "The Soul's Survival."

SHAAREY ZEDEK OF BROOKLYN (Temporary home at former Brooklyn Synagogue, No. 933 Eastern Parkway).—Rabbi Harry Weiss speaks this evening and on Sabbath morning.

SHEARITH ISRAEL (70th St. and Central Park West).—Rabbi D. de Sola Pool preaches Sabbath morning on "Rome and Jerusalem."

SINAI OF BROOKLYN (Arlington Ave. and Bradford St.).—This evening Rabbi Maxwell M. Sachs speaks on "A Birthright for Sale." Sabbath morning on the portion of the Law.

SINAI OF THE BRONX (Stebbins Ave. and 163d St.).—Rabbi Julius J. Price speaks this evening on "The Crime of Caste." Sabbath morning on the portion of the Law.

TEMPLE EMANU-EL (5th Ave. and 43d St.).—Sunday at 11:45 a. m. Dr. Joseph Silverman will speak on "Why People Fail to Achieve Happiness."

TEMPLE ISRAEL (91st St. near Broadway).—This evening Rabbi Louis I. Newman will speak on "This Freedom: Woman's Place in a Man-made World." Sabbath morning Rabbi M. H. Harris speaks on "Generations."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (560 W. 185th St.).—Rabbi Morris Silverman will preach this evening and Sabbath morning.

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the portion of the week.

YOUNG MEN'S HEBREW ASSOCIATION (92d St. and Lexington Ave.).—At the service this evening Mr. Philip Bernstein will speak.

YOUNG WOMEN'S HEBREW ASSOCIATION (31 West 110th St.).—Rabbi William S. Malev will speak this evening on "As Roses Amid Thorns." Sabbath morning, "Competition Without Slavery."

ZICHRON EPHRAIM (159 E. 67th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Have Women Souls?"

The Bavarian Minister of Interior has, in the Bavarian Parliament, taken a decided stand against the steadily increasing anti-Jewish agitation in Bavaria and has threatened the Right parties that he would take drastic measures to prevent a further spread of this agitation. The stand of the minister has to a certain degree checked the danger which was caused by the open pogrom agitation which for some time has been prevalent in Bavaria.

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### CORRESPONDENCE

J. D. C. Should Aid in Rebuilding Palestine

Editor, Hebrew Standard:

There are at present some 15,000 Jewish workmen in Palestine. These workmen were, nearly in all cases, well to do people in former Russia. Our brethren gave up their business and business connections in the respective places of their birth and went to Palestine in order to assist in the making of a Jewish homeland of the present desert country.

It is in the interest of the Jewish homeland and of the Jewish people that the 15,000 Jewish workers above referred to, who are already acclimated in Palestine and who are familiar with the Hebrew language, should be assisted to establish themselves as farmers in the Holy Land. It is equally to the interest of the Jewish homeland and of the Jewish people that another 15,000 Jews of the present barbaric European continent should be assisted to immigrate to Palestine and to take the places which will be vacated by those who may go to the farms.

It seems to me that the Joint Distribution Committee should do the work. First, because there is no other Jewish agency in this country which has the necessary means for the enterprise; and second, being in a certain sense an agency of the American Jews the Joint Distribution Committee is duty bound to assist in the rebuilding of Palestine into a Jewish homeland.

The necessity of the Jewish homeland in Palestine is long since recognized by the Jews of the world. We must not count or consider the few individuals of our midst whose business or former and expected future political affiliations make them so much anti-English that they do not mind to sacrifice the greatest of all Jewish aspirations—the re-establishment of the Jewish homeland—

because England is the mandatory power. And the claim of those few individuals that a Jewish homeland in Palestine is anti-American, while a Polish Poland is in order, is hypocrisy and humbug. Aside from all Jewish patriotic feelings, which latter are certainly considerable, the Jewish homeland in Palestine would provide a permanently safe place for several millions of our brethren who are suffering at present persecution of the worst kind in the backward countries of Europe. The homeland would also greatly improve the chances of those of our persecuted brethren who will have to remain in the places of their birth.

It seems to me that the entire Jewish press and all Jewish societies of this country should take up the matter of the rebuilding of Palestine into a Jewish homeland more seriously and more energetically than heretofore, and that we shall all insist that the Joint Distribution Committee shall do some substantial work for Palestine.

ISRAEL N. PRENOVICH.

New York, November 20, 1922.

### Want Samuel to Punish Sabbath Offenders

Jerusalem (J. C. B.).—A petition signed by organizations representing several thousand Orthodox Jews has been handed to Sir Herbert Samuel, the High Commissioner, requesting the promulgation of an ordinance against public infraction of the observance of the Jewish Sabbath.

Jewish students of the law classes conducted by the governmental legal department have declared a strike as a protest against the nomination of Dr. Israel Dehan as a lecturer. The objection to Dr. Dehan is based on his anti-Zionist record, particularly on his having headed the Orthodox delegation that complained against Zionism to the late Lord Northcliffe.

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**Welfare Board Issues Publication**

"The Jewish Center" is the appropriate title of a new publication by the Jewish Welfare Board to enlarge the scope of its service to its constituent organizations and to the wider field of Jewish social service.

In the leading editorial with which the first number makes its bow to the clientele it purposes to serve, "The Jewish Center" says:

"There is at the present time practically nothing of a professional literature for the Jewish center. Without such a body of information, without a philosophy and an attitude reflected through the written word, there can be no assurance of a steadfast guide for progress. This 'The Jewish Center' is pledged to the high purpose of serving as a vehicle for expression on the aims and aspirations, the practical problems, the administration, the professional growth and welfare of the workers, for the information and guidance of trustees in the field of Jewish community service. 'The Jewish Center' should create and maintain a spirit of unity and co-operation among the Y. M. H. A.'s and kindred organizations throughout the country and aid in solidifying their activities into a national movement."

The first issue of "The Jewish Center" is devoted mainly to the fourth annual conference of the National Association of Jewish Community Center Secretaries, held at Providence last June. Included in its contents are the addresses delivered on that occasion by Judge Irving Lehman, president of the Jewish Welfare Board; by the executive director, Harry L. Glucksman, on "The Program of the Jewish Welfare Board"; by Philip L. Seman, general director of the Jewish People's Institute, Chicago, on "The Jewish Community Center Idea," and by Thomas Cotton of the Young Men's Christian Association, on "A Com-

munity Center Citizenship Program," as well as papers by William Cohen, Louis Kraft, Charles Nemser, Benjamin Rabinowitz, Tobias Roth, Solomon Lasky, E. Charles Sydney, Michael A. Stavitsky, Jacob N. Sokohl, T. David Zukerman, Julius Drachler and E. J. London. These papers include some of the finest contributions yet rendered in the field of Jewish center work and should in themselves prove interesting and helpful to all who are alert to the requirements of Jewish and general social service. Mr. Solomon Bluhm, executive director of the Bronx Y. M. H. A., is the editor.

**Jewish Deputation Waits on Dr. Nansen in Constantinople**

London (J. T. A.).—Dr. Nansen, who is now touring in the Near East for the purpose of investigating the situation of refugees in Anatolia and Thrace, received a deputation of Jewish notables and social workers in Constantinople, who explained to him the serious situation of the Jewish refugees in Constantinople, which of late has been rendered more difficult through the considerable influx of refugees from Soviet Russia and the prospective arrival of new people. Special stress was laid upon the necessity of removing the present difficulties in regard to the immigration into Palestine.

Dr. Nansen promised his full support and due to his intervention 155 families have been given permission to enter Palestine.

Owing to a difference of opinion regarding the policy of the Society for the Prevention of Cruelty to Children, eight directors, long identified with the society and with child welfare work, have resigned, among them being Mr. and Mrs. Mortimer L. Schiff and Mr. and Mrs. Sidney Borg.

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**Palestine and Arabia Not Part of  
Turkey, Says Kemalist Envoy  
to Moscow**

London (J. C. B.).—The position of the Kemalist Government regarding Mesopotamia, Palestine, Arabia and Syria was defined by Asis Bey, the Moscow plenipotentiary of the Angora Government, in an interview with the Moscow correspondent of the "Observer." The frontiers of Mesopotamia have still to be settled and must be part of the treaty to be concluded at Lausanne, Asis Bey is reported to have declared, while Palestine and Arabia, lying to the south of Syria, have been declared outside Turkey by the agreement with France defining the southern frontiers. The position of Mecca and Medina as the sites of Mohammedan holy places must be arranged at this conference, Asis Bey asserted.

**Zionist Organization to Give  
Thanksgiving Dinner for Ham-  
ilton Fish, Jr.**

The National Executive Committee of the Zionist Organization of America is arranging a Thanksgiving dinner for November 30 in honor of Congressman Hamilton Fish, Jr., sponsor in the House of Representatives of the resolution favoring the establishment of Palestine as the Jewish National Homeland. The dinner will take place at the Vienna, 131 East 58th street.

**Three Lectures by Dr. Wise**

Sunday morning, November 26, before the Free Synagogue at Carnegie Hall, Dr. Stephen S. Wise will begin a series of three addresses on the subject, "The Quest." The first of the addresses will deal with "The Quest—of God"; the second, on December 3, on "The Quest—of God's Word; or, Is the Bible True?"; the third of the series, December 10, will deal with "The Quest—of the Soul; or, What of the Immortal Life?"

**Palestine Census Begun—Few  
Disorders**

Jerusalem, Oct. 25 (Jewish Telegraphic Agency).—The census of the population, which the Executive Council of Moslem and Christian Societies had urged their followers to boycott, has begun peacefully, reports from various parts of the country indicate. Following the disorders at Nablus, Sunday, when nine Arab notables were thrown into prison for publicly advocating a boycott of the census, the government agents have had little trouble, only a few minor casualties being reported. Yielding to the petitions of a large section of the population, the government has released the notables.

The first Brazilian Zionist Conference convened in Rio de Janeiro on November 15. The conference aims to organize Brazilian Jewry as well as to take measures to strengthen the Zionist movement there.

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## JEWISH WIT AND HUMOR

EDITED BY HERMAN JACOBSON

**Anti-Semitism and Ante-Semitism**  
At a sumptuous dinner given to a group of celebrities, the principal speaker happened to be a converted Jew who had managed to hide that fact from the majority of the audience. As is usually the case under such circumstances, he made a speech insulting to Jews.

A Jew who was next on the program opened his remarks with these words: "I am thoroughly familiar with the ante-Semitism of the previous speaker. But his anti-Semitism is altogether new to me."

### Not Half So Biting

Heinrich Heine, the greatest German-Jewish lyric poet, was once asked what he thought of a particular satirical comedy which had an unusual vogue in his day.

"Well," he answered thoughtfully, "I think it would not be half so biting had the author of it had anything to bite when he wrote it."

### One Too Many

A non-Jewish blacksmith in a little Hungarian village committed a crime punishable by death. The judge found him guilty, but decreed that one of the two Jews of the village was to hang for it.

When the outrage became known to the outside world, the judge was asked to give a reason for his fantastic decree. After some deliberation, he replied:

"You see, we had two Jews, but only one blacksmith."

### Makes No Presents

One Schnorrer met another on the doorstep of the town dignitary. The Schnorrer who was leaving warned the one just coming:

"Don't go to see him today. He is out of sorts and doesn't give more than a ruble."

"All right. Then I'll go up anyway. A ruble is a ruble. Why should I make him a present of a ruble? Did you ever know him making a present of a ruble to me?"

### Doesn't Like Her Looks

Doctor Oppenheim was called in by Mr. Jacobs to see what was the matter with Mrs. Jacobs. After the physician made a diagnosis he was met by Mr. Jacobs outside:

"Well, doctor, how is my wife?"

"To tell you the truth, Mrs. Jacobs, I don't like her looks."

"I think that is the whole trouble," said Mr. Jacobs with feeling. "I don't like them either."

### Different Tactics

A schnorrer was trying his usual tactics on a non-Jewish philanthropist. He began "putting it on thick," as was his habit with his Jewish patrons, knowing that the more heartbreaking the story the bigger the gift. Before the schnorrer was half done the philanthropist rang for his strong-arm man and instructed:

"Throw this fellow out. I can't stand him. He breaks my heart."

### Not as Good

A village soak in a little Lithuanian community was getting deaf. He came to the doctor and after a thorough diagnosis was instructed to stop drinking. After some time he was met by the physician, who asked in a rather loud voice:

"Wie gehts, reb Zalmon?"

"You needn't shout so loud," was the reply. "I can hear perfectly well, for I have stopped drinking."

Some time later the two met again, and the doctor wanted to know how his patient was, but spoke in his ordinary pitch. The drunkard put his hand to his ear.

"Speak louder, please."

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"I see your ears have gone back on you again. You must have taken to drink again, I suppose. Why did—"

"You see," he was interrupted, "what I heard was not as good as the vodka."

### May Talk Louder

A young bachelor was taken to inspect a prospective bride. On the way the Shadchen was singing her praises to an extraordinary degree.

After they had been entertained for some time the young bachelor noticed something out of the ordinary and whispered to the Shadchen:

"Seems to me the girl is blind."

"You may talk louder," the matchmaker forgot himself. "She is deaf too."

### One Better

A Shadchen brought along an assistant to help him convince a refractory bachelor of the merits of the prospective bride. The agent commenced:

"She is healthy and strong."

The assistant chimed in: "As strong as a pine tree."

"And wonderfully educated."

"A regular professor."

When this went on for some time the Shadchen felt that the story began sounding too good to be true, and ventured to mention a few blemishes. He said reservedly:

"Only she is a trifle bent between the shoulders."

The assistant broke in: "A genuine hunchback."

## See Restoration of "Normalcy" in the Ukraine

Kiev (Jewish Telegraphic Agency).—The Ukraine Government is making a concerted effort to destroy the last vestiges of banditism. Special guards armed with machine guns accompany the trains to protect the lives and property of the passengers. A great number of "Tcheka" agents are operating throughout the country. Nineteen bandits who were recently rounded up have been brought to Kiev, where they will be tried. The destruction of banditism has already resulted in the improvement of business conditions, and made traveling safer than it has been for a long time.

Jewish colonists, who had been forced to flee to the cities because of the terrorism caused by the bandits, are now returning to their abandoned homes and resuming their work.

Normal conditions in the Ukraine have led also to the resurrection of Jewish small trade with the peasants.

## BROOKLYN NOTES

### Sefer Torah Presented to Temple Isaac

Mr. and Mrs. Isidor Marwell presented a Sefer Torah to Temple Isaac on Sunday evening, November 19, at the synagogue, 554-558 Prospect place, in the memory of Mrs. Marwell's sister, Mrs. Anna Weiner Schneewiess. Morris Wiener, treasurer of the congregation, made the presentation for Mrs. Marwell, his sister.

The Bazaar Committee of Temple Isaac has been making wonderful progress for their bazaar, which will be held at the Temple beginning Monday, November 25, and continue until December 2. The committee that is working hard for the success of the bazaar is composed of Mrs. R. Feder, chairman; Sol Zipser, assistant; Mrs. Isidor Pollock, corresponding secretary; Miss Rose Stegman, financial secretary; Jerome Keller, recording secretary; Mrs. Marcus Levine, treasurer; Philip Kornstein, Morris Weiner, Morris Stamber and Floyd I. Silk, chairman of publicity.

### Congregation Mt. Sinai Notes

The grand concert held at Congregation Mt. Sinai, 305 State street, Brooklyn, last Sunday evening, was a tremendous social and financial success. Many prominent artists, including the cantor of the congregation, rendered vocal and instrumental solos before a well-filled auditorium. This evening at 8:30 will be inaugurated this season's program of lectures. Rabbi Alexander Basel will be the first lecturer. His theme will be "The Impure Purity," based on an analysis of Charles N. Gould's "America—A Family Matter." The lecture holds a vital message for every member of the Jewish faith who is a loyal American at the same time. A splendid musical program has been arranged by the cantor and the audience will participate in the congregational singing of traditional melodies.

### Temple Petach Tikvah

This evening Rabbi B. Reuben Weilerstein will preach on the subject, "Jews by Protest Only"—a point of view on Galsworthy's "Loyalities."

On Thanksgiving Eve, November 29, the Junior Congregation of Temple Petach Tikvah will hold its first reception and dance of the season in the Temple auditorium. The hall has been beautifully decorated for this occasion. Surprises are in store for all who attend.

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## THE VILNA GAON

A GREAT RABBI

In many an humble East End home may be seen a portrait of a rabbi sitting at his desk, wearing Tallith and Tefillin, the shelves on the wall behind him lined with tomes and folios of learned books. It is the portrait of a man who never occupied any official position as rabbi and yet became famous all the world over as a saint, a scholar and a recognized authority on Jewish law and practice—Elijah of Vilna, or the Vilna Gaon. The term "Gaon" signifies "Excellency" in a literary and rabbinical sense, and is a title that since early times was officially conferred on some of the most eminent doctors of the law. In the case of the "Vilna Gaon," the title was purely unofficial, because he held no public appointment whatever. It was the people at large who acclaimed him as such, and possibly they offered him this demonstration of reverence for the very reason that he held no public appointment.

The story is told that, not enjoying any public stipend and devoting his whole time to religious study, he lived with his family in direst poverty. When this became generally known a small weekly allowance was voted to him out of the public funds. The congregational beadle was charged with the duty of taking it to him each week. He was a dishonest man and appropriated the money to his own use. The "Gaon" knew he was being defrauded by this official, but rather than expose the man he suffered in silence. On his deathbed the man confessed his crime. Such was the saintly character of the man whose name Jewry has ever since held in the utmost reverence.

Elijah ben Solomon, to give him his proper name, Lithuanian Talmudist, Cabbalist, grammarian and mathematician, was born at Vilna in the year 1720 and descended from a family of eminent rabbis. Already as a child he gave evidence of possessing extraordinary abilities. At the age of six and a half he delivered a scholarly discourse in the Beth Hamedrash and shortly afterwards he became a pupil of Moses Maryall, Rabbi of Kaidan, an eminent authority in his day. But from the age of ten he studied without the aid of any teacher whatever. Not being trained in the ordinary Yeshi-

bah, but suffered to roam at will through all the fields of learning, he read everything that he could lay hands upon—Bible, Mishna, Babylonian Talmud, Jerusalem Talmud, Midrashim, Commentaries, Responsa and Kabala.

He read with a critical mind, unbiased by the perverted methods of study then in vogue. He applied to the Talmud and cognate literature proper philological methods, and was not afraid to venture on a critical examination of a text. He also read widely in the secular sciences; he maintained that Judaism could only benefit by a study of them. He devoted a certain number of hours each day to a study of the Kabbala and the astronomical subjects with which the Kabbala is connected—for the framing of the Jewish calendar was in early times regarded as a secret study. He read with avidity everything that was written in the Zohar and the Sepher Yetzirah. It will be seen that his studies were not confined within a narrow groove, but were as wide as they were profound. He had learned the Sepher Yetzirah by heart before he was thirteen years old. His memory must have been prodigious; in course of time he had learned whole treatises of the Jerusalem and Babylonian Talmuds by heart. Everything that he took up he read critically and scientifically. His close study of the Neginoth led him to give attention even to music. Medicine and physiology were other subjects that claimed the attention of his encyclopedic mind. He could do with very few hours of sleep. He practically studied night and day, and yet he kept himself in vigorous health, his habits being most abstemious. He found recreation in the variety of his studies.

It was customary in those days for students to travel about from one seat of learning to another, and this custom was followed by Elijah after he had attained his twentieth year. At the age of twenty-eight he returned to his native home, covered with Talmudic renown, for, young as he was, many gray bearded rabbis submitted their Halachic difficulties to him for decision.

The remarkable thing about this man was that he was so modest and so disinterested that he invariably declined to accept the many rabbinical positions that were offered to him. He refused even to give the rabbinical Haskanah, for which frequent applications were made to him. He preferred to live a retired life of

study, from which he only emerged to lecture from time to time to a few chosen pupils. But in spite of his desire to avoid publicity his fame spread so widely that when he was only thirty-five years of age Jonathan Eybeschutz, then sixty-five years old, applied to Elijah for an examination and decision concerning his amulets, where there was a subject of contention between himself and Jacob Emden. But Elijah, in a letter to Eybeschutz, declared himself to be unfitted as a stranger and a young man to take on himself the responsibility of deciding so grave a question.

But he was far too great a man to keep out of politics forever. He was forced to make his authority felt when the Hasidim of his time became so aggressive that they attempted to make proselytes in his native town of Vilna. He now joined the rabbis and heads of the Polish communities in the measures they took to check Hasidic influence by launching an edict of excommunication against the new sect. This was in the year 1777 and led to fresh hostilities. When the Hasidim replied to their opponents by publishing an exposition of their principles, entitled "Toledoth Jacob Joseph," and publishing it without a Hascamah, the Gaon was moved to give his signature with others to a letter which stated: "We have heard the noise of a book and have ourselves considered it a duty to sound the alarm of war. All who join this sect are lost never to return; there is no cure for this malady. It may lead (God forbid) that the tents where Oral Tradition is harbored be despoiled and the curtains of the Torah torn down."

Further, in order to counteract the pernicious tendencies of Hasidism, he gave every encouragement to the translation of scientific works and their dissemination among the people, for he declared that Torah and science went hand in hand. Not satisfied with this, he established a Beth Hamedrash in which the study of Bible, Mishna and Talmud was pursued systematically and scientifically. Hebrew grammar, too, was another subject of study and, unlike the teachers of his time, he attached great importance to the pronunciation of Hebrew. His Beth Hamedrash was probably the only one of its kind in that age in which the Jerusalem Talmud was diligently expounded. And the Midrashim received careful attention, while the pilpul method of study was strongly discouraged. He is said to have been able to get through an entire treatise of the Talmud in a single night's study. Of course, he did not read every word. His close familiarity with the subject enabled him to skim through the contents with lightning rapidity. A product of his age, he was nevertheless greatly in advance of his time in methods of study. In a sense he may be regarded as the father of modern Jewish science. He was a voluminous author in every branch of Jewish learning—Bible, Mishna, Talmud, Halacha, Hagada, Kabbala, science of grammar. The list of his works is a remarkably long one. He died in 1798 at the age of seventy-eight.—London Jewish World.

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### Polyglot Bible Reading

Mr. Herbert D. Ward of Brookline, Mass., recently wrote to the Boston "Herald" about a remarkable family habit of three generations in Bible reading.

"Morning prayers always consisted of reading a single chapter, each one reading two verses in rotation, but each one translating from some other language into English. For instance, in my father's family, he, Dr. William Hayes Ward, always translated either from Hebrew or Syriac; his oldest sister from the Hebrew; his youngest sister from German; his son from the language he was most interested in at the time. Visitors were often embarrassed by having different versions thrust into their hands after breakfast, but they always tackled the problem bravely.

"I recall particularly one joyous practical joke played by my father on Prof. Toy of Harvard, the Hebrew expert. That morning when he was present at prayer the chapter to be read was in Job. As every theological student knows to his undoing, the Hebrew of Job is archaic and most difficult. At that time I was also using the Hebrew version. The night before my father gave me the hint to pony up on the chapter to be read, which I studiously did.

"Dr. Ward was always a most fluent translator, and he rattled off his two verses as if he were reading English. His son followed, this time not yielding anything to his daddy. Then came Prof. Toy, from whose brow beads of perspiration were starting. He began, stumbled on an unknown word and stopped.

"My son," the doctor spoke gravely, "will you not help Prof. Toy out?"

"So the boy coached the eminent professor of Hebrew, and he never suspected a near conspiracy.

"So for over 75 years in that family the Bible was read and reread daily, an education, inspiration and a never to be forgotten family joy. Those few minutes after breakfast were the most valuable of my life and the holiest memory."

[\*Dr. Ward was at one time editor of the "Independent," where he succeeded the late Dr. Henry Ward Beecher. He was a fluent Hebraist, as his son testifies, and many years ago, when the "Independent" was still located in the same building with The Hebrew Standard, frequently ran into the office of this publication to hold a long Hebrew conversation with the late Mr. J. P. Solomon or to consult with him on some point in doubt.—Editor Hebrew Standard.]

### 14,279 Jews Immigrated July-September, 1922

Washington (J. C. B.).—Jews to the number of 14,279 immigrated into the United States from all parts of the world in the three months, July-September, of the new quota year. In the same period only 223 Jews emigrated, according to figures compiled by the Department of Labor.

The figures from Poland and Russia for this period show once more that their quota has not yet been exhausted. About 30,000 immigrants from Poland and Russia will still have to be admitted in order to fill the quota for these countries. From July to November only 165,920 immigrated into this country, but during the first three months, July to September, 32,713 emigrated. Thus not even 40 per cent. of the entire quota, which amounts to 357,803, has been filled.

A new anti-Semitic daily has appeared in Vienna. The first issue contains the first chapter of a new revelation regarding a great international Jewish plot which the paper declares has been prepared by the Elders of Zion. The paper says that the following chapters will contain discoveries of a startling nature.

The following have been elected as members of the Polish Senate: Town Councillor-Engineer-Koerner, Kelz and Deutscher for Warsaw, the banker M. Schereschewski for Lublin, Rubinstein for Bialystok, Rabbi Dr. Braude for Lodz, Rabbi Kowalski for Wloclawek and Bienenstock, Dr. Leon Reich and Reizes for Galicia.

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the very elements of psychology and of the principles of child training or classroom management. What is at times even worse is their inability to realize the very important fact that the kind of Jewish education required in this country must be affected by the conditions of the American environment. Their aim and method differ but little from what they would be if they were teaching in a small village in Eastern Europe.

Jewish teachers trained in America were only ten years ago practically unknown. The few that were found here and there lacked in most cases the necessary scholarship. Just as the European teacher lacked the pedagogic training and the understanding of America, so the Jewish teacher trained in America lacked that thorough knowledge, that intimacy with things Jewish that should be the characteristic of the desirable teacher in the Hebrew school.

It was to solve this problem, the problem of getting a teacher who is trained thoroughly, whose fund of Jewish knowledge is adequate, who knows children and the laws of childhood, who understands the American environment and is at the same time conscious of the great purpose which Jewish education is to serve—the adequate adjustment of the Jew to American life—it was with this point of view in mind that our Teachers' Institute of the Jewish Theological Seminary was organized. The Teachers' Institute takes the attitude that the solution of the Jewish problem in America can come neither through a self-effacement nor through a disregard of the new environment to which Jewry was transplanted, but through that happy means of participation by the Jew in American life and vigorous activity in the transmission of the precious Jewish cultural heritage to the young.

Through the agencies of the Teachers' Institute there came into the field of Jewish education a new product—the Jewish teacher trained in America. Amongst the more than 200 graduates of the Teachers' Institute are to be found many executive workers in Jewish education, supervisors, principals, men and women who are devoting themselves to the great cause, many of them at a financial sacrifice. It is safe to say that about 8,000 Jewish children come under the influence of the graduates of the Teachers' Institute yearly. If we add to those the number of children for whom unfortunately the community does not provide facilities for intensive Jewish education, but who with the help of people trained at the Institute receive a Jewish extension education, the number of children so influenced may reach even 25,000 yearly.

The Teachers' Institute is conscious that the problem of Jewish education is a means of adjusting the Jew to the American environment, as well as a means to the solution of the Jewish problem in general. It recognizes the need of a Jewish teacher who is thoroughly trained in Jewish things, and for that reason the Teachers' Institute sets up requirements that make its graduates go through a process of education which lasts from ten to fourteen years before they receive the teacher's diploma. During the last two years of its four-year course emphasis is given to the study of psychology, classroom management, methods of teaching the various subjects of the Hebrew school, model lessons and practice teaching under supervision. The students suspend college studies for a period of two years in order to attend the Institute courses in the morning and spend two of their four years in concentration upon Jewish studies.

From a small school of thirty-five students and three teachers the Teachers' Institute has in the course of the thirteen years of its existence grown to a great institution containing nearly three hundred students and three separate departments, each one of which is devoted in one form or another to the training of Jewish workers. The regular department trains teachers of the Hebrew schools, the post-graduate department gives all those who already have received the regular teacher's diploma an opportunity to pursue more advanced Jewish studies and the extension department, now known as the Friedlaender Classes, supplies the need of more than one hundred and fifty young men and women

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## THE TRAINING OF THE JEWISH TEACHER

By EMANUEL GAMORAN

The problem of Jewish education is as complicated as it is important. It is important because upon the solution of this problem depends the future of the Jew in America. Whether the immigrant Jew who comes to this country will be swamped by a superficial process of Americanization and lose his identity or whether he will maintain himself as a distinct cultural group, self-conscious and contributing to American democracy, will depend on the breadth of vision and the depth of mind of Jewish leadership.

This problem is complicated because it involves many elements. First of all there is the problem of providing facilities for the young. Jewish immigration to this country was too rapid to permit us to erect all the educational institutions necessary to accommodate our children. The problem of facilities leads to that of finances. Then there is the question of the curriculum, which is itself a problem of serious concern to the Jewish educator, since under the changed conditions of American life it, too, must undergo considerable modification. How

to develop a curriculum that will on the one hand contain the essentials of Jewish culture and at the same time be adapted to the conditions of modern life and American democracy is a task of no mean size.

**The Problem of the Teacher**  
 But the very soul of the problem of Jewish education is to be found in that of the Jewish teacher. Ultimately the success of an educational system depends upon the character of the teacher in the classroom. It is his personality that is most essential and, assuming that the facilities for instruction are available, it is in his hand more than in that of anyone else that the future of American Jewry lies. It is therefore of utmost importance that our teachers be adequately trained, thoroughly imbued with the Jewish spirit, possessing Jewish knowledge and pedagogically trained to develop the character of the young.

**Immigrant Teacher and American Teacher**  
 That this task is very difficult will be at once evident from the fact that the majority of the Jews in this country came only forty years ago, and in this short time it was almost impossible to develop a Jewish teacher on American soil. Hence our dependence on immigrant teachers. These men, recent arrivals from Europe, scholars though at times they may be, are too often ignorant of

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who are interested in the study of Jewish things or who want to train themselves to lead Jewish clubs or engage in some other form of extension education.

But what is most significant is not the results so far accomplished, although these are in themselves an unusual achievement in Jewish educational history, but the fact that American Jewry has been taught the very important lesson that it is time to cease to be spiritually dependent upon Eastern Europe. The young men and women trained in America who are devoting themselves unselfishly and unsparingly to the cause of Jewish education are proof that any effort for spiritual activity on the part of American Jewry will be more than recompensed.

### Fascisti in Lithuania and Galicia Propagate Pogroms

Kowno (J. C. B.).—The chief organ of the Christian Democratic party has been devoting itself of late to preaching the doctrine of anti-Semitism. One leading article called for the establishment of a Fascist movement in Lithuania. A second editorial promised that "the majority in this country will put the pugnacious minorities in their right place." In other issues the peasants are appealed to not to believe what the Jews tell them because the Jews are German agents. The "Trinitas" calls on the Lithuanian population to use against the Jews the "only possible weapon—physical force. Kindness will achieve nothing and the Jews will never be comrades with the Lithuanian people." It must be pointed out as a sinister feature of this campaign that many of the phrases recurring in these editorials recall very forcibly the leaflets issued by the recently established Secret Committee for Ridding Lithuania of the Jews. The organ of the People's Socialists deals editorially with the existence of anti-Semitism in Lithuania. "There is no doubt about it," it writes, "that there is considerable anti-Semitism in Lithuania, but the Jews themselves are to be blamed for that." It proceeds to cite a number of reasons why the Jews are responsible for the existence of anti-Semitism—the Jews do not speak Lithuanian, they raise prices, etc.

Lemberg (J. C. B.).—The local groups of the Polish reactionary party, the National Democrats, announced the establishment in Eastern Galicia of a "purely Polish" militant organization modeled on the lines of the Italian Fascist. The aim of this organization is to exterminate the Ukrainians and Jews in Eastern Galicia, where it is claimed several millions of the Polish population have joined the organization.

### Upper Washington Heights Congregations to Hold Thanksgiving Services

Union Thanksgiving services will be held at Temple Israel of Washington Heights, No. 560 West 185th street, on Thursday, November 30, at 10.30 a. m. The other participating congregations will be Mt. Sinai, Beth Hamedrash Hagadol, Keneseth Israel of Inwood and a delegation from the Temple of the Covenant. Addresses will be delivered by Rabbis Silverman and Hahn and Mr. Max Leichtman, and the various cantors will participate. The public is invited.

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"SAVE THEIR SOULS," HER PLEA FOR CHILDREN OF THE UKRAINE

Children in Russia of an age when they ought to be thinking of play have adult minds, declares Miss Hazanovitz. One lad of twelve whom she met in an institution in the Ukraine asked her gravely whether it is true that twelve millions of people are out of work in America.

But her assurance that this was not so did not go down with the youngster. He knew it was true because he had heard a lecture on economic conditions in America, and this was one of the "facts" related by the lecturer.

"A queer people, these Americans," he went on, shrugging his shoulders. "Why do they send us relief when they are in such great need themselves?"

Miss Hazanovitz is known in literary and social service circles as the author of "One of Them," the autobiography of an immigrant girl and shop worker. She came to this country originally from Kiev and was for a time associated with the Joint Board of Sanitary Control, making studies of shop conditions in the clothing industry in this city.



(Copyright, Underwood & Underwood)

ELIZABETH HAZANOVITZ

A year ago she went to Europe on a private mission. She arrived in Bucharest when the refugee problem was at its worst and she was engaged by the Joint Distribution Committee to organize transportation. Among other duties she had to seek out relatives in America to whom children could be sent. Preparatory to their departure for this country many of these children were taught English. All the refugee children who came to Bucharest were taught Hebrew. It was marvelous, she says, how thoroughly the children mastered one or both of these languages in the short space of three months.

But her closest contact with the problem of the children was in the Ukraine. There, following the revolution, the government had adopted the policy that all children belong to the State. Thousands of them were crowded into barracks or in the expropriated mansions of the former nobility. Conditions, she says, were terrible beyond words. Healthy children were exposed to disease because there was no system of isolating infected children. There was no school paraphernalia, not enough medicines, not enough nurses or bedding or linen.

"The new economic policy which caused the government to close these barracks has not improved the children's condition," Miss Hazanovitz says, "because they have been returned to relatives who are unable to support them, and they would starve to death without the aid of the Joint Distribution Committee-American Relief Administration feeding stations.

"But feeding them is not enough. We must educate them. Their moral fiber is being destroyed and with the growth of anti-Semitism the consequence will be terrible unless we take drastic measures to restore them to normal beings. Teach them trades—that is what we must do if we want to save a whole generation from moral destruction. If we fail to do that, we, too, here in America may pay the price."

Of some of the work that is being done to save Jewish children Miss Hazanovitz is tremendously enthusiastic. She told of a children's colony near Zhitomir. "It is wonderful to see them working in the fields, these youngsters whose ages run from eight to sixteen. They raise cabbages, potatoes, peas and beans. Poor kids! They have no rakes, no hoes; they must do the digging, the seeding, the hoeing, the weeding, by hand. But they do it!

"It's beautiful to behold the spirit of these children. Barefoot, ragged, but happy. They love the work. "Here they are held to their people and their faith because they are taught in Yiddish. But I have been in other institutions where the children have to attend lectures on the 'fallacies of religion' and on economics."

Other phases of Jewish life are included in Miss Hazanovitz's narrative. In a number of places in the Ukraine the peasants, having consumed all that they looted from the Jews during the pogrom period, are now inviting the Jews to return and actually building homes for them, she says. Naturally, the pogrom refugees are reluctant to accept this new

hospitality. "But they could do so safely," she says, "because the government has set up a price of 70 to 1—that is, it has notified the peasants that seventy of them will be held responsible for the death of one Jew by violence."

One of the difficulties of the American Relief Administration and the Joint Distribution Committee in carrying out its feeding program in its early stages was due to the unfamiliarity of the people with condensed milk. They wouldn't believe it was real. Now they love it," she says.

But what impressed her most was the pathetic gratitude of the people to the Jews of America.

"Ah, if the Jews of America could only realize what they have done already they would not think of stopping, but would do even more and more. They saved the Jews of the Ukraine from death a thousand times, but now they must save the children not only from death but what is a thousand times worse, the destruction of their souls."

INKELAS, BELLA.—The People of the State of New York, by the Grace of God, Free and Independent, to Isador Inkelas, an heir and next of kin of Bella Inkelas, deceased, Send Greeting.

Whereas, Max Inkelas, who resides at 329 East 79th Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Bella Inkelas, who was, at the time of her death, a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 5th day of January, one thousand nine hundred and twenty-three, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, Surrogate of our said County of New York, [L. S.] at said County, the 20th day of November, in the year of our Lord, one thousand nine hundred and twenty-two. MARTIN G. McCUE, Clerk of the Surrogate's Court.

BRILL, WILLIAM S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William S. Brill, 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 Wolf & Kohn, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1923.

Dated, New York, the 16th day of November, 1922. HENRY S. BRILL, EDWIN S. BRILL, GEORGE W. BRILL, Executors. WOLF & KOHN, Attorneys for Executors, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

UNGER, EDWIN H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edwin H. Unger, 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 Albert M. Lee, his attorney, at No. 61 Broad St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1923.

Dated, New York, the 24th day of November, 1922. A. LOUIS GREEN, Executor. ALBERT M. LEE, Attorney for Executor, Office and P. O. Address, 25 Broad St., Borough of Manhattan, New York City.

BAUM, JEANETTE K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jeanette K. Baum, 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 Milton Dammann, their attorney, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the fourth day of December, 1922.

Dated, New York, May 18th, 1922. CHARLES STERN, MORTON H. MEINHARD, Executors. MILTON DAMMANN, Attorney for Executors, No. 31 Broadway, Borough of Manhattan, New York City.

KRAUS, ALBERT.—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 Albert Kraus, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Spitz & Bromberger, her attorneys, at No. 56 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of November, 1922.

Dated, New York, the 29th day of May, 1922. SPITZ & BROMBERGER, Attorneys for Executor, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

KOLSKY, OSCAR.—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 Oscar Kolsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Bertram Levy, her attorney, at No. 1133 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1923.

Dated, New York, the 27th day of June, 1922. BESSIE KOLSKY, Administratrix. BERTRAM LEVY, Attorney for Administratrix, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

FRANKENFELDER, BERNHARD.—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 Bernhard Frankfelder, 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 Jacobson & Pollock, their attorneys, at No. 29 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1923.

Dated, New York, the 19th day of January, 1923. RICHARD FRANKENFELDER, SIDNEY SELIGMAN, BELLA FRANKENFELDER, Executors. JACOBSON & POLLOCK, Attorneys for Executors, Office and P. O. Address, 29 Broadway, Borough of Manhattan, New York City.

HARRIS, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Harris, 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 Podell, Ansonge & Podell, No. 233 Broadway, Borough of Manhattan, City of New York, on or before the third day of January next.

Dated, New York, the 22d day of June, 1922. MAUCUS NARRIS, REUBEN HARRIS, Executors. PODELL, ANSONGE & PODELL, Attorneys for Executors, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

TOBIAS, RAPHAEL.—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 Raphael Tobias, 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 David L. Weil, their attorneys, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of December, 1922.

Dated, New York, the 19th day of June, 1922. HATTIE CALO, SADIE TOBIAS KATZENBERG, Administratrices. DAVID L. WEIL, Attorney for Administratrices, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

COHEN, MAURICE H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice H. Cohen, 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 Wiener, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1923.

Dated, New York, the 12th day of July, 1922. HERBERT BAUM, Administrator With the Will Annexed. ADAM WIENER, Attorney for Administrator With the Will Annexed, Office and P. O. Address, No. 51 Chambers Street, Borough of Manhattan, New York City.

STRAUSS, ALBERT H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert H. Strauss, 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 Feiner & Maass, his attorneys, at No. 66 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of January, 1923.

Dated, New York, the 23d day of June, 1922. BENJAMIN F. FEINER, Executor. FEINER & MAASS, Attorneys for Executor, Office and P. O. Address, 66 Pine Street, Borough of Manhattan, New York City.

HAMMERSLOUGH, EDWARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward HammersloUGH, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the offices of Samuel Fleischman, their attorney, at No. 149 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 9th day of April, 1923.

Dated, October 6, 1922. SAMUEL FLEISCHMAN, JEROME ALEXANDER, Executors. SAMUEL FLEISCHMAN, Attorney for Executors, Office and P. O. Address, 149 Broadway, Borough of Manhattan, New York City.

WASSERMAN, BENNO.—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 Benno Wasserman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lowenthal & Hirsch, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of January, 1923.

Dated, New York, the 20th day of July, 1922. SIDNEY LOWENTHAL, SAMUEL WASSERMAN, Executors. LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

LAHM, ISAAC.—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 Isaac Lahm, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Otto A. Samuels, their attorney, at No. 358 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1923.

Dated, New York, the 12th day of July, 1922. PAULINE B. (LINA) LAHM, MORTIMER LAHM, LLOYD ELLI LAHM, Executors. OTTO A. SAMUELS, Attorney for Executors, Office and P. O. Address, 358 Fifth Avenue, Borough of Manhattan, New York City.

SIERADZKI, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Sieradzki, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 22d day of January, 1923.

Dated, New York, the 28th day of June, 1922. EDWARD BARSINSKI, Executor. M. S. & I. S. ISAACS, Attorneys for Executor, 52 William Street, Borough of Manhattan, New York City.

ROZINSKI, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Rozinski, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Spiro & Abrams, her attorneys, at No. 347 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of December, 1922.

Dated, New York, the 17th day of June, 1922. ANNE G. M. ROZINSKI, Administratrix. SPIRO & ABRAMS, Attorneys for Administratrix, Office and P. O. Address, 347 Fifth Avenue, Borough of Manhattan, New York City.

BLOOMBERG, SARAH G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah G. Bloomberg, 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 Kaufmann & Kaufmann, their attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of January, 1923.

Dated, New York, the 14th day of July, 1922. SAMUEL P. BLOOMBERG, PESSIE D. KLEINBERGER, Surviving Executors. KAUFMANN & KAUFMANN, Attorneys for Executors, Office and Post Office Address, No. 115 Broadway, Borough of Manhattan, New York City.

SIEGEL, HARRY (Also known as Harry Siegel).—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Siegel, also known as Harry Siegel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Samuel L. Chess, his attorney, at No. 38 Park Row, in the City of New York, on or before the 10th day of February, next.

Dated, New York, the 12th day of July, 1922. LEO SIEGEL, Administrator. SAMUEL L. CHESS, Attorney for Administrator, No. 38 Park Row, Borough of Manhattan, New York City.

HIRSCH, CHARLES I.—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 Charles I. Hirsch, 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 Foster & Newman, his attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24th day of May next.

Dated, New York, the 12th day of November, 1922. JACOB NEWMAN, Administrator. FOSTER & NEWMAN, Attorneys for Administrator, Office and P. O. Address, No. 61 Broadway, Borough of Manhattan, City of New York.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hymes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, of the executor of said estate, at No. 140 Broadway, in the City of New York, on or before the 1st day of July, next.

Dated, New York, the 12th day of December, 1921. GUARANTY TRUST COMPANY OF NEW YORK, Executor.

LIEBENSTEIN, VIOLA R.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Viola R. Liebenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the offices of Engelhard, Polak, Pitcher & Stern, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1923.

Dated, New York, the 3d day of June, 1922. FRANK E. RAFEL, WILLIAM RAFEL, GLADYS L. GROSSMAN, FRANK I. GROSSMAN, Executors. ENGELHARD, POLAK, PITCHER & STERN, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

COHN, SAMUEL.—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 Samuel Cohn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Morris M. Baker, at No. 277 Broadway, or Arnold Lichtig, 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of January, 1923.

Dated, New York, the 18th day of July, 1922. ESTHER COHN, GEORGE COHN, JOSEPH S. WEINER, DAVID WEINER, Executors. MORRIS M. BAKER, Attorney for Esther Cohn and George Cohn, Executors, Office and Post Office Address, 277 Broadway, New York City, Borough of Manhattan. ARNOLD LICHTIG, Attorney for Joseph S. Weiner and David Weiner, Executors, Office and Post Office Address, 141 Broadway, New York City, Borough of Manhattan.

JACOBSON, EMANUEL.—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 Emanuel Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Benj. F. Kraft, at No. 59 Wall Street, Borough of Manhattan, in the City of New York, on or before the 9th day of February, 1923.

Dated, New York, the 1st day of August, 1922. STELLA JACOBSON, SAMUEL JACOBSON, Executors. BENJ. F. KRAFT, Attorney for Executors, 59 Wall Street, Borough of Manhattan, City of New York.

BERMAN, NATHAN A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan A. Berman, late of the County of Essex, State of N. J., deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Bondy & Schloss, their attorneys, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of March, 1923.

Dated, New York, the 16th day of August, 1922. HARRIS B. GREENBERG, CHARLES FISHPAN, Executors. BONDY & SCHLOSS, Attorneys for Executors, Office and P. O. Address, 276 Fifth Avenue, Borough of Manhattan, New York City.

GERBER, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Gerber, 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 Irving M. Dittenhoefer, his attorney, at No. 1482 Broadway, Borough of Manhattan, New York, on or before the 8th day of January, 1923.

Dated, New York, the 26th day of June, 1922. MORTIMER FISHEL, Executor. IRVING M. DITTENHOEFER, Attorney for Executor, Office and P. O. Address, 1482 Broadway, Borough of Manhattan, New York City.

KATZ, SAMUEL.—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 Samuel Katz, 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 the Central Union Trust Company of New York, No. 80 Broadway, in the Borough of Manhattan, City of New York, on or before the fifth day of April, next.

Dated, New York, the 20th day of September, 1922. CENTRAL UNION TRUST COMPANY OF NEW YORK, JULIA M. KATZ, Executors. STERN, BARR & TYLER, Attorneys for Executors, 299 Broadway, New York City.

BAER, SIMON.—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 Simon Baer, 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 Strasbourger & Schallek, his attorneys, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of March, 1923.

Dated, New York, the 29th day of August, 1922. LOUIS HEMMERDINGER, Executor. STRASBOURGER & SCHALLEK, Attorneys for Executor, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

JACOB, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Jacob, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Solomon Ullman, No. 206 Chambers Street, Borough of Manhattan, City of New York, on or before the first day of March, 1923.

Dated, New York, August 16th, 1922. PEPPIE JACOB, Administratrix. SOLOMON ULLMAN, Attorney for Administratrix, No. 206 Chambers Street, Borough of Manhattan, City of New York.

TOFF, SAMUEL.—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 Samuel Toff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of J. S. Rosenthal, her attorney, at No. 1133 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of May, 1923.

Dated, New York, the 18th day of October, 1922. HENRIETTA BRENNER, Executor. J. S. ROSENTHAL, Attorney for Executor, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

MAIENSCHNEIN, CATHERINE.—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 Catherine Maienschnein, 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 Robert C. Birckahn, their attorney, at No. 206 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of December, 1922.

Dated, New York, the 14th day of June, 1922. ROBERT J. MAIENSCHNEIN, BERTHA L. MAIENSCHNEIN, Executors. ROBERT C. BIRCKAHN, Attorney for Executors, Office and P. O. Address, 206 Broadway, Borough of Manhattan, New York City.

STEINBERG, CHARLES.—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 Charles Steinberg, 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 E. Knight Harris, his attorney, at No. 1 Liberty Street, Manhattan, City of New York, on or before the 27th day of December, 1922.

Dated, New York, the 13th day of June, 1922. JACOB ADLER, Executor. E. KNIGHT HARRIS, Attorney for Executor, No. 1 Liberty Street, Manhattan, New York City.

GORDON, SAM.—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 Sam Gordon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Joseph N. Schultz, Esq., her attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of February, 1923.

Dated, New York, the 7th day of August, 1922. LENA GORDON, Administratrix. JOSEPH N. SCHULTZ, Attorney for Administratrix, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

GUTMAN, LEO B.—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 Leo B. Gutman, 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 Cohen, Gutman & Richter, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of September, 1922.

Dated, New York, the 8th day of September, 1922. ARTHUR S. GUTMAN, MONROE C. GUTMAN, EDNA S. GUTMAN, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

GUTMAN, PAULINE S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline S. Gutman, 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 Cohen, Gutman & Richter, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1923.

Dated, New York, the 8th day of September, 1922. ARTHUR S. GUTMAN, MONROE C. GUTMAN, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

COHEN, BYRON A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Byron A. Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Cohen & Cohen, No. 17 East 42d St., in the Borough of Manhattan, City of New York, on or before the 22d day of April, next.

Dated, New York, the 7th day of October, 1922. HARRY S. HOLZMAN, Executor. COHEN & COHEN, Attorneys for Executor, Office and P. O. Address, 17 East 42d St., New York City.

GOLDSTEIN, BERNARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Hirsch, Newman & Reass, his attorneys, No. 100 Broadway, in the City of New York, on or before the 17th day of April, next.

Dated, New York, the 6th day of October, 1922. HIRSH, NEWMAN & REASS, Attorneys for Executor, 100 Broadway, New York City. LOUIS GOLDSTEIN, Executor.

SCHNEIDER, DANIEL M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Daniel M. Schneider, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Gold- man & Novick, her attorneys, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of March, 1923.

Dated, New York, the 16th day of August, 1922. LILLIAN SCHECHTER, Administratrix. GOLDMAN & NOVICK, Attorneys for Administratrix, Office and P. O. Address, 41 Park Row, Borough of Manhattan, New York City.

STERN, 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 Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Hoody, Lauterbach & Johnson, his attorneys, at No. 22 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of February, 1923.

Dated, New York, the 4th day of August, 1922. JULIUS G. KUGELMAN, Temporary Administrator. HOODY, LAUTERBACH & JOHNSON, Attorneys for Temporary Administrator, Office and P. O. Address, 22 William Street, Borough of Manhattan, New York City.

SAMUELSON, HARRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Samuelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Stein & Salant, her attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1923.

Dated, New York, the 14th day of September, 1922. REATRICE SAMUELSON, Executor. STEIN & SALANT,

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