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THE FIRST ZIONIST

By HALITVAK



Dr. Herzl may have been the greatest Zionist, but he was not the first. Dr. Herzl, that is to say, was not the only one that failed to understand the real spirit of Orthodox Jewry, of the real genuine orthodoxy. There was one before him, and of that one, little has been written nor sung. It was because that one never went to see Popes and Kaisers and Sultans about getting back Palestine for the Jews. Or perhaps it was not about that. What more could be needed or wished for? Isn't seeing Popes and Sultans quite a big achievement in itself? Why don't you know? Even writing to the Pope and getting a reply from an under-*Shammis* of his, is enough to inflate whole communities with pride, and set the whole world talking about it. But that is beside the question. This is the story of the first Zionist who never went to see the Pope and never thought even of writing to his Holiness, and that is why nobody had even heard of him. He was only a Pavonda boy.

He was a boy of seventeen, and just beginning to think for himself.

It was *Tisha b'Ab* morning and everybody in the *Shoole* sat on the ground, chanting the *Kinoh*. Some wept real tears as they went along covering page after page. Some tried to weep; and all were sad and mournful.

He sat by himself, the *Kinoh* on his lap, his eyes wandering everywhere but on the printed page. He was lukewarm about the proceedings. The lament in the *Kinoh* had no particular meaning to him.

He could only wish for it to be all over. But he had to sit it out. He had a reputation to maintain of a well-behaved, respectable young man, and it would be unseemly, almost unheard of, to quit the *Shoole* before the time.

Languidly he entertained himself with counting the holes in some of the socks, for the men sat with their shoes off, according to the well-

maintained tradition of Jewish mourning. But soon he tired of that. It is a profitless task, counting holes

the sounds of many voices, raised in almost perfect harmony. And they were not mournful sounds. Then he

Varna, back from their annual manoeuvres. He strained his ear to take in the

world knew how to make it.

Then he cast down his eyes and listened again to the droning dirges of the mourners on the ground.

"Two sets of Patriots," he presently muttered to himself. "Here are they, and here are we. Only a thin wall between us, and we are worlds and worlds apart.

He was sorry for his brethren on the ground. And by and by he became contemptuous.

"Eh, what good is that to you?" he went on muttering. "This is not the way to get back your land—our land."

A new thrill came through his frame as he thought of "our" land, including himself as party to it. Now the *Kinoh* began to have more meaning to him.

"Why can't we be men, like them outside?" he went on. "Why can't we stand up and take guns and go shooting? We make noise enough to cause Titus to turn in his grave, but it won't move the Turks. They will not give up to us our land, just because we sit here and weep for it. Let us be up and doing."

The voices from without had become stronger and clearer. The Cossacks had drawn up in front of the *Shoole*, before the square, where their midday meal of cabbage soup and barley Kasha had been preparing for them since earliest morning by the advance party. And now they were all singing as they were waiting for their dinner to be served them. The young man's eyes once more went down to the congregation on the floor.

"Nice lot you are," he said with increased contemptuousness, tears of vexation standing in his eyes. "Get up and be men. Get up and shoot, hack, slash, anything, anything, and get us back our land."

And they went on droning and droning, some weeping, some trying to weep, all of them mournful. What did they know about shooting, about slashing? What shooting? What land? They were mourning over *Goluth Hashchena*.



MRS. JOSEPH FELS

Mrs. Joseph Fels, who is keeping up the altruistic work established by her husband, the late Joseph Fels, is an ardent believer in the Zionist cause. She has offered the Federation of American Zionists the sum of \$25,000 per year to maintain a single-tax colony in Palestine. Her publisher, B. W. Huebsch, has just issued a biography and account of the life-work of Mr. Fels.

in other people's socks.

Presently strange sounds reached his ear from without. They were

remembered. A regiment of Cossacks had been expected to pass through the town on their way to

full flow of the music. It was spirited music as only Cossacks well pleased with themselves and their

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Tisha B'Ab in Eastern Europe

By ISAAC LAZAROWICH.

The anniversaries of glorious victories are usually recorded in blazing characters in a nation's annals, and celebrated through the centuries with pomp and revelry. But no other nation save Israel pays much attention to the anniversaries of humiliation and defeat, of the scourges and public calamities which their forefathers suffered. Other nations bear testimony to their ancestors' prowess and success, but try to obliterate the discomfitures which their forbears may have suffered. We Israelites are the exception. We alone perpetuate the memory of manifold disasters, and in each revolving year mourn defeat, and the loss of our national independence, as fervently and sincerely as the survivors who endured all the horrors of the siege and downfall of Jerusalem and its glorious Temple. The fearful denunciations of the prophets Isaiah and Jeremiah were strictly and literally fulfilled. God has poured forth His wrath over Jacob, and the goblet of His fury over Israel, its leaders, prophets, priests, His sanctuary and His holy city. The Temple of God, with all its splendor and glory, its altars and pillars was wasted and destroyed. Today, alas! it is not yet rebuilt! And after two thousand years we Jews bow our heads in grief. "That a sorrow's crown of sorrow is remembering happier things," sang Tennyson. It is because sorrow helps us to a wiser national consciousness that we have this deep instinct for perpetuating it.

What dire calamities befell our ancestors on the lurid and inky day of Ab are most succinctly recorded in the Babylonian Talmud Ta'anit 26a.

If the strict observance of this day is תר כל הצות הנהוגת כאכל נהוגת בחשקה כאכל.

falling into desuetude among the Jews who live under the benign sway of freedom and justice, to the Jews of Russia and especially Roumania, it is a day of universal weeping and mourning a "sitting shivah," Shivesitzen, of Jewry. In those countries where the Jew is at best tolerated, at worst hunted and harassed, martyred and destroyed; where he is the target of the contempt, derision and mockery of every street-arab and hooligan, there Tisha B'Ab is a day of universal fasting. A description of the various customs and ceremonies observed in these lands will, I believe, be entirely unknown to many of the fortunate Jews of the Occident. All signs of mourning for the dead are observed on Tisha B'Ab in Russia and Roumania (Ta'anit 23a).

If Erev Tisha B'Ab happens to fall on a week day those of the Chasidim who are occupied with study leave off their meditations after midday, except if reading the Book of Job or certain chapters of Jeremiah. The Mincha service is usually as on other occasions with the exception of the omission of the T'chinah. No one is permitted to fast on that day, even those who rigidly observe Monday and Thursday. All must at least partake of one meal, the עודה המספקת the concluding (afternoon) meal (Ta'anit 26a). As Tisha B'Ab is placed in the same category with Yom Kippur the fast commences strictly at sunset. The last meal is very meager and dreary. The חבאדניקס (חב"ד) spread a black cloth on the bare floor which serves as a table, and the paterfamilias, the "Balbos," with his household sit round it with their shoes off. The food is of the simplest—hard boiled eggs, because eggs have no mouth and our grief is also too strong for words; and lentils, because they are mourners' meal and they are round and symbolize death. As the lentils roll, so death, sorrow, affliction and mourning constantly roll about men, from one to the other. There is a tradition that Adam and Eve had lentils after the murder of Abel, and Jacob was seething lentils for Yitzchak when he mourned for Abraham אבינו. Amongst the dishes are also included dry bread with salt dipped in water, and ashes washed down with sparkling water. Some also strew the ashes on their heads (Jeremiah iii) in

commemoration of the verse, "He hath covered me with ashes." The less rigid regale themselves with a few unripe cherries or gooseberries or other raw and acid fruits. The grace after meal is silently uttered by every one individually. Some of the pious Chasidim of Botoshani or Stefanesti, especially those of Sadagora, sit by the hearth or oven, bestrewing their heads with ashes and partake only of a dry morsel of bread and salt. Should, however, the Eighth of Ab fall on a Sabbath, as in the present year, then they eat and drink to their hearts' content as much as they like, even the choicest viands "such as King Solomon was accustomed to feast in the day of his splendor." This is in accordance with the dictum in Ta'anit 26a.

At the conclusion of the Sabbath, they divest themselves of their beautiful Shobbos garments, the Shtramel and silk Kaften, and put on their mourning garb—black—and repair to the synagogue. Before entering the portals of the House of God, they take off their shoes and enter in socks alone. The Maariv is recited in a subdued voice, while only one dim light burns before the Ark. At the conclusion of the Kaddish, each one murmurs to himself, "Who hath commanded us to read the Megillah?" Then sitting in their socks on the bare floor, holding a wax taper in their hands, they, with eyes of lament, write sorrow on the earth; their readings desks—standers—on which they usually place their prayerbooks are now cast down on the floor; there, with heads low, with elbows on knees, in the deepest stress of mourning, they begin to recite the Book of Lamentations and other dirges. The Book of Lamentations, particularly, because it is of the five Megilloth or Rolls. It relates to the ruin of the first Temple and the sacking of Jerusalem, and also contains promises of the restoration. It is, therefore, peculiarly prized, and read in both the evening and the morning of the Ninth of Ab. It is worthy of remark that it is written in acrostics, each verse beginning with a consecutive letter of the Hebrew alphabet. "Never," says Bishop Lowth, "was a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied." One would think that every word the sound of a breaking heart; that the author Jeremiah was compacted of sorrows, disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan.

The dirges Kinoth deal with later material. They depict most graphically the terrible sufferings which befell the Jews during the time of the Crusades and on other fatal days; besides the story of the Ten Martyrs and the history of the persecution in the dark Middle Ages: The number of dirges and elegies which are compulsory to be read are twenty-one, the equivalent of the number of days which have elapsed since the 17th of Tamuz. The Zionist elegies are the most sublime and pathetic. "How long shall be weeping in Zion and mourning continue in Jerusalem? How long? Have mercy on Zion and rebuild the desolated walls of Jerusalem," concludes the pathetic refrain. In order to symbolize especially their present degradation, the Jews of the European Orient have introduced a peculiar ceremony. While they are weirdly chanting their dirges, Jewish boys hurl through the windows, which are open, prickly thorns and thistles (called Beerlich), which cling to the worshippers' flowing beards and hair and their black and dismal garments and are removable with extreme difficulty. The custom often becomes very obnoxious, as the boys grow overzealous.

An interesting tale is told in connection with this custom. It often happens that Roumanian street arabs, or even more frequently the university students, lie in ambush for the Jew and cover him from head to foot with mud and blows. One Tisha B'Ab evening a large company of boys and hooligans were on the watch for every Jew returning from the Beth Hamidrash. A certain pious Jew who was well known for his scholarship, complacency and Hillel-like patience, and on whom even Jewish boys were accustomed to play their tricks, was thus on his way home, when he was attacked from all sides by the rowdies, who made as if to pull him by the beard and earlocks. In great terror the old man wrapped himself in his Kaften, when one of the boys who had clutched at his beard cried out in pain, "It pricks, it pricks!" The same thing happened to the other assailants. No matter where they touched him, they withdrew their fists as quickly as if stung by a wasp and made off terror-stricken, exclaiming, "It is a porcupine, a porcupine!" The prickly thistles, the Beerlich, of the synagogue ceremony had protected and saved him from maltreatment.

To revert to the night of Tisha B'Ab, at the conclusion of the Maariv all walk home in a dejected posture, friend meets friend without the usual cordial greeting. Smoking, and even snuff-taking are not indulged in. The Chasidim prepare their couches on the bare floor; others, more luxuriously, spread a carpet under them and lay their heads on a stone as a soft pillow, in memory of what the patriarch Jacob did when he foresaw the destruction. All are early astir, and dip their fingers in fresh, clean water, and wash their eyes. In white linen socks they move through the streets. No shoes are worn all day long within the precincts of the Jewish quarter. No Talith and Tephillin are used during the morning service, because they are considered as an ornament and adornment. The Chazan recites a special prayer, which begins with the word אָמֵן.

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The T'chinah prayer is omitted in the morning. Only three people are called up to the reading of the Law, and are not saluted with the customary greeting as they complete the Mitzvah. All manner of work is strictly prohibited at least till midday, and then only the most needy artisans and in most exceptional cases resume work. No other diversions are permitted; even intellectual studies are banned. (Ta'anit 26a:

לקרות בתורה אסור). The children—the only happy people—have a holiday. Whosoever performs any kind of work on this lamentable and fatal day will never enjoy the benefit thereof, says the Orach Chayim 554. At the conclusion of the morning service, the congregation, in order to intensify their grief, repair to the cemeteries and visit the graves of their beloved departed, where they recite various elegies and dirges, and then scatter garlic, which, in all probability, is to remind them of the acerbity of their fate. The sanitary importance of this custom of scattering garlic is great, seeing that in these hot Eastern countries the dead were formerly interred only in their cements without a coffin. It is remarkable that (amongst other spices) garlic is to be found in the tombs of mummies of the Egyptians which were recently excavated. It is usual to leave a little stone as a memento to the dead. The meal, which is partaken of at nightfall with the appearance of three stars on the horizon, has also certain limitations, because neither wine, nor meat, nor any other delicious viand is partaken of. The famous authority, Rabbi Issac of Tynaw (fourteenth century), in his Sepher Haminhagim, says that on the Seventh of Ab the enemies invaded the Temple where they spent the eighth and ninth, most riotously, feasting and merry-making in its walls, and on the evening of the tenth day they set the Temple on fire. Rabbi Jochanan said that if he had lived in that age he would have appointed the fast on the tenth, because most of the Temple was burned down that day. It is also stated in the Talmud Jerushalmi that Rabbi Joshua ben Levi and other famous rabbis were wont to fast on the Ninth and on the Tenth of Ab. Some therefore partake only of a very simple fare on the day after the fast. The "Shulchan Aruch Orach Chayim" (554) says that whosoever sincerely bewails the pristine splendor of Jerusalem, can be safely assured that in time to come he will be worthy of seeing its rebuilding and its restoration to its former glory and splendor.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Enlistment or Deportation for Russian Jews in Britain—Agitation Growing in Intensity—Representative Views—Committee of Russian War Victims Fund Meets—Chief Rabbi Makes Another Pastoral Tour—Eminent South African Jew in London Visits Munition Works, North Sea Fleet and Flanders Trenches—Does Jewish Emancipation Tend to Absorption or Assimilation?—Interesting Discussion.

London, July 14, 1916.

The anxiety of the Jews in the East End of London over the question of enlistment or deportation is growing in intensity. Numerous conferences are arranged each day by various groups. Meanwhile one of the committees has presented a memorandum to the Home Secretary, in which the objections to either alternative—deportation or joining the British army—are set forth. The committee, which calls itself the Foreign Jews' Protection Society, is one of many that have been organized within the last few weeks. An attempt for united action had proved impossible owing to the attitude of some groups to the general principle of compulsion. In the memorandum presented to the Home Secretary it is pointed out that, in view of Russian Jews having taken refuge in this country from persecution, the contemplated action by the government would be a violation of the right of asylum which has made Great Britain a nation honored above all others. These refugees were never regarded as subjects, but as guests. Moreover, they do not regard themselves as Russians or Englishmen, but simply as Jews, without a place in the world, and in conclusion it is urged that a deputation should have an opportunity of laying before Mr. Samuel other facts not mentioned in the memorandum.

At the same time, it is held that the Russian Jews here should do something either for their native country or the country of their adoption. One proposal is that all Russian-born Jews living here should be automatically naturalized. Then those who refused to take the oath of allegiance to the country they chose to live in would not secure much sympathy. Along another line of argument—that of allowing them to go to America—it is perceived that America would be entitled to a voice in that matter.

Another point is that, apart from the Jewish press, most of those daily and weekly journals here that are denouncing "deportation or conscription" proposals have a more or less pronounced feeling for pacifism, and, in a manner of speaking, are using any stick with which to beat the conscription dog. They do not care, tuppence for the Jews and their troubles, but they are opposing the principles of conscription, and a campaign of that kind is one to make strange bed fellows.

Joseph Cowen, president of the English Zionist Federation, is one of the important community leaders who has issued manifestos on this matter. This one reads as follows: The executive council of the English Zionist Federation deems it its duty to appeal to all Jews of friendly alien origin residing here to come forward now, at this time of national crisis, in defense of this country. The executive council addresses itself specially to the Jews of Russian origin who have found a hospitable asylum in this country to show that high sense of Jewish loyalty that has so magnificently been demonstrated, not only by their English co-religionists, but by their compatriots in France, as well as in Russia itself. The British Government has granted to Jews of Russian origin the right to serve in the British army, and before such a privilege is turned into a compulsory duty, it is fervently hoped that our friends will voluntarily rally to the flag.

As typical of the methods that are being used in getting at the Russian Jews here I might quote the case of Louis Rosenberz, honorable recruiting officer for the Jewish community in Leeds, who is being supplied by the alien registration authorities with a list of the Russian Jews in the city, with a view of their services being secured for the Russian or British armies. There are about 1,000 Russian Jews of military age in Leeds, of whom 140 have joined the army.

The General Committee of the Russian War Victims' Fund has been holding a meeting this week to discuss its last six months' work. Leopold de Rothschild, president, presiding. Claude G. Montefiore presented the report, in the course of which he pointed out that all moneys collected by the committee are placed at the disposal of Baron Gunzburg of the Petrograd committee. One of the objects of the formation of the committee was to provide an authoritative central fund in the British Empire for the relief of Jewish victims of the war in Russia. The Executive Committee, therefore, immediately put themselves in communication with the synagogues and associate synagogues of the United Synagogue, with the Federation of Synagogues, the Jewish Friendly Societies and with certain prominent Jewish gentlemen connected with special trades. As a consequence, considerable

sums were immediately forthcoming. They also communicated with every provincial town where there is a Jewish community, and with every colony and practically every colony with a Jewish population. As a result, in most cases local committees were formed and a ready response was made to the appeal. In the large towns central committees were formed to control and organize the work of the number of synagogues and smaller local committees.

The Chief Rabbi is paying his first pastoral visit to Manchester, and this is in continuation of the tour that he made to the west of England and South Wales and should be fruitful of much good in the way of promoting closer union of synagogues.

Charles P. Robinson, a distinguished South African Jew, is now in this country as a delegate from the sub-continent and, with the other delegates, has been taken on a visit through important munition factories in this country, to the fleet in the North Sea and to the trenches in Flanders. Robinson is fifty years old and of Liverpool (England) origin. His father, Ralph Robinson, was for many years a member of the Old Hebrew Congregation of that city and the boy Charles sang in the choir. After becoming an attorney he went to South America for five years and then moved on to South Africa, settling in Durban, Natal, as an advocate and attorney. It will be remembered that Sir Matthew Nathan, another of our famous Jews, was Governor of Natal for three years. Robinson, after being a member of the old Natal Parliament, was elected to the first Union House of Assembly and is still a member.

He says there are about a thousand Jews in Natal (with three synagogues) occupying themselves mainly as storekeepers, traders, etc. There are four other Jews besides himself in the Union House of Assembly—Sir David Harris, Morris Alexander, Harry Graumann and Emil Nathan—making five Jews out of 130 members. With regard to South African Jews and the war, enlistments have been heavy, over 1,000 Jews having gone from Johannesburg alone.

A discussion afoot here turning upon the alleged problem as to whether the acquiring of equal rights for Jews in the countries hitherto denied to them is an unmitigated blessing, or whether the complete emancipation of Jews from all disabilities is not fraught with peril, seeing that in the places where Jews possess civic freedom there is alleged to be a persistent tendency to become absorbed and assimilated with the alien environment.

Lewis Miller, contributing views on this point, gives a resume of the history of the community, and shows that where Jews were enjoying complete toleration and civic equality there arose the most brilliant pages in their annals. He adds that undoubtedly, when Jews obtain full toleration everywhere, there will be in the course of time many defections and assimilations; but were even the eras of persecution entirely immune from apostasies and backslidings? The weak-kneed and those of feeble moral fiber will slough off, but the core of the Jewish race will remain robust, to carry on Jewish tradition. Judaism itself as a creed will receive a rough shaking in the transition process, but he is convinced that the fundamentals of Judaism—the quintessence of faith—and a good deal of its ritual will emerge immutable and unscathed. But we shall have gained by the complete enfranchisement of Jewry the exorcising of the Ghetto spirit, its servility, cringing and hyper-sensitiveness, those characteristics which have been part of the bitter legacy of past agonies. And even apart from all this, the Jew has not to apprehend the extinction of his race despite the proneness to absorption as witnessed in the United States and other countries. If, continues Mr. Miller, the Jewish nation has manifested one idiosyncrasy more than another it is in its being almost, so to speak, above the logical trend of events. Guided according to logic, it were impossible to survive after experiencing the machinations of a Pharaoh, Haman, Hadrian and Torquemada; and yet the Jew has surmounted all obstacles and still retains his pristine vigor. In the same way that some peculiarity will save the Jew from be-

ing submerged in the floods of equality and prosperity, the race which has been crucified for bearing aloft humanitarian ideals will not ultimately become absorbed in the world crucible. Let us, therefore, demand equal rights for our brethren, and not only in the name of civilization, but in the name of Judaism also, and not harbor any fear as to the effect these will have upon our racial existence for, on the contrary, only when the Jew is liberated from the asphyxiating and depressing effects of his material conditions will he be enabled to focus his attention upon his spiritual position, and thoroughly appreciate the sacred duty devolving upon him as the world's trustee of noble traditions and ideals.

Razing Amsterdam Ghetto.

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 "Iland" 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, thirty-three to thirty-nine per thousand—the mortality was very low—thirteen to sixteen per thousand, which compares with twenty-four in other 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 their one-room tenements and the badly smelling pools or "canals." Trachoma raged there for years. On one site of less than 100 feet square there stood sixty-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—as low as fifteen American cents per 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 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 20 to 30 cents in some cases.—Washington Post.

There Are No Goyim.

(Translated from the Yiddish.)
Say what you may, there are no Goyim in the world—not a single one of them. And as for the famous and the distinguished people—why, all of them are Jews as a matter of common cause. Can you show me a great man who was not a Jew? Hardly. Columbus, it has been demonstrated time and again, was a descendant from the chosen people; and as for Shakespeare—why, he has been positively proven a Jew, without any shadow of doubt. The President of the Swiss Republic, Hoffman by name, is a Jew, sure enough, and so was Madero, the assassinated President of Mexico. Kaiser Wilhelm of Germany is known to have Jewish blood coursing through his veins, and so are the Anglo-Saxons, who relish the Jewish traditional Kugel as a special dish. Again, the Japanese, the Mexicans, and the other aborigines are none else but the offshoots of the Lost Ten Tribes. And so are the rest of the Goyim Jews—genuine, unadulterated Jews, or else why do they run crazy after Jewish fairy maidens? It is, indeed, the blood, the Jewish blood, that is in continuous quest of its own kith and kin. There is a rumor current of Benjamin Feigenbaum, who writes Chaldean jargon, that he is also a Jew, and Reb Welvele, of the Adas Israel, may be traced to Jewish parenthood. Well, there are no Goyim in this world, not even in Brownsville, New York's own crucible.

And I yearn longingly for the very sight of a Goy—willing to pay a sovereign for the touch of one. There comes to my satisfaction the news of the formation of a Russian Literary Society in one of the streets of Manhattan. Enthusiastically I drive thither, for the sake of seeing and meeting real Goyim. Imagine my disappointment when I come and find a gathering of Jewish youths and Jewish maidens, their Russian talk and conversation betraying Jewish accents and Yiddish idioms! Similarly, I was chagrined to meet at the Polish Culture Society Jewish boys and girls, indulging in Prszoprazam and Yasnowelmoczn, the very watchwords of the Polish boycotters. And there are legions of societies under English guises and disguises, the Jewish rank and file notwithstanding. The Goyim then turn Jews. The latter, however, deny their Jewishness. Two extremes! NACHMAN HELLER.

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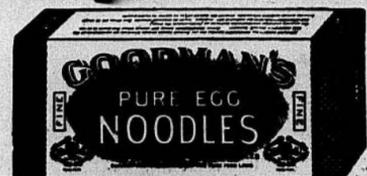
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ITEMS OF INTEREST IN THE JEWISH WORLD

Emigration from Russia to America via Archangel has been prohibited.

Efforts are being made to establish a Young Men's Hebrew Association in Jamaica, L. I.

The next annual convention of the Paoli Zionists will take place in Boston, Mass., in October.

Rabbi D. Wittenberg, of Butte, has just passed a successful examination for admission to the Montana bar.

Harry Corman, a 17-year-old youth of St. Louis, Mo., has received an appointment to the Naval Academy at Annapolis.

Mr. A. E. Bernstein of Cleveland, Ohio, is a candidate for County Prosecutor on the Republican ticket at the primaries on August 8.

To commemorate the centenary of the independence of the Argentine Republic, the Jewish community intends to erect a hospital.

The authorities of Odessa have abolished the restriction enforced last year against the residence of Jews near the Black Sea coast.

Among the graduates of the Cleveland (Ohio) Law School this year were two Jewesses, Misses Bertha Bernstein and Rose Cone.

The Senate, having confirmed Abram I. Elkus as Ambassador to Turkey, Mr. Elkus announces that he will leave for his new post about the 20th inst.

A split is threatened in the ranks of English Zionists over the government's plan to compel army service on the part of Russian Jews now in England.

A number of young men of Macon, Ga., have organized the Jewish Fraternal Organization. The purpose is educational, social and fraternal.

An amalgamation has been effected between the Junior Auxiliary of the Hebrew Educational Alliance and the Jewish Literary Club of Roxbury, Mass.

The directors of the Hebrew Institute of the Oranges will erect a new building at Newark, N. J., the plans submitted having been accepted.

Plans have been completed for the erection of a Hebrew High School at Roxbury, Mass. This is the first institution of its kind in New England.

The latest acquisition of the fast-growing English-Jewish press in this country is the Jewish Leader, the initial number of which was issued from Boston last week.

Various Jewish elements in Philadelphia, Pa., are uniting to celebrate the silver jubilee of Rev. B. H. Levinthal, chief rabbi of the orthodox Jewish community.

The latest report of the Order of B'nai B'rith shows a very large growth. The order was instituted twelve years ago with fourteen members and now numbers over 51,000.

Dr. Harry W. Rosenthal, former superintendent of the Hebrew Sheltering House, of Baltimore, Md., has been appointed superintendent of the Brooklyn Hebrew Home for the Aged.

New York Socialists of the Twelfth Congressional District have named Hon. Myer London to succeed himself. Morris Hilquit has been nominated in the Twentieth District (Harlem).

Owing to the economic crisis in Odessa a number of Jewish university students unable to support themselves by giving lessons have gone to work to earn a living in ammunition factories.

The State Board of Charities has granted a charter to the Beth Moses Hospital, of Brooklyn. A building, which will have a kosher kitchen, will be erected on Willoughby avenue, near Tompkins.

Recently the Queen of Roumania visited a number of Jewish institutions in Jassy, and subscribed large sums to several of them. The Queen was photographed with a number of Jewish community leaders.

A mass meeting will be held shortly in Revere, Mass., to devise ways and means to raise money to remodel into a synagogue a building recently purchased by Congregation Tiphereth Israel.

Messrs. Boris D. Bogen, of Cincinnati, and Jacob Billikopf, of Kansas City, well known social workers, will soon sail to assist the commission recently sent abroad by the Joint Distribution Committee.

District No. 2 is the banner B'nai B'rith district as to numbers, having about 9,500 members. The insurance feature was closed a number of years ago, no new members being taken. There are still 767 members of the endowment, however, who during 1915 paid \$18,804.50 in assessments. For fifty-six death losses there was paid out \$44,800. The reserve fund on December 31, 1915, was \$385,361.88, and for each \$800 insurance in force there is a reserve of \$508.47.

Over 200 Jewish students in Leeds, Eng., have just made a remarkable record, capturing forty-three out of 250 junior scholarships. The Jewish population of Leeds numbers 25,000 out of a general population of 500,000.

When the Zion mu'e corps was disbanded after the collapse of the Gallipoli campaign, Corporal B'har Nissim made his way to Canada. He has just enlisted in the new Jewish unit which is being organized in Montreal.

The remodeled buildings at the Jewish Seaside Home for Invalids at Ventnor, N. J., were reopened last Sunday afternoon, the exercises at the same time marking the beginning of the twenty-fourth season's work of the society.

As a result of the heavy battles recently fought at Dubno, the Jewish community has suffered a severe loss. Besides hundreds of residences being razed, the Great Synagogue and the Jewish burial ground were totally destroyed.

Mr. Herman Loewenberg has announced his candidacy for the Massachusetts Senate in the district representing Roxbury, Jamaica Plains and Roslindale. Mr. Loewenberg, who is an attorney, is president of the Hebrew Educational Alliance.

Mr. N. Sadovsky, of San Antonio, Tex., has perfected a printing press which is capable of printing 40,000 sheets per hour from flat bed forms. The invention has been taken over by a large manufacturing concern and will soon be placed on the market.

The Chief of Police of Kieff has ordered his subordinates not to stop Jewish workmen in the streets in order to verify their right of domicile, especially those engaged in work utilized for the defense of the country and whose time would be wasted if they were interrogated.

Mr. Samuel Cohn, of Canton, Ohio, has donated the sum of \$5,000 for the purpose of establishing the Sam Cohn Orthodox Hebrew School. Another house will be used in settlement work and will be known as the Sarah Cohn Home, in honor of Mrs. Cohn. Mr. and Mrs. Cohn have offered to keep the buildings in repair.

According to the latest statistical tables, the total population of Greater Warsaw is 948,491. There are 352,351 Jews or about 40 per cent. of the total population. Two hundred thousand persons have left Warsaw during the last two years. There are 10,331 houses in Warsaw and 42,319 apartments are unoccupied.

The name of Rabbi James G. Heller is mentioned as assistant minister to Rabbi Joseph Krauskopf of Temple Keneseth Israel of Philadelphia, Pa., to succeed Rev. Isaac Landman, resigned. Rabbi Heller, who is a son of Rabbi Max Heller, of New Orleans, La., graduated from the Hebrew Union College this year.

An interesting petition has reached the Jewish committee from Znamenska (Siberia) from an aged Jew named Grinshpon. Last year he was exiled to Siberia from the province of Podolia on the evidence of two anti-Semites, who saw him on the Fast of Ab praying with tears in his eyes, and testified that his prayers were "pro-German."

The Upper Russian House has referred to a committee the bill dealing with the agricultural settlements in Asiatic Russia and in six Eastern European provinces. According to the bill privileged Jews, possessing the right of domicile throughout Russia, will be able to obtain in the settlements, free of charge, estates for purposes of colonization.

Governor McCall, of Massachusetts, has sent to the council the name of Solomon Lewenberg, of Boston, for confirmation as a member of the Board of Gas and Electric Light Commissioners. The new appointee was born in Boston forty years ago, and is a lawyer by profession. The position is a semi-judicial one, and the first important office to be tendered to a Jew in Massachusetts in some years.

The Paris Midi published a two-column article, saying that the Hon. Henry Morgenthau was recalled as American Ambassador to Turkey under pressure from Constantinople and replaced by Abram L. Elkus, because Morgenthau was actively engaged in a Zionist and colonization movement which contemplated buying land from Turkey in Palestine for a colony, which was to be erected into an independent republic after the war.

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IT WILL ALWAYS HAPPEN.

By BERTHA WIERNIK.

They were queer people, the Liebman, a family of four members—husband, wife and two daughters. Sarah, the mother, aged forty-five, an uneducated woman, without taste or technical ability for a household, sat by the window in the parlor room sixteen hours out of every twenty-four, and frowned. Isaac, the father, aged fifty, was a Hebrew teacher in a Talmud Torah, and drew a respectable salary. He left his room twice a day, each time for a half-hour, to have his meals with his family. His regard for his wife, eldest daughter and home was that of indifference; but he gave special attention to his younger daughter Freda, aged eighteen. He conversed with her freely, and manifested for her an exceptional paternal love. Freda had many attractive qualities. The greatest of them all was her love for knowledge, and her father did all in his power to exercise that love. He had taken care that no pains should be spared in her education—no expense, no labor. The result was that she developed into a brilliantly accomplished girl, and was entirely out of place in her sad, silent home. But she was the central delight in her father's life, and that made up for the lack of love from her mother and sister. Freda's musical laughter, her sunny smiles, her beautiful face and eyes, did not appeal to her mother. Mrs. Liebman loved the pale face, the small eyes, and light hair of her first-born daughter, Lena. And Lena, twenty-three years old, had no ability to make herself useful or to obtain a livelihood except by keeping house for the family. She was as ignorant and as tasteless as Mrs. Liebman, and experienced no love from any one but her mother.

So Isaac and his beloved daughter, Freda lived in one world, and Sarah and her admired daughter Lena in another. And though both worlds revolved under the same roof, the home of the Liebman was as noiseless and as desolate as a ruined palace. They occupied a beautiful flat—six large rooms—but poorly furnished and dimly lighted at night. The only bright spot in the home was Isaac's bedroom. It was a large square room, with a window toward the street, and was comfortably furnished. Mrs. Liebman and Lena had not entered the room for many years, so Freda's slender white hands kept the room in perfect condition. What a pretty scene it was when, during the long winter evenings, Isaac and Freda sat by his writing table, conversing fervently or lost in meditation, while the rays of a green-shaded lamp fell upon them.

I made my acquaintance with Mr. Liebman at a public meeting that was held in a synagogue. He sighed a few times as we spoke. That awoke my curiosity, and before we parted I hinted to him that I would like to see him in his home. Not long afterwards I made my first call. Soon my visits increased, and in a brief time I knew the family well enough to depict them as I did in the above paragraphs.

So time went on. Most of my sympathy was bestowed upon Freda. It was a strangely quiet life for a girl of eighteen, but she was used to it. In time the sight of her and her thoughtful love for her father became a necessity to me. If circumstances prevented me from calling upon them for a day or two I felt a strange power drawing me toward them, and at night, in fancy, I saw Freda sitting there in her father's room, with the green lamp light on her hair, talking to me of her high-school lessons, of the books she had read, and, then—ah, so earnestly and with such a trust in me—of what she felt her future would be. Mr. Liebman, too, would ask my opinion of books in a way that showed he respected it highly. I must mention here that I was then on the staff of a Yiddish newspaper, twenty-five years old, and that my name is Victor Blumenthal.

At last all little incidents, sweet thoughts and dreams, doubts and fears, resolved themselves into one fact, which was before me ever, night and day—I was in love with Freda Liebman. I knew there was no one in all the world to tell it to but her father, yet I refrained from doing it. I felt instinctively that Mr. Liebman would gladly consent to our union, yet I did not tell him.

It was toward the close of June. Freda, already a high-school graduate, was preparing to take her vacation on her uncle's farm away out West. For the first time there was a little excitement in the house, caused by Mr. Liebman and myself. Mr. Liebman, followed by Lena, appeared once in the dining-room, where I was busily packing Freda's robes into her little trunk. Both smiled faintly at me, and went out. Meanwhile I was greatly agitated, although I beat down my emotion with an iron hand. Freda was leaving—she who had nestled in my heart. How would I endure her absence? Will not the long days and silent nights torture me with visions of her face and eyes? If so, I will not bear it—I will go mad from yearning for her.

The hour of leave-taking came. There she stood before us, a tall, fair girl, with a noble Jewish face. Her dark, tender eyes were resting on her mother's countenance. As I gazed upon her I said to myself that it was the most beautiful face

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I had ever seen. Her eyes had a story in their depths, and I, only I, knew the story. There was an expression of utter astonishment upon Mrs. Liebman's face when Freda came forward with her graceful, self-possessed manner, and said to her: "Good-bye, mother. This time I will stay away all through the summer. I hope you will allow Lena to come out to see me at least once. Good-bye, Lena." Light hand pressures, then Freda left the house. Mr. Liebman and I took her to the station.

I will omit the details in the scene of parting between Freda and her father. I saw her go, and I saw her return. I felt her back that almost as I was for a few moments I was in her hands. I was heart-breaking.

"Miss Lie—Freda, do not forget to write every day to father—and me." She replied: "And, Victor, don't you forget to answer me."

A few moments later she was gone. On the way home Mr. Liebman was silent and thoughtful.

Every evening, except on Friday nights, I found myself in Mr. Liebman's rooms. My company made him happy. I always sat in Freda's chair that stood beside him, and the long conversations we held brought us nearer and nearer to each other. I learned to love him almost next to my father. Still I did not tell him of my love for Freda.

Suddenly I became aware that a slight change had taken place in Lena's appearance. She dressed her hair differently, very becomingly, and wore a new garment.

Freda had been away now for a month. Those were painful days for her father. Letters came regularly, and Mr. Liebman devoured their contents. One evening we had a warm discussion on the social conditions of our Jewish women. If not for that argument I would not have been today the unhappy son-in-law of Mr. Liebman.

"So, Mr. Blumenthal," spoke Mr. Liebman, "here you are, a modern young man of talent, with education and ideas, struggling to gain a position in life, knowing that knowledge and reason are the two means for a higher life; here you stand before me and say that it is not wise for our fathers to fit their daughters for an independent life by education. What was it you said to me just now? Our grandmothers made the best wives because they could not sign their names? There are millions of Jewish women living today who cannot do it; I am living with one of them for over twenty-five years, and—how do you like my life, Mr. Blumenthal? You ask, how could our grandfathers, of whom many were educated and learned men, live with ignorant wives? The fact is, they did not live with them; they lived in worlds of their own, unseen and unknown to their wives. Save their motherly duties, the wives of our grandfathers had less in common with their husbands than masters of today have with their servants. I say, Victor, our people are paying very dearly today because of the indifference with which they treated their women for thousands of years. Here we are, a people of fourteen millions; one of the first and eldest in culture and reason, and, pray, tell me, how many of our women can read the Bible? I would not exaggerate in saying twenty out of every hundred, for it is still considered unusual among millions of Jews who live in Europe to teach girls to read the Bible. The result is that the daughters of these ignorant mothers are leaving our people one by one, for there is nothing in their mothers to interest them. The daughters happen to live in an age of knowledge and reason, in an age of equality and progress; it is, therefore, a natural result that they should dislike their parents and their people because both brought them up to be of no service to themselves nor to their race. Their moral senses are hurt and offended because of the inferiority of their lives; it is too late for many of them to improve their conditions, so they avenge themselves upon us by having contempt for everything that is sacred and dear to us because we deprive them of their shares in it."

A brief silence followed, then Mr. Liebman asked: "Can your mother read the Bible, Victor?" "No," I answered, "but she found no rest till I knew how to read it." "And do you read it very often," asked Isaac, smiling.

"Well, no—but I can read it." "That's it, my man, you can read it, and because you know the Bible you are of great importance to your people, and because you possess knowledge you are of importance to yourself, while your mother is—"

"The best housekeeper that ever lived," I interrupted.

"That's fine. She can slice a pie but cannot read; and your father is a happy man, yes? Well, then, I pity him, and, Victor, would you be happy with a wife who could not read or sign her name?" "Oh, Mr. Liebman, please—I don't know—I here comes your daughter Lena," I cried, gladly, thereby finding means to change the conversation. Mr. Liebman smiled, looked from me to his daughter, then said:

"Lena, come here. You have not spoken one word to Mr. Blumenthal since he made our acquaintance. I have reason to believe you will find pleasure in his society." Lena blushed, made a step forward, and stopped. I rose, walked up to her and gave her my hand. She barely touched it. Strange, but her bashfulness pleased me. We exchanged about ten words, then Lena left us. Next evening Lena remained in my company for over an hour. I addressed her several times, but her replies were given in words of one syllable. A week later I was on the best of terms with Mrs. Liebman. Lena lost some of her shyness, but spoke little. A secret voice kept ceaselessly whispering to me that something will happen between me and Mrs. Liebman's elder daughter.

I tried to employ all expedients to get rid of such an idea, but I could not help thinking very frequently that Freda was not my ideal of a wife; that she was a girl of much talent and great imagination, and that she was fitted for a greater enterprise in life than to keep house for a man, and because of her lofty character she was incapable of the humble details and sentiments which ought to characterize good wives. My idea that a woman must have more heart than head to make the ideal wife, and my certainty that Lena had it, made me spend longer hours at the Liebman's than formerly. Sometimes I came early in the evening, and then Mrs. Liebman would invite me to share their evening meal. While I refused and Mrs. Liebman insisted, Lena did not open her lips; but her anxiety was betrayed in her face, and her eager desire to keep me shone in her small eyes. Freda's eyes could not shine thus. She had the eyes of a dreamer, with the far-away look in them. Lena had the weakness to hold her tongue. I admired that in her.

One Saturday evening I came earlier than usual, to inform the family that I was to leave for Chicago. The three relapsed into silence. Lena sat in a chair by the window. I saw her turn white. Mrs. Liebman, who was lounging on the sofa, sat up and stared at me. The only one who remained calm was Mr. Liebman.

"So, my friend, we are going to lose you? However, it is for your own good that you decided to—"

I interrupted: "Mr. Liebman, if I could stay here forever and live calmly near you, near your family, for—" Here I stopped—why, I did not, but fate knew.

"And when do you expect to go?" asked Mr. Liebman softly.

"The coming Sunday. I must stop in Rochester for a few days, and am supposed to be in Chicago the second week of next month."

"So!" And there was a long silence. Then Isaac pursued: "And your parents? I suppose they will follow you in the near future."

"No; they will remain here for always, Mr. Liebman. I am not going alone to Chicago. I expect to go there with—my wife."

I could say no more. Emotion choked me. Lena did not once turn her head during the conversation, nor even when her mother walked up to her and looked at her fixedly a long time. Ah, the blind confidence that we have in ourselves! Ah, those false convictions of youth! It ruined so many; it ruined me, too. I allowed myself to be drawn away by the weight of my foolish idea. In a minute I found myself at the side of Lena.

"Aren't you sorry that I am going away?" I asked.

"We are all sorry—so sorry," answered Mrs. Liebman for Lena. I turned to Isaac and said: "Mr. Liebman—my voice stuck in my throat—before I go I want to have the honor of asking the hand of your daughter Lena." Before I knew what happened her father put Lena's cold hand in mine. Then, as if in a dream, I saw him smile, saw Lena weep, and felt Mrs. Liebman squeezing my other hand.

Four weeks later Freda received this letter from her father: "My darling Freda: Owing to peculiarity of our domestic life peculiar events continue to happen. You can't imagine the pain I feel in telling you of the last event that occurred at home a few weeks ago. It is painful to me because you were not here when it happened. As a rule, all the members of the family are present on such occasions. I still believe it all happened in a dream. Last week your sister Lena still sat by her mother's side; today she left us as the wife of Mr. Blumenthal. It was a speedy marriage, an awkward affair, and I thank the Lord it's over. Perhaps a psychologist, who can investigate the deepest recesses of the consciousness of man, might discover the origin of the emotion that prompted Mr. Blumenthal to take this step—to me it is a mystery. I am certain it is the same to you. I know there is no love in Mr. Blumenthal's heart for Lena. Well, neither was there any in my heart for your mother. We cannot love long those whom we consider beneath ourselves. The average Jew of today has come to desire a higher life, and the average Jewish woman, to be his equal, must do the same. There is a peaceful stillness all around me now, and I am watching for your return. From your loving father."

Freda fell on the couch beside her, pressed the letter against her cheek and wept as if her heart would break.

"Don't weep, dear girl; such things will always happen.—Jewish Comment."

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ENGAGEMENTS.

BARISH-WEISS.—Mr. and Mrs. William Barish, of 4 Jerome avenue, Arverne, L. I., announce the engagement of their daughter Rebecca to Mr. Benjamin Weiss, of Poughkeepsie, N. Y.

BRENNER-MAIER.—Mr. and Mrs. Emil Maier, of 842 Hewitt place, announce the engagement of their daughter Selma to Mr. Sol C. Brenner.

BUCHWALD-CLAMAN.—Mr. and Mrs. Henry Claman, of 790 Riverside Drive, announce the betrothal of their daughter Hilka to Mr. Charles Buchwald.

COHEN-LIBOWITZ.—Mr. and Mrs. N. S. Libowitz, of 30 South Ninth street, Brooklyn, announce the engagement of their daughter Mollie to Mr. Louis Henry Cohen of Manhattan.

COHN-NEPPENHEIMER.—Mr. and Mrs. S. Dorenberger, of 1572 Washington avenue, announce the engagement of their niece Bertha Neppenheimer to Samuel Cohn.

EISEN-SHLANOWSKY.—Mr. and Mrs. Moe Shlanowsky, of 600 West 165th street, announce the betrothal of their daughter Helen to Mr. Adolph Eisen of Antwerp, Belgium.

ETTINGER-ULMANN.—Mr. and Mrs. Henry Ulmann, of 536 West 112th street, announce the engagement of their daughter Celestine to Mr. Nathaniel Ettinger.

GOLDSTEIN-GREENSTEIN.—Mr. and Mrs. Leon Greenstein, of 137 West 141st street, announce the engagement of their daughter Rita to Al Goldstein.

GOODMAN.—Mr. and Mrs. Benson H. Goodman announce the engagement of their daughter Rosalind to Mr. Bertram J. Goodman.

PINSKER-WEISBURG.—Mr. and Mrs. Joseph Weisburg, of 562 Seventh street, Brooklyn, announce the engagement of their daughter Rhoda to Mr. Harry Pinsker.

WEINBERG-MICHAELS.—Mr. and Mrs. A. Michaels, of No. 228 Audubon avenue, announce the engagement of their daughter Cora to Mr. Louis Weinberg.

MARRIAGES.

DAVIDSON-OSMANSKY.—Miss Besie Osmansky to Mr. Joseph E. Davidson. Rev. Dr. Moses Hyamson and Dr. Adolph Spiegel.

GUTWILLIG-SUESSKIND.—Mr. and Mrs. A. Suesskind announce the marriage of their daughter Anna F. to Mr. Arthur Gutwillig, on Wednesday, July 26, 1916.

KAPLOWITZ-SHAPIRO.—On Sunday, July 9, 1916, by Rev. Dr. Adolph Spiegel, Miss Esther Shapiro to Mr. Maurice Kaplowitz.

SISKIN-CHARLES.—On Wednesday, July 12, 1916, Miss Bertha Charles to Mr. Charles C. Siskin, by Rev. Dr. Adolph Spiegel.

WAHRMAN-HAHN.—On Tuesday, July 11, 1916, Miss Bertha Hahn to Mr. Isaac Wahrman. Rev. Dr. Adolph Spiegel performed the ceremony.

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BIRTHS.

BADER.—Mr. and Mrs. Albert Bader (nee Beatrice Steinberg), of 590 West 172d street, announce the birth of a daughter on Saturday, July 29.

GOODMAN.—To Mr. and Mrs. Charles E. Goodman, 424 West 146th street (nee Hortense Levy), a daughter on Thursday, July 27, 1916.

GUTMAN.—Mr. and Mrs. Louis Gutman (nee Lubetkin), of 1186 Madison avenue, announce the birth of a son on Wednesday, July 26.

SOCIAL NOTES.

Mrs. M. Kobre, of 115 West 122d street, is at Long Branch, N. J.

Mr. Joseph Cohen is at Parkville, Sullivan county, for the summer.

Professor and Mrs. I. Friedlander are at Pine Hill, N. Y., for the summer.

Mr. S. Bonis and family, of 132 West 118th street, are at Far Rockaway, L. I.

Mr. Saul Liberman and family, of 5407 Fifteenth avenue, Brooklyn, are at Bradley Beach, N. J.

Mr. Isaac Levison, of No. 7 West 120th street, is at Arverne, L. I., for the summer.

Dr. and Mrs. A. I. Wolbarst, of 113 East Nineteenth street, are at Belle Harbor, L. I., for the summer.

Mr. and Mrs. Max Mayer, of 1186 Madison avenue, are at the Lake Placid Inn., Lake Placid, N. Y.

Mr. and Mrs. I. Levison, of 7 West 120th street, are spending August and September at Arverne, L. I.

Mr. Alexander Arnstein, of 1125 Madison avenue, will spend the summer at Long Branch, N. J.

Mr. J. Hollander and family, of 870 Longwood avenue, will spend the month of August at Hunter, N. Y.

Mr. and Mrs. M. Buchdahl, of 560 West 163d street, will spend the remainder of the summer at Lake Lucerne.

Mr. Joseph Jacobs and family, of 751 Greene avenue, Brooklyn, will spend the summer at South Fallsburgh, N. Y.

Mr. and Mrs. Maurits van Nierop and daughter, of 50 West 129th street, are summering at the Ferncliff, Greenwood Lake, N. Y.

Mr. Adolph S. Ochs and family, of 308 West Seventy-fifth street, are at Lake George, N. Y., where they will remain until November 1.

Mr. and Mrs. H. Frank and daughter have returned to the city after a stay at Battle Creek, Mich., followed by an extensive tour of the Western States.

Mr. and Mrs. Sam Shapiro (nee Edna Swartz) have returned from their honeymoon, spent at Lake George, and are residing at the Manhattan Square Hotel.

Judge Edgar J. Lauer is spending his vacation making a trip on the Western coast. Last week he was the guest of his aunt, Mrs. Charles Lauer, at Portland, Ore.

Mrs. A. Kassal, of No. 1229 Park avenue, is occupying a cottage at 1043 Franklin avenue, Far Rockaway. Her daughters, Mrs. P. Berrick and Mrs. Ben Eiseman, will be her guests for the summer.

Mr. and Mrs. A. Appelman, of Kansas City, Mo., accompanied by their daughter Sarah and son Michael, who have been visiting friends in New York, left for Atlantic City, where they intend staying for two weeks prior to returning home.

Mr. and Mrs. Israel Unterberg, of 11 West Eighty-sixth street, who are at Wave Crest, L. I., for the summer, have announced the engagement of their daughter, Miss Mabel Unterberg, to Mr. Edgar J. Nathan, Jr. Mr. Nathan is a graduate of Williams College, class of 1913, and of Columbia Law School.

AT THE JERSEY SHORE.

Mr. A. H. Newberger is at the Bristol, at Asbury Park.

Mr. R. M. Pollok and Mrs. J. J. Ladauer are at the Loraine Hotel, Atlantic City.

Mr. Albert Hirschfeld and Mr. M. Warburg are at the Panaci Hotel, Long Branch.

Mr. Joseph Fox and Mr. Lawrence Sonnenborn left Elberon this week for Plattsburg.

Dr. and Mrs. H. Joachim are at the New Breslin, at Lake Hopatcong, for the summer.

Mrs. D. Solis Ritterband gave a birthday luncheon Friday at the Takanasee Hotel, West End, for Mrs. H. Price.

Mr. Mortimer Lowy and Mrs. B. Lowen were the winners in the dancing contest arranged at the West End Inn and Shore Club.

Arrivals at the Takanasee Hotel, Long Branch, include Mr. Sidney Isaacs, Mr. Henry Auerbach, Mr. Henry Rosenzweig, Mr. Sylvan Cohn, Mr. Victor Dreyfus, Mr. Lester J. Alexander, Mr. A. L. Libman and Mr. L. A. Strassburger.

Among those occupying boxes Wednesday at the Hollywood Horse Show, at West End, were Adolph Lewisoohn, Henry Seligman, Jefferson Seligman, F. V. Strauss, J. Frederick Nathan, Myron H. Oppenheim and W. D. Bamberger.

An ovation that lasted fully half an hour, and is reported to be the greatest ever tendered to any artist in the mammoth Auditorium at Ocean Grove, was given to Mischa Elman Saturday evening at his first concert on the Jersey shore.

At Lake Hopatcong preparations are under way for a brilliant masquerade ball for Saturday evening, August 5. The committee in charge comprises Mrs. Edward M. Hyams, Mrs. Frank Meyers, Mrs. Max Lefkowitz, Mrs. H. Weil and Mrs. Ralph Samuel.

The week at the shore was marked by a number of prominent theatre parties. Among those giving parties were Mr. and Mrs. Henry Rosenberg, Mr. and Mrs. Walter Rosenberg, Mrs. Julia Cohn, Mrs. Bernard L. Tim, Mr. and Mrs. E. Rothschild, Mr. Frank Rafel and Mr. and Mrs. W. L. Loeb.

In aid of the Long Branch Talmud Torah a lawn fete was given Thursday evening at the Garfield Cottage, in Long Branch. Those who participated were Miss Lillian Kopp, vocalist; Mr. Leopold Schurr, violinist; Miss Helen Silverman, impressionist, and Miss Ethel Mayor, who rendered a monologue.

The Horse Show Ball, at the Hollywood Hotel Saturday evening, was attended by a number of Jewish social leaders. Among those present were Mesdames Alfred V. Amy, Jacob Field, Simon Baruch, Louis Runkel, Marjorie Oppenheimer, Walter Rosenberg, Rose Meyer, Simon Baruch and the Misses Belle and Evelyn Hamburg; Mr. Freedman and Lillian Kane.

In honor of her twenty-first wedding anniversary Mr. and Mrs. Edward R. Cohn were the hosts at a handsome luncheon tendered to their relatives and friends at their summer home on Matilda Terrace, West End, Friday. Among those present were: Mr. and Mrs. John A. Price, Mrs. M. Erlanger, Mrs. B. E. Frank, Mrs. Charles Marx, Mrs. I. J. Silberstein, Mrs. J. Rozenzweig, Mrs. S. Singer, Mrs. M. Rodenberg, Mrs. Miriam Myers and the Messrs. Edward Richard Solon and Theodore Cohn.

IN THE SYNAGOGUES.

ISRAEL (Far Rockaway).—Rev. Dr. Gustav N. Haussmann will preach Sabbath morning.

The Ancient Synagogue at Toledo.
One of the most beautiful and interesting monuments of Jewish history in Spain, is the small synagogue in what is now called the Calle "Maimonides," in Toledo. It is in the Mudegar style; the walls are covered with colored and gilt grotto ornaments and with Hebrew inscriptions in fine, bold characters, reproducing Scripture verses and forming a frieze under the ceiling and an ornamental text on the mizrah front. The synagogue was built and inaugurated in the year 1315 of the common era, and was used for divine service until 1492, when, on the expulsion of the Jews from Spain, it was confiscated by the State, together with all other property of the exiles, and handed over to the Bishop of Toledo, who transformed it into a church, after having had the walls with the inscriptions and ornaments thickly covered with a layer of plaster. The building served a religious purpose for about two centuries, and was then secularized and let on lease to private people as dwelling houses and business premises. This practice lasted until 1832. At that date the Bishop of Toledo, urged by Father Fidel Fita, the enthusiastic student and restorer of Jewish antiquities in Spain, was induced to clear the house of its tenants and to offer it as a gift to the Spanish State, which accepted it, but without doing anything toward its restoration. Now, after more than thirty years' neglect, again at the instance of the ever-zealous Father Fidel Fita, the Spanish Academy of History has secured the recognition of the Toledo synagogue as an historical monument, which implies that it will be taken care of by the proper authorities. At the same time the Academy has charged its corresponding mem-

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ber, Professor Yahuda, to proceed with a thorough restoration of the interior; that it is, so to say, to have the plaster removed everywhere, to uncover the original grotto work and the inscriptions, and to complete them where they have been damaged and mutilated. A not very large but sufficient sum of money has been placed at Professor Yahuda's disposal, and he expects to finish his work by the beginning of autumn, when the interior of the venerable synagogue will have regained the aspect it had when Hebrew prayers were offered there for the last time.

Long Branch, N. J.
The speaker at the morning services on Sabbath last at the Long Branch Synagogue was Rabbi A. Coblenz, of Syracuse, N. Y., whose eloquent sermon on "Israel's Heritage" was well received by a large and appreciative audience. At the Mincha service Professor M. M. Kaplan expounded "The Ethics of the Fathers."
Rabbi S. Cohen, of Kansas City, Mo., will be the speaker at the service Sabbath morning. Services are held daily—morning and evening.

Tannersville, N. Y.
The second Sabbath service held under the direction of the United Synagogue of America in the Anshe Hashoran Synagogue, Tannersville, N. Y., brought together a large congregation that filled the building. The services were conducted by Rev. Mr. Silberfeld, father of Rabbi Julius Silberfeld, of Newark, N. J., and the sermon was delivered by Rev. Dr. Herman Abramowitz, of Montreal, Canada. On the coming Sabbath Rev. Dr. Elias L. So'oman, of New York, will preach, and the Rev. Joseph Taubenhaus will conduct the services.

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Thoughts on Tisha B'Ab.
 By Rabbi C. David Matt.
 Year fits by after year, yet no relief
 To lighten Israel's heavy burden comes;
 And still by his ancestral faith upheld
 He plods along, an exile's staff in hand.
 His land lies waste, his fields the stranger's lot.
 So every year he mourns his olden loss.
 And in dejection sits, while midst his tears
 He thinks of sorrows, e'er recurring fast,
 And mingles with the griefs of yesterday
 The unavailing signs for what once was.
 Let Israel rise and cast away his staff—
 Too long has he been given to despair.
 If he would be deserving of the aid
 Which for long ages he has prayed of God,
 Let him strive on to Zion, as his goal.

The Ninth of Ab.
 (From the Lamentations of Jeremiah.)
 How does our city sit forlorn,
 Once regal in her pride;
 Become a mourning widow now,
 Who was the nation's bride.

Alas! the tears are on her cheeks,
 By night she weepeth sore;
 Her lovers come to comfort
 And her friends to cheer no more.

Hush'd is the harp in Judah's halls,
 For she is captive led;
 Her kings, her prophets, and her priests
 Are powerless as the dead.

Her warriors and her mighty men
 With chains the foemen bind;
 Her princes are like timid harts
 That can no pasture find.

The chosen of the Lord of Hosts
 Are wanderers on the earth;
 The heathen rules the Holy Land
 Which gave our fathers birth.

Yet Zion well remembers
 In this, her tearful day,
 The pleasant things she had of old,
 Her temples far away.

Abroad the sword bereav'd her;
 At home it was like death,
 When her sacred fanes fell prostrate
 Before the Almighty's breath.

When in the wine-press of His wrath
 Her patriarchs were cast,
 Her youths and virgins swept away
 Like chaff before the blast.

Oh! God hath cover'd Zion
 With a dark and stormy cloud,
 And the beauty of proud Israel
 From Heaven to earth hath bowed.

With His right hand he bent his bow
 'Gainst Jacob in His ire,
 And the Lord hath pour'd His fury out
 Like a swift and flaming fire.

Arise, afflicted Judah,
 And never cease to cry,
 Till all thy sins are pardon'd
 And His anger hath passed by.

Pour out thy heart like water
 Before His shrouded face,
 Until again His smiles shall beam
 On all thy fallen race.

Behold, O Lord, in mercy,
 When thy people pray to Thee,
 Tho' we have sinn'd against Thee,
 Unbind and set us free.

And lead us, we implore Thee,
 To a Canaan of Delight,
 With a cloud of purest snow by day
 And a fiery cloud by night.

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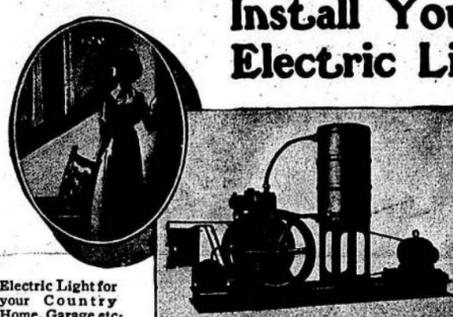
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Loyalty to Judaism.
There are many Jews who boast of their Jewishness, and yet they are not affiliated with a congregation, or if they are affiliated they seldom attend. Jewish movements have very little attraction for them, and yet they believe themselves to be good Jews. In our opinion this is a poor way of showing their Jewish loyalty. When asked why they manifest such a lack of interest in congregational affairs they say that this sphere of activity does not appeal to them as the rabbi's sermons are not suited to their requirements. This does not reflect much credit upon those who make such assertions. The true and loyal Jews are those who are identified with Jewish activities and take an interest in their work. It is not enough that we proclaim our loyalty to Judaism, but we must live in accordance with the principles of the faith.—Boston Jewish Voice.

The Jew as a Recruit.
It is well to bear in mind that the Jew is a fighter and a patriot, as well as a keen business man and an intellectual giant in the professions. An article from the HEBREW STANDARD regarding enlistments in Maryland is of particular interest in connection with this fact as it relates to the Jew as a recruit. In Baltimore, according to the HEBREW STANDARD, the Russian Jews have been enlisting in great numbers, just as they have been coming forward elsewhere and swelling the ranks of the national guard. There are numbers of them in the Illinois regiments now at the front. It is a notable fact, brought out by the reports from the warring nations of Europe, that the descendants of Abraham are loyal to their adopted country and in large numbers are found fighting in all the armies of the belligerents. Loyalty to home and country is the trait that makes the Hebrews of every land respond to the call of the country they live in with genuine patriotism.—Springfield (Ill.) Register.

Prof. Jastrow in California.
Forty-one times across the Atlantic, but for the first time west of Chicago—this is the remarkable confession made by Professor Morris Jastrow, Jr., professor of Semitic languages and literature at the University of Pennsylvania and lecturer in two different departments at the summer session of the University of California.

Born across the Atlantic, but educated in the schools of Philadelphia and at the University of Pennsylvania, Dr. Jastrow waited until he had become world-famous before taking the risks of a journey to the Pacific. Now that he has arrived in California, he declares, he cannot find words to properly express his enthusiasm over what he has already discovered and is daily learning.

Professor Jastrow is one of the few men in the faculty of the summer session of 1916 to have their names in the pages of the English "Who's Who." He has published a three-volume work on "The Religion of Babylonia and Assyria," and is the author of numerous other writings dealing with the Semitic languages and literatures. No one can consult at any length the leading encyclopedias on subjects falling within his department without securing the benefit of his labors as author or as editor.

Besides Professor Jastrow's lectures, he conducts a course in Hebrew, Arabic and Assyrian languages, and will read the Book of Job in the original, with a class, if there are as many as five students willing to undertake it.

Mrs. Jastrow, who was Helen Bachman, is a real helpmeet to her distinguished husband, not only assisting him in gathering material, but in copying his manuscripts.

Outside his special field Professor Jastrow takes part in educational movements. He has recently accepted the presidency of the board of trustees of a country school to be established near Philadelphia for the purpose of trying out modern ideas of education, and one thing he is doing in his trip through the West is to see as many modern schools as possible.—Emanu-El.

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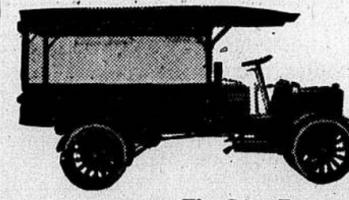
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שבת חזון זכרון

Sabbath Begins at 7.09 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.

If this week's number is not up to the usual standard, be lenient, for the "boss" is away for a week, for the first time in over ten years, and we are doing the best we know how.

The summer is now so far advanced that we have done at least with conferences, conventions, meetings and gatherings!

That the race is not always to the swift nor the battle to the strong is apparent from the developments among Jewish employers of labor and their operatives during the past few weeks.

There are certain malignant and infectious diseases which arise, in large part, where conditions of filth and insanitation obtain. Jews leading clean lives as a rule are preponderatingly free from such manifestations. The present scourge of infantile paralysis has thus far baffled the practitioners of medical science as to its causes and diagnosis. Therefore one may not yet draw any unjustifiable conclusions as to the immunity of Jews from this devastation.

"The Scripture Stories Retold for Young Israel" is the title of four little books by Dr. Mendel Silber, of New Orleans, editor of *The Jewish Ledger*, which the Jewish Ledger Publishing Company has just issued. The title adequately describes the contents and purpose of these volumes. In simple language we have here the stories of Holy Writ retold for Jewish children with the underlying thought of emphasizing their religious heritage and deepening its value for their future lives. Dr. Silber goes through the entire Canon of Scripture and even through the post-Biblical history through the destruction of the Second Temple by Titus. While it may be true that we are being dowered with a plethora of Bible stories for children, there never can be too many useful and acceptable manuals of this sort, and we believe that Dr. Silber's, soberly conceived and executed in a true Jewish spirit, will enjoy a fair measure of popularity.

If, as they say, persecution, by one section of a people, of another element thereof is borne of the former's fear of the latter's superiority in one channel or another, what shall be said of the fear of being persecuted as another symptom in our problem? *Mah yomru ha-Goyim!* This is a potent slogan, and has been such for ever so many centuries, to cause Jewry to take stock of its surroundings and to force itself amid those of alien faiths to accommodate its life as far as possible to dominant ideals. This, then, is the cause of much communal upheaval in our own midst during the last year or two, and suffices to explain why so many of our estimable communal public men look with disquiet at what the future may have in store for us. Our people, however, need not forever inquire: *Mah yomru ha-Goyim?* Let them live their lives as faithful Jews, as peaceful and law-abiding citizens of the land in which they dwell, anxious to do their duty by it, and the question presented by the preceding sentence has no significance for them. Above all, it should hold out no terrors!

We have received the ninth annual report of the Dispensary and Hospital for Deformities and Joint Diseases, covering the period from November, 1914, to November, 1915. It shows that the total income of this excellent philanthropy in that time was over \$78,000, and that its expenditures amounted to nearly \$72,000. The report is issued specially with the view of directing public attention to the needs of the institution. While this dispensary and hospital is broadly non-sectarian, its membership is almost wholly recruited from among our community, and a great measure of its present usefulness is ascribable to the encouragement provided by the community. The institution is justly entitled to receive ungrudging support from all—not merely the members of this community—who may be in a position to contribute of their substance to its upkeep. It performs a needed and salutary work among the deserving poor, especially among the children born into this world of sorrows with congenital malformations and other defects. "Blessed is he who helpeth the little ones; he shall have peace in his day."

THE PROBLEM OF ORGANIZATION

MORRIS D. WALDMAN was justified in publishing in separate form his interesting address on "The Organization Problem of Jewish Community Life in America," which he delivered before the National Conference of Jewish Charities at Indianapolis, last May. Therein we find a brief but thoughtful exposition of the nature of our problem. Indeed, Mr. Waldman has come to excel in the presentation of papers based on the theoretical aspects of communal unity, and any words of his on this important subject are well worth earnest attention.

We believe, as Mr. Waldman seems to believe, that the problem of organization centres about the agitation for a Jewish congress, for which reason we have latterly insisted that it behooves the friends and the opponents of this truly popular movement to sink their differences in an endeavor to unitedly advance the best and highest interests of American Jewry. For the congress idea was born out of the history of Jewish migration into this country. Mr. Waldman tells us that the recent immigrants desire participation in the larger matters of communal life. They have grown impatient of the present communal leadership and wish to have a voice in the selection of that leadership.

Where a so-called communal organization has been evolved its difficulties have revolved about its utter inability to include all elements of the community within its authority. For such an organization to function properly all elements and groups must join in making it a permanent success. We think the congress issue presents this crucial opportunity. This, then, is the burning problem of organization of the hour: To bring all the elements and groups in American Jewry into the communal organization of that Jewry, nationally, locally.

Were the fathers of the Republic to have been divided in their councils by as many conflicting interests and emotions, as some of those who wish to figure as leaders of our Jewry, the United States would never have been nationally born, or if nationally created would never have endured for any considerable time. Yet the fathers of the Republic were men, with human weaknesses and frailties. If they succeeded by rigorously suppressing all inclinations toward disunion, why cannot we take a leaf out of the book of their experience and achieve for our own community that which they wrought for our nation?

Only the publications controlled by William Randolph Hearst in this city, among the secular papers, have had the courage—or was it the temerity?—to raise their editorial voices in protest against the American loan to Russia. With our diplomatic relations with that empire in a state of unstable equilibrium, J. P. Morgan and his associate bankers rendered a doubtful service to the future negotiator of a treaty between this country and Russia.

Next week we commemorate the day on which the Temple and with it the sacred city of our faith were destroyed. The world is now in a state of perpetual mourning, and so *Tisha b'Ab* but enforces the prevailing note of sadness. And yet, we cannot despair. Nigh two thousand years have passed since the fall of our Second Temple, and Israel still lives! This is the inspiration, the note of hopeful destiny which pervades all our history as a people!

When is the settlement of a strike not such? When it affects the cloak and suit trade! We put our views of the latest difficulty encountered by the manufacturers and the operatives in the epigrammatic form of a riddle because it best reflects the interesting condition which has arisen. After a fierce economic struggle lasting over a considerable number of months, the representatives of each side of the contest came together and "patched up" a truce. The "people," this time the workers, disavowed the work of their leaders, a right which they indeed have. But, what will the outcome be, since labor, no less than capital, must speak through the mouths of its duly-accredited representatives? We do not dwell on the terrible economic stress engendered and continued by this prolongation of the struggle, nor on the utter misery which follows in its train. We can but hope that a way out of the present *impasse* will soon and permanently be found. Just because the cloak and suit trade demands the services of and reacts on the lives of so many Jews, it may be expected that our people, with the profound practical wisdom ever so characteristic of them, will avoid unpleasantness and pursue ways of lasting peace.

Great Britain, acting through the medium of its Jewish Secretary of State for the Home Department, has finally and crushingly solved the problem of what shall be done with its resident alien-allies. They could not be compelled to serve in the British army, since they are not subjects of the British King. Yet it was felt by the force of public opinion in the country that these men, capable of military service, should not be immune from the duty of serving their own lands in their present hour of stress. They will, therefore, be repatriated to serve with their national colors, while the Russians, most of whom are Jews, will either have to return to Russia and there enter the army or enlist voluntarily-compulsorily, as it were, with the British forces. The Anglo-Jewish press supports Mr. Samuel's project with practical unanimity, as indeed was but to have been expected: One owes a duty to one's country, and if, as in the case of Russia, this country acts in a stepmotherly fashion to her Jews and compels them to flee beyond her borders, then, to the country in which one resides and lives. The matter wears an entirely practical aspect, and the Home Secretary has presented an eminently practical solution of it.

THE SONG OF ZION

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

THE Song of Zion is an unsung song. Did the frivolous Babylonians know that?

The Song of Zion is beautiful with the pale beauty of unborn things. Did the sad Israelites know that?

The Song of Zion rings with the silence of expectancy. Do we know that?

Many are the songs that fill the world. Many are the songs that are sung. But which are sweeter, tenderer: the sung songs or the unsung songs?

And which are more numerous? How many songs are still waiting to be born into sound? On what harp, by what river, do they tremble on strings unseen?

The souls of myriad unfulfilled yearnings, bursting with the pain of impotence, bearing the agony of non-birth, float in space—and they are heavy with melodies unheard. The voices of them fill the keen emptiness of the world, yet who but God knows it?

Each song spells completion. Where the soul is rounded off into symmetry of being, where Chaos yields to Order, there a glad tune is struck on mirthful chords. Where desire even, and woe, and jangling discord, drown themselves in an ocean of liquid notes, there all remoteness and all half-ness reach the fulfilment of a song. But this completion, this fulfilment, is only partial—a single bar in the infinite score of the world-song. For if any song were a whole not only in itself but with reference to the totality of being, how could any other song be born after it? If any one song embraced in itself the flawless harmony of God's world-plan, how could any voice express that which another voice has already uttered in its overbrimming fulness?

Ours are merely stray echoes of God's world-song, torn into shreds of melody by the winds that sweep through the air. Therefore can each soul reach relative completion through some wisp of melody, through some ghost of a tune, through some half-utterance; leaving it to other souls to express themselves through that which remained unsung and unvoiced. Therefore is the world always full of the pathos of unsung songs, of the expectant breath of songs waiting to be born.

And the Song of Zion—a song composed of the moral harmonies—is an unsung song. In all its pale beauty, it trembles on the mute strings of the suspended harp.

The Song of Zion, they called it the Lord's song. And they were right: the Song of Zion is the Song of God. All the beauty, all the love, all the infinite perfection, of our Father in heaven is crowded into the unsung songs that ring through the world. Has even God been able to reach fulfilment through the things as they are? Is not even His creative plan perfect in thought rather than in actuality—is it not a grand, continually untolding possibility, rather than final achievement?

There is a thrill and throb of living which tells me that life is wonderful not because of what is but because of what is yet to be. There is a constant outreaching of my being towards something I cannot grasp, as if an invisible leader were pointing his baton towards an invisible orchestra. And the wonder of life is ever in the Lord's unsung song.

The sunset I saw the other day filled me with awe because of what it did not show me. There was a beauty spread upon the crimson clouds, as if on a canvas. But there was a beauty hid behind the clouds, which I could not see. I knew that the beauty upon the cloud was but the imperfect reflection of the Beauty behind the cloud. How beautiful must be the face of my God, if such be His reflection! How must the lofty delight of beauty be the very essence of His great heart, if His joy colors the evening sky with such glow of tinted bliss! Ah, God's song of Beauty is an unsung song, ringing through the twilight.

The river flows by my door on its leisurely way, and across, on the other side, there is a miniature Niagara, which sings day and night, but never so sweetly as through the soft silence of the night. Then the rippling river and the singing waterfall blend with the sighing breezes into a yearning Nocturne, as if the floating souls of myriad unfulfilled longings chanted the epic of their unhappy career. Sweet is this Nocturne, but sweeter still the undercurrent of unsung songs, which flows adown the river, glides into the waves with the purling waterfall, and hovers ghostlike in the whispering breeze. How wonderful it is, God's unsung song in the night!

Nightly I listen for God's unsung song: does it not tremble on the moonbeams? . . . * * *

And the Song of Zion—the Lord's Song—remains unsung to this day.

Will it ever be sung? Will the souls of unfulfilled yearnings continue wailing through space? Will the soul of man never reach completion? Will God's song itself remain unsung, and will the Infinite be known to man only through half-revelations and self-veiling vaguenesses that send forth haunting hints of a certainty which is always beyond?

Perhaps some day the nature of man will be so far sublimated, his soul so far refined into Godlikeness, that he will be deemed fit to hear the ultimate perfection of the Lord's song. Perhaps some day the Heavenly Father and the Earthly Child will find each other in such utter union that God and Man will attain to mutual fulfilment through one another.

Until then the rivers of God will flow on, emptying their invisible currents into a shoreless sea of silence.

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Much has been written concerning Signor Luigi Luzzatti's statement about his adherence to his race. It is in line with other similar exhibitions in the past. Disraeli is the supreme illustration of the phenomenon of one who, estranged from his people, avowed his fellowship with them because and despite of all that occurred in his career, witness the remark in old age to a Jewish lad who visited him at Hughenden, "You and I belong to a race which can do anything but fail!" Signor Luzzatti is one of the world's greatest living statesmen, and his nobility of soul and, above all, his intense and unrecognized Jewishness are transparent from his interesting statement.

For the sake of clarity, if not of sanity, of argument and discussion, the oath *more judaico* should be sharply differentiated from the special form of Jew's oath, as binding upon the conscience of the one sustaining it. The former obtains today in Eastern Europe and represents the insult with which the law and the administration of justice greet the Jewish witness in a court. It is a studied and inventive attempt to make the Jewish witness ridiculous before the law. The latter is still in force in the British Empire and in this country, in fact, wherever the Anglo-Saxon system of jurisprudence prevails. There is no survival of mediaevalism about it.

CORRESPONDENCE.

Central Falls, R. I.

Editor HEBREW STANDARD:
"Like grapes in the wilderness had I found Israel" (Hosea ix, 1). This prophecy came to your correspondent's recollection when visiting recently the hospitable cities of Central Falls and Pawtucket, R. I. The two sons of Yzhar, who stand by the Lord of the whole earth (Zachariah iv, 14), Rev. Noah Bogin, the minister of the Congregation Ahavath Sholom, and Abe I. Shoham, principal of the Hebrew Schools, are certainly grapes in the wilderness, beckoning to strangers, wayfarers and wanderers to come, enjoy life, happiness and satisfaction; and participate in all that is good, inviting and pleasant.

Daily materialism, continual prose and vainglorious figures, are not supreme rulers and superior dominators, after all, there being still men and women of loftier stock, better clay and inspiring qualifications, who are, indeed, their brothers' keepers, practicing passion and experiencing compassion at the sight and observation of a brother in stress and a fellow-man in distress. The houses and premises of the two mentioned gentlemen have their gates and portals widely open and extensively inviting for the reception, hospitality and sheltering of visitors' guests and itinerants, true to ancestral spirit and loyal to the inherited trait of courtesy, benevolency and generosity. American misrepresentations and recent disfranchisement notwithstanding. Of course, they are not alone in these noble traits and beautiful tendencies. A host of local men, noted in public leadership and universal guidance, are instrumental at times, and responsible somewhat in the great achievements and the good accomplishments. Notably among the latter are Messrs. Abe Berick, Eddie Cohen, Abraham Goodman, Joseph August, John Marks, Kalman Mizel, B. M. Mogilevkin and Barney Sentler, the latter being the president of Ahavath Sholom Synagogue, devoting, in addition, time, leisure and means of all kinds and species for Kiddush Hashem, the sanctification of the name of God. May the latter repay the former a hundred fold.

NACHMAN HELLER.

Editor HEBREW STANDARD:
Sir—The following lines should under no circumstance be considered as an attempt to introduce politics in your paper. In the first place, the HEBREW STANDARD is free of political publication, and in the second place, I do not care much myself

as to which of the two great parties will win in the next Presidential election. Each of the parties has an highly efficient and capable candidate for President, and the country's affairs will evidently be in good hands during the four years after the next inauguration no matter which of the two said candidates should become our next President.

It is an appeal for justice that I am writing here and nothing but that. President Wilson is being very much criticised for certain of his foreign policies which are, as far as I can see, greatly to his credit, and it seems to me that a President of the United States should be entitled to justice the same as any other citizen or inhabitant of this country is.

I refer especially to the violent attack made upon President Wilson for not engaging in a war with the Mexican people on account of some raids made by Mexican bandits upon several of our border towns.

Why did Villa come over to the American side of the border line and attack our citizens?

There can be but one answer to this question. Villa was hired by some foreign government or by persons in sympathy with some foreign government to entangle this country in a war with Mexico. It seems to be also certain that Villa was assured of the co-operation of many influential members of the Mexican revolutionary leaders before embarking upon his dangerous mission over the United States border line.

Shall the United States punish the Mexican people, who suffer so much themselves from Villa and the other revolutionary bandits, for a crime committed by another party? And even if our conscience should permit us to punish the Mexican people for a conspiracy committed by a foreign government or by some people in sympathy with the said foreign government, as above described, would it be advisable for the United States to do so at the present time, when the great European war is being fought in its last stages and with a beastly ferocity? Do we not have to keep all our naval and military forces on hand in order to make the, by divine right, rulers of Europe respect our country and our citizens?

Putting the matter in this true light, President Wilson's policies in reference to Mexico appear surely to the best interests of the United States.

Very truly yours,
ISRAEL N. PRENOVICH.

LITERARY NOTES.

JOSEPH FELS.

HIS LIFE-WORK. By Mary Fels. Cloth bound, 12mo., 271 pages, with portraits. New York: B. W. Huebsch.

Five persons out of ten will say, "Oh, yes; he's the Fe's-Naptha man." The other five will say, "Oh, yes; he was the single taxer." Neither group is even half right. He was much more than a successful manufacturer and the apostle of a theory of social justice. And, though he earned a fortune and then turned on the conditions that permitted him to acquire it, while others remained poor, and devoted his life to fighting those conditions, he was even more than that statement implies.

The text of this book may be taken from the paragraph printed on its wrapper: "A simple story of one who had the true faith of the brotherhood of man and the worth of men. One who, seeing clearly the possibilities inherent in life on this earth, longed to open them up to all mankind. One whose strivings, accordingly, were animated by vehement dislike, and even horror, of the cruel waste and loss consequent on present conditions. Thus this book gives account of the heart and mind of a brave, true man, whose own life was an eager quest after equal opportunity and the wise use of life for all of us."

Carlyle said: "There is no life of a man, faithfully recorded, but is a heroic poem of its sort." This is the epic of the American business man, with his successes, his ideals, his mistakes, his aspirations, that so greatly surpass any material accomplishment. Such a story will help to rehabilitate us with the nations, that to-day look upon the American merchant as one whose only god is the dollar, even if the dollar be crimsoned with the blood of European millions.

Joseph Fels was a shrewd and keen business man. He recognized opportunities, seized them and made the most of them. But as soon as he realized that there was something bigger than merely accumulating money and redistributing it planlessly, he made for the bigger thing. He experimented with farm colonies, small holdings for working men; he sought to improve conditions by political means, and he turned to charitable palliatives; he fought monopoly and privilege with any weapon that came to his hand, until, through experiments and failures, he emerged to a consciousness of the fundamental importance of the taxation of land values. So, for the rest of his life, he devoted himself to carrying on the work of Henry George, applying to the single tax his business experience and knowledge of human psychology, and he gave all of that seasoned, dynamic and efficient personality that was the product of a life-time of intense living.

This is the story of the things and the people he dealt with, his business and his personal life. Though a catalogue of his many benefactions is conspicuous by its absence, the sympathy and generosity and child-heartedness that made him beloved of thousands who knew him is implicit throughout.

The story of the man is subordinated to that of the social, economic and political affairs to which he was related. But his friends will appreciate the book as a personal memoir, while to the larger world it will come as a valuable document in the history of our time.

(Written for THE HEBREW STANDARD.)

I LIKE YOU.

*I like you, for your cheery smile;
The way you have of seeming glad,
The tears may come, once in a while,
But sorrows never seem so bad;
You throw them off and shake your head,
And with clear eyes look out at me,
How many, many times you've said:
"It's as HE thinks it OUGHT to be."*

*I like you for your happiness;
Your high-heart, singing on the way,
The gift of hope is born, I guess,
That folks may teach it, day by day,
You somehow have a bird-soul, dear;
And melody is THERE, to sing,
How many times a week, I hear:
"God's music mellow everything."*

*I like your Optimism, too,
Your looking on the brighter side,
Mixed with the little things you do
Is Love and Laughter, not denied,
When rain falls on the cold, grey Earth,
And skies seem to have lost their light,
How many times you summon mirth
And make the dull old World seem bright.*

*I like you for your love of Life;
Your willingness to take the pain,
We cowards shrink away from strife
And think all suffering is vain,
But you—you find some usefulness
For every human weep or ill
And underneath Grief's sombre dress
We find your great soul smiling still.*

*I like you for your tender touch;
The soft voice and the patient mood,
God must have loved you very much
To make you so sweet-voiced—and good,
My arms outstretched to welcome you,
And song is once more in my heart,
Dear happy Friend—ALL skies are blue
And all the little hurts depart.*

*I like you for your faith in Him;
That infinite and perfect trust,
Tho' far Horizon lines grow dim
And banquets dwindle to a crust—
You—you have a way of hoping on;
Of being guided by a star,
And, always, when it comes the Dawn,
Your steps lead where God's treasures are.*
—W. Livingston Larned.

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HOUSEHOLD HINTS.

Tomatoes and Cheese.

Prepare slices of hot toast. Take one cupful of tomato juice. Grate one pound cheese, add to the tomato with salt, a little cayenne pepper and one cupful of bread crumbs. Melt tablespoonful butter in omelet pan, add above mixture and stir until cooked and creamy. Pour over toast and serve.

Kegeree.

Flake 2 cups of cold boiled fish and add to them 1 cup of boiled rice, 1 ounce of melted butter, 2 soft-boiled eggs, pepper, salt and a teaspoonful of mustard. Mix thoroughly, cook a few minutes and serve hot.

Creamed Cabbage.

Chop up a head of cabbage, pour boiling water over it; drain; then put to boil, adding 1 onion, salt and pepper to taste; lemon juice and sugar to taste; boil until done, allowing all the water to boil down; then remove from fire. Have ready 2 beaten yolks, and whip very quickly into cabbage while hot; set aside to cool and when ready to serve; whip 1 cup of sour cream into cabbage.

Baked Squash.

Take a white squash, boil, cut in halves, mash. Take white bread that has been soaked in water; brown in butter to which an onion has been added. Mix bread and squash together. Season and mix with 2 whole eggs. Fill baking dish, sprinkle with cracker crumbs on top and lumps of butter. Bake from one-half to three-quarters of an hour.

Sweet Sour Tongue.

One-half cup raisins, 1/4 teaspoon cinnamon, 1/4 spoonful ground allspice, some vinegar, sugar to taste, 1 dozen almonds. This makes the sauce. To cook tongue: Keep tongue in vinegar all night. Boil in fresh water; add 1/2 teaspoon salt or more, 1 onion, 1 carrot, 1 stalk celery. When tongue is tender skin. Strain gravy of tongue, add to sauce and boil ten minutes.

Breaded Veal Cutlets.

Take slices of veal 1/2 inch thick; pepper and salt, then dip in bread crumbs; then in egg and again in crumbs. Fry slowly in fat until well browned. Serve with tomato sauce.

Veal Loaf and Potatoes.

One pound beef ground, 3/4 pound veal ground, 1 minced onion, 1 egg, paprika, salt, pepper, parsley and herbs to season. Mix all; put in baking dish, sprinkle with flour, paprika, a couple bay leaves and a little tomatoes on top; bake whole potatoes in same pan with veal until brown.

Tunny Fish Salad.

To 1 small can of tunny fish cut up 1 large tomato, 1 stalk of celery, juice of 1 lemon and mayonnaise. Mix and place salad on lettuce leaves. Garnish with hard-boiled eggs.

Strawberry Sirup.

To make strawberry sirup for punches, water ices or sherbet, crush the berries, after washing and hulling them, and press them through a sieve. Measure the juice and allow a pint of sugar for a pint of juice. Boil the sugar with half as much water without stirring until it spins a thread and then add the strawberry juice. Simmer, without boiling, for fifteen minutes. Then put into sterilized bottles or jars and seal.

Bearnaise Sauce.

Yolk of four eggs, four tablespoons of "Star of Italy" Olive Oil, one tablespoon of hot water, one tablespoon of Tarragon vinegar; salt and pepper to taste. Beat the yolks well, add to them the oil and water, stand the bowl in a pan of hot water and stir over a gentle heat until the eggs thicken; remove from the fire, add vinegar and seasoning. May be used hot or cold.

Watermelon Rind Preserves.

Cut the green and red from the rind of a melon and cut the white part in any shape you choose. Take the juice of two lemons and the rind, cut into small pieces. Cook the latter and a piece of white ginger until both are tender. Take the weight of the fruit in sugar and water enough to dissolve it. When the syrup has cooked until it ropes, add the lemon juice, rind and fruit. Cook until clear.

Fruit Salad.

A delicious salad is made with raspberries, currants and pineapple. To 1 cup of raspberries add 1/2 cup of pineapple and 1 cup of red currants.

Stuffed Peppers.

To stuff eight peppers, buy one pound of round steak and have it chopped. Cook double quantity of mashed potatoes the day before. Cook the chopped meat a little underdone. Stuff large, green peppers with alternate layers of the meat and cold mashed potato. Press down well. Bake in moderate oven about thirty minutes.



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Absolutely Pure
Complies With Dietary Laws
NO ALUM—NO PHOSPHATE

Coddled Rice.

To two well-beaten eggs add one cupful of thin cream and one-half teaspoonful of salt. Cook in a small skillet until thick. Pour over hot buttered rice and serve.

To clean a sponge, rub thoroughly into sponge a fresh lemon; then rinse in water to which soda has been added.

Paper bags which accumulate from the grocery store are very useful to slip over jars and various other articles to protect them from dust and flies.

To shade an electric light in a sick room, make a little bag of thin green silk with a draw string large enough to slip over the bulb.

Paste soft blotting paper on the bottom of flower bowls and they will not mar polished surfaces.

To clean nickel rub with brush dipped in kerosene, let stand a few minutes and polish with a flannel cloth to give a brighter luster.

A piece of cardboard slipped over the hooks or nails in your kitchen sink door will protect it from soil and mould from damp cloths and may be replaced frequently.

Run a little tuck in a child's skirt and when the dress is washed, should it shrink, you can pull it out and have it the desired length.

When turning hem in napkins, rub well with soap, then you have no trouble to hem them.

Coffee stains may be removed by laying stained linen over a large, deep dish, then pour boiling water over the cloth, and if necessary it may lie in it until the stain disappears.

When cutting a sleeve turn the sleeve the long way of the cloth so that each edge comes near the selvage and you can most always get one-half of a sleeve out of the space if the goods are one yard wide.

To remove stains from knife-handles and also to keep the ivory from turning yellow, rub the handles well with a cut lemon, afterwards wash well in soap and water and dry immediately. This removes the stains and keeps the ivory a good color.

When buying a pair of tan shoes have them polished at once, before wearing. This will keep them from spotting. If shoes are regularly polished, say once a week, they will wear much longer.

When glass jars are used for storing dry materials, such as coffee, paste, the label inside the jar.

Tea grounds mixed with salt and sprinkled on the carpets will brighten and clean them wonderfully.

This is the season of the year when the careful housewife contemplates her annual house cleaning and renovating, and while painting, papering and a general cleaning are in order, it is also a good time to rid the house of vermin, for experience tells us that no matter how careful and scrupulous the housekeeper may be regarding her premises, these obnoxious pests will infest our habitations. There are many so-called sure remedies, but many of them fail. There is, however, one guaranteed to produce results when everything else fails, and that is the old and tried "Sure-Pop," with a reputation of over sixty years to back its claims. "Sure-Pop" has been manufactured by Messrs. Adolph Isaacson & Son, of No. 74 Fulton street, ever since 1857, and they warrant it to clear out and kill rats, mice, roaches, bedbugs, fleas and all vermin.

Messrs. Adolph Isaacson & Son are also the manufacturers of "Sure-Pop" Bedbug Liquid, which cannot burn and is not poisonous. They also take contracts for clearing houses, residences, hotels, etc., of rats, mice, roaches, bedbugs, ants, fleas, moths, etc. A phone call to John 3803 will result in having your wants attended to at once.

MUSIC AND DRAMA.

Isadora Duncan has cabled her manager, Frederick H. Toye, that she has arrived in Buenos Aires, and has commenced her first South American tour with an engagement at the Teatro Colon, in that city. She will tour the larger cities of South America for three months, and return to New York late in October to undertake an extensive tour of this country and Canada under the direction of Frederick H. Toye. Miss Duncan will present for the first time in this country her new Tchaikowsky—Cesar Franck program, which had several performances at the Trocadero in Paris last month. The immense auditorium was packed at each performance, and tremendous enthusiasm was aroused by the famous American dancer's interpretation of the "Marsellaise."

Assisting Conductor Walter H. Rothwell and his Civic Orchestra at Madison Square Garden tonight is Mr. David Hochstein, the violin virtuoso, who will give the Wieniawski Second Concerto in D minor. The principal orchestra selection is Beethoven's immortal Symphony No. 5. The program in full is as follows: Overture to "The Marriage of Figaro" Mozart Symphony No. 5 in C minor, Op. 67..... Beethoven

Intermission.
Second Concerto for Violin, D minor..... Wieniawski
MF Hochstein.
"Carmen," Suite No. 1..... Bizet
Waltz, "On the Beautiful Blue Danube"..... Strauss

Keith's Royal Theatre announces a "Patrons' Request Week," to be inaugurated Monday matinee, August 7. Every act on that week's program has been selected by the theatre's clientele through a popularity voting contest. The winners were Gus Van and Joe Schenck, McKay and Ardine, Stan-Stanley Trio, James Conlin and Grace and Eddie Parks, Roy and Arthur, Bert and Betty Wheeler, Paul Gordon and the Guman Trio, all leading players in the Keith fold.

"Hulda from Holland" is the apt title of Miss Pickford's new picture, which has been in the process of making for some six months, and which is exhibited at the Strand Theatre this week. This photoplay was produced by the Famous Players Film Company and is released on the Paramount program. A most unusual subsidiary feature for the week is the showing of a Zeppelin raid at night over London. The pictures were taken during a raid made by the Germans in their dirigible on the night of September 29. This is the first picture of its kind to be shown in this country. The Strand Travelogue contains scenes of Algeria. Then there are a one-reel comedy and the Strand Topical Review. The soloists for the week are Perle Frank, soprano; Mlle. Valentine, violinist; and Bruce Weyman, baritone.

The Tourists company will be the attraction at the Star Theatre next week. The company will offer a new musical novelty in two acts, entitled "A Trip to Paris" and "The Millionaire." It is a succession of artistic panoramas, full of light, most poetic sounds and all maintaining a high standard of excellence. The supporting cast, which has been carefully selected, includes Lou Shean, principal comedian of the company, with the assistance of Ernest Schroeder, Lilla Brennan, Kitty Mitchell, Hulda Giles, Lucile Clayton, William Lumels and Vivian Cahill. In addition to this, the vaudeville division of the performance consists of La Petite Vivian, the European sensation, who does a novel and artistic act; Eddie Fox appears in an important part and contributes his well known tramp specialty with the piano.

Young Women's Hebrew Association.
The Young Women's Hebrew Association has just completed the construction of its new swimming pool. Owing to the present epidemic of the natariorium will not be opened to the public for some time, but is now being enjoyed by the one hundred and sixty-one girls who live in the building. The pool is one of the finest in the city and the last word in swimming pool construction. By means of the newly-invented violet ray sterilizer the water is constantly kept to the highest degree of purity. Each suit is also sterilized before it can be used.

A competent swimming instructor has been engaged, and classes will be formed during the fall for every day in the week, morning, afternoon and evening, excepting the Sabbath. Those wishing to form classes should make application at the office at an early date. Seventeen girls each week are deriving the benefits of the country home at White Plains.

By means of this home a vacation is afforded to the worn-out working girl, restoring the glow of health to her cheek and giving her added strength to resume her work on her return to the city.

The Friday evening services are being continued throughout the summer under the able supervision of Rev. Jacob Schwartz, cantor of Congregation Bnai Jeshurun.

HOUSEHOLD HELPS.

To clean a window shade wet a sponge with lukewarm water, squeeze out the surplus, and go over the shade carefully. It may be necessary to do this twice, then wipe gently with a dry cloth, taking care not to rub too much, as the paint may come off.

Instead of folding tablecloths after they are washed, roll them, folded once or twice, lengthwise on mailing tubes of cardboard. This makes a smoother cloth with fewer creases, which is, of course, to be desired.

Serving green vegetables on toast is an economical as well as a palatable method. It makes the vegetable "go farther," adds considerably to the total food value of the dish, and is one more good way of using stale bread.

When some one has knocked a white place in the wall paper, copy the proper coloring of the figure with crayons and the spot will not show.

When using a double thread draw it over a piece of laundry soap and you will never have a snarl.

To remove ink stains, dip the stain in boiling water, rub with salts of sorrel and rinse well.

If you cannot nurse baby, get from your druggist a package of

Brooks' Baby Barley
When barley water is added to milk it makes the milk digestible and on it baby will thrive.
Brook's Baby Barley is Fresh and Pure.
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are thick, strong and elastic, because there is plenty of "live" rubber in them. This makes a tough, resilient cushion between the cap and the jar, so that dust and germs cannot enter.
Provide yourself with "Good Luck" rings before the canning season opens, so that every jar you put up will be insured against spoiling.

If your dealer cannot supply you, Send 10 cents for one dozen rings

Our booklet, "Good Luck in Preserving," tells why preserves spoil, and how to prevent it. It also contains 33 "distinctly different" preserving recipes, all practical and delicious, as well as an assortment of gummed and printed jar labels.

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Boston Woven Hose & Rubber Co.
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To the Public

The following Mohelim having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community:—

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356 SECOND AVENUE CITY

BENEVOLENCE ACCORDING TO THE BIBLE AND TALMUD.

By DR. LEONARD M. PALITZ.

"The Torah is beginning with doing kindness and is ending with doing kindness," says the Talmud. This is the distinctive characteristic of the Jewish religion and its adherents, who have justly given themselves the epithet "Rachmonim Bnei Rachmonim."

The most peculiar difference between the Jewish and other ancient nations is the fact that the latter adopted and enacted customs and laws of a benevolent character only after hundreds and perhaps thousands of years of practice of customs of laws of cruelty and malevolence, while the Jews enacted humane laws—laws of mercy and sympathy—even before they established themselves as a nation. Evidently compassion and good will was the great characteristic transmitted by Abraham to his offspring, and wherever the Jews went, wherever they sojourned, this spiritual inheritance was never abandoned by them.

"The general principle of benevolence or good will to our fellow-creature," says Professor Dugald Stewart, "as it disposes us to promote the happiness of others, so it restrains us from doing them evil, and prompts us to relieve their distress. The office of compassion or pity is more limited. It impels us to relieve distress; it serves as a check on resentment and selfishness and the other principles which lead us to injure the interest of others, but it does not prompt us to the communication of positive happiness. Its object is to relieve, and sometimes to prevent, suffering, but not to augment the enjoyment of those who are already easy and comfortable. We are disposed to do this by the general spirit of benevolence, but not by the particular affection of pity." ("Philosophy of the Active and Moral Powers of Man, page 81.) From this we see that benevolence includes almost all the good qualities possessed by people. The Talmud makes a distinction between "Zdokoh" and "Gmiluth Chasodim," which latter, meaning doing kindness, can really be defined by the word "benevolence."

First, Zdokoh is only by money, while Gmiluth Chasodim is by both money and personal service; second, Zdokoh is only for the poor, while Gmiluth Chasodim is for both poor and rich; and, third, Zdokoh is only for living people, while Gmiluth Chasodim is for both living and dead (Succah 49).

Benevolence According to the Bible.
The history of the Jew begins with Abraham, whose greatness consisted in his recognition of God as the only Master and Judge of the World and of his great kindness and compassion. His "running" after the "three men," entreating them to enter his tent and "strengthen their hearts," and his praying to and arguing with God in behalf of Sodom and Gomorrah are not enough to show his kindness and piety. "The people of Sodom were exceedingly bad and sinful before God," and still the good old patriarch could not suffer the thought of seeing men, women and children perish, though they really deserved their punishment.

The ancient custom of taking off a tenth part of the property and distributing it for holy or charitable purposes was strictly observed by the ancestors of the Jews. Abraham gave "tithes of all" to Melchizedek, King of Salem, who was "a priest to the Most High God" (Gen. xiv, 20). Jacob, on his way to Charon, vowed to give "a tenth of all" that God would give him (Gen. xxviii, 22). When the Jewish people became a free nation this custom became a law, and tithes were given to the Levite and the poor. The Jews had to take care of the stranger, the poor, the Levite, the orphan and the

widow; they had to maintain them, to give them plentifully to eat and to provide all their wants. The children of Israel, as "children of God," considered themselves as "brethren," and it would, therefore, be unjust for one to neglect his needy "brother." The Jews, having themselves been strangers, slaves and poor in the land of Egypt, should always bear in mind, and therefore sympathize with, the stranger and poor. But sympathy alone is not sufficient. "Ye shall love the stranger" and aid him; "ye shall open wide your hand" and assist the poor. God, who is "a God of mercy and favor, who defers anger and is abundant in beneficence and truth," "keeping kindness unto the thousands, forgiving iniquity, transgression and sin, but who will by no means clear the guilty"—this God is the one who causes one to be rich and another to be poor—but fellow-men must help the needy and not forsake him because he is punished. God has His reasons for putting one in distress, but man must not think of that and must stretch out a helping hand to the unfortunate, "for God is gracious," "for God is revengeful."

"The existence of poverty, as recognized by God and Father of all," says E. W. Ederheim, "must have a high meaning and purpose and a wide bearing on the history of the Kingdom of God—to the Mosaic ideal state, which had for its chief object and final goal the sovereignty of God over a nation of 'brethren,' and such not only in feeling but in actual outward circumstances, and existence of poverty must have presented a great and ever present difficulty. Moses' accomplishments consisted mainly for their object, first, to take away all the ideas of shame connected with necessary poverty; second, to provide that all things needful for actual life should be freely given to him who needs; and, third, to lay down rules to be observed by those whose lot in life was a happier one. The laws of the relief of such persons are more admonition than command, as though Moses here touched a sacred chord, which must of necessity re-echo in each heart, and as if he felt it almost unnecessary, almost an insult to Israel's dignity, to do more than briefly indicate what was inborn and natural to each one who had himself been rescued from the poverty and bondage of Egypt" ("Laws and Polity of the Jews," pages 110-112). In these words almost the whole Biblical idea of charity is embodied. The pity extended by the Jews is also because nobody knows what may befall him the next day. Everybody is in the hands of God, and God pays "measure for measure." "If a woman becomes a widow and a child an orphan, they must not be afflicted, for if thou afflictest him in any way and if he cry unto Me I will surely hear his cry. My wrath shall grow hot and I will slay ye with the sword, and your wives shall be widows and your children orphans" (Exod. xxii, 21-23).

The Jews were commanded to be benevolent to one another, not only because of the great delight one may feel in doing good to his "brother," but also for a somewhat selfish reason, and therefore most of the commandments concerning charity end as follows: "Thou shalt fear thy God," "That the Lord thy God may bless thee," which would indicate that one must exercise compassion for his own benefit; to be blessed if he is merciful and he may be punished if he is not. This idea, together with the advice "to walk in the paths of God," is expressed in the following: "The Lord your God is the God of gods and the Lord of lords, the Great, the Mighty and the Fearful God, who hath no regard for persons and taketh no bribery, who executeth justice for the orphan and widow and loveth the stranger to give him food and raiment. Love ye the stranger, for ye have been strangers in the land of Egypt" (Deut. x, 17-19). God loves the distressed, and therefore man must love them. God executes justice for the orphan and widow, and therefore man must do the same. This love and justice must be exercised by maintaining the stranger, the poor, the widow and the orphan. In order to maintain these the laws of "Maaser," "Leket," "Shicchah" and "Peah" were established. The Levite received the Maaser—for the poor, the stranger, the widow and the orphan were Maaser, Leket, Shicchah and Peah, the latter three meaning as follows: The owner of a field, garden or vineyard was prohibited from picking up ears or fruit fallen on the ground while harvesting or gleaning (Leket), from returning to get a forgotten sheaf or cluster of fruit (Shicchah) and from harvesting the whole field without leaving a corner of it (Peah). At the end of three years the tithe of all the produce of the same year ought to be brought to the "gates of the city," and the Levite "because he hath no portion nor inheritance" with the people, and the stranger and the orphan and the widow that were within the gates received the food "to eat and be satisfied." This was commanded "in order that the Lord thy God may bless thee in all the work of thy hand which thou doest" (Deut. xiv, 28-29), and all this must be given with a widely open hand and "thy heart shall not be grieved when thou givest." Give in order that "there shall be no needy men among thee, for men usually become richer or poorer and the needy will not cease out of the land," therefore "I command thee, saying, thou shalt open wide thy hand unto thy brother, thy poor and to thy needy in the land" (Deut. xv), and because of such commandments the needy could always have all that is necessary, for the Jews, being an agricultural people, could provide plentifully for themselves and others. The export and import trade was then not very highly developed, and almost all their riches remained within the country, and thus everybody could be satisfied. Because of such provisions for the needy by the law, people were severely punished if they stole, as J. W. Peppercorn says in his introduction, "The Right of Necessity," to the "Laws of the Hebrews Re-

lating to the Poor and Stranger from the Mishna-Hathora of Maimonides": "The poor among the Hebrews, however necessitous, were forbidden under penalty to appropriate to themselves the goods of others; since there were legal and abundant provisions raised for them, the stealing of what was another's, though upon extreme necessity, passed in that state for theft or rapine. The provision for the Hebrew was indeed most abundant, and God, having commanded the poor should, as a matter of right and not of favor, be clothed and fed, the Jewish law obeys the divine command, and expressly prohibits the giver from exacting from the indigent receiver even thanks or permitting from any the most distant appearance of humiliation" (pages 10-11).

Charity during the periods of the First and Second Temple was, as it seems, somewhat organized. The municipal leaders—the elders, the judges and officers—who used to "sit at the gate of the town," were the distributors of the donations brought for the stranger, the Levite, the poor, the widow and the orphan. This must have been done especially during the third year, when all the tithes of the products of the same year were brought to the gate of the city.

The Jewish law deemed Zdokoh as an act of justice, and required such relief from the individual as well as from the community, in order to acknowledge the character of God and be "as merciful as He and as gracious as He" (Shabbath, 133). By doing this the Jewish nation was told that God would set them "highest above all nations that He has made in praise, in name and honor," and that they might be "A holy people unto the Lord God as He had spoken" (Deut. xxvi, 29), and really by these laws Israel stood above all the other nations and could justly be considered the "Ams' guloh," the peculiar people, whom God acknowledged as His, for we can see the difference between the Jews and other ancient nations if we compare their customs and laws concerning dependents.

History tells us that the Egyptians were divided into three castes—the army, the priests and the common people. The last caste, consisting of merchants, artisans, farmers, etc., was considered the lowest and poorest; for the whole land was divided so that the priests owned one-third of it, the army owned about as much, and the king owned the remaining land, so that the farmer could only hire the ground he tilled. The priests were free of all taxation, and the people (common), the poorest and most degraded, had to maintain themselves, the government, the priests and the army. In compensation for their support the people received naught. They were subjected to the king and priests, and were looked upon as slaves; no training or education was given them, for the priests kept the education for themselves and their children. Such was also the case in Assyria, where only the king, who also assumed the sacerdotal office, and the priests participated in the religious services, while the people were ignorant even of their own religion. We find exactly the opposite among the Jews. The tribe of Levi, the most educated class of Jews, consisted of Cohanim, real priests, and Levites, who helped in the service of God. This tribe did not possess any land, as "there was not given unto them any inheritance among the children of Israel," for "God was their inheritance," and this tribe had to be scattered among all the people in order to teach them the law. They therefore had to depend upon the people for a livelihood, and "all the tithes in Israel in lieu of their service" belonged to them. The Levites, as well as the priests, were the real servants of both God and Israel, and were not possessors of land or other riches. In fact, God's desire was that no classes or castes should exist among the Jews—all should be equal, all the Jews should constitute a "Mamlechet Cohenim," a kingdom of priests, a people of aristocracy and education, and the Levites and priests should be merely teachers, and should carry the "covenant of God before the people in order to show them the way" of righteousness and enlightenment.

In ancient Rome the people were divided into two distinct classes—patricians and plebeians—the first class living on the expense of the second, usurping nearly the whole wealth of the country. The incessant military service, for which the soldiers were not paid, impoverished the people, so that they would not have means to buy grain for their crops. They had, therefore, to resort to the wealthy patricians for money, for which they paid a high rate of interest. The patricians did not hesitate to take advantage of the well-known law of "debtor and creditor," by which power the debtor's estate might be seized to the last penny and himself imprisoned or reduced to slavery. In certain cases the debtor might even be sold as a slave, with all his family. If there were more than one creditor, they might cut his body in pieces and divide

(Continued on page 14)

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Year.	New cases.	Treatments.	Gain.
1st, 1907.....	1,212	9,471	
2d, 1908.....	1,423	15,983	68%
3d, 1909.....	1,009	18,079	6%
4th, 1910.....	2,079	25,290	40%
5th, 1911.....	2,436	29,322	16%
6th, 1912.....	3,434	33,998	16%
7th, 1913.....	4,023	40,899	20%
8th, 1914.....	4,805	46,633	13%
9th, 1915.....	6,612	53,143	14%

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HEINE, DAVID R.—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 R. Heine, late of the County of New York, deceased, to present the same with vouchers therefor, to the same with vouchers thereof to the subscribed, at place of transacting business at office of Bernhard H. Levy, No. 2 Rector Street, in the City of New York, on or before the 10th day of February next.

Dated, New York, the 1st day of August, 1916.
JULIUS LOEWENSTEIN, Executor.
BERNHARD H. LEVY, Attorney for Executor, No. 2 Rector Street, New York, N. Y.

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 therefor, 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.
Dated, New York, May 8th, 1916.
ALICE GERTRUDE ABRAHAM, JULIUS S. OPPENHEIMER, GEORGE A. OPPENHEIMER, Executors.
EUGENE G. KREMER, Attorney for Executors, 100 Broadway, Borough of Manhattan, New York City.

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ONE
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section six of article one of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER ONE.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Six of Article One of the Constitution, in Relation to Waiver of Indictment and Trial by Jury in Certain Cases.
Section 1. Resolved (if the Senate concur, That section six of article one of the constitution be amended to read as follows:
§ 6. [No person shall be held to answer for a capital or otherwise infamous crime (except in cases of impeachment, and in cases of militia when in actual service and the land and naval forces in time of war, or which this state may keep with the consent of congress in time of peace, and in cases of petit larceny, under the regulation of the legislature)], no person shall be held to answer for a capital or otherwise infamous crime unless on presentment or indictment of a grand jury, and, in any person may, however, in the manner prescribed by law after examination or commitment by a magistrate, waive indictment, and trial by jury on a charge of felony punishable by not exceeding five years imprisonment, all subsequent proceedings being had by information before a superior court of criminal jurisdiction or a judge or justice thereof.
[If] in any trial in any court whatever the party accused shall be allowed to appear and defend in person and with counsel as in civil actions. No person shall be subject to be twice put in jeopardy for the same offense; nor shall he be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty or property without due process of law; nor shall private property be taken for public use without just compensation.

§ 2. Resolved (if the Senate concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution, be published for three months previous to the time of such election.
STATE OF NEW YORK
IN ASSEMBLY,
Apr. 5, 1916.
This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.
STATE OF NEW YORK
IN SENATE,
Apr. 20, 1916.
This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.
By order of the Senate,
EDWARD SCHOENECK, President.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

TWO
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section one of article two of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER TWO.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section One of Article Two of the Constitution, in Relation to Qualification of Voters.
Section 1. Resolved (if the Senate concur), That section one of article two of the constitution be amended to read as follows:
Section 1. Every male citizen of the age of twenty-one years, who shall have been a citizen for ninety days, and an inhabitant of this state one year next preceding an election and for the last four months a resident of the county and for the last thirty days a resident of the election district in which he or she may offer his or her vote, shall be entitled to vote at such election in the election district of which he or she shall at the time be a resident, and not elsewhere, for all officers that now are or hereafter may be elective by the people; and upon all questions which may be submitted to the vote of the people, provided however that a citizen by marriage shall have an inhabitant of the United States for five years; and provided that in time of war no elector in the actual military service of the state, or of the United States, in the army or navy thereof, shall be deprived of his or her vote by reason of his or her absence from such election district; and the legislature shall have power to provide the manner in which and the time and place at which such absent electors may vote, and for the return and canvass of their votes in the election districts in which they respectively reside.
§ 2. Resolved (if the Senate concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution be published for three months previous to the time of such election.

STATE OF NEW YORK
IN ASSEMBLY,
Mar. 14, 1916.
This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.
STATE OF NEW YORK
IN SENATE,
Apr. 10, 1916.
This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.
By order of the Senate,
EDWARD SCHOENECK, President.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

THREE
Explanation-Matter in Italics is new.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to article six of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER THREE.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Article Six of the Constitution, in Relation to Rules and Statutes Affecting Practice, Pleading and Procedure in the Courts.
Section 1. Resolved (if the Assembly concur), That article six of the constitution be amended by adding thereto a new section to be section twenty-four, to read as follows:
§ 24. The legislature may delegate from time to time to conventions of justices of the supreme court or of such justices and attorneys at law, to be organized in such manner as the legislature shall provide, the power to make rules governing the practice, pleading and procedure in the courts of the state, including rules to modify or supersede the statutes thereof; but not less than two-thirds of the members of any such convention shall be justices of the supreme court.
§ 2. Resolved (if the Assembly concur), That the foregoing amendment be submitted to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution, be published for three months previous to the time of such election.

STATE OF NEW YORK
IN ASSEMBLY,
Mar. 6, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

FOUR
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to article seven of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER FOUR.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Article Seven of the Constitution, in Relation to the Contracting of Debts by the State.
Section 1. Resolved (if the Assembly concur), That sections four and eleven of article seven of the constitution be amended to read as follows:
§ 4. Except the debts specified in sections two and three of this article, no debts shall be hereafter contracted by or in behalf of this state, unless such debt shall be authorized by law, for some single work or object, to be distinctly specified therein; and no such debt shall hereafter be contracted for a longer period than that of the probable life of the work or object for which the debt is to be contracted; but the determination shall be conclusive, not for more than fifty years from the time of the contracting of such debt. A debt hereafter contracted by the state, pursuant to an authorization hereafter made, and each portion of any such debt from time to time so contracted, may, if provided by the law authorizing such debt, be paid in equal annual installments, the first of which shall be payable not more than one year, and the last of which shall be payable not more than fifty years, after such debt or portion thereof shall have been contracted. Such law shall if it authorize the contracting of a debt payable otherwise than in equal annual installments, impose and provide for the collection of a direct annual tax to pay, and sufficient to pay, the interest on such debt as it falls due, and also to pay and discharge the principal of such debt within fifty years from the time of the contracting thereof. No [such] law authorizing the contracting of a debt pursuant to this section shall take effect until it shall, at a general election, have been submitted to the people, and have received a majority of all the votes cast for and against such law; but the tax, if any, imposed by such law in either house of the legislature, the question shall be taken by ayes and noes, to be duly entered on the journals thereof, and shall be: "Shall this bill pass, and ought the same to receive the sanction of the people, that the rate of interest on any debt after the approval of such law by the people, if no debt shall have been contracted in pursuance thereof, repeal the same; and may at any time, by law, forbid the contracting of any further debt, or modify any such law; but the tax, if any, imposed by such act, in proportion to the debt and liability which may have been contracted in pursuance of such law, shall remain in force and be irrevocable, and be annually collected, until the proceeds thereof shall have made the provision herebefore specified to pay and discharge the interest and principal of such debt and liability. The money arising from any loan or stock creating such debt or liability shall be applied to the work or object specified in the act authorizing such debt or liability, and for no other purpose whatever. No such law shall be submitted to be voted on, within three months after its passage or at any general election when any other law, or any bill shall be submitted to be voted on by the legislature. The legislature may provide for the issue of bonds of the state to run for a period not exceeding fifty years in lieu of bonds heretofore authorized but not issued and shall impose and provide for the collection of a direct annual tax for the payment of the same as heretofore required. When any sinking fund created under this section shall equal in amount the debt for which it was created, no further direct tax shall be levied on account of said sinking fund and the legislature shall reduce the tax to an amount equal to the accruing interest on such debt. The legislature may from time to time alter the rate of interest to be paid upon any state debt, which has been or may be authorized pursuant to the provisions of this section, or upon any part of such debt, provided, however, that the rate of interest shall not be altered upon any part of such debt or upon any bond or other evidence thereof, which has been, or shall be created or issued before such alteration. In case the legislature increase the rate of

interest upon any such debt, or part thereof, it shall, if such debt, be payable otherwise than in equal annual installments, impose and provide for the collection of a direct annual tax to pay and sufficient to pay the increased or altered interest on such debt as it falls due and also to pay and discharge the principal of such debt within fifty years from the time of the contracting thereof, and shall be equal to the sinking fund moneys in amount sufficient to pay such interest and pay and discharge the principal of such debt when it shall become due and payable.
§ 11. The legislature may appropriate out of any funds in the treasury, moneys to pay the accruing interest and principal of any debt heretofore or hereafter created, or any part thereof and may, if such debt be payable otherwise than in annual installments, set apart in each fiscal year, moneys in the state treasury as a sinking fund to pay the interest as it falls due and to pay and discharge the principal of any debt heretofore or hereafter created under section four of article seven of the constitution and the principal of any such debt shall be applied to the purpose for which said sinking fund is created and to no other purpose whatever, and, in the event such moneys set apart in any fiscal year be sufficient to provide such sinking fund, no direct annual tax for such year need not be imposed and collected; and by the provisions of said section four of article seven, or of any law enacted in pursuance thereof. The legislature shall annually as the same shall fall due provide by direct tax, appropriation or both for the payment of the interest upon and installment of principal of all debts created or authorized by the constitution or published for three months previous to the time of such election.

STATE OF NEW YORK
IN SENATE,
Feb. 23, 1916.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
EDWARD SCHOENECK, President.
STATE OF NEW YORK
IN ASSEMBLY,
Mar. 6, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

FIVE
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section seven of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER FIVE.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Seven of Article Seven of the Constitution, in Relation to the Forest Preserve.
Section 1. Resolved (if the Assembly concur), That section seven of article seven of the constitution be amended to read as follows:
§ 7. The lands of the state, now owned or hereafter acquired, constituting the forest preserve as now fixed by law, shall be forever kept as such forest lands. They shall not be sold, sold or changed, or be taken by any corporation, public or private, nor shall the timber thereon be sold, removed or destroyed. Nothing contained in this section shall prevent the state from constructing a state highway from Saranac Lake in Franklin county to Long Lake in Hamilton county and thence to Old Forge in Herkimer county by way of Blue Mountain lake and Raquette lake.
[But] the legislature may by general laws provide for the use of not exceeding three per centum of such lands for the construction and maintenance of reservoirs for municipal water supply, for the canals of the state and for other public purposes. Such reservoirs shall be constructed, owned and controlled by the state, but such work shall not be undertaken until after the boundaries and high flow lines thereof shall have been accurately surveyed and fixed, and after public notice, hearing and determination that such lands are required for such public use. The expense of any such improvements shall be apportioned on the public and private property and municipalities benefited to the extent of the benefits received. Any such reservoirs shall always be operated by the state and the legislature shall provide for a charge upon the property and municipalities benefited for a reasonable return to the state upon the value of the rights and property of the state used and services of the state rendered, which shall be fixed for terms not exceeding ten years and be readjustable at the end of any term. Unsanitary conditions shall not be created or continued by any such public works. A violation of any of the provisions of this section may be enjoined by the court of appeals, with the consent of the supreme court in appellate division, on notice to the attorney-general at the suit of any citizen.

§ 2. Resolved (if the Assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution be published for three months previous to the time of such election.

STATE OF NEW YORK
IN SENATE,
Feb. 8, 1916.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
EDWARD SCHOENECK, President.
STATE OF NEW YORK
IN ASSEMBLY,
Mar. 21, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

SIX
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section eight of article seven of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER SIX.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Eight of Article Seven of the Constitution, in Relation to a Certain Portion of the Erie Canal.
Section 1. Resolved (if the Assembly concur), That section eight of article seven of the constitution be amended to read as follows:
§ 8. The legislature shall not sell, lease or otherwise dispose of the Erie canal, the Oswego canal, the Champlain canal, the Cayuga and Seneca canal, or the Black River canal; but they shall remain the property of the state and under its management forever. The prohibition of lease, sale or other disposition herein contained, shall not apply to the canal known as the Main and Hamburg street canal, situated in the city of Buffalo, and which extends easterly from the westerly line of Main street to the westerly line of Hamburg street, nor to that portion of the existing Erie canal in the city of Utica between the westerly line of Schuyler street and the easterly line of Third street, provided that a flow of sufficient water from Schuyler street to Third street to feed that portion of the canal east of Third street be maintained. All funds that may be derived from any lease, sale or other disposition of any canal shall be applied to the improvement, maintenance or repair of the remaining portions of the canals.

§ 2. Resolved (if the Assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution be published for three months previous to the time of such election.

STATE OF NEW YORK
IN SENATE,
Apr. 15, 1916.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
E. R. BROWN, Temporary President.
STATE OF NEW YORK
IN ASSEMBLY,
Apr. 17, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

SEVEN
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER SEVEN.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Ten of Article Eight of the Constitution, in Relation to the Issue of Bonds by the State.
Section 1. Resolved (if the Assembly concur), That section ten of article eight of the constitution be amended to read as follows:
§ 10. No county, city, town or village shall hereafter give any money, property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city or town or village shall become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of such county or city at the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained or to be contained in the taxes for the year next succeeding the year of their issue, or to prevent the issue of such bonds if they are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds issued shall not exceed ten per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide for the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city, if the term of such debt exceeds the term provided in ascertaining the power of the city to become otherwise indebted, except that debts incurred by [the] any city [of New York] of the first class after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on

said debt and of the annual installments necessary for its amortization shall be included in ascertaining the power of said city to become otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so excluded during any period of time when the revenue aforesaid shall not be sufficient to equal the said interest and amortization installments, and except further that any indebtedness heretofore incurred by the city of New York for any rapid transit dock investment may be so excluded proportionately to the extent to which the current net revenue received by said city therefrom shall meet the interest and amortization installments thereof, provided that any increase in the debt incurring power of the city of New York which shall result from the exclusion of debts heretofore incurred shall be available only for the acquisition or construction of properties to be used for rapid transit or dock purposes. The legislature shall prescribe the method by which and the terms and conditions under which the amount of any debt so excluded shall be determined, and no such debt shall be excluded except in accordance with the determination so prescribed. The legislature may in its discretion confer appropriate jurisdiction on the appellate division or the supreme court in the first judicial department for the purpose of determining the amount of any debt to be so excluded. No indebtedness of a city shall be so excluded if its inception shall there- after become invalid by reason of the operation of any of the provisions of any city or county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city shall be the same as that of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county purposes shall not exceed the amount of the tax levied by the county, in addition to providing for the principal and interest of the existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the personal property of the county or city, to be ascertained as prescribed, in this section in respect to county or city debt.

§ 2. Resolved (if the Assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution be published for three months previous to the time of such election.

STATE OF NEW YORK
IN SENATE,
Apr. 2, 1916.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
EDWARD SCHOENECK, President.
STATE OF NEW YORK
IN ASSEMBLY,
Apr. 2, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

EIGHT
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section eleven of article eight of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER EIGHT.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Eleven of Article Eight of the Constitution, in Relation to the Issue of Bonds by the State.
Section 1. Resolved (if the Assembly concur), That section eleven of article eight of the constitution be amended to read as follows:
§ 11. No county, city, town or village shall hereafter give any money, property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city or town or village shall become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of such county or city at the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained or to be contained in the taxes for the year next succeeding the year of their issue, or to prevent the issue of such bonds if they are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds issued shall not exceed ten per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide for the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city, if the term of such debt exceeds the term provided in ascertaining the power of the city to become otherwise indebted, except that debts incurred by [the] any city [of New York] of the first class after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on

said debt and of the annual installments necessary for its amortization shall be included in ascertaining the power of said city to become otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so excluded during any period of time when the revenue aforesaid shall not be sufficient to equal the said interest and amortization installments, and except further that any indebtedness heretofore incurred by the city of New York for any rapid transit dock investment may be so excluded proportionately to the extent to which the current net revenue received by said city therefrom shall meet the interest and amortization installments thereof, provided that any increase in the debt incurring power of the city of New York which shall result from the exclusion of debts heretofore incurred shall be available only for the acquisition or construction of properties to be used for rapid transit or dock purposes. The legislature shall prescribe the method by which and the terms and conditions under which the amount of any debt so excluded shall be determined, and no such debt shall be excluded except in accordance with the determination so prescribed. The legislature may in its discretion confer appropriate jurisdiction on the appellate division or the supreme court in the first judicial department for the purpose of determining the amount of any debt to be so excluded. No indebtedness of a city shall be so excluded if its inception shall there- after become invalid by reason of the operation of any of the provisions of any city or county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city shall be the same as that of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county purposes shall not exceed the amount of the tax levied by the county, in addition to providing for the principal and interest of the existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the personal property of the county or city, to be ascertained as prescribed, in this section in respect to county or city debt.

§ 2. Resolved (if the Assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution be published for three months previous to the time of such election.

STATE OF NEW YORK
IN SENATE,
Apr. 2, 1916.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
EDWARD SCHOENECK, President.
STATE OF NEW YORK
IN ASSEMBLY,
Apr. 2, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

NINE
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section twelve of article eight of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER NINE.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Twelve of Article Eight of the Constitution, in Relation to the Issue of Bonds by the State.
Section 1. Resolved (if the Assembly concur), That section twelve of article eight of the constitution be amended to read as follows:
§ 12. No county, city, town or village shall hereafter give any money, property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city or town or village shall become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of such county or city at the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained or to be contained in the taxes for the year next succeeding the year of their issue, or to prevent the issue of such bonds if they are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds issued shall not exceed ten per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide for the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city, if the term of such debt exceeds the term provided in ascertaining the power of the city to become otherwise indebted, except that debts incurred by [the] any city [of New York] of the first class after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on

said debt and of the annual installments necessary for its amortization shall be included in ascertaining the power of said city to become otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so excluded during any period of time when the revenue aforesaid shall not be sufficient to equal the said interest and amortization installments, and except further that any indebtedness heretofore incurred by the city of New York for any rapid transit dock investment may be so excluded proportionately to the extent to which the current net revenue received by said city therefrom shall meet the interest and amortization installments thereof, provided that any increase in the debt incurring power of the city of New York which shall result from the exclusion of debts heretofore incurred shall be available only for the acquisition or construction of properties to be used for rapid transit or dock purposes. The legislature shall prescribe the method by which and the terms and conditions under which the amount of any debt so excluded shall be determined, and no such debt shall be excluded except in accordance with the determination so prescribed. The legislature may in its discretion confer appropriate jurisdiction on the appellate division or the supreme court in the first judicial department for the purpose of determining the amount of any debt to be so excluded. No indebtedness of a city shall be so excluded if its inception shall there- after become invalid by reason of the operation of any of the provisions of any city or county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city shall be the same as that of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county purposes shall not exceed the amount of the tax levied by the county, in addition to providing for the principal and interest of the existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the personal property of the county or city, to be ascertained as prescribed, in this section in respect to county or city debt.

§ 2. Resolved (if the Assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one of article fourteen of the constitution be published for three months previous to the time of such election.

STATE OF NEW YORK
IN SENATE,
Apr. 12, 1916.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
EDWARD SCHOENECK, President.
STATE OF NEW YORK
IN ASSEMBLY,
Apr. 12, 1916.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.
Given under my hand and the seal of office of the Secretary of State at the city of Albany, this first day of August, in the year of our Lord, one thousand nine hundred and sixteen.
FRANCIS M. HUGO, Secretary of State.

TEN
Explanation-Matter in Italics is new; matter in brackets [] is old matter to be omitted.
STATE OF NEW YORK
OFFICE OF THE SECRETARY OF STATE
Albany, August 1, 1916.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section thirteen of article eight of the Constitution of the state of New York is referred to the Legislature to be chosen at the next general election of Senators in this state to be held on the seventh day of November, 1916.

AMENDMENT NUMBER TEN.
Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Thirteen of Article Eight of the Constitution, in Relation to the Issue of Bonds by the State.
Section 1. Resolved (if the Assembly concur), That section thirteen of article eight of the constitution be amended to read as follows:
§ 13. No county, city, town or village shall hereafter give any money, property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city or town or village shall become indebted for any purpose or in any manner to an amount which, including existing indebtedness,

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Benevolence According to the Bible and Talmud

(Continued from page 12)

it among themselves. This law was very frequently practiced on the poor class, the plebeians. This was the cause of the plebeian uprising in 494 B. C. on the "mons sacer." In the fourth century B. C. the condition of the plebeian was so grave that a great number of them were imprisoned, and if it were not for Marcus Malinus Capitolinus, who paid ransom for 400 persons sent to prison by patricians for their debts, Rome would have then been in danger of a revolution. In the second century B. C. the plebeians were so poor that they had to sell their votes, for which reason a law against bribery was enacted in 181. No judgments or good legislation to relieve the misery among the poor were made, and the best these unfortunates could do was to join the army and live off plunder during the incessant wars.

What did the Jewish law command in regard to a "brother" who became poor and had to borrow money? The following are the laws: "And if thy brother become poor and fall in decay with thee, then shalt thou assist him—yea, a stranger or a sojourner—that he may live with thee. Thou shalt not take of him any usury or increase, but thou shalt be afraid of thy God that thy brother may live with thee. Thy money shalt thou not give him upon usury nor lend him thy victuals for increase" (Lev. xxv). "If thou lend money to my people, to the poor by thee, thou shalt not be to him as a lender of money; thou shalt not lay upon him usury. If thou takest at all thy neighbor's raiment in pledge, thou shalt restore it unto him by the time the sun goeth down, for it is his only covering, it is his raiment for his skin, wherein shall he sleep. And it shall come to pass when he cryeth unto me that I will hear, for I am gracious" (Exod. xxii).

Considering the laws of slavery exercised by the Jews, we also see to what extent their benevolence and compassion surpassed those of other nations. "Provisions of the Jewish law on this subject," says W. O. Blake, "effected changes and modifications which must have improved the condition of slaves among that peculiar people" ("Slavery and Slave Trade," page 2). The Jewish people modified—nay, they revolutionized—the whole system of slavery, a trade so greatly prevalent in the ancient and middle ages. The modes by which the Jews might reduce or be reduced to slavery were, like in many other nations, about five; viz: (1) a poor man might sell himself; (2) a father could sell his children; (3) debtors could be sold by their creditors; (4) thieves who were unable to restore or pay for stolen property; (5) prisoners of war. Thus we see that there existed also among the Jewish slaves the "voluntary" and "involuntary" classes, as among the Greek, Roman, German, etc. The Hebrew laws and treatment of slaves differed exceedingly from those of other nations. In Greece and Rome piracy was a common, and even an honorable, practice. The Thessalian and Athenian merchants used to kidnap their own countrymen and sell them. In Greece the conditions of the slaves were very grievous; "they were beaten, starved, tortured and murdered at discretion; they had neither name nor tribe; they were incapable of judicial process, and they were, in short, without appeal." "Laconian Helotia suffered greatly; the great number of the servile class had their spirit broken" ("Slavery and Slave Trade," chapters 1 and 2). The Romans, until Adrian, had the power of life and death over their slaves. Until Claudius there was a very common custom to expose all useless or sick slaves in an island of the Tiber, there to starve. Slaves used to be held in dungeons, and in chains were forced to work. "During the whole period of the Republic," says W. A. Hunter, "the security of the slave was the conscience of his master and the influence of general opinion" (Roman Law, 153), and "the conscience of the master" and the "general opinion" in Rome concerning the slaves can be seen from the starting

point of the Roman slavery law, which reads as follows: "An 'injuria' is pre-eminently an affront to the dignity of the person; but a slave, abject creature, has so little dignity of a free man that there is nothing to take away, nothing to diminish, nothing susceptible of contumel or 'injuria'" (Roman Law, 164). This shows how little compassion the people possessed for their slaves to rely upon the "conscience of the master," or the "general opinion."

Such was not the case with slaves among the Jews. They, having once had the misfortune of being enslaved, knew better how to treat the unfortunates. Piracy was condemned, and he who "stole a man and sold him shall be put to death." A Hebrew slave could only be bought for six years. If a master smote his slave with a rod and he died, the master was to be "avenged." If one spoiled a slave's eye or if he struck out a tooth, the slave was set free "for the sake of the eye or tooth" (Exod. xxi). If one became poor and was sold, the master was forbidden to "make him work as a slave, but as a hired laborer, as a sojourner" ought to be considered. The master had no right to "rule over him with rigor" (Lev. xxv). Only such became a slave for life if he "claimed to love his master" and would not go out free. Then his ear had to be bored with an awl, so that people would point at him as one against freedom, as one whose ear heard God saying on Mount Sinai, "for unto me are the children of Israel servants; but not servants to servants." Slavery was detested by both God and Israel, and the Jews had always to remember that they themselves were slaves, so they felt the humiliation, they knew how their spirits were broken, how their lives were embittered, and for these reasons they had to sympathize with their "brother," the slave.

The idea of the prophets of benevolence reached so high a degree that none of the other precepts or commandments were worthy of observation as long as injustice and misanthropy were practiced. Isaiah, in his rebuke of his people, expressed it plainly: "For what serveth me the multitude of your sacrifices? sayeth the Lord; I am sated with the burned offerings of rams, and the fat of fatted beasts, and the blood of bullocks and sheep and of he-goats I do not desire. When ye come to appear in my presence who hath required these of your hand to tread down my courts? Continue no more to bring an oblation of deceit; incense of abomination is it unto me; new moon and sabbath, the calling of assemblies I cannot bear misdeed with festive gathering. Your new moons and your appointed feasts my soul hate; they are become a burden unto me; I am weary to bear them—wash yourselves, make yourselves clean, put away the evil of your deeds from before my eye, cease to do evil, learn to do well, seek for justice, relieve the oppressed, do justice to the fatherless, plead for the widow" (Isaiah i). In one sentence Jeremiah defined the "proper knowledge" of God when he described the righteousness of King Josiah: "He judged the cause of the poor and needy; then was it well; is not this the proper knowledge of me? sayeth the Lord" (Jer. xx). Ezekiel, in explaining the meaning of "Zadik," says as follows: "But if a man be righteous and execute justice and righteousness; upon the mountains he eateth not, and his eyes be lifted not up to the idols of the house of Israel and he overcometh no man, he restoreth his pledge for a debt, a robbery he doth not commit, his bread he giveth to the hungry, and the naked he covereth with a garment, upon interest he giveth not forth and increase he doth not take, from wrong he withdraweth his hand, true judgment he executeth between man and man—he is a Zadik, he shall surely live, sayeth the Lord eternal" (Ezek. xviii). Amos, in his prophecy against Israel, gives the following reasons of its destruction: "Therefore, for as much as you tread down upon the poor and ye take from him onerous contributions of corn, if you have built houses of hewn stone ye shall not dwell in them, if ye have planted peasant vineyards ye shall not drink their wine, for I know your manifold transgressions and numerous sins; ye are those that are the adversaries of the just, that take a ransom and that wrest (the cause of) the needy in the gate" (Amos v). There are many other sayings of the various prophets indicating the importance of observation of the laws of charity and benevolence and emphasizing the fact that the real service of God is practicing good will.

Benevolence According to the Talmud.

The Talmud or the "oral Torah" dwells a great deal on benevolence. It classifies it according to its functions and describes its results in more detail than do the Scriptures.

The greatest part of the Talmudic development was accomplished after the Jewish people had lost their independence and scattered in Europe and Asia. The sages tried to find means and ways of preventing their people from utter destruction. They saw nations rise and fall; they saw nations very powerful giving themselves over to the still mightier Romans, which surrender meant death to the conquered. They, therefore, tried to "breathe into the nostrils" of Israel "a breath of perpetual life that no nation, no matter how strong, should be able to destroy it; this perpetual life is" "the spirit of God floating" in the "sea of the Talmud," and a part of it is the Talmudic discussion on Benevolence and Compassion. The Talmud tries to indicate that were it not for benevolence the world would

hardly be able to exist, as it is one of the "three things on which the world stands" (Ethics). Monotheism is jeopardized by one who refuses to give charity, for such a man can be compared to an idolator (K'thuboth 68). On the other hand, if one gives charity it is as if he fulfills all the commandments of the Torah, for "charity is so great that it is equivalent to all the other precepts" (Bobo Batho 9). If one is devoted to his nation and wants to see it established independently in Palestine, let him give charity as "it hastens redemption" (Ibid. 6). If one wants to be proud of being a descendant of Abraham, he must possess compassion, otherwise he may be suspected of having strange blood in him, for "whoever pities people it is a fact that he is of the seed of Abraham, and whoever has no compassion on people let it be known that he is not from the seed of Abraham" (Geizah 32). If a non-Jew wants to join the Jewish people, he must possess three qualities; viz., "be merciful, be ashamed to do wrong and be gracious," so said David to the Gibeonites; and "whoever possesses these three features is fit to join this nation" (Y'bomoth 79). Charity begins at home, for even supporting your own small children is considered as charity done "all the time," especially "if one rears an orphan boy and girl and marries them off" (K'thuboth 59). By rearing a child means not only to instruct in religion, but also to teach it a trade, in order that "he need not come to people for aid." "If one does not teach his son a trade, it is the same as teaching him dishonesty" (Kidushim 29). Work prevents poverty, "as it warms (it makes comfortable) its master" (Gitiin 67) and "makes its master respectable" (M'Dorin 49). In fact, do anything, even such humiliating work as "flaying a corpse of an animal in the street," only not to depend upon people's aid, and you shall not say "I am a priest or a great man" (P'sochin 113, Bobo Batho 110).

When one is provided for and is living happily, let him not forget the unhappy; for it is known that no one desires misery and nobody is anxious to stretch out a hand for help. "One would rather be satisfied with as little as one 'Kab' of his own than with as many as nine 'Kabbin' of others" (Bobo M'ziot 38). And when one must come for charity, have pity, and try to alleviate his grief; besides, being "food in abundance or deficiency is assigned to the man on Rosh Hashanah" (Bobo Batho 9). See that God may assign you to a comfortable life, and this can be accomplished only by giving charity: "give your tithes in order that thou may become rich" (Sabbath 119, Thaanith 9). And "it is said (Prov. xxi) "he that pursueth righteousness and kindness will find life, righteousness and honor." This means that the Most Holy, blessed be He, will bless him to earn money so that he may be able to give charity. God is kind and gracious and wants man to be the same, and "if one gives even a small coin to a poor man he is deserving and receiving the countenance of the Sh'khinah" and "is delivered from the judgment of Gehinom," for Zdokoh is like a coat of mail, in which "one scale clings to another until it becomes a large coat of mail," and "it is like a garment in which one thread is joined to another until it becomes a complete garment," so is Zdokoh: one "Prutah" is joined to another until it becomes a large account. And when Solomon, the son of David, was asked to what degree does the power of charity extend? he answered: "He distributeth, he giveth the needy, his righteousness endureth forever, his horn shall (therefore) be exalted in honor" (Psalim cxlij). "And any charity and kindness that Israel is doing in this world, great peace and great defenders arise between Israel and the Father in Heaven" (Bobo Batho 8-11). So great is benevolence and so good is charity that it prolongs life, and Abaye, as a descendant of Eli, was supposed to have a short life, lived sixty years, because he learned and did Gmiluth Chasodim, with Rabah, another descendant, lived only forty years, because he only learned. "And even if one was decreed on Rosh Hashanah to misfortune, charity is one of the four things that may annul the bad decree" (Rosh Hashanah 16). But charity, when given, must be cheerfully given; for "Zdokoh is accomplished only because of the kindness in it," and doing kindness is greater than Zdokoh; as it is said (Hosea 12): "Sow them for yourselves after righteousness, that you may reap (the fruit) of kindness." When one sows there is doubt whether or not he will eat it, but when one reaps he will surely eat it. "Moreover, whoever does charity and judgment is as if he fills the world with kindness" (Succoth 49). Great is Zdokoh which is given secretly, so "that the giver may not know to whom he is giving and the receiver may not know from whom he is receiving." Such a donor "is greater even than Moses, our teacher," and it is this kind of charity which "saves one from an unnatural death" (Bobo Batho 9). "One who supports one soul in Israel is as if he supports the whole world" (Sanhedrin 37, Bobo Batho 11), therefore, in order to uphold the progress of the world, one must be charitable. How much shall one be obliged to give? One-fifth of his possession is enough, for if he gives more "he may become dependent himself" (K'thuboth 50). And in order not to do himself an injustice, one is prohibited from devoting all his possessions either to God or man (Archim 28).

This is the general Talmudic idea of benevolence. The individual classes of charity are graded, one greater and (Continued on page 16)

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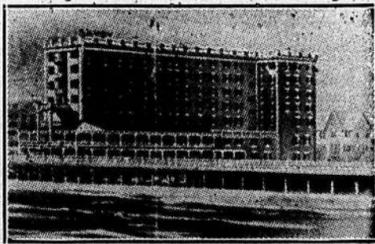
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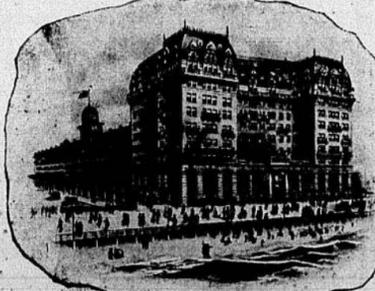
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The Psalmist extends an invitation to all nations and peoples and individuals first to worship God. He knew the value of prayer to man's heart, in times of joy as well as in sorrow. He could pray as no one else could. The prayers uttered by the Psalmist are simply wonderful in their touching simplicity, their depth of feeling and in their influence upon elevating mind and heart. And when he admonished the people to worship God, he knew what beneficial results man obtains from prayer, for he spoke from the rich fountain of his experience. He knew whereof he spoke—he had experienced the consolation that prayer brought him in time of sorrow and distress—for he always felt stronger after prayer. His troubles would then cease, his courage revive, and instead of a plaintive mood, he would strike a major strain, to which his whole being would respond. And when once this joyous note was struck, there was no end to the accessories he would employ in carrying out his purpose—namely, the praise of God.

Heaven and earth, the stars in their orbits, the immeasurable depths of the sea, the beasts of the field, the birds in the air, the fishes in the waters, the creeping things upon the earth, fire and hail, the snow and the storm wind, youths and maidens, young and old—all, all had to join him in the grand chorus of praise to God, in concert with the harp and the lute, the timbrel and the lyre. Everything that hath breath he invited to participate in the great hallelujah.

The Jews, of all peoples, have the most caught the spirit of the Psalmist. They were and still are the praying people par excellence. In the morning, noon, and evening, when he arose or when he lay down, at meals, before and after, and on every occasion of joy or sorrow, on putting on a new garment for the first time, a prayer would always be on the lips of the Jew.

And the prayers of the Jew did not consist mostly in supplications, for forgiveness of sin or in asking favors—these had stated occasions—but they were rather in a joyful mood, praising God for his great goodness and mercy.

Even the prayer uttered on hearing bad news is an acknowledgment of God's righteous government on earth. "Blessed art thou, O Lord, our God, King of the universe, the Judge of truth," is the benediction uttered on hearing of the death of a relative or friend. But especially in the synagogue, the beth hachaim, the house of prayer, did the Jew exercise his privilege to sing the praise of God in full, loud, sonorous tones. I say "to sing" advisedly; for not only did the Jew obey the first part of the Psalmist's injunction, "to serve the Lord"—that is, to worship Him—but he also strictly carried out the second part, "to come before Him with singing." And this is the main point that I would like to emphasize.

How the voice of the Jew would resound with the praise of his God, Lord, King and Savior! (En kelohenu.) His invitation to his friend to meet the Sabbath bride was sung to the sweetest of melodies (Lechah dod). And so with all the prayers that the Jew would send up to the throne of Heaven. He would not utter them in silence, as though he were ashamed to pray. Oh, no! His prayers were always accompanied by song. It is quite true that the music was not always of a well-regulated character; at times it even degenerated into a dissonance that was jarring to the musical ear. And it is the everlasting glory of the unforgettable Solomon Sulzer that the musical part of the Jewish service became well regulated, in consonance with the established rules of harmony and counterpoint. He is justly called the father of syna-

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gogue music, and it is related that when Dr. Jellinek was once telling a Vienna audience what he had done in the way of regulating the service in the synagogue, Professor Sulzer interrupted him by calling out aloud, "Und wo bin ich?" After Sulzer had paved the way, a host of other Jewish musicians followed in his footsteps by writing music for the Jewish service. Notable among them are to be mentioned Weintraub of Konigsberg, Lewandowsky of Berlin, Naumbourg of Paris and Lowenstamm of Munich. Even Halevy, the composer of the grand opera "Le Juive," wrote a few numbers that were incorporated in the compositions of Naumbourg.

But their music was in keeping with the liturgy, and of a religious, dignified, choral nature—nothing of the operatic style, to which we are so often regaled at Jewish services nowadays. It is essential to have music in the service. Nobody knew so well as the Psalmist that music is a great help to true devotion, and he therefore calls upon the people "to come before the Lord with singing."

But it is certainly out of place to adopt and adapt operatic airs in the service, and instead of enhancing the beauty of the service such adaptations really detract from it and render it profane.

And the worshippers are ill served by making them listen to elaborate musical numbers. They don't understand them—at least, very few of them do—whereas religious, simple, soulful melodies are always understood and appreciated. They touch the heart and, touching the heart, influence the worshipper to pour out his devotion in sincerity and truth. The worshippers are eager and anxious to be put in touch with God; but the music in the synagogue is sometimes of such a nature that, instead of leading their minds and hearts heavenward, it really reminds them of an opera or the concert hall.

It is my candid opinion that the music in the synagogue should be plain and simple; above all, it should be religious, in accordance with the text, be the text Hebrew, English or German. It should be so ordered that the worshippers can understand it, and by and by be able to join in. Adaptations from operas or any other kind of elaborate music should be strictly tabooed.

"Serve the Lord with gladness! Come before Him with singing!" Yes, by all means let us act in accordance with the Psalmist's advice. But the music should be of that simple, melodious nature that touches the heart, as all simple melodies do.

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Benevolence According to the Bible and Talmud.

(Continued from page 14)

more worthy than the other. Almost the highest class of pecuniary charity is "Pidion Shvuyim," as it includes starvation, hunger and death" and is therefore "a great mitzvoh" to be fulfilled (Bobo Bathro 8). The precept of "redemption of captives" has often been exercised by the Jews during the diaspora, and it helped a great deal the spreading of the Talmud in the medievales among the Jews in Europe, to whom collectors were sent for the support of the Babylonian Yeshibohs, and several of these collectors were captured by pirates and redeemed by European Jews.

Another great precept is "visiting the sick." God himself liked to do this mitzvoh, as "He came to ask Abraham about his health" (Bobo Mizloh '86), so must men show their love to one another and visit one when he is sick, for "whoever does not visit the sick is as if he sheds blood" (N'dorim 40). In the later generations societies called "Bikur Cholim" were organized for the poor, to give them medical aid.

"Hachnosath Orchim," receiving and maintaining strangers (Orchim really means guests), as well as "Bikur Cholim," were considered so great that "the interest of the reward is received in this world while the principal will be given in the world to come." "Friendly Inn" is so highly esteemed that it is considered to be "greater than the reception of the 'Shkhhinoh' (Sabbath 127). Abraham utilized the precept of receiving strangers for the conversion of people to monotheism; for, "when strangers seated in his house wanted to thank him, he told them to give gratitude to God, and he said: 'Have you eaten mine? Of that belonging to God of the Universe you ate,' and the strangers gave praises to the one who said 'let the world exist' (Sotah 10). 'Hachnosath Caloh," providing the poor bride with all necessary for her poor home, was considered a great act of benevolence. So was also "escorting the dead" (Halvo-yath Hameth).

The greatest mitzvoh of all was, of course, "Talmud Torah" learning and teaching the law. Volumes could be written by collecting all the sayings of the Talmud about this precept. Suffice us to mention that "if not for the Torah" Heaven and earth would not exist" (N'dorim 31). "Talmud Torah is greater than the building of the Holy Temple" and even "than saving souls" (M'gilah 16). "Great is the study of the Torah, for it mak's one practical" (Bobo Kamo 17). But studying alone does not do much good; teach the law, and this is the main, for "whoever learns the law and does not teach it may be compared to a Hadas (which is very fragrant) in the wilderness" (Rosh Hashanah 23). The greatness in teaching the law is such that "whoever teaches the law to his friend's son deserves to sit in the Yeshiboh Shal Maaloh," the studying place before God in Heaven, and even if God decrees he is able to annul it" (Bobo Mizloh 85). Learning and teaching the Torah shall not be for the sake of "boasting," because he would be called "wise" and "elder," but learning must be for the love of it; and the honor will come later. "Do not make the words of the Torah as a crown to be proud of, and do not make them as an axe with which to dig (meaning not to use the Torah for mere compensation)" (N'dorim 61).

The Talmud systematized charity in the following manner: Two men (Gabbajm) to collect the money; while collecting they must not separate. If while on duty one finds money, it must go into the charity box, and may be taken out only when the collector arrives home. The same rule holds good if one receives money from a debtor while collecting for charity. The money must be counted by single coins, not two or more at a time. The distribution of charity must be done by three men. The treasury (Kupphoh box for money) to be opened once a week, while the storage of food (Thamchuy) every day. The poor of the same time receive first consideration. Investigation of the poor shall be made when clothing and money are asked for. If there are no poor in town, let the money be divided among others and the food be sold to others, but the "Gabbajm" shall not take or buy for themselves, in order to avoid suspicion, and they "shall be clean from God and Israel."

When one learns the Bible and Tal-

mud the ideal of benevolence is paramount. It is important for all the Jews to know the spirit of the great Law Givers and Sages in order to be good observers of their religion and believers. Belief cannot be displayed otherwise than by practice, and practicing the Law means to do, as God wants, and "God wants the Heart" (Sanhedrin 106). Be kind, be benevolent, and you observe the whole Torah, for the "Torah begins with doing favors and ends with doing favors" (Sothe 17).—*Jewish Comment.*

The United Hebrew Charities Helping in the Fight Against Infantile Paralysis.

Only one case of infantile paralysis has developed among the 2,222 families under the care of the United Hebrew Charities, and this is that of a child belonging to a family who are refugees from Mexico, in which country they had lived for a number of years. They desired to go to Argentine Republic, where they have relatives, but the society's inquiries have failed as yet to locate these relatives.

Through the generosity of a friend several thousand window screens have been installed in the home of all the families under care of the Charities in which there are one or more children. Milk has been freely given to children, and a number of mothers who have heretofore done some work in partial support of themselves and their children have been relieved of such work, in order that they may devote themselves exclusively to their care. Printed instructions with regard to home sanitation and the care of children, have been liberally distributed among these families, in addition to the oral instructions given by the visitors and nurses of the society.

The society is represented on the Committee on Permanent Care and Follow-up for the Cases of Infantile Paralysis, which has just been organized by Health Commissioner Emerson, and will thus be in position to co-operate effectively in the necessary after-care work.

A Courageous Jew.

It is not very frequently that a Jewish statesman will go out of his way to accentuate his Jewishness. In most instances men who have risen to prominence in public life from our midst prefer to emphasize their national character from the point of view of the country, which they served, keeping their Judaism under cover. A notable exception is Luigi Luzzatti, who as at one time premier of Italy, reached the highest rank of any Jew in public service in any country. In a recent article, contributed to the Milan paper, *Corriere della Sera*, he says: "The Jews are declining in numbers, for whereas in 1901 they numbered 35,617, ten years later there were only 34,324. Part have undoubtedly gone over to those who are of no religion. Another part may not have described their religion, but there must be many more Jews in Italy. Why do they conceal their faith? There are Jews who are ashamed to acknowledge themselves as such. I hope I shall not be the only one who, estranged from the ancestral faith, again becomes a Jew, when it is a question of fighting minor dangers or contempt, or of taking one's place by the side of the oppressed. This immortal people has saved itself through persecution. Through it has been created the power of maintenance and eternal youth." There have been in former years exaggerated reports of the decline of the number of the Italian Jews. The *Jewish Chronicle* November 25, 1910, claimed that the Jewish population of Italy declined from 300,000 in 1870, to 150,000-170,000 in 1910. Both figures are widely exaggerated. The kingdom of Italy did not exist until 1860, and at the first census the number of Jews was approximately the same, which the last census shows. It is true, however, that Jewish consciousness in Italy is rather weakening. In 1914 the *Vessillo* stated that Italian Jews would not patronize the kosher restaurants, because they are afraid of showing themselves in the company of Jews. The popular novelist, Enrico Castelnuovo, says: "The Jewish question interests me very little. To me Italian Jews are only Italians who are Jews. Speaking generally, they are indifferent to religion." Premier Luzzatti himself said once, when he was attacked by a Socialist paper, that he had outgrown the narrow circle of his ancestral religion, and that he only feels as a Jew when he is attacked as such. He says practically the same thing in his last statement. Nevertheless, he has on no occasion tried to deny his religion or acted cowardly as a statesman when he had to take a difficult stand on a general political question. When he was Premier a row occurred between Catholics and Democrats. The Catholics sent a committee to the Premier asking him for protection. He replied courageously that all citizens have equal rights under the Constitution; that the Catholics should enjoy his full protection, but they must not do anything to interfere with the rights of others. When on his appointment as Premier the Jewish high school students of the much-tried city of Czernowitz sent him a congratulatory message, he replied in courteous terms. Still more important is the strong protest against the action of Roumania, when, with the annexation of part of Bulgaria, the Jews of the newly acquired territory were deprived of the rights which they possessed under Bulgarian government. Luzzatti, in an article published in the *Corriere della Sera*, denounced this violation of international law in the strongest terms. Of his direct affiliation with the Jewish community nothing is known definitely. While already prominent as statesman, he attended synagogue services on Yom Kippur, and was called to the Torah. His wife, Amelia Levi, with whom he celebrated the golden wedding two years ago, is a Jewess of Venice, and his daughter married Enrico Pontremoli, the son of Rabbi Ezra Pontremoli, the pioneer Jewish publicist of Italy, and the marriage was celebrated in the synagogue. The statistical

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figures, given by Signor Luzzatti, certainly show that a considerable number of Jews became estranged from Judaism, and in the census make use of their right to refuse a statement on their religious connection. At the last census, of 1910, the number of those who refused to acknowledge their Judaism amounted in Ferrare alone, according to a correspondent in the *Vessillo*, to one-third of the total.—Dr. G. Deutsch, in *American Israelite*.

In 1904 there was established at the University of Chicago a scholarship in memory of Walter D. Lowy, who had been a successful student in the university, but died before completing his work. For the purpose of this memorial his father, Mr. Haiman Lowy, contributed the sum of \$3,000. Now, on the death of the father, another scholarship, bearing his own name, is given to the university, and the same amount is provided for its maintenance.

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LIVINGSTON, MEYER W.—In pursuance of an order of the Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer W. Livingston, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their attorneys' office, Dittenhofer, Fishel & Knox, 32 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of February, 1917.
Dated, New York, August 4th, 1916.
AUGUSTA LIVINGSTON, SAMUEL H. HARRIS, Executors.
DITTENHOFER, FISHEL & KNOX, Attorneys for Executors, 32 Broadway, Borough of Manhattan, New York City.

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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 the Hon. Robert Ludlow Fowler, 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 the office of Morrison and Schiff, at their place of transacting business, at No. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 27th day of November, 1916, next.

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 subscriber at his place of transacting business, at the office of his attorneys, Messrs. Feiner & Maass, 100 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 27th day of November, 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 Marks & Marks, 61 Park Row, Borough of Manhattan, City of New York, on or before the 21st day of October next.

KAHN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Honorable 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.

NEUBERGER, 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 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, Wm. Klein, No. 346 Broadway, in the City of New York, on or before the 15th 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 Honorable John P. Cohan, 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 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. 162 East St., fourth street, in the City of New York, Borough of Manhattan, on or before the 10th day of October 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. 162 East St., fourth street, in the City of New York, Borough of Manhattan, on or before the 10th day of October next.

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.

SCHINSKY, ELIAS PAUL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, dated February 8, 1916, 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. 371 Broadway, in the City of New York, on or before the 1st day of September next.

ROTHSCHILD, MAURICE.—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 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 attorney, 42 Broadway, 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, dated April 12, 1916, 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.

LOEWENSTINE, JACOB H.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob H. Loewenstine, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of their attorneys, Wise & Seligsberg, at their place of transacting business, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the 7th day of December next.

GRIESSMAN, 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 Griessman, 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 Mervyn Wolf, No. 299 Broadway, in the City of New York, on or before the 22d 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 15th day of September 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 the 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 Honorable 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 15th day of October next.

ERSTEIN, MARX.—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 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 15th 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.

ERSTEIN, MARX.—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 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 15th day of October next.

Shulem the Shadchen at Seashore and Mountains.

By Tashrak. As the weather is too hot in the city and as the better class of my clients has gone to the country, I thought it would be best for me to go and join the crowd at Arverne. "Maybe," I said to my wife, "I can pick up a little business out there."

But I ought to have known better. A shadchen like me, with so many years of experience, ought to know better. The seashore is no place for making matches. Mothers who take out their girls to the seashore with the hope of catching husbands for them should take this tip from me, the old reliable Shulem, that unless their girls can win on their natural merits only they should not dare to bring them out there. A girl with a poor shape and an unattractive complexion should go to a place where she can hide her faults.

So I left Arverne and went to Tannersville. Here I was again disappointed. There were plenty of nice looking girls; there was also a \$20,000 widow, but there were very few young men in the place. The few that were there flirted with the married women. By the way, when you come to one of these mountain resorts you cannot tell the difference between a 17-year-old girl and a mother of seven children, for they dress so much alike. And it is no wonder, then, that the married men flirt, too, when they are free from pinocchio.

One day I met there a young couple who stopped in a neighboring hotel. They were Mr. and Mrs. Archibald Kanovitz, who were married through me about eight years ago, and now they had their four children with them. Let me tell how they got married before I go further. He was a drummer in the ladies' dress trimmings line, just at the beginning of his career. I don't think he made more than \$30 a week, while she was a daughter of well-to-do parents, and \$30 a week was just pin money to her. But they loved each other very much, and who can stand before love and a shadchen? As he was a bright young man, her parents, after a brief struggle, agreed to let their daughter marry him, and they took him in their real estate business.

A week before the wedding Kanovitz came to me and said: "Mr. Shulem, I want to ask a favor of you. Just now I was in my mechtun's house and I saw so many presents coming from the family on the bride-elect's side that I am very much ashamed of my own family being so poor. As I have no parents, I would like to get presents from an aunt and cousin that I have in Brownsville, and as they are too poor to send me any I would like you to send something in their name. Here is a fifty for the purpose."

He gave me the name of his aunt and also the four cousins. And two days later the bride-elect received a fine silver bread tray and a half dozen silver spoons, with the compliments of Archibald Kanovitz's aunt and four cousins. The next thing that Kanovitz asked of me was to send a telegram, in the name of his aunt and cousins, on the day of the wedding, that they are unable to come as they have to catch a steamer for Bermuda.

Everything went smoothly until a month after the wedding—that is, after the newlyweds had returned from their honeymoon trip. They found a letter which was addressed to both Mr. and Mrs. Kanovitz, and the bride seeing it first, opened and read it. It said something like this: "First of all let me wish you mazel tov from the bottom of my heart. It is too bad that I am so poor (that I could not send you a wedding present, not even an alarm clock. But poverty is no disgrace, our people say, and so I am very happy that my dear nephew has fallen into such fortune, by marrying a girl of wealthy parents; good luck to you both! Now don't forget your poor aunt, who is struggling very hard for a living. If you can send me some money this week it would help me to play my rent."

Now, that was enough for the poor young man, after making such a bluff about his aunt, whom he had not even invited to his wedding. But as the bride and her parents loved him they made a joke of the whole matter and forgave him. All that happened eight years ago. I told all those details to show you how ungrateful men are, for on the second day after I met them again in Tannersville I found Kanovitz in the drug store entertaining three of the swellest ladies of the hotel. The ladies had more on their faces than on their bodies.

"It does not mean that I love my wife less," Kanovitz told me later, when I reproached him gently for his conduct. I was really surprised to see him in the company of those women, who were much less beautiful than his own wife. In the evening, after supper, I went over to the hotel where Mr. Kanovitz and his family were stopping, but he was already gone. Mrs. Kanovitz told me, and she did not know where. Then, taking a walk with me, she confided and told me that she thought he went out for an automobile ride with the Garfinkle woman, who was very tall, with red hair and had a freckled face.

"I am sure of Archibald," she said, "that he does not in any way forget that he is a gentleman and a father of four children; but I am tired of the whispers around me and the pitying looks that I meet here. I am sure he is not guilty of any real wrong. Perhaps if I would make up my face and dress like those women do he would stick to me all the time. Men are so funny."

"Well, try it," I suggested to her. "Shall I?" she asked, laughingly. "Well, I must try."

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any real wrong. Perhaps if I would make up my face and dress like those women do he would stick to me all the time. Men are so funny. "Well, try it," I suggested to her. "Shall I?" she asked, laughingly. "Well, I must try."

"Next evening a barn dance was given in the village for the benefit of a sanitarium. All the ladies came there dressed in their best and their hair made up in the latest fashion. Mrs. Kanovitz, who came alone, was also there, as she was sure her husband would not miss the affair. I watched her from a corner. Her cheeks were covered with deep red, and there was about a can of powder on her neck and shoulders, which were bare. The men who knew her came up, telling her that she never looked so beautiful as on that evening.

At last Mr. Kanovitz noticed her. He was greatly surprised at her presence and at the way she fixed herself up. As I saw him coming toward her, I moved nearer, too. All of a sudden Kanovitz's face became angry, and, coming up to his wife, he said in a low but desperate tone: "Fanny, go home quick, wash off that paint from your face and put on decent clothes. I would not permit my wife, the mother of my children, to show herself in public like this!" Men are funny.—New York Herald.

The Magdalen Home and Its Appeal for Jewish Help. In April of this year the Board of Directors of the Magdalen Home called a conference, to which a number of social workers and others interested in the problem of the Jewish delinquent girl were invited. Among those who addressed the meeting were Borough President Marcus M. Marks, Judge Barlow, Dr. J. L. Magnes and Mrs. Mortimer M. Menken.

The speakers appealed to the members present, asking the Jewish public to contribute funds to the care of the Jewish girls in that institution. The institution was opened eighty-five years ago, and receives wayward girls committed by the City Magistrates' courts. Ten years ago there were three Jewish inmates. Today, out of a total of 100, over fifty-five are Jewesses. This large percentage is due not only to the increase of Jewish population in New York, but the House of Mercy and the House of the Good Shepherd, which formerly took Jewish girls, are not doing so at present, except in a few instances. Therefore the burden of caring for the Jewish girls rests upon the Magdalen Home.

A committee was formed, with Mrs. Mortimer M. Menken as chairman and Mrs. Isabella Freedman as treasurer, to raise funds for the institution. The Council of Jewish Communal Institutions, Mr. Leo Aronstein, president, endorsed the appeal, and the committee reports \$4,550 as now being sent to the Magdalen Home from Jewish contributors. The members of the committee who assisted in raising the subscriptions are as follows: Mrs. Isabella Freedman, Mrs. J. Schiffer, Mrs. Mortimer M. Menken, Mrs. Paul Baerwald, Mrs. Daniel Guggenheim, Mrs. A. Cook, Mrs. Lewis S. Wolff, Mrs. Arthur Lehman, Mrs. H. D. Kohn, Mrs. Moses Hyamson, Mrs. Sidney C. Borg, and Mrs. S. Wagner.

The following letter was received from the Magdalen Home in acknowledgment of the donation: "June 30, 1916. My dear Mrs. Menken: The board of managers of the Magdalen Home wish me to express their very warm gratitude for the generosity of spirit and of act which has been shown by your committee in their work for the home. We heartily appreciate the very able efforts of the committee in raising funds for the home and the spirit in which they responded to the appeal made to them in behalf of our work. "With much gratitude for your co-operation and that of your committee, I am, "Yours very sincerely, "SARA F. J. HANSEN, "Secretary."

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CANTOR ISMAR SCHWARTZFUCHS, 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.

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 The names of scholarship winners from the Borough of Kings show the same mingling of the races. This is the full list:
 Kroin, Beekman, Richman, Rhodes, Gurwitz, Levy, Cymrot, Kaplan, Engel, Berkowitz, Bernstein, Klein, Shiffer, Schenck, Feldman, Pierson, May, Jacobs, Erman, Peshkin, Braverman, Bessin, Kaplan.
 Whatever may be the argument in behalf of a literacy test for immigrants, it doesn't hold for the first generation on American soil. The newcomer within our gates does not overlook the opportunity which the public school offers to his sons and daughters.—*Syracuse Post-Standard.*

The Jew and the Yiddish Language.
 The man who was born to the use of Yiddish is not going to stop using it entirely simply because he has taken up his habitation in another land. His language, which he learned from his mother's lips, is a part of his very life, and no matter how humble it may seem to some, he loves and reverences it, and he is entitled to unmitigated respect for so doing.
 The Jews, however, of all people, have not for centuries been lacking in ability to acquire languages, and as a matter of self-interest, as well as of duty, the Jewish immigrant who takes up life in America with the intention of making it the permanent abode of himself and his family, should study English as soon and as thoroughly as possible, and use it in all the relations of life in which its employment is necessary and desirable. What he does and says in his own home is his own affair, but he will surely find in his contact with people outside of his family circle and his immediate "landsmannschaft" that he cannot get along satisfactorily without the employment of English. That is the common-sense view of the situation, and it is the one bound to prevail in the long run.—*Yiddish Exponent.*

Shakespeare's Shylock.
 And here I will hazard an observation that may challenge protest. I believe that even good Christians have scant sympathy with the false daughter of Shylock, whose light-hearted-treason is so strongly contrasted with her father's iron character and inflexible purpose. Shakespeare has endowed the Jew with so much genius, that, in spite of prejudice that is of our very blood, he wins a large measure of our sympathy. We almost wish that Jessica were not of his house (one cannot imagine a Jew looking at her without a clutching of the throat). Belmont brides are very well, but this Jew has suffered much and he interests us more than a parcel of fortune hunters and bad debtors. Nay, we are not so sure that this honest Antonio (who will take a man's money, yet spit upon him!) is either hero or martyr, with his bosom theatrically bared to give Shylock his pound of flesh. The crushing award of Portia (a poor enough quibble, by the way), the taunts of the Venetians baiting the Jew in his wild grief and rage—a veritable piece of the ancient Israel—leave us strangely cold. We are all-absorbed in that tragic figure, and we recognize that Shylock is the true hero of the scene.
 Did Shakespeare intend it to be so? Not if he must accept the traditional interpretation of his play, which faithfully reflects the crude prejudices of his time. I think Shakespeare, with his wondrous illusive genius, made the display of seeming purpose to please the mob, while he entrusted the secret of his real feelings to Shylock, who though defeated, still remains the one great figure in that piece. This is, at any rate, the paradox of the "Merchant of Venice," and I think the Jews are very foolish who protest this play, which is actually a superb compliment to the Chosen People. But, I don't blame any of them for wanting to wring the neck of that slippery little Jessica.—Michael Monahan in *The Phoenix*.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do to soften the hard and angry hearts of men.—*Faber.*

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Tisha B'ab.
Although nearly 1,900 years have elapsed since the downfall of the Jewish State, and much as we have to lament the relaxing hold of traditional observance on present-day Jews, the Ninth of Ab still figures in the Hebrew calendar as a day of national mourning. In this country alone there are many thousands of Jews by whom next Tuesday will be observed as a solemn fast. It is not only the destruction of Jerusalem and its Temple that we shall mourn, but our tears will flow for all that we have since suffered, for the centuries of national humiliation that are not even yet at an end. It might have been almost yesterday that Judaea's sorrowful captives were dragged behind the victor's chariot, for their wounds are still bleeding, and the foot-sore exiles have not even yet found a resting place. "For these things do I weep, and mine eyes runneth down with water." Other nations celebrate their victories, we are probably the only people that takes a pride in commemorating its defeats. Jerusalem is written in our hearts, and the memory of it is bitter-sweet. And with the remembrance of all we have lost, there is bound up the hope of a future restoration. That is why so many of us cannot forget our national disasters. The past is only dead and buried for those who cherish no anticipations of a possible resurrection. The Fast of Ab has always had a two-fold aspect for those who observe it. It looks forward as well as backward. Tears and smiles are curiously blended in its pathetic celebration. The plaintive sadness of the elegies of Zion becomes transformed into the jubilant strains of the well-known hymn, *אלי ציון יורדתי*. The regretful memories of the Midrash on Lamentations lose themselves after a while in the anecdote of wit and humor. In the morning service the Tephillin are discarded in token of the national mourning, but these symbols of faith and hope are resumed again before the fast is over. All the days of Ab following the ninth are styled "Comforting Ab," and the succeeding Sabbath is joyously celebrated as the "Sabbath of Comfort." This rapid change of emotion is characteristic of a race which has never allowed itself to abide for long in the depths of despair. Our faith in the divine goodness is too real to encourage anything like a permanent feeling of despondency. We are an optimistic people. But for the buoyancy of our disposition so fostered by our religion and faith we should long since have sunk beneath the weight of our woes.—*Jewish Chronicle*.

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FRANKENTHAL, JACOB—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Frankenthal, 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. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the fifteenth day of November next.
Dated New York, the 1st day of May, 1916.
LINDA FRANKENTHAL, HENRY B. SMITH, JACOB W. GUTMAN, Executors, WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

FLEISCHER, 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 L. Fleischer, 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. 205 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 8th day of December, next.
Dated, New York, the 24th day of May, 1916.
LENA FLEISCHER, Executrix; JOHN NADAY, DAVID BRATTER, Executors, BENNO LOEWY, Attorney for Executrix and Executors, 205 and 208 Broadway, Borough of Manhattan, New York City, N. Y.

MONTESE, FREDERICK—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 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.
Dated, New York, the 1st day of February, 1916.
KATE MONTESE, Executrix, KOENIG, GOLDSMITH & SITTENFELD, Attorneys for Executrix, 27 Cedar street, New York City.

PFEIFFER, RACHEL HEYMAN—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 5th day of January, 1917.
Dated, New York, the 23d day of June, 1916.
SAMUEL HEYMAN, MAX STERN, SIGMUND LANGSDORF, Executors, OSCAR LOEWENSTEIN, Attorney for Executrix, 31 Liberty Street, Borough of Manhattan, New York City.

LEVY, MOSES—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Levy, 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 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.
Dated, New York, the 9th day of February, 1916.
NATHAN SHIMAN, SAMUEL BACH, Executors, LOUIS J. FREY, Attorney for Executors, 31 Liberty Street, Manhattan, New York City.

NATHAN, ROSA—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Nathan, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Samuel Bitterman, at his place of transacting business, No. 209 Broadway, Manhattan, in the City of New York, on or before the 25th day of August next.
Dated, New York, the 9th day of February, 1916.
P. WILLIAM NATHAN, ALBERT MAMLOCK, Executors, SAMUEL BITTERMAN, Attorney for Executors, 209 Broadway, New York City.

NEWBORG, DAVID J.—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 J. 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, in the City of New York, on or before the 18th day of August next.
Dated, New York, February 3, 1916.
JOSEPH L. NEWBORG, LEO D. NEWBORG, SIDNEY NEWBORG, Executors, LESTER L. CALLAN, Attorney for Executors, 3 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 the office of Hirsch, Scheuerman & 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.
Dated, New York, the 11th day of March, 1916.
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, Manhattan, in the City of New York, on or before the 2nd day of October, 1916.
Dated, New York, the 7th day of March, 1916.
MAURICE MARKS, Executor, HUGO WINTNER, Attorney for Executor, 233 Broadway, Manhattan, New York City.

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 subscriber, at the office of Cherurg & Falk, Attorneys for Executor, at their place of transacting business, No. 259 Broadway, in the City of New York, on or before the 16th day of August, next.
Dated, New York, the 16th day of February, 1916.
EMANUEL FRIENDLICH, Executor, CHERURG & FALK, Attorneys for Executor, 259 Broadway, New York City.

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MYERS, EMILY H.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.
Dated New York, the 24th day of November, 1914.
EDWARD H. MYERS, LAWRENCE MYERS, Executors, ENGELHARD & POLLAK, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

WALDMAN, ABE, also known as Abraham Waldman.—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 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 Selig J. Isaacson, No. 489 Fifth avenue, in the City of New York, on or before the 30th day of April next.
Dated, New York, the 23d day of October, 1916.
CELIA WALDMAN, Administratrix, SELIG J. ISAACSON, Attorney for Administratrix, 489 Fifth avenue, Manhattan, N. Y.

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.
Dated, New York, the 26th day of April, 1916.
FLORA MOSES, Executrix, ISIDORE HERSHFELD, Attorney for Executrix, 99 Nassau Street, Borough of Manhattan, City of New York.

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.
Dated, New York, the 14th day of March, 1916.
LILLIE AARON, Administratrix, KANTROWITZ & ESBERG, Attorneys for Administratrix, No. 320 Broadway, New York City.

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.
Dated, New York, the 13th day of March, 1916.
NATHANIEL I. SLOANE, Administrator, SAMUEL D. LASKY, Attorney for Administrator, 170 Broadway, New York City.

GOLDBERG, ISAAC—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, 171 East Broadway, in the City of New York, on or before the 1st day of September next.
Dated, New York, the 10th day of February, 1916.
SHEPARD J. GOLDBERG and GUSSIE G. MUTNICK, Executors, J. SOLON EINSCHN, Attorney for Executors, 87 Nassau Street, Borough of Manhattan, New York City.

MARGULES, SAMUEL—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.
Dated, New York, the 10th day of March, 1916.
MARIE ROSENFELD, Administratrix, JACOB M. LEIBNER, Attorney for Administratrix, 63 Park Row, New York City.

DITTMAN, HENRY I.—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 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. 609, No. 31 Nassau street, Borough of Manhattan, in the City of New York, on or before the 2d day of October next.
Dated, New York, the 23d day of March, 1916.
ALBERT ARNSTEIN, CHARLES DITTMAN Executors, A. STERN, Attorney for Executors, No. 31 Nassau street, Borough of Manhattan, City of New York.

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.
Dated, New York, the 8th day of May, 1916.
NATHAN OPPENHEIMER, EDWARD D. OPPENHEIMER, Executors, MAXWELL DAVIDSON, Attorney for Executors, 165 Broadway, New York City.

We recommend the following Tradesmen who have always valued and appreciated your patronage.

Local Jewish Charities Now Federated.

At an organization meeting of representatives of institutions which have declared for federation of Hebrew charities there were present: Emil Goldmark, for the Lebanon Hospital; Paul M. Herzog, for the Hospital for Deformities; Mrs. William Einstein, for the Widowed Mothers' Fund Association; William Goldfman, for the Montefiore Home and Hospital; Emil Baerwald, for the Hebrew Sheltering Guardian Society of New York; Aaron E. Nusbaum, for the Hebrew Infant Asylum; Mrs. Nathan J. Miller, as a substitute for Mrs. A. Kohut, of the Emanuel Sisterhood; Arthur Lehman, of the Jewish Protectory; William F. Fuerst, for the Sanitarium for Hebrew Children; Fred M. Stein, for the Committee for the Care of the Jewish Tuberculous; Charles A. Wimpfheimer, for Mt. Sinai Hospital; Benjamin F. Feiner, for the Association for the Improved Instruction of Deaf Mutes; Mrs. Israel Unterberg, for the Young Women's Hebrew Association; Leopold Plaut, for the United Hebrew Charities; Felix M. Warburg, Dr. H. G. Friedman and Miss Harriet B. Lowenstein.

Mr. Felix M. Warburg was unanimously elected president of the federation, and Mr. Harry Sachs as treasurer; two of ten trustees-at-large were elected—Mr. Harry Sachs and Dr. Friedman. The announcement of the election of the other eight will be made later.

The chair appointed a committee of by-laws, consisting of Paul Herzog, chairman; Benjamin Feiner and Emil Goldmark.

The chair also appointed a committee of seven, with power to work out a plan to secure pledges for the federation. This committee consists of Dr. Friedman, chairman; Mrs. Einstein and Messrs. Nusbaum, Arnstein, Goldman, Plaut and Stein. This committee will charge itself with the work of bringing down to date, in card form in duplicate, the names of contributors to about 100 charities in this city, with the amounts given by them as membership fees during 1915, and also with the amounts of their donations. These cards will serve not only as office records, but also as a guide to the people who will charge themselves with the duty of approaching the contributors, in order that they will be in a position to know what such contributors have given in the past.

It is the purpose of the Federation to take in also smaller organizations engaged in philanthropic work and to unify their collection of funds.

Judging from experience in other cities where Federation has been adopted, the societies may look forward to an increase of 30 per cent. over amounts now collected by them individually. At present, each society solicits funds for itself, and as a result the contributor is now beset by multitudes of appeals. Federation will do away with this annoyance and will give him the opportunity to submit in a single sum the amount he desires to devote to Jewish philanthropies.

As a result of Federation there will be no further occasion to resort to balls, bazaars, entertainments of all sorts as a means of securing revenue for organizations affiliated with the Federation.

The Federation in establishing a joint collection agency will provide more economic and more efficient and also more dignified methods of providing funds. It is expected that the Federation will raise for affiliated societies \$2,000,000, and unless enough is raised to assure success the plan will not become operative.

A very encouraging letter has been received from Mr. Alfred I. Heinsheimer who wrote to the committee: "I take pleasure in sending you enclosed check for \$25,000 in memory of my mother, the late Natalie S. Heinsheimer, opening with this amount the books of contributors toward the Federation." The societies which have thus far joined are:

Montefiore Home and Hospital for Chronic Diseases, Mount Sinai Hospital, United Hebrew Charities, Association for the Improved Instruction of Deaf Mutes, Crippled Children's East Side Free School, Dispensary and Hospital for Deformities and Joint Diseases, Educational Alliance, Emanuel Sisterhood for Personal Services, Free Synagogue Social Service Department, Hebrew Sheltering Guardian Society, Hebrew Technical Institute, Hebrew Technical School for Girls, Home for Hebrew Infants, Jewish Protectory and A.I. Society, Joint Committee on Tuberculosis, Lebanon Hospital Association, Sanitarium for Hebrew Children, Widowed Mothers' Fund Association, Young Men's Hebrew Association, Young Women's Hebrew Association. The management of the affairs of the Federation will be vested in a Board of Trustees, which will consist of representatives of all affiliated organizations, plus ten trustees at large to be elected by them. Mr. Abram I. Elkus, now Ambassador to Turkey, was chairman of the committee which worked out the plan of the Federation.

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RESOLUTIONS.

LEWISOHN.—At a special meeting of the directors of the Hebrew Free Loan Society, held on Monday, July 31, 1916, to take action on the untimely death of Emma M. Lewisoohn, the board as a slight token of their regard caused the following resolutions to be placed on record:

Whereas, The Almighty in His judgment has taken from this earthly abode Mrs. Emma M. Lewisoohn, the beloved wife of Mr. Adolph Lewisoohn and a member of an illustrious family, always distinguished for the active assistance extended towards the uplift of the community and of the State at large, and Whereas, The Lewisoohn family is one of the main supporters of the Hebrew Free Loan Society, and Whereas, In the demise of Mrs. Lewisoohn, a woman who felt and relieved the wants of the poor and the needy, the entire community in general and the Hebrew Free Loan Society in particular, have suffered an irredeemable loss,

Therefore, be it resolved, That the directors of the society express their condolences with most profound sorrow and regret, and that they never cease to recall with esteem and admiration the loss of this noble woman, the guiding spirit of her family and one of the Mothers of Israel.

On behalf of her loyal husband, the society prays that God may send him comfort and consolation in this hour of trial, and that the Giver of Life may vouchsafe him fullness of years so that he may see carried forward to fulfillment the many noble endeavors for which his wife so deeply cherished and to which she gave so much of her life and her worth.

It is further resolved that the above be spread upon the minutes and a copy thereof be sent to the family of the deceased.

THE HEBREW FREE LOAN SOCIETY, Julius J. Dukas, President.

B'nai B'rith Endorses Congress Conference Plan.

Mr. Adolph Kraus, president of the Grand Lodge, I. O. B. B., has written the following to Mr. Harry Cutler, its representative at the recent congress conference:

Dear Brother Cutler: The Advisory Committee of the I. O. B. B. appreciates the courtesy extended by the sub-committees of the congress and conference committees in delegating to you to submit for our consideration the plan unanimously agreed upon by said sub-committees, and inviting our co-operation if the plan meets with our approval.

The plan submitted by you to us is not only national, but international, in its scope, and is one well calculated to establish peace among American Israel at this important epoch, and so bring about what the B'nai B'rith order has always striven for, "Union in Israel."

This is to inform you that the Advisory Committee has unanimously approved of the plan, and will recommend it promptly to the Executive Committee of the order for adoption.

The Advisory Committee desires to avail itself of this opportunity to express its appreciation of the patience, tact and good judgment of the members of said sub-committees.

Sincerely yours, ADOLF KRAUS.

Y. M. H. A. Work to Be Established on Mexican Border.

Rabbi Aaron Eiseman, Captain Louis Landes and Mr. Falk Younker, representing the National Y. M. H. A. and kindred organizations, are at present on their way to Douglas, Ariz., where they will open a social house and institute Y. M. H. A. work for the benefit of the Jewish soldiers now encamped with the various National Guard regiments. Rabbi Eiseman will remain at Douglas for the next five weeks, returning home in time for the holidays. He will conduct religious services, and when he leaves will be succeeded by a student of the Jewish Theological Seminary, who will officiate over the Yomim Naroim.

Messrs. Landes and Younker will remain in Douglas for a short time only, leaving there for San Antonio and El Paso, Texas, where they will co-operate with the local rabbis.

Facts Speak Plainer Than Words OUR

32c. Table d'hote Dinner Speaks for Itself Justly Famous for 25 Years From 11 A. M. to 9 P. M. A LA CARTE ALL DAY SCHULZ 113 W. 33rd St. Op. Gimbel's. Closed Sundays. Steaks Chops

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Services for Jewish Soldiers on the Mexican Border.

This is a copy of a letter received by Rabbi Moses Eckstein, of Temple Adas Emuno, of Hoboken, in reply to a request that services be held for our Jewish boys now serving with the militia on the Mexican border.

Douglas, Ariz., July 23, 1916.

Dear Rabbi Eckstein: I received your letter of the 15th inst., and in behalf of the Jewish people of Douglas beg to thank you very much for the kind interest you Eastern brothers are taking in us out here in the Arizona deserts. We are delighted to find that, although divided by that great North American continent, we are still brothers, still one family.

I am sorry to inform you that we have no rabbi, as there are only sixteen Jewish families here, and these are not enough to support a rabbi. We therefore have no services except on the high holiday.

Last year we sent a delegation to Brigadier General Davis, of the Sixth Brigade, here, and he immediately relieved from duty every Jewish soldier during the Yomim Naroim. We hope to accomplish the same this year.

We are, however, doing more than that. Whenever a soldier has Yahrzeit we are glad to gather a Minyan. All he has to do is to inform us of his desire. Accordingly, you can inform your New Jersey boys that, whenever they need any assistance, all they have to do is to let it be known. Let them not feel like strangers, as we all belong to the same family, and we will surely perform our duty to make them feel at home.

I wish that you would suggest to us a way to get a supply of Jewish newspapers out here, so that we can distribute same among the Jewish soldiers here.

Thanking you in advance for any assistance you might render us, I remain, Sincerely yours, AARON AARONWALD.

American Jewish Congress Committee Organized.

The Executive Organization Committee for an American Jewish Congress reports the formation of new congress committees in Los Angeles, Cal., and in Macon and Rome, Ga. This brings up the total number of city congress committees to 107. Like all other such committees, those which have just been organized are also made up of delegates from all local organizations.

At Rome, Ga., a successful mass meeting was held a week ago Sunday, and was addressed by Messrs. H. Lichtenstein and L. J. Grossman, both officers of the Jewish Congress Committee of Atlanta. As the result of this mass meeting Judge Max Mayerhardt, one of the leading Jewish citizens of Georgia announced his indorsement of the Jewish Congress, and was, consequently, elected chairman of the Jewish Congress Committee which was formed in Rome. Miss Rebecca Mayerhardt, daughter of Judge Mayerhardt, was elected secretary, and Mr. David Lesser was elected treasurer.

Dr. A. S. Lehman, chairman of the Jewish Congress Committee of Kansas City, recently delivered a striking lecture before the Epworth Club of that city, on the subject of "Why a Jewish Congress?"

Joint Distribution Committee Meets.

At a meeting of the Joint Distribution Committee, representing the Central Relief Committee, the American Jewish Relief Committee and the People's Committee, and the Executive Committee of the American Jewish Relief Committee, held July 31, 1916 there were present Mr. Louis Marshall, in the chair; Messrs. Felix M. Warburg, Harry Fischel, Isidore Hershfeld, Dr. Harry Friedland, Dr. Paul Kaplan, Rabbi M. Z. Margolies, Judge Leon Sanders, Messrs. Peter Wiernik, Morris Engelman, Albert Lucas, Morris Rothenberg, Jacob Wertheim, Miss Harriet Lowenstein, Mr. Stanley Bero and Mr. Boris Fingerhood.

An appropriation of one million marks for the relief of the Jews in Poland, now in German occupation, was made. There were also appropriated one million kronen for the relief of the Jewish war sufferers in Galicia and other Russian territories occupied by the Austrians.

The commission that is being sent to Europe to investigate on the spot how the \$5,000,000 which has already been transmitted for the relief of the Jews in the war zones has been expended and also to devise plans for the future relief of the Jewish war sufferers was finally completed. Dr. J. L. Magnes, the chairman of the commission, has already left and will investigate conditions in Russia; he will then join the rest of the commission in two or three weeks, and the whole commission will proceed to Germany, Austria, Poland, Hungary, Galicia, Lithuania, etc.

The complete commission is comprised of the following: Dr. J. L. Magnes of New York, chairman; Rabbi Bernard Abramowitz of St. Louis, Mo., Mr. Senior Abel of New York, Mr. Jacob Panken of New York. These four will be the "observing members" of the commission and will be assisted during their stay on the other side by Dr. Boris Bogen, superintendent of the United Jewish Charities, Cincinnati, O., and by Mr. Jacob Billikopf of the United Jewish Charities, Kansas City, Mo. The length of the stay of the "executive members," of whom several others are likely to be appointed, is indefinite. It is intended that the commission, before it finally returns to America, will arrange such committees throughout the war zones as will handle the American Jewish relief funds as the direct representatives of the Joint Distribution Committee. It was the unanimous opinion that, in order to avoid any international complications in the future, the relief of the Jews must be through American agencies only.

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PROPOSITION NUMBER ONE. STATE OF NEW YORK. OFFICE OF THE SECRETARY OF STATE Albany, August 1, 1916. Pursuant to the provisions of section four of article seven of the constitution of the state of New York, and section two hundred ninety-five of the Election Law, and section six of chapter five hundred and sixty-nine of the laws of nineteen hundred and sixteen, notice is hereby given that chapter five hundred and sixty-nine of the laws of nineteen hundred and sixteen, of which the following is a copy, will be submitted to the people for the purpose of voting thereon at the next general election in this state, to be held on the seventh day of November, nineteen hundred and sixteen.

AN ACT making provision for issuing bonds to the amount of not to exceed ten million dollars for the acquisition of lands for state park purposes, and providing for a submission of the same to the people to be voted upon at the general election to be held in the year nineteen hundred and sixteen.

Section 1. There shall be issued, in the manner and at the times hereinafter recited, bonds of the state in an amount not to exceed ten million dollars, which bonds shall be sold by the state and the proceeds thereof paid into the state treasury, and so much thereof as may be necessary, expended for the acquisition of lands for state park purposes as hereinafter provided. Such bonds when issued shall be exempt from taxation.

Section 2. The people of this State of New York, represented in Senate and Assembly, do enact as follows: Section 1. There shall be issued, in the manner and at the times hereinafter recited, bonds of the state in an amount not to exceed ten million dollars, which bonds shall be sold by the state and the proceeds thereof paid into the state treasury, and so much thereof as may be necessary, expended for the acquisition of lands for state park purposes as hereinafter provided. Such bonds when issued shall be exempt from taxation.

Section 3. The proceeds of two million five hundred thousand dollars of such bonds, after appropriation or appropriations therefrom by the legislature, shall be applicable to the acquisition of lands for the extension of the Palisades Inter-

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state park. Such moneys shall be expended and lands acquired by the commissioners of the Palisades Interstate park under the provisions of chapter one hundred and seventy of the laws of nineteen hundred and sixteen, in such manner as the legislature shall provide, which price where lands are acquired by contract or for payments of judgments and awards in case of purchase by condemnation.

The proceeds of seven million five hundred thousand dollars of such bonds, after appropriation or appropriations therefrom by the legislature, shall be applicable to the acquisition of lands for state park purposes within the forest preserve counties which lands, if now owned by the state or any other body, shall be part of the forest preserve. Such moneys shall be expended and lands acquired under the direction of the conservation commission by and with the advice and consent of the commissioners of the land office. Such lands may be acquired in such manner as the legislature may provide, which may be either by purchase, by condemnation or by entry and appropriation with submission to the court of claims or supreme court for the determination and award of damages for such entry and appropriation or by one or more of such methods as the legislature may provide, but no proceeding shall be instituted by condemnation or by entry and appropriation unless provision be made by law for filing the written consent thereto of the commissioners of the land office with the county clerk of each county in which lands proposed to be taken are situated. Subject to the filing of such consent, any such proceeding shall be conducted by and in the name of the conservation commission; provided, however, that if any other body or individual, the mission shall succeed by law to the general powers of the conservation commission in relation to the care of the forest preserve, such latter board, officer or commission shall have and exercise all of the powers and duties conferred by any other body or individual upon the conservation commission. The moneys realized from such bonds, after appropriation by the legislature, shall be available for payment of the purchase price, where lands are acquired by contract or by one or more of such methods as the legislature may provide, or by entry and appropriation, but no moneys shall be paid out under this section for the acquisition of lands by contract except upon the warrant and audit of the comptroller, after submission to him of vouchers substantially approved by the conservation commission and by the commissioners of the land office, accompanied with the certificate of the attorney-general approving the title to and conveyance of the lands purchased.

Section 5. The term "lands" as used in this act includes the improvements thereon, if any. All lands acquired under this act shall be for the use of all the people. The submission of law to people. This law shall not take effect until it shall at a general election have been submitted to the people and have received a majority of all the votes cast for and against it at such election; and the same shall be submitted to the people of this state at the general election to be held in November, nineteen hundred and sixteen, and the ballots to be furnished for the use of the voters upon the submission of this law shall be in the form prescribed by the election law and the proposition or question to be submitted shall be printed thereon in substantially the following form, namely: "Shall chapter (here insert the number of the chapter) of the laws of nineteen hundred and sixteen, entitled 'An act making provision for issuing bonds to the amount of not to exceed ten million dollars for the acquisition of lands for state park purposes, and providing for a submission of the same to the people to be voted upon at the general election to be held in the year nineteen hundred and sixteen,' be approved?"

STATE OF NEW YORK. OFFICE OF THE SECRETARY OF STATE Albany, August 1, 1916. I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript herefrom and of the whole thereof.

FORM FOR SUBMISSION OF PROPOSITION NUMBER ONE. Shall chapter five hundred and sixty-nine of the laws of nineteen hundred and sixteen, entitled "An act making provision for issuing bonds to the amount of not to exceed ten million dollars for the acquisition of lands for state park purposes, and providing for a submission of the same to the people to be voted upon at the general election to be held in the year nineteen hundred and sixteen," be approved?

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 subscriber, at his 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. Dated New York, the 10th day of March, 1916.

HARRY MACK, Administrator. M. S. & I. S. ISAACS, Attorneys for Administrator, 52 William street, Borough of Manhattan, New York City. WEIL, HENRIETTE.—In pursuance of an order of Hon. John F. Cobland, 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. Dated, New York, February 16, 1916. JOSEPH WEIL, JOSEPH S. AUERBACH, Executors.

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CHILDREN'S PAGE

CAUSELESS HATRED

Continued from Last Issue

Dear Children: Now I will tell you of the terrible consequences of the famine caused by the bad men of Jerusalem...

quire concerning you let your disciples say that you have died, and let them bring a piece of putrid meat and lay it near you, to produce the odor of a dead body...

(To be continued.)

A colored philosopher is reported to have said: "Life, my brethren, arm mosly made up of prayin' for rain, and then wishin' it would clear off."—Presbyterian.

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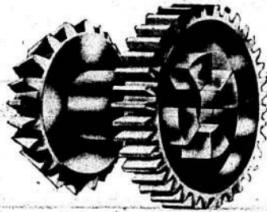
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