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THE SCHULE

By SAMUEL ROTH



Shloimelle was only in his twelfth year. But he was tall for his age, dark eyed and pale—unusually pale. His mother ascribed this pallor to Shloimelle's excessive studying. Often she would come up behind him as he sat by the table gazing dreamily into his large book, place her arms lovingly about his neck and murmur, pressing her lips to his ear: "Ah, you will some day be a great Rav, God give his aid. But study makes you so pale—oh, so pale." And Shloimelle smiled at her tenderly and shook his head a little wistfully. He knew better. It was not that he studied so much. What really ailed him was that he could not sleep. Every night, when he put aside his books and laid himself upon his bed, the strangest fancies invaded his consciousness and kept him awake * * *

Shloimelle lived in a little town in Russia. His father had been dead a number of years. He and his mother occupied two rooms in a little house on the market place, where stood the small booth of lace and ribbons from which they drew their meagre livelihood. The school in which Shloimelle studied was some distance from the house, on another street. It was a little red brick building with three windows (set in a triangle) that were most of the time dim with dust. One morning, coming there early, Shloimelle noticed for the first time, something he must often have glanced at before, though without being aware of it. In the far distance, at the top of the hill on which the street sloped, there was a tall, beautiful structure that seemed to be made of shining glass.

"Rebbi," he asked, "what is it on the hill that shines so beautifully?" The Rabbi looked at him critically and replied somewhat sternly: "That's the cloister."

Shloimelle saw that the Rabbi was not in a good temper and that the question he had asked was not a welcome one. So, although he did not understand what a "cloister" was, he

asked no further questions, but proceeded calmly and quietly with his studies. When he came home that

We have worked hard all day, you at your stand and I at my books. A slow walk through the town will re-

then, kissing his forehead, she wrapped him up warmly, threw a thick shawl over her own head, and

and burned in the quiet heavens above the town.

"Where would you like to go, Shloimelle?" she asked.

"Let us walk along the schule street," he implored.

And through the schule street they walked. They passed the schule. How lonely and shabby it appeared. Through a dimly lighted window Shloimelle could distinguish the forms of a number of townfolk at prayer before the Ark. Hand in hand they toiled up the steep hill and finally stood before the majestic tower and shining windows of the cloister. There Shloimelle's mother wanted to turn back, but he pressed her hand and she paused.

"What is this, mamma?"

"A cloister, child."

"It's like our Schule, only here the Gentiles pray," she explained.

"But we had better hurry along now or you will catch cold."

"Stay a moment, mamma," he pleaded. "Please tell me why the cloister is so big and beautiful while our Schule is so—so poor."

She frowned, bit her lips and replied: "Don't you understand, child? That's because we have not enough money. It takes quite a lot of money to build such a thing—and we Jews can't afford it."

Shloimelle shook his head. "That's no excuse," he said. "Our Schule should be just as grand and just as splendid as this cloister, mamma, and it should be on a hill, too."

They returned home. As he lay in his bed that night, Shloimelle whispered to himself.

"It's no excuse, that we have no money! Every Jew ought to give as much as he can and so the money could be saved up after a while. It's a disgrace before God."

The following morning he paused before the dark, dreary Schule and gazed at the shining spire of the cloister—the magnificent blue dome and the white marble walls, which were bathed in a shower of golden sunlight. How his heart beat! "If our synagogue were so beautiful, the sun would shine on it too," he thought.

light, and his mother was giving him his supper, he said:

"Mamma, tonight I don't want to study. I should like to take a stroll.

fresh us. Won't you please, mamma?"

At first his mother chided him a little for wanting to leave his studies;

taking his hand led him out into the street.

It was a blue, moonless night; the air was sharp. The stars glittered



GREELEY PHOTO

ABRAM I. ELKUS

The post of Ambassador to Turkey, it seems, is again to be filled by a coreligionist, as President Wilson has forwarded for confirmation by the United States Senate the name of Abram I. Elkus as successor to Hon. Henry Morgenthau, recently resigned. Mr. Elkus' interesting career is sketched at length in another column.

Other Jewish ministers to Turkey have been Hon. Oscar S. Straus and Hon. Simon Hirsch.

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THE NEED OF FESTIVALS IN MODERN JUDAISM.

A Memorial Prize Essay.

BY PAULENA LEVINOFF.

During the past few years I have studied keenly the various problems that have puzzled the Jews in America. It has been my fortune to worship in four different kinds of synagogues from extreme orthodox to extreme reform, and to have spoken with many classes of Jews of as many opinions. In all cases I have asked myself the question, "What is it we Jews in America desire?" Is it our aim to drift along in life Jews, but not of our will; with a lie at one elbow and silence at the other, sharpening up our "memory for forgetting?" Is our desire an apathetic Judaism, so that our descendants at some distant date may look upon our records and remark, "Judaism died of anemia in the twentieth century?" In spite of the fact that a growing apathy to everything Jewish seems to have dulled the vigor of American Jewry, I am certain that such a charge would be vigorously denied by all. If I am mistaken in this, I trust that we Jews have at least the courage to cast aside into the rubbish heap what we no longer can desire or worship, loosing at once the feeble grasp upon our faith, a grasp that in its very enervation can serve no other purpose than to make us ridiculous in the eyes of other races. I would rather see Judaism die at one stroke than linger painfully along, insulted by shame-faced apology for it. But I cannot believe that this is our aim today, that Judaism is anything but our faith in which we may take a just pride. Apathy, indifference, skepticism may have fallen upon us; it is for us to shake them off. This must be our aim, whether we be reform, orthodox, Zionists or believers in a mission—to make Judaism once more the finest, the most appealing faith, to us and to our descendants.

When he entered the Schule the Rabbi was sitting at the table talking with the Shammos.

"Don't forget, Yaanche," he was saying, "that for Schevuos we need some extra wine!"

The Shammos was rubbing his hands delightedly, his little grey eyes twinkling. "A merry time we shall have, to be sure!" he said.

When the Shammos went away, Shloimelle turned to the Rabbi: "Would it not be better, Rabbi, dear, if we did not drink our wine on the Sabbath, and instead saved the money so that some day we might be able to build a bigger synagogue—a synagogue that would be as beautiful as the cloister on the hill?"

The Rabbi was in a good humor that morning. He shook his head rather gaily and replied:

"No, my son. We do not need a big synagogue. We need only wish for big hearts, to pray in the synagogue we already have. Does God care whether we build big palaces to him, or little huts? He wants us only to be pious and to fear Him. Do you understand?"

Shoimelle nodded. But he went away dissatisfied. That night he lay awake for many hours, thinking and fancying. Before he finally fell asleep, he murmured: "It is all good and well to have big hearts. But since we have synagogues why should they not be big and beautiful?"

The following week came Shevuos—the Feast of the Giving of the Torah.

A band of Russian soldiers, who were encamped nearby, broke into the town and set fire to many of the houses. Among the buildings destroyed was the Schule. They razed it to the ground, driving back with steel whips whoever attempted to extinguish the flames. Having done their work they departed.

Shloimelle turned his eyes from the huge, brazen cloister, standing unharmed in the distance, to the ruins of the little Schule. He said to his mother, between dry, painful sobs:

"Mamma, it is good we do not build big Synagogues here. They hate us and our Torah!"

She pressed him to her bosom and murmured:

"Don't weep, Shloimelle, some day when we go back to our own land we will have the most beautiful synagogue in the world—and no one will dare to lay a hand on it!"

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ceremonies in favor of those approaching Christianity. I do not deny that our Jewish ceremonies must grow and change unconsciously, but let them grow in a Jewish way, with a Jewish spirit investing them.

Once we lose this distinctive Jewish spirit in our rites and festivals half of our hold on Judaism is gone. There is a dramatic note in any religion, and particularly in Judaism, that must be kept alive if we wish our faith to appeal to us. We cannot expect the entire Jewish nation to keep to Judaism because of philosophy and idealism alone, while other religions appear to be combining enjoyment with their philosophy. It is the festivals that with their beauty and their reverent spirit hold us in ties of love to Judaism. But in order that we may remember those festivals, in order that they shall stand out in our lives, they must be made distinctive.

It is not because Judaism is rich in ceremonies that it has lived, but because it has always been distinctive in ceremony. Though brought up with every little Jewish teaching outside the home, I am as glad in my Judaism today as any who have had that advantage, because my mother kept the festivals, if not exactly to the letter, yet with a fine, distinct Jewish spirit investing the whole. I learned to long for them as something more wonderful than any other pleasure in my life. Hardly one thing that we ate or did on those dear occasions were we allowed to indulge in at any other time of the year. So that a halo now falls upon those days as if a gleam of sunlight bathed them. I remember one year when my brother and I were studying away from home, and as Passover was approaching, he said to me: "Doesn't the year seem empty without the dear old festivals, as we celebrated them at home?" With that love in our hearts for Judaism, do you think that we need any urging problems? Make the festivals of our renown to study our faith, its history and its glories. Fill them with the spirit of joy, and we need never fear that Judaism will lose its hold upon our love.

I should not write this paper at all did I not feel that the American Jews, who ought best to understand and appreciate their heritage, and who can afford both the time and the money to celebrate the festivals properly, are casting them aside. No one can deny that the Jewish child in America more often speaks of Christmas than of Hanukkah, that Easter is used interchangeably with Passover. Quite often all they know of Passover is a pound of matzos, of Manukkah nothing at all. For this state of things the adherents of orthodox Judaism blame the reform movement, the adherents of the reform movement blame orthodoxy. I have read with care the opinions and theories of both side, and was much pleased to note that the leaders, in both cases, were actuated only by sincere motives to perpetuate Judaism. No charge can be laid against the orthodox in this respect. They cling to customs because they feel that without these customs Judaism would be lost. But in many cases they are too apt to "preserve" Judaism rather than to keep it alive and vital. In the matter of clearer religious instruction, and an English translation of part

Continued on Page 6

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Agitation Which Led to Opening of British Army to Russian Born Jews—Jabotinsky Explains—First Lady Marriage Secretary Appointed—New Board of Deputies Starts Active Work—“With the Zionists in Gallipoli” and “Zionism in the Jewish Field”—Two Important New Books Published—Jewish National Institute Opened at Glasgow, Scotland.

London, June 30, 1916.

The recruiting of Russian born Jews for the British army is now in full swing and W. Jabotinsky is addressing meetings of Russian students and others in London. It is not clear as yet whether these new battalions, when formed, will be under Russian or British officers, but the men will receive pay and their wives separation allowances, etc., just as ordinary British soldiers do.

Jabotinsky himself is opposed to the application to these Russian born Jews of the provisions of the Act of Parliament imposing compulsory military service, and is therefore booming voluntary recruiting. He himself says his own move in the matter and the government's action are in response to a pretty considerable agitation in the East End of London. This matter can be best explained by quoting his own words, and from this following extract American readers will get a very clear view of the opinion openly expressed by the neighbors of Jews in London. I give this extract purely as news and offer no comment. Jabotinsky says:

The present question has arisen because there are many thousands of youths in the East End who go about in mufti, while other youths are in khaki. Cum tacent clamant. This fact cannot be explained away, especially to the mothers and sisters of those who are in the trenches. So long as they see healthy young Jews in thousands at large, they will not relax the pressure which led to the present situation. Their agitation may collapse for a while, but it will reappear again with new strength. They will not be persuaded by any sort of moral objection which may sound right to Jewish ears, but which does not mean anything to them. They will not even listen to such objections. We cannot blame them; we must understand their psychology. England has forced compulsion upon herself; this fact is such a revolution of the mind and soul of the country that it is simply impossible for them to appreciate our argument. They reply: "Here in England you are treated idly as are our own native-born in practically everything, and that is enough." Nor will they be persuaded by the information that "thousands of other Jews are already fighting." That was said of Englishmen when there was a question of general compulsion, and it did not help. And let us not deceive ourselves; it is not only the mob, it is the bulk of English opinion. So far we have not heard of any responsible man either in public life or in the press of this country who agreed to support the plea that Jewish allied-aliens have no duty to defend England. Not one man, not one paper. Discussion would hence be in vain; the situation admits only one honorable end; those who chose England to be their home must go to defend England. Of course, I do not suggest that there is no alternative to the honorable solution. There is the dishonorable one. There are even two of them. First, the government may be persuaded to leave our youths at large and protect them against any manifestations of public resentment; second, they may be allowed to leave this country for America.

Dora Tuchman has been appointed marriage secretary by the Birmingham congregation. This lady is the first of her sex to occupy such a post, and the appointment is typical of the immense and all-pervading extent of the replacement of men by women that is taking place in this country as a result of the war. In this connection a note may also be made of the way in which Jewish women are rallying in every industry in response to the call for larger supplies of labor. They are now also taking up work on the land, either in ordinary agricultural operations or fruit picking, and are doing excellent work in both places.

The new Board of Deputies appears to have taken up its work with remarkable industry and interest and an increased sense of individual responsibility is manifested on the part of its members. A critical period for Anglo-Jewry is ahead, and it is hoped that the board will play its full part in securing the successful navigation of the troubled waters. Regular attendance of members is expected, and, in fact, demanded by the committee.

The Jewish National Institute, which has been established in Glasgow, was formally opened on June 11 by Dr. Moses Gaster, Chief Rabbi of the Spanish and Portuguese community in London. A mass meeting, representative of various interests of the Jewish community, was held in the Institute in the evening. Dr. J. Fox, Liverpool, presided. Dr. Gaster, in the course of an address, spoke of the patriotism of the Jews, and said that they had paid a higher price for their

loyalty than others who had taken up arms in the country's cause. Dr. Gaster also said that Zionism had become one of the gravest problems in modern diplomacy, and whatever the outcome of the war, it would be within the region of practical politics. He pointed out that a Jewish province in Palestine would be a bulwark to any attack on the Suez Canal or Egypt. Zionism was being seriously discussed and canvassed in the great chancelleries of Europe, and it had become a power with which the world was beginning to reckon. It contained the germs of the solution of the Jewish problem in Europe.

For his command of the Zion mule corps he was specially well fitted, for he had ever been a keen student of the Jewish people, their history, laws, and customs, and had much sympathy with them; and it was a singular and valuable coincidence, therefore, that he should have arrived in Egypt just at the psychological moment when Sir John Maxwell, as commander-in-chief, was looking out for a suitable officer to raise and command a Jewish unit. It had happened that there had come down to Egypt out of Palestine, as he says, some hundreds of people who had fled from Turkey. These people were of Russian nationality but Jewish faith, and many of them strongly desired to band themselves together into a fighting host, an ambition with which the commander-in-chief warmly sympathized. Colonel Patterson was appointed to his command in March, 1915, and proceeded to Alexandria, where all the refugees from Palestine were gathered together as the guests of the British Government.

A few days later the young Jewish volunteers were paraded for the purpose of being sworn in at the refugee camp at Gibbari, and an imposing ceremony it was, especially when the grand rabbi delivered an address to the new soldiers, in which he compared them to their forefathers who had been led out of Egypt by Moses, and at the end turned to the colonel and presented him to them as their modern leader. The approved strength of the corps in officers and men was, roughly, 500, with twenty riding horses for officers and the senior non-commissioned officers, and 750 pack mules for transport work. The description of the organization of the corps, its shipment and the splendid work that it did in Gallipoli, which earned for it the highest praise from the supreme authorities, makes most stirring reading. "Never since the days of Judas Maccabaeus," says the author, "had such sights and sounds been seen and heard in a military camp; indeed, had that redoubtable general paid us a surprise visit he might have imagined himself with his own legions, because here he would have found a great camp, with the tents of the Children of Israel pitched round about; he would have heard the Hebrew tongue spoken on all sides, and seen a little host of the Sons of Judah drilling to the same words of command that he himself used to those gallant soldiers who so nobly fought against Rome under his banner; he would even have heard the plaintive, soul-stirring music of the Maccabean hymn chanted by the men as they marched through the camp."

One incident related is remarkable. On the cover of his book Colonel Patterson has a representation of the Shield of David, which was the badge of the corps. Now, in the course of the campaign, when the cold weather was coming on, the colonel determined to build a good stone house for his men, where there would always be a big fire to keep them warm and to dry their clothes when they came back from the trenches. As it was not in their zone he had to get the permission of the chief engineer of the French army to take some stones from Sedd-el-Bahr village, because it was only there that building material could be obtained. While they were pulling down a house and excavating the foundations, they dug up a slab of marble with a beautiful filigree design carved round the outer edge of it, and in the center, strange to say, was the Shield of David! The stone must have been very, very old, and how it got there was a mystery. Perhaps it may have been taken, the author surmises, from Solomon's Temple in Jerusalem. His Zion men were delighted at the find and took the stone in triumph to the camp, and it was kept in the new house as a talisman to ward off the shells. Strange to say, although they fell all round, the building was never touched, nor was any one injured in its vicinity.

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Another volume of interest is "Zionism and the Jewish Future," also just published. This book suffers somewhat in point of continuous interest from the fact of its being a symposium, H. Sacher being editor of a number of chapters contributed by various writers. There is an excellent introductory article on "Zionism and the Jewish Future," by Dr. Weizmann, one of the chief instigators of the work, which was projected by the heads of the Zionist movement. The task of Zionism, he says, is to create a home for the Jewish people in Palestine, to make it possible for large numbers of Jews to settle there and live under conditions in which they can produce a type of life corresponding to the character and ideals of Jewish people. When the aim of Zionism is accomplished, Palestine will be the home of the Jewish people, not because it will contain all the Jews in the world, but because it will be the only place in the world where the Jews are masters of their own destiny, and the national center to which all Jews will look as the home and the source of all that is most essentially Jewish.

Palestine will be the country in which Jews are to be found, just as Ireland is the country in which Irishmen are to be found, though there are more Irishmen outside of Ireland than in it. And, similarly, Palestine will be the home of Judaism, not because there will be no Judaism anywhere else, but because in Palestine the Jewish spirit will have free play, and there the Jewish mind and character will express themselves as they can nowhere else. That is the dream. Mr. Sacher writes on "A Century of Jewish History," Albert M. Hyamson on "Anti-Semitism," Dr. Gaster on "Judaism as a National Religion," Leon Simon on "The Hebrew Revival," Prof. R. Gottheil of New York on "History of Zionism," S. Tolkowsky of Jaffa on "The Jews and the Economic Development of Palestine," Dr. S. Brodetsky on "Cultural Work in Palestine," E. E. Benas on "The Future of Palestine," and other miscellaneous items make up the volume, in which, despite some inevitable overlapping and the lack of continuity, there is a vast amount of thought and fact very well expressed. The sections on what we may call the more practical and worldly possibilities of Palestine are specially attractive, inasmuch as the first fancy of any disinterested person when brought new to this magnificent scheme is that religious and racial sentiment, however intense, are in themselves insufficient in this case. The facts and figures presented in regard to this matter are impressive.

Judaism Ever in Contempt.

Our Anglo-Jewish contemporaries are having a sorry time of it these war times. They want to be true to Jewry, yet at the same time they seek to be patriotically English, and one cannot blame them for the latter. But this superabundant patriotic fervor places them in an unenviable position. They have to condone Russia, or at any rate to smooth over Russian Jew hatred and persecution.

Then, again, there has cropped up another trouble. The *Cohan* have asserted themselves as "conscientious objectors," and the Chief Rabbi has decided otherwise, and around him have rallied bands of super-fervid Anglo-Jewish souls. We cannot blame them for being super-fervid. This *Cohan* situation has created other difficulties, for the non-Sabbath-observing *Cohan* is deprived of his *Cohan* privileges, and therefore his conscientious objections fall to the ground. All this confusion muddles the military tribunals with "humbly that is so frequently found on one side and the ignorance that is invariably found on the other," not alone misleads the tribunals, but brings Judaism into "considerable contempt." Such situations, however, cannot help but bring the Jew into contempt. This is natural, from the Jew's conduct.

The Jew brings Judaism into contempt frequently and sufficiently enough by his trifling with Jewish practice and Jewish life, and he imagines that he can throw pepper into the eyes of his friends and acquaintances of another faith. He cannot go the length he desires. It is not Judaism, but the trifling Jew who is brought into contempt. And he really deserves such treatment. Not that it will bring him to his senses; it cannot, because he will not realize the folly, but it puts him where he ought to be. We have too many who, in innumerable ways, play fast and loose with Jewish principles and convictions, and have an idea that they gloriously get away with it. They are mistaken. They do not. It all comes back to them. It may take its time, but it comes, nevertheless.—Rabbi Montague N. A. Cohan, San Diego, Cal.

Fifteen Jewish women's organizations of Los Angeles, Cal., have formed a federation. The following are the members: The Jewish Sisterhood, Temple Sisterhood, Kaspere Cohn Hospital, Council of Jewish Women, Jewish Orphan Home, Hebrew Shelter Society, Mothers' Alliance, Jewish Consumptive Relief Association, Temple Sewing Circle, Ethel Frith Auxiliary, Ida Straus Nursery, Ida Straus Auxiliary, Babies' Hebrew Benevolent Society, Sinai Congregation and the Willing Workers.

The disappearance of a Christian girl at Maidan-Alexandrovsk, a Russian village, gave rise to a ritual accusation against the Jews. Persons came forward who alleged that they had seen Jews in possession of a box fitted with nails for the purpose of extracting blood, and on these statements searches were made in Jewish houses. Happily information was received from a neighboring village that the missing girl was safe and sound and had found employment there. The panic among the Jews thereupon subsided.

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Year.	New cases.	Gain.	Treatments.	Gain.
1st, 1907.....	1,212	..	9,471	..
2d, 1908.....	1,423	17%	15,963	68%
3d, 1909.....	1,690	13%	16,079	6%
4th, 1910.....	2,079	23%	25,290	48%
5th, 1911.....	2,436	17%	29,322	16%
6th, 1912.....	3,414	40%	33,908	16%
7th, 1913.....	4,023	18%	40,800	20%
8th, 1914.....	4,505	12%	45,633	12%
9th, 1915.....	6,612	47%	53,143	16%

Funds are now being raised for a new hospital building. Make checks payable to Louis F. Rothschild, Treasurer, 1919 Madison Avenue, New York City

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ITEMS OF INTEREST IN THE JEWISH WORLD

Jewish residents of Dunmore, Pa., have established a Talmud Torah.

"True Sisters' Day" will be held in the various summer resorts this year on Wednesday, August 2.

A new congregation has been organized in Farrel, Pa. It will be known as Congregation Ahabath Achim.

Among those recently admitted to practice before the Montreal (Canada) bar was Rabbi Nathan Gordon.

Mr. Jerome Newman, of San Francisco, chief engineer of the California State Board of Harbor Commissioners, has resigned his position.

It is reported that Dr. Ben-Zion Mossinson, head of the Gymnasium at Jaffe, Palestine, is to assume charge of the Cleveland (Ohio) Talmud Torah.

The Hibbert Journal for July contains an article by the Chief Rabbi on "Jewish Mysticism," and by Mr. C. G. Montefiore on "The Perfection of Christianity."

Mr. Louis Samuels, editor of the Hebrew Standard, of Sydney, Australia, has enlisted in the army, and is a driver with the Twenty-first Howitzer Brigade.

The Zion Hebrew Institute of the Bronx, which has had an attendance of over 400 children, has closed as a result of the infantile paralysis epidemic.

The fifteenth biennial convention of District Grand Lodge No. 3, I. O. B. B., will be held in Erie, Pa., on the evening of July 22, and continuing until the 25th.

Mr. George Auerbach, of Salt Lake City, has offered ten horses, valued at \$200 each, to the commander of the First Squadron of Utah Cavalry for the use of the squadron.

The Russian Government has permitted Jewish refugees at Moscow whose children had been admitted to government educational institutions to remain there.

The campaign for a \$100,000 building for the Y. M. H. A., of Kansas City, Mo., is going on, and up to Sunday, July 9, the amount subscribed amounted to \$87,612.

Rev. Isaac Phillips, of Portsmouth, Eng., will soon celebrate fifty years of continuous service with the local congregation, which is planning a fitting observance of the event.

The forty-eighth convention of District Grand Lodge No. 6, I. O. B. B., held at Ottawa Beach, Mich., July 3-6, was one of the most successful ever held by the lodges of the Northwest.

Sergeant J. Lucy (Levy), a former inmate of the Jews' Hospital and Orphan Asylum of London, and a member of the band of the Jewish Lads' Brigade, has been given the distinguished conduct medal.

Dr. Louis Wolf, assistant health officer of Portland, Ore., has been appointed by Mayor Abeas acting health officer during the absence of Dr. Marcellus, who is with the troops at the Texas encampment.

Rabbi Samuel J. Levinson, of Flatbush, L. I., is spending his vacation at the Plattsburg Military Camp, and during his stay will conduct religious services for the Jewish young men who are attending the camp.

Ludwig Schwarzschild, 23 years old, of Massenheim, Germany, was the only Jewish young man aboard the Deutschland, the first submarine to cross the Atlantic, and which landed at Baltimore July 9, 1916.

A contract has been awarded for a new synagogue to be erected for the United Hebrew Congregation at Joplin, Mo. The building will be of Byzantine architecture, surmounted by a 72-foot dome and a minaret.

Rabbi Israel Efros, who for the past eight months has occupied the pulpit of Congregation Ahabath Shalom, of Lynn, Mass., has resigned. Rabbi Efros is a graduate of the Jewish Theological Seminary of America.

Mr. Samuel M. Schmidt, manager of the West End Evening Centre, of Boston, Mass., has been appointed head worker of the Cincinnati (Ohio) Jewish Settlement House. Mr. Schmidt will assume his new charge on August 1.

Edward Feibleman, for years an important factor in the commercial world at New Orleans, La., is dead at the age of 88. Mr. Feibleman was a contributor to the leading Jewish communal institutions of New Orleans.

Dr. Henry Plotz, the young physician of the Mt. Sinai Hospital staff, has returned from the Balkan countries, where he established laboratories for the manufacture of a serum which effectually checked the spread of typhus.

Sir Matthew Nathan is a member of a committee appointed by the British Home Secretary to determine the kind of civil national work to which men who hold genuine conscientious objections will be put on their release from civil prisons.

At the annual meeting of the trustees and directors of the Cleveland Orphan Asylum it was decided to sell the present property, which is extremely valuable, and establish a new asylum in the country near Cleveland on the "cottages plan."

Brigadier-General Camille Levi, of the French army, who was a colonel at the beginning of the war and has since been placed at the head of a division, has been mentioned for the fifth time in army orders and holds the war cross with five bars.

Mr. C. P. Robinson, M. L. A., leader of Natal Unionists, has been chosen by the Parliament of South Africa as a representative at a conference to be held this month in London under the auspices of the United Kingdom Branch of the Empire Parliamentary Association.

The First Illinois Cavalry Relief Corps has been organized in Chicago to send luxuries and comforts of dress to the members of the First Cavalry, I. N. G., now at the Texas border. Miss Agnes Foreman, a sister of Colonel Milton J. Foreman, has been elected president.

Mr. Edmund E. Herrscher, of San Francisco, Cal., who for some time has been connected with the work of the Juvenile Protective Association, has been appointed an assistant district attorney. Mr. Herrscher will have charge of all contributory causes to juvenile delinquency.

The New York State Board of Charities is considering the application for permission to incorporate the Free Synagogue (Child Adoption Committee and the New York Guild for the Jewish Blind. The former was organized to board out abandoned and other needy children in private homes and the latter to instruct the blind in their homes.

Count I. Tolstol, a former Minister of Education (during the Liberal era following the revolution) and Mayor of Petrograd, died there last month. He always advocated the Jewish cause, and participated in all pro-Jewish movements, appeals, etc. During the great crisis he worked energetically for the relief of the sufferings of the Jewish refugees and exiles.

Mr. Herbert Mackoff, an attorney of Belfield, N. D., has been nominated in the primaries as a candidate for the Legislature from the Belfield district, and Mr. Max Schwartz has been nominated for the third successive term for Town Supervisor of Belfield. Messrs. Mackoff and Schwartz are the only two Jewish male inhabitants of Belfield.

At a conference of the relief societies of South Russia, which was held in Poltava, it was decided that 5 per cent. of all the moneys collected for relief should be sent to Palestine for the relief of the Jews there. The conference was attended by delegates from Poltava, Kharkov, Ekaterinoslav, Cherson and the Crimea, and there were also representatives of the Central Relief Committee of Petrograd. It was also decided there to open a bureau in Charkov.

On the re-assembly of the Duma the leader of the anti-Semites, M. Markoff, seized the first opportunity to demonstrate that, as far as his party was concerned, it meant to maintain a determined opposition to any concessions to the Jews and to uphold all anti-Semitic libels. In the Duma Committee a motion to extend to Jews the rural Zemstvo franchise was defeated. The question was postponed "until the revision of the Jewish problem in general."

The Russian Minister of Commerce has prepared a bill on the registration of joint-stock companies, which provides for powers to be given to his department to accord more facilities to Jews in forming companies and acquiring land. He submitted the measure to all the ministers, and all, with the exception of the Minister of Education, expressed their opposition to such facilities. The Minister of the Interior was strongly of opinion that he ought to have the power of preventing a large acquisition of and by the Jews.

Ever since a bill was passed by the Duman prohibiting the slaughter of cattle on Tuesday, Thursday and Friday the Jews have no meat on Saturday. This bill was passed by the Duma, and was immediately enforced. The weather is now very hot, and ice boxes are an unknown quantity in Russia. It is impossible to preserve meat from Wednesday during the present heat. Deputy Bismash requested permission for the Jews to slaughter cattle on Friday, so as to have meat on Saturday, but he was not listened to.

NATIONAL JEWISH ORGANIZATIONS GO ON RECORD FOR CONGRESS.

A conference of National Jewish organizations was held at the Hotel Astor last Sunday. This conference was called by the American Jewish Committee, the Central Conference of American Rabbis, the Council of Jewish Women, the Independent Order Free Sons of Israel, the National Workmen's Committee on Jewish Rights, the Order Brith Abraham, the Union of American Hebrew Congregations and the United Synagogue of America. "For the purpose of considering measures, including the discussion of propositions that may be presented relative to the organization of a Jewish congress, to secure full rights for the Jews of all lands and the abrogation of all laws discriminating against them; it being understood that the phrase 'full rights' is to be deemed to include civil, religious and political rights, and, in addition thereto, wherever the various peoples of any land are recognized as having separate group rights, the conferring upon the Jews thereof of such rights if desired by them."

The following twenty-seven organizations were represented by the delegates named:

American Jewish Committee.—Louis Marshall, Judge Mayer Sulzberger, Judge Julian W. Mack, Dr. J. L. Magnes, Louis E. Levy, Sol M. Stroock, Israel Unterberg.

American Jewish Historical Society.—Hon. Oscar S. Straus.

Arbeiter Ring.—S. Bulgatch, A. Epstein, S. Epstein, Hon. Meyer London, M. Perlovitz, A. S. Sax, A. Zuker.

Central Conference of American Rabbis.—Rev. Dr. William Rosenau, Rev. Dr. David Philipson, Rev. Dr. Samuel Schulman, Rev. Dr. Henry Berkowitz.

Central Verband of the Bund.—Dr. M. Kopelson.

Council of Jewish Women.—Mrs. Nathan Glauber, Miss Rose Brenner.

Federation of Jewish Farmers.—Dr. Paul Abelson.

Federation of Oriental Jews.—Joseph Gedalecia, Albert J. Amateau.

Federation of Roumanian Jews.—Dr. P. A. Siegelstein.

Hebrew Immigrant and Aid Society.—Jacob Mass-J. Herman Bernstein, Max Meyerson, B. Shelvin.

Hebrew Union College.—Dr. Kaufman Kohler.

Independent Order Brith Abraham.—Leon Sanders, Max L. Hollander, David Goldberg, Max Silverstein, Bernard Welt, Jacob Clark, Adolph Stern.

Independent Order Free Sons of Israel.—Emil Tausig, Solon J. Liebeskind, M. Angelo Elias.

Independent Order Free Sons of Judah.—Samuel Goldstein, Sigmund Fodor, Max Gottessen.

Jewish Publication Society of America.—Horace Stern, Simon Miller.

Jewish Socialist Federation of America.—Dr. B. Hoffman, B. Vlodeck.

Jewish Socialist Territorialist Labor Party of America.—J. Budish, M. R. Zalsky.

Jewish Theological Seminary.—Dr. Cyrus Adler.

National Conference of Jewish Charities.—Dr. Lee K. Frankel, Louis H. Levin.

Order Brith Abraham.—Hon. Henry M. Goldfogle, Samuel Kanrieff, Samuel Dorf, Charles Dushkind, David Goldstein, Michael V. Rosenber, Louis Kram.

Order Knights of Joseph.—Isadore Lieberman.

National Federation Temple Sisterhoods.—Mrs. J. Walter Freiberg, Mrs. David Philipson.

National Workmen's Committee on Jewish Rights.—Sholom Ash, M. Gillis, Dr. M. Goldfarb, M. Katz, M. Olgin, Jacob Panken, Dr. Frank F. Rosenblatt.

Union of American Hebrew Congregations.—J. Walter Freiberg, Colonel Harry Cutler, Edward L. Heinsheimer, Max J. Kohler, Max B. May, Hon. Simon W. Rosendale, Joseph Wiesenfeld.

Union of Orthodox Jewish Congregations.—Rev. Dr. Bernard Drachman, Morris Engelman, Albert Lucas.

United Hebrew Trades.—A. Back, S. Goldovsky, S. Guskin, H. Lang, S. Metz, M. Pine, S. Shore.

United Synagogue of America.—Dr. Solomon Solis-Cohen, Professor Mordecai M. Kaplan, Rabbi Jacob Kohn.

The meeting was called to order by Colonel Harry Cutler, of Providence, on behalf of the arrangements committee representing the organizations calling the conference. Mr. Louis Marshall was elected chairman; Mr. Jacob Panken, vice-chairman; Dr. Max Goldfarb and Mr. Harry Schneiderman, secretaries. The chairman appointed the following committees:

On Resolutions.—Dr. J. L. Magnes, Dr. William Rosenau, Dr. F. F. Rosenblatt, Sholom Ash, Dr. Samuel Schulman, Dr. Solomon Solis-Cohen, Oscar S. Straus, Emil Tausig, M. Katz, S. Vlodeck.

On Permanent Organization.—David Philipson, Samuel Dorf, Julian W. Mack, M. Gillis, M. Pine, Harry Cutler, Israel Unterberg, Rev. Jacob Kohn.

On Ways and Means.—Leon Sanders, Charles Dushkind, Samuel Shore, R. Bulgatch, Dr. H. Pereira Mendes, J. Walter Freiberg, Joseph Gedalecia, Mrs. Nathan Glauber.

On Press.—Dr. M. Goldfarb, Jacob Massel, Herman Bernstein.

On Rules.—Solon J. Liebeskind, Miss Rose Brenner.

After a recess the conference reconvened, and the Committee on Rules presented a report, providing for the conduct of the discussion.

At 3 o'clock, upon the request of the Congress Organization Committee, a subcommittee of that body, consisting of Justice Louis D. Brandeis, Judge Hugo Pam and former Judge Leon Sanders,

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was invited to present the views of the Congress Organization Committee to the conference. The three gentlemen addressed the meeting in turn. It was evident from their remarks and from their replies to questions put to them by various delegates present that the Executive Committee of the Congress Organization Committee was bound by the Philadelphia conference to a program which it was not possible for the Executive Committee to modify, and that the only condition upon which the organizations represented at the conference could cooperate with the Congress Organization Committee was by accepting this program.

The committee of the Congress Organization Committee was invited to remain and to listen to the discussion which followed. After speeches by Oscar S. Straus, Dr. J. L. Magnes, Rabbi Schulman, Sholom Ash and B. Vlodeck, the visiting committee left the conference.

The Committee on Resolutions thereupon reported favorably the following resolutions, which had been introduced by Dr. Magnes:

1. This conference desires to bring about united action in the first place among the Jews of America, and then by the Jews of the world to secure full rights for the Jews of all lands and the abrogation of all laws discriminating against them; it being understood that the phrase "full rights" is deemed to include civil, religious and political rights, and, in addition thereto, wherever the various peoples of any land are recognized as having separate group rights, the conferring upon the Jews thereof of such rights if desired by them.

2. For this sole purpose this conference favors the calling of a congress of the Jews of America.

3. This conference gives its Executive Committee, to be chosen hereafter, full powers to act for the accomplishment of the aims set forth in Paragraph 1, and for this purpose it gives full power to its Executive Committee to confer and cooperate with all other organizations of American Jews working for the accomplishment of these aims, including full power as to the preparations for the calling of said Congress of American Jews, its time and place and the method of electing delegates, and its constitution in general.

4. It is expressly understood that nothing herein contained shall be deemed to affect the autonomy of any existing national Jewish organization.

An amendment proposing that the conference "approve the program of the preliminary conference held at Philadelphia on March 26 and 27, 1916, except that part relating to a permanent congress, and authorize the executive officers to confer with the Executive Committee for the American Jewish Congress for the purpose of joining in the organization of an American Jewish Congress," was defeated. An amendment was introduced by Mr. Louis E. Levy, of Philadelphia, substituting for the second paragraph in the resolution the following:

"As the object specified in the foregoing resolution is one as to which there is entire unanimity among all Jews, this conference favors the calling of a congress of the Jews of America for the sole purpose of taking appropriate action to accomplish such object." The resolution as amended by Mr. Levy was unanimously adopted.

The following further resolutions were adopted:

1. That it is the sense of this conference that steps on behalf of the Jewish people in the lands of oppression be undertaken forthwith, and that the Executive Committee of this conference is hereby instructed to act accordingly, and to obtain, if possible, the co-operation of other bodies.

2. That there be recommended to the Executive Committee the consideration of the question of establishing an institution for the purpose of rehabilitating Jewish life in the Eastern war zone and Palestine after the war.

3. That the executive committee may, in its discretion, submit such questions as it may deem necessary to the delegates, and may call special meetings of the delegates for this purpose, provided that reasonable notice of such special meetings be given.

The committee on permanent organization presented the following resolutions, which were adopted:

1. That this organization shall be known the Conference of American National Jewish Organizations.

2. That an Executive Committee of twenty-five, including the chairman of this meeting, be appointed by the chair from among the delegates to this conference.

3. That the Executive Committee is hereby empowered to carry out the purposes of this conference and to add to its number as it may deem proper from time to time.

4. That such officers as may be required be chosen by the Executive Committee from among its number.

As the Executive Committee had been given full power to take all action nec-

essary to carry out the purposes of the conference, the Committee on Ways and Means was discharged.

The Executive Committee appointed by the chairman, in accordance with a resolution of the conference, follows: Dr. Solomon Solis-Cohen, Colonel Harry Cutler, Samuel Dorf, Rev. Bernard Drachman, Charles Dushkind, S. Epstein, J. Walter Freiberg, Dr. M. Goldfarb, Mrs. Janet S. Harris, M. Katz, Louis E. Levy, Judge Julian W. Mack, Rev. Dr. David Philipson, Dr. J. L. Magnes, Louis Marshall, Jacob Massel, Jacob Panken, M. Pine, Dr. Frank F. Rosenblatt, Rev. Dr. Samuel Schulman, Max Silverstein, Mrs. Abram Simon, Hon. Oscar S. Straus, Emil Tausig, B. Vlodeck.

Elkus to Succeed Morgensthan.

President Wilson has forwarded to the Senate the nomination of Abram I. Elkus as successor to Henry Morgensthan, recently resigned, as Ambassador to Turkey.

Mr. Elkus was born August 6, 1867, in New York City. He attended the public schools of New York and afterwards the College of the City of New York and Columbia University. He was admitted to the bar in 1898 and in 1896 became a member of the law firm of James, Schell & Elkus, of which, on the death of Col. James and Mr. Schell, he became the senior member. He is now the head of that firm's successor, Elkus, Gleason & Proskauer. He practiced his profession in almost all of its branches since his admission to the bar, and has appeared as attorney in many celebrated cases. He was selected by the United States judges as a special United States attorney to prosecute fraudulent bankrupts, and he carried on the work with distinguished success. In that particular he established a precedent that perjury in bankruptcy proceedings is punishable summarily as contempt.

As counsel for the Merchants' Association Mr. Elkus is active in promoting legislation for commercial welfare through uniformity of laws relating to the sales and warehousing of merchandise, etc. He is counsel for many merchants and mercantile companies in New York, and as such is constantly engaged in important commercial litigation.

Besides practicing his profession Mr. Elkus has devoted much of his time to educational work. As trustee of the Baron de Hirsch Fund he has been one of those in charge of the trade school maintained by that body in this city, where young men are trained in practical trades, so that they may be not only self-supporting, but start life with a thorough training fitting them for business careers.

In February, 1911, Mr. Elkus was elected by the Legislature of this State as a regent of the University of the State of New York.

Mr. Elkus was appointed counsel of the New York State Factory Investigating Commission, which was created by the Legislature of 1911 for the purpose of investigating conditions of manufacturing prevailing in the large cities of the State. This commission conducted investigations which resulted in a report to the Legislature setting forth the conditions of danger to life and health by reason of fire and also because of the conditions surrounding manufacturing. In 1912 this commission presented a further report recommending thirty-five bills for passage, mitigating the evils of child labor, undue work for women, the safety of life and health in industry, protection of life in case of fire, and the reorganization of the Labor Department. These bills were all drafted by Mr. Elkus, and have become laws. They have been pronounced by all as the best social legislation ever enacted for the benefit of working people.

He is the author of an historical and practical treatise on "Secret Liens and Reputed Ownership"—a member of the American, State and City Bar Associations, a director of the New York County Lawyers' Association, and a member of the Manhattan, Democratic, Lotus, Harmonic, Fraternity and Lawyers' club.

Mr. Elkus received the honorary degree of doctor of civil law from St. Lawrence University.

Mr. Elkus was married April 15, 1896, to Gertrud H. Hess, of New York City.

Mr. Elkus was the unsuccessful Democratic candidate for Judge of the New York State Court of Appeals in 1913. President Wilson has been considering Mr. Elkus' nomination to the United States Circuit Court for some time.

Mr. Elkus has been active in local communal affairs, particularly those of the Hebrew Technical School for Girls and the Free Synagogue, serving both as vice-president. He is also the president of the Jewish Chautauqua Society.

Great Zionist Meeting.

On Saturday evening, July 22, the memory of the late distinguished Zionist leader, Dr. Theodor Herzl, will be cherished at Cooper Union by thousands of Jews in this city. This memorial is the twelfth of its kind since Dr. Herzl's death. Among the speakers who will deal with the life and work of Dr. Herzl are Dr. Schmarya Levin, the well-known Zionist orator; Dr. Leon Motzkin, an associate of the late leader, Mary Antin; Miss Susan Brandeis, daughter of the Supreme Court Justice, and Morris Rothenberg, president of the Zionist Council of Greater New York. Cantor I. Meisels, with a choir of fifty, will recite the Haskarah. Mrs. Joseph Fels is also expected to be present and address the meeting. Mrs. Fels has lately offered to invest \$1,000,000 for the establishment of a Jewish colony in Palestine under the single-tax system advocated so strenuously by her late husband.

Rev. Emanuel Sternheim, heretofore rabbi at Baton Rouge, La., has accepted a call to the pulpit of Congregation Mt. Sinai, Sioux City, Iowa.



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ENGAGEMENTS.

CLINE — BRUNNER.—Mr. and Mrs. Louis Brunner, 2460 Seventh avenue, announce the engagement of their daughter Sophie to Mr. Isidor Cline.

FANTEL — ENSHLEIMER.—Mr. and Mrs. Max Enshleimer, of 522 West 185th street, announce the engagement of their daughter Agnes to Mr. Henry Fantel.

FISCHMAN — COHEN.—Mr. Moses Cohen, of 1237 Forty-sixth street, Brooklyn, begs to announce the engagement of his daughter Sarah to Mr. William Fischman, of New York.

FORBERT — LIVINGSTON.—Mr. and Mrs. William Livingston, of 738 Kelly street, Bronx, announce the engagement of their daughter Esther T. to Mr. Saul S. Forbert.

GALLINGER — DRUCKER.—Mrs. Henrietta Drucker, of 53 East Ninety-sixth street, announces the engagement of her daughter Gladys to Mr. Irving Gallinger.

HARRIS — EFRON.—Mrs. Charles Efron, of 544 West 157th street, announces the engagement of her daughter Sara to Mr. Jack Harris.

KASSLER — SINDEL.—Mr. and Mrs. I. Sindel, of 629 West 115th street, announce the engagement of their daughter Jeannette to Mr. Louis Kassler.

MARKOWITZ — BAKAL.—Mr. and Mrs. Samuel Bakal, of 44 St. Marks place, announce the engagement of their daughter Helen to Mr. Herman Markowitz.

NEWMAN — LOEB.—Mrs. S. Loeb, of 220 West Ninety-eighth street (formerly of Detroit, Mich.), announces the engagement of her daughter Viola to Mr. Mortimer C. Newman, of Newark, N. J.

STERN — WEINER.—Mrs. Rose Weiner, of 540 West 144th street, announces the betrothal of her daughter Olga to Mr. Emanuel Stern.

WAGNER — GROSS.—Mr. and Mrs. Phil Gross, of 981 Tiffany street, Bronx, announce the engagement of their daughter Helen to Mr. Harry W. Wagner.

MARRIAGES.

ALSBERG — ROSENFELD.—Mr. David G. Rosenfeld, of 500 West 143d street, announces the marriage of his daughter Corinne Frances to Mr. Benjamin Alsberg, on July 12, 1916.

CHANIN — ROSENHECK.—On Sunday, July 16, 1916, Miss Sadye Rosenheck to Mr. Nat Chanin. Rev. S. Seidman officiated.

GOLDBERG — GOREWITZ.—On Saturday, July 15, 1916, by Rev. S. Seidman, Miss Bella Gorewitz to Mr. Abraham Goldberg.

HOCHHAUSER — ROSENBERG.—Mr. and Mrs. Jacob Rosenberg, of 151 West 140th street, announce the marriage of their daughter Jeannette to Mr. William Hochhauser.

HOTCHNER — GOLDENBERG.—July 9, Rosamond L. Hotchner to Irving Goldenberg.

KARP — SAPIKIN.—On Tuesday, July 11, 1916, Miss Ida Sapkin to Mr. Louis Karp by Rev. S. Seidman.

KATZ — OLSHINSKY.—Mr. and Mrs. David Olschinsky, of 2071 Vyse avenue, Bronx, announce the marriage of their daughter Sadye to Mr. Samuel Katz on Sunday evening, July 16, 1916, at the Lenox. Rabbi Aaron Eiseman performed the ceremony.

LEWINSON — MARCHESE.—Wednesday, July 12, 1916, Gisela Marchese to Joseph Lewinson.

OSTERMAN — BRINTON.—Mr. Samuel Osterman to Miss Rose Brinton by Rev. Dr. E. Lissman, on Wednesday, July 12, 1916.

POSTEL — GROSSMAN.—On Sunday, July 16, 1916, Miss Esther Grossman to Mr. Max Postel. Rev. Sol Goldstein officiated.

WEINSTEIN — OSTROW.—Mr. and Mrs. Bernard Ostrow announce the marriage of their daughter Birdie to Mr. David Weinstein on Wednesday, July 12, 1916. Rev. S. Seidman officiated.

BIRTHS.

JONAS.—To Mr. and Mrs. Irving Jonas (nee Lillian Eckstein), 510 West 150th street, a daughter, Bernice, on July 12.

LANZIT.—Mr. and Mrs. Mortimer Lanzit (nee Lillian Manheimer), 620 West 152d street, announce the birth of a son, July 13.

LOEWENSTEIN.—Mr. and Mrs. Harry Loewenstein (nee Rose Lebowitz) announce the birth of a daughter on Friday, July 14.

METZGER.—To Mr. and Mrs. S. David Metzger (nee Mollie Adler), at Lloyd's Sanitarium, July 10, a son.

SOCIAL NOTES.

Mr. and Mrs. Sellmar M. Jacoby are at Elberon, N. J.

Mr. and Mrs. J. Schild are at 63 Wiegand place, Arverne, L. I.

Mr. and Mrs. B. Brucker, of 116 West 129th street, are at Hunter, N. Y.

Mr. and Mrs. John Freid are at 8 Swan place, Arverne, L. I., for the summer.

Mr. L. Mark and family of 545 West 158th street, are at Fleischmanns, N. Y.

Mrs. E. Weinstein, of 68 Lenox avenue, will spend the summer at the Inn, Arverne, L. I.

Rabbi Jacob A. Dolgenes, of 1771 Madison avenue, is at 607 McCale avenue, Bradley Beach, N. J.

Mr. and Mrs. Samuel Lewis are at the Pine Grove House, Loch Sheldrake, Sullivan county, N. Y.

Mr. and Mrs. B. Rubin and Miss Irene Rubin are registered at the Leland House, Schroon Lake, N. Y.

Mr. and Mrs. Daniel P. Hays are now at their summer home, Camp Ray, Rangely Lake, Me.

Mr. and Mrs. H. B. Kitay and family, of Haledon, N. J., will spend the summer at Kiamasha, N. Y.

Mr. Martin H. Rubin and family, of 315 Central Park West, are at Eisenberg's, Wave Crest, L. I.

Mr. and Mrs. Otto Horwitz, of the Hotel Ansonia, are at Mount Kineo, Me., for the remainder of the summer.

Mrs. Ira Leo Bramberger, of the Hotel Savoy, is at the Greenbrier Hotel, White Sulphur Springs, W. Va.

Mr. I. L. Marrow and family, of 1335 Forty-fifth street, Brooklyn, are at the Herlands House, Kiamasha, N. Y.

Mr. and Mrs. J. Shulof, of 142 West Ninety-third street, are at 20 Kensington Garden, Far Rockaway, N. Y.

Mr. and Mrs. Louis A. Roggen and family, of 20 East Ninetieth street, are at Fleischmann Park for the summer.

Mr. and Mrs. Benjamin Miller, of 124 West 114th street, are at the Hotel Switzerland, Fleischmann Station, N. Y.

Rabbi Aaron Eiseman will spend a week at Camp Murondac, Whaley Lake, N. Y., as a guest of Mr. Jesse Bienenfeld.

Mr. and Mrs. Samuel Post are among those registered at the Inn, Arverne, L. I., where they have engaged rooms until September 15.

Mr. Joseph Mayor Asher, of 1155 Park avenue, will be at the Casco Camp, Poland, Me., until August 1, and thereafter at the Cobossee Colony, Monmouth, Me.

Mrs. Bernard Wener, of Flatbush, and her sister, Miss Grace Oshinsky, of 151 West Eighty-sixth street, are spending a few weeks at the Alamae Hotel, Atlantic City, N. J.

Mr. and Mrs. Morris Morrison, of 95 West 119th street, and Mr. and Mrs. Philip Morrison, of 218 West 112th street, are occupying a cottage at 67 Storm avenue, Arverne, L. I.

Mrs. L. J. Lewis, Master Herbert Lewis, Mrs. W. M. Green, Miss Adelaide Green, Mrs. Joseph Hirth and Mrs. Lew Brahmans are summering at the Matunuck Beach Hotel, Matunuck Beach R. I., near Narragansett Pier.

Mrs. H. Morris and daughter, of 2176 Second avenue, made a special trip to Baltimore, Md., to see her nephew, who is one of the crew of the submarine Deutschland. Mrs. Morris and her daughter then go to Washington, D. C., for a short stay.

A grand theatrical performance and entertainment will be given for the benefit of the Hebrew Kindergarten and Day Nursery at the Arverne Pier Theatre, Arverne, L. I., Saturday evening, July 29. Mme. Rose Karp, Mr. Jacob Kohn, Kalman Joveller, Rosetta Cohen, Sam Kestin and other noted artists will appear, besides cantor Hezyud Woolf, who will also participate. Moving picture slides of the activities of the institution will be shown, and Mrs. Rose Elkel's will deliver an address.

Among those who are registered at Arverne Court, Arverne, L. I., may be mentioned: Mr. A. E. Jacobs, Mr. and Mrs. J. Smith and family, Miss L. Hurwitz, Mr. and Mrs. M. Hoffman and family, Mr. and Mrs. I. Lipshitz and family, Mr. and Mrs. Gallusky, Mr. and Mrs. M. Lenklosky and family, Miss C. Goldfarb, Mr. Hyman Lipsitz, Miss Minnie Lipsitz, Mr. and Mrs. A. Schwalbe, Mrs. A. Weiss and sisters; Mrs. W. Wolkenberg and son, Mr. and Mrs. Schanhaus and family, Mr. and Mrs. Koenig, Mr. Irving Koenig, Miss Sophie Koenig, Mrs. H. Horowitz and daughter, Mr. and Mrs. Bernard, Miss Rose Bernard, Mr. and Mrs. A. Schorr, Mr. Light and Mr. and Mrs. Tancer and family.

For the benefit of the philanthropies of the New York section of the Council of Jewish Women an entertainment and dance was given at the Galety, in Far Rockaway, on Tuesday evening, July 18. Mrs. Hyman Gips and Mrs. William Stern had the affair in charge. They were assisted by Mesdames Edwin Wolf, Bernard Hyman, Joseph Leeburger, Philip H. Aronson, Louis Wormser, Nathan Hellman, Percy Solomon, Herbert Deutsch and H. S. Sternberg. Among the artists taking part in the entertainment were Mme. Sophie Traubman, Charles Reed Jones, Arthur Beckhard, Lily Belle Kronenberg, Hortense Bowman, Rosalind Goodman, Mrs. Alois L. Ernst, Henry Broder, Fred Morris, Henry Rossman, Eva and Nan Webenzahl, Dr. A. Goldstein, Robert Simon and William Murray Phillips. A large and enthusiastic audience was present.

On Monday evening, July 17, there was an entertainment at Scheinberg's Hotel, Edgemere, given by the children of the house. The numbers on the program were recitations by Misses Muriel Kummel, Edna Herskovits, Harriet Fischel, Dorothy and Florence Herskovits, Mr. Lawrence Rabinowitz and Mrs. Max Herskovits. Another one of the numbers was a dance by Miss Judith Scheinberg. A part of the program was a play entitled "A School Room of the Twentieth Century," written by Miss Isabel Rosenthal especially for the children. The house was crowded and the play was pronounced a success. The proceeds were donated to the Hebrew Infants' Asylum.

On Tuesday night, July 18, Mrs. Scheinberg gave a dance for the guests. It was well attended and lasted until the early hours of the morning.

Why Say "Jewish" Features?

A subscriber to the *Modern View* has voiced to us his objection to the description in the *Globe-Democrat* of the woman recently murdered in the Pontiac Hotel as having "Jewish" features.

Our subscriber claims that this phrase, when conjoined with any criminal or unfavorable item, reflects discreditably on Jewish people.

The other daily papers did not use it, so it could hardly have been a police description, and it could just as well have been omitted, as the picture of the woman was published and served to guide as means of identification.

As developments proved that the woman was not Jewish, the needlessness of the use of the phrase is all the more apparent.

Daily papers should be very careful in their use of the word Jew and Jewish. In crime or politics, or any other secular affairs, the word Jew and Jewish in the daily press are not in place.

If, as in the case of Mr. Brandeis, the word Jew or Jewish was connected, it was because his Jewish kinship was an issue in the confirmation and the barrier of faith and race was under consideration.

If "Jew" and "Jewish" are to be used in unfavorable cases, they should also be used in all instances where Jewish men and women distinguish themselves.

The safest general rule for the daily press is to use the descriptive word "Jewish" only where matters of Jewish faith, charity or other specifically Jewish affairs are involved.—*The Modern View.*

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Auxiliary Organized to Aid Jerusalem Hospital.

On Thursday, July 13, an organization meeting of a senior auxiliary to the Bikur Cholim Hospital and Jeshibath Etz Chaim of Jerusalem was held and temporary headquarters were established at 50 Suffolk street, this city. An election of temporary officers resulted in the selection of the following: Henry J. Staher, chairman; Adella Popus, vice-chairman, Sylvia Bren, financial secretary; Charles Staar, recording secretary, and Dorothy Gershon, cashier. Announcement was made that Mr. Louis Rosenzweig had donated a \$400 piano, which will be raffled off for the benefit of the parent institutions.

All those interested in the work of the society are requested to join.

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The Need of Festivals in Modern Judaism

Continued from page 5

of the rabbis. I cannot see where the reform movement went wrong. But the reform movement lost their true aim in one respect: they confounded the idea of making Judaism comprehensive with that of making it conform to the customs of other religions about them. Once this idea of conformity was born, there were many Jews who, hating their burden, were only too glad to abandon everything that might make Judaism appear distinctive from Christianity. Under the cover of reform they could now cast away their heritage, could cheat their conscience, and assume a false cloak of enlightenment. They were Jews only in name, and their children are not even that. It is not the reform leaders that are to be blamed, but the eager mass of hypocritical Jews, who, hiding their real intentions under the banner of reform, threw away the customs, the festivals, everything that makes Judaism distinctive, beautiful, appealing. Do you imagine that they were better men for it, that they now understand their faith, that their children had reverence for it? No, indeed! They learned patronage, snobbery and indifference; they disgraced their leaders and made the reform movement a failure in its high purpose.

It is, perhaps, not so much in the synagogue that the evil results of their example are to be deplored; for, after all, the synagogue will be what the congregation makes it. Judaism is born and lives in the home, and the festivals cannot be adequately celebrated outside of the home. It is true that some of the rabbis whom I have heard (though here I do not mean all, by any means) seem to have drifted into the pulpit without conspicuous qualities to fit them as religious leaders, without sincerity, without idealism, without a distinctively Jewish heart, striving more to make the services of their synagogues apologize to a Christian visitor than appeal to a Jew. It is true that distinctiveness seems to have fled from many a synagogue. They give us a shrill choir on the holy days, to conform with the Christian service, as if we could not hear better music at any opera. They serve ice cream and lady fingers on our festivals of Hanukkah and Purim, as if we could not buy such accessories every day of our lives. What is there to remember, to look forward to in such a ceremony? But though many rabbis seem to have no feeling of their own but simply to cater to the tastes of their congregations, it is not them but the congregation we ought to blame. The congregation have it in their power to choose their rabbi, to make the synagogue what they want it to be. No, we ought to face the facts fairly and squarely: if many Jews have no Jewish festivals, it is not the synagogues that are to blame, but the Jewish homes behind the synagogues.

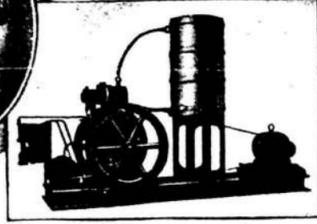
In addressing the Harvard Menorah Society in 1907 President Charles W. Elliot, of Harvard University, said that "one of the most precious things the Jewish race has preserved through immense difficulties and trials is an intense family affection." This is not mere flattery, nor are we displaying arrogance in being proud of it. Judaism in the past has always made for happy home, and still continues to do so wherever Judaism and Jewish festivals are kept up with any degree of spirit. There are two classes of Jews in whom this family affection can be seen: the very strict orthodox immigrants who are not dazzled

Continued on next page

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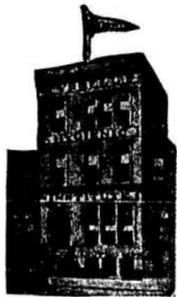
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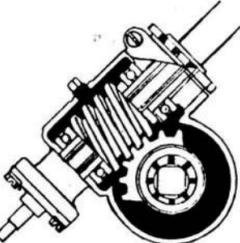
THE HEBREW STANDARD unhesitatingly endorse every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

The Need of Festivals in Modern Judaism

(Continued from page 6)

by their physical and mental freedom, and the really educated class who realize the value of Judaism. With the classes in between "a little knowledge is a dangerous thing," but, unfortunately, this middle class constitutes a large part of American Jewry. It is their children who drift into Christian Science, and set an example of irreverence to parents and faith, that is often anxiously followed by those socially beneath them. I remember remonstrating with a woman whose children went alternately to the Sabbath school and the Christian Science church across the street. "Oh," she replied languidly, "you see my mother was born in America, and I have never known anything about Jewish customs." She said this with a pleased tone that even her languidness could not conceal. Such gross ignorance is to be accounted for only by a lack of real Jewish ideals. It is not a matter of keeping to Jewish customs from duty, but a matter of building up Jewish homes and Jewish character. Every mother owes it to her children, if not to herself, to keep the festivals with proper spirit; to develop her knowledge of Judaism, to abandon hypocrisy, sham and vanity. She must make the home a thing for weary eyes to long for. Let no Jewish mother forget that in robbing her children of Jewish festivals she is robbing them of light and enjoyment in their religion and driving them to seek it elsewhere.

For it is not human nature to do without enjoyment. Take away the distinctive Jewish festivals, drag your unwilling child merely to sit in a synagogue, show him only the stern, the intellectual, side of Judaism, and you are doing your very utmost to make him hate his religion. When I see the children of many successful Jews looking wistfully towards the festivals of Christianity, I cannot pity them too much; for I seem to see throughout their lives the pitiful make-shifts of the festivals their parents have given them. The saddest part of it is that our festivals are so much more



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סביוח

Sabbath Begins at 7.25 This Evening.

In order to insure the insertion of communications in the current issue of THE HEBREW STANDARD they must be in this office not later than Wednesday 10 a. m. of the week in which they are to appear.

This summer is unlike any recent previous season. Hardly is one Jewish meeting over than another begins!

If the "knightly" *meshummodim*, the professional conversionists, would only leave the Jewish people, their erstwhile co-religionists, severely alone! The former need the Gospel, which they have "found," much more badly than do the latter who have gotten along two thousand years without it!

The justice of the peace in Spokane who found an observant Jew of that city guilty of the charge of keeping his store open on Sunday, was presumably bound by the strict letter of the Washington Sunday law. The convicted man promised to make a test case of his prosecution, which we hope will clarify the State statute on the subject.

Apart from the storm engendered by any reference to the proposed Jewish congress, the recent Zionist convention at Philadelphia was a calm, harmonious and businesslike gathering. It seems a pity that the congress issue should have produced a frenzy of excitement from time to time in the course of deliberations with which, strictly speaking, it had absolutely no connection.

Rabbi H. Pereira Mendes' "Looking Ahead," a book which he published upwards of fifteen years before the great war began, has latterly come in for a just share of renewed attention in Anglo-Jewry. This is due to the circumstance that it makes statements in the nature of prophecies concerning the crisis through which the nations of Europe are now passing, which have been strikingly corroborated by the facts.

Otto H. Kahn has reprinted in pamphlet form his valuable remarks on "High Finance," which took the form of an address at the annual dinner of the American Newspaper Publishers' Association on April 27 last in this city. Mr. Kahn, a man of wealth and a financier to boot, sets forth lucidly the aims and ideals of the true financier and shows how he is a servant of the public and a patriotic citizen of the country in which he lives.

The Jewish Chronicle has been compelled by the stress of war time to raise its price from two to three pence per issue. The measure is stated to be one of a temporary character, which implies that as soon as the war is ended the former rate will be speedily restored. So, if we hope that the price of *The Jewish Chronicle* will soon revert to its former level, this is only another way of saying we hope the war will soon be over. The last wish, assuredly, is shared by all men everywhere!

The Sholom Aleichem People's Fund Committee, which is engaged in raising moneys for a tangible memorial to the late gifted author, Sholom Aleichem, has issued a "Sholom Aleichem Remembrance Album," which we have been privileged to see. This comprises photographs of the author in his last year of life, of the drawing showing his deathbed, of his remarkable ethical will, and of his home and workroom, and his funeral at its various stages. The book is to be prized especially by the vast concourse that attended the funeral, and also by all who esteemed Sholom Aleichem because of himself and his writings.

There can be no doubt that the action of the group of influential bankers who set the dollar above the honor of their country by negotiating a loan to Russia recently will have a disastrous effect on the future relations between our government and that of the Czar. Disastrous in so far as it will impede the efforts of our authorities in their free and untrammelled attempt to secure justice from Russia for all holders of our passports regardless of creed. The important fact to be remembered in this connection is that this loan will enable Russia to adopt a method of approaching our authorities far different from that open to her were this not the case.

LAST SUNDAY'S CONFERENCE

FROM the entire spirit and transactions of last Sunday's sessions of the Conference of National Jewish Organizations at the Hotel Astor, we confess to have some doubt as to whether or not peace in American Jewry has at last been attained. We note with undisguised satisfaction that the Astor conference resolved to favor the calling of a congress of Jews of America, and yet we take into account the rather acrid and acerbitous debates evoked by the statements of Mr. Justice Brandeis to the meeting. The result of the entire proceedings, reduced to the very lowest terms possible, is that the Conference of National Jewish Organizations (including, of course, its protagonist, the American Jewish Committee), surrenders to the congress movement, but that the propaganda carried on in this direction by the men responsible for the Philadelphia convention may not be acceptable to a majority of the delegates at the Astor.

But, we distinctly observe signs of encouragement in this latest development of a bitter and acrimonious struggle between two contending factions. The American Jewish Committee has accepted the congress principle! Seeing itself beset on all sides by communal groups demanding the right to participate in the deliberations of American Jewry on behalf of our brethren overseas, the committee tardily but none the less graciously surrenders. So much being conceded by the one side, we feel reasonably certain that the other party—the Jewish congress executive—will seek to do all it can to reach a working arrangement which will redound to the highest weal of Jewry at large. Whether the two sides can "get together" occasions our doubt, above expressed. That this, too, seems to have been in the mind of the leaders of the new creation we believe we may say from their provision whereby the Executive Committee may obtain the co-operation of other bodies.

Of one thing we are certain the new creation favors the democratic principle, and, by this token, entitles itself to the support of all Jews in America, if it actively and sincerely labors to attain this aim. We, for our part, shall support its every endeavor to this end. We believe, however, that a very substantial step toward lasting communal peace within our own household was taken at last Sunday's conference and trust nothing will now develop to retard the final settlement of unfortunate differences except as indicated.

The Jewish statistical bureau of the American Jewish Committee seeks to compile a list of Jews serving with the various military units in the present duty of guarding the Mexican border. The importance of such an undertaking is quite apparent, and the value of an authoritative compilation of the kind plain. We think the editors of Jewish journals can assist potently in this work. The enterprise of *The Jewish Chronicle*, for example, makes possible a complete roster of the Jews who are helping Great Britain to do her share of the actual fighting in the present great war. Similar enterprise should be exhibited by us in America in the present, fortunately much less portentous, crisis.

Before one of the traditional English commissions on various aspects of public life—this time its province dealt with the subject of public morals—Chief Rabbi Hertz offered some testimony in respect of the Jewish birth rate. Very wisely, he did not confine his remarks to English Jewish conditions, but offered facts concerning the Jews of other lands, including our own, to support his contentions. The Chief Rabbi found that the religious factor is of surprising importance as affecting the birth rate, that this figure is constantly falling and that its correctness is not properly assailable, in spite of the circumstance that the gross increase of Jewish births in the world surpasses those of other religious elements in the population. If we reflect a moment we must accept the Chief Rabbi's statement, for in a strong Jewish environment such as Russia or Galicia the Jewish birth rate averages at a higher total than it does for London and other Western European centres where the force of the Jewish environment is attenuated. The objections which have been advanced against the Chief Rabbi's conclusions seem to proceed more from the wish to inject the religious factor into such a discussion than from any very serious cavil with the results adduced.

We cordially congratulate *The American Israelite* on entering the sixty-third year of its continuous existence as a journal. It is now the oldest existing Jewish newspaper in this country, and, moreover, the oldest Jewish newspaper published in the English language. Our Cincinnati contemporary rightly indulges itself now and again in a retrospect of its career, and when it began its sixty-third year of publication followed this practice. While it may be true to say, as does our contemporary, that *The American Israelite* "has never faltered or considered possible a compromise which would permit the least departure from the great principles for which Reform Judaism—American Judaism—stands," is it neither modest nor truthful for our Western apostle of "American" Judaism to make this claim for itself as the "only one of the American Jewish journals." Other American Jewish journals, with fairly long careers behind them, have remained steadfast to the principles which cradled their beginning, and have not the slightest inclination to compromise their ideals. It is a dangerous pastime which perverts a reasonable retrospect into a glorification of particular views, the more especially when these views are of the stuff *The American Israelite's* are made of. Sweet reasonableness should obtain in the field of Jewish journalism—should operate there to maintain different views harmoniously—just as elsewhere.

THE SACREDNESS OF SPEECH

איש כי ידר נדר לך או השבע שבועה לאמר א-ל על נפשי לא יעשה:
דברו ככל היוצא מפי יעשה:

"If a man vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." (Num. 30: 2.)

HERE, too, as is so many other instances, we must have recourse to the finer linguistic instinct of the rabbis in order to do our text justice. "He shall not break his word" is not altogether correct; the rabbis have it: "*Lo yasech de-torot chum*"; in English: "He shall not render his word profane." The meaning is plain: a solemn vow, or an oath, is a sacred thing; and any violation thereof renders it profane, unholy. There is, however, no need to restrict the basic thought to a solemn vow or oath, which is after all, but a more emphatic asseveration of truths believed in or of obligations assumed. The basic thought is, rather, that all speech is sacred. Our *yea* and *no* are stamped with the mystic seal of the divine, and therefore we must not abuse our faculty of speech by falsehood and insincerity: "*he shall do according to all that proceedeth out of his mouth.*"

The last phrase is strangely suggestive. It sounds strictly objective, flawlessly scientific. Speech proceeds out of the mouth of man. It is produced mechanically. Certain positions of the organs, the relaxation or tension of the larynx, will produce certain sounds, which in turn are caught but vibrations of the ether. This is a sound theory, one is fain to admit, in more than one sense. Speech being mechanical, we have long found out the ways of imitating it by means of clever mechanical appliances that substitute the warm human throat. But if speech is such a mechanical exercise, why is it so sacred? There are those who say that the brain-pulp produces thought; similarly, the mouth produces speech; very likely in the manner in which a brewery produces beer, or a factory produces breakfast food. But if so—why so much ado about the sacredness of human speech? Because, to say that speech proceeds out of the mouth is but one-half the truth, and the less important half at that; for verily speech proceeds first out of the depths of personality, out of the well-spring of the soul. That is why it is sacred, and that is why abuse of speech means disloyalty to Self, means treason to the Divine Image within us.

Scientists are, of course, justified on the basis of surface facts to declare that speech is but ether-waves set into motion by the meat-mechanism of the mouth. But just think how much of the burden of human life these ether-waves are made to carry on their invisible crests! I know not what this ether is, and I doubt if scientists themselves know; but if, as they say, this impalpable substance permeates the whole universe even unto the far edge of Infinity then it is the carrier to other worlds of the immeasurable richness of the human soul. If this mysterious messenger itself has a soul, how must it be in ceaseless agitation with the manifold stir and stress of this our earthly existence! Here it carries the laughter of the joyous, there the sobs of the sad; here the weeping of a little child, there the cry of the oppressed and heavy-laden; here the frivolous chatter of the foolish, there the words of the wise, here the soft, cooing accents of lovers, there the harsh snarling notes of hatred; and everywhere the passion and pathos, the woe and weal, the fever and frenzy of living. Shall it then be a matter of indifference to you what manner of sounds, what class of words, what kind of burdens, you intrust to this many-tongued messenger of the immensities? Suppose that the ether is not the neutral substance we calculate it to be; fancy for a moment that it preserve unto eternity the phonographic grooves impressed upon it by your words; let your imagination take a still bolder flight and conceive of a mysterious needle passing continually over this limitless disk: will the thought give comfort to your heart that this wild, wayward music of human life rings unceasingly through space, shrieking and sighing, howling and whispering, in a mad rhapsodic medley? That the voice of Adam, the wail of Eve, and the taunt of the Serpent, are still heard together with "all that proceedeth of your mouth" here and today?

My meaning is that human speech is sacred not only because it bears the impress of the individual life, but because it registers the deathless struggle of the human spirit, with all its heartrending sufferings and wonderful victories, from the beginning of time unto this day. Emerson said that language is "fossil poetry"; but some one commenting on this said that it is more than that: it is fossil ethics and fossil history as well. As it is the expression of the individual soul, so it is the expression of the race-soul; as it proceeds out of the depth of this or that personality, so it proceeds out of the unfathomable spirit of mankind.

Finally, speech is sacred because it is the clearest expression of the spirit of the universe through us. This world is full of tongues and lips and mouths. The little blinking stars, like the whispering mouths of little children, seem to be telling each other the secrets of the night; the waves, as they approach each other, are like murmuring lips full of the pressure of half-expressed truths; the gaunt mountain-peaks are like tongues speaking to the skies of all that goes in the throbbing heart of the earth. Everywhere there is the far-ringing sound of eternal intimations that seek to convey themselves to the listening ear; but even out of the silence of the vast spaces one feels the pathetic struggle of the universe to utter itself. This is a mute world; this is a tongue-tied world; this is a whispering, inarticulate world. Ah, but only till this world reaches man; when man is reached, the world breaks forth into articulate speech, it speaks through him in plain, intelligible symbols. And these symbols are sacred, for when Man speaks, God has found a Voice.

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Isidore Hershfield gave a harrowing picture of the condition of our brethren-in-faith in that portion of Russia which is now occupied by the armed forces of the Central Powers. The description strikes the marrow of our bones, and fills the reader's thoughts with unspeakable anguish. Where the need and the misery are so great, the relief to be dispensed must be equal and adequate. The report of Isidore Hershfield deserves circulation throughout our community to the end that the Jewish war relief funds may benefit from the largesse of our fortunately placed co-religionists.

One of our contemporaries notes the selection of Harvey J. Cohn as athletic coach at the University of Indiana at Bloomington as an item of Jewish interest. Cohn happens to be of Irish descent and is as Jewish as his famous namesake, George M. Cohan.

Two magnets attract one the other, even though you tie them to posts

miles apart; they attract, how great the pain, the struggle, the effort spent in drawing nearer one to the other.

Were there but a bit more freedom, were those posts less firmly planted, they might succeed in coming close to each other, and, thus united, with that increase of strength, that combination, the consciousness, now become subconsciousness, that they are inseparable, they might attract other magnets and groups of magnets to themselves and to (the service of) the Magnet of the Universe.

ARTHUR A. DEMBITZ.

CORRESPONDENCE.

Honor the Memory of Herzl and Help Alleviate Jewish Distress in Palestine.

Editor HEBREW STANDARD:

Today, the anniversary of the death of Theodor Herzl, the twentieth of Tamuz, faithful Jews and Jewesses in hundreds of cities will assemble to do honor

to the memory of the greatest Jew of modern times.

Theodor Herzl was the first to proclaim loudly and clearly, so that the whole world might hear, the sufferings and the hopes of the Jewish people.

Fearlessly, boldly, he declared that the Jew is weary of the goliath, of its sorrows and favors alike, and now demands the natural heritage of every race—a publicly secured home for all Jews who cannot or will not remain in goliath.

Fearlessly, boldly, in the face of the scorn of many Jews, he aroused the will of the Jewish people, weakened by long exile, and urged them to strive for their own liberation.

Now that the Jewish race is suffering the greatest catastrophe since the destruction of Jerusalem, every day brings out more clearly the greatness of the truth for which Herzl so heroically sacrificed himself.

When great statesmen and the press of the world now link the future of Palestine with the future of the Jews, it is due to the influence of Herzl and of the organization he created.

And when we consider how dear Palestine has become to the great majority of the Jewish race, we must realize the profound influence wielded by Herzl on the ideals of our day.

The sons and daughters of our race, who are sensible to the great Jewish pain, and cling steadfastly to the Jewish hope, will on this day remember the name of the immortal leader with admiration and affection.

Today they will also honor the memory of Herzl by making donations to the Jewish National Fund. These donations provide a dignified living, by work, for hundreds of Jewish families in Palestine. The work on the farms and colonies of the National Fund provides a large portion of the staples of life for all the Jews of Palestine. Every donation to the National Fund thus helps to alleviate the distressed condition, owing to the war, of the Jews in Palestine.

JEWISH NATIONAL FUND BUREAU FOR AMERICA, 44 East 23d Street, New York.

A Protest.

Editor HEBREW STANDARD: Our attention was called to a notice inserted in your worthy publication by a certain Hebrew Home and Relief for Consumptives who is claiming of having connections with our institution in Los Angeles.

Representing the Los Angeles Sanatorium in New York City, I wish to state that we have no connections whatsoever with the above mentioned Home, and we protest against using the name of our institution by anyone not authorized.

THE HOUSE OF SHADOWS

(Written for THE HEBREW STANDARD.)

There's a great big house on Henry street,
With a beautiful lawn of green,
And the roses bloom and the shrubs are sweet,
And there's sun and warmth in the scene.
But, somehow, I ponder and walk that way,
With a wondering glance... and a sigh,
I never see dear little kids at play,
In the yard, when I'm passing by.
Oh, it takes the laugh of a little boy,
Or the songs of a baby lass
To measure the wealth of a household's joy,
As the speeding seasons pass.

I've heard... in a whisper sort of style,
From the lips of the countryside,
That folks in the Big House never smile,
Whatever the years betide.
I've heard, from the orioles, nesting there
That little folks may not be,
And A Lady of Grief... with her snow white hair,
Is the soul of the mystery.
Ah, echoes of Youth in the empty heart,
And Hopes that are gone, alas!
The little rag doll plays a noble part
As our speeding seasons pass.

At Dusk, when the wonderful twilight falls,
And the red rose bush burns deep,
And down through the magic of elm-tree halls
God's birds are going to sleep—
Then... THEN is the absence of some quaint charm
Swept out to the Passerby;
The graceful curve of a small, plump arm,
Or the laugh in a roguish eye.
Oh, why shall these roses come back at spring,
When never a babe may know,
And why shall the mother of nestlings sing,
When ears turn away below?

There's a great big house on Henry street,
With a lawn that is starred with bloom;
And it's treasures gleam in the summer heat
And it's garden is all perfume.
But, somehow, the spark of eternal Life
Is missing... you sense it so;
And mothers are mothers... a wife a wife,
When God says it must be so.
That's why, when we pass, in the eventide,
We stop at the threshold fair,
And wonder, when so may charms abide,
That no little kiddies are there.

W. LIVINGSTON LARNED.



For the sake of the truth, we ask you to publish our statement in your next issue.

Respectfully yours,
By so doing you will greatly oblige,
N. KAPLAN.

Mr. Asher Wertheimer, of London, Eng., has informed the trustees of the National Gallery that he intends to bequeath to the nation his unrivalled group of portraits by Mr. J. S. Sargent. They include portraits of Mr. and Mrs. Wertheimer, the two Misses Wertheimer, and of a younger son who has passed away.

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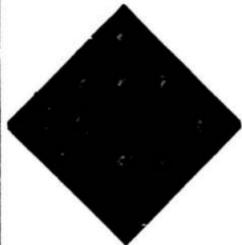
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HOUSEHOLD HELPS.

French Beans.

String and cut them into long strips. Place them in a pan with plenty of boiling water, and a little salt. Boil till tender (15 to 20 minutes), and when done, drain and shake them in the pan till dry. Add a little pepper and a small piece of dripping. Serve very hot. Any cold French beans left over can be served as a salad, dressed with oil and vinegar.

Potato Ribbons.

Four large potatoes, frying fat, salt and pepper. Peel the potatoes, and cut them in fine shavings round and round the potato, as if peeling them in ribbons of equal length. Throw the shavings into a frying pan with boiling fat, and fry a golden brown. Move them constantly with a silver fork to keep the pieces separate. Drain them and pile lightly on a dish, sprinkle with pepper and salt and serve hot.

Fillet of Mackerel.

Take the pieces of mackerel after they have been prepared and spread each fillet with a dressing paste made of crumbs, egg, chopped pepper and onion, butter and enough cream to bind it. Spread thinly; then roll and pin the fillets, dip them in egg and fine crumbs and fry them in deep hot oil. Drain when done, and garnish with lemon and parsley.

Brussel Sprouts and Celery.

Remove wilted leaves from 1 quart sprouts, lay in cold water fifteen minutes. Drain, cook in boiling salted water twenty minutes or until tender; drain again. Then take 1½ cups celery washed and cut in small pieces, cook in water (salted) a few minutes. Make sauce: 1 tablespoon flour cooked with 1 tablespoon butter and 1½ cups hot milk; add drained sprouts and celery, and serve.

Nut Cutlets.

One-fourth pound of lentils, 2 ounces of almonds, ¼ ounce of butter, ¼ ounce of flour, 1 egg. Cook lentils and rub through a sieve. Blanch and grind the almonds. Make a batter with the butter and flour, add the lentils, almonds and any desired seasoning. Mix well and turn onto plate. Make in a flat shape. Divide into six equal portions, making into cutlet shapes. Roll in beaten egg and bread crumbs. Fry in deep butter or oil. Serve with tomato sauce.

Strawberry Jam.

Measure out the sugar and berries in proportion of one part of fruit to three-quarters of a part of sugar—three parts of sugar to four of fruit. Wash and stem the berries and crush them. Put them in a granite or porcelain kettle over the fire and boil for twenty minutes, stirring occasionally. Then add half the sugar, let come to a boil and add the rest of the sugar. Boil slowly until it is of the consistency of jam and pack into small jars.

Baked Steak.

Select a thick steak. Rub well with pepper and salt; place in pan and put on top very thin slices of ½ lemon; sprinkle with paprika, then cover with 3 table-spoons catsup, 1 teaspoon Worcestershire sauce and a good lump of melted fat. Bake fifteen minutes in a hot oven. About five minutes before serving, add 3 onions, parboiled and drained, to the steak.

Italian Steak.

Have frying pan hot; put 3 tablespoons of sweet oil with a slice of onion in pan. When onion has cooked a little place steak in pan and cook medium. Mix ½ teaspoon of anchovy paste in ¼ cup melted fat, a dash of pepper, and pour over steak. Serve at once with sliced lemons.

Canned Berries.

Make a sirup of sugar and water in the proportion of a cupful of water to four and one-half of sugar. When it is cool pour it over washed and hulled strawberries packed in cans. The amount of sirup mentioned requires four pounds of strawberries. Place the tops on the cans lightly and put them in a boiler or canner, on wood or straw, surrounded with water. Bring slowly to the boiling point, boil twenty minutes, screw on tops.

Cantaloupe With Raspberry Centers.

Cover the raspberries with powdered sugar and set away on ice until just before serving time. Fill each half cantaloupe with the glistening, sugared berries, and serve. Peaches cut in cubes and sweetened slightly in the same way may be used instead of the berries.

Tea Punch.

One quart tea, 2 oranges, 6 lemons, 2 cupfuls sugar. Strain the tea when drawn, and when cool mix with the sugar, the juice of the oranges and five of the lemons. When the sugar is dissolved, turn into a punch bowl containing a large piece of ice. Slice the remaining lemon and let the slices float on top of the punch.



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One pint bottle of Maraschino cherries, 1 pound sugar, 4 oranges, 2 lemons, 1 quart cold water, 3 bananas. Boil the water and sugar together for five minutes. Then add the grated rind of the lemons and oranges to the syrup and boil five minutes longer. Allow it to cool, then strain through a cloth and add the juice of the lemons and two of the oranges, the three bananas cut into dice and the contents of the bottle of cherries. Chill for two hours, and, when ready to serve, add a quart of cracked ice and a bottle of charged water.

Brussels Sprouts and Chestnuts.

One lb. sprouts, 1/2 lb. chestnuts, 1 oz. dripping, salt and pepper. Trim and wash the sprouts and stand them in cold salt and water. Peel and skin the chestnuts. Boil them separately in hot water with a little salt. Drain them, mix them together, add the dripping, reheat and serve.

Baked Finnan Haddock.

Select a thick haddock and allow it to soak in milk for one hour; then put it into the roasting pan with a little of the milk; butter it thickly, dust it with a little pepper and bake about thirty minutes. Serve on a hot platter with a little sauce made from the dish gravy and a little added cream.

Jellied Oatmeal.

Cook the oatmeal for three hours the day before and strain into individual moulds. When ready to serve, pile sliced peaches on top and around the base of the mould, and pass powdered sugar and thin cream.

To save carpets have an interlining of paper between the floor and carpet.

Elderdown bedcovers can be restored to elasticity by hanging in the sun a few hours.

Clean the gas burners on a gas stove by boiling in water and potash for an hour; keep the burners covered with the water.

Try cleaning gilt frames with cold water and kerosene oil; great for removing fly specks.

When a room reeks of tobacco smoke set a bowl of cold water somewhere in the room, and the odor will soon be absorbed.

Powdered borax sprinkled on shelves or wherever ants are troublesome will drive them away.

To keep a little child from slipping when it is taking its bath in a porcelain tub, spread a large Turkish towel on the bottom of the tub before turning on the water.

To clean white woodwork and cement in kitchen or bathroom use baking soda freely instead of soap. It makes it beautifully clean and does not take the gloss off as soap would.

If a pink crepe the chine waist fades to an ugly color when washed soak a small piece of red crepe paper in some water, dip in the waist, and it will restore the original beautiful color.

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Flowers will keep fresh longer if a little sugar is added to the water.

Enamel ware which has become discolored can be scoured with vinegar.

Creaking of closet doors and bureau drawers can be cured by rubbing the edges with soap.

To remove the smell of fresh paint put a pail of cold water in the room and change it every three hours.

To dry-clean wooden garments place each one in a wash boiler, the bottom of which has been thickly covered with flour. Cover the garment with flour then put the cover on boiler. Let it stand in an even heat on the back of range for three or four hours. Take out as soon as removed from range, so that it will not steam, and shake thoroughly. This should be done before putting away garments for the summer.

New Owners.

Mr. Max Beerbohm, the well-known orchestra leader, has leased the Academy, Columbus avenue at Seventy-ninth street, and is now engaged in supervising the complete renovation and decoration of the establishment. The opening of the ensuing season will feature the usual attractions, but of special significance is the strictly kosher service at all weddings and social functions when desired, under the supervision of Rev. Dr. Ph. Klein. The Academy is a popular place for all affairs, situated in the finest residential section of the city. A distinguishing feature is the separate dining room and separate ballroom. In addition, there are meeting-rooms, bowling alleys, etc.—everything for the entertainment of people in a manner that will please them. Catering will be of the highest order, likewise the decorations on all occasions. The musical enterprise known as Beerbohm's orchestra will be conducted by Messrs. Beerbohm, as heretofore.

For a new beer to succeed these days it must possess unusual merit, and the success of Schalk's "Only" beer in the local market the past few months is ordinarily ever duplicated before. On April 1 Mr. L. H. Van Cleft became the New York sales manager, and since that time there has been a steady increase in its sales.

"Only" beer is brewed at the Newark brewery, under the supervision of Mr. Herman A. Schalk, whose eminence as a brewmaster is well known in trade circles. It is guaranteed brewed on the old Bavarian thick-mash method and under highest hygienic conditions, fermented and properly aged exclusively in glass-lined steel tanks. It is also guaranteed to be free from artificial coloring or any other foreign substances.

Mr. Van Cleft, who has the local agency, was for over ten years connected with the restaurant in Wallick's Hotel, Forty-third street and Broadway. His office is at 33 West Forty-second street (Aeolian building), phone No. 8479 Bryant.

Mae Murray, a newcomer to the moving picture world, whose two former appearances at the Strand have shown her to be a screen artist of unmistakable charm and ability, is the star of the feature playhouse this week at that playhouse. This time Miss Murray has a role which permits her to dance and exhibit some of the talents which made her popular before her advent in motion pictures.

A series of scenic pictures is an attractive addition to the week's program. Then there is a short comedy, a "Mutt and Jeff" comic and the Strand Topical Review. Mr. Carl Edouarde, musical director, gives "Poet and Peasant" as the overture. For the soloists Grace Hoffman and Bruce Weyman are retained, with Alfred Newman, the boy pianist, returning after two months' absence.

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A Lesson to the Rich.
 Not infrequently the death of a wealthy person causes grief in the most remote quarters. Wealthy people have an opportunity of endearing themselves to mankind by their promotion of charity and philanthropy and civic enterprises. Those less favored by fortune, on the other hand, are at best but able to establish themselves in the esteem of their immediate surroundings. For this reason much is often expected from the rich in the way of charity and philanthropy. Because of their opportunity it is considered the duty of the rich to employ their large means for the betterment of humanity. But, whether or not it be the duty of the rich to help the poor, Judaism, for one, makes the work of charity compulsory in the dictum of the rabbis (Babba Bathra 8b) that a man's property may be confiscated to make him do his full duty towards charity—Masmashkenin al Hazedakah. The selfish life of the rich causes disappointment and calls forth resentment.
 No clearer illustration of this fact could be found, perhaps, than the feeling—or, rather, the lack of feeling—manifested by people this week over the death of Hetty Green. She was the richest woman in the world. She had an opportunity of earning the gratitude of thousands and of gaining the respect and esteem of millions. But she lived for herself alone. According to her own temperament and disposition, at least, she lived for herself alone, and, as a result, her death called forth but an indifferent feeling on the part of the public. For all we know there may have been mourners and sorrowers at her funeral, but nowhere was there real regret or sincere sorrow. The thought that was uppermost in the minds of those who heard or read of her demise was that a miserly career had come to a close, and that some persons would now derive some benefit from the many millions which she had never employed for any worthy purpose. What a wholesome lesson, indeed, this points to the selfish rich!—Dr. M. Silber, in the Jewish Ledger.

From Chicago, Ill., comes news of the death of Captain Leopold Mayer, a Civil War veteran, at the age of seventy-seven. He enlisted at the age of twenty-two, and, through recognition of his valor, was gradually promoted, until he became captain of the Twelfth Pennsylvania Cavalry. He was badly wounded in the battle of Winchester. He was confined to Libby Prison, and escaped via the famous tunnel.

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CONGRESSMAN LONDON ON "IMMIGRATION."

By PROFESSOR ISAAC A. HOURWICH.

Shortly after the hearing before President Wilson on the Immigration law, when the representative of the Socialist party, Charles Edward Russell, said that restriction of immigration generally was a necessary thing, but that the literacy test and the points against political refugees were undesirable, I put this question to Congressman London: What will he say in Congress when the Burnett bill is again brought up? I received no answer from him at the time. (I have now before me the stenographic report of the hearing held last January before the Committee on Immigration of the Lower House, in which I find the speech which Congressman London made on that occasion before the committee.)

I shall put down what Congressman London said, word for word. I shall omit only such references as are not related to the subject.

"I insisted so strongly on getting an opportunity to say something before the committee because it was said here yesterday that Judge Goldfogle failed of election because of his stand on the immigration bill. This is not correct. Immigration was not an issue in our campaign."

"I am against the literacy test, although, as Mr. Morrison knows, I have devoted my entire conscious life to the interests of the organized workers. I believe that the organized workmen have been the greatest force for the good not only of the working class, but of the whole American people. Nevertheless, in their opposition to immigration, they are on the wrong road. They point only to the immigrant as their enemy. Instead of that, they should take out of the factories the millions of women and children who compete with the men. They might just as well prevent the birth of children, because such child born to a workman is a greater burden on him than any immigrant who may come. They follow the old, false theory which Malthus proclaimed in 1798. He spoke of the woes of humanity due to overpopulation when America had a population of only about 3,000,000 souls."

"In my opinion every human being has the right to travel to any part of the world, and no one has the right to pretend that a certain part of the globe was specially planned by the Almighty for himself."

Congressman Johnson (interrupting): "Do you include the Chinese also?"

Mr. London: "The Chinese are human beings. The question of the Chinese and the Japanese creates another difficult race problem. And up to now the United States has not been able to solve the race problem which it already has. Therefore it would be very unwise to create new race problems, and it is a very serious matter for any one to advocate a situation which would create a new problem."

Mr. Johnson: "So you are satisfied to leave out the Japanese and the Chinese for several years?"

Mr. London: "No, I am not. I do it because I have only five minutes, and I wish to confine myself to one or two points. I know how to use five minutes to advantage."

Mr. London then spoke for the victims of religious persecution, and said that the result of the proposed law would be that people who flee from religious persecution would not be admitted into the United States. He ended with the following proposal:

"It is necessary to make a rule that should be accepted as proof (of religious persecution), and to write the rule into the law. The sole fact that a minority of a certain land is of a different faith than the ruling religion should be taken as sufficient evidence from each one of them that he is a victim of religious persecution. The sole fact that the laws of the land—for example, the laws of Russia—discriminate against a people which belongs to a certain religion should be sufficient, and my proposal would be that you include such a rule in the law."

Congressman Segal: "You want it to go into the law that the court and the immigration inspectors should take into consideration the laws of Russia, for example?"

Mr. London: "Yes."

Before proceeding, I wish to call attention to the fact that Congressman London here supported the amendment, which Mr. Louis Marshall had made a day before, that exception should be made in the law in favor of such immigrants as desire to save themselves from religious persecution; that is, principally, in favor of the Jews. You may recollect that Congressman Segal, of New York, and Congressman Sabath, of Chicago, prevailed on the committee that this amendment should go into the Burnett bill. For this they were censured by the official organ of the Jewish Socialist Federation. It appears now that Congressman London was also mixed up in the conspiracy against the Galician Jews. Still worse, he himself persuaded Congressman Segal to bring in the amendment for which the latter caught it afterward from the "Genossen."

However, I forgive him for that. The essential thing, which I wish to speak of here, is his attitude towards Asiatic immigration.

On the one hand he says that every human being has the right to travel when he wishes, and that no one may stand in his way. "And what about the Chinese?" he is asked. His answer is that the Chinaman is also a human being. That is to say, in justice, every Chinaman also has the right to travel where he pleases, and that no immigration inspector should stand in his way. But what interferes? They are not liked here, the Chinese and the Japanese, and therefore it would not be wise to create a new race problem; that is, it would not be wise to admit them, since it is clear, of course, that only by not admitting them can the new problem be avoided. And he opines that "it is a very serious matter for some one to advocate a situation which would create a new problem."

In plain language, this means that we would not oppose the provision in the Burnett bill which excludes the Japanese. Without the Japanese we shall be rid of an unnecessary problem.

When a member of the committee forced him to the wall with the question as to whether he consents to the exclusion of the Chinese and Japanese, he answered no; but since he had no time to say why, it must be taken for granted, at present, that Congressman Johnson understood him correctly, and his "no" does not hang together with his previous talk about the race problems.

There will surely be found practical Jews who will say that Congressman London took a correct stand. Why should we Jews take up the grievances of the yellow races? By doing this we should only incite against ourselves the Congressmen of the Pacific States. Let the yellow folk look out for themselves. We should endeavor to prevent restrictions against white immigrants. That this is a false calculation was clearly to be seen at the same hearing. I read a passage from the preface of my book on immigration, where I said that I treated immigration as an economic question exclusively, and therefore confined myself to the consideration of European immigrants "because many authorities consider Oriental immigration first of all as a race question." To this the same Congressman Johnson commented with a question:

"If a Japanese and a Greek compete for a job for a dollar and ten cents a day, is it not an economic question?"

That is to say: What matters it who works for low wages, a Japanese or a European. If the yellow man ought to be excluded, the white man ought to be excluded also.

Several years ago Morris Hillquit was very strongly criticised for his attitude against yellow immigration at the Stuttgart International Socialist Congress. His resolution was rejected by a huge majority, and he publicly repented on the spot. The question came up three times at the national conventions of the Socialist party, but no official resolution could be arrived at. A commission was chosen which was to study the question. Mr. London was a member of this commission. Apparently his studies have led him to come to the conclusion that the international congress made a wrong interpretation of the principles of international socialism when it declared itself against the restriction of yellow immigration. Hillquit's resolution also did not call for restriction of white immigration. Congressman London, therefore, stands at the same point where Hillquit stood before he repented.—Translated from the Yiddish in *Der Tag*.

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REPRESENTATIVE TO EXECUTIVE COMMITTEE FROM DISTRICT GRAND LODGES:
ISAAC ANDERSON LOEB, District Grand Lodge No. 1.
ISIDOR KRELSHEIMER, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARELSEN, Grand Treasurer.

Sebulon Lodge No. 8 had a largely attended meeting Monday, July 17, and Candidate Samuel Bachman was initiated. Four new propositions were submitted. The suggestion of Brother E. Graetz, secretary of Constellation Lodge, that candidates up to fifty years should be eligible to membership, seems to have found favor with the members of Sebulon Lodge, as the statistics of the order prove that comparatively few deaths are reported between the ages of forty-five and fifty, and many physicians express themselves in favor of the recommendation.

Brother Max Spatz, president of the lodge, has proved a very capable presiding officer, and under his administration the members will use every effort to increase, numerically and financially.

Emil Tausig, grand master of the order, praised Sebulon Lodge, and declared it to be one of the shining lights on the firmament of Free Sonism.

Brother Gustave Fialla, the handsome chairman on the State of the District, Grand Lodge No. 1, is working hard to arrange a monster affair in the late fall or beginning of 1917, so that the order should obtain the required publicity.

Emil Tausig, grand master of the order, has forwarded to Dr. J. L. Magnes \$200, collected from some of the lodges for the family of the deceased Shalom Alechem.

A meeting of the delegates of the lodges of Manhattan and nearby States will assemble on Sunday, July 30, at the Free Sons Building to discuss the new figures of the death benefit rates submitted by the joint committee appointed by the grand master; also the plan of the D. G. L. No. 2.

From present indications it appears that the picnic held on June 21 will net a larger surplus than any held during the last few years. Brothers Isidor Krelshenner and Gustave Fialla worked hard to gain the result.

Brother Herman Stiefel is again spending his vacation at the Sagamore, Long Lake, N. Y. He writes: "Chickens are scarce, but, instead, plenty of lobsters are on hand."

Brother S. Bakofen, the genial secretary of the Degree Society, will soon go on his well-deserved vacation to Long Branch. He is taking great interest in

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the welfare of Joshua Lodge and the order at large.

Brother Moritz Taufstein, the custodian of the clubhouse, will be a grass widower for the next four weeks, his wife, accompanied by a daughter and grandchild, having engaged board at a farm house in Highmount, Catskill Mountains. Only cold cuts can be had during the absence of Mrs. Taufstein.

Mutual Aid Among Russian Refugees.

To what extent Russian refugees will go in helping each other can best be illustrated by the story of four young men who recently came to America through the port of Seattle. These young men met for the first time at Yokohama, to which place they had come from different parts of Russia through Siberia, and all told the same story of suffering and privation. Three of them had seen actual service in the Eastern war zone.

All of these boys have relatives in America, and to three of them sufficient funds had been cabled to Yokohama for transportation and traveling expenses across the Pacific ocean and to the cities of their destination. The fourth, however, having thrown away every means of identification while being pursued by a Russian officer, came to Yokohama without the address of any of his American kinsman and without money.

His three companions, to whom he told his story in confidence, loaned him out of their meager funds enough money to enable him to reach Seattle. Finding that they still had a surplus of 130 roubles between them, they sent the entire amount back to their aged parents in Russia. The result was that they arrived at Seattle in a destitute condition, and were detained by the immigration authorities, who considered them "persons who are liable to become a public charge."

The Seattle branch of the Hebrew Sheltering and Immigrant Aid Society intervened and secured the release of the four young men. Telegrams were sent to the president, Judge Leon Sanders at New York, and the friends of these immigrants were at once located, with the result that the four companions are now on their way to their respective destinations.

Young Women's Hebrew Association.

The Young Women's Hebrew Association takes pleasure in announcing that on July 28 Rabbi Max D. Klein, of Philadelphia, will speak at the Friday evening services. The services start promptly at 8:30 o'clock. Rabbi Klein for several years had charge of the religious work of the association, and his return on this occasion will be welcomed by his many friends.

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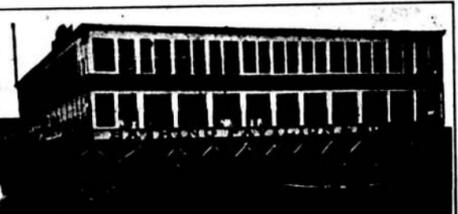
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AT THE JERSEY SHORE.

The forty-sixth annual convention of the New Jersey State Dental Society, which closed at Asbury Park Friday was attended by a number of co-religionists in the profession. Among those who conducted clinics in the effort to exhibit new means and methods in the practice of dentistry were Drs. Michael Epstein, Theodor Blum, Robert H. Lieberthal and Morris Ecker, of New York city, and Dr. Oscar Koenig, of Newark, N. J.

Rev. Dr. Barnett A. Elzas, of Temple Beth Miriam, Long Branch, was the principal speaker, together with Mr. Louis Silverstein, at the Red Cross entertainment Thursday in the Long Branch Casino in aid of the European war sufferers.

Mrs. George A. Kessler, who is staying at the Takanasee Hotel for the summer, is an ardent worker for the funds of the Permanent Blind Relief War Fund for Soldiers and Sailors in Europe. Mrs. Kessler is an honorary secretary of the fund, which has its main office at 590 Fifth Avenue, New York city, with Mrs. Frank A. Vanderbilt as honorary treasurer.

Messrs. Arthur and David Loew, sons of Marcus Loew, spent the week at Long Branch.

One of the most brilliant social events of the month will be the mid-summer follies and dance, to be held at West End Saturday evening, July 22, by the members of the women's auxiliary of the Washington Heights Hospital. The proceeds will be devoted to the work among the ill and destitute patients of the Washington Heights Hospital of New York city. Mrs. Marietta Heller, president of the auxiliary, is arranging the event, assisted by Mesdames Henry Solomon, Theodore Rosenwald, Max Danziger, Irving Bloomingdale, Henry Wise, Andrew Saks, S. Marcus Harris, Morris Dannenberg, Eugene Eckstein, Aaron J. Bach and Walter Hess.

Mr. A. Friedus, librarian of the Scientific department of the New York City Public Library, was a visitor at Asbury Park during the recent National Librarians' Convention.

Mr. Frederick Lewisohn was recently elected a director of the Monmouth County Horse Show Association.

Recent arrivals at the Takanasee Hotel, West End, include Mr. A. Lawrence Mintzer, Mr. I. Schiff, Mr. R. S. Goldberg, Mr. E. J. Benjamin, Mr. and Mrs. David Mayer, Mrs. Samuel Marks, Mr. and Mrs. Benjamin Guggenheimer, Mr. and Mrs. Benjamin and Mr. Mitchell Schulman.

Dr. M. Weingarten, Miss Blanche Loeb, Messrs. Ira and Max Jacobs and Miss B. Guggenheim are at the Hollywood Hotel, West End.

The Louis Quatroze ballroom at the Hollywood Hotel was the scene of a brilliant ball Saturday evening. The guests included a large percentage of the summer colony at Elberon, Deal and West End. Among those attending were Mr. and Mrs. J. B. Greenhut, Dr. and Mrs. Simon Baruch, Dr. and Mrs. Alfred Strouse, Mr. Jacob Wertheim, Mr. and Mrs. I. R. Benjamin, Mr. and Mrs. Louis Runkel, Mr. and Mrs. D. Solis Ritterband, Mr. Samuel Bauman and Dr. and Mrs. L. Dessar.

Recent arrivals at Elberon and West End include Miss Irene Samuelson, Mr. and Mrs. A. Arnstein, Mr. and Mrs. Bernard Isaacs, Mr. and Mrs. Louis Tim, Mrs. Herman Plaut and Mr. and Mrs. Frederic Housman.

Sholom Asch, the Yiddish dramatist, is at Belmar.

Rabbi S. Price, formerly of New York city, preached the weekly sermon at Synagogue B'nai Israel at Asbury Park last Saturday.

Mr. and Mrs. William Dworetzki and Mr. and Mrs. Isaac Levy are at Bradley Beach for the summer.

Congregational Indelicacy.

By RABBI SAMUEL ROSINGER.

Every now and then we read in the Jewish press a news item telling the eager public at large how a certain congregation outdid itself in showing its appreciation for the services of its "beloved rabbi" on the momentous occasions of his wooden, crystal, bronze or silver jubilee. We are given an elaborate account of the solemn presentation—often during divine services—of a gift ranging from a purse containing so many glittering eagles to a watch of such and such a make, or a stud of so many carats, down to a cane, umbrella or the conventional loving cup. And since a wealthy Western congregation has set the pace by presenting its rabbi with a Pierce-Arrow car, plus the services of a chauffeur for a lifetime, congregations of smaller caliber are following suit by surprising their spiritual leaders with automobiles of more or less expensive manufacture.

Now, while we personally are not much given to celebrations, we can find no objection whatsoever to a congregation marking the completion of a period in the career of its rabbi by a public commemoration. Nor can we find fault with a congregation's effort in utilizing such an occasion for lightening the material

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burden or increasing the material comfort of its rabbi. The feature we take exception to in these celebrations is the wide publicity which congregations give to the material gifts they bestow upon their rabbis. In one case we recall a detailed description of the gifts presented to the rabbi by each of the numerous auxiliary societies and Sabbath school classes formed the bulk of the press report of the celebration. It is this total disregard of the feelings of the recipient, for the sake of satisfying congregational vanity, that vitiates the gift and debases its value. It shows the same lack of tact which members display when assuring the rabbi that they would under no consideration devote their children to the Jewish ministry. Congregations demand of the rabbi tact above all qualities, but as a class they certainly neither set the example nor reciprocate.

But apart from this objection, we believe congregations ought to celebrate the memorable milestone in the career of their rabbis in a more spiritual way. A much more dignified means than bestowing automobiles would be the establishment of a scholarship in the name of the celebrant rabbi in the theological institution which is his alma mater. The Concordia Club, instead of making up a purse for the rabbi, could better delight his breast by surrendering to him the vari-colored chips with the solemn promise that henceforth poker would be taboo both in the club rooms and in the home. The sisterhood, also, instead of presenting him with a watch, would more agreeably surprise him by the solemn assurance that in the future they would not waste their time in bridge and euchre. The Young Folks' League could celebrate the rabbi's anniversary by the sacred resolve to attend divine services Friday night instead of whirling at dances and gliding at the skating rink. Such celebrations would have the great advantage of not requiring any financial outlay, and yet gratifying and satisfying the "beloved rabbi" infinitely more than all the gold trinkets filling the jeweler's showcase. Furthermore, such celebrations would lend themselves to the widest publicity without offending the sensibilities of the most thin-skinned rabbi.—*Jewish Herald.*

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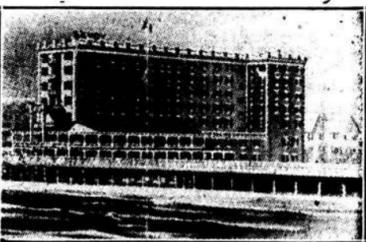
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An Item for the Future Historian.

Charles H. Joseph, editor of The Jewish Criterion, is an anti-Zionist. His deep Americanism forces him to accuse the Zionists of being hyphenated Americans, if not pure and simple traitors to this country. He coined even a new cognomen for the Zionists; he calls them Palestinians, not Americans. For the future historian of American Jewry there is one new item to record: Louis D. Brandeis, who devoted his whole life for the benefit of defenseless and moneyless Americans—the common people—who is Judge of the Supreme Court of the United States; Judge Pam, Judge Julian W. Mack, and many others are Palestinians, and Mr. Charles H. Joseph who rings before the mighty money bags and expresses his Americanism in collecting American dollars is an American.—Jewish Tribune.

A conference of Christians held at Irkutsk resolved to appeal to the government to revise the cases of the Jewish war refugees sent to Siberia because they were innocent of all accusations brought against them. The conference also appealed for financial support for those exiles.

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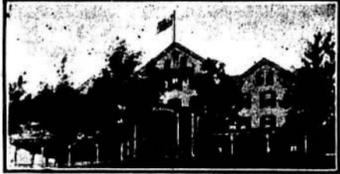
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Recently there has been considerable dissatisfaction among a certain section of the pupils of the National Farm School, at Farm School, Pa., and twenty-three students have left. The authorities ascribe the trouble to their efforts to enforce discipline, the matter resolving itself into a question of whether certain pupils will obey the rules of the school or leave.

Tables compiled in the division of vital statistics, Department of Commerce, show death rates and expectation of life at all

ages for the population of six New England States on the basis of the population of 1910 and the mortality for the three years 1909, 1910 and 1911. According to these tables the average expectation of life, at birth, for males 49.9 years; for females, 53.2 years; for white males, 50.2 years; for white females, 53.6 years; for native white males, 50.6 years; for native white females, 54.2 years; for negro males, 34.1 years, and for negro females, 37.7 years. Females are, therefore, longer lived than males to the extent of more than three years, and in the case of the natives whites and negroes, more than 3 1/2 years.

A part of the difference between expectation of life for men and for women is due to the greater number of violent deaths among men. Nearly four-fifths of these violent deaths are of males, and such deaths form about 7 or 8 per cent. of the total number occurring each year. This fact, however, does not account fully, or even in major part, for the greater longevity of women. An examination of the tables discloses a lower death rate for females than for males during each of the first twelve months of life, and, in the case of the native whites, during each year of life up to the age of 94. During the first month of life the death rate among native whites is nearly 28 per cent. higher for boys than for girls, and during the first year it is more than 20 per cent. higher.

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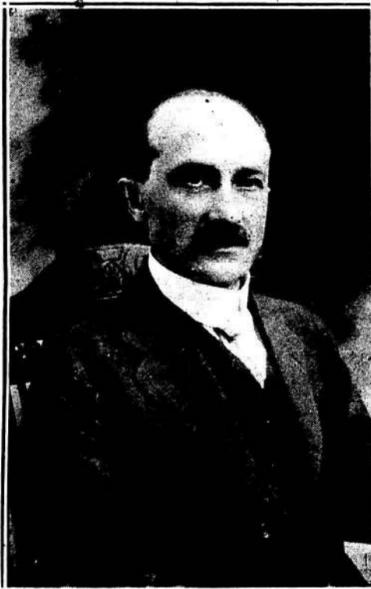


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THE BEGINNING OF A NEW ERA.

Commercial Justice Enthroned at a Brooklyn Banquet.

The distribution of the second annual "Employees' Dividend" by the Ex Lax Manufacturing Company at the Regina Mansion, Brooklyn, July 7, 1916, where a banquet was given in honor of the event, was not an ordinary affair. It was much more, for it brought to light the wonderful harmony existing between employer and employe, and particularly emphasized the altruism of the president and founder of the concern, Mr. Israel Matz, whose modesty could no longer be shielded and who was the recipient of encomiums such as seldom fall to the lot of man, particularly when unsought and unsolicited. The dividend paid each of the employes was 10 per cent. of their salaries, and all were present, even their representatives from Chicago and San Francisco. Each of them received his dividend in a huge envelope presented by Mr. Matz, after well-chosen remarks that gave the affair the appearance of a college commencement, and it really was a celebration of the higher education in business, based upon ideas conceived years ago by Mr. Matz, and to whom this was the proudest moment of his happy life, because it represented the fruition of his plans, and it is apt to find an echo all over the world, whence it will reverberate commercial justice, so much preached, yet so little practiced in these days of materialism.



ISRAEL MATZ.

The achievements of the company were recounted by able speakers present, among employers and employes, and it would be difficult indeed to see a happier gathering. In every act of kindness or consideration shown the employes could be seen the unselfishness, the humanity, of Mr. Matz, who in forming the Ex Lax company made it profit sharing with its customers, and now so handsomely extends the same conditions to its employes. In this respect it begins a new era in business, for heretofore only corporations of magnitude have been able or willing to extend these privileges. The Ex Lax Manufacturing Company thus sets a noble example to smaller concerns which it hopes will be emulated so that it will soon become general. Besides looking after the financial welfare of his employes, Mr. Matz has had installed in the factory building a model kitchen, remarkable for its sanitary and hygienic construction, and from which is supplied the most nourishing food to employes, for whom anything desired is furnished, but only of the best quality obtainable.

Mr. Matz, who is forty-seven years of age, has been in business for 25 years and is the founder and member of the firm of Matz & Cohen, wholesale druggists. The Ex Lax Manufacturing Company was established in 1906 and its chief product, Ex Lax, is the largest selling proprietary article of its kind on the market.

Mr. Matz is an earnest Zionist, a profound scholar, a devoted husband and father, who has broad, liberal ideas for the betterment of the condition of his co-religionists, and for all people regardless of creed, color or nationality. He is a member of or contributor to most Jewish charitable institutions in Greater New York. The future should be bright for him in public esteem and the world will be brighter and better for his services in the cause of humanity, which he so modestly espouses.

To The Warring Nations

By EZEKIEL LEAVITT.

"O stop the war at any price!"
The voice of justice loudly cries,
Enough of human blood you've shed,
You filled the earth with many dead,
And fill her day by day still more.
O stop the war, O stop the war!

O stop the war for mercy's sake,
The name of mankind is at stake,
When deeds like yours will come to light.
O think of the disastrous plight
You brought on nations and on lands.
You dug a grave with bloody hands
For everything which was sublime.
O stop the war, O stop the crime!

O listen to the orphan's cries
Whose father from a bullet dies
And falls to brutal beasts a prey.
O, warring nations, have in mind
The invalids, the many blind,
For whom 'tis dark the brightest day.

O, nations, stop your hellish deeds,
The universe already breeds
And is replete with mighty hate
O open ye for peace the gate,
And amity will reign supreme.
All prejudice will disappear
And the horizon, bright and clear,
With glowing brilliancy will beam.
The Dove of Peace knocks at your door:
"O stop the war, O stop the war!"

Boston, Mass.

No Unity.

The conference which was convened yesterday by the American Jewish Committee at the Hotel Astor declared itself, as predicted by *The Warheit*, in favor of a Jewish congress and for cooperation in the congress movement. The conference, however, did very little to further this purpose. Instead, it established a strong and active opposition to the congress movement. In other words, if until yesterday American Jewry was simply not united, today it is definitely split. If until yesterday the factions had simply not found a way leading to unity, from today they will be engaged in opposing each other.

Louis Marshall, the chairman of the conference, is still in a position to help create a Jewish congress. But neither Mr. Marshall nor any one else will ever be able to bring a united American Israel after what occurred at the Hotel Astor yesterday, unless it happens that those who participated in the conference shall realize and admit that they have made a serious blunder.

It is not difficult to ascertain the reason for the failure of yesterday's conference. This conference was not called for the purpose of organizing a Jewish congress and bringing about unity in American Israel. No; its purpose was to perpetuate the American Jewish Committee and take the reins of the congress movement from those who at present lead it. This aim was clearly discerned from the moment the resolutions were read. The majority of the participants in yesterday's conference were against a congress, as they have been hitherto. The so-called "unity" was opposed to it because they have no faith in a Jewish congress, and intensely hate and distrust the men who head the movement. The radical Jewish element is opposed to a congress out of mere spite, and practically argues that as the Zionists and Nationalists are in favor of a congress, the radical element must be opposed to it. It was in such an atmosphere that yesterday's resolutions, which were supposed to effect a union and create a Jewish congress, in which all factions of American Jewry shall cooperate, were given birth. It was natural, therefore, that they should prove to be colorless and bloodless. The resolutions absolutely ignored the existence of the congress movement, which represents over a million Jews, and did not, in themselves, even hint at a basis of action for organizing a Jewish congress. They merely provided for the appointment of an Executive Committee of twenty-five, which shall co-operate with other organizations for the purpose of calling a Jewish congress, the purpose of which shall

be to secure equal civil, religious and political rights for Jews in those countries where these rights are denied them. Everything else pertaining to this work is left in the hands of the Executive Committee. Were the authors of these resolutions endeavoring earnestly to secure a union, instead of merely trying to eradicate themselves from an uncomfortable position, they would realize that their tactics to destroy the congress movement were only too obvious to American Jewry.

They may now say what they like about Justice Louis D. Brandeis, but the Jewish people will everlastingly be grateful to him for having carefully avoided falling into the trap which was clumsily laid for him. We do not like to believe that the authors of the resolutions were aware that the resolutions constituted a trap for the congress movement, but that the scheme would have led to the disruption of the movement there can be no doubt.

Yesterday's conference avoided taking any definite stand on any matter connected with the congress movement. All questions were disposed of by the reply that they would be dealt with by the Executive Committee, the appointment of which is called for by the resolutions, and the look of satisfaction on the faces of the delegates representing the radical element clearly demonstrated what that meant. The Executive Committee received no instructions what it is and what it is not to do. It was empowered to do what it considered best. Taking into account the warm love displayed by the conference toward the congress movement, it can readily be imagined what the Executive Committee will consider best to do. Louis Marshall may appoint a committee today to join the Congress Committee in calling an American Jewish congress, but Louis Marshall will never again try to bring union in American Israel. He could have accomplished this yesterday, but he did not do it, for the conference, although every one repeated the cry of unity, did not desire a united Israel.—Editorial in *The Warheit*.

The relative healthfulness of city and country is strikingly shown by the tables, according to which the death rate among white males under one year of age in cities having 8,000 inhabitants and over in 1909, and in cities of 10,000 and over in 1910 and 1911, is 13,380 per 100,000 born alive, whereas in smaller places the corresponding rate is only 10,326 for 100,000, or 23 per cent. less than the rate for cities. A similar difference prevails with respect to white females under one year of age, for whom the death rate in cities is 11,123 per 100,000 born alive, while in rural localities it is only 8,497 per 100,000, or 24 per cent. less than the urban rate.

Want Column

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A RENOWNED cantor from Berlin, (graduate of the Königliche Hochschule für Musik), possessing a superb voice, familiar with English, highly recommended, seeks a position, permanent or for the approaching holidays. Address F. BEIMEL, 1453 Madison avenue, New York city.

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GIRL OF 19, with best references, wishes clerical position with firm closed on Sabbath. Address BOX "L. E." care of HEBREW STANDARD.

BRADFORD, PA., WANTS A FIRST-CLASS TEACHER AND LECTURER, able to deliver lectures in English and Yiddish; must be able to translate to the children in first-class English; none but first-class and of neat appearance should apply; salary, \$1,000; expenses paid to successful applicant. Apply to J. M. EITZ, Bradford, Pa.

TO CONGREGATIONS DESIRING A CANTOR.

All congregations (Orthodox or Reform) desiring to engage the services of a competent cantor for the approaching holidays or for the entire year will do well to apply to the CANTORS' ASSOCIATION OF AMERICA. Address the president, Rev. Sol. Baum, No. 206 East Seventy-ninth street.

CANTOR ISMAR SCHWARTZ, graduate of Berlin Conservatory, possessing a youthful dramatic tenor voice, who scored great successes abroad as well as in this country, highly recommended, is open for engagement for the coming holidays. Address, care BLACKMAN, 202 Henry street, New York.

I WANT TO BE A BAL TEPHILLAH and preacher on the coming Yomim Naroim in a German-American congregation or society. Those who might need my services will please apply to Rev. J. S., in care of The Hebrew Standard office.

A PREACHER, also qualified to act as cantor and teacher, seeks position in conservative congregation, beginning with September. Address "H," care of the HEBREW STANDARD.

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A NEGLECTED FIELD.

By D. DE SOIA POOL.

Zionism in general, and American Zionism in particular, has of late made little or no capital out of the Zionist sentiments and plans of Christian sympathizers with Jewish hopes of national restoration. The developments in the Jewish question in recent years make this neglect a serious waste of power, and the time is fully ripe for us to correct his defect in our propaganda.

We Zionists seldom realize how much favorable Zionist sentiment and Zionist work have emanated from Christians. The history of the forerunners of Zionism must be written along two converging lines, the one tracing the course of Jewish Zionism through Bar Kochba, Jehuda Halevi, the Pseudo Messiahs, Joseph Nasi, Pinsker, Hess and Smolenskin, the other tracing the course of Christian sympathy with the return of the Jews to Palestine. Until the middle of the nineteenth century this latter expressed itself almost entirely in a religious belief in the fulfillment of Biblical prophecy. The curious exegesis of the various groups of millenarians, the pamphlet excitement created by Sabbatai Zevi, the recurrent hope for the restoration of the tribes of Israel and religious beliefs of all phases of sanity and eccentricity which look forward to the restoration of the Jews in Palestine, have powerfully influenced very large numbers of Christians. In some forms these beliefs still constitute a potent auxiliary of public sentiment in favor of Zionism that has been barely noticed by us.

Since the middle of the nineteenth century there have been added to this sentiment the practical plans of Christian forerunners of Zionism. Sometimes these plans were political, such as that of the Englishman Hollingsworth (1852) or of the Italian Benedetto Mussolino (1870), who advocated the re-creation of a Jewish State in Palestine for the political advantage of the Ottoman Empire, Great Britain and the Jews. Sometimes it was rather a sense of reparation, justice or humanity which moved the non-Jewish sympathizer with Jewish national hopes. Thus the pamphlet with the characteristic title, "The Duty of the Nations to Give Back to the Jewish People Its Nationality" (1864), is probably from the pen of Abraham Petavel, a Christian clergyman and professor in Neuchatel. A little later the Geneva philanthropist Henri Dunant, the founder of the Geneva convention, was continually urging the same theme. His importuning such organizations as the Alliance Israelite Universelle and the Anglo-Jewish Association being of no effect, he founded the International Palestine Society in 1876. Others laid more stress on the economic and agricultural aspects of Jewish settlement in Palestine. Representative of these were Warden Cresson and Laurence Oliphant, Warden Cresson (c. 1850), a Philadelphia, at one time American consul in Jerusalem, and subsequently a convert to Judaism under the name of Michael C. Boaz Israel, actually established an agricultural colony in the valley of Rephaim, near Jerusalem. The writings and activities of this interesting personality should be written for Zionist interest.* The Palestinian work of

*The material has been fully indicated by Max J. Kohler, Publications of the American Jewish Historical Society VIII, 1900, pp. 81-83.

Laurence Oliphant (c. 1879) is better known. But we Zionists have made no use of the noteworthy fact that his Jewish colonization plans had the unofficial support of the British Government, through Lord Beaconsfield and Lord Salisbury, just as we have entirely overlooked the significance of the fact that Hollingsworth's earlier plan aroused the interest of Lord Palmerston.

An early and powerful Zionist influence was exerted in another direction by George Eliot through her novel Daniel Deronda (1876). The widely extending influence of this memorable book is difficult to estimate. Nor is it easy to say whether its clear vision and convincing thought exerted a stronger influence over Christians or over Jews. No history of Zionism may neglect this signal clarification of Zionist philosophy with its rousing educative power. These men and women, and others such as Lord Shaftesbury or James Pinn, the British consul in Jerusalem, furnish us with a long list of Christian predecessors of spiritual Zionism, of political Zionism and of practical Zionism, all of whom, with the marked exception of George Eliot, we are apt to pass over in ungrateful silence.

Since the time of Herzl the number of non-Jewish sympathizers with Zionism has increased enormously. A brilliant group of literati and prominent men and women, including Bjornstjerne Bjornsen, Maxim Gorki, Bertha von Suttner, Hall Caine, H. G. Wells, G. K. Chesterton, Thomas Davidson, Professor Masaryk, Holman Hunt and many another, have openly expressed themselves in favor of Jewish national ideals as expressed through Zionism. We have made no attempt to collect and use this weighty mass of opinion. We have allowed it to be scattered in ephemeral interviews and articles, so that the statement of Professor Gotthard Deutsch that "the attitude of the Christian world toward Zionism has been in nearly every case one of

cordial attention, in some quarters even one of active furtherance," although unquestionably true, is one the truth of which we have not made any attempt to prove. This is a state of unpreparedness in our Zionist army that we must take speedy steps to correct. The immediate and salient advantages of arming ourselves with a panoply of Christian support of Zionism are patent and beyond dispute.

In the first place it would furnish us with an irrefutable argument against those who still raise the cry that Zionism interferes in any way with the civic patriotism of the Jew in the diaspora. When logic and metaphysics fail to bring conviction to these belated advocates of emancipation and assimilation, the marshalling of some historical instances like Secretary Hay's declaration in 1904, that he saw nothing in Zionism inconsistent with American patriotism, would necessarily silence the doubters, unless they were grotesque enough to lay claim to a stronger American patriotism than that of the Secretary of State of the United States.

Secondly, it will scatter to the winds the argument popularized by one of the rabbinical exponents of anti-Zionism that Zionism is to be mistrusted because some anti-Semites favor it. This line of argument is that anti-Semites, such as Houston S. Chamberlain or G. K. Chesterton, would not express themselves in favor of Jewish nationalistic aspirations if Zionism were to the advantage of the Jews. The argument is based on an entirely inadequate understanding of the causes and phenomena of anti-Semitism. But a complete array of the facts would dispose of it far more effectively than would any theoretic considerations. For in the full list of Christian sympathizers with Zionism, the anti-Semites would be seen to be an inconspicuous minority, while the noble-minded George Eliots, Dunants and Holman Hunts would prove to be the true types of the Christian advocates of Zionism. In addition, it would recall unanswerable facts, such as the opposition to Zionism expressed by the conference of anti-Semites in Hamburg in 1899, on the ground that Zionism awakened sympathy for Jews among the Christians.

Thirdly, the gathering of this Christian testimony to Zionism would have an invaluable moral effect on all Jews, Zionist and non-Zionist alike. We are still swayed more than we usually realize by a consideration of *Mah Yomera Hagoyim*. If we were armed with a full knowledge of Christian approval of Zionism, we Zionists would gain valuable added confidence in the speedy attainment of our cause, which would inspire us and carry us far, and the non-Zionists among us would be far more ready to give heed to Zionist claims when set forth with the added approval of the notable representatives of Christian peoples.

In the fourth place, and this is perhaps the most important consideration, the time is very rapidly approaching when our Jewish claims must be voiced through the instrument of the Jewish congress. Foremost in the hearts of some of us is our claim to Palestine. The incalculable changes in the political situation brought about by the world war are bringing the time very near when for the first time in nineteen hundred years we shall as a whole nation make our demand for the opportunity of reconstituting ourselves in Palestine. The power behind that demand must be the will of the Jewish people. But another power that will add impressive strength to the demand will be the voice of the non-Jewish world. Are we prepared to lay before the Powers a complete memorial of the modern Christian demand for the restoration of the Jewish people to Palestine?

Let no one object that this policy of availing ourselves of Christian advocacy of Zionism is inconsistent with the Zionist policy of self-help. Such a criticism would be a travesty of the independence which characterizes Zionist policy. What is here advocated is not reliance on non-Jews or putting our trust in favors. It is self-help in its fullest form, the self-help that makes legitimate use of every legitimate means for the attainment of our hope.

Let us, therefore, in the immediate future appoint a special bureau or commission with a threefold purpose. Its first duty should be to collect all the extant expressions of Zionist sympathy made by non-Jews of standing. The preparatory work has been done in a measure by Emil Kronberger in his *Zionisten und Christen*, 1900, and by Hugo Hoppe, *Hervorragende Nichtjuden ueber den Zionismus*, 1904. But, so far as is known to be written, there is no such work that takes account of the last twelve years.

We must rely not only on this gathering of scattered opinions from books, magazines and the current press; but the second duty of the bureau or commission must be to conduct an active campaign to obtain expressions of opinion. There are numberless prominent Christian men and women and Christian organizations, even church organizations, which have never expressed themselves in favor of Zionism simply because the occasion for such an expression of opinion has never been presented to them. We could obtain such statements for the asking. Will it not be a culpable neglect if we fail to take advantage of this opportunity?

Lastly, it should be the duty of this bureau or commission to obtain every possible publicity for these philo-Zionistic views of the non-Jewish world, through articles in the press and magazines, pamphlets and books.

This triple activity, efficiently conducted, would invest our Zionist position with new strength, by scotching the serpent-like accusation of hyphenated patriotism, by giving us new confidence in the success of our cause, and by bringing to bear on the Christian world the reinforcement of an impressive mass of Christian opinion which may finally turn our struggle into a victory.—*The Maccabean*.

ONCE UPON A TIME

From the Hungarian of JOSEPH PATAI.*

Translated by William N. Loew.

Once upon a time—my nurse's story ran—
 And wrapt I hung upon her lips when she began.
 She told me of an east, enchanting, wondrous fair,
 Of cypress evergreen, of mountain high, and where
 The clouds are kissed by stately cedar tree and palm,
 All laves in sunrays roseate and full of balm;
 And where the sun and moon shine with a brighter glow
 Once upon a time, long, long ago!

A mighty king lived in a fort on mountain high,
 All of the world with all of his commands comply:
 Within an Eden where eternal spring obtained,
 The king o'er his proud, leal and happy people reigned.
 In reveries lost I listened to the story,
 To dust crumbled that throne, and faded all its glory.
 With eager yearning list all of the tale to know,
 Once upon a time, long, long ago.

The years escaped like dreams dreamed in a flitting sleep,
 Life took me out to tides o'er which the stormwinds sweep.
 My heart was reached by daggers of derision's jeer,
 And filled it with eternal grief and pain severe.
 I am crushed by the burden of disdainful scorn,
 My soul's peace—battered, shattered and destroyed—I mourn.
 I weep and sob and scream in my tempestuous woe—
 Once upon a time, long, long ago!

And soft and mellow voices sorrowful relate:
 Within their home a people lived in blissful state;
 On lotus flower and on narcissus tread their feet,
 The steps awakening a thousand flowers sweet.
 And o'er the thriving land kind fates did never cease
 Protectingly to spread the wing of august peace;
 Of blissful happiness it had its overflow:
 Once upon a time, long, long ago!

When thousand dangers held the land in threatening throes,
 When devastating orkan's thund'rous voice arose,
 When like dark, storm-swept clouds the wrathful enemy came:
 The flag of freedom it held high with loud acclaim,
 And bravely fought for it until its latest breath.
 All of the earth throbbed when that land was crushed to death,
 And one great tomb marked that great nation's overthrow—
 Once upon a time, long, long ago.

We were a nation once, were proud and brave,
 In freedom's intense fight our heart's-blood freely gave
 Until by treacherous and foul cabal were slain:
 The outlook for a glorious future then saw to wane.
 But we are Jews! We are the race of Maccabees!
 Where is the man whose manly pride this doth increase,
 On whom this pride of race doth still sweet bliss bestow?
 Once upon a time, long, long ago!

Is there one who shall kindle into flame this pride,
 And for this glory of the past to fight decide?
 Will he, who had escaped and safely reached the shore,
 Not of his brethren left behind think any more?
 Who's not a sycophant who learned to crawl and whine,
 But proudly shall exclaim: this glorious past is mine!
 My future life shall ne'er to man a tribute owe!
 Once upon a time, long, long ago!

Dark shadows like we move, forever move and go,
 The pictures of the past grow pale and ever grow
 More pale. His sire had been a hero brave indeed,
 However the faithless son abjures his race and creed.
 The tide of indolent, voluptuous desire
 Drags him into the whirlpool's defiling mire.
 Where is the thought which brings times' embers to a glow?
 Once upon a time, long, long ago!

The future's veiled, still I behold some things:
 Enthusiastic inspiration spreads its wings,
 The stars of a more glorious epoch rise,
 The hearts, once dulled, now look all hopeful to the skies;
 Peace, blissful peace, unfurls its flag all o'er the earth,
 A glorious dawn to a new, bright, light morn gives birth,
 Renewing life, which shall with blessings overflow!
 And we shall have again the days of long ago!

*DR. JOSEPH PATAI,

the editor of the foremost Hungarian magazine devoted to the interests and the cause of Judaism in Hungary, a "Morah Mor-nuh Horav," a journalist, a leader of thought, a doctor of philosophy, a professor at a theological seminary; is also a poet of merit, recognized and highly praised as such in the land of Petofi.

The monthly magazine edited by him is the *Mull es Jovo*, which is in English, "Past and Future."

If it be true what the epigram says—i. e., that "a people has such newspapers which it deserves to have," then, indeed, high, very high, must be the position of the Magyar Jews. There is probably no Jewry in any part of the world which can boast of an illustrated magazine of the beauty and splendor—typographically and artistically—of the *Mull es Jovo*, the "Past and Future," edited at Budapest by Dr. Joseph Patai, devoted to Jewish literature, fine arts, social life and critics. It is a Jewish magazine par excellence; the illustrations are masterpieces of the engraver, etcher, photographer, printer, etc.

Dr. Joseph Patai is, as said before, a Magyar poet of high rank devoting his tuneful lyre almost exclusively to Jewish subjects. His latest volume of verses bears the title, "At the Waters of Babylon" (of course in Magyar), and from this volume took our own William N. Loew the splendid poem "Once Upon a Time," of which he made for us the above translation.

Dr. Joseph Patai was born in Gyongyospata, Hungary, in 1882. At the tender age of eleven he entered a Yeshivah at S. A. Ujhely. When only twenty-four he graduated from the Rabbinical Seminary at Budapest, and at twenty-five as doctor of philosophy at the university. He began his journalistic career at the age of nineteen as associate editor of the *Eggenloosec*, a leading Jewish organ of Hungary. He is professor of literature at the capital-city of Magyarland. Apart from his fame as Magyar poet, he ranks high as a Hebrew poet, singing immortal songs in the classic language of the divine psalmist.

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Methodist Pastor Praises Jews.

Rev. Dr. Samuel W. Purvis, pastor of the Thirtieth Street Methodist Episcopal Church, Thirtieth street, between Race and Vin, preached a sermon on a recent Sunday morning. The text was: "And I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed. Gen. 12:3, and "What advantage, then, hath the Jew? Much every way." Romans, 3:12. Dr. Purvis said in part:

"All the world's a stage whereon not only individuals, but nations and races, are players. Every nation has played some part, great or small. Each one has had its message. Rome, government; Greece, culture; Phoenicia, commerce; the Jew has carried monotheism, the worship of a single God, through the ages. He has played his part, and has played it well. If he has faltered or blundered, he has paid a fearful penalty.

"When the temple was destroyed in Jerusalem the Jew became a wanderer, a man without a country. His march through the centuries has been one of suffering and sorrow. In the sixteenth century, in Venice, was begun the concentration camp, the ghetto. Back of the old ghetto, an iron foundry, the Jew had to live in a restricted district. There, in every European city and in the ghetto, he developed a life of his own religion, custom, literature, tradition, song, pleasure—all his own.

"He has always been a patriot. He adapts himself to the country wherein he finds himself. He perfects himself in science, art, literature, philosophy, music, painting, sculpture, political economy, sociology, mathematics, history, astronomy. In all he gave his best. Frequently, in return, he was refused civil privilege, political office, military honor. Our hands are bound and we are blamed for not using them. Persecution, fire, sword, dungeon, rack were his reward. Captive children, murdered men, ravished women, were considered his birthright. How loyal he is may be seen in the great strife across the sea. Five hundred thousand Jews are in the conflict. Three hundred and fifty thousand wear the uniform of Russia, fifty thousand wear the uniform of Austria. In England 8 per cent. of Jews have enlisted to 6 per cent. of non-Jews. One twentieth of the Jews of the world are fighting, with nothing to gain but the opportunity of killing their own martyred race!

"America spells 'opportunity' for the Jew. Some one has said 'In this melting pot the Jew will be lost.' No! He will find himself. He came with Columbus. His old Testament literature moulded Puritan thought; he loaned Washington \$600,000 to finance the Valley Forge campaign; the inscription on the Liberty Bell in this city is from the Jewish Bible; Lincoln got his inspiration from Elijah. In America the Jew is a patriot without a hyphen! If there are over 13,000,000 Jews in the world, America has 2,225,000, of which 1,500,000 are in New York. Talk about New York city becoming Roman Catholic. There are more Jews there than Roman Catholics. There is not a Christian church on the East Side but there are 360 synagogues. Three-fifths of the city colleges for boys, and the same proportion in the normal school for girls, are Jewish.

"I am curious as a Christian minister to know the influence in the ghettos of Brownsville, Williamsburg, Harlem, Bronx and the East Side of the following leveling influences: The public school, the library, the newspaper, the street car, the theatre; yes, the baseball game and even the cafe—for not all cafes are kosher. I am told some sell forbidden dishes.

"Will Zionism change the relationship of the American Jew? I think not. All Jews will not, could not, indeed, go to Palestine. It is only about the size of Vermont, and would not accommodate more than one-fifth of the more than 13,000,000 Jews.

"Zionism is simply a movement to nationalize the Jew, to give him a home in the land of his fathers. But, to an outsider, a non-Jew, the idea has its dangers. Possibly I am skating on thin ice to express an opinion on what is very likely a debatable question. Let me say that, as a sentiment, it seems right, and will no doubt come, but is Judaism a spiritual religion or is it racial and political religion? Is the Jew an alien, then, among us, a foreign element in our national body politic? Is the Jew any more than a religious body among us today, to be classed with Protestantism and Catholicism? Isn't that one of the taunts of the Protestant to the Catholic that his real heart is in Rome rather than in America? So far there has been no hyphen between Judaism and Americanism. I suspect that if you plant the blue and white flag of Zionism on one side and the red, white, and blue of Americanism on the other and ask the Jew, 'Choose ye this day what you will serve,' there will be but one answer. I also believe that Zionism is largely a secular movement. I wonder, as a Christian pastor, if all the leaders are in good standing in their synagogues!

"Will the Jew become a Christian? I rather think not. Do we have grapes of thorns and figs of thistles? Not in 1916. Not Christianity, but Christians, stagger the Jews. Christian America has its strong prejudices, too.

"Hebrew patronage not solicited! I saw in front of a large hotel. Why? Be fair, my friends. Give the Jew a Gentile's chance. Give the negro a white man's chance. Give a woman a man's chance. Be fair!

"You and I, Christians, are here today worshipping the God of the Jews. Every book of our New Testament was written by a Jew, with the possible exception of Luke and the Acts of the Apostles. My text was written by a little Jewish tent-maker. Our very calendar is based upon the birthday of a Jew, and our greatest and sweetest holiday centers around the manger-cradle of a little Jewish babe! of the Christians of the world, 500,000,000 worship Jesus, a Jew, and 200,000,000 of them venerate Mary, a Jewess!

"Let America be just and kind to this valuable God-fearing citizen, whose name graces every place of honor and seldom the police court of dishonor. Let us remember that our common God, Jehovah, said, 'I will bless them that bless thee.'

Amsterdam Ghetto to Go.

The inexorable housing reformer has reached the famous Amsterdam ghetto, and is making a first assault on the miniature Jewish State that has existed for more than three centuries in Holland's capital on the Zuyder Zee, and has constituted for the modern tourist one of the sights of the city. One of the most thickly populated quarters, the part known as the "Island of Uilenburg" has been condemned, and is gradually being cleared of its several thousand inhabitants, for whom new homes are to be erected elsewhere by means of a State loan.

The big settlement of Jews at Amsterdam dates from 1590. The first Portuguese Jews arrived in 1593, and the Polish Jews followed in 1654, each and all being driven from less enlightened parts of Europe by persecution, and being attracted to the little Dutch republic by the religious toleration there enjoyed. In Amsterdam their fortunes have ebbed and flowed, but on the whole the wealth of the Jewish community was such as to render it one of the most influential classes of Amsterdam. Today there are ten synagogues in the city, and the fact that they are situated in the old Jewish quarter is one of the difficulties of the removal.

Despite the deplorable housing conditions obtaining in the ghetto, the city fathers have long spared it, doubtless influenced by the fact that while the birth rate was very high—namely, 33 to 39 per thousand—the mortality was very low, 13 to 16 per thousand, which compares with 24 in other poor quarters in the city. The population thereof has been less subject to infectious diseases and tuberculosis, while infant mortality was always lower than in neighboring quarters.

Nevertheless, sufficient ground for drastic action was at length found in the narrow streets of the ghetto, with the one-roomed tenements and the badly-smelling pools or "canals." Trachoma raged there for years. On one site of less than 100 feet square there stood fifty-two dwellings inhabited by large families. A ladder led from one tenement to the other. The only light side of this condition of affairs was the low rent—low as fifteen American cents a week on the top floor.

Nine hundred houses have now been condemned, of which the expropriation cost is put at \$400,000, while the State has been asked for another loan of \$600,000 for the new housing scheme. The idea of again making Uilenburg a residential quarter has had to be abandoned, and it is now to be turned into an industrial district. Plans have been drawn up for the erection of 360 new dwellings in another quarter of the city, half of which number will be let at below \$1.20 a week, the commune or the State adding twenty to thirty cents in some cases.—American Israelite.

Two wealthy women of Lodz have opened a kitchen for such people as would not go to the free kitchens. Three times a week 2,000 dinners are being distributed at the price of five kopecks per dinner. The two Jewish women, Mme. Vladislavska and Weiner, each spend 600 roubles monthly on this undertaking.

To the Public

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INTERESTING SIDELIGHTS ON AUSTRALIAN JEWS.

"There is no Jewish question in Australia. Out of a total population of five million there are some 17,500 Jews; but, by reason of the scattered nature of the Jewish population and the comparative smallness of numbers, here has not been any Jewish problem to be solved in so far as Australian Jewry is concerned. The first settlement of Jews in Australia took place at Sydney about 1817. They are now mainly settled in the large cities of Sydney, Melbourne, Adelaide and the larger inland towns. There is no anti-Jewish prejudice. The Jew becomes part of the normal Australian life very quickly, typical of his adaptability and his citizenship the world over."

This statement was made by Solomon Bloom, who not very long ago came to Chicago from Melbourne, Australia. Mr. Bloom is a graduate of both the law and art schools of the Melbourne University, with post-graduate honors in law, receiving his master's degree. Mr. Bloom continues:

"Jewish immigration has come in the main from Russia and Poland, and recently an experiment was made in bringing a number of Russian farming Jews and putting them on irrigation lots in Victoria, a very successful venture, which will be extended after the war. On the whole, Jews in Australia are prosperous. The charities have to do mainly with immigrants, who eventually make very excellent citizens. The Australian Jews are largely engaged in tailoring and manufacturing pursuits. Many of the largest stores in the big cities are owned by Jews. They are prominent also in all professions—law, medicine and dentistry. "In Melbourne there are three fine synagogues and several smaller 'chevras.' In Sydney, although the Jewish population is large, there is only one large synagogue, but it is the finest in Australia. There are many smaller congregations. The other larger cities also have imposing houses of worship. Services are wholly orthodox. Australian Jewry has so far, in common with Jews in British dominions throughout the world, rejected the advance of Reform Judaism. All classes and types of Jews are orthodox. "Roughly speaking, Melbourne has 5,000 Jews and Sydney about 6,000. There are no 'ghettos' in Australia, nor anything approaching them. There are some localities where the Jewish population is comparatively large. This has been the case particularly in Melbourne, on the bay front of the city, really the best part of it.

"Jews have occupied prominent positions in civic life in Australia. There have been Jewish mayors in nearly all the capital cities, as well as in many of the smaller towns. The late V. L. Solomon was premier of South Australia and a member of the National Parliament. Sir John Vogel was also premier. Sir Benjamin B'njamin was Lord Mayor of Melbourne, and there has also been a Jewish Mayor of Sydney. One of the most prominent Jews in Australia in recent years was the late Joseph Kronheimer, a tobacco merchant, whose charitable work in Australia and Palestine was universally noted. His benefactions, Jewish and non-Jewish, ran into millions. He was a strict orthodox Jew. Hon. Justice Isaacs of the High Court of Australia (tantamount to the Supreme Court here), formerly Attorney General of Australia and a leader of the bar, will one day be Chief Justice. Another prominent man is Mr. Isaac Jacobs, father-in-law of Justice Isaacs, and a scholar and philanthropist. Rev. Dr. Abrahams, an orator and scholar, is the senior rabbi of Melbourne, and one of the leading citizens. His brother is the well-known Israel Abrahams, of London, editor of many works of Hebrew and Jewish interest. Another who has attained prominence is Rabbi Jacob Danglow, a comparatively young man, from Jews' College, London. Messrs. Michaelis and Hallenstein, proprietors of a large tannery business in Australia and New Zealand, are two public-spirited men prominent in civic life. General Monash, I think the only Jewish general in the British army, has command of a portion of the Australian expeditionary force at the front. He is also a brilliant scholar, a graduate of Melbourne University, and an engineer of note. Justice Cohen, of the New South Wales Supreme Court, is a distinguished jurist and an active worker in communal affairs. Others are Dan Levy, member of the State Parliament of New South Wales; Rev. Dr. Boas, of Adelaide, a brilliant Shakespearean scholar. There are also two or three Jewish instructors in the University of Melbourne. Almost without exception the prominent men of Australia's Jewry are active workers in Jewish communal affairs.

"Jews are also to the fore in Australian charitable activities. Some of their organizations are the Jewish Philanthropic Society, which assists Jewish immigration, the Jewish Aid Society, the Montefiore Home for Aged Jews, all in Melbourne, etc. There are other similar institutions in other states. "The cemeteries in Melbourne are under municipal control, and every recognized creed has its own plot of ground allotted to it.

"The problem, such as it is, of caring for Jewish relief in all its aspects, is adequately solved by Australian Jews themselves. Non-Jewish reference is constantly made to the success of Jews in Australia in caring for their own. "This great island continent of the Southern seas has been a haven of refuge for the Jew. Australia inherited the traditions of British democracy, but disre-

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garded its conservatism, and the result is that in no land, not even excepting America, has the Jew, as a people, a happier home than in Australia. "Mr. Bloom delivered an address a fortnight ago before the Cook County Real Estate Board on "The Torrens System of Land Registration in Australia." Mr. Bloom may locate in Chicago. —Chicago Israelite.

The committee which was formed at Geneva, Switzerland, last October to afford relief to Jewish prisoners of war has issued a report of its operations to May 1. At the start the society succeeded thirty-four. It now deals with 900, besides some 200 infants, who are confined to the generous care of foster mothers. Its activities are: To send food regularly to prisoners; to make clothing and underclothing for them; to place prisoners and their relatives into communication with each other; to obtain information concerning missing prisoners and relatives who are fugitives; and to procure books for prisoners. The Chief Rabbi of Geneva is honorary president of the society.

Bishop Nikon, of Krasnoyarsk, has published a reply to the local anti-Semites who had attacked Jewish business places as a result of the libel throwing on the Jews the responsibility for the high prices of food. The anti-Semites found fault with the pro-Jewish attitude of the bishop, and styled him "a Jewish priest and a pro-Bellis agitator." The bishop's answer was most emphatic. He gave it as his firm belief that the acquittal of Bellis was just, and declared that the Jews were not responsible for the high prices of food. In general Jews were good people, and if there were any bad ones among them, that was no excuse for rioting.

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READJUSTMENTS IN AMERICAN ISRAEL.

BY OSCAR LEONARD.

The old order changeth, making room for the new. This is particularly true of American Israel. There has been a great deal of turmoil in the past year or more. To be sure, there has been a great deal of "feeling" between those of the House of David and those of the House of Want.

Those who have cared for their poor brethren have always been well intentioned. They have sacrificed time and money to help their needy co-religionists. They have taken pride in doing these things generously and uncommonly well.

This is where they make their mistake. They do not understand their own people. The Jew resents charity, even though he may be compelled to take it. He resents it even more where it is given from the top down. That is what has happened. The Jew feels himself to be the peer of any other Jew.

Those who understand the soul-life of the Jew know that full well. Unfortunately, our "leaders" do not know it. They feel that they have earned the gratitude of a people. They know that it was they who shouldered the burden of receiving the Jewish immigrant as he came in large numbers, driven from the oppression of Russia and Roumania, the hunger of Galicia or the Orient.

The poor Jewish immigrant accepted the gifts as long as he had to have them. Since no overtures for fellowship were made on the part of those who gave these gifts, the immigrant could offer none. The opportunity was there to generate genuine love on the part of the immigrant for his benefactors. But the opportunity was lost because those who should have seen it failed to do so.

By virtue of longer residence and acquisitions men became leaders and spokesmen for American Jewry. When the Jewish immigrant from Russia, Roumania, Galicia, etc., was dumb, it was well for these men to speak in his name. The Jewish immigrant had nothing to say, for he was too busy finding his place.

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former years. The present turmoil in American Israel is due to other causes. The Jewish immigrant from Russia and Roumania has grown into manhood. During the years that have passed he has come into his own. He has learned the language of the land, its customs, its ways.

The time has come when this Jewish immigrant demands a place in the councils of his affairs. He is of age, and wants to be recognized as such. If the leaders of yesterday would only come to realize this, they would be the leaders of today and of tomorrow.

To my mind this is not a fight between the East Side and the West End, between East Broadway and Fifth Avenue, between those who speak Yiddish and those who speak English with a German accent. It is a fight in which the soul of the Jew is on one side and the husk on the other.

Some of the leaders of Israel in America do not share these ideals. They cannot see the new hopes welling up in the Jewish heart. Had they been sympathetic enough, had they been of their people, had they had fellowship with the Jewish immigrant, they would have understood this natural development.

Those who still hold the old assimilationist ideas are antiquated. They are surely sincere. They mean well. They are in earnest. But they do not understand the people. They can, therefore, not continue to lead the people.

This is the gulf that divides the two factions in the struggle now. It is not so much what Mr. Schiff may or may not have said at a certain meeting that hurts the people. It is the fact that he has been saying unpleasant things time and again, in and out of season, that has resulted in attacks which, at times, were unmerited.

Nor is it necessary to urge fidelity to America to the Jewish immigrant. He comes from lands of oppression, and he has a due appreciation of the land of his adoption. He has, perhaps, a better appreciation of the benefits of this government than the native Jew, because he still remembers the discriminations and persecutions he has suffered abroad.

The Jew who is a Nationalist also feels that he does not love America less because he would like to see Palestine rebuilt "bimhery beyomeinu."

Above all, they should have appreciated the fact that the Jewish immigrant was growing up and was coming to manhood. They should have known that a new generation was growing up on American soil, where democracy is in the air.

It is to be regretted that errors were made which have caused dissension in American Israel at a time when union and solidarity are more necessary than ever in the history of the Jews since the

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diaspora. If only some of these great men in Israel could rise above themselves and come to the people and try to understand them!

As an humble Jew, who has worked with his people for a dozen years or so, I do hope that the leaders in American Israel will bethink themselves and find ways of bringing unity to their people at this time.

As an humble Jew, who has worked with his people for a dozen years or so, I do hope that the leaders in American Israel will bethink themselves and find ways of bringing unity to their people at this time.

BROOKLYN NOTES.

Hebrew Educational Society. The Hebrew Educational Society, at Hopkinson and Sutter avenues, Brooklyn, of which Dr. Charles S. Bernheimer is superintendent, has for the present discontinued its activities relating to children on account of the prevailing epidemic.

The roof garden is used every evening except Friday for adults. On Wednesday and Sunday evenings there are dances. On Thursday evenings there are neighborhood entertainments, largely for the benefit of the working element of the Brownsville section.

The Hebrew Educational Society has distributed a number of Yiddish circulars giving instructions as to the care of children during the continuance of the infantile paralysis epidemic.

Wedding Guests Contribute to War Fund. At the wedding of Mr. Jacob Rosenblum and Miss Minnie Kurzman, at the residence of the bride, 15 East 118th street, on Sunday, July 16, Rev. Dr. Bernard Drachman, who officiated, appealed for the war sufferers.

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MORRIS, ESTHER. In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 60 Wall Street, in the City of New York, on or before the 31st day of January, next.

BERTRAM I. MARKS, Attorney for Executor, 60 Wall Street, Borough of Manhattan, New York City.

SOMMER, DANIEL. In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Daniel Sommer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 298 Second Street, in the Borough of Manhattan, in the City of New York, on or before the 30th day of September next.

SOPHIE SOMMER, Administratrix. SAMUEL I. FRANKENSTEIN, Attorney for Administratrix, 116 Broadway, New York City, N. Y.

MACK, LEO C. In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leo C. Mack, 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 No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the second day of October next.

HARRY MACK, Administrator. S. ISAACSON, Attorneys for Administrator, 52 William Street, Borough of Manhattan, New York City.

NEWBORG, DAVID. In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David L. Newborg, 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, No. 2 Rector Street, Borough of Manhattan, City of New York, on or before the 15th day of August next.

JOSEPH L. NEWBORG, LEO D. NEWBORG, SIDNEY NEWBORG, Executors. LESTER L. CALLAN, Attorney for Executors, 2 Rector Street, Manhattan, New York City.

LIMBURG, RICHARD. In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Limburg, 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 Hirsch, Scherman & Limburg, attorneys, at their place of transacting business, No. 160 Broadway, in the City of New York, on or before the 23d day of September, 1916, next.

CLARA L. LIMBURG, MAX J. H. ROSSBACH, Executors.

DAVIS, MATILDA. In pursuance of an order of Hon. Robert L. Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Matilda Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 233 Broadway, in the City of New York, on or before the 2nd day of October, 1916.

MAURICE MARKS, Executor. HUGO WINTNER, Attorney for Executor, 253 Broadway, Manhattan, New York City.

MICHAELS, ISAAC. In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Michaels, late of the City 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, Otto A. Samuels, No. 99 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 5th day of August next.

HARRY MICHAELS, HENRY C. FOX, OTTO A. SAMUELS, Administrators. OTTO A. SAMUELS, Attorney for Administrators, No. 99 Nassau Street, New York City.

WEIL, HENRIETTE. 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 Henriette Weil, 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. Kantrowitz & Esberg, 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August, next.

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CHILDREN'S PAGE

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BLOOM, WOLF.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wolf Bloom, 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. Kantrowitz and Esberg, No. 320 Broadway, in the City of New York, on or before the first day of December next.

SANDBERG, ADOLPH.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Sandberg, late of Saranac, New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at No. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of November, 1916.

ROSENHEIM, MORRIS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Rosenheim, 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. Marks & Marks, 61 Park Row, Borough of Manhattan, City of New York, on or before the 21st day of October next.

APPELBAUM, BERNARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Appelbaum, 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. Marks & Marks, 61 Park Row, Borough of Manhattan, City of New York, on or before the 11th day of April, 1916.

KAHN, LEOPOLD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Kahn, 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 attorneys, Myers & Goldsmith, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of November next.

GOLDSMITH, RACHEL.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Goldsmith, 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 John Manheimer, 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of November next.

NEUBURGER, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Neuberger, 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. Hays, Hershfield & Wolf, No. 115 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of November next.

NEUBURGER, MARY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Neuberger, 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 his attorney, Win. Klein, No. 346 Broadway, in the City of New York, on or before the 16th day of October next.

ETLER, SARAH.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Etlar, 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 No. 220 Broadway, in the City of New York, on or before the 15th day of December next.

KAHN, HILDA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hilda Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, No. 74 Broadway, in the City of New York, on or before the 24th day of December next.

HERROLD, HENRY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Herrold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 102 East St., fourth street, in the City of New York, Borough of Manhattan, on or before the 16th day of October next.

MYERS, EMILY H.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emily H. Myers, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Engelhard & Pollak, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of June next.

WALDMAN, ABE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against ABE WALDMAN, also known as Abraham Waldman, 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 Sellig Isaacson, No. 489 Fifth Avenue, in the City of New York, on or before the 30th day of April next.

BLUMENTHAL, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Blumenthal, 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 Aaron H. Schwarz, No. 130 Fulton Street, in the City of New York, on or before the 31st day of July next.

MOSES, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Moses, 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, Isidore Hershfield, Esq., No. 99 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 15th day of November next.

AARON, ISAAC.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Aaron, 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 attorneys, Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of October next.

SHLANOWSKY, IDA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Shlanowsky, 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 D. Lasky, No. 170 Broadway, in the City of New York, on or before the 25th day of September next.

GOLDBERG, ISAAC.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of David E. Grossman, 171 East Broadway, in the City of New York, on or before the 1st day of September next.

MARGULES, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Margules, also known as Sam Margules, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of Jacob M. Leibner, her place of transacting business, at No. 63 Park Row, Manhattan, Borough, in the City of New York, on or before the 20th day of September next.

MARSHALL, ALFRED.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Marshall, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room No. 3, Nassau Street, Borough of Manhattan, City of New York, on or before the 2d day of October next.

DITTMAN, HENRY I.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry I. Dittman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room No. 3, Nassau Street, Borough of Manhattan, City of New York, on or before the 2d day of October next.

OPPENHEIMER, ALFRED.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Maxwell Davidson, at their place of transacting business, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of November next.

FRANKENTHAL, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Frankenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of their attorneys, Wolf & Kohn, at their place of transacting business, at No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of November next.

PLEISCHER, SIGMUND L.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Pleischer, 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 Benno Loewy, their attorney, Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 31st day of December, next.

MONTESE, FREDERICK.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Montese, 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 attorneys, Koenig, Goldsmith & Sittenfeld, No. 27 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 5th day of August next.

GINSBURG, SIMON.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Ginsburg, 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, Samuel Fine, at his place of transacting business, No. 233 Broadway, in the City of New York, on or before the 5th day of August next.

PFLEFFER, RACHEL HEYMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Heyman Pfeiffer, 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 Oscar Lowenstein, No. 31 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 26 day of January, 1917.

LEVY, MOSES.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Louis J. Frey, at his place of transacting business, No. 31 Liberty Street, Manhattan, in the City of New York, on or before the 25th day of August next.

GROSSMAN, DAVID E.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David E. Grossman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of Yankauer & Davidson, 261 Broadway, in the City of New York, on or before the 27th day of July, 1916.

ETTENSON, MARCUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Ettenson, 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. Churgan & Falk, Attorneys for Executor, 299 Broadway, New York City.

NATHAN, ROSA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Nathan, 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 Eugene G. Kremer, their attorney, No. 100 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of November next.

ABRAHAM, HERMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Abraham, 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 Eugene G. Kremer, their attorney, No. 100 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of November next.

OPPENHEIMER, ALFRED.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Maxwell Davidson, at their place of transacting business, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of November next.

SIEGMAN, HENRY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Siegmán, 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, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of July next.

SCHINSKY, ELIAS PAUL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elias Paul Schinsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 271 Broadway, in the City of New York, on or before the 1st day of September next.

ROTHSCHILD, MAURICE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice Rothschild, 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, Koenig, Goldsmith & Sittenfeld, No. 27 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 6th day of December next.

GLASS, HENRY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Glass, 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, No. 32 Liberty Street, in the City of New York, on or before the 31st day of October next.

LOEWENSTEIN, OSCAR.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Lowenstein, 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, Samuel Fine, at his place of transacting business, No. 233 Broadway, in the City of New York, on or before the 5th day of August next.

RIESSMAN, MAXIMILIAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Riessman, also known as Maximilian Riessman, 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, Mervyn Wolf, No. 299 Broadway, in the City of New York, on or before the 23d day of September next.

ROGALINER, JULIUS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Rogaliner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of her attorney, Jacob J. Aronson, at his place of transacting business, No. 55 Liberty Street, in the City of New York, on or before the 30th day of October next.

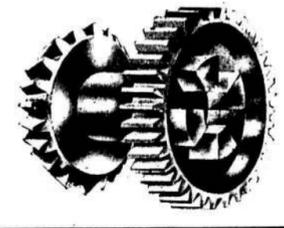
POSENER, PHILIPP.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philipp Posener, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Nathan Friedman, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of October next.

ERSTEIN, MARX.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marx Erstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorneys, Messrs. Rose & Paskus, at their place of transacting business, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the ninth day of October next.

STERN, FANNY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Louis Werner, at his place of transacting business, No. 42 Broadway, in the City of New York, on or before the 15th day of September next.

OPPENHEIMER, ALFRED.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Maxwell Davidson, at their place of transacting business, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of November next.

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