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Rabbi Judah's Maid-Servant



The celebrated editor of the Mishnah, Rabbi Judah the Prince, who lived in a truly royal style at Sephoris in Galilee, was a most liberal and hospitable man. Not only did scholars and disciples consort at his house without the least restraint or reserve, but persons in all walks of life, men of the highest social standing, even Romans of rank, were seen there, coming and going at pleasure.

An establishment of this kind, especially when all are welcome to sit down without ceremony at the host's table, needs a prudent manager of no little experience; and the performance of these duties, it was which fell to the lot of the woman,—known to us only under the modest title of Rabbi Judah's maid-servant—whose life it is the purpose of this sketch to narrate briefly. In the quiet academy town where the Nasi lived, this manager of the patriarchal house—looked upon as a very odd character—a sort of living heirloom which, as was customary with the noble families, passed by descent from father to son; but to those of us who take delight in tracing lost manners and customs, this servant will appear somewhat in the light of a prodigy.

That Rabbi Judah's housekeeper was an extraordinary woman is conclusively proved by the brief, terse, pointed passages which make mention of her. That she was no myth, but actually existed, is clearly established, not only by the fact that we have various concurrent notices of her, but by the character of these notices as well. It is certain, too, that this maid-servant, who in the likelihood had had entire charge of the patriarchal house during the lifetime of Judah's father, Simon III, was an Israelite, or, if not an Israelite by birth, she must have been converted to Judaism in early youth. Any other supposition is hardly possible; for, astonishing enough in case of a Jewish woman, it is absolutely inconceivable that a pagan could have possessed this servant's knowledge of rabbinical expressions and usages. In that case, too, so remarkable a circumstance would certainly have found a place among the records which have been left us. Moreover, still another consideration fully justifies me in concluding that she must have been a Jewess. We are informed—and the Rabbis approved

of the act—that she once passed on some one the sentence of lesser excommunication, known as the Niddui, for the space of three years!

As to her origin and the other circumstances of her life, they are matters of mere conjecture. I infer from her knowledge of the language

in fact, than her master, whom she nevertheless survived. She appears to have been born about 410, and lived to be at least ninety-two years

to this nonagenarian. Whether she had ever been handsome, whether in the brief spring-time of life she had been endowed with that bloom and stateliness which even menial labors cannot affect, may well be doubted. Persons of her mental acuteness usually have very strongly-marked features, which reflect the struggles of their souls and the changes that take place in their inner life, and which, on that account, detract materially from the mere physical beauty of a woman's countenance. I look into her eyes through the veil of centuries and fancy I can see a lofty spiritual beauty in her face, blended with an unmistakable trace of roguishness and, here and there, an ascetic almost menacing gravity.

Through many years of service in the patriarchal house, Judah's servant became thoroughly familiar with the aims and habits of the patriarchs. After her arduous household duties were over, she might be seen leaning over a gallery in the lecture-room, listening to the debates; or now and then she may have mused dreamily over the pithy passages of a discourse contained in an old parchment. Fortunately, evil habits and rude manners are not the only outward influences which help to mould human nature; it is consoling to know that culture enjoys this privilege in a far greater degree. In the Galilean academy, prevailed as it was by an atmosphere of foreign fervor, scarcely any discrimination was made between the sexes; spiritual light radiated in all directions, and there was a ray for every susceptible soul. Considered in connection with these facts, the ready replies which Judah's clever housekeeper has left to posterity acquire much greater importance than would ordinarily attach to them. Living in a large house, where crowds of people congregated, her sharp tongue was the only weapon on which she could rely to make herself respected; and, subordinate though her position was, it required no little audacity on her part to assert her authority against the naive rudeness of the East, as she had always to be prepared to meet such impertinence and mockery with effective retorts.

In almost one breath this sensible woman once explained the meaning of four separate rabbinical expressions in the presence of the learned.



Hon. Milton Kraus, M. C.

Until recently it was not generally known that Representative Milton Kraus, of Peru, Ind., was a co-religionist. An idea of his popularity may be gleaned from the fact that he is a Republican elected from a normally Democratic district which, out of a total population of 202,184, contains about 200 Jews in all.

The particulars of this incident are given elsewhere in a concurrent passage, to which I shall have occasion to refer later on.

of the schools and her acquaintance with the writings pertaining to the Scriptures, that she was advanced in years while Judah held office—older,

old; but so little were her faculties impaired by age that the task of inspecting the viands for the Nasi's table was, as a rule, entrusted

¹ Moed katan 17a.
² Sabbath 152a.

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The ingenious, roundabout way in which this was done, and her half-playful manner of concealing the act, are matters not without interest for one who would know something of the character of those times; and hence I shall here quote an account of the affair as found in the authorities.

"The question was asked: 'What is the meaning of serugin (Hebraic characters)?' Then they heard how the maid-servant said to the students of the Law, 'Why do you come separately into the hall, like chopped-up-groups (serugin)?—What does chaluglugot, (Hebraic characters) mean?' was asked next. And the maid-servant upbraided an awkward fellow in the following words, 'You disorderly lot, don't scatter your greens (chaluglugot) about in this horrible way.'—How is the passage of the Scriptures, Proverbs, IV, 8,

to be translated?' was the third question. And again they heard the housekeeper's voice. 'Haven't you finished curling (silsel) your hair yet?' she said, lecturing probably some foppish house-servant. Again, those learned in the Law were not quite clear as to the meaning of Isaiah, XIV, 23, by reason of the expression metate which occurs in that important verse. With a view of shedding light on the subject, the maid-servant gave the following order to one of the female domestics, 'Take your broom (tate) and sweep the house thoroughly.'

This servant of the Jewish prince, was, as we see, very exacting in household affairs, and felt herself fully equal to the task imposed upon her. Her position was a very responsible one; for it must be remembered that to her care were entrusted the treasures of the patriarchal family, which were said to be far more valuable than those of the Persian King Shabur.⁸ She even had charge of the tables reserved by the patriarch for the numerous pupils who received free board at his house; and, as circumstances or her whims dictated, she would either immediately dismiss the students after the meals were over or invite them to remain a while longer. In such company she adopted the technical language known only to the initiated, and employed exclusively by the Rabbis, who scarcely ever expressed the principal idea literally, but nearly always resorted to symbols and figures of speech. One day, when she wanted the pupils to go, she said, "The siphon (mixing vessel) is already striking against the empty jug; hence the eagles (the students) must fly back to their nests." On the other hand, when she desired them to remain seated awhile, she would exclaim, "A second cask is going to be tapped, and see, now the siphon is floating at ease, like a boat on the sea."⁹ Truly, Homer's much-vaunted servants never attained to this degree of education.

But this servant's display of knowledge, acquired through such artificial means, does not afford me nearly so much pleasure as when I think of her indignant at some im-

propriety of which she had been a witness, her wrinkled cheeks fairly burning with wrath. One day an elderly man administered a flogging to his adult son in the public highway, before her very eyes. Beside herself with indignation, she immediately denounced what is known as the second excommunication (Schatma) against the rude fellow. As she not only had in charge the treasures of the patriarchal family, but also exercised the authority and power of punishment vested in the Nasi, she had only to utter the word. "The sentence passed upon him," she said with nice perception, "the churl richly deserved according to the provision of Leviticus, XIX, 14. He has in very truth thrown a stumbling block in the way of the blind; for the punishment inflicted by the old man on his son might have readily encouraged the ill-treated youth to raise his hand in retaliation."⁷

We take leave of this serving matron amid tragic circumstances, strangely colored by the notions of those times. The Nasi's last hour had come, and he suffered terrible agonies while his soul struggled to free itself from its prison of clay. Knowing that it would be for the dying man's good, the stout-hearted housekeeper—for a wife had long since ceased to preside over that household—hastened up to the roof and, although she had before implored God to restore her master to health, she now offered up the following prayer: "Earth is wrestling with Heaven for this precious soul. Take it, O take it, ye heavenly powers." We may note here, in passing, a fact which seems to have escaped most scholars—that Simon bar Kappara's poetic announcement of the sad news of Judah's death was simply plagiarized from this intelligent servant's passionate outburst of feeling. But to continue. While she was up-stairs, a crown of disciples, assembled beneath the trees in an enclosed court of the patriarchal house, were clamorously imploring Heaven to spare the prince's life. According to a prevailing belief of the times, so long as the sick man

heard these impassioned prayers—and as he lay in the upper chamber he could scarcely help hearing them—it was impossible for him to draw his last breath. This belief is no conclusive proof of faith in miracles; the prolongation of life through intense momentary excitement is readily explained on psychological, and perhaps also on physiological grounds. But, however this may be, on the roof stood the maid-servant,—not unlike the normal and weird sisters born of the gloomy imagination of the North—pale as a ghost, trying in vain to make her voice heard below. Then, seizing a jug all of a sudden, she threw it in the midst of the earnest crowd of supplicants. A dreadful pause ensued and, in the inimitable language of the Talmud, Hebraic characters) (the soul of Rabbi Judah the Patriarch reposed).⁸

The age in which our heroine flourished appears to have been especially noteworthy for capable, keen-witted women in menial garb. The maid who had charge of the household of Rabban Gamliel the Elder may be cited as another instance; she devoted a great deal of time to the study of religious subjects, and was well versed in the Law.⁹ But no one, whether mistress or maid, deserves to be mentioned with greater praise than Rabbi Judah's maid-servant.

⁸ The common render ung, "Erize it (wisdom) highly," is derived from the literal meaning, to braid, to treat circumstantially.
⁹ Rosh hashana 28b; Megilla 18a; Nasir 3a; and with a slight variation, Jerushalmi, Shebit, 9, 1; ibid., Megilla, 2, 2.
¹⁰ Hamburger, Real-Encyclopaedie, 11, 448.
¹¹ Erubin 53b.
¹² Moed katon 17a. The two grades of punishment, "Niddin" and "Schatma," are mentioned indiscriminately.
¹³ Ketuboth 104a.
¹⁴ Nidda 6b.

MASONRY AND RELIGION.

By Rabbi Samuel Rosinger.

An institution which bases its ritual and teachings upon the erection of the holy temple of King Solomon and which transforms the very wood and stone used in the construction of that sacred edifice into spiritual values, into signs and symbols of deep moral significance, must be intimately connected with religion. There are few Masons to whom the thoroughly religious character of Masonry was such a surprising revelation as to me. I was born in a country in which Catholicism is the state religion, and in that country the masses are led to believe that Free Masons are inveterate atheists, who respect neither the law of God nor that of man, and who are capable of committing the most heinous crimes and moral offenses imaginable. The astonishment which was my pleasant experience when the true nature of Masonry was imparted to me I saw mirrored in my aged father's face when, during my visit in the land of the Magyars three years ago, I informed him of the sublime teachings of this great institution. When I told him that Masonry inculcates the Fatherhood of God and the brotherhood of man; that it holds forth the Bible as the great light which dispels the spiritual darkness in which man gropes, and illumines the path of temporal and eternal life for him; that it exalts the privilege of prayer and stresses the immortality of the soul, he could not get over the malicious misinformation with which people's minds have been poisoned and prejudiced against Masonry.

Masonry, far from being hostile to religion; aims at strengthening the religious sentiment in man's heart. It was not instituted to destroy any faith or to deny any creed. Before a candidate takes a Masonic obligation upon himself he is explicitly assured that the obligations he is to assume do not interfere with the duties he owes God, his country and family. What Masonry set out to destroy, root and branch, was not the flagrant flower of religious sentiment, but the obnoxious weed of religious hatred, religious bigotry and fanaticism. Masonry took hold of the principles which form the common denominator of all the faiths professed by civilized people, and addressed the following appeal to all men who are open to reason:

"You differ in your religious views, political principles, social ideas and ideals, and in a hundred and one things which vitally concern the weal and woe of man. I respect your honest differences. Had mankind been of one mind we would still linger in a state of savagery. The spark which man elicited out of wood by friction is responsible for our material progress, and the fire of zeal which burnt in the hearts of the heretics, dissenters, rebels and reformers, a fire which burnt the brighter the stronger it was fanned by the wind of opposition, brought about our spiritual advancement. But—continued Masonry's appeal to mankind—your differences must never run away with you, and create a deadly, destructive rivalry which, instead of spelling progress, would reduce the world to primeval chaos. You may differ, but, in the lofty strains of the poet:

"Not chaos-like together crushed and bruised,

But, as the world, harmoniously confused;

Where order in variety we see, And where, though all things differ, all agree.

"You may differ, but your differences must tend towards harmony and unity. Remember that we all have one Father, that one God created us all. Remember, we were all created in the image of God, and that we all work for the common cause of developing the divine in man. We employ different methods, but the goal towards which our eyes are directed is the same. Hence let us erect a temple which should be, even as the temple at Jerusalem was, 'a house of prayer unto all nations,' in which a platform is offered upon which all men who fear God and revere His word, no matter of what religion, can stand as equals, and work together for the uplift of man and the glory of God."

This appeal of Masonry reached the hearts of broadminded men in every part of the globe, and there came an organization into existence which, even as the bee, has gathered honey from every religious flower, without hurting any in the least. And those overzealous friends of Masonry who exalt this institution at the expense of religion render it very poor service. Masonry can stand on its own merits, and does not need the belittling of religion for a heightening effect. Masonry supplements, and not supplants, religion. It is a religion's most valuable aid in character building, and in transforming this earth of ours into a temple worthy of the presence of the God of Humanity.

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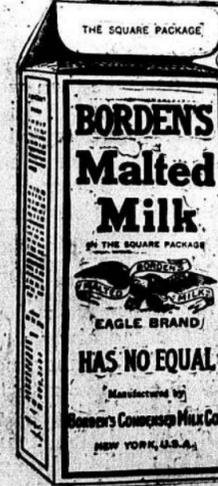
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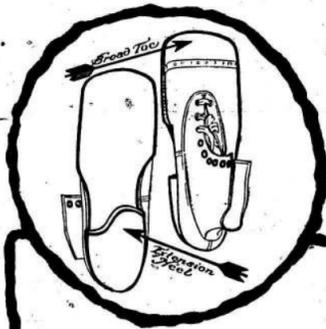
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An Episode in the Career of My Two-Carat Brilliant.

(Translated from a German manuscript by Aufschneider.)

"You must know, doctor," said the charming little spirit sitting before me, perched on my two-carat brilliant, "that in the year 1740 I was the chief ornament in a gold crucifix set round with smaller diamonds, belonging to the noble Count Ignatz Benjowski, lord of some twenty villages on what was then the borders of Poland, joining old Russia. Ah, a noble lord was Benjowski, full of life, full of charity, full of learning, and although at that time (1740) he was only thirty-four years old, he was full of debt. But how could it be otherwise? The serfs were lazy, yet Benjowski had strictly abolished the kauschuck or cat-of-nine-tails from his domains, and of course crops were not plentiful. He was a husband to the old and young widow, particularly to the latter. He was a father to the orphan. In fact, as I heard him say, so many had an actual claim on him that he would make no distinction. His palace in the ancestral village of Krasawa was a perfect hospice. The villagers had a great hall where they stuffed and guzzled themselves every night, and milord had the neighboring gentry, priests and a very questionable mixture of foreign women to banquet with him nightly, in the baronial hall. What a strange compound of man was this count! As I said, he was a great scholar, but had become as far as religion was concerned a perfect skeptic. He read then very diligently Leibnitz and Voltaire. He had but one great desire—to become happy by trying to make others happy. Alas! he squandered his wealth and fed idleness, vice and deceit; and although he was daily made aware of his folly, his noble heart was too strong for his better and correcter judgment. So things went on. The villages were every year deeper mortgaged, and Benjowski at the age of thirty-four began to see that unless something was done his supply would certainly stop entirely before he got to the age of forty. Now, there are but two ways for a nobleman of Benjowski's stamp to recuperate a squandered fortune. One is to retrench, go abroad, and leave the working of a vast estate in the hands of an economic and strict administrator. But Benjowski was loath to leave his people. He could not bring it over his heart to leave the young and old widows to whom he had been a husband, the budding virgins to whom he had been a first lover, the orphans and doubtful progeny to whom he acted as father, to the tender mercies of an economic and strict administrator. So he chose the second alternative, and concluded to recuperate his embarrassed estate by a rich marriage. Benjowski had a very distant cousin, the Count Starzinski, living about seventy leagues from his estates, near the town of Thorn, which was then a Polish town. Count Starzinski was immensely rich; he had an only child, a daughter, the greatest heiress in all Poland, and only nineteen years old. Count Benjowski put himself in communication with his distant relative, and the upshot was the appointment of the 24th of December, 1740, as the day of betrothal of Count Ignatz Benjowski to the noble Comtesse Aleinska Starzinski. Of course the count had never seen his

future bride. That was not thought necessary. Great people do these preliminaries by proxy. On the 18th of December, 1740, Count Benjowski set out on his journey to Thorn, where the noble Starzinski then resided in his palace. Two sleighs, each drawn by four horses, contained in the one the count and his driver, and in the other his baggage and bedding and four servants. Bedding is a necessary baggage if you travel in Poland. Whether it was superstition or caprice I don't know, but the count took the family gold crucifix with him and hung it around his neck; hence I was his closest companion, being as I stated, the chief ornament of the sacred relic. The weather was very cold; we were delayed on the road. The country we traveled through was a very barren one. We lost our road, and on a memorable Friday we were overtaken by one of the fiercest snowstorms that it is possible to conceive. With great difficulty we reached a poor looking village and sought shelter in the kretzma or inn. A poor, wretched looking hovel it was. It contained a very bare large room, a smaller one also bare, and a few rooms that the family occupied. Be it known to you, doctor, that the kretzmas of Poland are nearly all kept by Jews, and this was no exception. The landlord, a man about fifty years old, had all the characteristics of that ancient and remarkable race. Intelligent, yet with a sort of sharp or cunning look about him, his melancholy features were by no means disagreeable. Count Benjowski paced the large room to get animation into his benumbed limbs. Suddenly he stopped short, and, addressing his host, asked his name. "Smolke," said the landlord, bowing very low. "Well, friend Smolke, bring me a bottle of your best wine." "Alas! my lord," said Smolke, "we never drink wine here. I have nothing better to offer your lordship than wuddka (which is simply grain spirits)." "Bring it, then," said the nobleman. When the wuddka was before Benjowski he said to Smolke, "You are a Hebrew, of course?" "Yes, milord," answered the landlord, "I am a poor man of the Hebrew race." "How poor?" cried Benjowski; "what becomes of the great blessing which that cunning ancestor of yours, Jacob, stole from that daredevil Esau?" "That blessing," answered Smolke, "with some dignity, 'does not always work outwardly. Perhaps there are inward treasures which by far outweigh the dew of heaven and the fat of the land. Hope! undying, unconquerable hope is one of them.' "Ah, yes," said Benjowski, "I understand all that. The hope of the Messiah, and so on. But, friend Smolke, my provisions have given out, I have lost my way, I am caught in a snowstorm, and will have to make myself comfortable here for the night at least. Have you anything to eat? I am as hungry as a Cossack. As for my servants, those fellows will do very well with a bucket of wuddka and a few loaves of rye bread." "My lord," said Smolke, "I have nothing fit to offer your lordship; but tonight my Sabbath sets in, and if your lordship will condescend to be my guest, and content yourself with our Sabbath feast, you shall be most welcome. You have but an hour to wait, as darkness is already setting in." "I accept your offer with pleasure," said Benjowski. All novelty has its charms, and the great lord would certainly not have at that moment exchanged the prospect of being Smolke's guest, for an immediate prospect of being transferred to the stately banquet hall of Count Starzinski. We had noticed two glattently girls—Smolke's daughters—moving about the house when we came, and also his wife, a middle-aged woman, all of whom were very poorly clad indeed. The count was

left alone in the large dreary room of the kretzma. Night was setting in fast. The snowstorm was at its fiercest, and an indescribable melancholy, bordering on dread, had seized the usually gay nobleman, when a side room door opened, and a perfect flood of light issued from it. Smolke, in clean and not very poor garments, held the door open, and invited the count to enter and partake of the Sabbath feast. The nobleman quickly accepted the invitation and found himself in a small but comfortable warm room. A brass lamp, with seven lighted candles, was suspended from the ceiling. On the table, covered with a snow-white cloth, were simple, but yet substantial viands—stewed fish, soups and wheat bread. On the hearth, which was in one corner of the room, some more viands seemed patiently waiting to be called into service. Smolke's wife and two daughters had also undergone a great transformation. They were clean and almost richly dressed, and over the family, the room, and whole scene pervaded an indescribable comfort, peace, and contentment. The count, who rarely knew what hunger was, sat down with an appetite to his meal, which, as he had stated, would have done justice to a hungry Cossack. "Smolke," said the count, "this is indeed a surprise; do you feast like this every night?" "No, my good lord. A whole week my family and myself fare little better than dogs. But from sunset on Friday until the stars twinkle on Saturday night the Princess Sabbath transforms us from dogs to what you see us—from drudges and menials to princes." "How charming of her," said the great noble; "will you not introduce me to this kind princess? I, too, would like to be under her charm." "You partake of her influence now, milord," answered Smolke; "the very rich even of my own race are apt to despise her; they pretend to have a Sabbath feast daily. Only to the poor and wretched she is a princess of a heavenly charm. Behold, milord," continued Smolke, "you inquired of me a few hours ago what became of the blessing my great ancestor stole. I am satisfied of having found it in the gift of our race of the Princess Sabbath. It is a happiness and blessing that only those can feel and appreciate who, like me, find the seventh portion of their lives transformed from wretchedness to peace and contentment." The noble Benjowski, whether on account of having satisfied his craving hunger, or for once in his life seen happiness and content under such strange circumstances, became thoughtful, and soon found himself stretched in the corner of the big room on his own comfortable bedding. "This, Princess Sabbath," thought the count, "is generous, and the only one to my taste in this world. I wish she had been in the flesh; I would have married her at once. But I cannot let her outdo me for all that; in this family at least I will try whether I cannot divide gifts with her. She makes Smolke happy every seventh day, I will set him up for life." Now this was easier thought than done, inasmuch as the count had only some twenty ducats in his pocket, and was a perfect stranger not only in the village but neighborhood. A happy thought seized him, which was more generous than pious. He resolved to leave the gold crucifix set in diamonds behind him. Early next morning the count, having first placed the crucifix on the table under the prayer book in Smolke's room, gave his host two ducats and left. Smolke soon saw the crucifix and was perfectly terrified, as it was no joke to accuse a Jew in Poland of stealing a crucifix, especially a golden one set with diamonds. For days he felt miserable, but, as time wore on and two months had passed without hearing anything of the strange nobleman, he began to look at the crucifix as his own. I am sorry to say he did not sell the sacred relic, as a good Christian would have done, but woefully mutilated it, selling the legs, arms, head, and, above all, the diamonds separately. He found the relic very valuable, in fact, he realized nearly two thousand roubles. He soon began to alter his house, lay in a grand stock of commodities of all sorts, and began to prosper. As for me, your now two-carat brilliant, I was sold to a jeweler in Thorn, where, as fatality would have it, I was one day bought, set in a ring by the very charming Comtesse Aleinska, the affianced bride of Benjowski. It was early in the spring of 1742, when the Lady Aleinska was twenty-one years old, that the greatest wedding of the century in Poland took place, and the charming bride became Countess Benjowski. Brave was the feasting and revel for a whole month; and not before June did the count wend his way homeward with his handsome wife and a retinue numbering over a hundred people. The countess had made the ring in which I was set a present to her husband, and so I was once more in possession, not only of my old dear master, but continually with him. The village in which Smolke lived was not on our direct road. It was called Cruske. The count, to the great surprise of his bride and followers, insisted upon passing through that poor village. He halted with his carriage before the kretzma, which now was a rather decent looking wooden building, alighted, and entered the large room, no longer bare. "Bring a bottle of your best wine," said Benjowski to the bowing Smolke, who did not at once know him, but looked like a man of substance. "Yes, milord," said the host; "my best wine is genuine Tokay." "Bring it," was the short command. "Well," thought Benjowski, "my crucifix has made as much transformation here as the Princess Sabbath herself. The wine came, and when Benjowski had tasted it he looked Smolke

in the face and inquired whether he knew him. The trembling Jew at once recognized his former guest, but was unable to answer. "Be of good cheer, friend Smolke," said the count. "I see you have prospered since I saw you last. Tell me, does the Princess Sabbath still transform you every Friday night from a dog to a celestial being?" "She transforms me and mine, most noble lord, no longer from a dog, but from a human being to a celestial one." "Friend Smolke," said the count, "I shall not enter into particulars. Of course you and I know the source of this prosperous transformation. All I want is a simple acknowledgment. We widely differ in our belief. But since you had such unmistakable proof of the power and potency of my God, I wish you to be just and acknowledge him above yours." "My lord," began Smolke, with a strange twinkle in his cunning eye, "I cannot bring it over my heart to acknowledge any God superior to my own. But I by no means despise your God; far from it. I only found one fault with him." "Ha!" said Benjowski, "and what was that?" "He was too small and light. Had he been larger and heavier I should have liked him still more," answered the cunning Smolke."

Poles Do Not Fancy Assimilationists.
Warsaw.—It appears that the assimilationists are meeting with difficulties and are not finding the favor they expected in certain quarters. Also, it seems, the very ones to whom the assimilationists expected to make the strongest appeal regard them with the greatest aversion.

Nova Gazetta, the daily organ of the Polish-Jewish assimilationists, carries an article in which it is deplored that the postulates of the assimilationists were not favorably regarded in official and unofficial Polish circles.

There is indifference to these postulates alike from the Polish members of the city council and the national legislature is the complaint of the article, in which it is declared that the great Jewish masses are therefore left to be the victims of the nationalistic demagogues.

An answer to this tearful tale appeared in the anti-Semitic daily, Dwa Grosza, which comments ironically on the activities of the assimilationists who, the writer declares, shout ever they wish to go into the fight, and yet remain always where they were before. In the same article the assimilationists are accused of insincerity, and they are charged with being the "agents provocateur" of the Jewish nationalists sent to work among the Poles. They are therefore even more dangerous than the outspoken nationalists themselves, solemnly warns the writer of the article.

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Year.	New cases.	Treatments.
1st, 1907.....	1,212	9,471
2d, 1908.....	1,423	15,003
3d, 1909.....	1,609	16,079
4th, 1910.....	2,079	25,290
5th, 1911.....	2,438	29,322
6th, 1912.....	3,414	33,998
7th, 1913.....	4,023	40,869
8th, 1914.....	4,505	45,633
9th, 1915.....	6,612	53,143
10th, 1916.....	8,473	81,284

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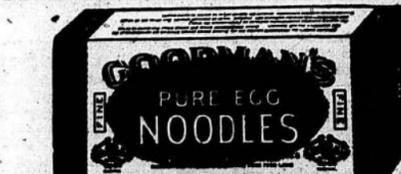
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ITEMS OF INTEREST IN THE JEWISH WORLD

At a recent meeting attended by delegates from all the Zionist organizations in Providence and Pawtucket it was resolved to form a local Zionist council for the purpose of unifying and centralizing the activities of the various groups.

A new temple will be rebuilt by Congregation Adath Jeshurun, Louisville, Ky., on the site of the present structure. Architects are at work on plans for the new building; and construction of the temple will begin as soon as a plan is accepted.

A section of the Council of Jewish Women has been organized in the Beaver Valley section of Pennsylvania. This includes women from the towns of Beaver Falls, New Brighton, Rochester and Monaco. The membership starts with twenty-two.

The Central Committee of the Alliance Israelite Universelle of Paris has decided to raise from 5,000 to 10,000 francs per month, the appropriation for providing food and clothing to Russian and Roumanian Jewish prisoners in Germany and in Austria.

Mrs. Ray S. David has been elected first vice-president of the Woman's Advisory Council to the Governor on Organization of the City and County of Denver. She will take an important part in the organization of Colorado women for war measures.

John Frankenheimer, sixty-five, for over forty years a practicing lawyer in this city, died suddenly Saturday afternoon in his summer home at Long Branch, N. J. Mr. Frankenheimer was the Fusion candidate for Supreme Court Judge in New York ten years ago.

Among the members of the committee appointed by Mayor Mitchel to confer upon Elihu Root on his return from Russia the gold medal for valor voted by the National Arts Club are Joseph Baroness, Samuel Gompers, Dr. Abraham Jacobi, Adolph Lewisohn and Jacob H. Schiff.

Delegates to the seventh annual convention of the New England Young Men's Hebrew Associations will have the unique distinction of meeting in the historic "Cradle of Liberty," for Faneuil Hall has been engaged for the holding of the convention sessions on September 7.

The Rivington Street Public Bath of this city has been changed to the "Dr. Simon Baruch Public Bath" in honor of Dr. Baruch's activities in the movement for the establishment of public baths in this country. This action was taken last week by the Aldermanic Committee on Departments.

A conference of Jewish representatives of Scotland was recently held in Glasgow, at which the Jewish demands after the war were formulated. It was also decided to ask the leaders of English Jewry to call a Jewish Congress at which these demands should be properly discussed and placed before the allied governments.

The formal opening of the new Country Week Home at Beverly, Mass., took place on the 19th ult. with impressive dedicatory ceremonies. The institution is a gift of Mr. and Mrs. A. C. Rachesky to the Boston Jewish community as a memorial tribute to Miss Laura Shuman, who died about thirteen years ago as a result of an unfortunate accident.

Attorney Abraham E. Pinanski, of Boston, Mass., who was appointed by Governor McCall last month to serve for three years on the new Immigration Board, has received a commission as first lieutenant in the officers' reserve corps, and has gone to Washington to assume his duties in the legal end of the ordnance work of the War Department.

The movement of the Seattle (Wash.) Sefardic Jews, which has for its object the establishing a place of worship which they may call their own, is progressing apace, and after many years the beautiful dream of the Ezra Beza-roth Congregation is on the eve of being realized and the building of the new synagogue will soon be an accomplished fact.

The Jewish newsboys of both Montreal and Toronto are out on strike against a yellow weekly sheet—Jack Canuck—published in the latter city. The paper for two successive weeks printed editorially scurrilous attacks against the Jews of Canada and the garment trade. The "newsies" refuse to sell a copy of the paper until it apologizes for its indecent attacks.

The Rev. Adolph Kahn, who had been for over twenty-five years Chief Cantor of the synagogue at Mulhouse, Alsace, died there recently in his fiftieth year. M. Kahn, a Russian by birth, was in his earlier years a student at the Conservatoire of Music in Paris. He was a thorough Hebraist and a great authority on music. He had a most powerful and sweet baritone voice, and was known all over Alsace and Lorraine as "the great chazan of Alsace."

The Freundschaft Society of New York city has donated a fully equipped motor ambulance for service in France. It has also offered to furnish from its membership a driver for the ambulance.

Prof. Lionel S. Marks, head of the combined department of mechanical engineering of Harvard University, and the Massachusetts Institute of Technology, has been asked to take charge of investigations relating to air plane-engine design being conducted by the National Advisory Committee for Aeronautics at the Bureau of Standards in Washington.

David Pantoski, of San Francisco, Cal., left for Alaska a short time ago on a business trip. While in Alaska Pantoski plans to organize a small society bearing the name of the Judaens. Many Jewish young men with whom he has become acquainted are enthusiastic over the idea and as far as finances are concerned they have already raised a fund for its organization.

Isaac Brudno passed away last month at Cleveland, Ohio. The deceased was sixty-five years old, and was born in Volosen, Russia. For twenty-six years Cleveland had been his home. He was an organizer of the Sons of Isaac and the founder of the Hebrew Free School, on East Thirty-fifth street. He was actively connected with several charitable and other Jewish organizations.

One of the war posters used by the Canadian government as an especial appeal to Jews shows a soldier removing the fetters from a man in citizen's garb. The soldier says: "You have cut my bonds and set me free. Now let me help you set others free." At the head of the poster are these words: "The Jews the world over love liberty, have fought for it, and will fight for it."

Meyer Goodfriend, president of the Congregation Anshe Chesed and representative of Les Amis des Artistes Association of France in this country, has received word from Paris that the council has awarded him the silver medal of the society for his efforts in promoting the recent exhibition of paintings of Francois Charles Cachoud, for the benefit of the society.

Mrs. M. C. Sloss, wife of Justice Sloss, of the State Supreme Court, has been accorded an unusual honor last week. She has been appointed a member of the San Francisco County Council of Defense, being the first woman member of that body. The appointment was made by Superior Judge Thomas F. Graham, chairman of the council, in recognition of her efforts in relief and preparedness work.

A bill prepared by Senator Sheppard, providing for the appointment of additional chaplains in the army in order that Jewish soldiers may be given religious representation, has been approved by Secretary of War Baker. At present the War Department has no authority to appoint Jewish chaplains. With Secretary Baker favoring the bill, it is anticipated the measure will be passed in a few weeks.

The city magistrate having decided that the municipality would support Jewish hospitals only to the extent of 15,000 marks annually, the Jewish representatives in the Kalisz City Council protested with the result that it has been arranged to have the entire expense of maintaining these hospitals borne by the city. Otherwise, the burden would have fallen largely on the Jewish Kehillah.

Jews who apply for positions in the Russian railway service will not be discriminated against, according to a report in the Rabotchna Gazette, the organ of the workers. It is stated that at a recent session of representatives of the railroad workers and representatives of the Department of War it was decided not to inquire as to the nationality or religion of persons applying for posts in the railway service.

In reply to an inquiry from the Russian Government, the Roumanian Ambassador has made a statement in which he admits that when the Roumanian forces were compelled to retreat Jews who were unjustly and without cause "suspected" of sympathizing with the enemy were subjected to torture and persecution. He seeks to minimize the evil by stating that these cases were "isolated."

The authorities now probing the sensational Bellis trial have unearthed two interesting facts. The notorious anti-Semite Zambislovski, who declared during the trial he was interested in it out of "ideal motives," it now appears received 3,500 rubles from the Russian police. The expert, Professor Kazartov, who testified against Bellis, it is now revealed, received 4,000 rubles in addition to the 400 rubles he was legally entitled to.

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Temple Israel, of Far Rockaway, N. Y., has extended a call to Rabbi Isaac Landman, who was for ten years associate rabbi of Congregation Keneseth Israel of Philadelphia. Rabbi Landman was graduated from the Hebrew Union College in 1906 and went directly to Keneseth Israel. He is the author of "Stories of the Prophets," "The First Hebrew Dramatist," "Religious School Organization" and "Graded Bible Studies for Jewish Religious Schools."

Louis Kowalski, a well-known citizen of Brownsville, Tex., passed away on July 19 in the sixty-eighth year of his age. Mr. Kowalski was born in New Orleans, and was brought to Brownsville by his parents in 1863. After a short business career he was elected clerk of the District Court. He served in that capacity for thirty years, except for a short term of County Treasurer, a post which he resigned to resume his court duties at the insistence of the members of the Bar Association, who placed a high value upon his ability and rectitude.

Open Air Concerts and Orphans.

This is the season of the year when open air concerts are in style and in full swing. Opera songsters are to be heard in crowded arenas or at the picnic grounds. Famous orchestras and bands seek, on the breezes of melody they create, to banish consciousness of engulfing waves of heat. The magic of the singing voice combines with the melodious turnings of wind and string instruments to bring cheer and forgetfulness of summer's distress. And one does forget much that is unpleasant at these concerts where world-known singers chant of fancied joys and evanescent fantastic sorrows.

But when the wards of the Hebrew National Orphan Asylum give one of their spontaneous concerts in the open air of the yard at 52 St. Mark's place—when these boys burst feelingly into one of their at home concerts, the things you forget are like nothing against the things you remember. You forget the shallow conventionalities of everyday living—the unthinking ease of existence drops from your shoulders, and, suddenly, before the golden shrillness of their young voices chanting the sweet, sad phrases of some Hebrew prayer, you stand revealed to your own eyes, a Jew—the eternal Jew!

You hear their voices and look toward where the ring of eager young faces is formed, but you do not see the young orphans, nor do you see their audience of men and women, perspiring of face, gathered on the fire escapes; you see, as in a dream panorama rolling momentarily clearer and nearer, the wide, porticoed and columned terrace of a gleaming temple. To your sensitive ears there comes the slow rising and falling glad voices joined in song. It is so marvelous it takes your breath. So much joy, so much turbulent feeling poured out in the river-bed of song, so much pathos and golden gladness mingled—so Jewish, so passionately Jewish, you think at the last.

These are the impressions of a visit to the orphan house in the month of July. It was made with the purpose of learning whether the boys were going away for the summer. Efforts were being made by the officials to find and secure a summer home for their wards—a home which would give them comfort and shelter away from the unpleasant conditions of the east side in summer. I learned that such a home had been at last found at Arverne, and that soon the boys would be out at the seashore. It was good to know that the orphans—about 100 of them—would now escape the heat of the city, thanks to their many generous guardians in the Jewish community.

The wards of the house are already at their summer home. Can you imagine their chanting the fine eternal Hebrew songs while the sea sends back his eternal murmur? Eternal mourners, both: Jewish orphans and yearning sea!

On August 11, at the Fairmount Hotel, Tannersville, N. Y., there will be a concert of another kind for the assistance of the Hebrew National Orphan House. There with the well-known jurist, Judge Aaron J. Levy, as the principal speaker and Emanuel Bakal as chairman, an appeal is to be made on behalf of the orphan boys. Already I. Rokeach has contributed \$100 to this special fund and it is known as a certainty that many generous gifts will be made. Professional entertainers will be there, and well-known members of the Jewish community, and above all the sounds of festivity and gaiety, do you not hear the orphan boys singing the sweet phrases of a Hebrew prayer?

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Leopold de Rothschild's Will—Edwin S. Montagu May Rejoin British Government—Daily News paper Violently Attacks Him—Proposed Reorganization of Synagogue Choirs—More Jewish Chaplains and Jewish Honors at the Front—An Appalling Report on Palestine Affairs—Jews in Roumania.

London, July 13, 1917.

As far as can be at present ascertained the estate of the late Leopold de Rothschild is valued at \$7,500,000. Leopold, it will be remembered, was a partner in the banking house of N. M. Rothschild & Sons, and he died on May 29, aged 72. Some of the principal items of the will are as follows. The testator gives: Ten thousand dollars to King's College Schools, Wimbledon-common (on the southwestern outskirts of London) for continuing the "Leopold de Rothschild French scholarship," and I leave no further charitable legacies, as I know that my sons will not be forgetful of their duty in this respect.

Forty thousand dollars to his master of horse, John Wood. Two thousand five hundred dollars to John Jennings and \$1,500 each to Albert Wilson, William Mould and Henry Smith, if still in his service.

One thousand five hundred dollars each to his head gardeners, Reynolds and Hudson.

All his racehorses, stallions, mares, fillies and foals, and Palace House, Newmarket, with the furniture and effects therein, to his sons Evelyn and Anthony; his other residences and contents, other than money and securities, to his wife; \$5,000 to his sister-in-law, Mme. Hirsch, and \$2,500 to her daughter, Mme. Weil; \$15,000 to Miss Edith De Caen; \$12,500 to Costa Clado; \$12,500 to Edward Barnett; \$10,000 each to John R. Traver and Carl Nauheim; a souvenir to his sisters-in-law, Lady Rothschild and Mrs. Louisa Sassoon, and to his cousin, Lady Battersea, and the Hon. Mrs. Elliott Yorke, and to those of his friends as Mrs. de Rothschild shall select; \$15,000 in trust for Mme. Luise Perugia for life, with remainder to Fritz, Stefan and Joseph Perugia.

The residue of the property he leaves to his three sons, saying that he had not specially divided his property among his sons "because I have the utmost confidence in their good sense and affection for each other, and I am sure that they will arrive at a fair and equitable division in the same way as my brothers and I did after our dear father's death." Leopold de Rothschild states that provision had already been made for his wife in his lifetime.

Turning to another topic, it begins to look as though Edwin S. Montagu will once more join the government. He has been of great service to the Ministry in the House of Commons of late, and has helped to keep certain debates from becoming too pressing. Besides all these, however, which are simple matters of parliamentary tactics, Mr. Montagu is a financial expert, and it cannot be said that anybody at present in the Ministry can equal him in this particular branch. Probably the resignation of Austen Chamberlain, announced this morning, will provide the position that Mr. Montagu could fill. It would be pleasant to record the presence of a Jew in the British Government again, and no doubt it will not be long before I have the opportunity of doing so.

Recently there was a rumor that Mr. Montagu was to be made minister of a new department, to be called the Department of Reconstruction. This led the Morning Post, a London daily journal of some importance in this country, to launch quite an attack at this eminent Jew. It blamed him for half a dozen things that other people could, perhaps, be more truly blamed for, and, while disclaiming anything like anti-Semitism, came very near laying a foundation for that kind of thing. The Morning Post evidently objected to Mr. Montagu having anything to do with the reconstruction of government after the war, and it would be interesting to know the real reasons that lay behind the attack.

A proposal is afoot to initiate a movement for the organization of synagogue choirs, the improvement of synagogue singing and the establishment of a system of mutual advice and assistance upon these matters between the various synagogues of Greater London. At a meeting recently held it was unanimously resolved: "That a committee be formed for the purpose of organizing a union having for its objects the helping and improvement of the choral portions of the synagogue service, and that the synagogues be circulated asking for the nomination of two delegates from each for this purpose."

The royal assent, purely a formal matter, has now been given to the Aliens' Military Service bill. The full title of this measure is the Royal Commission to the Military Service (Conventions with Allied States) Act. Now we shall see just what is the length and breadth of the Russian Jewish portion in this country of military age, and I venture to think a good many erroneous ideas will speedily be removed by the facts which will transpire.

Another Jewish chaplain has been ap-

pointed for the Western front in the person of the Rev. Lionel Geffen of the New West End Synagogue, London. The latest Jewish honor won at the front is the military cross awarded to Second Lieutenant Cecil Shekury, son of a well-known communal worker in Shanghai.

I have frequently had to refer to the excellent news service of the Manchester Guardian, which is a big daily newspaper published outside London in the city of Manchester, but which is generally regarded by journalists in this country as the very fine example of the daily paper issued here. It has a correspondent in touch with Palestine who was lately able to send across an account of conditions in Palestine, an account which reveals an appalling state of affairs. Both Christians and Jews there have found their position worse since the approach of the British army, the Turks in control apparently having resolved to have a final round-up of horrors before being driven forever from Palestine. The correspondent says that the greater part of the people lived on trade which they carried on with the visitors to the Holy Land. This commerce has altogether ceased. Nine-tenths of all houses of business and of all shops have been closed. The Jewish population received regular aid, principally from the United States, during the time when Mr. Morgenthau and Mr. Elkus were successively the American Ambassadors at Constantinople. Since this source of help has been cut off the Jewish inhabitants also are in dire want.

The Turkish officials in Jerusalem have been proceeding to remove all objects of value and all relics from churches and convents. Robbery has led to violent riots, in which the soldiers have made free use of their arms. There are wild rumors that before the approach of the English all the churches and buildings which mark the sacred sites will be blown up. It is certain from reports of numerous refugees who have succeeded in making their way in fishing vessels from the coasts of Palestine to Alexandria that all the fertile region north of Jaffa which lies between the sea and the hills has been ravaged and reduced to a wilderness. The women and young girls have been carried off as slaves. Jaffa itself is not much more than a heap of ruins. The neighboring villages have been levelled to the ground. The same atrocities, the refugees say, have been committed in Galilee, where a great number of the inhabitants have perished of hunger. Now that American relief has ceased the only help that can be given to the starving population along the coasts of Palestine and Syria consists in supplies which have been brought in Spanish vessels. It is due to the initiative of the Vatican and the diplomacy of Mgr. Dolci, in Constantinople, that permission has been given for this tardy and incomplete measure of aid, which will at least delay the execution of the inhuman policy of Djemal Pasha.

In consequence of the dreadful famine, says the correspondent in conclusion, epidemics are ravaging the country. According to the report of the medical officer to the municipality of Beyrout, in this town alone there are 7,000 cases of typhoid fever, the death rate being forty a day. The regions of the Lebanon—indeed of all Syria—have become infected. The few doctors that remain are unable to combat the evil from want of all means and medicines.

A correspondent of the London Times cables from Jassy, Roumania, under date of June 25, the following interesting information: In the Chamber today, during the debate on agrarian and franchise reforms, M. Take Jonescu stated that ever since August, 1914, it had been decided, in agreement with the late M. Filipescu, to settle the Jewish question and to place the Jews in Roumania on a footing of complete equality with their fellow subjects. In reply to the objections of a well-known anti-Semitic Deputy, M. Take Jonescu emphatically reiterated that both the Roumanian political parties and the King of Roumania himself were pledged; that they had given the word of Roumania, and that nobody would be able to prevent this reform. In the name of his own party he solemnly declared that it would be carried through. M. Jonescu even added that he did not consider equality before the law to be enough, but that efforts ought to be made to promote fraternity between Jews and Christians. The Chamber cheered these utterances, a fact which shows that time has done its work.

Jewish Group in Warsaw Council Protests Against Offensive Discrimination.

Warsaw.—The Jewish group in the local council has brought in an interpellation against discrimination against Jews in the new city parks. The old regulations as regards the parks was intended to keep out of the grounds Jews clad in their traditional garments. In spite of the fact that had once been decided to alter this shameful condition, the old practice continued. The old signs at the entrances to the city parks bearing such inscriptions as "Entrance to parks permitted only to those in clean, respectable, European garb" persist, although, as a concession to the demands of the Jewish representatives, they have been altered to read: "Dirty persons and drunken persons not admitted."

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ENGAGEMENTS.

BERG-MARSHON.—Mr. and Mrs. Max Marshon, 146 East Fifty-ninth street, announce the engagement of their daughter Kate to William Berg.
MELLIS-JACOBY.—Mr. and Mrs. Louis Jacoby, of 774 Union avenue, New York, announce the betrothal of their daughter Belle to Mr. Benjamin Mellis.
MILLER-LEVY.—Mr. and Mrs. Barnett Levy, of 758 Kelly street, announce the betrothal of their daughter Celia to Mr. Michael A. Miller.
WITTNER-KAHN.—Mrs. B. Kahn, of 700 East 158th street, announces the engagement of her daughter Pauline to Joseph Wittner.

MARRIAGES.

ALTMAN-CAUL.—On July 29, Mr. William Edward Altman to Miss Helen Caul by Rev. Dr. Isidor Reichert.
BOBIS-SILON.—On August 4, 1917, by Rev. Adolph Spiegel, Sarah Silon to Morris Bobis.
BLOOMGOLD-WERTHEIM.—Mr. and Mrs. Max Wertheim of 1451 Second avenue announce the marriage of their daughter Rose to Julius Albert Bloomgold, of Brooklyn, on Sunday evening August 5, 1917, at the Carlton. Rabbi Aaron Eisman performed the ceremony.
COHEN-DEUTSCH.—July 30, Mr. Sidney Cohen to Miss Miriam Deutsch by Rev. Dr. Isidor Reichert.
CHESEN-TAPSUNKY.—Mr. and Mrs. Abraham Tapsunsky announce the marriage of their daughter Gertrude to Mr. Morris Chesen on Tuesday, July 31, 1917, at the home of the officiating Rev. S. Seidman, 1431 Madison avenue.
DOCKSOWITZ-DAVIDOFF.—Mr. and Mrs. Harris Davidoff announce the marriage of their daughter Rose to My Louis Docksowitz on Monday, July 30, 1917. The ceremony was performed at the home of the officiating Rev. S. Seidman, 1431 Madison avenue.
GERMANSKY-MIGATZ.—Mr. and Mrs. Lazarus Migatz announce the marriage of their daughter Gertrude to Mr. Harry Germansky on Tuesday, July 31, 1917. Rev. S. Seidman performed the ceremony.
GOLDSTEIN-LENCHNER.—Mr. and Mrs. Fred Lenchner, of 121 St. Nicholas avenue, announce the marriage of their daughter Florence to Samuel M. Goldstein, on July 29, 1917.
JACOBS-EICHEN.—Mr. and Mrs. S. Eichen, of 740 Riverside Drive, announce the marriage of their daughter Goldie to Mr. Alfred M. Jacobs, August 5, 1917, at Hotel Marcellis.
JUSKOWITZ-GETTNER.—On July 31, Mr. Abraham Juskowitz to Miss Rose M. Gettner by Rev. Dr. Isidor Reichert.
KLOTZ-RAPPAPORT.—Mr. and Mrs. Samuel Rappaport, of 139 West 112th street, announce the marriage of their daughter Emily to Mr. Henry Klotz, of New York, on July 30.
LOWENSTEIN-BIRNBAUM.—On July 30, 1917, by Rev. Adolph Spiegel, Helena Birnbaum to Frederick Lowenstein.
PRIVALSKI-METZNER.—On Thursday, July 19, 1917, Miss Julia Metzner, of 145 East 114th street, to Max Privalski at the home of the officiating minister, Rabbi Aaron Eisman, 611 West 156th street.
ROSENSTOCK-LUBINGER.—Tuesday, July 31, at Hotel Astor, by the Rev. Dr. Krauskopf, Isaac M. Rosenstock to Anna Lubinger.

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SIMON-MOSKOWITZ.—Joseph Simon to Miss Lillian Moskowitz, August 1, by Rev. Dr. M. Krauskopf.
STERN-GOLDENBERG.—Mr. and Mrs. B. Goldenberg announce the marriage of their daughter Lillian to Mr. Harry Stern.
WALDMAN-STAHN.—Mr. and Mrs. Nathan Stahl announce the marriage of their daughter Lena to Mr. Morrie Waldman on Tuesday, July 31, 1917. The ceremony was performed at the home of the officiating Rev. S. Seidman, 1431 Madison avenue.
WEINSTEIN-KALTER.—On Wednesday, August 1, 1917, at the Hotel Biltmore, Rose, daughter of Mr. and Mrs. Max Kalter, to Mr. Louis Weinstein.
WIESEN-COHEN.—Ruth Cohen to Alexander Wiesen by Rev. Adolph Spiegel on August 5, 1917, at the home of the bride, 587 Fox street.
WOLFF-LEVY.—On July 31, 1917, by the Rev. Seigman, Belle Levy, daughter of Mr. and Mrs. Thomas Levy, to Arthur William Wolff.

BIRTHS.

COHEN.—Mr. and Mrs. Max Cohen (nee Grace Harris), of 62 West 141st street, announce the birth of a daughter on August 1.
EMANUEL.—Mr. and Mrs. Milton Emanuel (nee Belle Runkel), of 306 Haven avenue, announce the birth of a daughter, Cecil Alice, on July 29.
FISCHMAN.—July 29, to Mr. and Mrs. Sol. Fischman (nee Hannah Lewin), of 750 Beck street, a son.
GOLDSTEIN.—Mr. and Mrs. Samuel D. Goldstein (nee Bessie Rosenberg) announce the birth of a son, Friday, August 3, 1917.
GROMETSTEIN.—July 31, 1917, to Mr. and Mrs. A. M. Grometstein (nee Ruth Adams), 570 West 156th street, a daughter, Adrienne.
LANDE.—On July 31, to Mr. and Mrs. J. Lande (nee Siss Pechner), a daughter.
OBSHILER.—To Mr. and Mrs. Obshiler (nee Sylvia Henry), a son, August 1.
SIMON.—Mr. and Mrs. Myer Simon (nee Dorothy Levy), 225 West 110th street, announce the birth of a daughter, July 30, 1917.
SINGER.—To Mr. and Mrs. Herman Singer (nee Sophie Stein), of 41 St. Nicholas terrace, on July 27, a son.

BAR MITZVAH.

JACOBS.—Mr. and Mrs. Sam Jacobs, of 9 East Ninety-seventh street, announce the Bar Mitzvah of their son Martin D. at the Orach Chaim Synagogue, 1461-1463 Lexington avenue, on Saturday, August 18, at 9 a. m.
TOBIAS.—Mr. and Mrs. Herbert Tobias announce the Bar Mitzvah of their son Albert on Saturday, August 11, 9 a. m., at Washington Heights Congregation, 161st street, between Amsterdam avenue and Broadway.

OBITUARY.

BUCHNES.—Louis Duchnes, a prominent merchant of this city and for over forty years connected with the firm of Arnstaedt & Co., well known commission merchants, died in his sixty-first year, after a short illness, on Tuesday, July 24. The funeral took place on Thursday, the 26th instant, at the chapel of Linden Hill cemetery, Rev. Dr. I. S. Moses officiated. It was largely attended by his relatives and friends. He was a member of True Craftsmen Lodge, F. and A. M., Manhattan Lodge, No. 156, I. O. B. E., ex-president of the United Brothers and Friends Verein. He leaves a widow, Mrs. Josephine Duchnes (nee Simm), also two married sons, Philip L. and Edwin T. Duchnes, and three grandchildren. His untimely demise will be deeply felt not only by his immediate family, but also by a large number of sorrowing friends.

IN MEMORIAM.

Memorial services for the late Samuel I. Hyman will take place at the Derech Eminoah Synagogue, Arverne, L. I., on Sunday, Aug. 12, at 4 p. m. A number of prominent speakers will make addresses.

SOCIAL NOTES.

Mr. B. Selz and family, of 911 Park avenue, will occupy their cottage at Woodgate avenue, West End, N. J., for the summer.
 Mr. J. D. Stern and family, of 227 West 141st street, will spend the summer at the Holland House, Rockaway Beach, N. Y.
 On Thursday, August 9, 1917, Miss Anna M. Cantor, daughter of Mrs. J. Cantor, was married to Milton A. Newman. The ceremony was performed by Rev. Dr. Philip Klein at the Talmud Torah Ohav Zedek. The young couple will spend their honeymoon at Atlantic City.
 Mr. Boas Lande and family, of 1200 Madison avenue, are at the Hotel Britain, Edgemere, L. I., for the summer.
 Mrs. H. M. Silberman, Master Max and Beulah Silberman, of 169 Hewes street, Brooklyn, N. Y., are summering at Tannersville, N. Y.

ON THE JERSEY SHORE.

Mr. and Mrs. M. Joseph, of Jersey City, will spend the remainder of the summer at 406 McCabe avenue, Bradley Beach.
 Mrs. J. Aronsberg and Miss Esther Aronsberg, of Hoboken, N. J., are guests at the Hotel Waldorf, Asbury Park, N. J.
 Mr. and Mrs. J. Samuels are spending the summer on Grand avenue, Asbury Park, N. J.
 Mr. Louis Zeckhausen and Mr. Benjamin Feldman, of Newark, N. J., are at Asbury Park.
 M. Irving Leader is spending the summer at the Hotel Carlisle, Asbury Park, N. J.
 Mr. Irving Kreiger, of Newark, N. J., is summering at Bradley Beach.
 Mr. David Schiller will spend the summer with his family at Belmar, N. J.
 Professor Alexander Marx, of the Jewish Theological Seminary, accompanied by Mrs. Marx, are now at Bradley Beach, N. J., where they intend to spend the remaining summer months.
 Mr. Louis Schlosser, of Newark, N. J., is at Bradley Beach, N. J., where he is spending the month of August with his parents at their cottage on McCabe avenue.
 Mr. Abraham Cooper, of Brooklyn, has taken a cottage on La Reine avenue, Bradley Beach, for the remainder of the summer.
 Mr. and Mrs. Nathan Progosin, of 437 East Eighty-sixth street, New York, are now in Asbury Park, after a trip to Canada.
 Mr. Louis Rubin and Mrs. Charles Epstein are at the Brunswick Hotel, Asbury Park, N. J.
 Mr. Simon H. Fabian, son of Mr. Jacob Fabian, of Paterson, N. J., is at the Scarborough Hotel, Long Branch.
 Dr. William Stillman, who was recently appointed a medical instructor at Governor's Island, is spending a few days at Asbury Park, N. J.
 Mrs. Barnett Adelson, of 73 East 134th street, has taken a cottage on Fifth avenue, Asbury Park, N. J., for the summer months.
 Mr. George Mindes, a recent Cornell graduate, spent a few days with friends at Bradley Beach.
 Mr. Richard Cohen is at the Curlew Hotel, Asbury Park, N. J.
 Miss Hattie Mehr is at Belmar, N. J.
 Mr. Jack Haskell is spending the summer with his folks at their cottage, on Seventh avenue, Asbury Park, N. J.
 Mr. Frank Baker is spending the summer with his family at their cottage on Fourth avenue, Asbury Park, N. J.

Ambassador Elkus, who is spending the summer at Seabright, N. J., has been elected a director of the Monmouth County Boy Scouts Association. Mr. Louis Silverstein, a prominent New York attorney, summering at Long Branch, was likewise elected a director of the organization.
 Mr. Howard Meyers, of 301 West 103d street, was a guest for the week at the New Hollywood Hotel, Long Branch.
 Mr. S. Gold is at the New Tenney Hotel, Asbury Park, N. J.
 Among the newest arrivals at the Hotel Windsor, Asbury Park, N. J., are Mr. and Mrs. Lazarus Reit. Mr. and Mrs. Reit were recently married, and are spending the summer at Far Rockaway, N. Y. Mrs. Reit's parents, Mr. and Mrs. C. Simons, are at the Windsor for the remainder of the summer.
 Mr. Benjamin Bacharach is at the New Holly Hotel, Long Branch.
 Mr. and Mrs. R. A. Bernstein are at the Pannaci Hotel, West End.
 At La Reine Hotel, Bradley Beach, are Mrs. I. Mosner, Mr. S. Schaeffer, Mr. S. Saul, Mr. A. Bran, Mr. B. Bran, Mr. H. S. Reis, Mr. Alfred Simon, Mr. Morris Gellinger, Mr. William Naftal, Mr. Andrew Krugman, Mr. J. J. Rosenthal, Mr. M. Tischman, Mr. Morris Rosengarten, Mrs. Mary Lefkowitz, Mr. Arthur Gutwillig, Mr. Joseph Werthelmer, Mr. Harry Erlanger, Mr. Jacob Spiegel, Miss Estelle Samuels, Mr. and Mrs. David Loesser, of East Orange, N. J., and Mr. Irving Mayer.
 Mrs. J. G. H. Meyers, Miss H. Meyers and R. Bloom, all of New York city, are at Hotel Thedford for August.
 Miss Ida Meltzer and Miss Hannah Oaker, both of Newark, N. J., are at Bradley Beach.
 Mr. David Schweitzer, of Newark, N. J., is at Bradley Beach for the remainder of the summer.
 Mr. and Mrs. Murray Guggenheim, who have been summering at Elberon, N. J., have left for the Thousand Islands, N. Y.
 Mr. Jerry Herman, who has been summering at Deal, N. J., has recently decided to do his bit for Uncle Sam, and is now engaged in potato production at Deal.

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Mr. and Mrs. Louis Pinner, who until recently occupied the Clark cottage on Eighth avenue, Asbury Park, have moved to the Hotel Brunswick, where they will be found the remainder of the summer.

Mr. Albert Hammerschlag, who has been stopping at Hotel Leroy, has returned to the city.

Reorganization of Jewish Welfare Board.

With the election of Col. Harry Cutler, of Providence, R. I., as chairman, the Jewish Board for Welfare Work in the United States Army and Navy takes its final form of organization. This board has already begun work at Fort Totten, Fort Hamilton, Fort Slocum, Plattsburg Barracks, Madison Barracks, Fort Oglethorpe, Gettysburg, Syracuse, Fort Logan H. Roots, Jefferson Barracks, Fort Benjamin Harrison, Fort Monroe, Fort Myer, Fort Ethan Allen, the Presidio of San Francisco, Fort Snelling and Allentown. At each of these posts most cordial relations have been established in co-operation with the Y. M. C. A. and other organizations operating within the camps. The workers of the Jewish Board have also organized the neighboring Jewish communities so that enlisted Jewish men find that they are approaching a normal life though away from home and in camp. Secretary Baker and Mr. Fostick have both approved of the work of the board. The executive offices of the board are Room 1507, 31 Union Square West, New York City.

War Relief Activities in the Mountains.

Mr. S. Epstein, of Kaaterskill Junction, Hunter, N. Y., has been very active in arranging social activities for the benefit of the Brooklyn Jewish Relief Committee for War Sufferers. Quite a sum of money has been raised toward this end. This summer campaign is still being conducted by him in the mountains.

Mizrachi Elects Delegates to Congress.

The following delegates have been elected to represent the Mizrachi at the Jewish Congress: Leon Kamaiky, of New York; Rabbi Levinson, of Chicago; and Mr. Solomon Rosenblum, of Pittsburgh.

B'nai Israel to Hold Services.

Temple B'nai Israel, of Washington Heights, will hold services during Rosh Hashanah and Yom Kippur at the Floral Gardens, 146th street and Broadway. Tickets for sale now at 535 West 148th street.

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What the United States Has Done for the Roumanian Jews.

By EDWARD HIRSBERG, Executive Secretary, American Union of Roumanian Jews.
At the request of Hon. Herbert Hoover, Food Administrator, I spent a week in Washington. While at the capital I visited the State Department for the purpose of examining certain documents bearing on Roumanian Jewish history. For five years I have endeavored to be permitted to read these documents, but until very recently I was unsuccessful. During my last visit in Washington my quest was rewarded with success. Through the kind assistance of Justice Brandeis I was permitted to have access to the archives of the State Department.

What a wealth of information! What a treasure house of facts! What I found there throws much light on the Jews in Roumanian history.

As early as 1867 there was considerable correspondence on the Roumanian Jewish question between the government of the United States and its representative at Constantinople. At that time the principalities of Moldavia and Wallachia were under Turkish suzerainty. They were, therefore, designated as Turkish territory.

Sporadic atrocities were perpetrated on the Jews then. The situation became worse in the years 1866 and 1870.

The cry of the oppressed in that little country was heard here across the intervening distance. The heart of America felt for the oppressed, thousands of miles away. But, unfortunately, the United States had no official relationship with the principalities. The trade between our country and them was not sufficiently important to warrant our government in sending a consul there. When it was broached that an American consulate should be established in Wallachia the argument was made that it would be a waste of funds. That this was true is borne out by reports I found in the archives made by the late Benjamin Franklin Pixotto to the Department of State, which discloses that, for the three years he was there, he took in, during the quarter of the year from September to December, 1873, the magnificent sum of six dollars!

The Independent Order B'nai B'rith was not only instrumental in creating the American consulate at Bucharest and in securing the appointment of Mr. Pixotto, but undertook also to bear the expense of the consulate. Mr. Pixotto was well received at Bucharest by the then Prince Karl. Then Roumania had about half way achieved its independence of the Sultan. The Roumanians contended that while the Sultan was their sovereign they were independent in the administration of their internal affairs.

Naturally, the question arose of the recognition by Roumania of the American consul without the sanction of Turkey. The consul soon found that there was much for him to do in connection with the Jewish problem.

In 1873, at the instance of the American consul, who acted under instructions from his government, a joint note by the representatives of the Powers in Bucharest was handed to Prince Karl, protesting against the atrocities perpetrated on the Jews. The result was that the liquor law, which was aimed particularly at the Jews, became a dead letter.

In 1877, when the diplomatic caldron was again boiling in the Balkans, America again raised its voice against the wrongs inflicted on the Jewish people. The famous Hay note, sent then, will ever be a testimonial of the humanity of American diplomacy. If nothing else had been done there is eloquent testimony of the big heartedness of our country in the



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correspondence that was exchanged between the American statesmen, Hunter and Seward, and the British statesmen, Lords Salisbury, Grenville, Green and Beaconsfield.

In addition to its specific purpose the commission which is going to Roumania will also seek to ascertain first hand and on the spot, from the mouths of victims, the stories of what they have suffered under the barbaric policy of a cruel government.

America, the leader in democracy, the country which has proven a haven for the world's oppressed and persecuted; America, which has entered the world war to carry the gospel of democracy to the nations of the world, will continue to hold out its protecting arm to those unfortunate Jews dwelling in that little land of oppression, and will not sheath its sword until its ally, Roumania, has changed its policy and treats its Jews in the same manner that it treats the rest of its citizens.

This America has done and will continue to do for the Roumanian Jews. Its end is accomplished America will not be satisfied.

Rabbinical College Activities.

A new departure characterized the activities of the Rabbinical College of America this year. It was felt that the summer should not be spent altogether unprofitably. A course was arranged, and most of the senior students spent the month of July in Belmar, N. J., where they continued their studies under the supervision of Rabbi Dr. E. Ravel, the president of the faculty, who has his summer home there. It was interesting to note the fervor with which the students applied themselves to the studying of the Talmud and Codes. When the days were too hot groups of young men would spend from midnight to 4 o'clock in the morning discussing intricate problems of Jewish law. During the Sabbath services in the Belmar synagogue sermons were delivered by a number of students. The summer school, in the nature of an experiment, proved highly successful, and plans are already under way for its extension next year.

The new term will open immediately after the High Holy Days. Several scholarships to the value of \$300 per annum each are now available. For full information apply to the president of the faculty, 9-11 Montgomery street.

A number of additional prizes for essays are now offered: The Scheff prize of \$50 for an essay on a Halachic subject; the Travis prize of \$50 for an essay on a scientific subject; the Travis prize of \$25 for the best oration; the S. Rotenberg prize of \$50 to the Rabbinical College Zionist Society for an essay (subject to be announced).

Rabbi Aaron David Burak, a graduate of the Rabbinical College, has received a call from Congregation Ohel Moshe Chevrah Tehillim, one of the most important orthodox congregations in Brooklyn, N. Y. Rabbi Burak is only twenty-five years old, and has a high reputation for scholarship. He was the unanimous choice of the congregation.

The Agudath Harabbonim (Union of Orthodox Rabbis of America and Canada) has issued a call for all minor Yeshibath and to all Talmud Torahs in the United States to encourage pupils who are studying Talmud and who are public school graduates to prepare for admis-

sion to the preparatory department of the Rabbinical College. Where no such Talmud classes exist the Agudath is ready to promote and assist the establishing of such classes.

Applications from intending students have been received from many parts of the country.

The library of the college has been increased by a generous gift from the collection of the late Mr. Israel Lipschitz, and includes several hundred rare volumes of Judaism.

The "Churban" of Warsaw.

The horrors of ill-fated Warsaw are so appalling that no pen is powerful enough to describe them adequately. New "Kinoh" would have to be written to express the terrible weight of woe that is bearing down upon that great Jewish community and crushing it to the point of annihilation.

A letter that has just been received in New York city attempts to give a glimpse of the situation as it existed toward the end of last June. The writer fails utterly to express the terrible anguish that is rending his soul, that is struggling vainly against the limitations of modern philology. Yet the very omissions from the letter are in themselves eloquent of the great Polish city, now prosstrate and all but destroyed.

Here is a part of the letter. Most of it must be withheld from publication, in order not to betray the identity of the writer, of whom all that can be said here is that he is one of the most reliable men in Warsaw, with an international reputation as a worker for his people: "Death by starvation—hungerstot—no longer has an abstract meaning. We see it here, everywhere, in every street corner, in every alley, in every hovel. It stalks the highways, and the byways.

"Jewish mothers—our Noshim Rachmonioth—rejoice when their babes die. At least then they are free from the pangs which have been gnawing at their vitals.

"Our best people are cutting the beautiful hair from their daughters' heads to buy bread for starving babes.

"Children of four and five years have become so weakened, so sickened, that they must be carried like babes in arms.

"Fathers who are on the battle lines will return, if they ever return, to find, instead of the half-dozen or more babes they kissed good-bye when they responded to the call to join the colors, three, maybe two, or none at all.

"How long will our woe endure. From whence will come our help? A commission has been sent to Switzerland to try to get a little something to keep our soup kitchens going. But I doubt the success of the commission.

"Yet our soup kitchens must be kept going some how. Three thousand babes depend on them to keep them barely alive. The parents try to find a crust somewhere—they have relinquished their places in the "bread line" to the children, who are falling victims to hunger-typoid.

"Help us! Rouse America! She is our only hope. If America fails us we are lost!

"Why must our children suffer so? Why have we all had to suffer these three terrible years of unmitigated woe? "Rouse America! Beg it to send money, at least for the little ones."

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White Cake.

One-half cup shortening, two cups sugar, one cup milk, whites of three eggs, three and one-half cups flour, four teaspoons Royal Baking Powder, one-half teaspoon almond extract, three-quarters teaspoon salt. Cream shortening; add sugar, beating constantly. Sift flour with the baking powder and salt and add alternately a little at a time with milk to the first mixture. Add flavoring; beat thoroughly and fold in stiffly beaten whites of eggs. Bake in well-greased loaf pans in moderate oven about forty-five minutes. Cover with white icing.

Gold Cake.

Three tablespoons shortening, three-quarters cup sugar, yolks of two eggs, one-half cup milk, one and one-half cups flour, three teaspoons Royal Baking Powder, one teaspoon flavoring. Cream shortening; add sugar gradually, and the yolks of the eggs which have been beaten until thick; add flavoring. Sift flour and baking powder and add alternately a little at a time, with the milk to the first mixture; bake in loaf pan in moderate oven thirty-five to forty-five minutes. Cover with white icing.

Cream Cheese Sandwiches.

Cut thin rounds of rye bread, add enough rich cream to cream cheese to enable you to whip to a consistency to spread nicely, adding enough English mustard to make a golden color and flavor nicely. Spread inch thick on the bread. Place a few shreds of olives over this and serve very cold and fresh. Double cream whipped very dry and stiff may be used instead of the cream cheese.

B'nai B'rith to Assist Soldiers. At the annual meeting of the executive committee of the Independent Order of B'nai B'rith, held in Chicago on July 30, 1917, plans were made and entered into to actively participate in the work of assisting soldiers and their dependent families. The following resolution was unanimously adopted:

Whereas, It is the mission of the Independent Order of B'nai B'rith—"to inculcate the purest principles of philanthropy, honor and patriotism;" and

Whereas, Large numbers of Jews have volunteered and are in the various branches of the United States Army and Navy service;

Therefore, be it resolved, That the order deems it its duty to assist in caring for the spiritual, social and material needs of the soldiers and sailors and their dependent families; and

Be it further resolved, That a committee of fifteen be appointed by the president of the order, which committee shall at once proceed to mature plans for the carrying out of the spirit of this resolution. Such plans shall include the appointment of sub-committees in each district. Whereupon there shall be available and are hereby appropriated as a nucleus of a fund to be hereafter raised, such sums out of the treasury of the order as are not already otherwise appropriated."

It was further resolved that the order use its best endeavors to aid the government in its efforts for food conservation, and for that purpose a committee was appointed with Mr. Jacob Singer of Philadelphia as chairman.

Jews Discriminated Against in Food Distribution.

Bszczyn.—At a session of the local council, the city magistrate was the object of criticism and condemnation for the methods employed by him in the purchase of necessities for the population of the city. It was disclosed that he had overpaid for what he had bought. In this connection it is interesting to note that the magistrate, in making his purchases, followed the suggestion of Polish anti-Semites who have been advocating a boycott of Jewish merchants. Due to this course, Jewish merchants were not dealt with or discriminated against even though they might have been able to sell for less.

In this discussion it was brought out that the Jewish people were further discriminated against in that their portions of the necessities were smaller than those allowed to the others.

In order that similar conditions might not crop up again, a resolution was adopted for the appointment of a special commission to have supervision over the magistrate in his purchase of necessities. It was also declared in this resolution that necessities shall thereafter be sold to the different nationalities at separate stations or depots.

There will be, according to the population, three depots for Jews, two for Poles and one for Germans.

During the discussion on the budget the Jewish Alderman Kaufman protested against compelling the Jewish community to support their own hospital while the non-Jewish hospital is maintained out of city funds. After a heated debate it was decided to put an end to this discrimination.

The Zionists of Odessa have sent three hundred thousand rubles for relief to the Jews in Palestine. The Zionists of Russia have hitherto been unable to send any money to Palestine owing to the embargo established by the old regime. The embargo has now been lifted and it is expected that this remittance is only the beginning of a great flood of Jewish money that will be poured into Palestine from Russia.



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עקב

We all know that the mass of Jews of today is not rich. We have been in danger of forgetting that this held good always in times past.

We are glad that after the 1st of next January our old friend Rabbi Nathan Krass will shine in Manhattan! A cordial welcome to our city! What is the loss of Ebetts' Field will be the gain of the Polo Grounds!

The commendable action of the authorities of the University of Cambridge in declining to accept the proffer of a fund to establish a scholarship in Arabic from which Jews were to be expressly excluded has had a useful and appropriate effect. Through the instrumentality of *The Jewish Chronicle* a few wealthy members of the London community subscribed a total of £1,000, which was recently presented to the university as a substitute for the objectionable benefaction. Even more commendable, then, is their readiness to prove to the university that true and disinterested friendship for Jews by non-Jews is highly appreciated and valued by the Jews themselves.

It is often said by Reform preachers especially that they are literally compelled to treat topics of the moment, ephemeral questions of the hour, in their discourses from the pulpit because of the dearth of interesting and apposite lessons to be drawn from our literature. We refer, of course, to the Torah, the Talmud, and the writings of our sages, which are described as hackneyed and antiquated by these men, presumably because they are so woefully unfamiliar with their contents. It is, therefore, refreshing to be able to call attention to a recent sermon by Rabbi Samuel Schulman, entitled "A New Heaven for the Individual." In this we found considerable mention of our literature with parallel references to modern writings of worth, and all so interwoven into the warp and woof of the original argument of the sermon as to make this stand out as a distinctly valuable *Jewish* contribution to Jewish homiletic literature of to-day.

A regular reader and occasional correspondent of this journal, for whose sincerity and opinions we have at all times a great respect, writes to protest against what he terms is our unconquerable objection to the formation of Jewish militia regiments. Our correspondent advances the only possible reason which may be offered in advocacy of such a course being pursued when he says: "Why should not we Jews have regiments of our own and show Jewish endurance and what strength there lies in those who have been fed on *kosher* food?" The question of *kashruth* is the only consideration which might for a moment counterbalance the many serious disadvantages flowing from the organization of Jewish regiments. Yet, we ask our correspondent in the light of our numerous past references to the subject to ponder it once more, and we think he will then come to our conclusion, namely, that the plea regarding *kashruth* is, in this case, specious and wholly meretricious.

The information vouchsafed to us by the cable reports of the formation through the British War Office of a Jewish regiment or military unit is entirely too meagre to permit us to comment at length on this newest development in what we may call Anglo-Jewish politics. There has been more or less agitation for and against such an organization in the Jewish community in England ever since the war began, and *The Jewish Chronicle* and *The Jewish World* have done their best to lend direction and effect to the clamor in support of this unit. Presumably, our English contemporaries will now be highly pleased to contemplate the circumstance that a copy of the *Magen David*, which is to be the regimental badge, will soon be seen on the battle-line. We do not share that joy. In spite of the action of the British War Office we still think the time has not yet come, and we hope it will never dawn, when Jews will fight wars as Jews instead of as loyal nationals of their respective lands of residence. We shall, of course, await with interest further details concerning this "venture."

THE STRENGTH OF AN ORGANIZATION

WE have always regarded the Zionists' official machinery as potentially and actually the strongest organized force along special lines within Jewry, for its tentacles reach out all over the world where the followers of this movement foregather. That Zionism is an organization, none of its numerous friends would dare deny, whilst its many active opponents could not successfully animadvert upon the term we employ to describe it. Latterly we have even ventured to characterize Zionism as a Jewish political organization, using the word "political" in its customary proper and dictionary significance, and have called upon Zionists to accept this characterization as quite in accord with the facts of the matter.

Quite recently two events which have taken place stand out to our mind as confirmatory of our view that Zionism is, indeed, a Jewish political organization. The first, the elections to the Jewish Congress, has been by us so thoroughly considered from every angle that it is needless here to retrace the steps involved.

The second relates to the action of the Provisional Executive Committee for General Zionist Affairs in inventing what is called by it an affiliation slip. We have seen a frank and blandly ingenuous account of the purpose of this contrivance, which, in substance, will enable the Provisional Committee to compile a list of all, non-Zionist or anti-Zionist, organizations that number Zionists among their members. Apparently the Provisional Committee does not know that such organizations exist; but henceforth it will know and (note the threat) be in position to "compel these organizations to heed its communications!"

Thus thoroughly have our Zionist friends learned their lesson; thus patently do they copy approved methods employed by other organizations which we need not mention in this place and which operate in fields that do not call for our narrower identification. Thus frankly do the Zionists realize that all their members, adherents and friends form an army, represent the nucleus of a band which may be employed to shape the future course of Jewish life in the *Diaspora*, if, not impossibly, that of some of the nations of the world, small or great, it matters not; and which, by the same token, may be utilized for the weal of Jewry at large, or, unfortunately not altogether improbably, for its woe!

We are supremely glad to note that *The American Israelite* admits in its issue of the 19th ultimo that Orthodox Judaism does not lack a spiritual content. Our contemporary usually contemns this branch of our faith because of what it is pleased to call its insistence upon ritualistic conformity. As a matter of fact, in the great affairs of life and death Orthodox Judaism abundantly demonstrates its great spirituality, much more so indeed, than does Reform. As for its insistence upon ritualistic conformity this is but the form of belief whereby the substance thereof is rendered truly vital and spiritual.

The postponement of the date of holding the American Jewish Congress has inspired some of our active communal workers and esteemed contemporaries to guess at the probable date of the close of the great war, a date which, all true lovers of humanity agree, cannot come too soon. Their prognostications as to the dawn of peace are susceptible of reduction to a syllogism of the old and formal logic. The Congress is postponed from September to November in this year. This postponement occurred because of the existing continuance of the war and its probable continuance into September. Therefore the war will be over by November. "So say we all of us," or, to quote the Masonic "Amen" of *The Jewish Exponent*, "So mote it be!"

In these days, when the sentiment which pays due regard to the rights of small nationalities is to the fore, it was well within the previous record of Dr. Moses Gaster's Zionist activities for him to declare, as he did recently at an Anglo-Jewish meeting, that the Jews are nationalistically just as much entitled to life as are the Finns, the Letts, the Lithuanians and all the others now seeking autonomous enfranchisement. Naturally the *Haham* of the Spanish and Portuguese Jews in England will find much and ready support for his position from among the professed Zionists. Yet the lurking danger in his utterances is demonstrable. We Jews are united together, the world over, by a religious and racial tie. As a nation we have not existed for nearly nineteen hundred years. Had we remained without our *Diaspora*, had the mass of Jews stayed at home, had not one of them ever wandered up and down the earth, the parallel which Dr. Gaster drew so volubly could stand and be appreciated. But loyalty to the modern states of which Jews are citizens or subjects, and in some of them this allegiance extends back through more than several generations, is an item which requires to be considered, and which robs any parallel that we may draw with the Letts and the Finns of its superficial worth. We think the enemies of Jewry will obtain a great, enforcible ground for their arguments by these references to Jewish nationality much more so than by an insistence on Jewish loyalty to the lands in which Jews live.

THE CENTRAL SELF

למנוח

"For thy good." (Deut. x, 13.)

RUTH stands in constant need of correctives. We carelessly pluck the fruit off the tree of knowledge, eat the sweet pulp, and throw away the stone, thus missing the very pith and kernel of truth. The besetting sin of our intellect is one-sidedness; and, usually, we tend to that side of the truth which satisfies us most readily. The obvious aspect of things is the one in which we rest as though we had dug our way to the inmost bowels of reality. Intellectual labor we shun; we would rather wear our fingers off our hands in the strenuous effort to make some half-truth, some random guess, workable, than sit still and painstakingly search out the full-orbed truth. We manufacture truth with our hands, rather than cause it to grow up within our heart.

And the higher we mount in the intellectual and spiritual sphere, the more evident becomes this our native tendency to one-sidedness. Here we make hasty identifications, on the spur of the moment. It is thus that religion and morality have been identified in our day and generation with humanitarianism pure and simple. A striking illustration this of the method suggested above how to manufacture a half-truth into a whole truth, by showing it to be workable. Humanitarianism is certainly workable, but does that prove that it embraces the full truth of religion and morality, that it penetrates to the essence of that consecration of the soul of which they are the natural flowering and fruition? This shallow view of religion and ethics overlooks the fact that humanitarianism may well go together with the crassest kind of materialism; that it often is the direct expression of such materialism; that religion and morality have a profoundly spiritual background which no genuine truth-seeker dare ignore.

To correct, then, this view, recourse may be had to our text. The humanitarian conception of our higher life regards the "Other" as the chief motive of human conduct. Its boast is that it is the *social* point of view, that it is altruistic, that it seeks above all the good of others. It entertains no doubt as to the nature and function of ethics, and is sure that morality has for its starting-point and final goal the "Other," and not the "Self." But even as regards religion its claim is that there can be no other religion than doing good to our fellow-men. "For his good!" would be the motto of materialistic humanitarianism, if it chose one. But here, in our text, in the midst of a passage whose exalted tone cannot be caviled at, we are given an opposite motto: "For thy good!" Mark, no longer, "for his good"—for the good of someone other than the self—but most emphatically, "for thy good"—for the good of the Self. Love God and walk in His ways for thine own good. The *Self*, and not the *Other*, is the central motive in the religious and the moral life.

As far as the religious life is concerned, it is a truism that the chief character of any spiritual faith must be individual, and not social. Social beneficence, the religionist claims, flows out spontaneously of a profound and sincere religious conviction; and, hence, the chief purpose of religion cannot be, or rather need not be the establishment of right relations between man and man,—rather the establishment of right relations between man and the stupendous universe out of which he is, in some baffling way, sprung. The concern of religion is primarily and pre-eminently individual: to satisfy the spiritual cravings of the individual soul. This is not to be mistaken for what is technically known as "individual salvation;" for we are not dealing with the welfare of the soul in some shadow-world after death, but with the immediate need of the soul for God here and now, in the flesh. Any religion, which fails to give to the human heart the God it craves with every thrill and throb, is no religion. Religion is individual or it is not. God is my God or He is nobody's.

But even in ethics it is not to be taken for granted that the aim of morality is social. On the contrary, the aim of morality, too, like that of religion, is distinctly individual. Primarily the *Self* is to be benefited, and incidentally the *Other*. Every deed, good or bad, must come home to roost in the soul of the doer. A good deed ennobles my soul, makes *me* better, and, conversely, a bad deed debases my soul, makes *me* worse. Therefore, the moral motive of my life must be my own *Self*. My approach to my fellow, my endeavor to stand in right relations with him, must be governed by the desire of discovering the God-in-him for the greater glory of the God-in-me.

This modern harping on the humanitarian string, which would silence the music vibrating on all the other chords of the heart, is not an expression of humility and selflessness, rather it is a disguised form of pride and undue self-consciousness. The modern man shuns squeamishly the use of the *I*, in both speech and action; because the only kind of *I* he knows is the arrogant and conceited kind, which he must hide behind an assumed cloak of modesty. He has forgotten the sublime art of saying "I," which the true child of God employs without fear of egotistic display. We must recover this art. We must learn how to say "I," and how to live in the "I," from a passionate conviction that, as the greatest contribution to the life of the world is our *Self* sublimated into Godlikeness, so the development of the *Self*, the good of the individual Soul, for between God and the *Self* there takes place the whole stupendous drama of Humanity.

JOEL BLAU.

CORRESPONDENCE.

Dr. Cohen and the Zionist Movement.

Editor HEBREW STANDARD:
Permit me to answer Dr. Cohen's lengthy argument concerning world-wide nationalism and Zionism. He has made his mistakes because of his lack of information and his ignorance of the terms of the pronouncement of the Federation of Zionists. "Jewish nationalism is the basic principle of the Zionist movement. Therefore every Zionist candidate is expected to vote for national rights for the Jews of Poland." The candidate who professes to favor a Jewish homeland in Palestine must also state his agreement with the principle of national recognition for the Jews in Poland. Only if he does this is he entitled to unqualified Zionist support. (Italics added.)

Now let us analyze the statement, without oratorical excitement or incitement. Complete Jewish nationalism can be obtained in Palestine when culture—religious development, aesthetic and literary progress, and economic and political problems are all included in the concept "culture." Dr. Cohen—is guaranteed by the slow and inner process of development, is unrestrained and unhampered by factors beyond our control. Such is the program of the Zionists: the having of political independence or sovereign control in our own land, not as a gift, but as a means of living, he, a Zionist, must not forget. To this goal, that has been secured by the other national groups from the eighteenth century, we are striving; and no doubt more nationalities will obtain either national rights, but political dependence, or else sovereign independence; that is, thorough political national autonomy.

The Jews in the lands where national rights are respected in the democratic chambers of commerce and parliamentary houses (Austria and Russia hereafter) will perform be given the rights that are offered to the other national groups. If my friend Dr. Cohen had read the Yiddish newspapers he would have informed himself that the cry raised throughout this land was "national rights for the Jews wherever they can be obtained constitutionally and in equal measure with the other un-independent and non-sovereign bodies." The laws that they make will only be in regard to educational and religious problems of the entire Jewish group living in that country. But in the other matters they will be subjected to the wishes of the supreme and governing organization, the state, composed of nationalities.

In the United States the Jewish-American Committee formerly represented the Jews, although unauthorized by the Jews. Nevertheless it was the recognized spokesman for persons "who enjoy full and equal civil and religious rights." This club spoke for a group never recognized by law, and it even transcended its privileges in many of its undertakings. This club contained traitors to America I should presume according to the views of Dr. Cohen. The Kehillah today that is trying so ardently at times to monopolize our activities is usurping powers of government from constitutional authorities. However, we are not demanding in this country the right for all the Jews to elect representatives to settle internal, educational and religious problems. If our democratic Kehillah or Congress opened and managed day schools and imprisoned men for offering *Trafah* for sale, we would be considered traitors. In lands where national schools for the different groups are permitted, we shall also demand the "national rights."

Dr. Cohen need not fear that it is possible to have world-wide complete nationalism, for he should know, as all simple folk do know, that world-wide nationalism is a foolish confusion of terms. "Nationalism" that is "perfect" is not world-wide. If we do desire for the Jews, wherever possible, such national rights as are permitted, we shall not have obtained world-wide nationalism. Judge Mack remarks that every man may renounce his American citizenship if he has sojourned in a foreign land and may become a citizen of that state, that comprises within it, in some cases, several recognized nationalities. The Jews in the lands of single nationalities do not form national groups, but communities, with the powers of displaying their communal life.

In Russia, contrary to the opinion of Dr. Cohen, there was a full national life before the revolution. The Jews were organized and were not compelled to send their young men and women to the Russian schools. They gave a systematic course of instruction to every child in their own spirit. Their synagogues were local governing centers, and the rabbi was recognized by the state for the purposes of the state. Many of them have come to this country, and they learn wonderfully well, so that at the end of the subverting process we may expect a better American youth. Let only time work its changes.

Zionism is only a force to obtain recognition only for Jews in Palestine to safeguard our interests in that land and in order to insure permanent existence to our people to give a body to a dying soul. Zionism should have instilled pride into the hearts of our young, but the movement is unnecessary to most of us. Semi-consciousness is a sign of rottenness. Fortunately for us, we are recognized as Jews only until we remain members of the Judaic faith or no faith, for such is our impotence that men who are not with us are recognized of us, for a people's obstinance and collective resistance must be acknowledged in more ways than one. We must obtain rights over Palestine and not in Palestine, so that those who profess themselves members of the Hebraic culture and the Jewish faith ranging from orthodoxy to reform or ultra-reform Judaism are members of this state if resident therein.

Civil rights we seek for Jews in those countries where they are denied. Citizens of all lands we shall remain, and never make an unjust or an unconstitutional demand. We seek that our evening schools, the Talmud Torahs and our press be unmolested. Therefore the United States, England, France and Germany do know our loyalties, since we do and shall offer our lives for the protection of the lands whose institutions protect us. National rights in the lands where they are granted to the several nationalities composing that state we seek. Our schools for the state's and Hebraic culture must be recognized, as nationalities obtain recognition.

World-wide nationalism, a term educed from the wicked implications of the pronouncement and foolishly created by Dr. Cohen, is not our aim, because it is the curse of the Jewish existence. A nucleus imparts life to the protoplasm. Palestine must be the life-generating center, for the spirit reveals and nourishes the body and the body has sustenance from the spirit.

Political national rights in our own land we shall seek to the end of time. Zionism accomplished will give us the spiritual adhesion of the most distant Jews to the Hebrews of Palestine, where their forefathers died. The Jew will be as the Germans, scattered in all the lands, with eyes and heart directed for inner nourishment to the land that gave their spiritual qualities birth, but never owning allegiance to that land. With Zion's greetings,
HYMAN EPSTEIN.

231 Christopher Avenue, Brooklyn, N. Y.

Two Questions.

Editor HEBREW STANDARD:
In these days of the statisticians, when figures count for so much, would it not be interesting to learn how many of those tens of thousands (say just in America) who are called Zionists opened this year's Fast of Ab with fasting and prayer? That's the test. By their deeds, not by their wordy professions, will they prove themselves.

Another question:
A certain contemporary of yours in this city given over to laudations of "the rich" and "the big" published last week article upon article upon its latest "hero," and from the principal of these I submit the following extract for your editorial opinion of "broad mindedness" and "Jewishness."

"Although brought up in adherence to the traditional principles of the Jewish faith, Mr. Lewisohn has time and again displayed the broad mindedness worthy of a man of his calibre. Thus, for instance, while we find him contributing to the support of the Jewish Theological Seminary, we see at the same time his name among the subscribers for the maintenance of the Ethical Culture Society, founded by Dr. Felix Adler, and this despite the fact that Mr. Lewisohn does not entirely share the views of Dr. Adler regarding religious questions."

A certain other person among the writers in that paper had the audacity (characteristic of himself) to name the latest "hero" in the same line with the immortal Sir Moses Montefiore, that staunch Jew of Jews and man of men.

Is this not all a part and parcel of the arrant nonsense and impudent falsehood of this age? When will truth prevail and lying be trodden down under earth?

O tempora! O mores!
July 31, 1917. EMETH.

Takes Issue with Rabbi Schwed.

Editor HEBREW STANDARD:
I was more than amazed to read in your last week's issue the letter from a Rev. J. Schwed, to which you so generously added the title, "The Zionist Craze." My amazement was not so much due to the wonderful effusions of the "Rev.," as to your permitting such stuff to be printed in your esteemed weekly. Is there no limit to this kind of freedom of the press, which opens your columns to every irresponsible scribbler, who does not even know how to handle the English correctly? His "arguments" are not worth while answering; and to give you an idea of the impression his letter must have made upon all your readers, who had patience enough to read it, I will quote one or two of his sentences:

"The fact is, the Jews had hundreds of schools before they went into all parts of the world. To their political freedom from the Egyptian yoke our hallowed teacher, Moses, forced our ancestors—me and all—to believe in religious progress, the never-changing unity of God."

"Which of the nations believe in the Ten Commandments as we Jews do? The whole religious world would be free and act more brotherly if it understood them right and had millions of public schools instead of an alphabet." (Whatever that may mean.)

"Zionism—what's that? Messiah and Messiahship—what's that?"

Are such sentiments, couched in such elegant terms, fit material for the HEBREW STANDARD? Yours sincerely,
JULIUS SILBERFELD,
Sharon Springs, N. Y., July 31.

The Lord Forgets Not.

Editor HEBREW STANDARD:
Last Saturday night and Sunday were spent by pious Jews in lamentation over the destruction of Jerusalem and in prayer for the return of the daughter of Judah to the Holy Land in all her former splendor—"as in the days of old and as in ancient years." The children of Israel wept over the loss of their glory. They grieved because the Lord had, apparently, forgotten his covenant with their fathers. Even the elements showed their sympathy, for during the afternoon the heavens were exceedingly troubled, thunder clouds lowered over the city and at intervals rain fell. Toward evening a heavy, death-like pall hung over the streets. A shower broke out, then suddenly ceased. The clouds dispersed and revealed a beautiful field of azure; but they soon piled up again in the Eastern heavens. The sun's rays, striking against the central and western skies, transformed them into a mysterious, glorious fairland of color. Then, suddenly, in that vast black gathering of clouds in the East, as if ushered in by the Divine Presence, and gradually mounting in all its sublimity, appeared a delicate rainbow! What joy it brought to my heart! What hopes! This was the first time of the year that I had seen a rainbow and the first time in all my recollection that I had seen one on the Fast of Ab. I rejoiced, for I knew that God would not forget his covenant with Israel. I was glad, for on the day of our grief God had favored us with such an auspicious symbol of His everlasting mercy.

Israel! I see in thee thy former glory! Israel, the Lord has endless joy in store for thee! For in these latter years hast thou well shown that thy iniquity is but as a tiny drop of water in a turbulent ocean of wickedness.
MEYER BERMAN.
July 30, 1917.

A Statement.

Editor HEBREW STANDARD:
The *Canadian Jewish Chronicle*, with which I have been connected as its editor-in-chief from September, 1914, to June 22, 1917, printed in its issue of August 3 this version of my voluntary resignation:

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"Mr. H. Edelstein, who has until recently been associated with the *Canadian Jewish Chronicle*, was asked, for obvious reasons, to sever his connections with the management."
While not at all objecting to the naive distortion that my voluntary resignation took place for obvious reasons—alas! the reasons are only too obvious to the Jewish community of Canada—I must confess this is the first time I heard I was asked to bid farewell to an intolerable position. As Mark Twain wrote when he heard a report of his death, "The matter is very much exaggerated." Of course, like others before me, I did the asking.
HYMAN EDELSTEIN,
Editor *The Jewish Weekly*.

New Weekly for Montreal.
On August 31, 1917, the first issue of *The Jewish Weekly* will appear. It is to be edited by Hyman Edelstein, who during the past three years has been associated with the *Canadian Jewish Chronicle* as editor.

Tunis and Palestine.
As a basis for judging the actual accomplishments of the Jewish colonization of Palestine, a writer in a recent issue of the *Zionist Review*, the organ of the English Federation, compares that work with the most successful of all French colonizing experiments. The comparison, the writer asserts, is the more instructive as the colonization in both countries began at about the same time.
"The French protectorate over Tunis was established in 1881; the first 'Lovers of Zion' arrived in Palestine in 1882. The French colonization in Tunis was favored by many advantageous circumstances which did not exist in the other case. The sea voyage from France to Tunis lasts only from thirty to thirty-six hours and costs very little, whereas the voyage from Russia or Galicia to Palestine lasts a week at the least, and is far more expensive. Tunis is the healthiest of all the French colonies. In Palestine malarial fever and ophthalmia added to the difficulties of colonization work. In Tunis the taxes on the produce of agriculture are very light, the tithe having been reformed and replaced by a good system of land taxes. In Palestine the tithe still exists, and lays on agriculture a heavy burden which discourages intensification of the methods of cultivation and the consequent progress. Palestine has about ninety-five inhabitants per square mile; Tunis only about forty. This means, in effect, that the economic penetration of the country and the acquisition of land are much easier in Tunis than in Palestine, the more so as Tunis is about six times as large as Palestine. In Tunis the government is French, and all its efforts tend, as a French writer says, 'to give the Tunisian soil to the French settlers.' How great an influence on the affairs of the country is given to them may be deduced from the fact that at the Consultative Conference, which discusses the budget, the 42,000 French inhabitants of the country are represented by thirty-six elected French members, where the 49,000 Jews are represented by only one member, nominated by the government, and the 1,700,000 Moslem inhabitants by fifteen members, also nominated by the government. Accordingly in Tunis every means of favoring the French settlement has been taken. On the other hand, in Palestine every opportunity of hampering the Jewish settlement has been taken. In Palestine the Jews have no influence at all in the government of the country, and the Turkish authorities constantly place new obstacles in the way of our immigration and colonization; in Tunis the state itself instigates and encourages immigration and undertakes the work of purchasing land for the purpose of reselling it to individual settlers. The sums which have been spent in Tunis on the French colonization are estimated at more than 400,000,000 francs, while those spent on the Jewish settlement in Palestine do not reach the figure of 100,000,000 francs. In Tunis the acquisition of land and its cultivation have been facilitated by the cre-

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Want Column

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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. Bloos, 1697 Park avenue, New York city.

AN ELOQUENT and learned Rabbi offers his services for the fall holidays. Address, Box S, Hebrew Standard.

WANTED—Room and board; two Jewish young men; between 82d and 96th sts. West; telephone, electricity, bath and all modern conveniences essential. Reply BOX M. S., HEBREW STANDARD.

YOUNG WOMAN desires position as companion to lady, assist with light housekeeping or take charge of child; highest references. Address H. S., Hebrew Standard.

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Distinguished Jews of America

JEWES WHO MADE THEIR MARK IN COMMERCE, PROFESSION, PHILANTHROPY, SCIENCE, POLITICS, ETC.

New Britain, Conn., may well be proud of the achievements of Edward Gross, of the firm of E. Gross & Co. He is a rare example of restless energy typified in the man of courage and genius who can look into tremendous odds and still accomplish wonders; he is one of those strong and unflinching characters whose lives are so inspiring to the young and whose great ambition is satisfied only with the best and most accomplished.

Born December 28, 1858, in Hungary, Mr. Gross was drafted into the army of his native land, where he learned horseshoeing and became very interested in veterinary surgery. At the close of his period of service he went to Vienna, where he took the entrance examination to a veterinary college. His mother strogly opposed his choice; his father, who was financially well established, a merchant and landowner, asked him to come home and become associated with him in business, but the young adventurer decided to try his luck elsewhere. America always held a strange fascination for him, and in 1883 he landed on these shores, without a nickel to his name.

He went to Scranton, Pa., where he took work as a blacksmith at \$3.75 per week, then becoming a tool-sharpener at \$5 per day. But when the crisis came under Cleveland's administration, he lost his job and became a common laborer earning 82 cents a day, and then \$1.05 a day working in the building trade. Not long afterwards he went to Texas, where he obtained the position of an interpreter for a large agricultural machinery concern; his knowledge of many Slavic languages helped him in getting the position. But suddenly he took ill, at Brenham, Washington county, and when he learned that the government was giving out soil in Oklahoma, he went there, riding on one-track railroads, which caused him great misery.

Six years before Mr. Gross plunged into his American adventure, a brother of his came here and folks back home could never locate where he was. The mother was keeping on writing to Edward, to try to find his missing brother, and by a lucky coincidence he learned that he was in Hartford. It was in 1889, and after repeated inquiries he finally located him in New Britain, Conn. This was the beginning of a new era for both brothers.

They went into the bottle business, doing very well and rising rapidly, and on April 11, 1893, they started their present concern under the firm name of E. Gross & Co., wholesale dealers in paper and woolen manufacturers' supplies, at 92 Avon street, Hartford, Conn.

Mr. Gross had married, on October 23, 1884, in Scranton, Pa., but he lost his wife on November 21, 1915. She was his main source of inspiration during the years he was struggling to rise in the world and her death was a heavy blow for the bereaved husband. The following are the children of this marriage:

Sigmund, born July 15, 1885, married to Anna Saltman of Boston, Mass.; Bessie, born 1887, married in 1901 to Mr. H. M. Schwartz of the Robert Finley Mfg. Co. of New York and Brooklyn; Samuel E., born in 1890, connected with the Crown Brass Company of New York; Louis, born 1892; Rebecca, born 1897, married to Martin Cooperstein, a well-known real estate man of Hartford, Conn.; Anna, born 1898, highly gifted and musical; Fanny, born 1903, about to graduate from elementary school.

Although Mr. Frank S. Cohen, of Bridgeport, Conn., is the son of comparatively well-to-do parents, and his father, Israel, was a manufacturer of bricks in Russia and in a position to live comfortably, still Mr. Cohen found life very narrow in his native town and he left it for good in 1901.

FRANK S. COHEN

He was just thirty years old at the time, having been born in 1871. He was married to the daughter of a well-known merchant, Miss Annie Reznikoff, and when he arrived in this country, he took to installment work as a wagon-peddler, exchanging it after two years for peddling with rugs and curtains for a year and a half. He then opened a small furniture store at 691 East Main street, where by hard and continuous work, from 6 o'clock in the morning until 10 at night, he made his little store a success and a fortune for himself, increasing it rapidly until he was able to take over an entire corner of half of a block. He also opened a number of branch stores, putting in charge of each his faithful employes who helped him to make his success in business. His generosity became well known, so that people began to seek him for advice and assistance. He became interested in many business enterprises, and owns interests in a number of corporations. His furniture store at 463 to 489 East Main street, known as the New York Furniture Company, is among the best known and most successful in Bridgeport, Conn.

Mr. Cohen saw service in the Russian army, with the rank of a non-commissioned officer, which was something remarkable for a Jew and the highest ever held by a Jew, having charge of around 225 people. He is a member of the Order B'nai Brith and the Independent Order Brith Abraham, Odd Fellows, the Woodmen of America and many other fraternal organizations. He is the president of the Hebrew Institute of Bridgeport and belongs to all Jewish organizations. He was recently elected to represent the city of Bridgeport in the first American Jewish Congress.

Mr. and Mrs. Cohen are the parents of six children: Sarah Elizabeth, the oldest daughter, is married to Mr. Samuel N. Schnee, a well-known attorney of Bridgeport; Dorothy Annette is a recent high school

graduate and will enter college shortly, as will a son, Morris K.; Mary attends high school; Esther has recently graduated from elementary school, and the youngest son, Armin Henry, is still in public school.

It is universally assumed that luck caused Mr. Cohen's success, but he is sure that hard and constant work made him what he is today.

Mr. Henry Sobel, insurance broker, with offices at 55 John street, is fortunate in many ways, not only in that he is a business success and a social leader, but in that he seems free from the ravages of

HENRY SOBEL

Father Time for, although he is now in his forty-third year, he still has the agile, beaming bearing of a youth. In fact, the interviewer had some doubts at first whether the Mr. Sobel before him was really the man whom he was sent to see, but it did not take long to realize that, although Mr. Sobel is youthful in appearance, he nevertheless has the outlook of the man with a wide and worldly experience. Mr. Sobel is affable and courteous to a degree and that, perhaps, is the secret of his perennial youth and his wonderful capacity for making friends. In his own particular business Mr. Sobel has reached the zenith of fame, for he is known to have written one of the largest life insurance policies issued of any one individual at any one time. He wrote Mr. I. Phillips, of the Phillips-Jones Company, for \$500,000.

Mr. Henry Sobel was born August 14, 1875, in the old First Ward. He is the son of the late Elias Sobel, known throughout the city for his charitable and communal activities. His mother, Sarah, is noted for her kindness and charitable disposition. Mr. Henry Sobel attended Public School No. 2 at a time when there was no Jewish element in that section of the city, and later entered the College of the City of New York. After leaving college he entered into business, manufacturing clothing, under the firm name of E. & H. Sobel. After ten years he entered into general insurance and proved a wonderful success from the start. Mr. Sobel not only knows how to associate with and judge men, but he also has the happy faculty of making them his friends, and that, perhaps, is the secret of his success, for today Mr. Sobel is recognized among the leading insurance men of the East.

For many years Mr. Sobel has been actively engaged in bettering the condition of the poor on the East Side, where he has been associated with the political and civic movements since his youth. He is a contributor to almost every charitable institution of the city. He is past-president and trustee of the Anshe Emeth Synagogue, and he was the first chairman of the Young Men's Society of the Beth Israel Hospital. He is a member of the Veritas Lodge, No. 734, F. & A. M.; member of the Columbia Club and the Henry Jones Lodge, I. O. B. B.

On June 6, 1900, Mr. Sobel was married to Miss Katie Batiste, who is fond of social work and spends a good deal of her time for the amelioration of the condition of the poor. She is secretary of the Ladies' Charity Society of Anshe Emeth, and is also a member of Ceres Sewing Circle, which does a great deal toward uplifting the poor on the East Side. They are the proud parents of Anita, who attends Hunter College; Judith and Laurence.

Mr. Sobel is well versed in current Jewish topics and he freely expressed his opinions to the writer. He is not in favor of the Federation of Jewish Charities, for he fears that the federation will not raise sufficient funds, and in addition, he thinks that through the present system the people who most need charity will not get it, and that the burden of relief will fall upon private individuals. On the other hand, Mr. Sobel is a great admirer of the Talmud Torah work, for he feels that only through the workings of such institutions will true teachings of the Jewish faith be imbibed. Mr. Sobel is proud of the fact that in his own home the dietary laws are strictly adhered to, and that he himself faithfully observes the Jewish holidays.

Success, Mr. Sobel thinks, is measurable by the number of friends one has. He thinks every young man should make as many friends as he possibly can, for they stand in good stead in whatever vocation one follows. Mr. Sobel does not believe in economy, as he himself feels that economy some times even injures success. Hard work, Mr. Sobel thinks, is essential, no matter what calling one chooses.

At the age of sixteen, Mr. Barnet Kimler came to America. He was the son of a very religious father, and when he began to look for a job, he took particular care to find work that would not require of him any

BARNET KIMLER

labor on Saturdays. All that happened in 1888. He obtained work at \$3 per week with twelve working hours a day. He was able and conscientious and rose to a position paying him \$15 a week, working very hard as a painter. At the age of twenty-one, he had enough money and experience to become a boss for himself. He opened a small store at 1667 Third avenue, selling painters' supplies and working as a painter at the same time. His store was a success and he opened a branch of it at 647 Columbus avenue, which soon afterwards he sold, and going into partnership with Mr. William Cohen, he opened a larger place, which became his own on April 8, 1912, when he paid off his partner.

He remodeled the entire building, so that his place of business at No. 4 East 116th street is a most beautiful establishment, consisting of a large store and basement with two upper stories and everything perfectly arranged and properly installed. In 1906, Mr. Kimler organized the Liberty Paint Company, opening a small building at No. 281 North Sixth street, Brooklyn; today it has grown into a large factory building at No. 39-47 Tenth street, Long Island City. But Mr. Kimler owns no interest there. He is, however, the president of the National Paint Syndicate, manufacturing different lines of paints, at 33 East Twelfth street.

Mr. Kimler's singular success is probably due to his maxim of doing



business in a straight, honest way, doing always what is right, never having any troubles with creditors. During the twenty-eight years he has been in business, he never had any fire or trouble with the police authorities. This is the best testimonial of character that could be furnished to anyone in his line.

Mr. Kimler's charitable connections include the New York Federation of Charities and several worthy causes, like the Hebrew Free Loan Association and the Uptown Talmud Torah. He is one of the organizers of the Young Friends' Association and has been a member of it for twenty-six years. He is also a Master Mason and a member of a few minor fraternal orders.

He was married on December 31, 1892, in the Golden Rule Hall, an old historical hall in Rivington street, New York, to Miss Annie Sandler, the daughter of a well-known rabbi of Russia, and aunt to Mr. Bernard H. Sandler, the noted criminal lawyer. They have three children, two daughters and one son. The oldest daughter, Dora, was married on June 24, 1917, to Nathan H. Kehlman, of the printing firm of L. Kehlman Co.; the second daughter, Ida, is a graduate of the Washington Irving High School; and his son, Joseph, is associated in business with Mr. Kimler.

"If you want to succeed in life, save," such is the maxim of Mr. Albert Schrieber, whose own career is a very eloquent proof of the soundness of his theory.

Mr. Albert Schrieber was born in Kovno, Russia, on the 4th of August, 1872. He was the son of Jacob and Dora Schrieber and came to America in 1890. He immediately went to work as a cutter in an underwear factory. He possessed about \$56 in American money, when he landed; by hard and constant work, he managed to save up enough to enter business for himself. After a year of his stay in the factory where he was employed, he became foreman, and another three years saw him already as a manufacturer in his own right.

He was very successful in business, in fact, he was so successful that he was able to retire with a considerable fortune in 1913. At present he lives at 46 Belvedere Place, New Rochelle, N. Y., where he owns real estate and belongs to many charitable organizations.

Mr. Schrieber was married in Kovno to Miss Fannie Schwartz, and there are two children of his marriage, Henry and Joseph. Both sons are married.

It is really remarkable how out of such a small beginning, Mr. Schrieber was able to rise to such a prominent position in the business world, and while still a comparatively young man retire with a fortune. It is all due to hard and strict economy and a wonderful sense of business, hardly rivaled by anyone. It is this adherence to a program of "hard work, continual saving, never spending more than is necessary," that accomplished it.

Mr. Schrieber's business, integrity and familiarity with modern methods is so well known and so admired by his fellow townsmen, that he is called upon to act as referee or umpire very frequently. His decisions are always accepted ungrudgingly.

When Mr. Zelick Peshkin, owner of the well-known livery stable at No. 130 Christie Street, New York, first came to this country, he was twenty-four years of age and possessed a capital of 36 cents. To-day he is one of the most successful in his line of business, well-known and admired throughout the city, and his credit is practically unlimited, due to his great business integrity and high standing among his business associates. Such is the career of one of the most progressive stablemen in the country.

Born in August, 1864, in Russian Poland, Mr. Peshkin is the son of the late Isaac Peshkin and his wife, Blanche, still living. He came to America in 1888, and, as has been stated, had just 36 cents to call his own. He became a peddler of general merchandise in the country, and after ten years of continuous and uninteresting drudgery, he was able to save up \$1,000, which gave him an opportunity of going into the shoe business, establishing in Canal street, where he stayed for two years. After that time, he found two partners with whom he embarked in the livery business, at 47 Chrystie street. He soon brought out his partners' interest and became a stableman in his own right, at 130 Chrystie Street, his present place of business where he had been staying since 1898, becoming highly prosperous and doing very much for his children and family.

Mr. Peshkin is a member of many charitable institutions, and an active member of the New York Coach Owners' Association. He had been married, in 1884, while still in Russia, and only twenty years of age, to Miss Goldie Fagen, and there are six children of this union: Harry C., the oldest son, a civil engineer; Abraham, the second son, an expert accountant; Dr. Murray M., the third son, a practicing physician at 54 St. Nicholas avenue; Louis B., in business with father; Miss Pearl, at present engaged to Dr. Melisson, who patriotically is giving his time to the United States Government, and Miss Jennie, an expert stenographer, staying at home with parents.

Golden Wedding Anniversary

Mr. and Mrs. Louis Jaretsky, of 68 Lenox avenue, will celebrate their golden wedding on August 12, 1917, at the Savigny, 229 Lenox avenue. Rev. Dr. Zinsler will officiate at the ceremony. This happy couple was married in Lissa, Posen, Germany, and three days

retired from the haberdashery business in 1907.

Four children blessed their union—two sons and two daughters—Gustave and Max Jaretsky and Mrs. Joseph J. Theil and Mrs. Jacques Broder. There are six grandchildren. Mr. and Mrs. Louis Jaretsky expect to welcome a great many



after left their native land for America, and have resided in New York ever since, where Mr. Jaretsky, with the assistance and hard work of his young wife, began his business career. As usual, the young couple had their struggles and failures, but their devotion to one another crowned their efforts with success. Mr. Jaretsky

of their friends at the reception, which will take place from 3 to 6 o'clock.

The happy pair, who are in the best of health, retain a charming youthfulness as best evidence of a well-spent life—a life which all their friends and acquaintances hope will be prolonged with continued happiness.

The Jewish Chautauqua Society.

Following the urgent appeal of the United States Commissioners of Education, Hon. P. P. Claxton, the Jewish Chautauqua Society inaugurated work in the summer schools of the universities throughout the country in the summer of 1909. Professor Claxton, following the advancements of every educational movement, regarded the efforts of the Jewish Chautauqua Society as the best agency to create a better understanding among the American people as to what the Jew has been and what he has contributed to the advancement of the world. Thousands of students in attendance at these summer schools are given a clearer and more accurate knowledge concerning the Jewish people, and many errors and prejudices are dispelled. The results of the instruction and lectures given under the auspices of the Chautauqua have been received with most gratifying commendation.

The eighth annual report of the work has just been received. Rabbi Louis Wolsey, of Cleveland, Ohio, delivered three lectures at the University of Michigan on "The Modern Jew"—(a) "A Problem of Race, Nation or Religion"; (b) "Zionism and the Jewish Mission"; (c) "Jew and Gentile"—to an audience which daily grew in attendance, until the closing lecture taxed the capacity of the auditorium.

"Does the modern Jew represent a nation, a race, or simply a religion? He is a Jew, but as to his nationality there is no question—he is an American. The Jew should be considered as a race and not as a nationality. The Jewish classics have always been exponents of religion. The Jew has a genius for religion, and his history is almost exclusively a religious history.

"In Judaism the Bible has never been closed, for every phase of Jewish history and literature since the time of the Bible has been held in the same reverence as the Bible itself. The literature which the Jew wrote in the Middle Ages is exceedingly rich, and even today his literary contributions and activities have a certain vigor which neither age, nor persecution, nor misunderstanding has been able to destroy. In America the Jewish religious activity is exceptionally vital.

"The religious problem of the Jew will be found in many respects to parallel the problems that obtain in Christianity. The Jew has his agnostic and his materialist, as has the Christian, and in this respect the Jew and the Christian alike may be able to learn of one another as to how to win the unbeliever and make religion a vital factor in the life of the individual."

Rabbi Eli Mayer, of Philadelphia, delivered a lecture at the State College of Pennsylvania, on "The Jew and the Bible" to an audience of 600 and emphasized the humanity of the Bible as the life of the Jew, and not merely as a piece of literature. "As such it is a holy and inspired book, but not infallible. Sequential to this, must then be recognized the truth that the Jew did not cease to give voice to holy, spiritual thoughts with the close of the Bible, but that building upon it, he has reared and continues to raise aloft even more glorious monuments of the divine idealism that pulsates within him. Recognizing then that the Jew is such an idealist, he appealed for the elimination of the unjust and untrue attitude, that the Jew is essentially a legalist and worships merely the letter of the Bible. The true Jew is he who strives to write

ever more inspired Bibles, and his millennial history proves it. It may be regrettable that there are differences in religious and spiritual values, but since there are, and they seem to be thorough-going, he asked for support for the platform of differences but in a spirit of honesty, rather than uniformity on a substratum of hypocrisy."

Rabbi Abram Simon, of Washington, D. C., at the University of Syracuse, delivered three lectures on "Jewish Education"—(a) Education in The Biblical Era—(b) Education in the Talmudic Era—(c) Education in the Middle Ages, to an audience, the opening session 175, the second lecture to 300, and the closing one, the hall crowded to its seating capacity. The character of the attendance was most interesting—fifteen Jewish boys in khaki from the neighboring camp, local ministers, Christian Sunday School teachers and resident Jews of Syracuse were in attendance at the three lectures.

Rabbi David Lefkowitz, of Dayton, Ohio, at the University of North Carolina, lectured on (a) "Literature of the Maccabean Period"; (b) "The Oral Tradition and Its Literary Expression in the Mishna"; (c) "Legalism and Ethics of the Talmud," and had an attendance of over three hundred. Besides the three lectures scheduled, he delivered one at the morning Chapel, to all students at the Summer School, and held an audience of 1,000. It was enthusiastically received, and those in attendance received a new Orientation as to Jewish culture, life and religion. At the conclusion of each lecture, conferences were held, indicating the live interest awakened. Many of the university faculty, denominational ministers, and professors were in attendance.

Rabbi Louis Witt, of Little Rock, delivered a course of lectures on "Jewish Ceremonies and Customs," at the University of Virginia, and stated the Synagogue originated a democratic and a spiritual, as opposed to a priestly and ceremonial worship in the world, pointing out at the same time how the synagogue fathered the worship of the church. Then followed two lectures on "Symbols of the Synagogue and the Home," with concrete illustrations in the shape of models, the Menorah, the Shofar, etc. Two lectures were delivered on Holy Days, one on the Torah in the sense of Israel as the people of Torah. The final lecture on the spiritual aspects of Pharisaic and Orthodox Judaism, culminating in Reform Judaism. So successful were these lectures that he was invited to deliver a lecture to the student body, during the Assembly hour on "Jesus from the Standpoint of a Liberal Jew."

Rabbi Louis J. Kopald, of Buffalo, at the University of Nebraska, delivered a course as follows: (a) Cradle of Israel; (b) Prayer in the Bible and the Jew of Today; (c) Religious Liberalism as Interpreted by the Jew; (d) The Jewish Attitude toward Jesus. The opening lecture was delivered to an audience of 90, and was received with such marked interest that the second lecture was held in the large campus auditorium with a constantly increasing attendance. The local press in commenting on his address, "The Attitude of the Jew toward Jesus," says: "Instead of following the beaten track of the religious or sectarian controversialist or even the pleader, he took the high ground of the unbiased investigator, and the tolerant interpreter even on views not his own. Such lecturers are of great help to Jew and Christian alike, and

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by such a message, the rabbi has rendered a fine service to our university and to the community as well."

Thus through the efforts of the Jewish Chautauqua Society, a place of recognized academic importance is being secured for Jewish students in the curriculum of higher learning. The testimony as to the helpfulness of this noteworthy activity is the strongest indication of its value, and the amplest justification of its existence. The directors of these different summer schools have expressed in most enthusiastic letters to the Chautauqua Society, their earnest desire for continued co-operation in these lecture courses, and that each lecturer left a fund of knowledge both informing and interesting. The lecturers write the society: "You are doing a very wonderful work in sending out our men under your auspices to these various universities. It really is the great boon to American Judaism, for I cannot conceive of any way quite equal to this which could be devised for the familiarizing of the American public with the content and thought and activity of Judaism. They do much to clarify the Jew before the American public, and are sledge-hammer blows at prejudice." "I feel that no activity of the Jewish Chautauqua Society can be fruitful of so many diverse and good results." "I must congratulate you on fostering a movement that on the basis of education and enlightenment is so effectually extending the ground of tolerance and fellowship on which Jew and non-Jew may stand."

Mr. Herbert to Accompany Red Cross Commission on to Roumania.

Edward Herbert, executive secretary of the American Union of Roumanian Jews, will act as secretary to the Red Cross Commission which is going to Roumania from the United States. He was chosen by the Union to accompany the commission, an appeal having been made to the organization for this purpose.

Mr. Herbert is eminently qualified to fill this post. He was born in Roumania and is thoroughly familiar with the language and history of the country, having written much upon the place of the Jew in Roumanian annals. For about five years Mr. Herbert has been engaged in writing a book on the Jews in Roumanian history which is about to be published. For almost a quarter of a century he has been active in Jewish communal affairs, and many of his contributions have appeared in the columns of the HEBREW STANDARD during the past decade.

It is a credit to the American Union of Roumanian Jews to have been asked to name one of its members as a member of the Red Cross Commission. From Mr. Herbert particularly big things are expected.

Roumanian Jews in this country desiring to communicate with relatives abroad should get in touch with the headquarters of the Union at 44 East Seventh street.

Death of Rose Kaplan.

News of the death of Rose Kaplan, head nurse of the Jewish refugees' camp in Alexandria, Egypt, on August 3, has just been received from United States Consul Hornblower by Hadassah, the women's Zionist organization, under whose direction Miss Kaplan had been ministering in the Orient since January, 1913.

Miss Kaplan is a martyr to the mission of mercy which impelled her to leave this country for Palestine four years ago when Hadassah established its nursing settlement in Jerusalem. She was in full charge of the tremendous task of introducing hygienic conditions in the Holy City. Operating from the settlement furnished by Mr. and Mrs. Nathan Straus, she did maternity work, school nursing with special attention to trachoma, made hundreds of nursing visits, gave as many personal treatments, and found time to impart class instruction in hygiene.

Miss Kaplan was born in Petrograd on September 4, 1867; came to America twenty-five years ago, and was a graduate of Mt. Sinai Hospital Training School for Nurses. She is survived by her father, a brother and two sisters, one of them being Miss Elizabeth Kaplan, superintendent of the Jewish Home for Chronically Invalids in St. Louis. The funeral arrangements were in charge of the Grand Rabbi of Alexandria.

HESSLEIN, ROSALIE.—In pursuance of an order of Honorable John P. Cobalen, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Hesslein, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscribers at their place of transacting business, at the office of Kurzman, Frankenhimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 1st day of March next.

Dated New York the 1st day of August, 1917.
CHARLES S. HIRSCH, BERNARD L. TIM, EDGAR J. HESSEIN and GERTRUDE BLOCH, Executors.
KURZMAN, FRANKENHIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

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The Jewish Congress in Russia.

Details have just been received here of the conference of representatives of the various Jewish parties in Russia for the purpose of creating a temporary organization to make the necessary preparations and issue a call for a Jewish Congress.

The particular feature of the conference was the discussion which was elicited by the resolutions introduced by the representatives of the Zionist organization, that the program should include these two questions:—

- (1) The legal position of the Jews of other lands, and
- (2) Palestine.

The delegate from the "Bund" protested against the inclusion of either or both of these questions, taking the position that the gaining of equal rights by the Jews in countries where these are denied them can be obtained only through struggle and not through so-called public opinion. The motion, therefore, in the opinion of the "Bund" delegate was of a purely platonic character and without practical value.

Other speakers favored the adoption of the first resolution, but advocated the defeat of the second resolution, relating to Palestine, on the ground that its adoption would give to the congress a party character. Still others suggested that Palestine should not be singled out, but that it should be included with other lands, i. e., Poland, Palestine, Roumania. Dr. Grunbaum a Zionist delegate, argued that the adoption of these two resolutions would serve as a precept for the Jews of Russia. "There is a Jewish nation," he argued, "which is scattered among the nations." The question of the treatment accorded to Jews in any land is a question for the Jews of the whole world, who had indeed concerned themselves with the condition of the Jews of Russia. It was therefore a moral obligation of the Jews of Russia, to concern themselves with those Jews who have not yet attained to full liberty and quality. The Jews of America have assumed that attitude. "How is it possible," he demanded, "that there should be a congress in Russia, which should not consider the status and the suffering of Jews in other lands?"

"The Jews of America had taken up the question of Palestine as a separate issue. Palestine cannot be included with other lands," Dr. Grunbaum insisted, "because Palestine has a social interest for us, and the question concerning it is quite different."

"The Jews of Palestine are not without rights; indeed, they have national rights. It is a question of the cooniza-

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tion, of a transformation of that land into a Jewish centre. The Zionists are therefore compelled to present the question of Palestine, though they have no desire to influence the resolutions in their detail. The Jews of Russia must state definitely whether they are with the Zionists or with the anti-Zionists. The famous Jewish historian, Dr. S. Dubnow, agreed that the question of the Jewish status in Poland must under all circumstances be taken up by the Congress. And this, naturally, must lead to consideration of Jewish conditions in other lands. That there should be delegates who had the temerity to propose that Palestine should be excused from the program was very deplorable. The extreme wings of the Jewish people he was sure, would not acquiesce in this infamous proposal. After a long debate the resolution that the question of the Jewish status in

other lands—Poland, Palestine, Roumania—should be considered, prevailed. The Zionists stated that although they resented the form in which the resolution was adopted, they would co-operate with the work of organizing the congress, confident that the congress itself would find the proper terms for the formulation of the question of Palestine. The representatives of the "Bund" withdrew from the conference, declaring that they would under no circumstances co-operate with it.

This conference, as has already been announced, was followed by a district conference in Kiev, the Jews of the eight governments of the Ukraine, containing population of two million Jews. At this conference, Palestine was made a separate question for the congress, the term "autonomous centre" being employed. The "Bund" delegates withdrew from this conference demonstratively.

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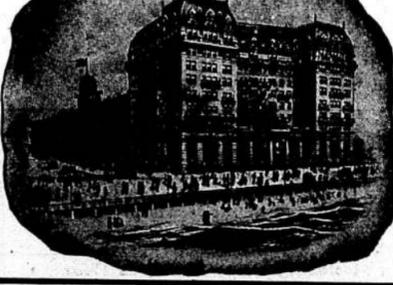
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The important part which the Jews of America are going to play in the war is foreshadowed by the number of Jews which are found in the camp at Plattsburg, about 200 of them from New York city. About two score are also found in the New England contingent. There are said to be more than 100 Jews in the Artillery Regiment just going into camp here. The Army and Navy Young Men's Hebrew Association, acting under the Jewish Board for Welfare Work in the United States Army and Navy, has provided a worker in the person of Rabbi Lincoln, who has already extended his work to the large troop camp at Fort Ethan Allen across Lake Champlain, where there are about 500 Jews among the 5,000 or more enlisted men gathered there.

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The Welfare Board referred to is under four trustees, Dr. Cyrus Adler, Jacob H. Schiff, Adolph Lewisohn, Oscar Straus, and the board itself comprises all that is foremost in Jewish activity all over the country. The work here is housed with the Young Men's Christian Association, and services are held Saturday and Sunday for the students in the Post Gymnasium and in the Young Men's Christian Association building on Fridays for the Jews among the waiter-boys. Special prayer books in Hebrew and English are given to Jewish students and a special war book is in press. An improved form of the book has been distributed to the Jews in the armies of the allies at the front. This Jewish work is carried on under the War Council which has charge of the social and religious conditions in army and navy—the same council under which the Young Men's Christian Association work is carried on. The work done here by Dr. Lincoln has been the most personal and intimate work yet accomplished in the camp and has resulted in many interviews and the supplying of the needs of many students.

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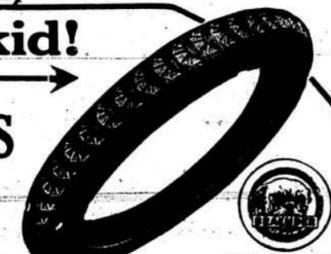
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Free Jews of Russia Will Not Assimilate.
The newly acquired freedom of the Jews in Russia will serve to strengthen their national consciousness, rather than to submerge them in the ocean of assimilation. This is the firm conviction of Dr. Yechiel Tschlenow, president of the Russian Zionists, who sends a message to the Jews of America that the equality of their brethren in Russia is assured. "It cannot be otherwise," said Dr. Tschlenow to Mr. William Rosenblatt, the special Petrograd correspondent of the *Warheit*, to whom he granted an interview recently.

"Before the revolution it was difficult for us to conceive of a free Jewish people in Russia," said Dr. Tschlenow. "The dark reactionary forces and the military anti-Semitic regime oppressed us so heavily that we had lost every vestige of hope for liberation. The Jews have always been loyal citizens of Russia, even under the old regime. But now, when the Tzar and his reactionary clique toppled, the Jews of Russia are doing their utmost in the interest and welfare of the country. Numerous Jewish young men are volunteering for the army and navy and others are assisting the country financially and politically."

"With Russian liberty the national consciousness of the Russian Jew has awakened. There was an apprehension that, intoxicated by the newly acquired liberties, the Jews of Russia will undergo national disintegration which will finally result in complete assimilation. There is no such fear now, I can proudly say. Everyone who has observed recent developments in Russian Jewry will testify to that."

"Zionism underwent a remarkable growth during the last few months—a growth that has astounded even the most sanguine optimist. The hope of the Jewish enemies is blasted forever. Nothing has so wonderfully demonstrated the force of Zionism in Jewish life as did the liberation of the Jews in Russia."

"In every village, in every townlet, as well as in the large cities the Zionists are organized in one way or another. The last conference in Moscow, which was attended by 550 delegates representing 140,000 organized Zionists, besides the delegations of Jewish soldiers fighting in various fronts, was the best evidence of the Zionist strength. At this conference a resolution was adopted asking the Russian Government to recognize the Jewish nationality and its right to Palestine to establish there a Jewish homeland. It was also decided there to conduct a plebiscite among the Russians in order to decide as to whether they are for or against Zionism."

"The American Zionists," concluded Dr. Tschlenow, "will use the Jewish Congress they are about to convene to decide this question. The fact of the matter is that the American Zionists know already where they stand with American Jewry with regard to the question of Palestine. Zionist strength is growing everywhere."

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The majestic presence or manifestation of God which has descended "to dwell" among men is known as the Schechina. The word, as well as the conception, originated after the close of the Hebrew Canon, and is characteristic of Jewish theology. The term is first used in the Targum, where it forms a frequent periphrasis for God, considered as dwelling among the children of Israel. Jewish philosophy regards the Schechina as a suitable expression for a divine intermediary between God and the world. In the Talmud the Schechina is regularly the source of inspiration. The rabbis affirm that the Schechina first resided in the tabernacle prepared by Moses in the wilderness into which it descended on the day of its consecration in the figure of a cloud. It passed then into the sanctuary of Solomon's temple on the day of its dedication by this king in Israel, when it continued till the destruction of the temple and Jerusalem by the Chaldeans, and was not afterwards seen there any more.

The are innumerable references to the Schechina in the Talmud. According to the rabbis, the Schechina is omnipresent. This contention is inferred from the phrase, "Behold the angel that spake with me went forth and another angel went forth to meet me." Since it is not said "after him," but "to meet him," it shows that the Schechina is omnipresent, and therefore sends his messengers from wherever they happen to be. Again, tradition teaches that Rabbi Josi said: "The Schechinah has never descended below nor have Moses and Elijah ever ascended on high; for it is said (Ps. cxv. 16): 'The heavens, open the heavens, are the Lord's; but the earth hath He given to the children of men.'" The context explains that the "Schechina in the temple stopped short ten hand-breadths of the earth, and Moses and Elijah a similar distance from the heavens."

There are several conflicting theories regarding the Schechina among the Israelites. According to several rabbinical theories the Schechina rested continuously upon Israel throughout her wanderings.

In the first place, the rabbis tell us that "In three places did the Schechina rest upon Israel—in Shiloh, Nob or Gibeon, and the everlasting house (the temple), and all these three were in the portion of Benjamin; for it is said (Deut. xxxiii. 12), 'The Lord shall cover him (Benjamin) all the day long.' And again we read: 'In the days of Ezra the Schechina did not rest (visibly) in the temple; for it is written (Gen. ix. 27): 'God shall enlarge Japheth, and he shall dwell in the tents of Shem.' Although God enlarged Japheth (i. e., counted his descendants, the Persians, worthy of building the temple), yet the Schechina rests only in the tents (built by the descendants) of Shem." And, thirdly, Rabbi Simon ben Yochi said: "Come and see how beloved Israel is by the Holy One, blessed be He. Wherever they are banished, there the Schechina is with them, as it is said (1 Sa. ii. 27): 'Did I (God) plainly appear unto the house of thy fathers when they were in Egypt?' etc. When they were banished to Babylon the Schechina was with them, as it is said (Is. xliii. 14): 'For your sake was I sent to Babylon.' And when they will be redeemed the Schechina will be with them, as it is said (Deut. xxx. 3): 'Then the Lord thy God will return with thy captivity.' It is not said 'He will cause to return,' but 'He will return.'"

According to Rav Chisda the Schechina used to rest with each individual Israelite before Israel sinned, for it is written (Deut. xxiii. 14): "For the Lord thy God walks in the midst of thy camp." But after they had sinned, the Schechina departed from them (individually), as it is said (Deut. xxiii. 14): "That He see no the nakedness of anything in thee, and turn away from thee." Rabbi Chanana, however, insisted that the Schechina rested among the Israelites in the midst of their uncleanness, for our sages tell us that when a certain Sadducee remarked to him: "Now, surely the temple is no more, and you cannot cleanse yourself from your uncleanness. You are defiled, and, therefore, God no longer dwells with you; for it is written (Lam. i. 9), 'Her filthiness is (abideth) in her skirts.' He replied: 'Commence, what is written concerning them (Lev. xvi. 16). 'Who (God) remaineth among them in the midst of their uncleanness; i. e., even when they are unclean the Schechina rests among them.' Again, other rabbis contend that the Holy Spirit disappeared from Israel only on the death of the last prophets, Haggai, Zachariah and Malachi, the Holy Spirit departed from Israel. But they were still availing themselves of the daughter of a voice for the reception of divine communications.

The wrong administration of justice causes the departure of the Schechina from Israel, for it is said (Ps. xli. 5) "On account of the oppression of the poor and the sighing of the needy, now will I arise (i. e., depart) sayeth the Lord. Whoever prays behind his rabbi, and whoever salutes or returns the salute of his rabbi, and whoever contends against the school of his rabbi, or broaches anything which he had not heard from his rabbi, he causes the Schechina to depart from Israel."

The righteous, in the presence of the Schechina are compared to a rushlight in the presence of a torch. But compared with the Schechina, man is the same that an ape is compared with man. "And I

praised mirth" (Ecc. viii. 15). It teaches that the Schechina does not rest with people when in a melancholy mood, in illness, hilarity, levity, when gossiping or when indulging in idle talk, but with those who rejoice in the performance of a work which is alike meritorious and joyous." Again, it is said that the Schechina rests only upon one who is wise, physically strong, materially rich and of high stature.

Whoever passes from the synagogue to the debating room, and from the debating room to the synagogue, is worthy to receive, and does receive, the presence of the Schechina; for it is said (Ps. lxxxiv. 6, A. V. 7): "They go from strength to strength; he shall be seen unto God in Zion." Whoever engages in the study of the Law by night has the Schechina before him; for it is said (Lam. ii. 19): "Arise, try out in the night, pour out thy heart like water before the Lord." Rabbi Pinchas ben Yair said: The (study of the) Law leads to circumspection, circumspection leads to diligence, diligence leads to freedom from guilt, freedom from guilt leads to asceticism (or pharisaism) asceticism leads to purity, purity leads to sanctity of life, sanctity of life leads to meekness, meekness leads to the fear of sin, fear of sin leads to holiness, holiness leads to (the acquisition of) the Holy Spirit, the Holy Spirit leads to the resurrection from the dead; but the greatest of all is sanctity of life. Yet Rabbi bar Rav Ada said in the name of Rav Yitzchak: Whence is it proved that God is present in the synagogue? From the text (Ps. lxxxii. 1): "God stands in the congregation of God." This text further proves that the Schechina rests with ten people who join in prayer (for the ten spies are called a congregation, Nu. xiv. 27). And whence is it proved, that the Schechina rests with a judicial tribunal consisting of three? From the text (Ps. lxxxii. 1): "He judgeth among the judges." And whence is it proved that the Schechinah rests with two who are engaged in studying the Law? From the text (Mal. iii. 16): "Then those that fear the Lord will converse one with the other, and the Lord will listen." And whence is it proved, that the Schechina rests even with one who is engaged in the study of the Law? From the text (Ex. xx. 24): "In every place wherein I shall make mention of my name I will come unto thee (singular) and bless thee." Yet our Rabbis taught, however, that a priest who does not speak by the Holy Spirit, and upon whom the Schechina does not rest, should not be consulted oracularly. Abail said: In every generation there are never less than thirty-six righteous men, who receive the presence of the Schechina; for it is said (Is. xxx. 18): "Blessed are all those who wait upon HIM." The numerical value of "Him" is thirty-six. Rabbi Chama bar Chanana said: When God causes His Schechina to rest upon any one, He chooses for that purpose only distinguished families in Israel; for it is said (Jer. xxxi. 1): "At that time, saith the Lord, I will be a God to all the families of Israel." It is not said: "to all Israel," but, "to all the families of Israel."

"Puah" (Ex. i. 15), is another name for Sarah; she was so called, because she spake intuitively by the Holy Spirit (from to observe, or to perceive); as it is said (ibid. xxi. 12): "In all that Sarah saith unto thee, hearken unto her voice." Whoever pronounces the blessing over the new moon at the appointed time, receives, as it were, the presence of the Schechina. Whosoever gives his daughter to a disciple as if he clings to the Schechina. Whoever is present at a banquet to which a disciple of the wise is invited, enjoys, as it were, the effulgence of the Schechina. That the Schechina supports the sick is proved from the text (Ps. xli. 4): "God will support him on the bed of illness." Anyone coming to visit a sick person shall not sit either on the couch or on the footstool or on a chair, but should sit wrapped up (a sign of reverence) on the ground, because the Schechina rests above the couch of a sick person; as it is said (Ps. xli. 3): "Jehovah shall uphold him upon the bed of sickness." The hospitable reception of strangers is preferable to that of the presence of the Schechina; for it is written (Gen. xviii. 3): "And he said: My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant." Rabbi Yitzchak says: Whosoever commits sin in secret, presses, as it were, against the feet of the Schechina; for it is said (Is. lxvi. 1): "Thus saith the Lord: The Heavens are my throne, and the earth is my footstool." He that strikes the cheek of an Israelite strikes, as it were, the cheek of the Schechina; for it is said (Pr. xx. 25): "He that strikes a man, strikes the Holy One." He that gives way to anger, makes no account even of the presence of the Schechina; for it is said (Ps. x. 4): "The wicked, when his anger rises, cares for nothing; not even God is in all his thoughts."

Four sets of men receive not the presence of the Schechina; the set of scoffers, the set of mendacious, the set of hypocrites, and the set of slanderers. "And Hannah answered and said: No, my Lord." (1 Sa. i. 15). Illa said: Some think that Rabbi Yosi bar Chanana said it; that Hannah spake in the following sense: Thou are neither Lord, nor does the Holy Spirit rest upon thee, because thou dost suspect me in this matter, and hast formed such an uncharitable opinion of me. Neither the Schechina nor the Holy Spirit are with thee."

"And Esther stood in the inner court of the king's house" (Esther, v. 1). Rabbi Laive said: When she reached the chamber of the images, the Schechina departed from her; she then exclaimed (Ps. xxii. 2, A. V. 1): "My God, my God, why hast thou forsaken me?" Dost Thou, perhaps judge inadvertent and compulsory transgression in, the same way as Thou dost presumptuous sins? Or is it because I called him (Ahasuerus) dog? as it is said (Ps. xxii. 20): "Deliver my soul from the sword, and my darling from the dog." She then by way of making amends called him lion, as it is said (Ps. xxii. 21): "Save me from the lion's mouth."

For a period of six months David was afflicted with leprosy; for it is said (Ps. li. 7): "Purge me with hyssop, and I shall be clean (hyssop is only prescribed for the purification of lepers); wash me, and I shall be whiter than snow." At that time the Schechina departed from him; for it is said (Ps. li. 12): "Restore unto me the joy of thy salvation," and the Sanhedrin kept aloof from him; for it is said (Ps. cxix. 79): "Let those that fear thee turn unto me." That the affliction lasted six months, is proved from I Kg. ii. 11, where it is said: "And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem." In 2 Sa. v. 5, it is said: "In Hebron he reigned over Judah seven years and six months." The reason why these six months are omitted in Kings is, because during that period, he was afflicted with leprosy.

The Talmud proves that the Schechina did not exist during the second temple in the following way: Why is it that the word "And I will be glorified" (Hag. i. 8), is without the letter Hay, whilst another reading has it? It intimates the absence of five things from the second Temple, which existed in the first (the numerical value of the letter is five); viz: (1) The Ark, the Mercy Seat, and the Cherubim; (2) The fire from heaven upon the altar; (3) The visible Presence; (4) The Holy Spirit; (5) The Urim and Thummim.

Extensive Work in Food Conservation Among Jews Is Planned.
The Jewish Commission, co-operating with Herbert Hoover in the work of food administration, is formulating plans for an extensive campaign with the object of reaching every Jew in the country with the message of food conservation.

The commission, which consists of Dr. Joseph Krauskopf, chairman, of Philadelphia, and Rabbis Sidney Goldstein and David de Sola Pool, both of New York city, has an office in the old Department of Justice building, Washington, D. C., from which center will radiate its efforts to all parts of the nation. Although handicapped by the fact that the government has not yet made an appropriation for carrying on this supremely important work, the commission is proceeding with all the speed and thoroughness the circumstances will permit, and in order that the work may be facilitated Julius I. Peyser, of Washington, D. C., has been appointed treasurer to receive contributions.

According to Dr. David de Sola Pool, the commission will look to the rabbis of the country to contribute in a large measure to the promotion of the anti-waste and food saving propaganda. Already more than a hundred rabbis have been invited to attend a series of lectures on food conservation to be given about the middle of August in the capital of the nation.
To the fullest possible extent the aid of Jewish organizations of all kinds will be enlisted. Appeals will be made to the Y. M. H. A. organizations, the Council of Jewish Women, the Hadassahs and the Sisterhoods to organize classes and lectures in food conservation. Committees of Jewish women at seaside, mountain and other summer resorts will be formed to further the success of this great undertaking. No effort is to be spared.
It is expected to set aside a Food Conservation Day for the Synagogues of the nation on which day the importance of joining in the work will be emphasized and the people urged to organize to meet the greatest need of the day.
Rabbi David de Sola Pool will himself undertake the organization of the children in Jewish schools and other institutions as one of the steps in the food saving campaign. Even the little ones will be taught self-denial.

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Outlines of lectures and instructions will probably be prepared for the superintendents of these institutions.
As soon as practicable, the children will be interested in kitchen gardening and it is hoped in this way to materially increase the food output.
"Our work will embrace a much broader field than that of the other denominations," said Dr. David de Sola Pool. "They work exclusively through the churches. We, on the other hand, will work not only through the synagogues, but through the lodges and other Jewish organizations.
"This problem is not a transient one, as some people may believe. Our work is not to be a matter for just the next few months. In the words of Mr. Hoover, the food problem is one for the next ten years."
There was a conference in Washington last month between Mr. Hoover and representatives of many Jewish organizations on the food situation.

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CHILDREN'S PAGE

"AND THE BOYS GREW UP."
Dear Children:

What a powerful, moral lesson, the story of Isaac and Esau teaches to all children! Here were two twin brothers, blessed with the best parents, with the most wholesome home influence, in an environment of righteousness, both receiving the same precept and beholding the same example of virtue. "And the boys grew up." As long as they were small," says Rashi, "their actions did not reveal the traits of their character, and no one paid particular attention to their natures, but as soon as they became thirteen years old, Jacob separated from his youthful playmate to attend the 'Botei Midrashoth,' or Houses of Learning, and Esau separated to attend the Houses of Idol Worship." This teach us, dear children, that no matter who your parent are, and what education you receive, after all "it is up to you" to take whatever course you will in life. "And Esau was an expert hunter." He was expert in making game of his father, asking him such hypocritical questions as, "Papa, how do you give tithes of salt and straw?" (the fact is that we do not need to give tithes from those two things) in order to make him believe that he was very scrupulous in observing the commandments. Esau was a man of the field, leading a vagabond life, and hunting animals and birds with his bow and arrow. And Jacob was a plain man, not skilled in Esau's art, but as his heart so were his lips. He was a "Ish Tum." One who cannot practice dissimulation, is called "Ish Tum," "dwelling in tents." In the tents of Shem and Eber (who taught him the Torah). And Isaac loved Esau, "ki tzayid beiv," as Onkelos translates it, "because he did eat of his venison," and the word "beiv in his mouth," he applies to Isaac, but the Medrash says, "beiv" means "with Esau's mouth," he made game of him and deceived his father with his hypocritical words. "And Jacob at one time boiled pottage, and Esau came from the field and he was faint, exhausted, from a murder that he had just committed," says the Medrash. And Esau said to Jacob, "Haleytni" (I will open my mouth and you pour a whole lot into it of yonder red pottage.)

What he referred to was lentiles, which are red, for on that day Abraham died in order not to see his grandson, Esau, choosing the path of evil, as that would not have been "the good old age," which the Holy One, blessed be He, had promised him, therefore, he shortened his life by five years, as his son Isaac lived to become one hundred and eighty years old, and he lived to be one hundred and seventy-five years old, and Jacob cooked lentiles to give the mourner his meal, "and why lentiles," asks Rashi, and explains it thus—"because lentiles are round like a wheel and mourning is like a wheel that goes around in the world, and just as lentiles have no mouth, so the mourner is forbidden to speak, therefore it is now customary to give the mourner eggs at his first meal, as they are round and have no mouth, for the mourner is forbidden to return a salutation in the first three days of his mourning, and surely must not greet any one; from the third to the seventh day, he may return a salutation, but must not greet any

one first. Because Esau called the cottage "Adom," red, therefore his name was called "Edom." And Jacob said, "sell me, this day, thy right of first born, 'this day,' let the sale be as clear as the day. The reason Jacob desired the birth-right was because the first born son of the family was consecrated to the worship of the Lord, and seeing how wicked Esau was, he said, "This wicked one is not fit to bring sacrifices to the Holy One, blessed be He. And Esau said, "Behold, I am going to die"; he asked, "what is the nature of the services which the first born must offer?" And was told those who attend to the services after they drank wine or with heads uncovered incur the penalty of death. And Esau said, "Behold, I am going to die on account of that, what do I want it for," and what profit then can the right of first born to be me?" And Jacob said, "swear to me this day"; and he swore unto him, and he sold his right of first-born unto Jacob. Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink, and he rose up and went his way; thus Esau despised the birthright. The Torah testifies to his wickedness in despising the worship of the Holy One, blessed be He.

בן אהרן

CONUNDRUMS.

What motive had the inventor of railroads in view? A loco-motive.
Why should a compliment from a chicken be an insult? Because it would be fowl language.
What insect does a blacksmith manufacture? He makes the fire-fly.
How many of your relations live on your property? Ten-aunts (tenants).
What three acts comprise the chief business of a woman's life? Attract, contract, detract.
What is that which is sometimes with a head, without a head, with a tail, and without a tail? A wig.
When are tailors and house agents both in the same business? When they gather the rents.
Why is a selfish friend like the letter "P"? It is the first in pity and the last in help.

Teutons Camp on Famed Bible Site.

Copenhagen.—Beersheba, where Abraham dug a well and planted a grove, as the Bible narrative records, recently became the headquarters of the Turco-German forces operating to prevent the British invasion of Palestine, writes a German war correspondent. In the thousands of years which have elapsed since Abraham's day Beersheba has experienced no more remarkable change than has taken place with its occupation by the Turkish and German troops.
Beersheba lies southwest of the town of Gza, one of the goals of the British military expedition in Palestine. Now the tall masts of a wireless station tower high in the air over this oasis on the borders of the Sinai desert, and Beersheba has been blessed by the war with material prosperity it never knew before. It has even acquired a "Hotel Abraham," a bazaar of small stores and a moving picture show, operated by the neighboring electric power station. The performance began at 8 o'clock. The small entrance fee handed over, the movie devotee found himself admitted to a farmyard. Ahead, on a fairly high house facade, hung the linen screen whereon Austrian and German troops were to be seen wreathed in the smoke of cinematograph battles.
Unfortunately, in the last few days, writes the German visitor, the movie paradise of the wilderness has closed its doors. British airman turned nocturnal enthusiasts and made fighting in the moonlight, in the course of which they paid visits to Abraham's ancient country seat. The authorities decided it was unnecessary to provide electric illumination to indicate where the visitors' bombs might most advantageously be dropped. The electric power station stopped lighting Beersheba's streets and ceased to provide its current for the movie show. The proprietor of the show had to pack his boxes and rolls of films and betake himself to pastures new.—New York Tribune.

Miracles Now Proved by Scientific Methods.

By DR. LEONARD KEENE HIRSHBERG, A. B., M. D. (Johns Hopkins).

The conflict between science and religion has for the most part come to an end and even the most radical of the conservative theologians—to put it as Gilbert K. Chesterton might do—have admitted that nothing that science has proved can in any way hurt religion. The scientists, on their side, have similarly not disputed the realms of theology, except the whole matter of miracles. The scientific world has always maintained that miracles are myths to be believed in and accepted by the emanations, but not in any manner plausible to man's reason and intelligence. At least, so they have held until the newer discoveries of physics and chemistry.

A miracle may be defined as the temporary suspension of the sequence of events in nature which pass under the names of "Laws of Nature." If those laws are suspended a miracle occurs, and it need never again occur if the causes and effects continue thereafter as before. The evaporation of water melting of ice, and condensation of steam are effects that follow such causes as a change in temperature. If you put a cake of ice in the fire and it did not melt under the usual conditions, it would be justly called a miracle if only one undoubted witness testified to the fact. If Darwin, Spencer, Jennings, or Sir J. J. Thomson reported such a miracle, all would accept it as a fact, but if a clergyman or saloonkeeper saw it, no one would listen seriously to the testimony.

But all of this scientific skepticism about and disregard of miracles must now come to an end, because the laboratory investigators now admit that suspended changes do occur in nature, and can, in fact, be brought about at times in the laboratory. Thus ice melts at a definite temperature. Indeed, if this was not sharp and constant, melting ice could not be used for testing and making thermometers. The transition of water to ice is also equally certain. Yet water can be put in a bottle and covered with some oil to keep out the dirt, and it will not freeze even at ten degrees below the freezing point. In fact, it can be kept thus for hours in a liquid state suspending the laws of nature until you get good and ready to release them by shaking the bottle.

By thus cooling many other liquids besides water, such as thymol, sodium acetate, and many other salts in solution, the laws of nature can be suspended at pleasure. By the addition of a crystal of the salts, they quickly become solid and the causes and effects go on as before. Thus acetate of sodium cooled far below the point of freezing, remain liquid in a closed flask. If, however, according to Dr. James H. Walton, Jr., of the University of Wisconsin, the vessel is opened in a room where sodium acetate has been pounded in a mortar and the dust of it is present in the air, this dust of finely divided acetate of soda falls into the solution and it becomes solid at once. So sensitive are the phenomena in nature, when the effects are suspended, that the most infinitesimal change will precipitate the effect and continue the laws of nature as before.

Dr. Watson also draws attention to a most interesting laboratory effect that I am perforce induced to classify as a man-wide miracle. When liquid glass is cooled it gradually becomes more and more sticky until finally it has all the appearances of something solid. Now, glass differs from sodium acetate in the fact that it may gradually become solid, brittle glass, without doing so at a particular or constant temperature. Glass is cooled thus below the point at which it should ordinarily "freeze" or solidify. Like other such things, it has the power of again becoming liquid.

There are many glasses in nature. Several plants, such as the algae, really grow glass in their stems, which have thus formed without becoming crystals. The way crystals grow depends upon the material that goes to form them. If you fill a thin glass test-tube or bottle with phosphorus that has been cooled below its ordinary freezing point the number of crystals formed can be estimated. Two hundred feet of crystals a minute are thus made.
Blocks of tin stored during a hard winter often crumble to a powder, and the disease of German "buttons" recently reported by the Prussian Government as having broken out in epidemic form among the buttons of the soldiers' uniforms was nothing more nor less than the suspended transformation of tin into the crystal or liquid state. Organ pipes, tin roofs, safes and household tinware have at times changed in this way and crumbled into gray powder.

Many other examples of how man may artificially suspend the laws of nature can be cited, and even the most dogmatic scientist, of whom I admit that I am one, must now admit that if a miracle is the suspension of natural changes, a delay of an effect to follow a cause, then miracles are certainly proved as possible by experiments in laboratories.

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The message sent by Paul Revere—
Awake! Awake! I bid you, rise!
Her spirit now calling once again!
It's knocking, knocking at your very door.
Oh, God! Let not this message be in vain—
Awake, my brethren, awake and sleep no more.
A burning feeling, big and strong,
Has banished all the thought of fear;
'Twill now burst forth in one grand song:
'T'll follow fast, oh, Paul Revere!

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SIMONS, JOHN E.—In pursuance of an order of the Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John E. Simons, 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.

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 OLDSHEIMER, 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, the office of 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.

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.
JOSEPH GUNTZBURGER, JOSEPH GUNTZBURGER, Executors.
ALBERT T. SCHARPS, Attorney for Executors, 170 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 subscribers at their place of transacting business, at the office of her attorney, Samuel L. Chese, 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. CHESSE, Attorney for Administratrix, 38 Park Row, Borough of Manhattan, City of New York.

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 subscribers at his place of transacting business, at the office of James Garfield Moses, Attorney, No. 52 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 VOSS, Executor.
JAMES GARFIELD MOSES, Attorney for Executor, 52 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 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.

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, to wit, 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.
LIEBMAN & TANZER, Attorneys for Executor, 233 Broadway, New York City.

LEVISON, 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 Levison, late of the County of New York, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of Barnett & Jablow, Attorneys for one of the subscribers, at 149 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 10th day of September, next.

Dated New York, the 25th day of February, 1917.
LEO KOHN and BENNO LEVISON, Executors.
BARNETT & JABLOW, attorneys for Leo Kohn, No. 149 Broadway, Borough of Manhattan, City of New York.
S. C. SUGARMAN, Attorney for Benno Levison, No. 35 Nassau Street, Borough of Manhattan, City of New York.

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, to present the same with vouchers thereof, to the subscriber at their place of transacting business, at the office of Julius J. Michael, Esq., attorney, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of December next.

Dated New York, the 8th day of June, 1917.
SOLOMON H. FURGATCH, Administrator.
JULIUS J. MICHAEL, 111 Broadway, New York City.
HAROLD H. STRAUS, 5 Beekman Street, New York City, Attorneys for Administrator.

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, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Henry L. Franklin, Attorney, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

Dated, New York, the 20th day of June, 1917.
LEAH SOLOMON, Executrix, and HENRY L. FRANKLIN, Executor.
HENRY L. FRANKLIN, Esq., Attorney for Executors, 220 Broadway, Manhattan, New York City.

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 thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Siegel, Corn & Siegel, No. 395 Broadway, in the City of New York, on or before the 4th day of November next.

Dated, New York, the 27th day of April, 1917.
BENJAMIN M. SOLOMON, Executor.
SIEGEL, CORN & SIEGEL, Attorneys for Executor, 395 Broadway, New York City.

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. 309 Broadway, in the City of New York, on or before the 19th day of October next.

Dated, New York, the 30th day of March, 1917.
IDA ROSENTHAL, Administratrix.
KRAKOWER & PETERS, Attorneys for Administratrix, 309 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 subscriber, at her 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. Cohn, 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.

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 Mayer, No. 5 Beekman Street, in the City of New York, on or before the first day of December next.

Dated New York, the 18th day of May, 1917.
SAMUEL WEIL, BENJAMIN J. WEIL and LOUIS WEIL, Executors.
ARNSTEN 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. 32 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, 32 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, Frankenhelm & 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, FRANKENHELM & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

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 thereof to the subscriber, at her place of transacting business, No. 11 East Sixty-ninth street, in the City of New York, on or before the first day of September, 1917, next.

Dated, New York, the nineteenth day of February, 1917.
JULIA SELIGMAN, Executrix.
ROSENDALE, HESSBERG, DUGAN & HAINES, Attorneys for Executrix, 57 State Street, Albany, N. Y.

SALWEN, ASHER.—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 Asher Salwen, 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, Isaac Cohen, 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of October next.

Dated New York the 27th day of March, 1917.
CHARLES GARFIEL, NATHAN ROGGEN, Executors.
ISAAC COHEN, Attorney for Executors, 141 Broadway, New York City.

ADLER, JOHN.—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 John Adler, 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, Lewis S. Marx, No. 128 Broadway, in the City of New York, on or before the 7th day of September next.

Dated New York, the 23d day of February, 1917.
LOUIS ADLER and ABRAHAM M. LEVY, Executors.
LEWIS S. MARX, Attorney for Executors, 128 Broadway, New York City.

JACOBSEN, ERNEST OTTO.—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 Ernest Otto Jacobsen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at the office of its attorneys, Sullivan & Cromwell, at their place of transacting business, No. 49 Wall Street, in the City of New York, on or before the 10th day of September next.

Dated New York, the 9th day of March, 1917.
BANKERS' TRUST COMPANY, Temporary Administrators, 14 Wall Street, New York City.
SULLIVAN & CROMWELL, Attorneys for Administrators, No. 49 Wall Street, New York City.

COHN, JULIUS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius M. Cohn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Stroock & Stroock, No. 30 Broad street, in the City of New York, on or before the 15th day of October, 1917, next.

Dated New York, the 21st day of March, 1917.
MAY L. COHN, MICHAEL WALLSTEIN, SOL M. STROOCK, Executors.

WOLF, SOLOMON B.—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 Solomon B. Wolf, 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, William Klingenstein, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of November next.

Dated New York, the 23d day of April, 1917.
WILLIAM KLINGENSTEIN, Attorney for Executrix, 309 Broadway, Borough of Manhattan, New York City.

EICHLES, MAX.—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 Eichles, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at the office of Benjamin Schwartz, Attorney, No. 192 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of November next.

Dated New York, the 12th day of May, 1917.
DAVID KNOPP, Executor.
BENJAMIN SWARTZ, Executor's Attorney, 192 Broadway, Borough of Manhattan, New York City.

COHEN, HEYMAN.—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 Heyman Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, No. 320 Broadway, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 20th day of March, 1917.
MANDEL E. COHEN, JACOB D. COHEN, Executors.
MORRISON & SCHIFF, Attorneys for Executors, 320 Broadway, New York City.

SELIGMAN, JAMES.—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 James Seligman, 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. 3 South William street, in the City of New York, on or before the 24th day of September, next.

Dated New York, the 15th day of March, 1917.
JEFFERSON SELIGMAN, DE WITT J. SELIGMAN, EUGENE SELIGMAN, Executors.
SELIGMAN & SELIGMAN, Attorneys for Executors, 3 South William street, New York City, N. Y.

GOTTLIEB, EDWARD O.—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 Edward O. Gottlieb, 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 Marcus Schnitzer, attorney, No. 280 Broadway, Manhattan, in the City of New York, on or before the first day of December next.

Dated New York, the 9th day of May, 1917.
SOPHIE GOTTLIEB, HERMAN GOTTLIEB and CHARLES J. GOLDSMID, Executors.
MARCUS SCHNITZER, Attorney for Executors, Office and P. O. address, 280 Broadway, Manhattan, New York.

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 subscriber, 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 31st day of December next.

Dated, New York, the 11th day of June, 1917.
CARRIE GOODMAN, RITA G. BLOOMINGDALE, ALICE GOODMAN, ALBERT GOODMAN, 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 their place of transacting business, No. 719 East Ninth Street, in the City of New York, on or before the 17th 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 their 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. TAUSSIG 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 subscriber, at place of transacting business, at the office of Alexander, Cohn & Sondheim, No. 61 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, Attorneys for Administrator, 51 Chambers Street, New York City, Borough of Manhattan.

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 Executrix, 52 William Street, Borough of Manhattan, New York City.

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. 115 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, 115 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 Executrix, 52 William Street, Borough of Manhattan, New York City.

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 Seashgood, No. 33 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 SEASHGOOD, Attorney for Administrator, No. 33 Nassau Street, Manhattan, New York City.

BENDEHEIM, 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 18th day of September, next.

Dated New York, March 14, 1917.
ERNEST H. COHEN, Attorney for Executors, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

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