

AUG 6 1917

THE HEBREW STANDARD

America's Leading Jewish Family Paper

Ab 15th, 5677

VOL. LXX. NO. 5.

NEW YORK, FRIDAY, AUGUST 3RD, 1917.

10 CENTS PER COPY.

From the Yiddish
— of —
S. Verndorff

“No More General— No More Holiday”

Translated
— by —
Hannah Berman

Chariton Zacharewitz Zimbal values Judaism very highly. And he understands Judaism in his own way.

“What belongs to God, belongs to God, what to men, to men,” he argues. “When I have business with *Pani Inass*, I must drink whiskey with him; and after the whiskey a bite of something forbidden steals into our mouth. But in my house everything is *Kosher*. I am a Jew. You understand, brother? I have paid dearly for my Judaism. I have paid for it with my own skin. I had to walk on peas on my knees. They fed us on herrings; drove us to the baths; gave us no water for three days. We would not give in. You understand? Lo, and behold! We are our fathers' children. The colonel himself tried to convert me. No, brother; not that. We could suffer for our faith. Not like the youngsters of today. My *Mishka*, the scamp, will not hold his religion, not put in his “*Tephilin*.” We hid in corners to say our prayers. When they saw they could not talk us over, they tortured us. We held out like heroes. We had a drill sergeant who commanded at once:

“Well, Zimbal, Jew, sing the *Zmisoos*.”

And I obeyed.

“Ha! Ha! Ha! The Sabbath song! Ha! Ha!” and the drill-sergeant enjoyed the joke.”

This was the start of a long tale extending over three whole hours. How the drill-sergeant said this, and the general said that; and such and such an officer said such and such a thing—the blackguards!

When Zimbal started to tell us of the past, he did not finish up in a hurry. From the drill-sergeant to General Skobolyeff—they all came up before him; and he spoke of them with excitement, as if they had really carried him about in their arms; and with as much pride as if General Skobolyeff had been his own brother.

“But they could not make me an

orthodox Catholic”; he always finished up by saying “Chariton Zacharewitz can stand up for his faith.”

But he loves best of all the two festivals—*Purim* and *Simchas-Torah*.

“A beautiful festival—*Simchas-*

Zimbal had his own opinions about the festivals. Opinions formed during his thirty odd years of life in the barracks. He was

in Zimbal's eyes—the reading of the portion. He was very liberal in his offerings in the *Shool*; and the *Gabbai* considered it his duty to give Zimbal the best portion to read.

When he was called up, his limbs trembled. He knew what it would cost him in pain before he would get through the portion. He would much rather have chopped wood than go up to the reader's desk and say the blessing. Although he began fairly well, when he came to the middle he was stammering. It was true he had had a master to teach him in his old age, and sat over his books through whole nights. But, it was no use. At home, when the master helped him, it seemed he was doing all right. When it came to reading in public, he was lost.

“What sort of a curse is this?” he used to ask of his master. “I can remember your explanations all right; but the blessings I cannot recall for any money.”

“In youth, the memory is clearer,” explains the master.

“The Sabbath blessings I can manage all right; but those I have to say only once a year—go and remember them!”

But it was useless. When one is called up, one has to go.

Chariton Zacharewitz pulled himself together, remembering how he took *Plevna* by storm. He went toward the reader's desk in the same spirit. On the way he began in a thin voice that was altogether out of keeping with his big body to recite the portion.

When he was finished he wiped the perspiration from his face, turned round on his heel and marched back to his place, distressed and put out.

But *Purim* was altogether different. One had nothing to say. One only listened and joined in the responses from time to time. And this Zimbal could do. So, it came about that Chariton Zacharewitz looked upon *Purim* as the most en-



ABRAHAM OSEROFF

Abraham Oseroff, executive director of the United Hebrew Charities, was formerly executive secretary of the Public Charities Association of Pennsylvania. At that time he led a movement for the co-ordination of public charities in that State. In New York city, prior to his present connection, he acted as member of the Advisory Committee to the Department of Public Charities, and has also acted as director of educational work in the children's hospitals and schools, Randall's Island, New York city.

Mr. Oseroff has written studies of housing conditions and on the care of dependent, delinquent and defective children, which have been published. He has also received degrees from the University of Pennsylvania and the University of Pittsburgh. He is twenty-eight years old.

And Chariton Zacharewitz still holds to his religion. The festivals are holy to him. And on Sabbath he is the first in “*Shool*.”

Torah,” says Zimbal. “You take a drink of whiskey; and you also earn a *Mitzvah*. Eh, friend, we have a fine *Torah*.”

firm in the belief that at each *Simchas-Torah* the Jews got a new *Torah*.

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5th, 1911	2,436	18%	29,322	16%
6th, 1912	3,414	40%	33,998	16%
7th, 1913	4,023	18%	40,869	20%
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joyable festival. The military aspect of it filled him with delight.

This went on for years, until the devil brought the *Schnorrer* on the scene. The story runs like this:

There came to the town a Lithuanian Jew who went about collecting donations for the victims of the Vassilkover Pogrom.

Such visitors were no novelty to Zimbal, nor did they give him much pleasure. But on this occasion he invited the stranger to supper.

"Shalom Aleichem!" cried Zimbal to the stranger. "Where does a Jew come from? Volno?"

"No, not from Volhynia, from Vassilkova. The whole town is plundered. As the Lord helps you, give!"

"Will you come to my house for supper? today is *Purim*—a fine festival. Eh—what?"

The supper at Chariton Zacharewitz's was fit for a king. Dishes—without an end. Drink—enough to satisfy a congregation of *Chassidim*.

When they had had a few glasses and the host was about to fill them again, he said to the guest:

"A fine Festival *Purim*—eh, what *Rebbe*?"

"Pshew! Pshew!" replied the guest briefly, his mouth full of stuffings.

"It's no sin to pour oil in the lamp on such an occasion, *Rebbe*, is it?"

"Eh—tu!" replied the guest without stopping in his work of eating "a *mitsvah*!"

"To our General!" cried the host, raising his glass. "He was a brave General."

"What's to be said—a giant," replied the guest, turning the contents of the glass into his mouth.

"He gave them all powder to smell, eh! A smart man!"

"On a white horse," replied the guest, still eating rapidly.

"And Haman—Haman. I've got it hot from our General, eh!"

"Haman? From our General?" repeated the guest in amazement.

"Yes, my dear sir; from our General, Mordecai."

"Excuse me, sir. Eh, eh; I thought you were referring to Skobolyeff."

"Ha! Ha! Ha!" laughed Zimbal. "Skobolyeff? Skobolyeff a hero towards our Mordecai? What an idea?"

"Eh—eh! Excuse me, sir, may you live long, but the Jew Mordecai was no general."

"Well, I never! What do you mean? What then! Was he only a corporal?"

"No, a minister."

"A minister? And rode on a horse? Well, *Rebbe*, you are only a scholar. You do not understand these things. A general rides on a horse. A corporal marches. In the olden times a captain too might have ridden a horse. But how comes a minister to be in the saddle?"

"But, Mordecai," the guest started to explain.

"Very well, then; let us hear what this Mordecai was."

"Do I know? Perhaps in the beginning he was a contractor. Afterwards he was a great man—the King's adviser—a minister."

"A minister? Very well. Then what was Haman?"

"Haman—Haman?" The guest could not find a ready answer to the question.

"Ha! Ha!" said Zimbal gleefully.

"Haman was a wicked man," explained the guest.

Chariton Zacharewitz felt that he was losing hold of his own little world; and he caught on to a new name.

"Well, and what did Shushan do?"

"Shushan? Shushan was a town—the capital of the country, the same as this town."

"Really," sighed Zimbal. "Haman was not a minister, but a wicked man. Shushan was a town. Why was Mordecai not a general, eh?" He could not understand all this.

"He was a minister, you see."

"Well, then how came he to be on horseback?"

Zimbal began to feel sorry for the whole thing.

"The name of the king was Ahashueras."

"Right! A sort of governor. A minister and not a general, you say? You are sure?"

"Certainly not a general. Of course not."

"Where is it written?" asked Zimbal, to make sure.

"Ha! Ha! I think in the Megillah, in the Holy Land."

On hearing the stranger utter these words, the Holy Land, *Megillah*, Zimbal realized that it was as he said. These scholars—they knew everything.

He lowered his head. And as if he had been robbed of something very dear to him, he murmured:

"And so it is—it is so! Not a general at all—not a Jewish general!"

"Well, and what sort of a festival is it?" he asked, turning to the guest.

"Ha! Ha! It's a festival of a miracle."

"Only a miracle? What sort of a festival is that? It's no sort of a festival at all."

From that day, Chariton Zacharewitz made no ceremonies on the feast of *Purim*.

No more general—no more holiday.

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Farm School Graduates Are Busy on Nation's War Farms.

Probably never before has the value of the National Farm School been so fully recognized by the general public as it has been this year. The avalanche of requests for Farm School graduates that has overwhelmed the Farm School offices this spring, outnumbering the supply 25 to 1, has once and for all demonstrated the need of trained and skilled agriculturists in the United States.

The following is a partial list of activities of some of the graduates as compiled from recent issues of the student paper, *The Gleaner*:

'02. Maurice Mitzman, medical officer in charge of the United States Marine Hospital at New Orleans, La., is one of Uncle Sam's guardians of the health of the farmer.

'03. Meyer Goldman is superintendent of the Vacant Lot Society of Camden, N. J.

'04. The following books of Dr. J. J. Taubenhaus, chief of division of plant pathology and physiology of the Texas Agricultural Experiment Station, are recorded in press by E. P. Dutton & Company: *The Culture and Diseases of the Sweet Pea, Diseases of Truck Crops and their Control, Disease and Control of Greenhouse and Ornamental Crop, Diseases of Fruit Crop and their Control, Cereal and Forage Crop, Diseases and their Control, Diseases of Shade and Forest Trees, Manual of Plant Diseases for Primary and Secondary School, Advanced Manual of Plant Diseases.*

'05. Jack Ratner visited the school during February, making plans for a new barn he is about to build at his farm, at Norristown, Pa.

'06. Charles Horn, assistant superintendent of the Philadelphia Vacant Lot Society, writes: "We operated over 100 acres in 1916 and 600 families were given the opportunity to self-help on land that otherwise would become an eyesore to the community in a wasting condition. In this work, it is my privilege to come in contact with thousands of the poorer classes of the various races and nationalities who are eager to till a garden. I have also instructed orphan and colored boys in fundamental gardening, and I find this work highly interesting."

'06. Henry Ratner is putting up a number of new poultry houses on his farm near Norristown, Pa., and hopes ultimately, completely to change his farm into a poultry farm. He sees great prospects for the American hen during and after the war.

'06. Bernard Ostrolenk has been invited to speak on the subject of "The Rural Community" before the Interstate Chautauqua, for several of its dates during the summer.

'07. Max Fleisher, foreman of the stock department of the New Jersey Training School writes: "The last year was the best since I have been here. We enter the commercial field with poultry products next spring, capons, breeders, etc. Last year, I caponized over 300 fowls. This year, we will have over 400. The big thing in the dairy is the establishment of a pure blood registered herd. At present, we have a fourth of our total head of cattle representing registered stock, milk cows, not including heifers and bulls. I started this breeding arrangement in 1910.

Last year, the herd averaged over 9,100 pounds per cow for fifty cows, three-fourths of which are very young animals. In fact, my eight years here have permitted me to accomplish much along the line of grading up."

'07. Victor Anderson is entering the pure-bred Holstein business. He recently made some extensive purchases of fashionable blood for his farm at Sanatoga, Pa.

'08. Nathan Feldman, D. V. S., has recently accepted a position in the State Veterinary Corps.

'09. Max J. Colton of Cumberland, Md., writes: "I have been engaged since April, 1911, as I am at present in public health work. I am now executive officer of the Department of Health of the City of Cumberland. I have working with me three inspectors in various capacities, one bacteriologist in the laboratory and a clerk. I have a tin lizzy and am commonly called Doc. What more could one wish for? Perhaps the only line of work that will interest you is the milk control work, which includes the inspection of dairies, and the chemical and bacteriological examination of the milk. This work is being carried on by a graduate of the University of Illinois, under my direction."

'11. S. S. Rocklin recently resigned his position as manager of the 1,000-acre Fayette Farm, at Fayetteville, Ark., and while en route to his new position as manager of the Selcraft Farms, at Greensburg, Pa., stopped off at the school and gave a very instructive talk to the literary society of the school.

'12. Benjamin Druckerman, who has been a sophomore at the Ohio State University, specializing in pomology and plant pathology, has responded to the call for men to supervise the garden work for the summer and has accepted a position until the fall term of college as gardener and instructor at the Orphan Asylum at Philadelphia.

'13. Beryl Harrison, stopped at the National Farm School for a day on his way from Argentine to Iowa, where he is going on a farm of his own. For the past three years, Mr. Harrison was an assistant to Morris Salinger, '12, who is administrator for the Colonia Dora, Argentine, S. A. The colony of which Mr. Salinger is administrator is composed of ninety families.

'13. Louis Helfand is taking a course of veterinary science at the University of Pennsylvania, but in view of the present crisis has decided to give up his studies for the summer and has entered a partnership to farm a 50-acre tract for this season.

'15. Enthusiasm, a gift endowed to this school since its foundation, was once more exhibited when graduates Henry Ross and Charles Nussbaum appeared on the grounds with tidings of their good work and their remembrance to their Alma Mater. They have been furloughed by the Ohio State University to go forth and render valuable aid to the government. Full credit will be given them for their school time thus lost. Both have pledged themselves to help in the food producing line. Ross is now instructor of the Boy Scouts work gardening at Long Island, N. Y., while Nussbaum is instructing a boys' club in gardening at Philadelphia.

'15. Julius Ullman, with the assistance of Samuel Billig, '18, still find farming for themselves in Savannah, Ga., favorable.

'16. Cecil J. Toor, in charge of the poultry department of the National Farm School, is contemplating extensive building improvement of the farm school poultry plant. The laying house for one thousand hens, which is in pro-

cess of erection under his management, embodies the most recent thought on poultry architecture.

'16. Among the recent visitors at the school was Arthur Feldman. He had just left a well-paying position on a farm in New York State and was on his way to take up a new one in answer to the many letters, which Mr. Ostrolenk, our director, received from all over the country asking for farm school help. During the transition, he took the opportunity to visit us and was agreeably surprised at the great changes for improvement and progress at the school since he left it a year and a half ago.

'16. Michael Selector, who received special mention by President Sparks of the Pennsylvania State College for meritorious work, writes in a recent letter: "The National Farm School has given me a splendid start for my college work, especially in chemistry and botany." Mr. Selector is spending the summer working on a farm to assist in growing larger crops in accordance with the call of President Wilson for soldiers of the commissary.

'16. Harry Zack and Dave Krivin are in full charge of a truck farm at Chautauqua, N. Y., in an effort to bring the farm into a higher state of cultivation. The two boys have already grown considerable truck from hotbeds.

'16. Samuel Dorfman is superintendent of the Borne Estate, at Westfield, N. J.

'16. Charles Abrams is assistant herdsman on a 1,000-acre farm at Wheeling, W. Va. He is operating the most up-to-date equipment, including milking machines and tractors.

'16. Benjamin Ezrin is instructor in poultry at the Gilbert Farm School, Georgetown, Conn.

'16. Pincus Hancherow is superintendent of the Sitner Farm at Lansdale, Pa.

'16. Leon Fleishman is assistant superintendent of the greenhouses and children's gardens at the Foster Home in Philadelphia.

'16. Benjamin Wade is connected with a fruit farm at Cedar Crest, N. J. "We have 500 acres of one, two and three-year-old peach trees," says Mr. Wade, "and we are going to set out this spring three hundred acres more. Three caterpillar tractors are constantly at work. This place occupying 10,000 acres is being cleared for peach trees."

'16. Morris Harkavy is in the poultry business in Connecticut. He has charge of a flock of two thousand single combed white leghorns and is operating a three thousand egg incubator.

'17. Louis Goldberg is manager of a farm at Hatboro, Pa. He has called upon us several times asking that we send some of our boys down that way to fill positions that are vacant.

'17. Abe Radler is manager of the Brentwood, N. Y., Poultry Farm. In a letter to the school, Mr. Radler says: "We have one thousand chickens, an incubating capacity of 960 eggs, and have hatched 620 in one batch and 700 in another."

'17. Charles Jackson is assistant herdsman of the Pencoyd Farm, where "May Jolly 4th," the world's champion two-year-old Guernsey, is kept.

'17. Joseph Druckerman is assistant gardener at the Orthopedic Hospital at White Plains, N. Y.

'17. Solomon Dunchin is testing milk for the New Jersey Experiment Station.

'17. Benjamin Malloy is instructor of the Boys' Gardening Club in Philadelphia.

'17. Solomon Adler is dairyman at the Java Farms, Annapolis, Md. Mr. Adler writes: "A Farm School boy with a little self-confidence can manage any job in agriculture, and make good."

'17. Arthur Camer is assistant foreman on the Barnell Farm, Youngstown, Ohio.

'17. Nathan Golub is dairyman of the Bramfords Farms, Groton, Conn.

'17. L. Shapiro is supervisor and gardener at the Hebrew Orphans Home, Philadelphia.

'17. Charles Wagner is instructor at the Gilbert Farm School, Georgetown, Conn.

Interesting Report Just Issued.

The Year Book of the Hebrew Sheltering and Immigrant Aid Society of America for 1916, shows the remarkable strides that has been made by this society in increasing its membership.

The truly national character of the society is reflected by the support it is receiving from 45 States in the Union and the District of Columbia. Outside of New York city the society has a membership in 1,106 cities, as against 798 cities in 1914, and 916 cities in 1915. In 1914 we had 25,510 members in New York city, and 20,205 in the 45 States and in the District of Columbia; 6 in Canada, 5 in Mexico and 1 in Roumania. In 1915 the figures were 29,276, 34, 726, 5, 5 and 1, respectively. In 1916 the total membership was 69,448, distributed as follows: 36,917 in New York city, 35,447 in the rest of the Union and 19 in Canada and 5 in Mexico. The increase of 15,440 members during the past year above the number in 1915 is eloquent testimony to the high esteem in which the society is held by Jewry throughout the Union and bears witness to the confidence which Israel, native and immigrant, has shown in the work for the arriving immigrant.

The activities of this department have received the special attention of the Membership Committee, of which Mr. A. Rosenblatt is the chairman.

Analyzing this membership it would be seen that most of the supporters are drawn from the ranks of those who in the past received directly or indirectly some aid upon their arrival in the land that was both new and strange to them.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A Jewish National Gymnasium has been opened at Kieff.

Over two hundred converted Jews residing in the two Russian capitals have formally notified their desire to return to the Jewish faith.

Mrs. Harry Fischei has been appointed chairman of the Committee for the Propagation of the Food Conservation Campaign in Greene county.

A special Committee on Schools and Jewish Education has been organized at Warsaw. Five hundred members have already been enrolled.

More than 1,000 persons attended the dedication exercises for the Young Men's and Young Women's Hebrew Association building last week at Kansas City, Mo.

Rabbi Bernard Sadler, of Easton, Pa., died at that place on July 13. He was rabbi of Congregation Covenant of Peace. Rabbi Sadler for many years was a resident of Cairo, Ill.

Bristol (Pa.) Hebrews have purchased a \$3,000 property and will convert the dwelling into a synagogue and school. Rabbi Davidson, formerly of Bordentown, N. J., will be in charge.

Harry B. Mayer, of Memphis, Tenn., has been elected president of the Tennessee Pharmaceutical State Association, and was also re-elected secretary of the Tri-State Pharmaceutical Association.

Mayor Marx a few days ago appointed Dr. Hugo A. Freund to the Detroit Board of Health. This honor follows closely his appointment to a commission as captain in the medical officers' reserve corps.

At the quarterly meeting of the Board of Trustees of the Jewish Charitable and Educational Federation of New Orleans, La., held last month, subscriptions amounting to \$55,000 were reported from 1,713 subscribers for the year 1917.

The Rev. E. M. Levy, late officiating clergyman to the Jewish troops at Aldershot, has been appointed chaplain to the forces, with the rank of captain, and has taken up his duties with the British Expeditionary force in France.

The death is announced in Dornfontein of Mr. Fred Linton. Mr. Linton was well known in South Africa, where he figured very prominently in sporting and variety circles; in fact he was a pioneer in theatrical endeavors in South Africa.

Jewish statesmen in Poland are gathering on Jewish soldiers in the Polish legions. The material, when complete, will be turned over to the Young Men's Hebrew Association of Lemberg, to be issued through this organization in available form.

The Sisterhood of the Baltimore Hebrew congregations, Baltimore, Md., has contributed a full scholarship to the Hebrew Union College scholarship fund. This scholarship will be known as the Adolph Gutmacher scholarship, in honor of the late rabbi of the congregation.

The Jewish manufacturers' organization of Warsaw has sent an official protest to the Warsaw City Council against a resolution of the Salesmen's organization that Sunday be observed as the day of rest. The manufacturers demand that Jewish employes be permitted to rest on Saturday.

The entire town of Yuznov, near Lodz, has been wiped out by fire. Damage totaling about 2,000,000 marks was done. The library of Rabbi Pronichevsky, which contained about 3,000 volumes, many of which were of such a nature as to be impossible of duplication, was consumed in the flames.

Mrs. A. S. Berlack, a prominent social worker and member of the United Jewish Charities of Jacksonville, Fla., has been elected one of the seven members of the municipal charity board, under the jurisdiction of the city council, to care for the charity work previously handled by the city council.

The local Jewish councilmen at Czenstow have organized their own club. The three representatives in the local council of the working people have refused to join the club. However, they have pledged themselves to always support the other Jewish councilmen in every legitimate Jewish question.

The efforts of the workers at the bazaar for the Maimonides Hospital, of Chicago, Ill., have been successful. When the bazaar closed it was estimated that private donations and profits brought the sum to about \$25,000. This completes the \$95,000 fund which the Reorganization Committee set out to raise to reopen the hospital.

The British War Office announces the formation of a special Jewish regiment of infantry with experienced officers in the higher commands. Jewish soldiers with knowledge of the Yiddish or Russian languages already serving with British regiments will be transferred to this unit. The regimental badge will be a copy of King David's shield.

Rabbi Salo Stein, of Louisville, Ky., has accepted a call of Congregation Beth Shalom, of Kansas City, Mo., to fill the pulpit formerly occupied by Rabbi Samuel Cohen. Rabbi Stein has taken an active interest in Young Men's Hebrew Associations in other cities, and there is every reason to believe he will affiliate with the local organization.

George W. Ochs, formerly editor of the Philadelphia (Pa.) *Public Ledger*, has petitioned the Common Pleas Court to change his name to George W. Ochs Oakes. In his petition Mr. Ochs declares his name is purely of Germanic origin, and that for many years to come it will be obnoxious in this country because of the crimes committed by the German armies.

Efforts are being made to revive the agitation for a boycott against the Jewish merchants throughout Poland. At the recent meeting of the Polish Bishops in Warsaw, a memorandum was read from the Polish society Razvoi which proposed the re-commencement of the boycott movement and urged upon the churchmen that they lend to it their support.

The various Jewish workers' organizations maintaining, in a non-partisan manner, free food kitchens in Warsaw, have sent out to the Jewish labor and other organizations throughout Poland a questionnaire, with a view to ascertaining the conditions under which the Jews are now living. The information so obtained is to be compiled, and will constitute valuable statistical material.

The noted Rabbi Snitkind, who, for over fifty years, held the position of Rabbi in Kovno, has died here. The old Rabbi was ordered to leave Kovno with the rest of the Jewish population in 1915, when he settled in Petrograd, where he remained as a refugee. Rabbi Snitkind was particularly noted for his charitable work. Thousands of people honored his memory at the funeral.

A junior federation of Zionists of Canada will be organized as the result of a resolution passed at Winnipeg by the Fifteenth Canadian Zionist convention. The new federation will be under the auspices of the present body and will not be affiliated with the American Young Judaea Federations, although it will be known as the Young Judaea Federation.

The Russian Ministry of Education has invited the Council of the Jewish Education Society to send a permanent representative to participate in the deliberations of the Council of the Ministry. The Budget of the Society for the coming year amounts to 1,300 roubles, to which the State contributes a million roubles. A high school for Melamidim is being established at Ekaterinoslav, in order to provide teachers for the modern Jewish National Schools.

The local Rabbi at Szedlitz delivered an address in which he strongly condemned those who seek to exploit the needs of the people by speculating in the necessities of life. He anathematized those who remove foodstuffs from the town. His remarks, delivered in a fiery manner, were accompanied with the blowing of the shofar. Two merchants who disregarded the Rabbi's warning have been boycotted by the rest of the population. They are generally shunned.

At a recent session of the Petrograd council, Moses Finekind, one of the Jewish aldermen, demanded that Jews be admitted to the militia course. It has been declared that out of six Jewish applicants, three will be accepted. The question of a home for the Catholic aged was taken up in the council. The Jewish aldermen pointed out that since there was no home for the Jewish aged they should be admitted to the proposed Catholic home where a special kitchen should be maintained for them.

Dr. Schreter, the first Jewish Burgo-master of the city of Bendin, in Poland, where the members of the City Council are practically all Jews, has branded as false reports which have appeared in certain anti-semitic Polish papers to the effect that the city administration, which is dominated by Jews, is discriminating against Christians in the distribution of bread, giving less and inferior bread to them. Dr. Schreter declares most emphatically that these reports are utterly without foundation and vile fabrications.

A terrible calamity has visited Kremenchug and Krukov, which are thickly populated by Jews. The water in the Dnieper rose to a great height and flooded the towns. Fifty thousand houses were affected, of which 1,500 were completely ruined. Many persons lost their lives, and hundreds of families suffered from hunger in the isolated houses. The militia worked hard in alleviating the distress. The losses amount to eight million roubles. Floods also caused much damage to hundreds of Jewish houses at Orsha, Ekaterinoslav, Minsk and Novo-Orgevak.

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The late Samuel I. Hyman, who died on July 12, left the sum of \$10,000 for distribution among charities.

In the death last month of Morris Newburger, in the apartments at Atlantic City which he had occupied for several years, the life of one of the foremost and worthiest of the members of Philadelphia Jewry was concluded. Mr. Newburger was in his eighty-third year. He had been a leading factor in the commercial, financial and institutional life of this community for a generation, and throughout his many years of activity and usefulness was an honored and highly esteemed citizen. He was president of the Jewish Publication Society of America and was also a member of the Executive Board of the Union of American Hebrew Congregations.

Isaac Ostheimer, an Erie (Pa.) merchant, who died on June 24, left an estate estimated approximately at \$200,000, the bulk of which will go to charities upon the death of his sister, Clara M. Straus. Among the bequests are \$30,000 to go to the Social Service Federation; the B'nai B'rith Orphanage is to receive \$15,000; the Boys' Club and the Louise Home, \$5,000 each, at once. Upon the death of the sister, the B'nai B'rith Orphanage receives \$15,000 additional; the Hebrew Sheltering and Immigrant Aid Society of New York, \$2,500; the Denver Home for Consumptives, \$5,000; the Cleveland Jewish Orphan Asylum, \$5,000, the balance of the estate to go to various Erie charities.

It has been said that a great man is but the shadow of an idea. This finds confirmation in "Joseph Fels: His Life-Work," by his wife, Mary Fels; for it is an expression of the ideal of social justice to which Mr. Fels devoted his life and fortune. Such a keen critic as Israel Zangwill comments on it thus: "It is a book that could hardly be bettered. She has succeeded in what is always supposed to be an impossible task; namely, that a widow should write sanely and truthfully about her husband. She has also succeeded in writing briefly, which is an almost rarer success. Indeed, her reticence and restraint make her style so admirable that the quotation at the end from a more rhetorical writer is rather jarring."

In the last issue of *Retch* appears a report of the massacres recently perpetrated on Jews in Benderi, Bessarabia. The report shows that the massacres were deliberately planned by agitators who utilized the chaotic state of the country for the purpose of setting the Christian community against the Jews. The cruelties committed and the crimes perpetrated are beyond description. The lowest classes were first reduced to a condition of utter brutality. They went from cellar to cellar consuming what liquors they could lay hands on. Then followed robbery, murder and rape; none of those whom these drunken men got hold of escaped lightly. Fortunately the military were quick in getting on the spot, when they immediately took control of the situation.

The Moscow company, "Haboneh," which has been formed for producing building materials in Palestine and erecting buildings in that country, had by the 19th of April already placed sixty-two of its shares, of an aggregate amount of 3,100,000 roubles. According to information from another source, not yet definitely confirmed, all the 100 shares into which the society's capital of 5,000,000 roubles is divided, are already taken up. The society "Sheerith Israel," in Moscow, which has founded the "Ruchama" colony, the most southern Jewish colony in Palestine, in the Gaza district, has resumed its activity by the issue of new shares of 5,000 roubles each, and is meeting with considerable success in the placing of these new shares.

Mrs. Elma Ehrlich Levinger of Paducah, Ky., a former Chicago girl, has been announced as the winner of the first prize of \$250 for producing the best one-act play on Jewish life in the contest conducted by the Sinai Social Center. Mrs. Levinger's manuscript was one of seventy-seven received from all parts of the country, according to Leon L. Lewis, secretary of the center. Mrs. Levinger, the author of the winning play, is the wife of Rabbi Lee J. Levinger of Temple Israel of Paducah. She was born in Chicago, was graduated from the Hyde Park High School, did special work at the University of Chicago and was sent to Radcliffe College, the woman's branch of Harvard, on a year's fellowship. She contributes to the Jewish press and her stories have appeared regularly in the *HEBREW STANDARD* for the past few years.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Professor Gollancz, the American Ambassador and the Shakespeare Association—Chief Rabbi's First Pastoral Visit to Ireland in Twenty Years—Settles Old Standing Controversy That Might Have Gone Through the Law Courts—National Baby Week in Great Britain and Jewish Participation—Bill for Conscription Allied Aliens Passes Through the House of Lords—Death of Sir Herbert Tree, Great Delineator of Jewish Stage Types—Important Motion by Board of Deputies About Conjoint Committee.

London, July 6, 1917.

I hear that Dr. Page, the American Ambassador, has accepted the presidency of the Shakespeare Association in succession to Professor Israel Gollancz, one of our most famous communalists and also one of the founders and the first president of the above-mentioned Shakespeare Association. As Dr. Page has testified on many public occasions since his accession to the Embassy, he finds in Shakespeare the true link between the British and American peoples, and he has used every opportunity to encourage co-operation between the nations in Shakespearean work. His last effort in this connection was concerned with the institution of a Shakespeare Day in the schools, an idea originated by Professor Gollancz himself, with the full support of Mr. Fisher and the educational authorities. At the inaugural meeting at King's College over which he presided, Dr. Page said that the observance of such a day would be quite as welcome to the American school as to the British, and his prediction is fully realized in the plans at once adopted by the Commissioner of Education in America.

The Chief Rabbi, continuing his round of pastoral visits, has been to Belfast, Ireland. This is the first time in almost twenty years that a Chief Rabbi has visited that remote spot. It was a very busy week-end, including the usual round of visits, sermons, addresses, examinations and friendly gatherings. It seems that the visit of Dr. Hertz was very fortunate in one respect, in that it served to bring about a settlement of a local dispute in connection with the Jewish cemetery. This had threatened to bring disrepute upon the community and looked like being dragged through the law courts. The Chief Rabbi was able to settle the matter to the satisfaction of everybody concerned.

National Baby Week is in operation from July 1 to July 7 in this country. This is an idea that has long been mooted but not hitherto put into execution. The tremendous amount of life lost in the war—and young and valuable life—has brought the matter to a head, however. In seeking ways to make this loss good saving the babies has come to the front. It is declared that every year in this country 100,000 babies under twelve months of age die from preventable causes. The aim of National Baby Week is to instruct mothers and put them in touch with influences so that much of this preventable mortality may be avoided. The week is being marked by meetings, exhibitions, garden parties, teas, visits, lectures and all the rest of it; and the proprietors of patent baby food articles are also busily engaged in a newspaper campaign advertising their goods.

I am very glad to notice that the Jewish press and the community as a whole have taken up this matter nobly, and Jewish work during the current week in connection with schemes for the prevention of excessive infantile mortality are numerous and painstaking. The Jewish Maternity and Sick Room Helps Society's Infant Welfare Center has an interesting stall at the National Baby Week Exhibition, which the Queen opened on July 2. There is a pre-natal class exhibit, including cot, basket and specimens of clothes. Mothers who have made a satisfactory set of clothes for the expected infant are presented with a practical infant's basket containing all the necessities, the basket neatly trimmed with a pretty print, which matches the print that covers a banana crate converted into a baby's bed. At this stall suitable garments for tiny tots were exhibited. The Queen on her arrival saw a sturdy, dark-eyed little maiden in a very practical bloomer suit of striped white and mauve, to which was affixed a label giving the name of the maker and its approximate cost. Another interesting stall was the fly exhibit collected and arranged by Mrs. David Singer. Here was shown a much magnified model of a house fly, together with posters and fly trap, a model "baby larder" from the Fulham (London) School for Mothers, and other exhibits to show the danger of the house-fly and the rapidity with which it breeds.

The Rev. I. Livingstone, devoting his sermon last Sabbath at the Golden's Green Synagogue to the aims and objects of "The National Baby Week," said that Baby Week was of particular interest to the Jewish community, seeing that its specific society—the Jewish Maternity, District Nursing and Sick Room Helps

Society—had for nearly a quarter of a century been engaged in saving young Israel. He expressed the hope that the community would generously assist that organization and the many institutions that had adopted similar schemes, and so help the young to become the builders of a vigorous manhood and womanhood, with healthy bodies and healthy minds.

I think I have already mentioned that the bill for conscripting aliens in this country belonging to Allied nations is well on its way toward law. It has now also passed through the House of Lords, the next step being the royal sanction.

The death of Sir Herbert Tree reminds us once more that this great actor is of remote Jewish extraction. His Shylock, Svengali and Fagin have been three of his most famous stage types. It is, perhaps, too much to say that he was the greatest delineator of Jewish types ever seen on the stage, but his art was wonderful and how entrancing, and it is difficult to see how it could have been bettered by any one.

The following notices of motion appear on the agenda of the meeting of the Board of Deputies, which will be held on July 15: By Dr. M. A. Dutch: "That steps be taken to terminate at the earliest possible moment the arrangement between the Board of Deputies and the Anglo-Jewish Association constituting the Conjoint Committee." By Bertram Jacobs: "(1) That a Standing Committee for Foreign Affairs, consisting of nine members, be appointed. (2) That the following (names to be inserted at the meeting) constitute such committee." The agenda likewise includes the following items: To elect (a) a president; (b) two vice-presidents; (c) a treasurer; to report resignations from the Conjoint Foreign Committee, and to elect two members of the Conjoint Foreign Committee.

Why Should Any Jew Hate England and Love Prussia?

While I have always given credit to the majority of the people of German descent, who have always been loyal to this great country of liberty and opportunity, and who hated the Prussian military clique, I must claim special notice to the attitude of the German Jews, and from what I could judge at least three-fourths of them have been against Prussia from the start.

And I find a small number of them taking part with a special series of cranks who "hate England." That an Irishman should do so is no surprise to me, for the English crimes and blunders committed there until about 20 years ago are inexcusable. But in that time she has made amends, as she has with the Boer people.

But that a Jew should hate England is simply inexcusable. For the last 100 years England was the one country in Europe that gave the Jew every advantage and opportunity of full equality—no anti-Semitism there—and elevated the Jew to the highest offices of the government. What has the great Hohenzollern country done?

Under the rule of Bismarck the "kultur" campaign and anti-Semitism reigned side by side, and Russia, in 1880, then commenced its severe persecutions that brought Russian Jews here by the hundred thousand. No Jew can to this day become a full professor in any German university, not even great scientific men like Paul Ehrlich, unless they become apostates. No Jew could, to the opening of this war, become an officer in the line in Germany, unless apostatized, nor obtain any high position in government, except under the same conditions.

If any Jew doubts this spirit of Prussia, let him read Heinrich Heine on Prussia, published over a half century ago. That this anti-Semitic spirit still holds good among influential Germans in this country is easily proved by the absolute flat against Jews among German clubs, and even in the Masonic order, which claims King Solomon as its founder, the German lodges invariably blackball Jews. That this spirit has also spread somewhat among Americans is true, but has its origin among the Germans.

But, despite all this, the Jews in Germany have always been loyal Germans and shed their blood freely in all their wars. They were satisfied so long as they were not murdered and robbed, as was done in Russia.

As to the hate against England for her injustice in the past, especially in the opium war, India and Ireland, all the European nations have been robbers of others until very recently. The United States of America is the one nation absolutely free from this charge. They have never gone to war except for self-defense or for the sake of humanity that was being wronged. Even the Mexican war, condemned by some, was caused by Santa Ana's attack on Texas, and he boasted that he would march on Washington, had an army three times as large as ours, and the two nations then were nearly equal in population.—D. Bachrach in Baltimore (Md.) Sun.

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ENGAGEMENTS.

ABRAHAMS-GREEN.—Mr. and Mrs. A. Green, of 2357 Washington avenue, announce the engagement of their daughter Rose to Mr. Albert Abrahams. MENDOZA-BAB.—Mr. and Mrs. A. A. Bab, of 544 West 163d street, announce the betrothal of their daughter Elsie to Mr. David Mendoza. MILLER-LIBERMAN.—Mr. and Mrs. Philip Liberman, of 601 West 115th street, announce the engagement of their daughter Bertha to Mr. Dorsey J. Miller. MOLL-WASSERMAN.—Mr. and Mrs. Phil Wasserman, of 125 West 129th street, announce the engagement of their daughter Sabelle to Robert Moll.

MARRIAGES.

BEMAK-BUEBL.—Mr. and Mrs. E. Kuebl, of 66 East Ninety-fourth street, announce the marriage of their daughter Josephine to Mr. I. J. Bemak on July 24, 1917. COHEN-ROSENBERG.—On July 29, 1917, Harriet Rosenberg to Herbert L. Cohen by Rev. Dr. A. Spiegel. GARCY-EMMERICH.—Mr. and Mrs. Arthur Emmerich announce the marriage of their daughter Ruth to Mr. Ben Garcy on July 25, by the Rev. Dr. M. H. Harris. OCHS-SILBERSTEIN.—Mr. and Mrs. Paul Silberstein, 523 West 138th street, announce the marriage of their daughter Irene to Mr. Bertram Ochs on July 22, 1917. SCHWARTZ-MAY.—Mr. and Mrs. L. May, of 545 West 160th street, announce the marriage of their daughter Sadye to Mr. Joseph Schwartz. WARSHAW-FRIEDMAN.—By Rev. Dr. Adolph Spiegel, Rose Friedman to Julius Warshaw.

BIRTHS.

GERSEN.—Mr. and Mrs. Henry Gersen (nee Gertrude Vorzimer), of 601 West 160th street, announce the birth of a daughter on July 27. HORN.—Mr. and Mrs. Arthur Horn (nee Janette Kaplan), of 600 West 165th street, announce the birth of a son on July 22, 1917. KATZ.—To Mr. and Mrs. Milton A. Katz (nee Rose Oppenheimer), of 445 West 153d street, on Wednesday, July 25, a daughter. LOWENTHAL.—Mr. and Mrs. M. Loewenthal (nee Rae Jacobs), of 509 West 122d street, announce the birth of a daughter on July 20. MEYER.—To Mr. and Mrs. Peter Meyer (nee Ethel Baum), a son, on July 23. SEIDEN.—Mr. and Mrs. Charles Seiden, of 270 Convent avenue, announce the birth of a daughter on July 21. SINGER.—To Mr. and Mrs. Sherman Singer (nee Sophie Stein), of 41 St. Nicholas terrace, on July 27, a son. SPERBER.—To Mr. and Mrs. Jacob Spieker, on July 17, a son. SPIRO.—Mr. and Mrs. Harry Spiro announce the birth of twin sons on July 24.

BAR MITZVAH.

MEYERS.—Mr. and Mrs. Abraham Meyers, of 66 East 122d street (40 Wooster street), announce the Bar Mitzvah of their son Percy at the Synagogue Rabbi Israel Sa'anter, 159 East 118th street, on Saturday morning, August 4, at 9 o'clock. MORRIS.—Mr. and Mrs. Louis B. Morris announce the Bar Mitzvah of their son Benjamin on Saturday, August 4, at 10 a. m., at Temple Mount Zion, 37 West 119th street.

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OBITUARY.

ABRAHAMS.—Mrs. Mary Abrahams, wife of Dr. Robert Abrahams, professor in the Post-Graduate Hospital, departed this life after a protracted illness at the age of forty-nine years. The deceased was a graduate of Hunter College; taught a brief time in the public schools, and then became the wife of Dr. Abrahams. She possessed a noble mind and sympathetic heart, which were instrumental in making her a favorite in the large circle of friends in which she moved. She was a most affectionate wife, a devoted mother and a true friend. The funeral took place on Friday, July 27, from her late residence, 336 West Eighty-eighth street, and her mortal remains were buried in the family plot at Maimonides Cemetery. The Rev. Dr. M. Krauskopf, a life-long friend of the family, conducted the funeral services. She leaves a sorrowing husband, two sons and one daughter. We extend to Dr. Abrahams and his family our sincerest sympathy and condolence.

IN MEMORIAM.

Memorial services for the late Samuel L. Hyman will take place at the Derech Eretz Synagogue, Arverne, L. I., on Sunday, August 12, at 4 p. m., to which the public is invited. Prominent speakers will address the gathering.

SOCIAL NOTES.

Mrs. Theresa Schaye, of 1326 Madison avenue, is spending the summer at Fleischmann's Idle Rest, Monticello, N. Y. Mr. Harry Isaac, of 850 East 161st street, is at the Nautilus, Arverne, L. I. Mr. Albert M. Friedenberg, accompanied by his mother, left the city on Wednesday for the Catskill Mountain House, where he will remain for a fortnight. Mr. J. Walder and family, of 988 Tiffany street, will spend the remainder of the heated period at Arverne. Mrs. S. Weiner, of 140 West Seventy-ninth street, is at the Summit Springs Hotel, Poland, Me. Mrs. S. Tumip, of the Hotel Cecil, is spending the summer at Rockaway Beach. Mr. L. Spektorsky and family, of 55 West 110th street, will remain at Arverne for the remainder of the summer. Mr. and Mrs. Isaac Pollack will be at Tannersville for the next two weeks. Mr. and Mrs. I. L. Marrow will spend the month of August at the Prospect Mountain House, Hunter, N. Y. Mr. S. J. Hochhauser and family, of Brooklyn, will be at the Prospect Mountain House, Hunter, N. Y., until September 1. Mrs. Samuel C. Lamport is now at Forest Park, Pa. Mrs. A. Bases, of 9 Livingston place, has gone to Mount Ivy, N. Y. Mr. and Mrs. S. Hochberger, of 452 Riverside Drive, are spending the summer at the Edgemere Club, Edgemere, L. I.

ON THE JERSEY SHORE.

Rev. A. Hirsch, cantor of Temple Anshe Emunoh, is spending the week at the Windsor Hotel, Asbury Park. Mr. Israel Wolf, former publisher of Dos Yiddishe Volk, is spending a few weeks at Asbury Park. Mr. Isaac Ginsberg, accompanied by his wife and daughter Irene, are at the Hotel Frederic, Asbury Park, for the summer months. Mr. and Mrs. M. H. Silverman, Mrs. J. Nussbaum and Miss E. Sharpman are among the Hartford folk summering at Asbury Park. Ambassador Abram Elkus delivered his first public address since his return to the United States from Turkey at the auditorium in Asbury Park, Thursday. Mr. Elkus made a stirring appeal for funds to aid the suffering Armenians and Syrians in the Ottoman Empire. Ambassador Elkus was the guest of Mr. and Mrs. Chas. Wimpfheimer at Elberon while on his stay at the shore. Mrs. G. Muntzer, accompanied by her son, Lawrence, are stopping at the New Monterey, Asbury Park, N. J. Mrs. Muntzer resides on West End Avenue, New York city. Mr. August Woerfel, Mr. Samuel Marks, Miss Leonora Appelbaum, Miss Beatrice Neselsky, all of Newark, N. J., are at Bradley Beach for a short stay. Mr. Isador Loefflerholtz, Mr. Albert R. Hammerschlag, Miss Estelle Berniss, Mr. and Mrs. R. Greenwald, Miss Helene Greenwald, Mrs. A. Weil and Mr. Charles Weinstein are among the newest arrivals at the Hotel Leroy, Asbury Park. Mischa Elman delighted about 2,000 people Monday evening when the young violinist played before a large audience of summer colonists in the Ocean Grove Auditorium. It is possible that Elman may return to the auditorium later in the season. His concert Monday evening was marked by keen execution and deep sympathy.

Edward Plant has acquired the Newman Erb estate at Deal. The estate is one of the largest and finest in Deal.

Mr. and Mrs. A. Rheinheimer are occupying their home at Deal, N. J., for the summer months.

Ambassador Elkus was the guest of the local Red Cross chapter at their benefit theatre party in the Broadway Theatre, Long Branch, N. J., Thursday evening.

Mr. C. H. Stern, Miss Grace Bloom and Mr. Robert Flusser are at the Brunswick Hotel, Asbury Park, N. J.

The Royal Palace at Atlantic City, announces the arrival of the following guests: Mr. Samuel Gordon, Mr. B. Aarons, Mr. Max Frank, Mr. and Mrs. A. Goldman, Miss Mabel Meyers, Mr. and Mrs. C. Adler, Mr. and Mrs. J. Bodenheim, Mr. Wilfred May, Mr. Alfred J. Hart and Mr. and Mrs. J. Cohen.

Mr. Max Teitelbaum is at Bradley Beach for the summer months. Miss Elsie Lowenbein, daughter of Dr. A. Lowenbein, is spending the summer at Bradley Beach.

Mr. Aaron Lorber, of 909 Beck street, Bronx, is spending the summer with his wife at Bradley Beach.

A big Red Cross benefit was held Thursday evening at Long Branch. Among the women who volunteered their services for the affair were: Mrs. Henry Seligman, Mrs. Seymour Oppenheimer, Mrs. S. R. Guggenheim, Mrs. Edmund E. Wise, Mrs. S. T. Straus, Mrs. Simon Baruch, Mrs. B. J. Greenhut, Mrs. Charles A. Wimpfheimer, Mrs. Fred Housman and Mrs. Sigmund Eisner.

Mrs. Samuel Rosenthal, Mrs. Ruth Goldsmith, Mrs. Oscar Gluckoff and Miss Ruth Gluckoff are among the latest guests at the Takanasee, Long Branch.

Mr. A. Miller, a student of the Yizchak Elchanan Yeshibah, delivered the Tisha b'Ab sermon in the Asbury Park Synagogue, Sunday.

Mr. Victor Coen, of the Executive Committee of the Provisional Zionist organization, was in Asbury Park the past week arranging for a monster mass meeting next fall.

Mr. Simon Edeson is spending the summer with his family at their cottage on Evergreen avenue, Bradley Beach.

Palestine Refugees Permitted to Return.

The Turkish Government has permitted the Jews who were expelled from Jaffa and its suburbs, including Tel-Aviv, to return to their homes, according to a telegram received by the Copenhagen Zionist Bureau from Madrid. The telegram, which is dated June 20, is as follows: "Following the repeated intervention of the Spanish Government and the King of Spain, the government received an official report from the Turkish Government that it has issued orders permitting the evacuated Jews to return to their homes immediately. The dreadful condition of the refugees is described in a report received by Die Judische Rundschau. Those who were hastened from Petach Tikwah to Rais-al-Ain and Kfar-Saba are in a very serious plight. Men, women and children are absolutely shelterless, exposed to the heat of the day and the cold and winds of the night. The relief committee offered to pay the fares of the refugees to Semach, but the railroad refused to receive them as passengers. There was no possibility of transporting them by wagons. In fact, there was absolutely no means of transportation. Food was so scarce that only a small quantity of dry bread had to suffice for the 6,500 refugees. The same distressing reports were received from the refugees in Galilee. "In consequence of the lack of shelter and food the rate of sickness increased to an alarming degree." The report to the Rundschau concludes: "We are certain that we are confronted with a catastrophe of the direst character if relief is not speedily forthcoming. Conditions are growing worse momentarily."

Farewell to Dr. Motzkin.

A farewell dinner was tendered to Mr. Leo Motzkin, member of the Zionist Actions Committee, at the Broadway Central, Thursday evening, July 19, on the eve of his departure from America. Hearty tributes to the value of Mr. Motzkin's services to the Zionist cause were paid by Rabbi Berlin, Baruch Zuckerman, Professor Israel Friedlander, Joseph Barondess, Louis Lipsky, Abraham L. Lubarsky and Dr. Schmarya Levin. Mr. Motzkin took part in the calling of the first Zionist Congress, at Basle, in 1897, and actually participated in the formulation of the Basle program. The chairman of the committee in charge of the dinner was Dr. Stephen S. Wise and the secretary was Charles A. Cowen. Jacob de Haas acted as the toastmaster. Letters expressing their high regard for Mr. Motzkin were read from Justice Brandeis, Dr. Harry Friedenwald, Miss Henrietta Szold, Itamar Ben Avi, Reuben Brainin and Morris Rothenberg, chairman of the Zionist Council of Greater New York, and others. In a letter Justice Brandeis said: "I am sorry it will not be possible for me to attend the Leo Motzkin dinner. Will you kindly express to him my high appreciation of the services he has rendered the Zionist cause, here as elsewhere, during the many years of devoted endeavor, and bid him to carry to our friends in Russia our congratulations.

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"He will add to his many services that of interpreting to our associates in Russia the work which we have done and are trying to do—to bring American Jews to a realization of Zionist aims and accomplishments. Temple of the Covenant. Rabbi Dayid Klein, of Sumter, S. C., conducted services at the Temple of the Covenant on Friday evening and Saturday morning of last week. Under the title, "The Permanence and Stability of Judaism," he preached a sermon on Friday evening that was replete with erudition and oratorical effect. Rabbi Frederick Braun, until recently of the People's Temple, of Bensonhurst, will officiate at the services this evening. Fort Washington Presbyterian Church, at Wadsworth avenue and 174th street, has again been secured by the congregation for the services during the High Holy Days. Troop No. 183, B. S. A., has resumed its Monday evening drills. Detachments from Red Cross Troop No. 15 and Jonquil Troop No. 28 left for the Girl Scouts Camp on Monday.

The "Emanu-El Brotherhood Social House. Despite the warm weather there has been much activity carried on at the Social House, the afternoons being devoted to competitive games for boys and girls. Tuesday and Saturday evenings outdoor dances are held and large attendances are to be found on these evenings. On Saturday evening, August 4, an old-fashioned barn dance will be held, which promises to be very interesting. A number of outings have also been held for young and old. The kindergarten will adjourn for the month of August, but will resume regular sessions after Labor Day.

Heine on Rothschild. Heinrich Heine, the poet and wit, in his memoirs and letters, has given an amusing account of his intercourse with Baron Rothschild, who, in his day, had already attained to fabulous wealth and power. He has described the awe with which the great banker was regarded. "I once told someone that I had lunched in the Baron's rooms at his office, and my companion clapped his hands together in astonishment, telling me I had enjoyed an honor that hitherto had been accorded only members of the Rothschild family, or at any rate reigning princess. For such an honor, he said, he would sacrifice half his nose. I may here remark," says Heine slyly, "that the gentleman's nose, even if he had sacrificed half of it, would still have been of respectable size."

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CORRESPONDENCE.

Again the Federation of Oriental Jews.

Editor HEBREW STANDARD:
 I have no desire to enter into a controversy concerning the Federation of Oriental Jews, but there is one statement in Mr. Gedalecia's letter published in today's issue of your paper which I must challenge, and that is "that he is a frequent caller at the Zionist offices, where he has many good friends, etc." I have been at this office daily since February 1, and I have never seen Mr. Gedalecia here, except on the one occasion when he came for the particular purpose mentioned by Dr. Pool.

To this statement I wish to add that he demanded a nomination as delegate to the American Jewish Congress, but the convention at which this demand was made on his behalf declined to comply with his wishes, or, rather, to the wishes of his friends. The animus of Mr. Gedalecia is quite clear. Yours with Zion's greetings,
 A. H. TROMLINSON,
 Publicity Director.

Editor HEBREW STANDARD:

Being an Oriental Jew, all that concerns the Oriental Jewish community in New York is of exceeding interest to me. It was, therefore, with much surprise and keen disappointment that I read in the columns of your paper Dr. Pool's scathing arraignment of Mr. Gedalecia, president of the Federation of Oriental Jews of America, and his activities on behalf of the members of our community.

This letter of Dr. Pool's discloses the attitude of the Sisterhood of the Spanish and Portuguese Synagogue toward the Federation and the spirit in which they have rendered their moral and financial support to the Federation. While Dr. Pool unhesitatingly states all the shortcomings of the Federation and its president's activities; while he fully shows their pernicious (?) influence, he fails utterly to give one word of praise or commendation to either for the good work that it has accomplished. While it is true that in social welfare work funds are a determining factor, it is true that voluntary, heart-whole, unselfish personal service to the cause by intelligent men and well-meaning women is also a factor to be rated highly. Perhaps if Dr. Pool and the Sisterhood of the Spanish and Portuguese Synagogue had thought less of glory and credit to themselves Dr. Pool would not now have had cause to pen his reluctant letter.

As Recording Secretary of the Federation of Oriental Jews, I find that I must not only disagree with the worthy doctor, when he states that the federation is dead and buried, but must say that, at the present day it is actively engaged in doing social service work among our people of a most deserving and praiseworthy character, and that it is doing it in a way that none but those of our community can do for our people.

Dr. Pool, himself, must admit that only as late as one short year ago he graced the platform of the Oriental Jews on the occasion of the reception tendered by the federation to the Honorable Henry Morgenthau, on his return from Turkey, and as regards the federation's activities, I would like to say that it takes an oriental Jew to appreciate and understand the peculiar characteristics of the Jew from the Orient. None but an Oriental Jew can feel and sympathize with their problems and none but their own countrymen can do effective welfare work among them.

Mr. Gedalecia, Mr. Va'ensi, Mr. Caragso, Mr. Amateau, Mr. Samuek Cohen,



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Mrs. Benuliel, Mr. Hakin, Mr. Sadok, Mr. Menachem and others are some of the men and women who understand our people and who best can direct and help them. To discredit any one of these persons, to undervalue the least of their endeavors for good among our people, but to injure the welfare of the entire Oriental Jewish Community of this country in a very serious manner.

The Federation of Oriental Jews, through the voluntary services of the above mentioned persons is engaged in awakening the social consciousness of the Oriental Jews in this city. It rouses the members of our community to a sense of community responsibility and individual self-help. It does not encourage beggary among our people by forcing charity upon them neither, does it degrade them by making charity recipients of them. It encourages them to be self-sustaining and self-helping. For Dr. Pool or any one else to undervalue these worthy efforts is to hamper and retard the Americanization and rehabilitation of our people in this country.

The Federation of Oriental Jews neither raises fund nor approves of any other body asking aid of the general community in the name of Oriental Jews for Oriental Jews. The federation depends upon voluntary workers and discourages the tendency of its members to form an isolated community in the midst of Jews. It urges and promotes the better spirit of co-operation and assimilation, with the general Jewish community. Dr. Pool's statement, therefore, that the federation claimed as its own the work done by various philanthropic agencies is erroneous. The federation thanked, as it acknowledged the co-operation of these various agencies. I feel that my letter would be incomplete did I not write a few words touching the federation's attitude towards the American Jewish Congress. As a Jew from the Orient, whose relatives are living there, among whom is my grandfather, the venerable Rabbi Moshe

Franco, who was for a number of years Chief Rabbi of Palestine and a noted communal leader, I can appreciate and value the stand the federation has taken towards the congress. The attitude relative to the Zionist question entertained by the congress has reacted on our people at home, with unfortunate consequences. As Oriental Jews living in America, it behooves us to be absolutely neutral in so far as the American Jewish Congress is concerned. Turkey has always been good to her Jewish subjects. In the Ottoman Empire, the Jew always enjoyed that freedom and liberty which the empire accorded all her subjects. For Jews coming from Turkey to participate in a Jewish movement that reflects on Turkish tolerance towards the Jews would, not only be unquestionably wrong, but would only aggravate the condition of our people, who, God knows, are already suffering intensely owing to the war.

If Dr. Pool would see less of the federation's faults as well as that of its president, if he would appreciate the broad aims and endeavors of the federation and the years of voluntary service that Mr. Gedalecia has given in the struggle for our people's welfare, he would only accord the just due to both, as a minister of the faith should do.

Very truly yours
 ROBERT FRANCO

Dr. Cohen's Attack on Zionism.

Editor HEBREW STANDARD:
 Dr. Solomon Solis Cohen's lengthy attack on organized Zionism is one of the most extraordinary documents that has been called forth by the irresistible growth of Zionism in America during the last three years. It is watched only by your editorial in which you seem to imply that Dr. Cohen's logical display is cogent and convincing.

Although in this editorial you show yourself surprisingly lacking either in acumen or in a knowledge of conditions, I cannot take so charitable a view of Dr. Cohen's article. For Dr. Cohen un-

(Continued on page 11)

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HOUSEHOLD HINTS.

Combination Salad.

Ripe tomatoes, curly lettuce, green onions and cucumbers are needed. Wash the lettuce and onions and place both together in cold water to crisp as the onion flavors the lettuce. When ready to mix the salad, slice the tomatoes and place the lettuce on plates with about 3 slices of tomato to each plate. Slice the cucumbers lengthways and place 1 or 2 slices on the tomato. Then slice the onions lengthwise first, then, cutting crosswise, sprinkle a little over each plate. Add to this about a tablespoonful of salad dressing made as follows: Put 1 cup of vinegar on the back of the stove, but do not allow to boil; take 1 tablespoon of flour, 1 tablespoon of sugar, 1/2 teaspoon of salt, 1/4 teaspoon of mustard and mix all together first, and then add about 2 tablespoons of cold water. Add to this mixture 1 beaten egg and the vinegar from the stove. Stir constantly until thick, then cool. When cold, add cream or salad oil, or both if preferred, thinning to the desired consistency.

Fruit Salad.

The yolks of 2 eggs, four tablespoonfuls of olive oil, 2 tablespoonfuls of vinegar, 1/2 tablespoonful of lemon juice, 3/4 tablespoon of salt, 2 teaspoonfuls of powdered sugar, one cup of whipped cream. Beat the yolks of the eggs, add slowly, while stirring, 2 tablespoonfuls of oil, then the vinegar and lemon juice. Put this over hot water and stir constantly until quite thick. Then set aside to cool. When cold add slowly, while stirring, the other 2 tablespoonfuls of oil, the salt and the sugar. Just before serving add the whipped cream and a dash of paprika on top.

Raspberry and Banana Salad.

One cup of red raspberries, 1 cup of black raspberries, 1 cup of banana cubes, 1 cup of English walnuts broken in small pieces. Add to these ingredients the following dressing: 1/2 cups of loaf sugar, 1/2 cup of water, 1 tablespoon of lemon juice, 1 tablespoon of orange juice and a small piece of orange rind. Put all the ingredients together and boil until of a syrupy consistency. Cool, remove the rind, pour over the fruit which should be arranged in eight sherbert glasses. Just before serving add a tablespoon of chopped ice to each glass. This may be served as a salad at a luncheon or it may be used as a fruit cocktail for a luncheon or a dinner.

To clarify frying, drop slices of raw potato in it.

A refreshing appetizer is made from grapes served with orange juice.

If oil cloth is occasionally rubbed with a mixture of beeswax and turpentine it will last longer.

A corn popper, from which the handle has become broken, makes an excellent drainer when frying doughnuts.

When baking cookies turn your pan upside down and bake cookies on the bottom of the pan. They will bake beautifully on top.

If you scorch white goods when ironing rub the place at once with a cloth dipped in diluted peroxide, run the iron over it and your scorch will disappear.

Place coconut in the oven a few minutes and it will open easily.

Twentieth Anniversary of First Zionist Congress.

The end of next month will mark the twentieth anniversary of the first Zionist International Congress, which was held in Basle, Switzerland, from August 29 to 31, 1897, and was presided over by the immortal Theodore Herzl, whose pamphlet, "Ein Judenstaat," was the inspiration for the convening of this history-making assemblage. The other officers of the Congress were: First vice-president, Dr. Max Nordau; second vice-president, Dr. Abraham Salz; third vice-president, Samuel Pineles. The secretaries were: Hebrew, M. M. Ussishkin; German, Dr. S. Schauer; Russian, W. Temkin, and English, Jacob de Haas.

In his initial address, the very first of his official utterances, Herzl gave to Zionism a definition which utterly repudiates the charge that has been made so often that the movement is irreligious. "Zionism is the return to Judaism even before it is the return to the Jewish land," said Herzl on that momentous occasion.

Continuing, he said: "This Congress must concern itself with finding the spiritual means for reviving and cultivating the Jewish national consciousness."

The present political situation, when Zionism is one of the chief concerns of the governments and peoples of the world, was the exact necessity for the proper solution of the Jewish problem foreseen by Theodore Herzl, and inadvertently upon in his inspiring address. "The Zionists do not desire the solution of the Jewish problem even by an international organization so much as through international discussion. The distinction I make here is of the utmost importance. This circumstance is one of the sanctions of this Congress. We cannot tolerate any compacts, any secret interventions and furtive methods, but we must endeavor, by frank declarations, the steady and logical control of public opinion."

When the Congress was originally planned the call fixed Munich as the place of meeting, much to the horror of the rabbis of that city, who joined in a protest against a meeting, which they feared would jeopardize the interests of the Jews of Germany.

The call was issued for the English-speaking countries by Mr. Jacob de Haas, who was then editor of the London Jewish World.

The delegates to the Congress represented many forces that had, even prior to the publication of Herzl's "Judenstaat," been engaged in philanthropic and colonizing efforts in Palestine, and it was necessary to formulate a program on which these elements could be united.

As originally proposed, the historic Basle program read as follows:

"Zionism seeks to secure for the Jewish people a legally secured homeland in Palestine.

To accomplish this purpose the Congress adopts the following methods:

"1. The efficacious promotion of the settlement of Palestine with Jewish agriculturists, artisans and tradesmen.

"2. The organization of the various Jewish communities through appropriate and general institutions in accordance with the laws of the land.

"3. The strengthening of the Jewish national feeling and national consciousness.

"4. Preliminary steps to win the favor of the governments necessary for the attainment of the Zionist aim."

The strongest utterance in the debate over this proposed program was that of Leo Motzkin, now a member of the Zionist Actions Committee, and who sailed from this country on August 2, carrying a message to the Zionists of Russia from the American State Department.

Mr. Motzkin scored the philanthropic efforts in Palestine, which, he pointed out, had reduced to petty colonization the great Jewish ideal. "Many believe that, through our youthful zeal, by our injudiciousness, we may injure these colonization attempts," he said. "It is possible that we may momentarily give it pause by our present step. But this recent colonization effort will actually lead us nowhere. It has not aroused any enthusiasm in all the fifteen years that it has endured, notwithstanding several thousand Jewish peasants have settled in Palestine. We, the youth of our people, are sickened and disgusted with the petty work that has been carried on there under the guise of philanthropy, without plan, without organization, furtively and hopelessly. * * * What guarantee have we that, without the adoption of a positive program, in which we put forward the idea of a publicly secured homeland that other methods will be followed. We need not hesitate for the sake of those who will not have the courage to follow us, who may, because of this attitude, withdraw from us; for they have, until the present time, brought but little service to the Jewish people.

"Away with all secrecy. We have nothing to conceal. Our secrecy has served no purpose. If we will not speak openly, if we will not appeal to public opinion, then our success among the non-Jewish peoples will amount to nothing.

"If you wish to find work for our youth, then let us go before the people with the ideal of a Jewish homeland for the Jewish people."

Mr. Motzkin's appeal prevailed, and the Basle program, setting forth as the aim of the Zionist movement the establishment in Palestine of a publicly recognized, legally secured homeland for the Jewish people was adopted unanimously. (The term "heimstätt," which is the German equivalent for "homeland," was employed.)

In the list of delegates are included the names of the following American Zionists: Reuben Brainin, Jacob de Haas, Ephraim Ish Kishor, A. A. Lubarsky, Adam Rosenberg, Dr. Charles Wortsman, Dr. N. Syrkin and Dr. I. Seff, all of New York; Boris Katzman, of Battle Creek, Mich.; and Rabbi S. Schaffer, of Baltimore.

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ואתחנן

The preachers are worried about a world in which hate is triumphant. We are worried only because love seems quite to have vanished from it.

The new president of the London Jewish Board of Deputies, Sir Stuart Montagu Samuel, former M. P. for Whitechapel, may be called the Nathan Straus of the Anglo-Jewish community.

We are glad to note that The Jewish Advocate, in a recent issue, was pleased to think so much of the contents of this journal as to reprint three different papers which first appeared here. Our contemporary, we are even gladder to note, gave us due credit for the "borrowings." We bid our Boston brother to help himself ad lib. in the like manner from our stores!

The best way to ensure that the coming Jewish Congress will be neither more nor less than a Zionist gathering is for those elements in the community who do not see eye to eye with our Zionist friends in their Jewish political sentiments to refuse to have anything whatever to do with the Congress! This is what the latest results of communal bickering about this question portend.

Last Sunday having been Tisha b'Ab, we trust that our many readers spent the day, so peculiarly holy and reasonable to the grievous times through which the world is now passing, fittingly and prayerfully. We hope they pondered deeply and derived new inspiration from its lessons and that thereby their allegiance to our undying traditional faith was strengthened. Last Sunday, moreover, was capable of being filled with practical work if not "works," the aid of the various relief funds for the Jewish war sufferers. These, we trust in fine, received the best endeavors and the generous support of all our readers.

The detailed report of the epochmaking meeting at the London Board of Deputies, to which we have heretofore referred, is belatedly before us. The proceedings which culminated in the enforced resignations of the honorary officers of the organization smacked considerably of similar scenes in the British Parliament. Not the least satisfactory element of the situation is that a strong insistence upon the newly-discovered Jewish democracy was made by those speakers who condemned the honorary officers for their much-criticized action.

Now, because of what he did with the appeals of those convicted under the provisions of the selective draft law, Justice Louis D. Brandeis has been quickly and thoughtlessly criticized by some impulsive people. But, had these stopped to remember that ours is a government of law, not of men, they might have stayed their tongues and considered that the best way to assert our dignity and influence as a great nation is to mete and follow out the law even to the vilest of offenders. We say nothing about the cases thus appealed nor about the personalities of those most concerned therein. We simply comment on the part played by Mr. Brandeis in these transactions.

An inquiring reader wishes to know if it is not true that the Red Cross is the emblem of Christianity and if Jews cannot have their own typical sign to replace it. These questions have been often asked, and we have answered them repeatedly. Because of the fact that we are now in the war we deem it well to make another reply to these queries. It is true that the Red Cross is, strictly speaking, the Christian symbol, although as applicable to humanitarian endeavor in war-time it has perhaps acquired an unsectarian significance. But the Turks have their Red Crescent for similar functions, and we have heard of Jews starting a Red Shield of David out of this thought. We believe that adherents of the latter may be found in this country, and we suggest that our reader get into communication with such for the requisite purpose of assisting them.

THE BYWATERS OF BANKRUPTCY

TO the United States Court in Brooklyn, known as the District Court for the Eastern District of New York, belongs the unique distinction of having recently determined that a religious corporation is one of the persons, natural and artificial, that may voluntarily petition to be adjudicated a bankrupt under the existing Act of 1898, as amended in 1910, and discharged of its debts. The decision as matter of law is undoubtedly sound, yet it must strike everyone as rather incongruous that a religious corporation, supposedly raised above mundane practices and fates, should have been impelled to take such a step in confession and avoidance. When we add that the corporation in question was one that passes as Jewish, for its name is pure Hebrew and its "business" was to erect and maintain a synagogue, it will at once be comprehended why we regard the development in its affairs as singularly regrettable, to describe it in no other terms.

The facts of the matter, as reported in the press, disclose an unseemly tangle in the affairs of the corporation, with the customary wrangling of factions contending for control, and the usual financial commitments for building with no funds in hand to meet the inevitable day of reckoning. The result, actions at law and resorts to judicial processes, was not over long in impending, and, therefore, refuge to the bankruptcy court was logical, although a striking chillul ha-Shem.

We rise from a contemplation of the facts of the particular case to consider these synagogue building societies and their operations under more general aspects. If such are organized on "shoestrings" and attempt to carry on work in the manner depicted, bankruptcy and even worse outcomes for them are to be expected. If the society is ambitious to erect a synagogue costing \$30,000 and has but 30 cents, or an equally insignificant amount, in its treasury with which to do so, its corporate existence must be a shame, and a stench in the nostrils of all right-thinking Jews.

Airing troubles and difficulties of this sort in the bankruptcy court will not help to enhance the dignity and the standing of the Jewish name in the eyes of the general community. Mah yomru ha-Goyim, indeed! A synagogue, the house of prayer where the Word is expounded and proclaimed, sunk so low, verily, that lawyers, referees, creditors and courts light over its paltry assets and liabilities! The shame of the transaction outdistances and outrages all feelings!

Tisha b'Ab having passed, it is not too soon to think of the approaching autumn high holidays. Ere we realize it these will be with us once more!

One or more of our esteemed contemporaries seem to think that the suggestion for a five-day working week for observant Jews is original with the leaders of the United Synagogue. The point was made long before the United Synagogue was called into life, and by persons who are not and never were identified with this organization.

The latest phases of anti-Semitism demonstrate that this movement is led by men drawn from the educated and intellectual classes rather than from the ignorant and uneducated masses. Indeed, we may add without any fear of being successfully contradicted that it was ever thus with anti-Semitism. The anti-Semitic leader at all times has been the man who is skilled in the dialectics of his abominable cause, who can prove to his own satisfaction that the Jews are an inferior race, that they are parasitic, that they exploit their hosts, that they degrade the national level and other similar abysmal profundities which are quite ridiculous but which, because of their implications and of the assiduity with which a knowledge thereof is disseminated far and wide, require constant vigilance on the part of Jews so as to be refuted promptly. Therefore, it is apparent that trained propagandists are required for the principal work of the anti-Semites, and that these depend, too, upon such men for a continuance of their curious and monstrous belief.

We rigorously exclude from the category of democratized peoples of the East of Europe, where anti-Semitism as a sentiment has been replaced by a feeling of fairness and justice toward Jews, the people of the former Russian Poland. We do so by reason of the fact that Polish anti-Semitism differed and differs markedly from Russian, and that in Poland hatred of the Jew, in spite of all rumors to the contrary, was and is more deep-seated and general among all classes, including of necessity the masses, than elsewhere, especially Russia proper. Polish anti-Semitism reposes upon an economic foundation, for which cause Polish repression of the Jews has taken on exceedingly cruel and excruciating terms. The Pole objects to and dislikes the Jew because the latter is a dangerous commercial competitor, possessed of those virtues and qualities which the former signally lacks. By Poles who take this position we have no reference to professed anti-Semites, but to the representatives of every section of the population from the nobility down to the farm-workers. These people cannot will not be democratized at one fell swoop in respect of putting the Jew whom they hate on a par with themselves politically and socially, as has Russia's population. Hence we exclude them from the breath of new life which now blows so strongly elsewhere in Russia's land.

OUR NATIONAL WILL-TO-LIVE

כי לא ימשך את עמו בעבור שמו הגדול כי הואיל ר' לעשות אתכם לו לעם:

"For the Lord will not forsake His people for His great name's sake: because the Lord WILLED to make you His people." (I. Sam. xii, 22.)

THE Lord willed to make you His people! Gather all the thunders of heaven into one mighty peal; lift all the push and pressure of ocean-waves into one gigantic heave; focus all the rays of the sun into one burning point; force all that has might and light in it into one resistless vital leap, until all hearts beat as one heart and all the strain and stress of living is exhaled in one eager breath: sweep all this into that one word "willed," pronounce it as though all the strivings of existence and all the aspirations of the struggling soul were to be taken up in this one throbbing utterance, and then only will you get the full thrilling meaning of the text!

"The Lord willed to make you His people!" A Nation's Will to Live is the warrant of its immortality. The Divine Will to create a people is reflected in the national Will to live as a people. The genius of a race, with all its tenacious self-insistence, is but a flash of the Spirit of God, its visible expression in the national life. One feels as though the God-within, the God in the depths of the people's soul, spoke these words by the lips of the ancient prophet: "God willed to make you His people!"

The Divine Will ranges over the immensities and says to the luminaries above: "I willed to make you my stars!" And how beautifully does God's creative Will gleam in the sky each night throughout eternity! This same stupendous Will descends into fields and meadows and says to the earthly sisters of the stars: "I willed to make you my flowers!" And never a springtime but God's Will blossoms forth on the plain and the hillside! The Will-to-live is the key-note of the universe. Life is God's delight, laughing and dancing through creation's limitless reaches; but behind the laughter and dance of life one still perceives the desperate struggle, the persistent forth-reachings, the tentative steps, whereby God's life-purpose sought to rise victorious over the dust and defeat the forces of death; as though the strummings and tunings of the instrument were still heard in the accomplished playing of the master-musician. What obstacles this Vital Will had to overcome before it could conquer, science tells us. But once the stir of life was communicated from God's own heart to the heart of the world, this baffling Something that beats and breathes, that strives and strains, through creation in utmost emphasis of self-realisation, cannot die! For here is the warrant of Immortality and here is the seal of Eternal Life.

And when this same stir of life is communicated to the heart of a people; when a people hears and heeds the command of the Divine Will: "I willed to make you my people!" when a people responds to this celestial Fiat in a Fiat of its own: "I will to live as thy people!," no power on earth can prevail over it. The nation has brought its own will into harmony with the heavenly will; it has caused the two wills to chime together in one melody of eternity; it gives expression in thought and deed to the consciousness of the divine in itself,—what power is strong enough to cast down such elemental force of self-assertion and self-reverence? Does pale theory dare to pass a death-sentence upon such a nation, declaring it to be no nation, prophesying its gradual disappearance? The nation has but one answer to make, and that is: "I will to live—I live to will!" And to this noble declaration God Himself replies: "The Lord will not forsake His people for His great name's sake!" God's reward to the living is more life, life abundant. God cannot forsake those who would not forsake themselves!

Need it be pointed out that the Jewish people never forsook itself, never abated its own Will-to-live? Science may tell over what obstacles the river of life had to break and what unbelievable channels it had to hollow out for itself before it redeemed the world from death. Jewish History parallels this story of the cosmic life-struggle when it tells how, despite all oppression that would have annihilated other races, we persisted as a people among peoples, as a nation among nations. Something of the universal obstinacy of living that plants a grass-blade in every crevice entered the iron-heart of the Jew, and above all plaints of persecution, and above all hoots of hatred, there rang forth his sovereign call: Live I shall, for live I will!

Is not this resilient and resistless Will-to-live vividly symbolised in the way we celebrate the Sabbath of Consolation immediately after Tisha-b'ar, the anniversary of Jerusalem's destruction? We rise from the mourner's bench and shake off, in the name of Life, all sorrow of bereavement, all fear of death. We have no fear of death, and Death itself cannot have us, for we cannot die. A nation such as we has no death to fear; there is only one fear that would cause our destruction: the fear of futility. When once, under the spell of this fear, we begin to inquire into external reasons for our existence, failing to find the reason in ourselves, and devising idle excuses for our being; when once we deliberately weaken our Will-to-Live, then shall we lose our hold on life, our God-given right to subsist. A strong man should not fear death: rather should he fear this sense of futility. The Jew proved his strength by this fact too, that he never lost the keen zest of living. He, therefore, does not weep weakly over death, he joins the strong in singing of life. His is not the consolation of the weak, his is the comfort of the strong—the deathless Will-to-live!

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ELISHA BEN ABUYAH

THE FAUST OF THE TALMUD.

By N. S. BURSTEIN, Cardiff, Wales. "Alas, it is not till Time, with reckless hand has torn out half the leaves from the Book of Hnman Life to light the fires of passion with from day to day, that man begins to see that the leaves which remain are few in number."—Long fellow.

My intention is not to analyze Goethe's sublime drama, "Faust," as most people are familiar with the pathos and the moral of this famous legend. My object in bringing forth the historical and legendary personage, Faust, or Faust, is principally as an interesting and ideal figure of a twofold, and, in some respects, contradictory type—on the one hand, deliberate choice of evil, and on the other, an unsatisfied aspiration towards the highest good.

The legend of Faust is, in short, this: The hero seems to have been a man who preyed on the credulous by setting himself up as a mighty and over-reliable astrologer, occult philosopher, and worker of magic, who assumed the title of Doctor Faustus, the literal meaning of which is—the lucky scholar. At the time of his supposed existence the Protestants and Catholics battled fiercely over the Reform of the Church, and each regarded the other as pupils of the Devil. At such a time, when spiritual life and death struggle was so rampant, Doctor Faust became the popular ideal of those who sought to probe the mysteries of the universe without being guided by the fear of Heaven, and who sacrificed their soul for the sake of their intellect first, and for the pleasures of the lower life afterwards. It is at a time of mental turmoil that the learned infidel is always so terrible. It is the constant "combat a l'outrance" between the two souls—good and evil—that live in their breasts, which often causes so much misery to themselves and others. These are the chief features in "Faust" which interests us most in this lecture, as it is just these particular features of his, we can trace in that sublime register of intellectual and spiritual life of our people—the Talmud, incorporated in the whimsical personality of Elisha ben Abuyah.

To show how far his story fits in with the legend of Faust, I must mention that Doctor Letteris in his translation of Goethe's poem into Hebrew (1865), presented Elisha ben Abuyah as the principal character of the drama.

Now, before I proceed with my narrative, I will point out that in the Talmud a clear line is always drawn between Law and Lore. All conclusions and decisions, on points of religious duties and legal rules are grouped in a most precise, direct and accurate manner, and the sages called it *Halacha*. The non-legal matter, figurative interpretations, narratives and so on, which are all scattered about in the Talmud and Midrash, they called *Hagadah*, and it is in this class that the story of Elisha ben Abuyah is to be found.

To introduce the fascinating personality of Elisha ben Abuyah (also called by the Rabbis—Acher, "the other"), I must say, first of all, that he was born in Jerusalem before the capture of that city by the Romans in the year 70, and he was alive after the time of the great revolt against Rome in the year 132. It is stated that his father was an esteemed man, and one of the richest in Jerusalem, and had dedicated his son to the study of the Law, more for the honor it might bring him than for the honor and love of God. His mother seems to have been, even before he was born, of a somewhat refractory mind, and proved disregarding of some of the vital tenets of Judaism.

Elisha ben Abuyah was trained for the career of a scholar, but by no means for that of a studious recluse. He had much acquaintance with horses and vintage and architectural matters. Like others of the Rabbis, he was a good Greek scholar, but of him the Talmud said: "Acher's tongue was never

tired of singing Greek songs," which, according to some authorities, caused what we may call his unbaptised apostasy. The Greek philosophy and the various outside studies seem to have caused him to lose all respect for and all sympathy with the beliefs and heroic struggles for the political independence of his people. Just at a time when the critical situation was at its height, and the great rising under Rabbi Akiba and Bar Kochba followed with such disastrous results, Elisha ben Abuyah, who had great influence as a doctor of the Laws, tried to entice students to his way of thinking, and to undermine their reverence for Judaism. Other sins laid to his charge were, namely, that he rode in an ostentatious manner through the streets of Jerusalem on a Day of Atonement which fell on a Sabbath, with no regard for the feelings of his people, and that he was bold enough to overstep the "techum" (the limits of the Sabbath Day journey). It is also said that Elisha even betrayed his brethren to the Roman authorities, when they (the former) sought to secretly observe the Sabbath, despite the prohibition of it by their prosecutors. This treasonable desertion from the ranks of his own people made the opposition to him grow so intense that they shunned contact with him, and referred to him in terms used to designate some vile object—"dover-acher" lit.: another thing. There is no doubt that at one time the Rabbis were proud to recognize Elisha as one of their number, and he must have acquired a reputation as an authority in questions of religious practice. The method of Elisha's instruction was also highly appreciated, and to him is attributed the saying (Aboth IV., 25): "Learning in youth is like writing on new paper, but learning in old age is like writing on paper which has already been used." There is one striking la Mephistopheles legend in reference to the views of Elisha in the following metaphorical narration: "Four (sages) entered Paradise, Ben Azzai, Ben Loma, Acher, and Rabbi Akiba. Ben Azzai looked and died; Ben Loma went mad; Acher destroyed the plants; Rabbi Akiba alone came out unhurt." The historian (see Jewish Encyclopedia, p. 138) wants us to take the journey of "the four" to Paradise—like the ascension of Enoch and of many other pious men—literally and not allegorically, maintaining, as he does, that in a moment of ecstasy, they beheld the interior of Heaven, and in Elisha's case with such an effect that he destroyed the plants in the Heavenly Garden. Well, of course, the Gates of the Heavenly Garden of Learning, Knowledge and the Science of our Spiritual Life are always open to the pure, chaste, and philosophical mind, but with the ecstasy of the human heart, there must be a certain amount of reverence, and without that, one is always apt to damage or totally destroy the Heavenly plants in the moral, spiritual, and intellectual world. Herein, to my mind, lies the quintessence of our sages' wisdom when they said: "Acher destroyed the plants." In a moment of ecstasy, Elisha entered Paradise, but, unlike Ben Azzai who died, and Ben Loma, who lost his reason, for whom the mystic studies proved too much, he "cut the plants." It was only the master mind and the singular genius of Rabbi Akiba with whom reverence and knowledge were synonymous terms, who came out in safety. The great lesson we derive from this is that deep learning, scientific research, and the probing of the mysteries of the Universe must be accompanied by, and go hand in hand, with reverence. In the words of Goethe, I say:

"Ja, diesen sinne bin ich ganz ergeben; Das ist der Weisheit letzter Schluss." (Yes, I am quite given up to this idea: This is the final conclusion of wisdom.) A philosophic research devoid of reverence in the mind of a man is like gun powder in the hands of a child. There is no safety, if it is generally used recklessly.

The reason of Elisha's falling away into infidelity is also extremely characteristic of him. He saw a man desecrate the Sabbath by clambering up a lofty tree to reach a bird's nest, from which in direct disobedience of the Holy Law, he took away both parent and young and then came down in safety. Next day, after Sabbath, he saw another man climb a tree and take the fledglings, but obey the Torah by letting the mother-bird escape. Yet when this man came to the ground, he trod upon a snake and was fatally poisoned. Acher said: "What then of the promise in the Torah that it will be well with him who lets the mother go free and that his days will be prolonged?" Elisha did not think, says the Talmudist, of Rabbi Akiba's explanation that the welfare and length of days were to be taken as those of the soul, not of the body. It may have been the more tragic incident—of which we can say, Woe to the eye that witnessed it—which finally undermined his faith. The Romans were bent on the wicked object of destroying the last vestige of Judaism, and to accomplish this, they aimed at its leaders and forbade the ordination of Rabbis under penalty of a horrible death to both ordainer and ordained. In spite of this, the aged Judah ben Baba convoked a secret assembly of his qualified pupils in a lonely place, and there ordained five of them. But the Romans soon found them out. To save the knowledge of God from extinction, this heroic Rabbi Judah bade his pupils escape. He himself faced the barbaric legionaries, and he was quickly put to death in a most cruel manner. When Elisha saw the tongue of this martyr cast to a dog, he cried: "If such befall the tongue which spake ever

of holy things, where is the promised reward of the righteous?" And so he fell into evil ways. Elisha forgot that: "Dust thou art, to dust returnest" was not spoken of the soul, and that it is the sublime ideal of the man, not his mortal remains that has mainly to be considered. He abandoned his brethren, joined their enemies, and did all he could to "cut the plants"—the rising youth of Israel. But his disquieting conscience gave him no rest, for he, still loved his people, whose feelings he so cruelly outraged; and like Faust, he is represented as being born by his good and bad angels.

There is often no greater danger to a conscientious man than when he exaggerates his own transgressions; to my mind this was the case with Elisha. He imagined he heard a Heavenly Voice that said: "Turn, O backsliding children, with the exception of Acher." He thought he had already sunk too deep into evil courses and that for him there was no return. On this, this ancient Faust reflected: "If then, I lose the future world, let me at least enjoy the pleasures of this life." Oh, what a sad reflection! Alas, for this kind of weakness in the reasoning powers! It is in reference to this species of thought the poet so truly says:

"All night I lay in agony, From dreary chime to chime, With one besetting, horrid hint That racked me all the time.

A mighty yearning, like the first
Fierce impulse into crime—
One stern, tyrannic thought that made
All other thoughts, its slave."

Now we come to the most elevating, and at the same time, the most pathetic episode in the tragic life of Elisha ben Abuyah. Whilst he was considered an absolute outcast from Israel, there was one man of whom one can say he displayed in himself "all noble virtues in supreme degree,"—who still loved him and hoped for him with an unquenchable affection to the very last. This was Elisha's former pupil, Rabbi Meir, the illustrious "light" of Israel's darkness and the standing authority of the Mishnah. It is also to be remembered that he was the worthy husband of that noblest Jewess of all ages, the peerless Beruriah. Rabbi Meir clung to his dear friend and former teacher throughout the burning fever of his soul, and never lost hope for his salvation. He would even be seen on the Sabbath Day walking by the side of Elisha, who in this regard of Jewish opinion would ride past the House of Prayer on horseback. Many are the touching stories of the patient perseverance of Rabbi Meir. On one occasion, while riding on his horse with Rabbi Meir walking by his side, Elisha asked him how he applied the text of Job: "Gold and crystal cannot equal it, neither shall the exchange thereof be vessels of fine gold." "These," said the Rabbi, "betoken the knowledge of the Law difficult to acquire as finest golden vessels, but as easily lost to the owner as fragile glass may be." "But Rabbi Akiba, thy master, did not take it so; but that just as vessels, whether of stout gold or fragile glass when broken may be mended, so may the student of the Torah though he sin, be mended."

"Do thou be mended then," said Rabbi Meir.

"No, no! I have heard the decree of Heaven, that backsliding children will be received, save only licher."

On a similar occasion, on another Sabbath afternoon, Elisha said: "Meir, turn thee back; for I have been counting my horses paces, and we are at the limit of a Sabbath Day's walk from town."

"Do thou also turn thee back," said the faithful Rabbi Meir.

"No, no!" answered Elisha, "it is decreed that all backsliding children of God may return, with the exception of Acher."

There are many, more heart-stirring illustrations in the Talmud as to how unflinchingly Rabbi Meir tried time after time to win back his former teacher. When Elisha was dangerously ill, the faithful Rabbi Meir came to him and yet again sought to prevail upon him to repent. "Will God receive the repentance of one who has gone so far astray?" "Indeed, indeed: is it not written 'Thou turnest man to destruction, saying: Return ye children of men?'—especially when the heart of a man is crushed and his spirit brought low, is his repentance welcome."

Elisha ben Abuyah wept and weeping he died. Then, intoxicated with delight, Rabbi Meir exclaimed, "It seemeth to me that my teacher's spirit passed away in the very act of repentance."

There are also many stories which show the fidelity of Rabbi Meir to his preceptor, even after Elisha was laid to rest. One of them, to my mind, pre-eminent, is the following:—Rabbi Meir was asked, "And when thou dost arrive in, the next world, for whom wilt thou seek, thy father or thy Master?" His answer was, "First I would seek my Father, and then my Master." "But dost thou expect to meet so hardened a sinner in Paradise?"—Said Rabbi Meir, "And if fire breaks out on Sabbath, do we save only the Scroll of the Torah, and not also its Mantle as well? So will Elisha be saved for the sake of the Torah which has been in him."

I shall now bring out one more striking illustration to prove that "the story of Elisha ben Abuyah ends like the legend of Faust, in salvation wrought

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by love." It seems that although Elisha was a rich man and no doubt provided for his daughter, she was, after the demise of the great-hearted Rabbi Meir, struck with poverty and forced to apply to the famous Rabbi Judah the Prince for help. As her father had wrought such evil for Israel, he was at first inclined to think that she had no claim upon the charity of the community. But Elisha's daughter pleaded, "Remember my father as the learned sage, and not as the sinner." Then Rabbi Judah the Prince gave his decision that she should be provided for; and finding her virtuous and deserving, he said: "If those whose study of the Torah ends in disgrace, leave children who are honored, how much more should those be well treated who themselves are honored because of it."

Ladies and Gentlemen: If I may be permitted now to give my final opinion on the whole story of Elisha ben Abuyah, I will say in the words used by Emile Zola when he read Belzac's "Human Comedy," that "I compare it to a palace reared by giants" and that—though founded on facts—the innumerable weird and fantastic details gathered round the mystical Talmudic Faust—Elisha—is as interwoven with the "devil-damned" imaginations as in the case of Marlowe's tragic play, or Goethe's supernatural poem, or Gounod's fanciful opera. But why should the "worst construction" be placed on all the obscure portions of human life? This, to my mind, should never have been the case as far as Elisha was concerned. He was simply an erring genius of sorrow, but not by any means an apostate. Had he been an apostate or a man of loose morals, as has been asserted, Rabbi Meir would never have shown him constantly so much friendship and such filial affection. Elisha saw the frightful sufferings of the martyrs during the terrible Hadrianic persecutions; he saw his people cruelly bled; he witnessed the dark hour of trial; and with the frailty of human weakness he attempted with an impossible method to cure the impossible. He made a false step, and alas, the hulk sank beneath the wave!—"The sublime and the ridiculous," says Thomas Paine, "are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous; and one step above the ridiculous make the sublime again."

But the good Rabbi Meir evidently knew Elisha's inward grief, and the woe of secret of his heart, and that he himself had passed the hardest judgment on himself. It has been well said that the clouds that intercept the heavens from us come not from the heavens, but from the earth. It was really out of sheer desperation and force of circumstance, Elisha tried with such fatal consequences to separate the spiritual from the natural things; he tore the bond of nature and brought misery in its trail. Herein lies the fact that the general verdict on Elisha's mental martyrdom will always be wrong on all points! For all that he deserves our deep sympathy and highest respect. His errors were only the errors of great men who imagine they have explored the secrets of creation and the government of the universe, and consequently rebel against the order of things. All this shows us that the sources of human trouble have been then as we, alas, have them in our modern age, and that after all, the origin of moroseness and discontent of mind lies in some region of the human heart.

In conclusion, I wish to tell, Ladies and Gentlemen: that in taking great pains to write this lecture, I have simply done something in loving memory of my father and mother, who taught their children that the true Jewish spirit lies in the task—

"To suffer woes darker spirit lies in the task—
To love and bear, till hope creates
From its own wreck the thing it contemplates."
This is the glory of Israel!

A Course of Instruction at Washington on Food Conservation.

The Food Conservation Department, at Washington, of which Mr. Herbert Hoover has been appointed Administrator by President Wilson, will open a course of instruction in "Food Conservation," on or about the middle of August. The course will cover a period of four days. Prominent lecturers will speak on food conservation food values, food substitutes, economical buying, the use of perishable foods, the conservation of fats, sugar and meats, preservation of perishable foods, canning, drying of foods, etc. etc.

The purpose of the course is to fit as large a number as possible of men and women, to address meetings, in their respective territories, on the pressing need of food conservation. The course will be free and open to all who are desirous of assisting the nation in this needed work. People wishing to attend this course of instruction, should address the Rev. Dr. Joseph Krauskopf, care Food Administration Department, corner Vermont Avenue and K Street, Washington, D. C.

The Food Department is desirous of organizing Conservation Meetings, among women at summer resorts. Dr. Joseph Krauskopf, director of propaganda among the Jewish people, requests our readers kindly to send him, in care of the Food Administration Department, corner Vermont Avenue and K Street, Washington, D. C., the names of summer resorts that are patronized by Jews in considerable numbers, and the name of a lady in each, who might be willing to arrange such meetings.

War Relief Contributions at Hunter, N. Y.

On Saturday night, July 28, 1917, the Hunter Synagogue was crowded to its fullest capacity with those who came to attend the Tisha B'Av services. In accordance with the nation-wide appeal made by the Central Relief Committee urging the Jews all over the land to help toward raising the \$10,000,000 fund for the relief of the Jewish war sufferers, Rabbi Herbert S. Goldstein, of the Institutional Synagogue of New York, made a stirring appeal, urging all present to contribute according to their means. Mr. Harry Fischel, treasurer of the Central Relief Committee, called upon Rev. Dr. Israel Goldfarb to act as secretary and Mr. L. Borgenicht as local treasurer. Four hundred dollars was pledged immediately by those in the synagogue, and committees were appointed to augment this sum by personal solicitations at the various hotels in town.

Abayes Chased Elects Rabbi.

The Rev. David Tannenbaum has been elected as rabbi of Congregation Abayes Chased of Brooklyn for the coming year.

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Not only is Mr. Abraham Marcus the best known person in New Brunswick, N. J., but he is on the way of becoming a national figure, having just been elected to represent his district in the American Jewish Congress. The contest was a hot and spirited one, but the exceptional merits of Mr. Marcus turned the tide of an active electorate and finally won for him the high position of a Jewish representative in the first Congress the Jewry of this country had decided to hold.

Born September 30, 1883, in the city of Dorpat, Russia, famous for its old university, he is the son of the late Samuel and Mrs. Sarah Marcus, with whom he came to this country in 1896. He first went to work in a shirt factory at Freehold, N. J., where he toiled for four years, until he saved up enough to go into the junk business at Perth Amboy. He remained at that place seven years, finally going to New Brunswick, where he became associated as a co-partner in the New Brunswick Iron and Metal Company, with which he is still associated and which employs about forty people. In 1910 he formed a corporation under the name of the Somerset Rubber Reclaiming Company, with works in Millstone, N. J., and he became its secretary and general manager.

The Somerset Rubber Reclaiming Company is the most progressive concern of its kind in the United States, and has on its pay roll a force of over a hundred people. There was scarcely any trouble with labor in the factory, and all seem to be extremely contented with their lot, since they find in their general manager a man who is wont to understand their position, wishes, and desires and sees things very much from their own point of view.

It is this absolutely human element in Mr. Marcus that makes him so very dear to all with whom he comes into contact. His heart is not known to have ever given out and the many untold and unspoken-of deeds of charity performed by him, of which nobody knows and which no one suspects, are a peculiarly touching testimonial to his exceptional kindness.

But this is not all. There is hardly an organization or institution of a charitable or semi-charitable character that should not count Mr. Marcus among its most ardent and conspicuous patrons. He founded the Hebrew school in New Brunswick; and pays its expenses of \$2,000 annually entirely out of his own pocket; he was organizer and first president of the New Brunswick Lodge, I. O. B. A.; he is the chairman of the Religious Committee of the New Brunswick Y. M. H. A.; a former president of the Sons and Daughters of Zion; a former vice-president of the Congregation Ahavas Achim; trustee of Congregation Anshe Emes; national director of the Rabbinical College of New York; former vice-chancellor of the Knights of Pythias; a life member of the American Red Cross Society, and a member of every important Jewish and non-sectarian organization in the country.

The Young Men's Hebrew Association, which owes so much to the work of Mr. Marcus, was particularly active in the election campaign for the Jewish Congress, but all the other organizations which were the recipients of his untold acts of kindness joined it in its demand for the entrusting to Mr. Marcus' care the interests of our unfortunate brethren, victims of the war. Mr. Marcus was pre-eminently identified with the war relief movement, and his mite was always cheerfully and ungrudgingly given whenever called upon to do so.

Mrs. Marcus, who was Miss Lena Wolfson, is the daughter of a prominent rabbi of lower Massachusetts, and she aids and assists her husband in all matters relating to Jewry and Judaism.

Mr. Marcus is a member of the American Jewish Committee and the United States Chamber of Commerce. He believes that a good education, a Jewish training combined with thoroughgoing Americanism, and an application to work that is congenial are the essentials of any man's success.

Pluck, vigor, energy and persistence are among the characteristics that have placed Mr. Samuel Zucker of the firm of Zucker & Josephy, manufacturers of flowers and feathers, at 715-717-719 Broadway, in the foremost rank of this industry. Forty years ago Mr. Zucker was a poor boy working at a small salary; today Mr. Zucker is at the head of a concern that, with the ending of the war, will compete in the foreign market as well as our own. But yet the road that led from poverty to position was by no means a rosy and straight one. A glance backward shows many mires and pitfalls where men of mediocre courage and power would have stumbled and fallen. Yet Mr. Zucker has passed them safely, but not without having the critical moments so deeply impressed upon his mind that they will never be effaced. When Mr. Zucker started in business for himself, a particular manufacturer, Frenchman by birth, invented a machine for branching flowers, the first machine of its kind. For many months previously Mr. Zucker had himself been working on a similar model independently, oftentimes twenty-two hours a day, and when he had perfected it, the Frenchman sent prices so low down that for practical purposes Mr. Zucker's machine was impossible. In despair he threw his contrivance into the fire. Another adventure a few years later ended with better fortune. Shortly after the partnership with Mr. Josephy had been formed, Mr. Zucker took his customary trip to Europe, as he was always the buyer for the firm. On this occasion he plunged and cor-

SAMUEL ZUCKER

nered the market, on coque feather boas. He bought even more than his capital allowed, and when he returned he already had \$150,000 worth on the floor and more coming. This looked fine to the young financier. But not \$10 worth was being sold a day. Mr. Josephy was in distress. As the days went by even the young plunger's heart began to sink, but the crisis soon passed over. Orders for boas at the rate of \$20,000 per day came pouring in, and at the end of thirty days not a boa was left. This venture was the turning point in the existence of this establishment. Ever since there has been rapid and continual growth and at present the house is recognized the country over among the leaders of the flower and feather industry. Within the last two years the work in the factory has been greatly extended because the firm was compelled to manufacture many articles that could not be imported on account of the war. Mr. Zucker feels that many of the products that he could heretofore obtain only by importation, he will in the future manufacture himself more cheaply and in better grade.



Samuel Zucker was born June 17, 1862, in New York city. He is the son of Abraham and Betty Zucker. Until his thirteenth year he attended public school, and after leaving obtained employment with Bamberger, Hill & Co., milliners. He worked as errand boy for two months and was promoted to shipping clerk, in which capacity he worked thirteen months. He then left for Atlanta, Ga., where he worked as bookkeeper and salesman, staying more than five years with the same firm. Shortly after he became resident buyer for three or four houses, but with the varied experience that he had gotten he felt himself competent to enter business himself. He did so before he had reached his twenty-first year. He began in a modest way and struggled along for two years, after which he entered into co-partnership with Mr. Josephy, an association that lasted almost twenty-two years and ended only with the death of Mr. Josephy seven years ago. When they formed the partnership they had modest quarters at 15 East Houston street, but as business grew they moved to larger quarters, being at various times located at 556 Broadway, 555 Broadway, 715-719 Broadway, their present site, where they have been over twenty years. In addition to the 48,000 square feet which they occupy at this address for offices, show and stock rooms the firm controls a large factory at 48 West Fourth street, which employs over 220 hands.

Mr. Zucker is a real American. In word and manner he exemplifies the shrewd, cool-headed, slow-speaking business man who can conceive of much bigger things than he is actually accomplishing. He has had wide and varied experiences in life and is conversant with business methods both foreign and domestic. His life is an example of the opportunities that this country affords to the thrifty ambitious young men of brains.

Although Mr. Zucker has not been actively engaged in Jewish philanthropic work until recently, he has nevertheless given the subject much thought. He deprecates the fact that in the past there has been so much waste in the workings of these institutions and above all that incompetent men had control of it. He hopes that the Federation of Jewish Charities will do away with the unnecessary evil of printing thousands of pamphlets and reports which serve a very poor purpose indeed. He thinks that thousands of dollars could be saved in this way. It is not so much the matter of increased contributions as it is the acquisition of competent men that would solve many of the difficulties that have arisen in the past in connection with Jewish philanthropic work.

Four years ago Mr. Zucker was married to Miss Catherine Dillon. When asked to give his opinions about success, Mr. Zucker answered that word—hard work, was the basic principle. To the young business man he says, "Don't talk too much when you sell and give the people what you sell." When asked what part economy plays in a man's success, Mr. Zucker answered with a smile, "The man who doesn't make money talks economy—the man who makes it spends it freely."

A varied career and a rapid transplantation from farmer to manufacturer of clothing was the share of Mr. Joseph Kalikow. Born in Minsk, Russia, in 1883, one of a family of seven children, son of Nachum and Rachel Kalikow, he was raised by his uncle, Joseph Pullman, and trained in the management of a farm. The early days of his youth were spent in the merry surroundings of a quiet nature, and it was the young man who handled and administered the affairs of a comparatively large estate, employing over 2,000 farm hands. Thus Joseph Kalikow received a training that fitted him pre-eminently for an executive position, and made him rise so quickly on his arrival in this country—which happened in 1899.

At the age of sixteen the lad found himself in a new country with but fifty dollars in his pocket. He immediately went to work as a cloth cutter, working for ten weeks without drawing a cent of wages, and thereafter receiving the munificent sum of \$3 per week. In the course of five years, however, he saved up enough money to start into business for himself, and in the year 1905 he started the manufacturing firm of Levin & Kalikow at 37 West Fourth street, and as business increased the partners moved to 174 Wooster street and then to their present address, 65 Bleecker street.

The business is a very successful one and employs about 100 workers. It enabled Mr. Kalikow to contribute freely to a number of charitable organizations and to purchase a site for a large Talmud Torah at Dumont and Barbary streets, in Brooklyn. Mr. Kalikow is a very active member of this school and a donor to the Hebrew Orphan Asylum, the Montefiore Home and a good many hospitals.

Mr. Kalikow was married on June 11, 1908, and is the father of four children. Honesty and fair dealing characterized Mr. Kalikow's business life and brought him success in the line of his work. "Never make a promise that you know you cannot fulfill" is his advice to the young.

Much can be said about the generosity and public spirit of Mrs. Annie Kalikow, who aids her husband in all his undertakings and freely contributes to every worthy cause. Mr. Kalikow is still a very young man and a bright future is certainly before him.

Joseph Kalikow

Want Column

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THE AGUDATH ACHIM Congregation, of Braddock, Pa., requires the services of a rabbi, who shall also superintend a Sunday school and conduct a daily Hebrew school and personally teach the advanced class of the daily school; the congregation has a membership of 140, and it is a community of over 400 Jewish families; one who can deliver sermons in the Yiddish language will be preferred; good salary to the proper man. Send applications in detail, stating age, previous engagement and salary expected, to the secretary, SAMUEL J. KLEIN, 901 Braddock avenue, Braddock Pa.

YOUNG FAMOUS CANTOR, who possesses a powerful dramatic tenor voice, also officiated in the largest temples of New York and other cities, is now seeking a position for the coming holidays. His records are popular among the Jewish element, and are being sold all over the country. I. SCHWARTZFUCHS, care M. Bilos, 1697 Park avenue, New York city.

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In 1883 the Prussian police decided that "the Russian subject, one Israel Lippmann," was unwelcome to the country, and ordered his expulsion.

ISRAEL LIPPMANN

Mr. Lippmann was twenty-nine years of age, having been born in the province of Kovno in 1857. He was the son of Abraham and Gite! Lippmann; his father was a prominent building contractor and sent his son to Germany to gain his education and be able to establish himself in life. In 1882 Mr. Lippmann was married in Kovno to Miss Esther Greenberg, and when the Prussian authorities ordered the expulsion of Mr. Lippmann, he came to America with his wife and both went to work immediately to settle down for a living.

They bought three knitting machines and began to manufacture bathing suits at 44 Forsyth street, moving first to 124 Stanton street, then 100 Allen street, and finally to 136 Allen street, where they remained in business for twenty years, after which Mr. Lippmann decided to go into real estate.

There was a hereditary trait in Mr. Lippmann's interest in real estate, for, as has been stated, his father was a building contractor. He executed a number of big contracts for lofts and apartment houses, and among the important undertakings was the old Postoffice at Attorney and Grand streets, the tenement house at 54-60 Suffolk street, the loft building at the corner of Walker and White streets, etc., etc.

In 1912 his oldest son, George J., was started in business. He was first located at 247 Canal street, then 414 Broadway, on property owned by his father, and finally at his present place of business, at 10 Bleecker street. Mr. George J. Lippmann is a graduate of the City College and shows wonderful capacity for business, coupled with a wide and extensive general education.

Of the other Lippmann children, his oldest daughter, Lillie M., was married in 1914 to Mr. Harry M. Sanneth. Mrs. Sanneth is a graduate of the Normal College and is very musical. The two younger daughters, Ida and Daisy, are also well educated, Miss Ida being a graduate of the Normal College and at present in business, while Miss Daisy is still attending college.

Leading a happy family life, contributing to hundreds of charitable organizations, a Free and Accepted Mason and actively engaged in the promotion of the work of the Jacob Joseph School, Mr. Israel Lippmann is a happy man indeed. He is a member of the Mount Sinai Hospital and Dr. Adler Young Men's Association, and wherever his aid or services are called upon, he is big-hearted enough to contribute his time, efforts, experience, energy and financial aid.

As can be expected from his own case, Mr. Lippmann believes that a happy married life, where the wife is a real partner and aids in the building up of a future, is essential to success. This, coupled with honesty and sincerity, will assuredly lead a man to the goal of his ambition.

At the age of eight, Henry Freedberger found himself an orphan. His father, Leopold, died suddenly, leaving the child without protection and throwing him on his own resources. As long as Leopold Freedberger lived he was fairly successful buying and selling dry goods and strictly attending to his religious duties. But all of a sudden death came and left the little boy Henry to shift for himself.

HENRY FREEDBERGER

Henry had pluck and energy, and at the age of twelve, all alone, he came to America. At first he did some peddling, then took up work in a shop, until he entered the employ of a big furniture store, at \$7 per week, where he stayed for fifteen years, until he advanced himself to the position of secretary-treasurer of the concern. During this time, by dint of hard and ceaseless work, he was able to save up a little fortune, or at least what he thought to be a little fortune, and with \$1,000 he opened a small furniture store at 434 Grand street, where he stayed for four and a half years. Business began to increase rapidly and he was compelled to move to a larger place. In May, 1905, he took his present place of business at 6-8 Avenue A, a building of six stories, where he made a singular success. He struggled very hard, worked day and night, never thought of himself but had the interest of his customers at heart, pleasing them by giving them the best money could buy, until he had established a business reputation hardly equalled by anyone.

The business is arranged in the following manner: There is a warehouse at 49 First street; the main floor of the building is devoted to an assortment of suites; the second floor contains dining room suites; the third floor consists of living room and library suites; on the fourth floor we find bedroom suites and all kinds of bedroom furniture; the fifth floor is given over to carpets and rugs. The business is conducted under the firm name of Freedberger & Kosh and employs 18 salesmen and clerks.

Mr. Freedberger's marriage on June 10, 1900, to Miss Augusta Kosch, was a big event in the Norfolk Street Synagogue. Mrs. Freedberger is the daughter of the late Philip Kosch, who was prominent in the paint business and an orthodox religious observer.

The first Federation of Hungarians in New York counts Mr. Freedberger as one of its charter members. Mr. Freedberger is also actively connected with the Temple Shaari Zedek, of Brooklyn, N. Y.; he is the treasurer of the Religious Sunday School of Brooklyn, a member of the Akiba Lodge, 173, I. O. B. A., and a good many others. Mrs. Freedberger is also very conspicuous in all social and charitable activities.

Mr. and Mrs. Freedberger are the parents of two children, a son, Leopold, attending high school, and a daughter, Nettie, attending public school.

Some of Mr. Freedberger's rules of life are: "Get a good education, learn a business, start in at a young age, work hard, be honest and save and you will surely succeed."

CORRESPONDENCE.

(Continued from page 6)

questionably knows, and knows well, what Zionists mean by national rights for the Jews. As a close student of the Jewish Congress question, he knows that the Philadelphia preliminary conference unanimously voted to consider the question of securing to the Jews, national rights in all such lands in which national rights were or are or ought to be recognized. That this applies to Poland, Austria-Hungary, Turkey, etc., where national rights are recognized, and not to the United States, where national rights are not recognized. Dr. Cohen knew until the moment when he sat down to lubricate his fallacies.

A fact that passes all undertakings is Dr. Cohen's sudden oblivion of the fact that in the program of the congress, agreed on by all, including the Zionists, the second clause explanatory of the phrase "full rights" explains that "Wherever the various peoples of any land are or may be recognized as having rights as such, the conferring upon the Jewish people of the land affected of like rights, if desired by them, as determined and ascertained by the Congress." Although you, sir, do not seem to be aware of this fact, Dr. Cohen knows as well as do Mr. Lipsky or Dr. Shemaryalevin or any of the other clear headed, tireless and unselfish workers for our Jewish cause, that this does not apply and never could be made to apply to the United States. It is because Dr. Cohen knows so well that the demand for Jewish national rights in Poland does not carry with it the demand for Jewish national rights in the United States, that the whole of his parade of confused syllogisms and fallacious, logical apparatus creates an unescapable impression of intellectual insincerity.

The ugly word "treason," which he throws in the face of the Zionists recoils, crushingly on a man who, against his better knowledge, public y denounces the national hope of his own people. It is impossible to argue against the obstinate, mumpsimus of one who in the fever of controversy brings charges which he, as well as any man, knows are baseless. What madness of controversy beclouds the arena when Dr. Cohen addresses his letter to his "Fellow" Zionists, those whom he now calls traitors and whom, a week or so earlier, he publicly denounced as "corrupt, atheistic and anti-Jewish." Since Zionists base their propaganda on accurate thought, respect for facts, sincerity of utterance and courtesy towards those who differ with them. They must therefore decline Dr. Cohen's proffered fellowship.

BARBARA CELARENT.

I shall not ask you to give me six columns of space, in which to reply to the thesis of Dr. Solomon Solis Cohen, entitled "Jewish Nationalism—False and True," published in your last issue, because it can be answered in very much less space.

Simply this: The Zionists demand for the Jews: (1) Palestine on a national basis; (2) in every other country in the world a maximum of rights—i. e., no more and no less than is given to the other inhabitants of the land.

Poland is organized on a national basis. Each nationality within the borders of what is now Poland, except the Jews, have national rights. The new government of Poland will have to recognize the national rights of the other peoples within its confines. Therefore the Zionist demand that Jewish national rights shall be recognized. The same thing is true of Austria-Hungary.

In America there is no recognition of nationality. Hence the Zionists do not ask that the Jewish people shall be given what is not given to other people. But I do not hesitate to say that if ever American institutions should be so changed as to bring about a recognition of other nationalities within its confines, Zionists will not fail to demand the same recognition for the Jews.

If this be treason, I invite Dr. Solomon Solis Cohen to make the most of it, even to acting the part of "moser."

With Zion's greetings, I am, Very truly yours, A. H. TROMLINSON, Publicity Director.

Seek Peace and Pursue It.

Editor HEBREW STANDARD: Should a Rabbi shoulder a musket? Your remarks about Rabbi Lyons (strict patriotisms) seems to me disconcerting. The work of the teacher in Israel cannot cease even for the rebuilding of the Sanctuary. There even appears to be apprehension about the colleges being depleted of students and instructors. "When peace is achieved, where shall we find those whom we shall need in those vocations and avocations that require college and university training?" Owing to your sacrilegious reference to Rabbi Lyons being exempt by reason of his being a minister, I felt inclined to offer my services as substitute minister, but thought better of it—as his congregation is Reform. Still among the Reformers, some one could be found to accommodate him, so he could enter the ranks as a private.

"The Talmidei Hakamim multiply peace." Therefore to follow the analogy of the Chinese who pay their physicians during good health, these Talmidei Hakamim, at least the militant ones, ought to have their salaries reduced until the dove of peace returns, until the fevered brow of humanity becomes cooled, and the pulse normal. It is true that the world must be

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made safe for democracy ("the earth He gave to the children of man"), yet the function of the Rabbis—where democracies exist—should be (to use Felix Adler's expression) to "make democracies safe for the world."

ARTHUR A. DEMBITZ.

Times Change.

There was a time when none but orthodox Christians could hold a chair in the University of Michigan. It is a matter of record that a number of years ago, after the chair of history at the University of Michigan had been offered to a professor at an Eastern college and accepted by him, the offer was withdrawn when it was learned that he was a Unitarian. But things have radically changed at the U. of M., and there is today no college in America where a broader and more tolerant spirit prevails. On the faculty of the University of Michigan are a number of Jewish professors, including Winkler, Straus, Levi, Wile, Sharfman, Wolman and some others. Moreover, the university authorities have been exceedingly kind in their attitude toward the Jewish Student Congregation, and Jewish students are not conscious of any feeling of discrimination against them, which is as it should be.—American Israelite.

A petition of the Jewish students in the Warsaw Polytechnicum against a charge recently made by one of the faculty that the Jewish students had broken their word of honor with him, having been unfavorably acted upon by the Academic Senate, which declared itself as supporting the professor, the Jewish students throughout the city expressed their protest and resentment by remaining away from the various educational institutions for one day. Their appeal to their Polish comrades to join them in this unique strike met with no response.

Great importance is attached to the secret mission on which Dr. Weitzman, president of the English Zionist Federation, and Nahum Sokolow, of the Inner Actions Committee, have left London, according to the following cablegram: "London, Tuesday, July 24.—The Zionist leaders, Nahum Sokolow and Professor Chaim Weitzman, president of the English Zionist Federation, have left the country on a Zionist mission. Their destination was not made known. In well-informed Zionist circles it is believed the present mission is of significance to the Zionist political aims, the scope of which have recently been considerably developed and defined."

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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JACOBS, ROSE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Rose Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of August next. Dated the 24th day of January, 1917. MEYER C. JACOBS and JOEL JACOBS, Executors.

KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

ABRAHAMS, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Abrahams, 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 Lind & Pfeiffer, No. 46 Cedar street, Borough of Manhattan, City of New York, on or before the 15th day of August, 1917. Dated New York, January 27, 1917. MARK L. ABRAHAMS, SOL H. ABRAHAMS and GOLDIE SCHLANG, Executors. LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan New York City.

BACH, ALICE HENDRICKS.—In pursuance of an order of Honorable Robert Ludlow Fowler, one of the Surrogates of the County of New York, notice is hereby given to all persons having claims against Alice Hendricks Bach, 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, Albert L. Cohn, No. 7 Pine street, Manhattan Borough, City of New York, on or before the 15th day of August next. Dated New York, the 30th day of January, 1917. ALBERT BACH and HENRY M. BACH, Executors. ALBERT L. COHN, Attorney for Executors, No. 7 Pine street, Manhattan Borough, New York City.

SIMONS, JOHN E.—In pursuance of an order of the Honorable Robert Ludlow Fowler, Surrogate of the County of New York, notice is hereby given, according to law, to all persons having claims against John E. Simons, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Ely Neumann, No. 45 Broadway, Borough of Manhattan, City and County of New York, on or before the 15th day of October next. Dated New York, April 13th, 1917. JACOB S. SIMONS and AUGUSTUS MAY, Executors. ELY NEUMANN, Attorney for Executor Jacob S. Simons. MILTON MAYER, Attorney for Executor, Augustus May.

DALSIMER, ZETTIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Zettie Dalsimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of the Guaranty Trust Company of New York, No. 140 Broadway, in the City of New York, on or before the 28th day of September next. Dated, New York, the 14th day of March, 1917. GUARANTY TRUST COMPANY OF NEW YORK, NATHAN S. DALSIMER, PHILIP T. DALSIMER, Executors. HOUSE, GROSSMAN & VORHAUS, Attorneys for Executors, 115 Broadway, New York City.

SCHLESINGER, FLORENCE NIGHTINGALE.—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 Florence Nightingale Schlesinger, 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 Liebmann & Tanzer, his attorneys, No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of December next. Dated, New York, the 19th day of June, 1917. JACOB WERTHEIM, Executor. LIEBMANN & TANZER, Attorneys for Executor, 233 Broadway, New York City.

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Goodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of The Farmers' Loan and Trust Company, No. 22 William Street, Borough of Manhattan, City of New York, on or before the 21st day of December next.

Dated, New York, the 11th day of June, 1917.
CARRIE GOODMAN, RITA G. BLOOMIN,
DALE A. LEVY, GOODMAN, ALBERT GOOD-
MAN, THE FARMERS' LOAN AND TRUST
COMPANY, Executors.
GELLER, ROLSTON & HORAN, Attorneys
 for Executors, 22 Exchange Place, New York N. Y.

SILVERMAN, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 719 East Ninth Street, in the City of New York, on or before the 14th day of December, next.

Dated, New York, the 13th day of June, 1917.
ANNIE SILVERMAN, Administratrix.

TAUSSIG, ISAAC W.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac W. Taussig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, the office of Leo Levy, their attorney, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 20th day of September next.

Dated, New York, the 12th day of March, 1917.

CECILIA F. TAUSSIG, NOAH W. TAUS-
SIG and FRANK C. TAUSSIG, Executors.
LEO LEVY, Attorney for Executors, 90
 Wall Street, Borough of Manhattan, New York City.

DAVIS, JULIUS.—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 Julius Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, at the office of Alex. Levy, John & Sondheim, No. 51 Chambers Street, in the City of New York, on or before the 14th day of November, next.

Dated, New York, the 30th day of April, 1917.

MOSES DAVIS, Administrator.
ALEXANDER, COHN & SONDEHEIM, At-
 torneys for Administrator, 51 Chambers Street, New York City, Borough of Manhat-

ROSENBERGER, LEOPOLD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rosenberger, 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 M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 15th day of October next.

Dated New York, the 3d day of April, 1917.

IRMA ROSENBERGER, Executrix.
M. S. & I. S. ISAACS, Attorneys for Execu-
 trix, 52 William Street, Borough of Manhat-

MINTZER, MARCUS M.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus M. Mintzer, 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, House, Grossman & Vorhaus, No. 114 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January next.

Dated New York, the 25th day of June, 1917.

SADIE V. MINTZER and LAURENCE G. MINTZER, Executors.
HOUSE, GROSSMAN & VORHAUS, Attorneys
 for Executors, 114 Broadway, New York City.

FINKELSTONE, JACOB.—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 Jacob Finkelstone, 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 M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of January next.

Dated New York, the 14th day of June, 1917.

SARAH FINKELSTONE, Executrix.
M. S. & I. S. ISAACS, Attorneys for Execu-
 trix, 52 William Street, Borough of Manhat-

HEINE, BETTIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie Heine, also known as Betty Heine, 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 Fruchthandler, No. 99 Nassau Street, in the City of New York, on or before the 2d day of October next.

Dated New York the 23d day of March, 1917.

BERNHARD H. LEVY, Executor.
SAMUEL FRUCHTHANDLER, Attorney for
 Executor, 99 Nassau Street, New York

LAUTERBACH, FRANCES ROTHSCHILD.—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 Frances Rothschild Lauterbach, 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, Clifford Seasongood, No. 32 Nassau Street, Borough of Manhattan, in the City of New York, on or before the seventeenth day of August next.

Dated New York, the 6th day of February, 1917.

AARON LAUTERBACH, Administrator.
CLIFFORD SEASONGOOD, Attorney for
 Administrator, No. 32 Nassau Street, Man-

BENDHEIM, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Bendheim, 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. 61 Broadway, Borough of Manhattan, City of New York, on or before the 19th day of September, next.

Dated, New York, March 14, 1917.

ARTHUR M. EISSIG, ARTHUR J. COHEN,
WILLIAM S. WEISS, Executors.
HARRY J. LEFFERT, Attorney for Execu-
 tors, No. 61 Broadway, Borough of Manhat-

tan, New York City, N. Y.

TORQUEMADA AND HIS DOOM.

In skies of light, a shade of night,
 Before the Last Assize of right,
 Was hailed by Satan, who, smiling, said,
 "My holy friend, you, too, are dead.
 The devils wait to see you smile,
 When fagots on your soul they pile.
 We know that you delight in fire,
 So flame will be your holy hire.
 My hands will help to light the stake,
 When you will smolder for Heaven's sake."
 His voice, a music drowned above;
 A music sweet, as made of love
 By singing of the seraphim,
 Whose every word's a holy hymn.
 Amid the cherub throng of song,
 Hailed in glory, Godlike, young,
 Like bridegrooms of felicity,
 Two martyrs strode alit with glee;
 Like Moses' were their brows abeam,
 They looked the glory of a dream;
 Beholding them, the stern shade
 Who sunny Spain a Tophet made,
 Recoiled, stung, and shook his head,
 And felt that he alone was dead
 Amid the living forms of light,
 'Mid whom he seemed a stain of night.
 Their glory nigh consumed his frame,
 He saw them shining in Heavenly fame;
 Above their burning crowns of thorns,
 Shone splendors of a myriad morns.
 One martyr sadly spied his face,
 And seemed to gain a ray of grace
 In pity that God's image fair
 Should shame the tiger in his lair.
 The other, in aching anger, fell,
 Hoping his Pilot find his hell
 And smolder in the furnace, he,
 Kindled for knights of liberty.
 Amid the airs that rained like dew,
 God's words more swift than lightning flew:
 "Heroic witnesses of mine, draw nigh
 No Torquemada's in the sky;
 Dread not to testify the truth,
 And make no traitor of your ruth.
 Behold the Grand inquisitor,
 What fate hath framed his faith of gore?
 Be his Assize, declare his doom,
 Or let him make his gloom his tomb."
 The sterner saint then lifted plaint;
 "I was a Christian sans a taint,
 But once my brother martyr, who
 Smiles by my side, a sweet-faced Jew,
 Besought my heart to guard the gate
 Wherein he prayed in cryptic state,
 And while he worshiped by his shrine,
 The Molé had found his golden mine;
 With flaring flames our frames he shod
 In name of love; in name of God.
 I prayed, I pleaded; 'Man of faith
 I am a Christian!' 'No,' he saith,
 'On pain of death, kind deeds you do,
 Which is fair proof you are a Jew.
 The Hebrews must be purged by fire,
 And go to Jesus on a pyre.'
 Oh Judge, I love the Bible old,
 The eye for eye is justices' gold;
 As he my flesh consumed on earth,
 So let a pyre pale his mirth,
 And kill his clay with pangs as keen,
 And stage with sovereignty the scene."
 He ended, and a sun that beamed
 Above his head to sink then seemed,
 And grimmer Torquemada grew;
 Soon softened, as the fair-faced Jew,
 Strode forth to plead, and not to doom.
 "Oh God, save man from a self-hewn tomb,
 Only my body ate the coal,
 But he, he broiled body and soul;
 My torment momentary, he
 Made shame his sere eternity.
 He loosed dishonor like a lord,
 And stabbed his spirit with his sword;
 His hands his sentence did engrave,
 He is himself his jewel's grave.
 Oh God, forget his wage and hire,
 And save him from his stake and pyre.
 Forgive this dust of Godly make,
 Oh let him live, for Heaven's sake.
 I love our Testament, the old;
 That first pronounced the rule of gold;
 'And as you love yourself, e'en so
 Your neighbor love'; These lines they glow!
 And as I love my heart to be
 From fire, free, from sorrow, free,
 So would I spare his agony,
 Forgive his folly, open his eyes,
 Anoint him priest of Paradise.
 My holy Scriptures quote I will,
 To save, to spare, and not to kill."
 And as he spake, upon his face
 There seemed to shine the Shekinah of grace,
 Like beams of dreams, the smiles benign,
 Lit up the Judgment-seat divine.
 Ethereal sunshine shone above

SHARON SPRINGS

Sharon House

Sharon Springs, N. Y.

H. B. GROSSMAN, Prop.

The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs.

The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Schochet and Mashgach in constant attendance. Daily concerts during meals. Our newly erected theatre, the Sharon Academy, is the greatest place of amusement in Sharon Springs. Other amusements are bowling, tennis, dancing.



For booklet and other information apply to H. B. Grossman, at the Sharon House, or at the Lexington, 109 East 116th Street, New York, Phone 892 Harlem.

ANNOUNCEMENT

I desire to inform my friends and patrons that the well-known

Hotel Rosenberg

SHARON SPRINGS, N. Y.

will hereafter be under my sole personal management, having purchased the interest of my former partner.

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The Hebrew's head, a sun of love,
 A kiss upon his lips was heard,
 It seemed God kissed His holy word.
 Like one who breasts an icy sea,
 Then feels a fire suddenly,
 The bigot froze, bewildered, beamed,
 And burned as if of Christ he dreamed.
 His soul were blasted by its debt,
 But heaven made him ne'er forget,
 Till mercy be a native bud
 And in the veins love flows like blood.

ALTER ABELSON.

SARATOGA SPRINGS

CROST'S VICTORIA and ALDINE HOTELS

Saratoga Springs, N. Y.

Mr. Wolf Crost takes pleasure in informing his many friends and patrons that the VICTORIA and the ALDINE HOTELS for the coming season have been newly renovated, decorated and refurbished. Hot and cold running water in every room. Rooms single or en suite with or without bath. Strictly Kosher and best Hungarian table.

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 WOLF CROST, Prop.

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E. FAST, Proprietor.

KAATERSKILL JUNCTION, New York

All outdoor sports. Special inducements and attractions for young folks. P. S.—BOATING ON LAKE JEN ED.

Open Letter to Jewish Summer Hotels and Boarding Houses.

Food will win the war, and preserve human liberty. With all the European people living on limited rations, victory must come in a war of exhaustion to the side that has the greatest reserve of food. Our imperative duty in America is therefore to supply our allies with some of the surplus abundance with which this country has been blessed. Humanity calls on us to help alleviate suffering and to reduce the cruel privations of the millions of men, women and children who are living on the borderline of starvation.

At the request of the President of the United States, Mr. Herbert Hoover has undertaken to bring the need for food conservation home to the people of the United States. To aid him in his work, he has appointed a number of volunteer commissions to deal with special phases of the problem. Among these commissions is one to carry the message to the Jewish population of this land, in so far as special dietary conditions, the Yiddish language and the conditions and needs in the synagogues and other institutions make a specialized appeal necessary.

We, who have been summoned by Mr. Hoover to do this work, therefore turn to you, confident that you will cooperate with us in this national and international patriotic duty. General conformity with the recommendations that we offer will result immediately in your own interest, by making possible a reduction of the present high market prices, and also by eliminating the waste that is so expensive and so unnecessary a drain on your business.

We ask that you give your earnest attention and active adherence to the following measures:

1. Serve one wheatless meal each day. Use corn, wheatless cereals and other meals instead of wheat. Our plentiful use of cornmeal griddlecakes or muffins, rye bread, buckwheat, rice, oatmeal, etc., will help to feed starving humanity in Europe and will help us to win the war.

2. Do not waste sugar. There is a great shortage of sugar in the world; be sparing, therefore, in the serving of rich cakes and pastries, which waste both wheat and sugar.

3. Do not waste butter. Vegetable fats are usually just as good for cooking, and are sometimes better. They are particularly advantageous in Kosher cooking.

4. Do not waste fats. Vegetable fats and oils make perfect substitutes, and remove some of the difficulties of Kosher food preparation.

5. Serve at least one meatless meal a day. It is summertime, and the body has little need for heating meats. Serve instead fish, poultry, eggs, dairy products, vegetables and fruit, which are nourishing, abundant, and which cannot be exported across the ocean.

6. Eliminate waste, in meal planning, in cooking, and in the serving of portions. Serve unused portions again, made over into salads, stews and scalloped dishes. Do not cut bread before bringing it to table. Do not serve larger cuts of butter, meat, etc., than are likely to be used. Your guests will ask for a second helping when it is needed.

We are convinced that the guests at the Jewish summer hotels and boarding houses will realize the urgent patriotic duty of the time, and will co-operate with you gladly and wholeheartedly. We are at war, and stern demands will be made of us in every direction. But if we do not wish to eat war bread by measure, given out on bread tickets; if we do not wish to be guilty of throwing away the food that would give life to hungry men, women and children; if we do not wish our own boys when they get to the front to have to lack for bread and meat, we must all learn now to eat plenty, but wisely, and without waste.

The full co-operation of you and your guests in this campaign of food conservation will work to your own best

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interests, and will mean the carrying out of a high moral duty, a Jewish duty, an American duty and a duty owed to all humanity.

JOSEPH KRAUSKOPF, SIDNEY GOLDSTEIN, D. DE SOLA POOL.

Washington, D. C.

A Great Actor.

Sir Herbert Tree, like Sir George Alexander and many other actors of the front rank, had been credited with being Jewish—it is part of the world's unceasing tribute to the artistry of the Jew. He denied this common belief, though he added that he would have been proud had it been true. Nevertheless, he was of Jewish extraction, and in any case retained a keen sympathy throughout his life for the Jewish race. Perhaps he was influenced by this, as much as by the scope for his genius which they afforded, in his selection of famous Jewish characters as the media of his art. Several of his greatest stage triumphs—Shylock, Svengali, Fagin—illustrated the fascination which such parts bore for him, as well as the care he bestowed on them. The East End Jews chanting "Kol Nidrei" in "The Merchant of Venice," Svengali exclaiming Shemang Yisrael, are examples of the reverential passion for realistic detail which endowed his Jewish productions with palpitating life. But, artist that he was, he felt an instinctive sympathy with the artistic race he impersonated, and in Sir Herbert Beerholm Tree we have lost not only a powerful interpreter of the Jew but a sincere and true friend of our people.—London Jewish World.

The ASHLEY HOUSE

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A. ROSEBERRY, Proprietor.

A well-known Hebrew-American boarding house, now under new management. Ideal situation. Sanitary plumbing, baths, electric light. Superior cuisine. Open all the year. Special arrangements for the season. Write for terms. Telephone 175-W.

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Under New Management. The hotel has been newly renovated and decorated and will be conducted by Mrs. Annie Putterman, the well-known proprietress of Westminster Hall, 73 Lenox Ave., New York, in first-class style. Cuisine strictly Kosher. Home comforts. Rates reasonable. For the coming winter season Westminster Hall will be put in first-class condition, and books are now open for booking. MRS. A. PUTTERMAN, Prop.

The Woodard House

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TANNERSVILLE, N. Y.

Strictly kosher. First-class accommodations for 100 guests. Rates, \$14 per week and upwards. Winter Resort: The Woodard Hall in the Pines, 321 First Street, Lakewood, N. J.

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J. Kantrowitz, Prop.



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SELECT PATRONAGE

Rooms en suite, with or without bath. Lavatories with hot and cold running water in sleeping rooms. Magnificent ground for all outdoor sports. An especially equipped playground, with all necessary appliances for the amusement of children. Boating and bathing on beautiful Lake Switzerland nearby. Telephone and telegraphic connection on premises. Orchestral music. Dietary laws strictly observed. For rates and further information address MILBERT & GREENBAUM, Fleischmanns, N. Y.



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Latest sanitary improvements. Open plumbing, running hot and cold water in rooms and baths. Electric lights. First-class Hungarian cuisine. Lawn tennis, baseball grounds, fishing, bathing.

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THE KAATSBURG HOTEL

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OPEN ALL YEAR.

First-class Jewish cooking. The most beautiful and best appointed Hotel in the Catskills. Elegantly furnished. Electric lights. Open plumbing. Large rooms with high ceilings.

SEASHORE SUMMER RESORTS

LONG ISLAND

Representatives of Jewish Parties in Lodz City Council Make Declaration for Their Respective Organizations at the First Session.

Lodz.—The first session of the City Council of Lodz was opened by City President Sulavsky, an engineer, on the 23d of May.

After the representatives of the various Polish parties had declared themselves, the spokesman for the Jewish parties took the floor.

Councilman Weis, for the Jewish faction, made the following declaration:

"As members of the first council of the City of Lodz we regard it our duty as Jewish representatives to declare our solidarity with the rest of the Polish people in their national aspirations for a free and independent Poland to be based on democracy. We are thoroughly conscious of the part we play in this historic period.

"We express the desire of the thousands of electors from whom we have received a mandate. As citizens of a land with which we have been so intimately associated for a period of a thousand years through the medium of common duties and interests, a land which in the epoch of its highest political unfoldment has recognized the autonomy of the Jewish people in their cultural life, we believe that the future and well being of the country demands, in addition to civil equality, the full right and opportunity for the Jewish people to live their own religious and cultural national lives.

"In the realization of these ideals we see the only hope of internal unity and harmony. True civil equality we regard as of the utmost importance in achieving the fullest development of all the resources of the country. Arising out of this point of view and taking our stand on the basis of general democratic and national Jewish principles we will demand:

"That the city take over all public institutions and employ Jews as well as others.

"A general and free system of education and the appropriation of needed sums of money to be applied as shall be directed by the Jewish School Council.

"Consideration of the needs of the Jewish population along with the needs of the others in appropriating and disbursing municipal funds.

"Admission of Jews to all municipal posts and offices.

"The right to observe the Sabbath and other Jewish holidays without being compelled also to observe the usual holidays.

"We hope that these demands will be carried through with the co-operation of all the people."

Councilman Lichtenstein, for the Bund, said:

"As the first representative in the Lodz Council of the Jewish proletariat I must attribute the fact that the Jewish proletariat is so weakly represented here to the city election system and not to the part it has played in the life of the community. The representatives of the proletariat will battle for the further democratization of the administration of the city and for the participation in the city political life of persons with regard for the distinction of sex."

Citing the class struggle generally, the Bund representative declared that in the city it was only a part of the great struggle to emancipate the workers of the world. He declared that the City Council would serve as a field on which to conduct the class struggle and as a tribune for the propaganda of Socialism. "The Jewish proletariat struggles side by side with the Polish proletariat and as the representative of the Jewish working class I shall seek to harmonize my efforts with the spokesman for the Polish workers," continued Lichtenstein.

He declared he would wage war on the bourgeoisie whether it was Polish, Jewish, assimilationist, or Nationalist, which seeks to cloak its efforts for its own selfish interests in Jewish activity.

He said he would also oppose the so-called labor organizations which declare the Jewish workers should seek to establish a Fatherland in some distant place, thus diverting the workers from the international class struggle and serving the bourgeoisie.

Lichtenstein also said he would seek relief measures against the needs caused by the war and that he would bring up such questions as protection for the workers, the betterment of the conditions of municipal workers, the eight-hour workday, the forty-two hour rest period each week, dwelling conditions, taxes, free education in the various national tongues, and public health.

Lichtenstein also declared he would demand:

1. Appropriations to meet the educational requirements of the Jewish people; schools in which they shall be taught through the medium of Yiddish, the Polish language, to take its proper place.

2. Turning over of the educational direction of the different peoples to representatives to be chosen from amongst themselves in a democratic election.

3. The right of the Jewish people to do business with the municipality in Yiddish, the municipality to make public announcements in the same language.

4. The right of the Jewish workers in mercantile establishments to rest on Saturday instead of Sunday.

Councilman Hollandersky, for the Poale Zionists, declared:

"The workers of the oppressed nations

suffer the most from national oppression. They are always the vanguard in the fight for national freedom. Desiring to avoid nationalistic friction and to satisfy the demands of the national minorities, they demand that all matters which are specifically concerned with the national and cultural needs of the different peoples shall be turned over to their own representatives and that appropriations for these purposes shall be made out of the general budget.

"The Jewish working class conducts not only a fight for its social emancipation along with the emancipation of the rest of the workers of the world, but it seeks freedom also to express its own national peculiarities. In order that the life of the Jewish people may be made normal and that their national oppression may cease, a Jewish homeland is necessary in Palestine. Wherever the Jewish workers are in the minority, they seek to express their national aspirations through mediums constituted by themselves. For instance, they wish national autonomy. This demand we also make in Poland, where the Jewish people are a separate minority. The Jewish proletariat has always been one with the Polish proletariat in its fight for national freedom. It will continue to battle with the Polish workers for a democratic Poland."

Hollandersky stated that because of the limited funds at the disposal of the municipality it would be difficult to meet the requirements of the workers. He declared that the purpose of the Poale Zionists in the city government would be to rally the workers and acquaint them with the demands of the Social Democracy.

"As representatives of the Jewish proletariat we will oppose the politics of the bourgeoisie, and especially will we fight against the anti-Semitism of the Polish bourgeoisie," continued Hollandersky. "We will tear the mask from the face of the traitorous assimilationist Jewish bourgeoisie and the apologizing and cringing spokesman for Jewish nationalism."

In conclusion, Hollandersky submitted the following demands:

1. To open city schools in which the language shall be Yiddish and the affairs of which shall be administered by Jewish representatives. These schools shall be adapted to the requirements of the Jewish people.

2. An equal place with other languages for Yiddish in municipal institutions. For instance, the right shall be given to communicate in Yiddish with all municipal departments. All public announcements to be made in Yiddish also.

3. Offices for Jewish officials familiar with the needs of the Jewish people.

4. The right of the Jewish people, including city employees and officials who may be Jews to observe Saturday and the other Jewish holidays.

5. Acceptance of Jewish workers for all city enterprises and the accessibility of municipal offices to Jews.

6. To consider the needs of the Jewish people, along with those of the others, in establishing sanitary measures and the satisfaction of other municipal needs, as, for instance, in erecting hospitals, homes for the sick, in the construction of streets and highways, in the installing of lighting systems, in the construction of tramways, canals and in the establishment of city parks, etc.

Anti-Semitism Eats Its Way Into the Polish Art School of Warsaw and Causes Serious Disturbances.

Copenhagen.—There has been much friction in the student-body of the Art School at Warsaw between the Jewish students and the others, which has manifested itself in violence.

The society which furnishes free meals to indigent students recently decided not to extend its aid to Jewish students. This decision would have been carried into effect had not Jewish philanthropists, who contribute to the support of the society threatened to withdraw their assistance.

The hostility between the Jewish students and their Polish colleagues was recently brought to a head when seventy of the 150 Polish students signed a petition in which they demanded that one Ch—, a Jewish student who has often aggressively asserted himself, leave the institution.

Ch—, of course, refused to do so, with the result that he was waylaid by several students, who bound him hand and foot and left him in the gutter. The attack on Ch— brought illness upon him and caused him to be confined to bed.

So bestial was this assault that M—, one of the Polish students, was moved to demand of his colleagues that the guilty ones be ascertained and punished. He was voted down. M—, now a marked man, was subsequently attacked at one of the lectures, and a general fight would surely have ensued had not several of the women students interceded.

Nothing daunted, M— demanded at a later meeting of the Polish students that an investigation be made by a students' court and the assailants of Ch— tried. The debate which followed became so heated that a free-for-all battle was precipitated, in which several were injured.

It is noteworthy that the faculty, which ordinarily concerns itself with the most insignificant details of the student-life in the school, appear to be utterly indifferent to what is going on.

VILNA.—A blaze in the local quarter of Vilna destroyed two synagogues and razed seventy tenements in which Jewish families lived.

The Ghetto Jew.

"An intense seriousness is the dominant quality of the Ghetto Jew. He is serious in thought, in literature, in business and in relaxation. Whether he is an old Talmudic scholar, with the feeling for the holiness of his disinterested passion engraved upon his face; a rabbi whose soul is devoted to an interpretation of the law; a starving but impassioned poet in the ancient Hebrew; a stormy socialist, a stern realist in literature—or on the other hand an untutored actor, sweat-shop worker, or street merchant, he is always serious. Every face seen in the Ghetto is picturesquely serious; some express the solemnity of religion of thought, some the melancholy of fatigue or longing; the same intensity that some put into the interpretation of the holy law others put into business.

"The Ghetto has a message, and a very important one, for us Anglo-Saxon Americans. For in our life there is a great deal of what seems unreal to the Russian Jew. Our attitude toward books and plays is a striking instance. We regard such things as mere sources of amusement, to be enjoyed after the day's work is done.—The serious and intense Ghetto Jew on the other hand, seeks the intense joy of ideas. Every season many plays are given at the lowly Yiddish theatres on the Bowery which are genuine criticism of life; realistic pieces portraying contemporary manners and customs, showing how the poor Ghetto Jews live, what their problems, their ideals, are; plays witnessed in a large measure by very poor people indeed, but people who, though they enjoy comic buffoonery also enjoy still more a faithful picture of their lives.

"To anyone who has met some of the beautiful old scholars of the Ghetto, the honors at Kishinef and elsewhere, suggesting as they do that some of these remarkable men may have been included among the victims seem peculiarly terrible; for no one wants to lose from the world such a fine thing.—

"The spirit of the Ghetto is the spirit of seriousness, of melancholy, of a high idealism, which when interpreted by the sympathetic artist, illumines even the sweat-shop, the push cart market, and the ambitious business man. This combination of the highly ideal with the highly worldly is, when seen from a disinterested point of view, deeply picturesque."—The Century Magazine.

Another "Angel."

Few stories of heroism can be prouder than that of the death of Mr. Sylvain Dreyfus in the Ashton explosion, and it is just in such fine deeds of brave self-sacrifice that humanity finds its chiefest encouragement and its best reward. There is abundant evidence that Sylvain Dreyfus could have saved his life. He chose the higher path—that which points to immortal glory—and laid down his life to help others to save theirs. Like Dr. Angel, whom the King has just posthumously honored, Mr. Dreyfus knew the danger in which the explosion that had occurred placed him. He spurred it and stuck to his post of duty. Of such are the heroes of the world!—London Jewish World.

The Meanest Man.

Wagers have often been laid as to who is the meanest man in America. No decision has ever been reached, but it would not be at all surprising if it should develop that he is some one who came to this country from abroad, got sustenance and affluence here, and now goes around with disloyalty in his heart and the sneer of the marplot on his lips.—Jewish Exchange.

23D SEASON AT ROCKAWAY BEACH HOLLAND HOUSE

27 Holland Ave., Rockaway Beach, N. Y. NOW OPEN. The Holland House is newly renovated, decorated and furnished. Fine rooms with all improvements. First-class cuisine. Reasonable rates. For accommodation our co-religionists a special restaurant is opened in the basement, where meals are served A La Carte and Table d'Hotel under observance of the dietary laws at city prices. Phone 468 Hammels. MRS. J. B. GROSS, Prop.

Telephone 801 Far Rockaway WICKS & MOTT, Inc. Steam Vulcanizing and Battery Charging Distributor for MILLER TIRES, OILS and GREASES AUTO SUPPLIES OF ALL KINDS PLAZA STORE Central and Mott Avenues FAR ROCKAWAY, N. Y.

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Roads and Railways in Palestine.

The roads and railways of Palestine and also in Syria as they were in the summer of 1916 are described in detail by Dr. Arthur Ruppin, former head of the Palestine bureau of the Zionist organization. It is very likely that changes have been made during the past year, but Dr. Ruppin's statistics are the most up-to-date available.

The main roads in Syria and Palestine have been built either under concession by private companies or by the State. The high roads from Beyroot to Damascus and from Tripoli-Homs-Mama were built under concessions, the first by a French company, which opened out the traffic in 1863. This road was bought up in 1891 by the Damascus-Beyroot Railway Company, which, having completed the railway, allowed the road to fall into decay. The Tripoli and Homs road concession was acquired in 1883, and was taken over in 1910. All the other roads in Syria have been built either by the state or by the Villayets. The law of 1869 imposed on the population the duty of personal service, or its equivalent in money, for road building, and it divides roads into three classes, according to their quality. The law of 1889 allocated £35,000 yearly for road building, and personal services were estimated to be equivalent to £600,000. The forced labor is bad in quality, and the war found Syria and Palestine very ill provided with roads, and such as they had mostly very backward. "The military requirements and the energy of the Commander-in-Chief of Syria, Djemal Pasha, have during the war wrought an extraordinary change in this respect." The old roads were repaired and the following new ones built:

Damascus-Kumetra (60) Roshpinah (36) Tiberias (27)—Km. (A kilometer is 1.6098 miles.)
Semach (10) (railway station near Tiberias) 133
Nazareth-Apile (10)—Jenin (15)—Nablous (35) 70
Jericho-Es Salt (43)—Amman (33) 76
Hebron-Beersheba (50)—Hafir (72) 122
Laturum-Djulis-Gaza (not yet completed) 100
The road system of Syria may be pictured in the form of two main arteries running from North to South, one the coast road (the old via maris) and the other the high road, running parallel to the coast at a distance of km. 50 to 200, with a network of cross-roads connecting them. The coast road is not fully completed, as the sections Haifa-Tyre and Tripoli-Alexandretta are still un-built. The principal roads existing at the time of writing (June 1916) were as follows:—
The coast road:—

	C. Km.
Gaza-Jaffa	180
Tyre-Saidit-Tripoli	170
The high road:—	
Hafir-Beersheba (72)—Hebron (50)	159
Jerusalem (37)	120
Jerusalem-Nablous-Nazareth (27)—Kumetra (36)—Damascus (60)	156
Damascus-Homs-Hama-Aleppo-Anitab	350
Connecting roads:—	
Gaza-Beersheba	35
Jaffa-Jerusalem	35
Haifa-Tulkereh (Nablous)	30
Haifa-Nazareth	35
Haifa-Tulkereh-Nablous	86
Saida-Merdjayun-Safed	70
Beyroot-Damascus	124
Tripoli-Homs	94
Alexandretta-Aleppo	158

Some of these roads are continued beyond the high road further towards the East, viz. the following stretches:—

	Km.
Jerusalem-Jericho-Es Salt-Ammam	117
Aleppo-Meskeme (on the Euphrates)	100
Aleppo-Bab Baredjit (on the Euphrates)	100

Not all the roads mentioned are as yet fully completed carriage roads. There are numerous breaks of more or less extent, but still it is possible for wheeled traffic to pass along them. Travelers find most awkward the interruption in the coast road between Haifa and Tyre, which extends to about km. 60, and the un-built section of about km. 22, between Tripoli and Alexandretta.

Dr. Ruppin observes that in the future the system of personal service must be completely abolished and much larger sums be contributed for the maintenance of roads. He has no doubt that the increased outlay will prove a good investment.

The Hedjaz Railway.

This railway, which starts from Damascus and for the present stops at Medina, owes its origin to the desire of the Sultan Abdul Hamed to establish the authority of the government more firmly in the unsettled districts of Arabia and by facilitating Mohammedan pilgrimages from all parts of the world to Mecca and Medina to strengthen his position as Khalif. The construction was entrusted to the German engineer, Melsornen Pasha, with the help of soldiers' labor, and was pushed forward with astonishing rapidity. Km. 92 were finished in 1901-2; Km. 247 in 1903; Km. 394 in 1904-5; Km. 120 in 1906; Km. 287 in 1907; Km. 323 in 1908. In 1903 the same line was completed from Damascus to Deraa (Km. 123), in 1904 from Deraa to Maan (Km. 336) and in 1908 from Maan to Medina (Km. 843). The projected continuation from Medina to Mecca (Km. 470) has not yet been carried out, but the following branch lines have been built and are working:—

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	Km.
Haifa-Deraa (opened 1904-5)	161
Deraa-Bosra-Eski Shan. (opened 1913)	39
Beled-es-Sheek-Acre (opened 1913)	17
Atule-Djenin-Lydd (opened 1913-15)	100
Wadi Serar-Beersheba-Hafir (opened 1915-16)	110
Massudieh-Nablous (opened 1915)	15

Jaffa-Jerusalem Railway.

The concession for the Jaffa-Jerusalem line of Km. 87 was granted by an Imperial Irade of October 28, 1888, and transferred by the concessionaire to the Societe des Chemin de Fer de Jaffa-Jerusalem, founded by Parisian capitalists in 1889 for fr. 1,000,000. The line started working in 1892. Its results in the first years was so poor that in 1894 it was necessary to suspend working and proceed to a reconstruction. Since then traffic on the line has materially improved. The gross takings increased from fr. 519,409-fr. 5,790 per Km. in 1895 to fr. 1,388,755-fr. 15,963 per Km. in 1911. The net profit so distributed on the fr. four million shares and the debentures originally fr. 20 millions afterwards reduced to fr. 10 millions, in the ratio of 5 per cent. to the shares and 95 per cent. on the debentures.

Further Extensions of the Railway System.

The building of the two tunnel sections which are still required to complete the Bagdad line in Asia Minor, is being pushed on with such energy that 1917 or 1918 should witness the establishment of a thorough connection from Haidd-Pasha (Constantinople) to Islahieh (Aleppo), which would bring Syria into direct railway communication with Europe. Whether and when the Syrian railway system on the South, which at present runs to Beersheba and Hafir, will from there be linked up with the Egyptian system (at Port Said), depends chiefly on military considerations. The economic value of such a connection is very doubtful. Imposing as is the idea of through railway communications from Europe through Syria to Africa and the Cape, it can hardly be said to offer paying prospects, as neither in the matter of speed nor of comfort is it superior to the ocean route. As regards passenger traffic between Europe and Egypt it seems quite out of the question that for this purpose the land route would, to any considerable extent, be chosen in preference to the sea route, as Egypt can be reached from Marseilles, Naples and Trieste in three days, while the railway journey would take considerably longer. Even for the passenger traffic from Asiatic Turkey to Egypt, which in itself is insignificant, the railway offers no advantages. At present to go from Aleppo to Port Said takes 12 to 15 hours by rail (Aleppo-Beyroot Km. 395), and with direct sailing 20 hours' sea voyage (Beyroot-Port Said). The first-class fares are about fr. 60 for the railway journey and the same for the voyage fr. 120 altogether. As against this the railway from Aleppo to Port Said (even if the route were shortened Km. 200 by building a new line from Rajak to Afule) would be about Km. 950, would form Km. 300 run through the desert, last 36 hours and cost about fr. 135. If the railway on this showing offers no advantages for passengers, needless to say for goods traffic it is altogether out of the question.
Better worth considering is an extension of the Syrian railway system to the Red Sea, which could be carried out at relatively low cost by a branch of the Hedjaz railway from Maan to Akaba (C. Km. 120) or from Medina to Dhambo (C. Km. 150), or if the line is prolonged

from Medina to Mecca (Km. 474) from that city to Jedda (C. Km. 75). By a short extension of this character the whole of the railway system of Asia Minor and Syria would be linked up with the Red Sea and the Indian Ocean, and Mohammedan pilgrimages from India and Java to Mecca and Medina would be greatly facilitated and encouraged. Something is to be said, too, for building the line above referred to from Rajek to Apeleh. This line would shorten the journey from Beyroot or Aleppo to Haifa Jaffa and Jerusalem by about Km. 200, as instead of the Rajak-Damascus-Deraa-Apeleh route of Km. 329, there would be the direct Rajak-Apeleh route of Km. 130. In this way, too, a fairly well-cultivated district with the towns of Saged and Nazareth would be served with railway communications.

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The German Emperor and His Jewish Subjects.

The dethronement of the German Emperor has seemed possible, and indeed, not improbable, this week, in view of the kicking over of the traces by the Center or Clerical party, which has held the balance of power and been the mainstay of the monarchy since Bismarck went to Canossa, and in the face of the expected difficulty of keeping the wolf of starvation from the door under the operation of the American embargo against disproportionate exports to neutral countries. What may not happen at a time when the republican spirit is so strong that even in China the attempt to restore the Manchu Emperor has been such a flat failure? In the light of this unsettling situation, interest is lent to this autocratic Emperor's relations toward his Jewish subjects. Here, then, is one mark to his credit. Despite his pietistic Christian utterances, which seemed to exclude such subjects, he has surrounded himself with brainy Jewish leaders, as Mr. Wile, of London, himself of Jewish origin, has shown in his well-known book, "Men About the Kaiser." Herr Ballin, head of the Hamburg-American steamship line, is credited with having been able to have obtained a seat in the Cabinet, if he or the aristocratic party did not object. Mr. Dernburg, former Minister of Colonies, who came over to America on an unsuccessful mission of conciliation, is of Jewish stock. So was the greatest electrical manufacturer in Germany, whose inventive son, as Minister of Munitions and Provisions, was able to keep Germany from starvation and want of ammunition during the first year or two of the war by chemical substitutes for food and for munitions materials. But the Emperor has not been able to prevent the exclusion of Jews from full professorships in the universities, even in the case of such distinguished medical discoverers as Dr. Ehrlich, of Salversan fam, or a like exclusion from the post of officer in the army before the present war, or sometimes, according to recent reports, even since. Nor has the Emperor, so far as we are aware, given voice to those broad sentiments of religious liberty which were put forth, as far back as the eighteenth century, by that great German author, Lessing, the founder of native German literature.—Emanu' EL.

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Preparations for the Jewish Congress.

A report presented by Dr. Hourwich in behalf of the General Board of Elections to Colonel Cutler, chairman of the Administrative Committee, shows that all but six districts have already chosen their delegates to the American Jewish Congress. A number of contests are still pending and some of the cities in which, after a postponement, the elections have already been held have as yet failed to send any official reports or to pay the necessary fees. The board expects shortly to finish the work pertaining to the elections.

The offices of the Executive Committee are now, among other work, busy with the preparation of the reports on the condition of the Jews in the foreign countries, which are being drawn up under the auspices of the different commissions appointed for the purpose.

The report on Galicia which has been prepared with the aid of several prominent European Jewish writers, is now practically completed. The chairman of the Commission on Galicia, Mr. Bernard Seme, will be ready to present his report at the next meeting of the Administrative Committee.

The report on Roumania is being written by a well-known writer and scholar, and the Commission on Roumania will soon be able to pass upon the first draft of this report.

The report to be presented by the Commission on Palestine, of which Dr. Friedland is chairman, is being prepared by several writers.

The report on the Balkan States and Salonica will be ready in about two weeks.

The Commission on Poland and Lithuania, of which Judge Mack is chairman, recently held a meeting and made arrangements for the preparation of a report on the above subject. An important part of this report will be compiled with the assistance of Dr. Leon Motzkin, who will also forward from Europe some important documents for the purposes of the Congress.

The chairman of the Commission on Russia, Dr. Herman Bernstein, is now in Petrograd, where he is gathering important material for the purposes of the report to be presented by this commission. The Commission on Previous Attempts to Secure Jewish Rights, of which Mr. Abraham Schomer is chairman, is also now working on the report to be presented.

The arrangements to be made in Washington for the holding of the Congress will soon be begun. Several of the officers of the organization will soon go to Washington for this purpose, and while there will confer with members of the Administrative Committee living in and near Washington and with the members of the Washington Congress Committee.

War Service Farm Camps for Jewish
Two farm camps have been established in New Jersey by Young Judaea which are especially designed to give Jewish young men who are desirous of maintaining their religious observances an opportunity to do their "bit" in connection with the war by increasing America's food supply.

A large number of Jewish boys under military age have been anxious to render patriotic service by working on farms, but they have been confronted with the difficulty of finding farm owners who would make it possible for them to carry out the tenets of their religion.

To solve this problem Young Judaea has established its camps. The boys work on farms in the neighborhood of the camps, where they are housed and boarded, and their food is prepared in strict observance of the dietary laws. As a result of this arrangement the farmers of New Jersey are clamoring for Jewish boys, and Young Judaea announces that it is in a position to place 200 boys at once, provided they are willing to work hard and not to earn any more at the beginning than enough to pay their way. As the boys acquire experience they will be able to earn from \$10 to \$15 a month over and above their expenses.

Jewish young men below the age of sixteen desirous of enlisting for war-farm purposes can obtain full information by applying at the offices of Young Judaea, 44 East Twenty-third street, New York city.

JEWISH CALENDAR.

5677-5678-1917.
Rosh Chodesh Ellul..... Sunday, Aug. 19.
Rosh Hashanah..... Monday, Sept. 17.
Yom Kippur..... Tuesday, Sept. 26.
First day Succoth..... Monday, Oct. 1.
Shemini Atzereth..... Monday, Oct. 8.
Simchath Torah..... Tuesday, Oct. 9.
Rosh Chodesh Cheshvan..... Wednesday, Oct. 17.
Rosh Chodesh Kislev..... Friday, Nov. 16.
First day Chanukah..... Monday, Dec. 10.
Rosh Chodesh Tebeth..... Sunday, Dec. 16.
Fast day Tebeth..... Tuesday, Dec. 25.

*Also observed the day previous to Rosh Chodesh.

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Notes About Books.

Jean Jaures, the greatest democrat and internationalist then living, was assassinated on the eve of the war. Jaures meant more for the cause of making the world safe for democracy than an army of soldiers. He was the first and the greatest sacrifice of the war. The story of this man, his active relation to the Dreyfus trial, to the severance of church and state in France and to the fight for social liberty and justice are told in a volume entitled "Jean Jaures: Socialist and Humanitarian," by Margaret Pease. There is a foreword by J. Ramsey MacDonald, the leader of the Socialists in the House of Commons. The book has just been published by B. W. Huebsch.

Dr. Nathan Peiser

principal of Public School 39, has been appointed director of the Educational Alliance to succeed Dr. Henry Fleischman, who will remain as administrative director. Dr. Peiser is a graduate of the College of the City of New York, receiving the degree of B. S. in 1906. In 1910 New York University conferred upon him the degree of M. A. and in 1912 the degree of Ph. D.

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The "Girls from the Follies," which is the opening attraction at the Star Theatre, Saturday evening, August 4, was always a pleasing show, but the new aeroplane first part that has been added will help immensely in making it more popular. Dancing is one of the main features of the show. Not only do principals and chorus offer many pretty steps, singly and ensemble, but Athena Hanini, the Greek classic dancer, will present from her repertory one or more Russian, Armenian and Hawaiian dances.

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SABBATH NACHAMU

This Saturday, following as it does the Fasting Day of the 9th of Ab, commemorating as the latter did the burning of Solomon's Temple, the destruction of Jerusalem, the conquest of Palestine and the scattering of the nation of Israel in all sides and directions, this Sabbath is captioned in the Jewish calendar as Sabbath Nachamu, the latter dictum being the initial word of the fortieth chapter of the Book of Isaiah, which, together with the following paragraphs and passages, has been assigned by the wisdom of the rabbis to constitute part and parcel of the day's divine services at the synagogue. Nachamu denotes comfort. Isaiah, the servant of the Lord, cheers his downtrodden people, encourages their humble spirit and advises his fellow prophets, contemporaneous and following, to offer comforts and extend consolations. Shedding of tears, continuous affliction and languishing contrition would rend a nation and ruin his ambitions completely. Hope and trust are, indeed, the stepping stones, the Jachin and Boaz, the potent agents, leading toward restoration and rejuvenation, checking, to some extent, the misery, wretchedness and disappointments. Proof positive and vital forces must necessarily escort the message of trust and accompany the watchword of hope. Articulate power, verbal assurance and mere promises would barely produce any tangible effects, the resignation having become too strong to yield and the deplorable conditions failing to change fronts at momentary notice.

A number of prophets, sages and wiseacres appeared on the scenic surface, wielding their wisdom and displaying their profundities. The people, however, regarded them lightly, dismissed them with pathetic sighs, and would not resent their pensive, moods and gloomy dispositions. The supposedly leading prophet introduces himself with the remarkable promise of "I will be as the dew unto Israel," the sincerity of which they hardly believe, for the fact that this very sage but recently sentenced Ephraim to be smitten, "their root dried up, shall bear no fruit" (Hosea, xiv, 6; ix, 16). Why, being condemned to total destruction, both root and branch, what results can the dew produce? Of what avail is fresh water for withered flowers, smitten roses, decayed fruits?

Joel, the next on the roster of the minor prophets, comes with the mission of "And it will come to pass on that day that the mountains shall drop down sweet wine and the hills shall follow with milk, and all the ravines of Judah shall flow with water." The milk and the wine could not, apparently, replace the traditional milk and honey, the former turning sour somewhat sooner than it should, while the latter carried the sting right along, choking and biting instead of refreshing and satisfying. And then this very messenger admonished his people but the other day, conjuring them to "Wake up! ye drunkards and weep, wail, all ye drinkers of wine, because of the sweet wine that is taken away from your mouth." (Joel iv, 18; i, 5.) If the common epithet of drunkards is once bestowed on them, why should they indulge again in drinking and justify the disgraceful calling? Is it because members of other nations and denominations drink excessively, in season and out of season, that the Israelites should have turned congenial to these traits and customs, follow similar causes and pursue identical effects, resulting, time and again, in the heroic placements in the street gutters and the knightly replacements in prison cells?

Amos is the next to appear in the arena, delivering himself of the divine power which would hasten "the day when I shall raise up David's fallen tabernacle," meeting, likewise, the distrust and suspicion of his previous colleagues. After having prognosticated that "She is fallen, she will not rise again, the virgin of Israel (Amos ix, 11; v, 2), for what purpose, then, should the Davidic tent be risen? Who will enjoy its hospitality? Who will utilize its shelter? Micah arrives now before the tribunal, with his lofty idea of "Who is a God like unto Thee, pardoning iniquity and forgiving transgression to the residue of his heritage?" which, however, was severely criticized. "Why," they say, "the transgressions of Jacob caused the mountains to melt and the valleys to cleave in twain." (Micah vii, 18; i, 4-5.) Then the pardon and forgivings are somewhat late, melted mountains and cleaven valleys may never beckon to stray refugees and fugitive wanderers? Besides, the notion of a forgiving God may become instrumental in the continuation of transgressions and the further practice of iniquity, leading, once again, to disaster, dispersion and ruin.

The last prophet announces his coming with the representation of a comforting shibboleth, namely: "And all the nations shall call you blessed, for you shall be a land of delight." Doubt and skepticism met the speaker as a response to his consolation. Why, after giving utterance to the passage of "I have no delight in you, saith the Lord of Hosts" (Malachi iii, 12; i, 10), what good can bring forth the nations with their praises and laudations, delights and pleasures, satisfaction and congratulation? Unless there will accumulate envy and jealousy, turning as the latter would into hatred and animosity, with the probable results and possible consequences of wars and battles, the blessings becoming curses and the delights transferring into dislikes, the Lord having once rejected His people, they will undoubtedly become the universal prey and the public spoil once again. Such a comfort is but a mere mirage, and its delusive lullings into sleep eternal would never do for a nation that struggled and suffered all the tortures of hell and languished and pined in infernal regions long enough. No, there is no comfort, no consolation for Israel. Let the Lord Himself come down, as in days of

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old and times of yore, and bring to his downtrodden children everlasting comfort and enduring salvation, having thus promised the Patriarchs, Abraham, Isaac and Jacob.

There was commotion and confusion up above in God's own heavenly habitation, the prophets and seers, with profusive tears and wailing voices, tell of their terrible experiences, how melancholic and downcast Israel refused to be comforted. The Archangels Michael and Gabriel were consulted and the son of Amos was ordained as a prophet to alleviate his people's struggles and offer balsam to their intense sufferings. The mantle that never fitted the other seers became part and parcel of Isaiah, who is, indeed, a continuous target and a constant object for both, Jews and Gentiles, for misquotations and misrepresentations. Gentiles misconstrue Isaiah's passages in great numbers, while Jewish children chant Isaiah's melodious paragraphs, never knowing their meanings and significations, purporting to become thusly confirmed into the Covenant.

Isaiah maintains that the Israelites want to comfort themselves, rising after being smitten, promulgating God's precepts to the delight and satisfaction of the entire world and being pardoned for his transgressions; "the grass withereth, the flower fadeth, but the word of our God will stand firm forever." (Isaiah xl, 8.) Strengthened by this word, Israel shall sin no more and his cup will not be filled with wine, but with salvation and redemption, for honey, milk, wine and water are but metaphorical expressions for learning, wisdom, knowledge and understanding. NACHMAN HELLER.

Zionist Propaganda at Summer Resorts.

A number of Zionist meetings have been held at various summer resorts this season which have resulted successfully for the movement.

Mr. and Mrs. Robert D. Kesselman arranged two meetings at Sharon Springs. The first was held in the parlor of the Sharon Hotel on July 14, and was participated in by Dr. Bernard Drachman, who delivered an address, and Rabbi Julius Silberfeld, of Newark, who presided. Mr. Kesselman spoke. One hundred and forty dollars was contributed to the Zionist Emergency Fund. The proprietor of the hotel lent valuable assistance by donating the use of his parlor and the decorations and refreshments to the audience.

The second meeting was held in the moving picture theatre of Sharon Springs last Sunday evening. Mr. and Mrs. Juvelier and Mrs. Silbert, who are prominent on the Yiddish stage, participated. One hundred and sixteen dollars was raised.

Mrs. Bernard Rosenblatt is arranging a series of meetings in behalf of Hadassah. The first was held at Arverne a fortnight ago in the parlor of the Nautilus Hotel, and was addressed by Mrs. Rosenblatt and Mr. A. H. Fromenson. The second was held at Long Branch on July 24, and

ROSENTHAL, JULIUS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Rosenthal, 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 Krakower & Peters, her attorneys, No. 308 Broadway, in the City of New York, on or before the 10th day of October next. Dated New York, the 30th day of March, 1917. IDA ROSENTHAL, Administratrix. KRAKOWER & PETERS, Attorneys for Administratrix, 308 Broadway, New York City.

JACOBUS, EMANUEL.—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 Emanuel Jacobus, 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 her attorney, Eugene Cohn, No. 32 Broadway, in the City of New York, on or before the 20th day of September, 1917. CARRIE JACOBUS, Executrix. EUGENE COHN, Attorney for Executrix, 32 Broadway, New York City, Borough of Manhattan.

POLLACK, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Pollack, 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 Harvey J. Cohen, 51 Chambers street, in the City of New York, on or before the 1st day of October next. Dated New York, the 15th day of March, 1917. HARVEY J. COHEN, ISAAC POLLACK, DAVID POLLACK, Executors.

WELL, JONAS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Well, 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, Hyams & Hyams, No. 22 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of December next. Dated New York, the 18th day of May, 1917. SAMUEL WEIL, BENJAMIN J. WEIL and LOUIS V. WEIL, Executors. ARNSTEIN & LEVY, Attorneys for Executors, No. 128 Broadway, New York City.

LEHMAN, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Lehman, 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, Hyams & Hyams, No. 22 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November next. Dated New York, the 18th day of May, 1917. REINE LEHMAN and GEORGE KLEINER, Executors. HYAMS & HYAMS, Attorneys for Executors, 22 Broadway, New York City.

GOODKIND, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, 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, Kurzman, Frankelheimer & Gutman, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next. Dated New York, the 5th day of July, 1917. MARTIN H. GOODKIND and LESTER H. GOODKIND, Executors. KURZMAN, FRANKELHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

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was addressed by Mr. Bernard Rosenblatt and Mr. Ben Avi. Both of these meetings added to the membership roll of Hadassah, and another outcome will be the organization of a chapter in Paterson.

GUNTZBURGER, ISIDOR.—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 Isidor Guntzburger, 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. 9 John street, Borough of Manhattan, in the City of New York, on or before the 21st day of January, 1918. Dated New York, the 20th day of July, 1917. ROSE GUNTZBURGER, JOSEPH GUNTZBURGER, Executors. LEBERT & SCHEPPS, Attorney for Executors, 70 Broadway, Borough of Manhattan, City of New York.

FRIEDMAN, BERNARD.—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 Bernard Friedman, 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, Samuel L. Chess, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of January next. Dated New York, the 29th day of June, 1917. JOSEPHINE FRIEDMAN, Administratrix. SAMUEL L. CHESS, Attorney for Administratrix, 38 Park Row, Borough of Manhattan, City of New York.

BAUMANN, LOTTIE.—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 Lottie Baumann, also known as Lottl Baumann, 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, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of January next. Dated New York, the 3d day of May, 1917. SAMUEL BAUMANN and GEORGE HAHN, Executors. O. BERTRAM PLANTE, Attorney for Executors, 15 William Street, New York City.

ARNHEIM, FANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Arnheim, 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, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of January next. Dated New York, the 25th day of July, 1917. SAMUEL W. ARNHEIM and HENRY OLLESHEIMER, Executors. HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, New York City.

ECKSTEIN, GUSTAVE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Eckstein, 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, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of November next. Dated New York, the 22d day of May, 1917. ROSALIE ECKSTEIN, Executrix. HAYS, KAUFMANN & LINDHEIM, Esqs., Attorneys for Executrix, 60 Wall Street, New York City.

WEIL, JONAS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas 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 their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 1st day of December next. Dated New York, the 18th day of May, 1917. SAMUEL WEIL, BENJAMIN J. WEIL and LOUIS V. WEIL, Executors. ARNSTEIN & LEVY, Attorneys for Executors, No. 128 Broadway, New York City.

LEHMAN, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Lehman, 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, Hyams & Hyams, No. 22 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November next. Dated New York, the 18th day of May, 1917. REINE LEHMAN and GEORGE KLEINER, Executors. HYAMS & HYAMS, Attorneys for Executors, 22 Broadway, New York City.

GOODKIND, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, 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, Kurzman, Frankelheimer & Gutman, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next. Dated New York, the 5th day of July, 1917. MARTIN H. GOODKIND and LESTER H. GOODKIND, Executors. KURZMAN, FRANKELHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

SELIGSBERG, SOPHIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Seligsberg, 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 James Garfield Moses, his attorney, 65 William Street, in the City of New York, on or before the 15th day of January next. Dated New York the 10th day of July, 1917. MORRIS WEISS, Executor. JAMES GARFIELD MOSES, Attorney for Executor, 65 William Street, Manhattan, New York City.

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, 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, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next. Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

MARROW, MORITZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Marrow, 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, Nicholas Aleinikoff, No. 93 Nassau Street, Manhattan, in the City of New York, on or before the 10th day of January, next. Dated New York, the 3d day of July, 1917. JOSEPH MARROW, ALEXANDER S. ALEINIKOFF, HARRY FRIEDMAN, Executors. NICHOLAS ALEINIKOFF, Attorney for Executors, 93 Nassau Street, Borough of Manhattan, New York City.

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, 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, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next. Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

MARROW, MORITZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Marrow, 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, Nicholas Aleinikoff, No. 93 Nassau Street, Manhattan, in the City of New York, on or before the 10th day of January, next. Dated New York, the 3d day of July, 1917. JOSEPH MARROW, ALEXANDER S. ALEINIKOFF, HARRY FRIEDMAN, Executors. NICHOLAS ALEINIKOFF, Attorney for Executors, 93 Nassau Street, Borough of Manhattan, New York City.

GOODKIND, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, 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, Kurzman, Frankelheimer & Gutman, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next. Dated New York, the 5th day of July, 1917. MARTIN H. GOODKIND and LESTER H. GOODKIND, Executors. KURZMAN, FRANKELHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

SELIGSBERG, SOPHIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Seligsberg, 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 James Garfield Moses, his attorney, 65 William Street, in the City of New York, on or before the 15th day of January next. Dated New York the 10th day of July, 1917. MORRIS WEISS, Executor. JAMES GARFIELD MOSES, Attorney for Executor, 65 William Street, Manhattan, New York City.

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, 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, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next. Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

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COHN, MAX D.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max D. Cohn, late of the County of Hampden, State of Massachusetts, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of James Garfield Moses, his attorney, 65 William Street, in the City of New York, on or before the 15th day of January next. Dated New York the 10th day of July, 1917. MORRIS WEISS, Executor. JAMES GARFIELD MOSES, Attorney for Executor, 65 William Street, Manhattan, New York City.

SELIGSBERG, SOPHIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Seligsberg, 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, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next. Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

MARROW, MORITZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Marrow, 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, Nicholas Aleinikoff, No. 93 Nassau Street, Manhattan, in the City of New York, on or before the 10th day of January, next. Dated New York, the 3d day of July, 1917. JOSEPH MARROW, ALEXANDER S. ALEINIKOFF, HARRY FRIEDMAN, Executors. NICHOLAS ALEINIKOFF, Attorney for Executors, 93 Nassau Street, Borough of Manhattan, New York City.

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, 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, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next. Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

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GOODKIND, ROSA.—In pursuance of an order of

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JACOB AND ESAU.

DEAR CHILDREN:

Now begins that terrible tragedy which finally culminated in the destruction of our Holy Temple and our dispersion in that long and bitter exile for so many thousands of years...

when her days to be delivered were fulfilled, behold there were 'thomin, twins in her womb' (the right spelling is 'thoimim,' which is the word used regarding Thamar's twins...

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WORMSER, CARRIE.—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 Carrie Wormser, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

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SINMANN, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Sinmann, also known as 'Hanna Sinmann,' late of the County of New York, deceased...

HESS, JONAS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Hess, late of the County of New York, Borough of Manhattan, deceased...

SOLOMON, MAX.—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 Max Solomon, late of the County of New York, deceased...

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LEVINSON, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Levinson, late of the County of New York, to present the same with vouchers therefor to the subscribers at their place of transacting business...

TYNBERG, MORRIS A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris A. Tynberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

SOLOMON, 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 Solomon, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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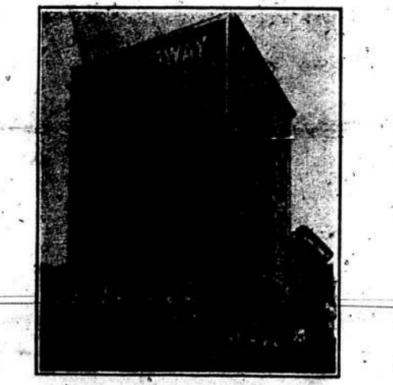
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