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THE FORTUNE

By EDWARD ELISCU



Little Hershel looked at his ragged clothes and heaved a deep sigh. Then he looked at his feet and saw his toes at their old game fighting their way out into the world of his so-called shoes seeking light and air. He doubled them up in an attempt to conceal them but they remained not long in that position when they were at it again. Hershel's eyes welled with tears. But he was not alone in his plight. Everyone he knew and met seemed in similar circumstances. He had never seen new clothes. Everything he received or wore was old and torn and he only made them more so.

"Papa," asked Hershel, "are all people dressed as we?"

"Why sonny, is the world troubling you already?" said the father. The boy did not quite understand.

"Are there any people who have more than we?" queried the boy.

"Oh lots more and some day you'll grow up to be a rich man, a very rich man, and you'll have fine clothes," said the father encouragingly, but the boy was not encouraged.

"Are there people who have those things now?" he asked again.

"Yes," answered the father. "For instance, you have rich relatives and if you'll go to cheder and study like a good boy, why they'll love you and leave you lots of money and fine clothes and everything and be very rich." Hershel looked at his father dubiously. Time and again he had heard of rich relations, but who they were and what they looked like and why if they were rich they allowed him as well as his father and mother to go in such ragged clothing he could not comprehend. Hershel bit his lips.

"What's the matter, sonny?" said the father as his son's brow wrinkled.

"I was wishing, papa," and the boy ran away.

Hershel studied diligently at cheder. He told everyone of his rich relatives and all that had been promised him, the money, the clothes, the books, the food. But as months and years passed by and none of the much desired things materialized, Hershel suffered derision as well as poverty.

But one fine day Hershel became a man and fired with ambition he determined to seek his own fortune in the new world. He would become a rich man, and then he would

return and show his rich relatives that in comparison to him they were poorer than church mice. Great was

would never see him again. Better to be poor and struggle along together than suffer the agony of

Israel would sadly mourn. But Hershel, heavy as was his burden, swore by his very soul that he would

one and all mingled their tears with Hershel's parents, for one who went away never came back. Once caught in the whirlpool of the giddy world, there was no escaping the net to ever return to quietude and rest, because no one ever wanted to. And amidst kisses, good-byes and waving of hands, they wished him fortune and health. But of his rich relatives he neither saw, nor heard, nor knew.

Years passed. Hershel prospered beyond his fondest dreams. He pleaded in every letter that his parents come to him in the new world, but they wrote back they were old, bound up with childhood friends whom they could not forsake, as well as with mother earth who soon would claim them, and they would not stand the journey. But Hershel had kept his word. He did write and had remained a Jew, and one day he returned to his old home. He was as happy as a boy throughout the whole journey. He pictured the tremendous welcome he would receive. The joyous parents, the smiling village folks, the mirth and gayety with which they would all greet him. The nearer he approached his destination, the greater was his anticipation.

At last he arrived. A crowd was at the station, but it was to meet the train, not him in particular. In fact, few of those who had seen him go were there. Most of them were new faces and they all looked up at him hungry and askance. Hershel looked this way and that. Where were his parents, his father and mother? Where were those good people who had wished him godspeed? Their blessings and wishes had materialized and he wanted to tell them all about it and share his good fortune. And then it dawned upon him the truth. They were gone, all gone! Gathered unto the Great Majority that knew no return. Hershel sank down upon his valise and wept. He had never realized the number of years that had passed. To him it seemed but a fortnight, and in the flurry to succeed he forgot that he too had aged. The alleged letters he received from his parents had been written by friends. Hershel brushed aside the tears that trickled down his nose and face. He looked about him with a heavy heart. He remembered every nook and corner of the poverty stricken village. It was just as he had left it, if not poorer. Here

the wailing when his parents learned of his decision to go across the great pond thousands of miles wide. Who knew if he would ever reach his destination? And if he did he would never come back and they

Jacob when he mourned for his son Joseph. And then above all, the devil was on the other side of the ocean and in the new world Hershel would forget that he was a Jew, forsake the faith of his fathers and

write and some day come back to his parents, and, above all, remain a Jew as long as he lived.

That was a memorable occasion in the small community. The whole town went to see him off and they



EDWARD HERBERT.

Edward Herbert, executive secretary of the American Union of Roumanian Jews, has been chosen to act as secretary to the Red Cross Commission which is going to Roumania from the United States. Mr. Herbert's interesting career is sketched at length in another column.

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and there he thought he recognized some old cheder chums, but when he addressed them they shook their heads. They had forgotten him completely.

Hershel found a place to board and sat down to his day of mourning, weeping bitter tears and cursing the day ambition had spurred him to desert his beloved ones and barter them in exchange of a few baubles of gold. And he remembered the wishes that had been showered upon him that he become rich. Hershel had money, but was he rich?

And then a strange thing happened, one that baffled both the old world as well as the new. His parents "gathered in" and with no ties to bind him, instead of doing as Jacob did of old, taking up his feet and walk, to get away from the sad memories, especially after he had tasted the life of hustle and bustle, and the glitter and glamor of the new world Hershel astounded all by remaining in the poor town of his birth—to become rich.

Hershel was free with his money and then the whole town said they remembered him, even if they didn't, for there was method in their fabrications. Rich men were an unknown quantity and the specimen might come in handy. All those who came to see him claimed to be relatives of some degree or other, and not a few claimed to be the rich relatives of whom in his youth he had so often heard and sought—but in vain. And now that they had heard of his homecoming and that he was rich—for they scrupled not even to ask how rich he was—they welcomed him with open arms into their exclusive fold. They explained one and all how they had heard what a brilliant scholar he was in cheder, and when they discovered he was their relative and was poor they collected a tidy purse to assist him to the rabbinate, but just then he left for America and their plan failed of fulfillment. Since then, however, things had gone against them, and were more or less financially embarrassed, and would Hershel—

But now it was Hershel's turn to choose his company. And he sought very few: They were men who were old and bent with age, whose only goal in life seemed to be that of chasing a phantom will o' the wisp that delighted in flitting through old and musty tomes, with the chase never ending. And this was the company Hershel chose to help him become rich.

The poor of the village were the recipients of many necessities of life. There was only one source from which such a bounty could come, but no one had any direct proof that it was Hershel.

The fame of his alleged wealth spread far and wide and everyone who possibly could claim relationship did not hesitate to inform his neighbor of the fact with a broad accompanying hint of the share each expected to receive. A mere refusal did not blast their hopes by any means. And so one and all built up castles even taller than the tower of Babel. It was a pretty game. Over night a Wall Street, stock exchange, pit and all were erected, and with wild shout and acclaim they bid for Hershel's favor, with the sky as their limit. But as in all games of chance there was an "if" in the way. The majority were only "near" relatives, while Fatal Cartenspieler, the worst

character in the whole community, was both a nephew and real relative. Shunned by everyone, no one even gave it a thought. Cartenspieler was not his real name. He was dubbed with it from youth by those who knew his unfortunate weakness. As a boy, he distinguished himself in cheder by stumping the teacher, and the Rabbinate of the town was conceded to him. But someone unfortunately taught him to play cards, and that was the end of Fatal's ambitions and aspirations, and "Cartenspieler" was suffixed to his name.

And all the while Hershel watched the gamble, and heard and smiled and one day finally died. Like hungry wolves the near relatives pounced upon Hershel's abode and found nothing. They divided into factions, each suspiciously watching the other. Unable to discover anything of value or paper that would designate the location of the hidden fortune, each faction decided to engage an attorney. Each promised their particular attorney half of what he would recover to the exclusion of the other faction. Laboriously did they work, but to no avail. They were about to give up the search when in walked Fatal Cartenspieler. The near relatives were dumbfounded. They threatened and cursed. The black sheep of the family deserved absolutely nothing. But the attorneys took another view of the situation. No matter what their personal grievances were, but here was a real relative with a legal claim to the estate. The various factions combined forces to attack the common enemy. If Fatal had no lawyer they would bluff and frighten him so that he would be only too glad to take anything offered him for his share. Fatal Cartenspieler smiled blandly, which was anything but to the lawyers' liking.

"Find anything yet?" he asked.
 "No," came the reply. "What do you want here?" A cynical smile spread about his mouth.
 "Anything I can get," said Cartenspieler.

"Well, you had better be gone from here. We'll look after your affairs and we'll see that you get something."

"Thanks," said Cartenspieler, "but I haven't engaged you so far as I know. Guess I can look as well as you." The lawyers looked at each other. Fatal picked up a book, when out fluttered a piece of paper. Everyone in the room made a grab for it, but Fatal was too quick for them.

"Let me have it. I'll read it and see what it says," said one of the lawyers.

"Don't overstrain yourself. I'll do it and let you know what it says," replied Cartenspieler. Fatal straightened himself to his full height.

"I leave a tremendous fortune, and it is only of power and value if kept intact, which is the reason I have not divided it. Furthermore, to avoid any contest, I leave it entirely to him who finds it.—Hershel."

Fatal slapped his thigh and let out a roar of laughter, while the others looked at each other stupidly in open mouthed astonishment.

"But where is the fortune?" they asked in one voice, looking at Fatal. Fatal smiled and shrugged his shoulders. The lawyers held a consultation, examined the book from which the slip had fluttered out, as well as every other book in the house, but no other slip or notation could be found. Another consultation was held. Either Fatal knew where the fortune was and was deceiving them, or else it was all a joke and the paper a prearranged affair. At all events it looked suspicious.

"Well, what do you propose to do?" asked one of the lawyers of Cartenspieler.

"Search," he answered. "And you?"

"Likewise," answered the lawyer. They looked here and there but nothing was found. "Tell you what I'll do," said the lawyer who spoke first. "I'll make you an offer. Let's pool our claims. If we find it we will give you a share, and if you find it you give us a share, in proportion, of course." But the plan did not appeal to Cartenspieler.

"No," he said, shaking his head. "I'm a gambler and I guess my uncle was a good bit of a sport. Let the finder take all."

A smile flickered about the eyes of the lawyers. If they found it they would surely take all and if Fatal found it and he would not settle and share then they would start a contest and tra-la-la someone would pay the fiddler. And with that the search started anew.

But it led to nowhere. Every nook and cranny was gone over; every mattress ripped open; the chimney swept; the floor torn up; the books gone over leaf by leaf, all without success. Everyone that Hershel knew was interrogated; every avenue that might possibly lead to a trail was investigated, to no avail. Believing that Cartenspieler was deceiving them, they had him shadowed, only to find that he knew nothing.

It was surely a strange case. Here was a man whom every one knew was rich by his generous gifts; dies, and leaves only a paper that sets them all on a wild goose chase.

Months passed. One by one the "near" relatives dropped out of the race, the lawyers having long forsaken them, morally certain that Cartenspieler had played a trick on them, and if there was any fortune it was lost. At any rate, all that was found of Hershel's alleged fortune were just a few books, old, dusty and torn. For old times' sake Fatal took them to his home where they lay untouched, and as the chase had proven too arduous for him, he went back to his old cronies and cards.

The ways of the world are strange unto man. It was at one of these card games that a discussion arose about the Bible. One claimed that the world was created in six days, while Fatal said it was all created in one day and merely set in order, law and adjustment in the six. Each cited his authorities and the learning of his youth came to Fatal's assistance. It was then that he remembered his uncle's books, and he examined

(Continued on page 7)

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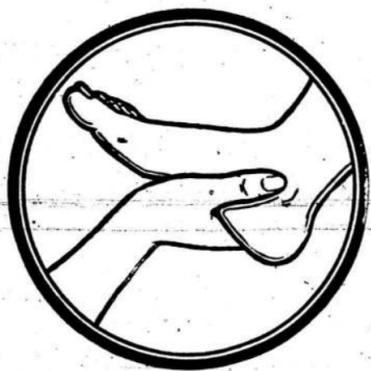
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Commissioner Branlow, a Christian, of Washington, on Zionism.

By DR. ROBERT KATZ.

WASHINGTON.—Two years ago the people of this city, Christians and Jews alike, invited Louis D. Brandeis, now a Justice of the United States Supreme Court, to speak here on Zionism. The occasion of the address was somewhat of a holiday in this city. Zionism was on the lips of all. The address which Brandeis delivered was reprinted in The Independent, of New York, and subsequently issued by the Zionist Federation as a pamphlet.

The city of Washington and the Federal Government were represented directly and indirectly in the reception to Brandeis, whose address was delivered in the exclusive auditorium of the Daughters of the American Revolution. This auditorium, which was constructed and is supported by the cream of American aristocracy, is used only on very important state, governmental and diplomatic occasions. President Wilson frequently speaks in this auditorium, diplomats convene there and problems of state are often considered there.

The government indirectly expressed its attitude toward the occasion of Brandeis' lecture when the use of the auditorium was permitted for the purpose.

The city of Washington greeted Brandeis through Commissioner Branlow, one of the commission of three which administers the affairs of the District of Columbia.

I learned that Commissioner Branlow, whose ancestors came to this country in the Mayflower, was very much interested in Zionism, and discussed it on every possible occasion. I learned further that in addresses to gatherings of Christians he has often brought up the question of Jewish nationalism, reminding them of the existence of the Zionist movement. He has told these audiences that Zionism is a good thing for both Jews and Christians and that the latter should aid the former in the realization of their dreams of national independence.

I decided to see Mr. Branlow and learn from him directly his opinions on the questions of Jewish nationalism and Zionism. It should not be forgotten that these are war times. Naturally, all are very busy with matters connected with the war, and there is no time to argue theories or discuss dreams. In spite of the fact that Commissioner Branlow is very much taken up at this time, he laid aside his duties, when I called, so that he might talk to me about Zionism. He said: "I need not tell you, a Jew, what I understand by Zionism. If more Christians understand Zionism, its prospects would be much brighter. As I understand Zionism, it is not expected that all Jews will return to Zion, and no one will be expected to return who does not wish to. I know it would be in the best interests, spiritually and materially, of the Jewish people if they had a place in which they could freely develop their capabilities and mission in the light of their own understanding. It would be a good thing for all the world as well as for the Jews. I am sure that the other peoples of the world would regard you differently, with greater respect, if there was some one to speak for you in a responsible manner. In my judgment, Zionism is the only way in which the so-called Jewish problem can be solved."

Here the commissioner was interrupted by the entrance of his secretary on a matter concerning the administration of the district. This disposed of, he continued:

"It is deplorable that the Jews are divided on this question. And it is further deplorable that the rich and influential among you, the so-called German Jews and Temple Jews, who could be of so much help, are keeping aloof from this noble movement, and are even opposing it." I do not wish to enter into any discussions with them. That is none of my business. But I cannot understand how they, Children of Israel, can logically and ethically stay out of or oppose the Zionist aims. I am pleased to note, however, that Zionist thought is beginning to invade even these circles, and especially since Justice Brandeis so strongly and openly came out for Zionism. Let us hope that this movement will continue to grow."

I inquired of the commissioner how he came to be interested in Zionism. He answered:

"I cannot recall just how and when I became a believer in Jewish nationalism. I believe that I became acquainted with the movement several years ago through some of my Jewish friends in Cincinnati, and especially through several lectures or articles by Dr. Wise. But the greatest impulse to Zionism I received nine years ago when I visited Palestine in my trip around the world. I spent quite some time in the Jewish colonies, especially Zichron Jacob and Richon Zion, and several colonies near Jaffa whose names I cannot recall. I could not overcome my wonder caused by the success of the Jewish colonies, by the excellent colonization system, and by the peace and tranquility which prevailed there. I spoke with many people, interested, myself in all, and when I was getting ready to leave, I realized I had been 'caught,' that Zionism had got me. And since then, I follow up the movement whenever the opportunity offers and take such an interest in it as the circumstances permit."

We discussed the reports of a Jewish state after the war.

Commissioner Branlow is enthusiastic over this plan. He said:

"There is no doubt in my mind that the end of this war should bring the solution of the Jewish problem. I am certain that our republic will support every movement to found a Jewish state in Palestine, and I can see no reason why the other allies should not consent. One thing is certain. No time in history have the Jews had such a splendid opportunity to realize this old Jewish historic demand. It is my genuine hope and my demand that with the coming of peace there should also come the salvation of the Jewish people. I feel that this is not only my hope, but the hope of many non-Jews here in America as well as in the rest of the world."

In the course of the interview Commissioner Branlow showed a knowledge of many Jewish questions and problems.

The Jewish Question in Finland.

PETROGRAD.—The Jewish Petrograd Tageblatt carries the following correspondence from Helsinki:

The Jewish problem in Finland has been to a very large extent solved as a result of the passage in the Finnish parliament of a law regarding the rights of Russian subjects without regard to religion or nationality.

The law was not passed with the ease that might have been expected. The law was divided into two sections. The first section concerned itself with the right of Russians to do business and earn a livelihood in Finland. The second section concerned itself with the right of Russians to vote and run for public office. The sections were considered separately.

The first section was passed unanimously. But the second section met with opposition. There were those who could not accept the proposition that Jews should have the right to a voice in the administration of the state, disregarding the fact that the Jews pay a large portion of the taxes. But the majority was for the section and it was carried.

The significance of the new law for the Jews of Finland is great. On the one hand, they are freed from many of the old restrictions. They are allowed the opportunity to participate in and influence the economic life of the land. On the other hand, they will no longer be compelled to submit to taxation without having a voice in the affairs of government and in the manner of the imposition of taxes. Under the communal law of Finland, the voting power depends upon the amount of taxes paid. The largest number of votes any one person can cast is twenty-five, and since there are Jews in Finland who pay in taxes very large sums of money it is probable many Jews will be able to cast this highest number of votes.

After this measure passed the Finnish legislature, the news came of the passage in Russia, by the new government, of the law giving the Jews civil equality. But the reports of this law in the press made it out to be so vague and uncertain that it might be interpreted to suit the interpreter. The Finnish government would therefore have been able to twist the law against the Jews were it so disposed. But the members of the Jewish committee prevailed in their insistence and compelled such a clarification of the law as to make its terms definite and certain so that it might not be employed as a weapon against the Jews.

The principal work along this line was done by the Social Democrats, who need not be ashamed of what they accomplished.

That this measure will go through is not certain, however. Under the rules of the legislature, a measure must be supported by five-sixths of the membership to pass. Failing to receive the necessary number of votes, the proposed law may not be acted upon, in some cases, for years.

That the Social Democrats will vote for the measure there is no doubt. It is not yet clear how the others will act. The Swedish party will also openly vote for the measure. The uncertain factors are the Young Finns, the Old Finns and the Agrarian party.

Just how difficult it will be to overcome this opposition may be gathered from the following:

There is in Finland a woman whose name is Fon Kanav. She is one of the leaders in the movement for the prevention of cruelty to animals. But she is also a bitter anti-Semite, and she has been conducting her fight on the Jewish people by attacking in the name of humanitarianism—the *schchito*. In a word, she has been cloaking her real purpose by posing as a humanitarian. For a long time she waited for an opportunity to strike. It came when the measure to extend civil liberties to all, regardless of religion and nationality came up. She then commenced her campaign, printing and distributing brochures in which the *schchito* is attacked. One of the leaders of the Old Finn party brought these attacks to the attention of the Legislature.

The Jews will, therefore, have to counteract the effect of this propaganda. They will have to print brochures and other literature in Swedish and Finnish in which the truth of the *schchito* will be told.

The *schchito* question is just the beginning of anti-Semitic effort in Finland. Now that the Jews have been granted some rights the anti-Semites will return to the attack with renewed bitterness. The fight upon the part of the Jews must, therefore, be waged with all the power that can be commanded.

A New Jewish Organization in Russia.

PETROGRAD.—A new Jewish organization has been formed here. The name of it is Netzach Israel. It describes itself as progressive, democratic and nationalistic, and declares for cultural, historic Judaism.

The new organization has undertaken to fulfill religious and national cultural Jewish duties. It declares that one of the foundations upon which rests the Jewish nation is religion and that the prevailing forces in the Jewish life must, therefore, be religious elements.

It is further maintained by the new organization that the development of the Hebrew language is one of the fundamental duties of the Jewish people. The organization will, therefore, strive to have the Hebrew language as the medium for instruction in the Jewish schools.

In the program of the organization is also included work for and in Palestine, since Palestine is the birthplace of Judaism.

The organization has also worked out a program aimed at the Kehillah question, economic work among the Jews, etc.

The Petrograd committee consists of the following prominent persons: Honorary president, the famous Rabbi Tuvia Katzenellenbogen; president, the Petrograd rabbi, Dr. Eisenstadt, and the scholar, I. Markon; vice-president, Z. Heller; secretaries, the Hebrew litterateurs, Zalman Epstein and Jacob Mark. The other members of the committee are I. Schreiber, B. Kahnar, D. Zief, M. Rosenfeld, L. Rosofsky and Dr. Segnayer-son.

An all-Russian Congress of this organization will soon be held, with delegates from Moscow, Kiev, Charkov and other large cities.

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DEPT. H.

ITEMS OF INTEREST IN THE JEWISH WORLD

Aaron Sapiro, a well-known San Francisco attorney, has been appointed one of three arbitrators in the cannery strike in San Jose.

President Wilson last Friday designated Paul M. Warburg as vice-governor of the Federal Reserve Board for another year.

Dr. Emanuel J. Jack, of Temple Emanuel, Pueblo, Colo., has accepted a call to Stockton, Cal., where he will go in the near future.

Israel Levy, ex-vice-president of the Board of Directors of Beth Israel Hospital, of this city, died last week at his home in his sixty-sixth year.

The campaign to raise \$150,000 for the Beth Israel Hospital of Newark, N. J., came to an end last week, with something more than \$85,000 realized toward the total.

Alexander Wolf, a Washington, D. C. Jewish lawyer, has been appointed chairman of the committee which is to arrange for a demonstration in honor of all draftees in the District of Columbia.

Olefsk, Woliner Gubernia, has been completely destroyed by fire. Four hundred houses have been razed. The damage totals about 1,500,000 rubles. Hundreds of families are without homes.

The Central Military Tribunal has decided that Mr. Jacob Epstein, the sculptor, is to join the British army in September. Recently the Law Society Tribunal decided to allow him three months' exemption, with leave to appeal again.

The cornerstone of the new synagogue, House of Abraham, was laid at Dayton, Ohio, Sunday afternoon. An appeal for contributions to the building fund made by Rev. A. M. Ashinsky, of Pittsburgh, Pa., realized \$3,217.84, mainly by the purchase of privileges.

Mr. Louis Oppenstein has been appointed by Governor Gardner a member of the new election board for Kansas City, Mo. Mr. Oppenstein will resign his office as president of the Board of Public Works to take up his new duties about September 1, and serve for three years.

Max Ephraim, one of the best known merchants of Wilmington, Del., and a member of many societies, died suddenly in Atlantic City last week from heart disease. He was one of the founders of the Temple of Truth Synagogue and was president for some time.

Rabbi A. J. Messing, formerly spiritual head of Temple Judea, has accepted the pulpit of B'nai Abraham Temple, of Chicago, Ill., and will be inducted early in September. He succeeds Rabbi M. Ungerleider, who has made a noteworthy record in that pulpit, and who resigned July 1.

As a result of the efforts of Mr. Max L. Pinansky, of Portland, Me., a number of families of that city organized a liberal congregation and called themselves Congregation of Temple Israel. The congregation has voted to affiliate with the Union of American Hebrew Congregations.

Of the four huts subscribed for by the London Jewish community to help the Y. M. C. A. work in France, two have been erected at certain important bases and the other two form part of the system of movable tents which are erected for the use of the troops in the advanced areas.

Led by several of the moving spirits of the younger Jewry in Tacoma, Wash., the young men of the city have effected an organization which promises to be a permanent one. The newly organized Young Men's Hebrew Association has as members practically every Jewish young man in the city.

Three sons of Inspector Morris Wolf, of the Criminal Investigation, Boston, Mass., are now serving in the army, and another son, George, living in the South, has been drafted. A fifth son is too young to serve. His son, Joseph, is a member of the Fourth Alabama Infantry, orderly to the colonel, and Paul and Herbert are State troopers.

The Zionists in Russia are working very energetically for the success of the Congress. They are carrying on a tremendous propaganda for the election of delegates who will be favorably disposed toward the Zionist program. Preparations for elections are already under way. In Charkov, four delegates have already been elected, three of whom are Zionists.

The Jewish congregation of St. Catharines, Canada, has purchased a lot at the corner of Church and Calvin streets, where they intend to erect a synagogue which will be credit to the city. At present there is a house on the lot and this house the congregation intend to convert into a meeting place until they can erect their synagogue and then the house will be moved.

The twenty-five families of Findlay, Ohio, have formed a congregation and engaged Rabbi Herbert P. Straus.

The Transfer Department of the Provisional Zionist Committee has just received 1,425 receipts from persons in the war zones to whom money was sent through its agency. These receipts represent Mks. 126,248. The Transfer Department has also received 3,500 names of persons in America whose relatives in the war zones desire to communicate with them.

Jewish leaders in Petrograd and Kieff are endeavoring to obtain permission for the many Galician Jewish hostages and prisoners of war who are confined in various camps in Russia to move freely throughout Russia and to be allowed to engage in trade and industry. They also hope to obtain permission for those of them who wish to return to their homes to go by way of Sweden.

Mr. Herbert Mayer, of Chicago, Ill., has been appointed private secretary to the American embassy to the Balkan states, and has left with American Minister Vopicka for his post. He was graduated from Yale in 1915 and from the law department of the Chicago University this spring. He enlisted in the officers' reserve corps, but, being only 22 years old, his service has been deferred.

Six and one-half acres of land have been purchased as a new site for the Jewish Infant Orphans' Home at stop 4, Euclid avenue. The tract is located on the high and airy portion of Euclid avenue, which was recently annexed to Cleveland. A building costing more than \$50,000 is to be built, it is reported. The board has set no definite time for building activities to commence, but it is understood that nothing will be done for the present.

The Young Zionists' organization of Brooklyn, after nine years of practical and educational activity, has at last obtained the proper facilities for carrying on its work by taking over the Brooklyn Jewish Institute. The three-story building, with its many meeting rooms, its library and its gymnasium, will afford splendid opportunities for the development of the clubs and the circles of the Young Zionists' organization.

Arbitration has ended the synagogue feud in Brownsville which has attracted much attention throughout the section during the past month. By the agreement reached by the two factions out of court, the organization will split into the two original bodies, the Chevra Torah and the Anshe Chesed Chevra Torah. The oldest organization will remain in its quarters at No. 233 Thatford avenue, while the new synagogue will have its home in the new building that is now being completed.

Professor Felix Frankfurter of Harvard, assistant to the Secretary of War, who went abroad recently as a member of a semi-official commission having for its object the determination of the condition of the Jews of Palestine, has returned to Washington. The members of the commission did not go beyond France. While there they ascertained that fighting in Palestine made it impossible to go to that country, and conditions were such that it would have been futile if they had gone to Egypt, as they had contemplated, in the hope of gathering information.

Through the initiative of the well-known Rabbi of Mitau, M. Nurak and Rabbi Judah Loeb Graubert, of Tompshov, there has been organized in Russia a new orthodox organization under the name, "Freedom and Tradition." The program of the newly organized orthodox organization is on the basis of Jewish democracy. Its object is to observe the Jewish traditions and to stimulate the national idea among the Jews in Russia. The establishment of a Jewish home land in Palestine is part of its program.

Katherine Sarah Kornblum, aged sixty, wife of I. R. Kornblum, died last week at her residence in Pittsburgh, Pa., after a short illness. Mrs. Kornblum was a director of the Council of Jewish Women; secretary of the council summer camp at Wexford; superintendent of the East Pittsburgh Sunday school; a member of the Board of Examiners of the council religious schools; a member of the Ladies' Auxiliary of the Jewish Home for the Aged, the Montefiore Hospital Aid Society and many other charitable and religious organizations.

A telegram to the Department of State from Stockholm says that many Americans are arriving at the Russian frontier with passports valid for Russia but without the visa of the Russian consul-general in New York. The Russian frontier authorities send them back to Stockholm, where the Russian consul-general has positive instructions not to grant visas except for passports of persons domiciled in Sweden. All persons bearing American passports valid for Russia should procure visa from the Russian authorities in America in order to avoid inconvenience and delay.

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ZOOLAK

a Food and Drink in one. AGREES with your stomach with your pocket. Keep a supply in your ice box. At Fountains, Druggists, Hotels and Clubs.

The Jewish community of Benderi, Russia, has at length been relieved of the attentions of the objectionable police commissary, M. Troshin. Though a newly appointed official, he failed to prevent a serious anti-Jewish and anti-foreign pogrom in the town soon after the revolution. His negligence in protecting the Jews was most marked, but his impudence became intolerable when he appeared in the synagogue and openly called upon the Jews to abandon their faith and become Christians. The matter was brought before the Committee of Soldiers and Workmen, which dismissed M. Troshin from his post.

The Massachusetts State Board of Education has awarded State scholarships to the Massachusetts Institute of Technology for the year 1917-1918 to Jewish young men in the following Senatorial districts: Israel Maizlich, Lynn, half; Harry C. Levine, Melrose, whole; Max Knobel, Walpole, whole; Hyman P. Selya, Brookline, half; Asher Z. Cohen, Chelsea, half; Harold L. Levin, Winthrop, half; Eli Benman, Boston, half; Maurice Role, Boston, half; Aaron Goodman, Boston, whole; Theodore Shedlovsky, Boston, half; Harry Stillier, Roxbury, half; Max Shlager, Westboro, half; Alfred G. Hoffman, Bolton, half.

Abraham Weiner, of Brockton, Mass., died early last Monday morning at the Hebrew Ladies' Home for Aged, Queen street, Dorchester, at the age of 108 years. He went to the Dorchester institution about three months ago. Up to the time of his illness he had enjoyed perfect health and daily took long walks over the city. The deceased resided in Boston for ten years, but for the last five years had made his home in Brockton. He was a native of Odessa, Russia; served twenty-five years in the Russian army, and was wounded three times in the Russo-Turkish War. He served in the army under Nicholas I., who was then Czar of Russia.

Dr. A. A. Greenberg, of Brooklyn, died last Wednesday night in the Jewish Hospital, a victim of blood poisoning. He was 38 years old. Dr. Greenberg was to have reported at Fort Benjamin Harrison, Indiana, on Friday to take his place as a first lieutenant in the Medical Reserve Corps. Two weeks ago a mosquito stung him on the head and he scratched the spot with his finger nail. Infection set in and his condition became so alarming he was taken to the hospital a week ago. Dr. Greenberg was born in Brooklyn and graduated from the Long Island College Hospital. He was on the visiting boards of Gouverneur, Mount Sinai and Beth Israel Hospitals.

Sir Jacob Elias Sassoon, Bart., of Bombay, head of Messrs. E. D. Sassoon & Co., of India, London, Manchester and China, has left 50,000 rupees to the Jacob Sassoon Jewish Charitable Fund; 25,000 rupees to the Jacob Sassoon Hospital, Poona; 25,000 rupees to the Lady Jacob Sassoon Dispensary, Bombay; 10,000 rupees to the Jewish Burial Ground, Bombay; 10,000 rupees to the Bycullah Synagogue, Bombay; 10,000 rupees to the Fort Synagogue, Bombay; 5,000 rupees to the Poona Synagogue; 5,000 rupees to the Chief Rabbi of Jerusalem (as to 3,000 rupees for the saying of prayers and Kadish for him and 2,000 rupees for the poor); 4,000 rupees each to the rabbis of Hebron, Safed and Tiberias, Palestine (as to 3,000 rupees for prayers and Kadish for him and 1,000 rupees for the poor), and 3,000 rupees for the Jewish poor of Bombay. The proceeds of sale of jewels belonging to himself and his late wife for the maintenance and support of needy, destitute and crippled Jews in the United Kingdom, India or Palestine.

By the will of Isaac Ostheimer, a native of Erie, Pa., who died on June 24 at the age of fifty-two years, 80 per cent. of his \$200,000 estate is bequeathed for charitable purposes. Property to the value of \$80,000 and accumulated income goes to the Social Service Federation of Erie, a non-sectarian institution, for the purchase of a building to be known as the Isaac Ostheimer Home for Unemployed. Some other bequests are: \$15,000 to the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, Erie, Pa.; \$5,000 each to the Denver Home for Consumptives and the Cleveland Jewish Orphan Asylum; \$2,500 to the Hebrew Sheltering and Immigrant Aid Society of New York city; \$5,000 to the Erie Home for Friendless, and \$2,500 each to the Elmwood Home for Boys, Erie; Elmwood Home for Girls, Erie; Hamot Hospital, Erie; St. Vincent's Hospital, Erie; Florence Crittenton Home, Erie; Old Ladies' Home, Erie; Infants' Home, Erie; Visiting Nurse Association, Erie; Boys' Club, Erie; Humane Society, Erie; Louise Home, Erie.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Jewish Secretary of State for India Appointed in Person of Edwin Samuel Montagu—Board of Deputies Ends Conjoint Committee—Fantastic Tales of Jewish Flight from London to Avoid Air Raids—Principal Clauses of New Measure Affecting Russian Jews and the Army—Death of Popular Communist in Manchester.

London, July 20, 1917.

Edwin Samuel Montagu has been appointed Secretary of State for India. It was known for the last week or two that he would be given a government post, but which one was not clear. He succeeds Austen Chamberlain. Mr. Montagu is a man of undoubted ability, with much first-hand knowledge of Indian problems and a great deal of interest in them. Previous to this he was serving on the Reconstruction Committee. He has well deserved his promotion, and since he worked as Parliamentary Undersecretary for the department from 1910 to 1914 he is perfectly well acquainted with the routine of that branch of the administration of which he is now to be the head. His experience in the financial house which his father, the first Lord Swaythling, brought to such distinction has always been of much benefit to him in the House of Commons and will be particularly valuable in the conduct of the affairs of a dependency like India where questions of finance and exchange bulk with unusual prominence. Financial men in the city of London—bankers and others—have watched E. S. Montagu's career with close attention. They express themselves as perfectly certain that, under his regime, scandals like those of the first Mesopotamian campaign will not occur again. Mr. Montagu held office under Premier Asquith, and was at one time Minister of Munitions.

His appointment does not meet with complete press approval, the London Times, for example, following the lead of the Morning Post, another big London daily, in objecting to him. The Morning Post objected to Mr. Montagu as a possible head of the Reconstruction Committee, the Times objects to him as the head of the India Department. Neither newspaper, however, appears to be able to make out a sound case for its views, and the matter is apparently largely a personal one, with its roots in some little difficulty in the past.

At a meeting of the Board of Deputies of the British Jews on July 15 Sir Stuart Samuel, Member of Parliament, was elected president, Lord Rothschild and Sir Philip Magnus, M. P., vice-presidents, and Nathan Laski, J. P. (of Manchester), treasurer. As a result of the publication of the manifesto of the Conjoint Committee on Foreign Affairs on Jewish National Policy (which led to the resignation of D. L. Alexander, K. C., from the post of president) the board decided to terminate its agreement with the Anglo-Jewish Association to have a Conjoint Committee on Jewish Foreign Affairs. The feeling of the meeting was in favor of a new representative body to deal with Jewish foreign policy.

The newspapers here are printing some stirring and fantastic stories about the alleged migration of Jews from the East End of London. The stories as originally told spoke of thousands of Jewish women and children clearing out of London and going to the Midlands, the West coast, etc., to follow religionists in order to be out of the way of air raids in future. Other stories added to these tales of thousands of young men also clearing out. None of the papers were indecent enough to find fault with mothers seeking localities where their children would be safe, but much ridicule was poured upon the young Jewish men who were also said to be fleeing. It is not possible to know what truth there is behind these stories of young male Jews. Quite likely there is something in the assertion that a number of Russian Jews have been alarmed at the passing of that particular act of Parliament which would either send them back to Russia or compel them to serve in the British army, and they have gone off to country towns where they possibly think they may not be traced. When all is said and done, however, it is not clear that these young Jews are in anything like large numbers. They probably are only in the same proportion of the Jewish community as the young non-Jewish men following the community. Harrowing accounts of the large numbers of empty houses in the ghetto have been published, but if the same investigations went into the West End of London they would find equally large numbers of empty houses there. Nobody asks, however, where these owners have gone. It is curious how even the best-intentioned papers here fall so easily over anti-Jewish stories, although

at the same time there cannot be said to be anything like an anti-Semitic feeling in this country except in particular corners.

Now that the aliens' enlistment bill is through, it may be as well to give here a brief summary of the clauses that affect Russians, and in this case especially Russian Jews, who are by far the majority of Russians in this country. In the rather stilted language of the official same tactics are among the non-Jewish announcement—the chief clauses are as follows: A convention has been made under the Military Service (conventions with allied states) act, 1917, between the British Government and the Provisional Government of Russia providing that British subjects of military age in Russia and Russian subjects of military age in this country shall either return to their own country or serve in the army of the country in which they reside. The convention was laid before Parliament on July 19.

Notice is given that any male Russian subject of military age who desires to return to Russia may apply, within twenty-one days from July 18, at the police station where he is registered under the Aliens' Restriction (Consolidation) Order, 1916. No application can be made after August 9, and no application made before August 9 can be withdrawn after that date.

Arrangements have been made for conveying direct to Russia those who wish to go, and any man who applies to return to Russia must be ready to start at any time after August 13. An applicant who fails to leave on notice will at once become liable to service in the British army, and will have no right of application to a tribunal for exemption. The government cannot undertake the responsibility of conveying women or children by sea to Russia. Men returning to Russia should arrange for the maintenance of their dependents.

Russian subjects who remain here will come within the Military Service Acts as if they were British subjects ordinarily resident in Great Britain on the making of the necessary Order in Council about August 20. Before the thirtieth day after that date any Russian who has not applied to return to Russia may apply to a tribunal for exemption from military service. On the thirtieth day every male Russian subject between the ages of eighteen and forty-one who has not satisfied the conditions as to return to Russia will be deemed, subject to the statutory provisions as to exemption, to have been enlisted in the British army for the duration of the war and to have been transferred to the reserve. Russian subjects who hold a certificate of exemption issued by or on behalf of the Russian Embassy in London will not be liable to military service in this country.

Those who serve in the British army will have the same rights and privileges in regard to pay, pension, separation allowances, etc., as British subjects. They will also be granted certificates of naturalization without fee after three months' satisfactory service in the army if they apply to the Home Office and satisfy the statutory conditions. Any Russian subject who has attested for service in the British army and has not actually joined for service may, if he chooses, apply to return to Russia in the manner explained above. If he does so his attestation will be canceled. On making application to return he must inform the local military authority.

The notice does not apply to Russian subjects now serving in the British army.

A very excellent member of the community and good communal worker has just died in Manchester at the age of fifty-eight—David Solomon Garson. Mr. Garson was born in Morocco and educated at Gibraltar, coming to England late in 1879. He was an indefatigable worker for the community, and his sound advice and guidance were exceptionally useful. In later years he lived in Manchester, the cotton capital of this country, and was not only connected with communal institutions there, but with the general associations of the city, such as the Royal National Lifeboat Institution, the Chamber of Commerce, the Conservative Association and later numbers of war committee.

Banker Rubenstein Freed. Petrograd.—The new Russian Government has finally found it possible to free Banker Dmitri Rubenstein of the grave charge which was made against him by the old Russian regime under which he was imprisoned. The charges against the Jewish banker, made several months ago, created a sensation in the press of the world. The Czar's government charged the well-known Jewish millionaire with treason. It was said his business was against the interests of the Russian Government. In spite of the fact that the charges against Rubenstein were openly supported in the Duma by such a liberal person as Milyukov, and the additional fact that the banker was personally acquainted with several members of the government who were under suspicion, the Jews still believed him innocent, regarding him as a victim of anti-Semitism.

It now appears that the faith of the Jews in Rubenstein was well founded, for he has been completely exonerated, and stands before all the world an innocent man.

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BIRTHS.

BAUER.—Mr. and Mrs. Fred A. Bauer (nee Rose Simon), announce the birth of a son, Carl Alexander, on August 9.
FEITLER.—To Mr. and Mrs. Julius Feitler (nee Rita Mayer), a son, on August 11.
LEVY.—Mr. and Mrs. Jesse J. Levy (nee Augusta Goldblatt), of 4180 Broadway, announce the birth of a daughter, on July 29.
NEUDORFER.—To Mr. and Mrs. Leo Neudorfer (nee Frances Kommel), of 41 Pinehurst avenue, a daughter, Friday, August 10.

Miss R. Waisnitzer is at the hotel La Reine, Bradley Beach.

Mr. M. Rittenberg was the soloist at the Sunday evening concert at the Hotel La Reine, Bradley Beach.

Mr. Walter Roszbach, son of Leopold Roszbach, of Elberon, N. J., who was recently injured in an auto accident, is convalescing.

Representative Julius Kahn is at Atlantic City, N. J., where on Thursday he addressed 500 delegates of the Allied Cycle Trades.

Mr. R. L. Goldberg, cartoonist on the *Evening Mail*, was a participant in the concert and garden fete at Ahnelt Hall, Elberon, for the benefit of the Red Cross.

Mr. Max Frank and Mr. A. H. Rosenbaum are at the Royal Palace, Atlantic City.

Miss Mae Rosenberger is at the Chalfonte, Atlantic City.

Mrs. Joseph Levin and Mr. Irving Schwartz are at the Breakers, Atlantic City.

DIED.

GOTTLIEB.—Ignatz Gottlieb died August 7, 1917, age eighty-six. He is survived by eight children—four sons and four daughters.

ON THE JERSEY SHORE.

Mr. Jacob Perlman arrived at Bradley Beach during the past week. He will spend the remainder of the summer with his family at their cottage on Newark avenue.

Miss Minna Krasner, of Newark, N. J., is now at the Collonade Hotel, Asbury Park, N. J., for the remainder of the summer.

Mrs. Henrietta Stone, of Newark, N. J., is spending the summer at the Bristol, Asbury Park, N. J.

Mr. Henry Bacharach, of Newark, N. J., is at the Takanassee Hotel, West End, N. J.

Mr. Irving Feldman, of Newark, N. J., is at the Carlisle Hotel, Asbury Park, N. J.

Mr. Jacob Linne, of 1362 Forty-sixth street, Brooklyn, N. Y., is a guest at Asbury Park. Mr. Linne is a director of the new Hebrew academy which has been constructed at Borough Park.

Mr. Louis Keiser is spending the remainder of the summer with his folks at their summer home on McCabe avenue, Bradley Beach.

Mr. M. Krulewitch is spending the summer with his family at their summer home on Fifth avenue, Bradley Beach. Mr. Krulewitch's elder son, Melvin, a recent Columbia graduate, has enlisted for national service in the navy department.

A number of Bradley Beach's prominent summer colonists of the younger set enjoyed a supper at Green Gables Thursday evening. The party included the Misses Rhea Lesser, Adaline Grey, Minna Krassner, Sara Wolfman, Henrietta Schwartz, Dorothy Rothstein and Counselors David Satz, Louis Lesser, Nathan Brodsky and the Messrs. David Fisher and Jacob Hauptman.

Mr. Arthur Flanders is at Bradley Beach, where he is spending the summer with his mother in their cottage on La Reine avenue.

Mr. Isidor Loefflerholtz, of 301 West 145th street, was a visitor during the past week at Bradley Beach, N. J.

Miss Alice Blea is at the Brunswick Hotel for the summer months.

The Asbury Park Synagogue is beginning to make extensive preparations for the reception of several hundred summer visitors who will be at the shore during the High Holidays.

Mr. Isaac Gordin, who compiled a prayer book which was recently distributed by the *Jewish Morning Journal*, preached a sermon at Synagogue B'nei Israel, Asbury Park, last Saturday.

Mr. Elliott Kadison, of Brooklyn, N. Y., who until recently was in the employ of the government at Washington in the mail censorship department, is at the Scarborough Hotel, Long Branch.

Mr. Abraham Meyers, of New York city, is at Bradley Beach, N. J., for the month of August.

Mr. Elmer Kohn, of Newark, N. J., spent the week with his parents at their cottage on Seventh avenue, Asbury Park, N. J.

Rabbi M. Hoffman, of Newark, N. J., was a visitor at Asbury Park during the week. Rabbi and Mrs. Hoffman were registered at the Hotel Windsor during their stay.

Mr. A. Nussbaum, of Hartford, Conn., is at the Windsor Hotel, Asbury Park.

The Clarendon Hotel, closed during the summer, has now been reopened, under the management of M. Levin.

Mr. Abraham M. Fabian, of Paterson, N. J., spent a few days with his folks at the Scarborough Hotel, Long Branch.

Mr. Michael A. Stavitsky, field secretary of the Young Men's Hebrew and Kindergarten Association, is engaged in reviving the Young Men's Hebrew Association at Asbury Park.

Miss R. Ellis, of Perth Amboy, N. J., is at the Windsor Hotel, Asbury Park, N. J.

Mr. Charles Rosen, of Newark, N. J., is at the Hotel Leroy, Asbury Park, N. J., with his family.

Progress of Food Conservation Propaganda.

The Food Conservation Department, at Washington, was the scene, last week, of a number of conferences of large fraternal orders, such as the Elks and the Junior Order United American Mechanics; of denominational bodies, like the Methodists; and of commercial organizations, like the Associations of Traveling Salesmen.

National organizations are constantly sending committees to Washington, who are empowered to pledge to the administration the support of their respective bodies. Returning, they enter on active propaganda, they hold meetings, distribute pledge cards to be filed out, and to show how Mr. Hoover's recommendations as to food conservation have been carried out, and they arrange for lecturers' on food-preserving, food values, food substitutes, etc. Many of these lecturers will be trained at a series of summer courses to be given at Washington by experts. The first of these courses will start about August 21, will extend over a period of four days, and will be free to all who wish to attend. Rabbis and laymen from as far off as Texas and Minnesota are volunteering to forfeit part of their vacations for the course of instruction, willing to travel the long distance in order to become food conservation propagandists and assist our country to the fullest extent in their power. A plan is being perfected by which a number of those taking the course will be entertained in Washington by co-religionists.

The propaganda among the Jewish people is carried on at the Bureau of Food Conservation, 1000 Vermont avenue, Washington, and is under the direction of the Rev. Dr. Joseph Krauskopf, of Philadelphia. This bureau was instituted by delegates, from all the large religious and fraternal organizations, at a conference held at Washington, about the middle of July, at the call of Mr. Hoover. Many of the most representative of these bodies have already appointed special committees to conduct inspirational appeals among their respective members. These special committees appoint local committees in each branch of their organizations, and the president of each unit, or local branch, has been written to from Washington, so that the work is being conducted in intensive fashion. The B'nai B'rith, the Central Conference of American Rabbis, the American Union of Roumanian Jews, the Independent Order Free Sons of Israel, and the Independent Order B'rith Sholom have been among the first to start such intensive work, in accordance with Mr. Hoover's program of helping our country toward winning the war, since it is conceded that victory must come to the side that has the greatest reserve of food.

The large summer hotels all over the country have cordially offered their auditoriums for lectures and have promised to distribute literature, while women at the resorts are enthusiastically helping by organizing the women of their neighborhoods into classes and demonstration groups.

Young Women's Hebrew Association.

The Recreation Committee, a sub-committee of the Mayor's Committee on Social Welfare, of which Mrs. Ray F. Schwartz, superintendent of the Young Women's Hebrew Association, is chairman, has made a survey of conditions at the armories, and is now connecting these with the social agencies in their neighborhood. Everywhere the settlements, Y. W. C. A.'s, Y. M. C. A.'s and Y. M. H. A.'s are opening their buildings to the men who are temporarily being housed here before going to the training camps, to give them the right form of recreation.

At the Y. W. H. A. 400 soldiers are entertained at a dance on the roof of the building every Monday night. The officers of the regiments are present and are active in making the evening a social success. Mrs. Israel Unterberg, representative to the Woman's National Defense Conference at Washington, is much interested in this new work, and will act as hostess one night very shortly.

The all-day care of children is a new feature of summer activity at the Y. W. H. A. Three hundred children attend daily, and each enjoys a refreshing cup of milk and cracker in the afternoon. Ninety-three of these, recommended from the various relief agencies, receive a nourishing midday meal. Most of the

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children are cardiacs, and the open roof of the building is a substitute for the country. On the very hot days every child is given a shower bath. Mrs. Israel Unterberg, Mrs. Felix M. Warburg, Mrs. Jerome J. Hanauer, Mrs. David M. Hyman, Miss Harriet Lowenstein, Mr. Samuel Rosenjohn are all helping to make this splendid work possible.

Denver Sanatorium to Increase Its Capacity.

The problem of the increasing number of applicants to the Denver Sanatorium has become so pressing of late that the Board of Trustees of the Jewish Consumptives' Relief Society finds itself forced to increase the capacity of the sanatorium, in spite of the seemingly inopportune time for building and expansion. The urgency of accommodating the hosts of applicants—most of them from this city—without keeping them waiting for months has become so crying that to delay would seem almost criminal. Recently several cases occurred of applicants who might have been saved by timely admission into the sanatorium, but who died in the interval of waiting for their "next." The sanatorium has the room and the equipment; all it needs is funds to set to work to increase its capacity.

The trustees are ready to proceed with the building of a pavilion for sixty-four beds, at a cost not exceeding \$540,000. The New York committee feels that New York, which furnishes over 60 per cent. of the patients, should supply \$25,000. An active movement is on foot among the business men to raise that sum without delay. Already \$5,000 has been raised in sums varying from \$200 down to \$25.

The following Business Men's Committee is at work: Max Rubin (Rubin Brothers), chairman; Oscar Abel and Max Cohen (M. Cohen & Brother), vice-chairmen; Joseph Zelenko (Zelenko & Moskowitz), treasurer; M. H. Lipshitz (of the Lampport Manufacturing Company), secretary; Joseph Baroness, Sam Barnett (Harris Brothers & Barnett), William Fischman, A. Iserson, Leon Kamaiky, A. N. Leventhal, Charles Miller, H. Rosen, A. E. Rothstein, R. Sadowsky, B. H. Schnur and Bernard Semel.

The Temple of the Covenant.

Rabbi Frederick Braun, until recently and for several years past the rabbi of The People's Temple, at Bensonhurst, has accepted a call from the Temple of the Covenant and will preach his inaugural sermon on Friday evening, next, A. A. Greenhut will conduct the services this evening.

The committee on the sale of seats reports a very encouraging activity.

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

The Spirit of the New Yishub.

"The pioneers of the Jewish colonization who, early in the eighties of the last century, came to Palestine from Russia and Roumania, had to labor under great difficulties. They were all children of the towns, devoid of any knowledge of agriculture. They were ignorant of the laws of Palestine, as well as of the language and customs of its Arab inhabitants, and they knew nothing of those elementary principles of hygiene the observance of which was of the utmost importance in a country where malaria and other epidemic diseases were rampant. With very limited financial means, and still less adequate technical training, these first Jewish colonists found themselves confronted with a task the execution of which was far beyond their power. The difficulties with which they had to struggle were still more intensified by the general state of insecurity prevailing in Palestine at that time, by the total lack of medical assistance, by the absence of roads and railways, by ever-recurring epidemics which made cattle-breeding almost impossible, by the state of exhaustion of the soil, the fertility of which had been drained by centuries of primitive Arab methods of cultivation. Without the intervention of Baron Edmond de Rothschild it is very probable that these first efforts for the re-colonization of Palestine by Jews would have ended in failure.

"By a wisely conceived administration aiming at making the conduct of affairs pass gradually into the hands of the colonists themselves, the I. C. A. strove to awaken the spirit of initiative among the settlers and to develop their best energies. But, although to a certain extent the I. C. A. succeeded in these educational efforts, still the atmosphere of bureaucratic philanthropy in which its work and that of the baron had necessarily been carried on had deeply affected the morale of the colonists. Their own helplessness in face of threatening disaster, and their entire dependence on help from without, had destroyed their confidence in themselves and weakened their will and their power to pull through in bad times. The necessity of remaining at all costs with the agents, through whose intermediary financial help was doled out, produced an unhealthy atmosphere of servile obedience on the one side and of a somewhat autocratic favoritism on the other.

"Under the influence of the short period of relative prosperity through which the colonists had passed—a prosperity not earned by their own efforts—the lofty idealism of the early years had largely vanished and given place to more materialistic tendencies; their whole outlook had undergone a considerable change, and instead of bringing up their children on the land in a manner fit to make of them future Palestinian farmers, many had begun to send them to the numerous schools which the Alliance, the Hiltverein and the Anglo-Jewish Association were creating in the towns, and where an education given in French, German or English was preparing the young generation for future emigration to European or American countries. In short, while the immediate material situation of the colonists had been greatly improved, the future of the national settlement was being gravely imperilled; on the one hand by the tendency to emigrate, which was

fast spreading among the young; on the other hand, and in a much more dangerous manner, by the changes which had taken place in the character, in the temperament, and in the general spirit of the colonists. The outlook was dark indeed when the Zionist organization appeared on the scene.

"In 1903, the Anglo-Palestine Co., Ltd., the most important financial institution of the Zionist organization, opened its first office at Jaffa, and started upon the difficult task of the economic education of the colonists. In less than ten years the bank succeeded in organizing in Palestine a modern system of credit, and through the active support which it gave toward the creation of co-operative societies for all branches of agriculture and commerce, it contributed in a large measure to the consolidation of the financial position of a number of colonies and of many individual settlers.

"A few years after the foundation of the Anglo-Palestine Company the Palestine office of the Zionist organization was opened, also at Jaffa, and it soon acquired great prestige both with the colonists and with the Turkish Government. The colonists became accustomed to invoke its intervention whenever they had an important matter to settle with the local or central government authorities; and the latter, on their side, came to consider the head of the office as the de facto representative of the Jewish population of the country. The question whether the Zionist organization represents the Jewish masses at large exists today only in the Galuth. In Palestine this question has long since been settled, the official representatives of the Zionist organization having become, by tacit consent of the Jews and the government, the porte parole or spokesman of Palestinian Jewry as a whole.

"The Palestine office supervises also the colonizing activity of the Jewish National Fund and the Palestine Land Development Company, Ltd. The farms and plantations which these two bodies have created in the various parts of Western Palestine, and in which only Jewish workmen are employed, have become

centers of the Jewish revival, where the most ardent national spirit is fostered. That spirit has communicated itself to the younger generation in the surrounding colonies, and from the children it has passed on to their parents, with the result that within a few years the whole atmosphere of the old colonies has undergone a fundamental change. The flame of national enthusiasm has been revived; skepticism has given place to hope and confidence in the future; the colonists and workmen have realized that they are no more the sad survivors of a premature, unhappy colonizing experiment, but that they have become the vanguard of a world movement which has waited for its time, but which is now on the way, slowly but surely and irresistibly, to Zion.

"The consciousness that all the hopes of this world movement center around that first nucleus of national life represented by our colonies in Palestine has penetrated the settlers with a deep sense of responsibility and has restored to them the confidence in themselves which they had lost under the well-meant tutelage of their philanthropic protectors. They staying qualities, their power to resist difficulties, their will and determination to cleave to the land of our fathers at any price—these are qualities which are today beyond dispute. That sound, healthy and highly nationalistic spirit has not remained confined to the colonists and workmen; it has pervaded all the classes of Palestinian Jewry, and its intensity is such that, willingly or unwillingly, the non-Zionist institutions in the country, if they wanted their work to be successful, have had to adapt themselves to the spirit of the times. The most remarkable illustration of that evolution is, perhaps, to be found in the Alliance Israélite, which, early in 1914, shortly after Baron Rothschild's last visit to Palestine, appointed a Zionist to the directorship of the Agricultural School of Mikveh Israel, who has undertaken its systematic Hebraization. Those who know the previous attitude of the Alliance Israélite on these questions will be able to appreciate at its full value the importance of the change that has taken place in the moral condition of our Palestinian colonization."

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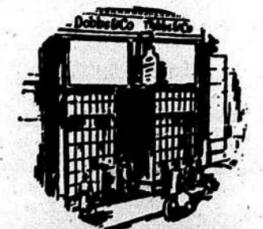
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HOUSEHOLD HINTS.

Egg Relish.

Bruise a clove of garlic and rub the inside of a frying-pan with it. Then put in two large tablespoons of butter, and when it is hot pour in five eggs beaten until well mixed, with a quarter of a teaspoon of salt, two dashes of pepper and a little celery salt or nutmeg. Stir rapidly until the eggs are like a thick custard, then heap on hot toast rounds buttered and spread with anchovy or sardine paste.

Philadelphia Relish.

Mix two cups shredded cabbage, two green-peppers cut in shreds or finely chopped, one teaspoon of celery seed, one-fourth teaspoon mustard seed, one-half teaspoon of salt, one-fourth cup brown sugar and one-fourth cup of vinegar.

Celery Sauce.

Cut the tender parts of a head of celery very fine, pour on water enough to cover them and no more, cover the sauce pan and set where it will simmer one hour. Mix together two tablespoons of flour and four of butter. When the celery has been boiling one hour, add to it the butter and flour, one pint of milk or cream, salt and pepper to taste; bring to boil and serve.

Macaroni Balls.

Mould cold macaroni and cheese into balls, moistening with milk to mould; dip in egg, beaten up with water; roll in crumbs and fry in hot butter or make in cakes and bake in oven in buttered pan.

To remove a scorch from the iron, wet with peroxide and place in the sun.

If a clothes line is boiled before it is used it will not stretch.

To remove match marks from paint, rub them with a slice of lemon, and afterwards wash with soap and water.

Squeeze a few drops of lemon juice into the water in which you are boiling old clothes, and it will keep them white.

Jam will never ferment if when tying down paper saturated with vinegar is placed on top.

If your fingers are fruit-stained after cooking, soap your hands thoroughly before you let any water touch them. This will take away the stain at once.

Keep hung up close to the stove or under shelf over sink a colander, potato ricer, strainer, large spoon, fork and as many of your everyday kettles as there is room for. It saves steps. Remember, your kitchen is your workshop.

When a cup of strong tea is required, instead of putting an extra spoonful of tea in the pot, add one lump of sugar. It opens the leaves, and will make the tea much stronger.

To purify invalids' rooms, soak a few pieces of brown paper in saltpeter water and allow them to dry. When required, a piece of this should be laid in a tin of any kind, put a handful of dried lavender-flowers upon it, and apply a match. The aroma from this is very refreshing and agreeable.

THE FORTUNE.

By EDWARD ELISCU.

(Continued from page 2)

them for further proof of his contention. He was surprised at what he found. It was the very subject, creation. But the reading was slow and required thought and deliberation. He began to see things from different lights and angles, and the letter of the law interpretation held no longer any sway. Slowly, he dropped out of the card games, meeting his old friends less and less, until finally he knew them no more.

Two years passed since Hershel's death and the lost fortune was no longer being sought. It had proven a myth. If there was any such thing as a fortune, Hershel had either spent it in his life time while the near relatives wrangled over it, or else he had played an American joke on the old fashioned Europeans, and they knew not when to laugh. Fatal was still reading the books Hershel had left. About half way through in the very book which had held the slip that excited the search, Fatal suddenly rubbed his eyes. Written in the tiniest of lettering between some words, entirely distinct and apart from the text, he read: "Now as to the fortune mentioned in the slip of paper—" and there it stopped. Fatal nearly jumped out of his chair. The book he had been reading had made a different man out of him; the old associates were long forgotten; the idea of a material fortune to be gained had left him completely, only to find these interpolated words indicating a fortune after all. Surely there was a continuation of the sentence. But where? He fingered the book page by page to the end, but found nothing. He thought the matter over and after half an hour's deliberation, Fatal sat up in his chair and smiled. It was a deep game Hershel had played, but Fatal was determined to play it to the end.

Fatal kept at it. Scattered in unexpected parts of the book he found other fragments of the sentence, each fragment giving him a little more information, leading him on, leading him on, ever so slowly. And from one book it continued to another and still another, each whetting his appetite the more. But the reading could not be hurried. Much depended upon his understanding, the subject under consideration to comprehend the meaning of the interpolated words. And the years rolled on. Fatal was getting old with still no end to the search, for there were two books still to be read and studied. One day he completed the sentence and for curiosity's sake more than for the actual gain, he located the spot Hershel had buried the treasure.

Fatal dug up the ground and just as the document stated, he found a strong box. It opened easily. A waterproof packet lay on top. According to the instructions, he tore open the envelope and pulled out the contents. It was a letter, and he read:

"To him who finds it: Gold flies, but the fortune I have led you to increased immeasurably with every effort spent. Remember! Jacob's troubles began when besides 'the world to come,' which was his portion, he sought to 'inherit this world' as well by purchasing the birthright from Esau. Was it worth it? Is it worth it? Ah, brother! He who takes immortal treasures along leaves more than mortal treasures behind him. The treasure you have no one can take away. Be content." And Fatal understood and was content.

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Because several of the followers of the anarchist Lenin bear Jewish names Jewish leaders in Russia are very much concerned about the possible consequences to the Jews generally. The Jewish-Russian weekly, *Ercyskaja Nedelna*, came out with a strong protest against the Union of Jewish Workingmen for expressing sympathy with the activities of the Leninists. The journal says that the leaders of the union have no right to speak in the name of the Jewish workmen generally, who are strongly opposed to the treacherous doings of Lenin and his followers.

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Friday, August 17th, 1917 : : : Ab. 29th, 5677

Sabbath begins 6.52 P. M.

Since the Reform preachers will have returned from the much-needed rest their congregations deserved, and for them the Holy One, blessed be He, will live once more!

Shabbos Nachmias could have been fittingly observed this year as a day of consolation for humanity in the *tohu va-bohu* through which it is passing. We wonder if it was?

Let us not forget that our religion enjoins upon us to be not merely good citizens of the State in which we live, but also to apply practically and directly the lessons inculcated by this fact. Good citizenship demands devotion to man's highest ideals, and the practical applicability hereof is quite obvious.

It is not only the radical rabbi who sums up the whole duty of a Jew as comprised in attendance at synagogue, family devotion, honesty of dealing, rectitude of conduct in all the conditions of life, and being more or less of a *gomelecheseid*. This doctrine and its elaboration fit the case aptly of every individual who wishes to be known and set apart as a Jew. Departures from this standard destroy the Jewish attributes of a Jew.

We hear occasionally something about discipline in the synagogue, which is a subject that should constantly be pondered. In our latitudinarian life of today, when the dogmatic creeds of Christianity are surely and perceptibly losing their grips on the minds and consciences of the people, the synagogue must look to preserve its hold on its followers. How best to retain this is a problem, and perhaps the answer to it lies along the road of discipline. Hence, the insistence on the discipline of the synagogue; and the best methods of effectuating it.

The *Sephardim* of London are troubled about cremation. They believe that it is a ceremony not countenanced by Jewish tradition, in which view they are, of course, quite correct. But one or more rebellious *Sephardim* with a temerity worthy of a better cause think the *Sephardim* ought to adopt some stand with respect to this subject and are seeking to ventilate their opinions by all the means at their command. The London *Sephardim* being supposed to stand for Orthodox Judaism pure and undefiled, the entire matter of cremation is without their purview and no time should be wasted in debating it.

An English tribunal of justice has solemnly decided that the bestower of an engagement ring retains, under certain exceptional conditions, his property in his gift. That is to say, where the ring was given to the future bride, an implied condition to be read into the presentation, is that the union thus to be consummated by the solemn act of marriage shall actually take place. Where the contract is unfulfilled, the *fiancé* may recover back his ring, provided, of course, it be the fault of the *fiancée* that no wedding occurs. Undoubtedly this decision is good law, yet it seems a trifle incongruous to apply the principles of the law of ordinary contracts to matters involving the well-being and happiness of two human souls. Marriage is a contract, according to the Roman law, and the English court must have been influenced clearly by such considerations. The case on which we base our remarks happened to concern a Jew and a Jewess, but we do not think that this feature of it need evoke any comment.

THE ENDOWED SYNAGOGUE

Of late years a tendency towards endowing synagogues, particularly of the Reform stripe, has been exhibited by a very few of our wealthy co-religionists. This has given rise to discussions in the communal press in which the utility of such gifts from the point of view of congregational autonomy has been seriously questioned.

To our mind no such failing resides in the donations just described. Usually these are contained in testamentary instruments which cannot be effectuated in the lifetime of the donor, and which, therefore, obviously absolve him from the charge of seeking to create a subsidized system of religion for his own self-esteem. His next of kin, as a matter of course, are not benefited by his bounty, nor do they seek to set up an autocracy in congregational government by virtue thereof.

The endowment of a synagogue, a typically Jewish, honoring benefaction, goes far to raise the particular synagogue thus endowed above material want, above the temptations and dangers which its lack renders probable, of compromising the holy service of our faith because of financial stress. Such a circumstance is bound to work beneficially. It makes the congregation somewhat independent of the varying moods of its customary coterie of affluent members—the "pillars"—and raises the self-respect of all the members in an equal measure.

An endowed synagogue is not *pro hac vice* robbed of the fostering care and minute supervision of the living. Its board of trustees, just as in other synagogues not so enriched, administers its affairs. The trustees are chosen by the members in meeting assembled or in an isolated instance, may be a self-perpetuating body. They simply are custodians of a fund, the income of which is employed for the appropriate upkeep of their institution.

If this be subsidized system of religion, then let us have more of it, maintained and developed by seriously interested and zealously devoted men! Judaism is not, cannot be injured by the working of this system, for the congregations are, after all, the living wells of the faith, and these are helped over the rough places in their existence by just such pecuniary aids.

The House of Lords of Great Britain having passed the bill whereby citizens or subjects of allied states are rendered liable, if they are of military age, to serve in their own or the British army, this measure is about to be put into practical operation. In the debate in the upper chamber at Westminster, the British Secretary of State for War declared it to be the intention of the authorities to construe the provisions of the law in a fair and equitable spirit. This new act has practical interest and importance for us in this country for our legislators at Washington are now dealing with similar proposals.

If our Zionistic friends continue along their present course of policy many of our notions and conceptions of communal life will have to be reconstituted in the light of changed, modern conditions. The Zionists have gone about this task of influencing their environment with a will, and their adherents have interpreted the mandate of the leaders in a variety of ways, all, however, looking to the accomplishment of the main purpose. A by-product, and by no means a negligible one, of this activity is the turmoil and strife engendered in all walks of our communal life in the Zionistic effort to attain the ends sought.

Studies in Jewish statistics—especially seasonable now in relation to the participation of our people in the armies of the different belligerents—are of value from more than one point of view. Obviously they exhibit Jews in a highly favorable light, anxious to "do their bit" as loyal and patriotic citizens of the State. Distinctions conferred on Jews for valor on the battlefield or in the camp redound to the credit of all members of the House of Israel. Each of us takes a justifiable pride in our Jewish holders of the Congressional Medal of Honor, if there be such, or in the Anglo-Jewish V. C.'s. These things are the residuum of good contained in the bitter cup of war, and statistics and permanent historical records thereof preserve them for us and our posterity to the end of time.

LIVE AND LOVE!

וכרת כי עבד היית בארץ מצרים ויפדך ה' אלקיך

"And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." (Deut. xv, 15.)

THE Bible repeatedly enjoins kind treatment of earth's disinherited—the widow and the fatherless, the stranger and the slave—on the ground that Israel himself was once a pariah. The common human temptation is to visit the wrong we sustained upon others. But Israel, the redeemed of God, was to resist this temptation. Rather let the redeemed turn redeemer than the persecuted persecutor. Here, then, we have an appeal to personal experience as an incentive to right-doing. And, so the text points out, in the case of Israel the experience was of a twofold nature: on the one hand he knew the keen sting of suffering; on the other, the bracing joy of release. On the one hand: "Thou wast a bondman in Egypt"; on the other: "and the Lord thy God redeemed thee." This twofold experience, therefore, was to stir Israel to a double duty: to shun doing harm unto others as he was done by; and to do good unto others as he was done by.

One readily recognizes here an echo of the Golden Rule. Yet one wonders whether this Biblical injunction does not go somewhat beyond the Golden Rule. To do unto others as one would be done by; or, in its negative form, not to do unto others as one would not be done by, implies a theoretical element that is far removed from experience, something altogether aloof from life. We sit in our closet and there ruminate upon the things we would like or would not like others to do to us; then we go forth into the thick of life's battle, where the conflict is the keenest and the voices clamoring for victory are the most strident; there, in that seething centre, we find that all our neat pre-conceptions dissolve in the heat of the battle, and are left without standard or guidance. We realize at last that both evil and good bear an altogether different aspect when seen face to face, under the ruthless glare of the day, that there is a vast difference between the good we would do and the good we do; between the evil we would avoid and the evil we actually face. It is then that our resolutions and our apt moral maxims, done up in pretty parcels for convenient handling, fall to the ground. We have never learned the living aspect of good and evil. Our attitude was studiously aloof from life's burning problems. We have never seen the benign countenance of the good; we have never heard the teeth-gritting of evil; we have never felt the pulsebeat of existence; we have only held cock-sure theories about what we would do and would not do. Therefore the Bible sends us back to our own personal experience: telling us in effect: learn from your own living what life means; learn from the wrongs you suffered what wrongdoing means; learn from the blessings you yourself enjoyed how to bless others. Do not theorise about life. *Live!*

Furthermore, let it be borne in mind that just as there is too much theory attaching to our judgments of good and evil, so there is too much of unreality adhering to our sympathies. Our sympathies are, mostly, telepathic. They lack immediacy. They are merely distant quiverings set up by essentially remote sufferings—a weekly sensibility, a luxury of the feelings. Our tear-ducts overflow with drops that have never welled up from the aching depth of our heart; our feeble sentimentality vents itself softly in a sigh of the lips; our indignation at the wanton ruin of others is of the conventional kind; we weep, sigh and protest in the face of the misery of our fellows because it is the proper human thing to do. But the real heart of sorrow escapes us. Ours is merely a stage weeping. Do we know human despair at its blackest? Do we taste the biting salt of human tears? Do we know how warmly blood gushes over the torn flesh? Or do we only know the cold flow of the ink describing the far-away slaughter? And perhaps the sun of alien gladness escapes us still more than the salt of alien tears. The result? That this aloofness from the genuine pain and pathos of human living prevents the all too passive sympathies from growing into a passion of relieving mortal sufferings. Soon our sentimentality has spent itself, leaving behind a feeling of self-righteousness. Therefore the Bible sends us back to our own immediate experience of sadness and gladness; it tells us in effect: do not just muse and moon over human misery. Learn the poignancy of life firsthand. *Live and love!*

If our text is a necessary warning against that common *amateurism* which shrinks from real living and would reduce life to pale theory and feeble sentiment, it nevertheless is not to be taken as an absolute. It is good to learn the lessons of life from personal experience, but it is obviously impossible to do that in each and every case. It is not possible to tell a man that he ought to be an orphan before knowing how to treat an orphan. Nor is a man expected to become a slave in order to know how to refrain from oppression;—though, of course, men have been known to subject themselves to hardships in order to learn their nature. Let us therefore remember that above the life of man is the life of God; that the inner experience of the spirit is worth more than the outer experience of daily events. When we live in the nearness of God, in loving communion with Him, He becomes our teacher and guide, leading us in the paths of righteousness for His name's sake.

JOEL BLAU

AS IT WAS TOLD TO ME.

"Off to see your wife, Jack?" laughed a group of one of the Western schools of mines, as their pal took a road towards the town.

The teased young man, Jacob Levine, was a New Yorker, at that time getting engineering training out West, but, at the present moment, on his way to see Nance Maloney.

He knew why Nance was referred to as his wife, because not a day passed but time was taken from his studies for her society. But he never intended to propose to her. And why? The first reason was that her name was Maloney and his was Jacob Levine. That spoke for itself. His other reasons could best be explained in an extract from one of his letters to a girl friend in New York. "There's a little girl out here who gives flavor to my life at college in this Western hole. She's a movie actress, not working at present, and living with her grandfather. Of course, she's pretty with the Irish combination of black hair, blue eyes and delicate coloring. A touch of the Bohemian makes her doubly attractive, but she lacks what you would call a sense of values. And she isn't intellectual, but she's a good friend of mine."

And he really felt they were platonic, in spite of the fact that she was so pretty and had an untrained mind. Their relations were so informal: she cooked lunch for him almost every day at her grandfather's home and yet he never cared to assume an air of proprietorship over her. She was the belle in the college set and Jack encouraged it.

But how was it that Xmas night when she had gone to the theatre with another man and he met them on the train for home, a solitaire on her finger gave him a start? She was engaged at last and he wondered to whom. Who the man might be was why the question bothered him; not the fact that she was engaged. The evening was to conclude with a party at her house to which most of the senior students came. Nance was at the piano, singing gaily when Jack approached. "May I congratulate you?" he interrupted.

"For what?" she lifted up sparkling eyes.

He indicated her finger.

"Oh! grandfather gave me that," she said suddenly, and went on playing.

Jack joined lustily in the singing, he felt intoxicated and a truth was forced upon him:—he loved Nance. But he didn't tell her so,—not yet, at least. There were still the same reasons. She was still the Gentile. And besides his parents, there was himself. He himself was skeptical about an Irish-Semitic alliance, about its working out. And then, he loved Nance now, but would she satisfy her based chiefly on propinquity? So he never told her,—but she told him.

It was spring and at the end of one of their daily times together. Suddenly Nance stopped playing. "What are you doing next year?" she burst in.

He took his pipe out of his mouth. (All girls thought his pipe becoming.) "Lord knows!" he said. "Some job or other. I don't know where, but I hope not away from you." His eyes twinkled tenderly. "So do I," she said quietly. "Do you know I've had lots of beaux and been greatly spoiled, and, I think, I like you better than anyone I've ever known."

Then Jack kissed her and said very deep and low, "I can't marry just yet Nance, you know."

"That makes no difference," she

explained, "I didn't say I wanted to become engaged, much less marry."

"But you would if I were able?" he pleaded and almost hurt her hand.

"Yes," she said, "but I don't want to be engaged, because I'd hate to break my word. Don't they sometimes do other things, understandings is what they call them, isn't it?"

Jack laughed at her naivete. "All right," he said, "let's have what they call them,—an understanding, which means that if you're still ready when I am, we'll marry."

And she agreed and understood.

In the summer when college closed, Jack secured a job in that same Western town, but Nance left to fulfil a moving picture engagement. They corresponded steadily and he missed her painfully, for she was very true. The following summer, Nance's company was to be only a day's trip away from Jack and they planned to spend one of his holidays together.

Jack was in a fever as the time approached; his love was at the bursting point.

The evening before he left, he was called to the telephone to receive a telegram. It was "a long distance" from Mr. Alberts of the Standard Moving Picture Co. The hour was late and Central's voice was indistinct.

"Mr. Jacob Levine?"

"Yes, go ahead."

"Nance Maloney drowned yesterday. A. M. Alberts, Standard Director."

The next day the paper gave the details. For the picture, the girl had had to swim to a small island. The quicksand had caught her, before they could reach her.

Jack became a hermit for many months, and shunned the society of all men except one who was a great deal older and gave advice.

The next fall, Jack secured a position in New York among his friends and parents.

It must be mentioned to his credit that he told the story of Nance to very few and with a stern reserve which quite won his women confidants. And he usually ended, "But it wouldn't have worked out to begin with, she was a Gentile and, moreover, not the sort of mate a man would choose at thirty."

H. S. C.

Edward Herbert.

Edward Herbert, journalist, historian, writer, lecturer, lawyer and communal worker.—The history of the Jews in Roumania will not be complete, if the name Herbert will be omitted, nor will the history of Roumanian Jews in the United States be fully told, without giving an account of the work of Mr. Herbert in that field. Born in a Hasidic little town in Moldavia, known as Hussi, fifty-two years ago, Mr. Herbert, besides living in that environment, had also the good fortune to be the son of a cultured father and mother, who, at that early period in that little Roumanian town, were already ahead of their times. Orthodox as the family was they strove to throw in some light in that dark little town. There he received his early education which he finished at Hussi, and then at Bucharest.

Young Herbert was the first one to bring in Hascalia, in that community which knew of no newspaper, nor what a library meant. Owing to Roumanian persecution young Herbert decided to emigrate to America. Young as he was Mr. Herbert headed a group of sixty-five families from Hussi in the eighties, who immigrated to the United States. His ambition was to be of service in the community where he lived. Hence he chose communal work as his field. He had begun this kind of work while still young, and in Hussi, as well as in Jassy, also in Tulsea on the Black Sea, he organized literary societies, which are still existing.

Arriving in the United States he did not have the ambition to accumulate fortune, but the literary field was his goal. Having graduated from the Norfolk Street High School he entered the New York Law School, from which he graduated in 1897.

In 1895 he was offered the appointment as Consul for the United States to Roumania, which he, at that time, declined to accept. He felt that he could be of more service to his brethren abroad while residing in the United States, than if he would go there.

Since he began his literary work, he has written one hundred and seventy-

five articles on the Roumanian Jewish question alone. He has contributed to a number of articles on other subjects which appeared in the secular press in the United States. Jewish literature is Mr. Herbert's favorite. He is a contributor to the HEBREW STANDARD. His writings are not only historical, but also prolific. His treatise on the Jewish Divorce Law awoke considerable interest among Jewish scholars, also in the American bench and bar. His article, "When Jews Wore the Crown," which appeared in the New York Sun, was reprinted in every periodical in the United States and in England.

Mr. Herbert, as director of the first Roumanian American Congregation, Shaare Shomayim, established a modern school, which is now in charge of Dr. P. A. Siegelstein, conducted on the plan originally outlined by Mr. Herbert. The Hashmanian drove out the Greek from the temple; Mr. Herbert's little daughter caused the Christmas tree to be removed from the New York public schools. Like her father, at the age of ten years, she had already a warm heart for whatever is Jewish, and because of that she revolted at the sight of a religious emblem in an American public school. Mr. Herbert is an American through and through, but strictly Orthodox. He is very active in every Jewish movement. He abhors notoriety, and always does his work quietly and unostentatiously. He does not believe in commercialized charity. This being the term he has for endowment fraternities. Hence, to whatever organization he belongs, he expects neither sick nor endowment benefits. He is a Free Mason, a member of the Independent Order of B'nai Brith, Knights of Pythias, American Jewish Historical Society, Roumanian Hebrew Aid Society, Home for the Aged and Infirm, and Executive Secretary of the American Union of Roumanian Jews; none of these offers inducements to members. The latter is a national organization, which, thanks to his efforts, has come into existence for the lofty purpose of emancipating the Jews in Roumania. His recent visit to Washington will go down as an important event in American Jewish history. Not only was he well received in the Department of State and in Congress, but considerable interest was shown in what he had to say. Mr. Justice Brandeis invited him to his home. At a conference of the leading American Jewish Organizations, held in Washington, to which Mr. Herbert was invited at the request of Mr. Herbert Hoover, where Dr. Krauskopf is the director, Mr. Herbert introduced a resolution in reference to the Roumanian Jewish question.

Mr. Herbert exposed the so-called Roumanian Commission, and also caused the Roumanian flag, which through some blunder was erroneously floating over the building of the State Department, to be taken down.

In appointing Mr. Herbert as secretary to the Roumanian Commission of the Red Cross, no better choice could have been made, and as Mr. Herbert is thoroughly familiar with the language, the country and the history of Roumania, great results are expected which the commission will accomplish, with the assistance of Mr. Herbert. American Jewry and the Jews of Roumania, especially the Roumanian Jews of the United States in particular, rejoice in the selection of Mr. Herbert as secretary to the American Red Cross Commission.

Mr. Herbert has just completed a history of the Jews in the United States, in which work he was engaged for the last two years. His history of the Jews in Roumania is also about to be finished, and the history of Roumania is already being prepared for the press members. His translation into English of the two volumes of Maslansky's speeches is considered a valuable addition to Jewish literature. Mr. Herbert is a Hebraist, has translated Gordon's Kuzo Shel Yud, which is a task which only a profound scholar could undertake and carry out. His contribution to the Hebrew Encyclopedia on Roumania is considered an authority on Roumanian Jewish history.

The Joint Distribution Committee Offers to Defray Franchise Expenses for Refugees.

The Joint Distribution Committee of the Funds for Jewish War Sufferers, of which Felix M. Warburg is chairman, last week, through the State Department, received the names of the 43 persons, 13 women—and 30 small children, American Jewish Refugees from Jerusalem, who have arrived at Berne, Switzerland, on their way to the United States. The committee also received from the State Department a cable forwarded from Constantinople, via Stockholm, Sweden, to the effect that 47 additional American citizens, refugees, have left Constantinople for Switzerland.

In both instances the Joint Distribution Committee was requested to authorize an advance of funds for the purpose of defraying the traveling expenses of the refugees to America.

Through its chairman, Mr. Warburg, instructions were cabled to Berne to spare no expense in facilitating the passage of both parties of refugees to the United States. It was announced that the first party of forty-three persons will return via Bordeaux, France. In this party are the following, all the wives and children of naturalized American citizens: Yehudith Davis and two children, Sarah Beile Friedman and one child, Miriam Elstein, Sheine Garfinkle and one child, Sarah Moinester and one

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child, Lifshe Rabinowitz and six children, Frume Raschowsky and four children, Esther Sarasohn and five children, Ziehl Seltzer, Minnie Shulsop and one child, Chaiie Tietelbaum and three children, Mary Vournazos and one child, Etta Weuseberg and five children.

At the direction of Felix M. Warburg, chairman of the Joint Distribution Committee of the funds for Jewish War Sufferers, Albert Lucas, Secretary of that committee, addressed the following letter to the Secretary of State:—

"With reference to the forty-three persons mentioned by Ambassador Stovall in his cable of fourth inst., who arrived in Berne from Jerusalem, and also to the forty-seven American citizens who, we are notified, have left Constantinople sixth inst., referred to in the cable from Minister Morris, my committee is willing to have all the necessary funds advanced to these people to prepay their fares to the United States, after the funds allotted for the repatriation of United States citizens have been exhausted.

"Of the thirteen women mentioned in the cable from Ambassador Stovall, the names of only six appear in the lists that were sent to the embassy at Constantinople, which lists contained the names of the women and children to be repatriated and in whom my committee became interested through the deposit with it of fifty dollars per adult and twenty-five dollars per child, by their relatives.

"As to the others now at Berne and those reported to have left Constantinople July 31, my committee, in assuming the responsibility for their expenses, would respectfully ask that the legations should take the promissory notes of the parties for the amounts advanced and obtain the names and addresses of relatives here from whom payment may be demanded. If possible the names and addresses of these relatives and the amount to be collected by us in each case should be sent to us in advance of the arrival of the parties.

"We would also respectfully ask that instructions be given the proper officers that we be advised of the name of the steamers on which these parties sail to the United States, so that representatives of our committee may meet them and take them in charge upon their arrival at Ellis Island, if they land in New York, or at such other immigration station if they land at another port.

"ALBERT LUCAS,
 "Secretary Joint Distribution Committee."

CORRECTION.
 The portrait of Hon. Milton Kraus, on our front page last week, was copyrighted by Messrs. Harris & Ewing, Washington, D. C. Through error this line was omitted.

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 Sunday, September 16, from 9.30 A. M. to 12.30 Noon, and 2.30 P. M. to 5 P. M.
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The public career of Mr. Solomon Sufirin has two clearly defined periods, with the year 1914 as the dividing point. Up to that year it was general American politics he was primarily interested in and he was holding the office of a member of the

HON. SOLOMON SUFRIN New York State Legislature with great distinction; after that year, Mr. Sufirin became a prominent Jewish leader, a power in the movement for an American Jewish Congress, and his voice came to be heard whenever and wherever Jewish affairs were discussed.

Born in Jassy, Roumania, November 17, 1881, he came to America on May 5, 1900. He was the graduate of gnasium in his native town and had been a student in the Ecole Normal Oriental de Paris. Arrived in New York, he entered the law school of New York University, graduating in 1907 with the degree of LL.D., and took post graduate course for the LL.M. degree, receiving it in 1906, and he was thereafter admitted to the bar. In 1912 he obtained the nomination of the Progressive party to the office of Assemblyman from the Eighth District of Manhattan. He was elected by a very large plurality and began his first term on January 1, 1913. He was re-elected to the office with a larger plurality the year following.

One of the first acts of the new Assemblyman was to introduce a resolution of protest against Roumania's violation of the Treaty of Berlin, which then became acute owing to the Balkan War and the occupation by Roumania of large portions of Bulgarian territory. The resolution was passed by acclamation and Mr. Sufirin's position in the Legislature was established at once. It was all smooth sailing afterwards, and Mr. Sufirin's subsequent bills were in most cases passed by the House and are on the statute-books today. Among some of the more important legislation he advocated was the creation of a night court for wage earners, prohibition of stopping the sale of steamship tickets in transit, and abolition of Sing Sing prison and substitution of the present system of jails by work on prison-farms. He created quite a sensation in political circles, by presenting on February 10, 1913, his first report to his constituents on work done by him in the Legislature and inviting their suggestions and criticisms.

At the convention of the New York Kehillah, held in 1915, Mr. Sufirin was among the first to demand the calling of an American Jewish Congress on democratic principles. He became a member of the organization committee and he was chosen by the preliminary conference in Philadelphia, held in 1916, a member of the executive committee. When the executive committee was re-organized, he became a member of the administrative committee and general secretary of the board of elections, and it became his duty in this capacity to carry the elections to a successful conclusion, a task which entailed a considerable amount of tact, patience and diplomacy, as there was a large number of contests to be passed upon and nearly every one of the candidates was prominent in Jewish social life. Mr. Sufirin was himself honored by the voters of his district and he was elected a delegate to the American Jewish Congress by over 8,000 votes.

Mr. Sufirin organized and became the president of the Society of the Jewish Institute, and he is the vice-president of the American Union of Roumanian Jews, standard-bearer of the Solomon Sufirin Lodge, No. 13, I. O. B. S., and a member of the First Roumanian Congregation. He was married to Elizabeth Cohen, a graduate of Hunter College, B. A. (1904) and teacher in P. S. No. 63, and there are three children of this union: Maurice, Alexander and Marcus.

The career of Mr. Nat Lewis, clothier, furnisher and theatrical outfitter, of 1578-80 Broadway and No. 2 Columbus Circle, is full of thrills and romance. He was born in Charleston, S. C., October 15, 1881, as the son of Samuel and Rae Lewis. Most of Nat's early reminiscences and youthful associations are Southern. At the age of eighteen, he went to work for his brother as a salesman of ladies' wear, and after a year in this calling, he came to New York to seek his fortune.

It was not so easy for a lad not yet twenty years of age to establish himself in any way, so he took a small position as assistant salesman for Moe Levy, Broadway, near Forty-second street; after seven years' hard and continuous work, he advanced himself to the position of buyer for three stores. However, his ambition was to be in business for himself, no matter how small that business might be, so he went into the men's furnishings business, opening a shop 9 by 30 feet in size at 25 West Forty-second street. Giving the public the best that money can buy, it did not take long to gain for him their esteem and confidence. His business began to increase rapidly, so that after remaining at 25 West Forty-second street for five years, he moved to his present address, where he occupies five stores in one. His honesty, integrity of purpose and pleasing personality makes friends for him at once and is helping him increase his business month after month. He recently opened a branch store at 2 Columbus Circle, occupying the block front from



Fifty-eighth to Fifty-ninth street, and which consists of a large store of two floors.

Nat Lewis is today one of the largest and best known retailers of gents' haberdashery, carrying one of the most complete lines of clothing, furnishing and theatrical outfittings in the city. His store at 2 Columbus Circle is under the management of his brother Ben.

Mr. Lewis is single and the main support of his mother, brothers and sisters; he looks younger than his age and his pleasing personality above mentioned has earned for him many staunch and true friends.

Mr. Lewis believed in private rather than public charity and many are the deeds he performs in secret, many are the offerings his noble heart pours out to those in distress. He is an Elk, and a member of the Friars' and Green Room clubs.

The scarcity of real silver fox skins has caused the prices to run so high that it is quite a common thing for a pair of fine quality to bring as high as fifteen hundred dollars. But where a damage has been done,

FODER & FEUERLICHT

the price depreciates to as low as fifty or seventy-five dollars for a pair. It has, therefore, become necessary that a process be found to remedy the imperfections. Messrs. Foder and Feuerlicht are the pioneers of this industry which they have named fur-pointing. Their place of business is located at No. 144 West 36th Street, New York, and they are able to transform through their methods a dyed red fox into such a perfect imitation of a natural silver fox that none but the best experts are able to discern the difference.

These two young men, both under thirty years of age, who have been less than seven years in this country, have gained control of the greatest share of a comparatively new industry, have gained the confidence of the largest fur importers throughout the country, their orders coming from every part of the United States and Canada, even the farthest remote corners. When these two young men arrived in America they were practically penniless, but today their credit is established well and is practically unlimited.

Messrs. Foder & Feuerlicht were quick to appreciate the importance of the doll-industry, and to realize that the European War offers a new opportunity to the American manufacturer of toys. Although the field was quite new to them, they did so well in it that immediate success was their reward, and they are unable to fill the rapidly accumulating orders.

The two young men are working in perfect harmony, and their unwonted energy and application makes a success of everything they turn their attention to.



The philosophy of life of Mr. Henry S. Jaffe, of the firm of Henry S. Jaffe & Bro., 127-129 Bleecker street, New York, can best be summarized in this "advice to the young," which he gave the writer of

HENRY S. JAFFE

these lines: "Work hard. Treat your employes right. Be upright and square in all your business dealings. Never try to take advantage of anyone—and success is bound to follow." Throughout his life and business career Mr. Jaffe stuck to this program, and as a result he finds himself today in a position where he employs 150 people, sees only contented faces about him and is classed among the most generous contributors of many worthy causes.

Mr. Jaffe was born in Rogolia, Province of Kovno, Russia, in 1875, as the son of Julius and Sarah Jaffe. When first he came to this country, in 1892, he had no funds and went out peddling hosiery for one year until he learned cutting and designing which placed him in a more comfortable position. He was a hard worker, and from an initial salary of \$3 a week, he advanced himself gradually to \$35 as general manager. He attended school at night at the Educational Alliance, and after his marriage, in 1900, he entered business in a small way.

He started manufacturing clothing at 161 Grand street, Brooklyn, moving then to 113 Prince street, until he entered into partnership with his brother, B. H. Jaffe, and both opened their present place of business at 127-129 Bleecker street.

Mr. Jaffe is a member of the Hebrew Free Loan Association, the Hebrew Orphan Asylum and the New York Federation of Charities. He is a member of the Brooklyn Congregation Anshe Sholom, located in South Third street and a strictly Orthodox "Shul." He takes interest in all Jewish affairs and he has never been known to refuse a request for any Jewish charitable purpose. He is one of those who prefer to give in secret and aid unknown to the multitude rather than boast of their philanthropies and great deeds of charity.

Mrs. Jaffe, who before her marriage was Miss Beatrice G. Ruttenberg, was born in Elmira, N. Y., and is the daughter of Mr. Hersh and Mrs. Eva Ruttenberg, is in every way a fit and interested partner who helps her husband and disburses large sums of money for noble charitable purposes.

Mr. and Mrs. Jaffe are the parents of one son, Godfrey Julius.



CORRESPONDENCE.

What Is the Matter with Jewish Education?

Editor HEBREW STANDARD: Jewish education in this country is, under the most favorable conditions, carried on with many and great difficulties. The Jewish school lacks the time necessary to impart all it is in a position to give or, as a result of the lack of time, tries to dispense its instruction in a mockingly superficial way. The dearth of time is the first insurmountable problem. Under present conditions there is no way of coping within. The idea of the Jewish school conducted on lines similar to those of the parochial school is as yet unthinkable, and for real and cogent reasons. We have not the teachers who combine the necessary secular and religious training and knowledge to make their secular instruction efficient and in keeping with educational standards, and to give religious instruction in the way that one would expect in a Jewish parochial school. Whether such schools would meet with general approval in Jewish communities is a matter of speculation. To endow and properly maintain such schools, even though their possibilities were generally recognized, visualizes a problem that would pall those who are connected with present-day Jewish schools. Neither can we today claim an adequate number of well-trained Jewish scholars and educators who can be entrusted with the direction of Jewish secular and religious schools, were there the possibility of establishing and maintaining such institutions.

To think of such schools, except in a very limited and exclusive way, as in the case of schools of higher Jewish learning, would be chimerical. Under the circumstances it is vitally necessary to do our utmost with the schools as they are now operated and to raise them to the very highest plain of efficiency and influence. It is the first duty of every thinking Jew and of the Jewish community as a whole to see that nothing of a negative or destructive nature finds its way into the Jewish school. Unfortunately, decidedly pernicious conditions have been allowed to obtain in Talmud Torahs and in Jewish schools generally, and they should be ruthlessly done away with. The future of Judaism in America is at stake, and for the sake of the Jewish spirit and religion of tomorrow, every one who has but the remotest interest in Jewish advancement must consecrate himself to the cause of sound and unsullied Jewish education.

What are some of the conditions that are undermining Jewish education in this country? First of all, there is the deplorable tendency of those who are associated in the direction and maintenance of schools and Talmud Torahs to let their personal prejudices, their individual likes and dislikes, govern their attitude toward the school and toward the teachers and their methods of instruction. It is regrettable to a degree to see men wholly or considerably lacking in Jewish culture and absolutely ignorant of educational procedure force their views upon teachers and principals who, if meagerly informed in educational method, at least know more than the men who would direct their teaching. In many instances the relation of the Board of Directors toward the teaching staff is bemuddled by petty personal feelings that are childish in the extreme. Some directors have their personal friends on the teaching force, and see good in them alone and only faults in others. Cliques and determined agreements forever to disagree in the prosecution of the work are natural consequences. The Board of Directors, no matter how small, that is not divided against itself and works together harmoniously, is a genuine rarity.

In the second place, the efficiency of the school is retarded by the lack of cooperation between principal and teachers and between teachers and their fellow instructors. The root of this evil is to be looked for in the inharmonious Board of Directors. No Board of Directors informed with zeal and consecrated intentions and competent to direct its school fearlessly and well would tolerate a teaching staff lacking in solidarity and in the co-operative spirit. The board whose members are suspicious of each other and have axes to grind (when their function is simple and their obligation to the community sacred and grave) is the board that begets a teaching staff torn and rent internally and wholly indifferent to the policies that the enlightened element in the board would pursue. This feeling of mutual dislike on the part of teachers is quite general and is thoroughly reprehensible. It often arises from considerations that no substantial man would suffer to figure in his business, professional or social relations.

The very substantial reason for the existence of either poorly equipped, immature or indifferent teachers so generally found in Talmud Torahs is the low salaries that Jewish teachers receive. While principals in their generality receive salaries that fairly measure up to what is considered a living wage, the average teacher's wage is much lower than that received by public school teachers, clerks or factory workers. Hence it is that, instead of teachers who are professionally minded, competent and devoted to their work, we have men, who use teaching as a means of attaining to the more lucrative professions, or who devote the better part of their time to other and equally remunerative work. We have immature

men and women in charge of classes—men and women wanting in the elements of method, ignorant of the fundamentals of the educative process, unable to understand the ways and interests of children and out of sympathy with the impulses and ideals of which average children are possessed.

The consequence of all this is to be observed in widespread inefficiency in Jewish education. But there is an evil which is even more dangerous than those already spoken of. Jewish teachers in large numbers, not only do not observe what they purport to teach, but are decidedly irreligious. Some have pronounced anti-religious attitudes, and conduct themselves in ways repugnant to those in whom the Jewish spirit wells. Jewish teachers in large numbers break the Sabbath, mock various fundamental institutions in Judaism, are averse to prayer, and conduct themselves in synagogues in a loose and irrelevant manner. Jewish teachers, to our sorrow, are too often the worst examples that children of the plastic, impressionable and intensely enthusiastic age can have before them.

The inefficiency occasioned by poorly paid, poorly equipped, half-hearted, irreverent teachers is intensified too often by the lack of business management on the part of principals or those directly concerned with the management of the school. General co-ordination of all the constituent elements and forces is lacking in many instances. There seems to be a want of authority, although a great many persons may have dictatorial airs. We sometimes see schools run themselves, as it were, without a conspicuous force directly in charge. Who looks after the condition of the books used in the class rooms? Who sees to it that the property is not mutilated, but is carefully preserved? Who sees to it to develop respect for authority in the minds of the children? Who sees to it that the children attend well and come punctually? Who tries to win the interest and co-operation of the parents, so that parents may have a genuine desire to educate their children in Jewish religion, history and idealism? Who looks after all these things? Apparently no one.

These are grievous faults. There are others, too. There is that all too frequent tendency of teachers to indulge in their individual caprices and to term these caprices methods of instruction. Where the average teacher knows nothing or next to nothing regarding method as worked out by experts in pedagogy and psychology, it is criminal negligence on the part of an efficient head, if an efficient head there be, to allow each teacher's idiosyncrasies to govern his instruction. Can any one conceive of professional dignity or professional standing when the particular characteristic of Jewish instruction is anarchy? Who is to blame for the failure of the Jewish teacher to receive the esteem and the social standing that might and ought to be his, if not the teacher himself and his own ingrained perverseness?

The strictures here laid down are intended to reveal the serious weaknesses surrounding Jewish education in this country, weaknesses of which other observers, whose interest in sound and effective Jewish education is paramount, are also cognizant. It is a calamity against Judaism itself, much less an error, to suppose that in this country Judaism and the means by which Judaism is to be taught and fostered must be inferior, half-hearted, partial, lacking in completeness and vitality. Many are the parents and many are the leaders in Jewish religious circles who in their exalted self-complacency have damned the present generation in American Jewry to ignorance, irreligion and irrevocable estrangement from the Jewish spirit. They would even extend the bane of their self-satisfaction and its accompaniment of indifference to the oncoming generation. But they must not be given such a free hand; the curse which they have levelled against their own children, the children concerning whom they shed tears of despair, must be nullified by constructive and thoroughgoing Jewish education. The social and religious decadence of our contemporary Jewish life may be traced to very definite and specific causes. For the most part, every ignorant, fickle, spineless, substanceless Jewish young man or woman, boy or girl, is the morbid fruit of parental selfishness and indifference, of defective community organization, of community life poor in heroic workers, conscientious, well-meaning and devoted men and women. Can Jewish education thrive in such an insalubrious air?

There must be an awakening to the perils that the decrepit educational policy now generally prevailing has in store for us. Communities must realize now, if ever, that when they entrust the education of the young to a body of men and women, those men and women must be conscious, almost fearfully conscious of their obligation to their people and their faith; that those constituting the boards of education must be mindful of the fact that what they help to carry on is most essential and basic, and must be intense in their devotion, zealous, consecrated, one-hearted, one-minded. A director in whom Jewish sensibilities are wanting, who violates, let us say, the Sabbath, strikes at the foundation of the structure; a director whose tendency is to sow seeds of dissension must not be allowed to sit in the board's councils; the man who has a particular interest to subvert must never find his way into the directorate of a Talmud Torah.

The board that cannot realize its position in the whole community, cannot see its relation to the school, the teachers, and the community, is no board at all. It is meaningless. It has no reason to exist. The board that has not a vital grasp of the whole problem of Jewish education is a misfit.

The Talmud Torah must have a definite policy which the board, the principal, and the teachers can all uphold. The policy must be progressive, rationally flexible, known to all; it must be a vigorous, determined policy. There must be a synthesis of effort. The school must be a genuine factor for good in the community; it must dominate its particular locality or sphere. It must have its recognized features; it must have an outstanding character.

Jewish education in the United States must develop into a country-wide unity of effort. A philosophy of Jewish education must gradually and thoughtfully be evolved. There must be a common point of view, a common idealism among those who prosecute the work of Jewish education. Jewish educators must in the very best sense become educators. The Jewish teacher can, if he will, remove the stigma he has caused to be placed upon him and cultivate the professional attitude, the professional dignity indispensable to his life and work. The principal and the teacher have the opportunity to become Jewish leaders in the finest sense, respected, honored and followed, the vital instruments by which Judaism may be developed and strengthened and raised upon its proper eminence.

ABRAHAM CAPLAN, Baltimore, Md.

Prophetic Expositions.

Editor HEBREW STANDARD:

While scholar and layman, preacher and pulpiteer, rabbi and speaker revolutionize and exploit the triumvirate of doing justice, loving mercy and walking humbly with God (Micah vi, 8), they forget, or never knew, a preceding passage in the very same book and chapter the teaching of which is, likewise, sublime and the message also far reaching. It reads thusly: "Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?" One wonders, indeed, at this peculiar proposition of the prophet in rebuking the idea of offering one's firstborn as a scapegoat for transgressions or his son as an atonement for a committed crime? Why? Scriptural history failed to record offerings of this nature or contributions of an identical character. Even the mythical story of Isaac sheds no particular light on the subject under discussion, Isaac being neither Abraham's firstborn son nor had he really turned offering for his father or any one else. There is, however, a wonderful lesson in this very saying, and a powerful advice for fathers to guide themselves accordingly. Thousands and tens of thousands of men and women never contribute to any eleemosynary institution, nor join any philanthropic movement nor spend a copper for charity in the course of life, becoming, however, generous and kind in their last hours, pay formidable amounts of money when on the brink of death, leaving this world behind and departing for other quarters. The riches and wealth going to their children there and then by law, process and order of nature, the father, being miserly, niggardly and stingy all his life, turns all of a sudden philanthropic at the expense of his firstborn son, who is entitled to a double portion in his father's estates, and becomes merciful to others to the detriment of his own children, the latter's income being reduced by the parental kindness. The prophet deprecates such a miserable life and such a wretched conduct, admonishing his people for doing this, telling them to do justly, love mercy and walk humbly throughout one's life without waiting for the doomsday, sealed minutes and last moment, when one's opulence is not his any more, mortgaged to his firstborn son and monopolized by the rest of the children, the kindness then being but cruelty and the generosity ill-advised! NACHMAN HELLER.

Inhuman Treatment of Jews in Bagdad.

Editor HEBREW STANDARD:

I would esteem it a great favor if you would kindly give publicity to the following news that has reached us from our co-religionists at Bagdad, who must have suffered and fared most terribly at the fall of that beleaguered city a few months ago. It was hardly to be expected that the Turkish Government, which was undoubtedly aided and abetted by the Germans, should wreak its vengeance upon her Jewish subjects when the city could not be defended any longer. News is now filtering through to Shanghai from co-religionists in Bagdad to relatives here of the inhuman atrocities perpetrated by the Germans and the Turks preparatory to their departure from that city. One letter states that over 2,500 Jewish school children were brutally murdered without the slightest provocation, while another gives an account of how over sixteen men of the Jewish faith were tied up in sacks and drowned simply because they were unable to meet the demands made upon them for money and valuables.

The Jewish school of Bagdad was founded and endowed by our local distinguished co-religionists, Mr. E. S. Kadoodle, at a cost of £10,000, and it is said that, as English and French had been a part of the school curriculum, the Turks and the Germans could not allow these children, who were well conversant with these languages, to become of any force and use to the British invading army, hence the decision to annihilate them altogether.

It is reported that great distress and starvation had prevailed, and is now prevailing, in Bagdad, and Jews throughout India and China are doing their best to assist financially the impoverished community, once an opulent and flourishing colony.

It is earnestly to be hoped that the claim of the latter on the generosity of our Western co-religionists will not be entirely overlooked, and that would-be contributors will kindly send their mite to the Alliance Israelite Universelle, New York or Paris.

Yours faithfully, N. E. B. EZRA, Shanghai, July 19, 1917.

The Petrograd "Philadelphia Conference."

The New Republic is following the footsteps of the Old Republic, the Jews of the New Republic are following the footsteps of the Jews in the Old Republic. The erstwhile liberated Jews of New Russia were quick to apply the lesson that they had learned from their experiences of their American brethren. With one stride they reached the point where the American Jews had reached only after months of travel. The Philadelphia Conference for an American Jewish Congress was convened only after almost two years of constant conflict and controversy, while the Russian "Philadelphia Conference" was convened in Petrograd as speedily as was physically possible for the people that had just emerged into the light of liberty.

Similar, indeed, is the Petrograd Conference to the Philadelphia Conference. The Philadelphia Conference marked the foundation of the American Jewish Congress, while the recent conference held in Petrograd was convened for the purpose of determining the time and the program of the Russian-Jewish Congress. In one respect, however, the Petrograd Conference is still more significant than the Philadelphia Conference. While the latter was not representative of all of the parties in American Jewry, the former was composed of representatives of all of the Jewish parties in Russia. According to a cable in the *Forward*, the Bund, which comprises the radical Socialistic element that constituted the National Workmen's Committee in this country, will participate in the Russian Jewish Congress.

Evidently, there will be no more conferences preceding the Russian Congress. At this conference in Petrograd, all the preliminary matters are arranged. An organization committee was appointed with power to convene the congress. Democratic elections—the point of controversy which for a time threatened the unity in American Jewish life—was easily bridged over. No one dreamed of opposing. Accordingly, 500 delegates which will comprise the Russian Jewish Congress, will be elected directly by the people. Each delegate will represent ten thousand voters.

In determining the program of the American Jewish Congress, a great deal of ill feeling was aroused in the discussion as to whether or not the question of "national rights" should be included. At first the term "group rights" was suggested as a substitute for national rights, and, finally, the point of national rights was covered up in mysterious language, that the Jews should demand separate rights where such rights are recognized or ought to be recognized. The program of the Russian Jewish Congress, however, says clearly and openly that the Russian Jews demand national autonomy.

There is no doubt that Russia will grant the various nationalities living within its domain autonomous rights. The nationalities in Russia always preserved their individuality and they resented being Russianized. When Czarism was still in power they had to submit to oppression. Now, however, they will all demand their being reorganized. The Ukrainians have already sent a delegation to Petrograd to settle with the government the scope and the limitation of the Ukrainian autonomy. After the Ukrainians obtain autonomy from the Russian government, the Jews will have to get autonomous rights within Ukraina itself, but that might be a difficult task, as the nationalities themselves are not any too friendly toward the Jews. The Russian Jews realized this and are determined to safeguard and to guarantee their rights, civil and national.

Another demand in the program of the Russian Jewish Congress is rights for the Jews in Poland, Roumania and Palestine. This wording was adopted as a compromise after much discussion that centered about the question of Palestine. The Bundists objected to the congress taking up Palestine as a country to be singled out from among other countries, because that would give the Zionists a decided advantage. The Zionists were dissatisfied with the final form of the resolution, but submitted to it.

The question of rights for the Jews in Poland and in Roumania was recognized to be a serious one, especially rights for the Jews in Roumania. Although Roumania had recently promised to grant the Jews full rights, it still apprehended that the Roumanian government is not in earnest, and that it wants to dispose of the Jewish question by merely giving rights only to those Jews who have seen active service in the army. Such a compromise would mean to continue the oppression of the great majority of Roumanian Jews.

The American Jewish Congress will take place about the same time the Russian Congress will be held, and about

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the same time also, there will probably be held Jewish Congresses in Salonica, in Rome, and perhaps in Austria and in England. The entire Jewish nation has seemingly become imbued with the desire to demand of the world the rights that had been denied them throughout the centuries.

The Possibility of Sabbath Observance.

In his annual report to the convention of the United Synagogue of America, Dr. Cyrus Adler as to the problems of Sabbath observance said: "It has not been infrequently asserted that no question before the synagogue and the rabbi is more important than that of Sabbath observance, and by Sabbath observance I do not mean a day of relaxation and pleasure but a day of rest and holiness. Economic conditions which were so long held as being unfavorable to the observance of the Sabbath are now giving signs of turning exactly in the opposite direction. I fully believe that the Saturday half-holiday now so common in many, if not most, of our great industrial commercial establishments could readily be turned into a Saturday whole holiday and that the proper agencies to work upon in this regard are the organizations of workmen and manufacturers." This is a splendid and worthy sign of the times and may go a long way toward the promotion of and helping to Sabbath observance. In many cases now this is a summer season reality. It is likely to become an all-the-year-round reality if the proper action be taken. The economic factor which is such a deterrent today is a weak excuse. Many Jewish business men can be out of the city, in a hospital, or otherwise disengaged on a Sabbath and away from office and store without being missed; yet when synagogue attendance is brought to their attention, suddenly office or store cannot get along without them. It is all a matter of "where there's a will, there's a way." There are many Jewish men who today could spare themselves away from their respective vocations on our Sabbath for an hour or so or even the whole day without being missed or a lost factor in office or store. We are somewhat afraid that were the Sabbath thus to become a holiday in the five-day-a-working-week scheme, the Jewish man would imitate his Christian fellow citizen who on a Sunday for the most part permits something else to displace his church attendance. However, we may be wrong in our surmise. It might turn out just the opposite. It is worthy of trial.

RABBI MONTAGUE N. A. COHEN.

To the Public

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The Intercollegiate Zionist Association announces that it offers a prize of \$100 for the best original essay on some phase of Jewish life and culture by a student in any college or university in the United States or Canada. The donor of the prize, which is given for the third successive year, is Mr. Justice Louis Dembitz Brandeis. The judges of the contest, which closes March 1, 1918, are: Hon. Julian W. Mack, U. S. Circuit Court of Appeals, chairman; Prof. Felix Frankfurter, Harvard Law School, and Prof. Horace M. Kallen, of the University of Wisconsin. Any one of the following subjects may be chosen:

- 1.—Democratic Tendencies in Jewish Life since the French Revolution.
- 2.—H. L. Lilienblum.
- 3.—Perez Smolenskin.
- 4.—The Arab Population in Palestine and Syria.
- 5.—Climatic Conditions in Palestine.
- 6.—Agricultural Laws of the Bible and the Talmud.
- 7.—Dry Farming and Irrigation in the Jewish Colonies.
- 8.—Agricultural Products in Palestine.
- 9.—Animal Husbandry in Palestine.
- 10.—Jewish Financial Institutions in Palestine.
- 11.—Jewish Nationalism.
- 12.—The Zionist Organization.
- 13.—Mineral Resources of Palestine.
- 14.—The Water Powers of Palestine.
- 15.—Plant Cultures of Palestine.
- 16.—Industrial and Commercial Possibilities of Palestine.
- 17.—History of Jewish Colonization in Countries Other Than Palestine.
- 18.—History of Palestinian Colonization.
- 19.—History of Zionism in Russia.
- 20.—History of Zionism in America.
- 21.—History of Zionism in Germany and Austria.
- 22.—History of Zionism in England.
- 23.—The Jewish State Idea and European Politics.
- 24.—What Is Meant by the Rise of Small Nationalities.
- 25.—The Nationality Question in Poland.
- 26.—The Jewish Woman and Zionism.
- 27.—The Chalukkah.
- 28.—The Institutions of the Old Yishub.

Other subjects or combinations of subjects may be proposed for approval. Especial emphasis will be laid on the extent and thoroughness of research and the accuracy of detail. All manuscripts must be typewritten.

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and the title page of each manuscript must bear an assumed name with a statement of the writer's academic standing. The writer must send with his manuscript a sealed envelope containing his name and address and superscribed with his assumed name. The right is reserved of publishing any deserving essay. All manuscripts and questions should be addressed to Mr. A. B. Makover, secretary of the Intercollegiate Zionist Association of America, 3112 Auchenoroly Terrace, Baltimore, Md.

Congregations Unite.

Congregation Mount Sinai, of 181st street and St. Nicholas avenue, and Congregation Anshe Emeth, of 144-146 West 121st street, have amalgamated, to be known henceforth as Congregation Mt. Sinai Anshe Emeth, of Washington Heights. The aim and purpose of this amalgamation is to erect a synagogue, with which there will be connected a religious school, which is much needed in that section of the city, where the Jewish population is rapidly increasing. Rev. Dr. Leopold Zinsler, who officiated as rabbi at Congregation Anshe Emeth, has been unanimously elected rabbi for a term of years. M. J. Rubin is the president, and Mr. Isidor, the vice-president of the newly amalgamated congregation. Dr. Zinsler came to this country when but 26 years of age, in the year 1853, as a graduated rabbi, and took charge of Congregation Ohabi Shalom, of Newark, N. J. Three years later he accepted a call to Congregation Chaari Zedek, at 38-40 Henry street, New York city, where he ministered fifteen years, until the congregation resolved to build a branch at 23-25 West-118th street, where he remained until 1907. At that time he organized Congregation Anshe Emeth. Rabbi Zinsler's activity in communal affairs are noteworthy. He was one of the many who established in this city, in Philadelphia and Boston, the Society, "Admirers of Zion," and a few years later he was chosen president of the New York Federation of American Zionists. He helped establish the Sheltering Home for Jewish Immigrants, was one of the organizers of the Beth Israel Hospital and Dispensary, and served for four years as chairman of the Executive Committee. He was one of the co-workers for the establishment of the Local Board of Jewish Ministers, and of the Union of Orthodox congregations. In the year 1892 he joined the founders of the famous "Hebrew Free Loan Association" and toiled successfully for 11 years as its president, and is still director under its present administration.

Sokolow Reports Successful Negotiations.

Nahum Sokolow, the Zionist leader, who has just completed a series of visits to the capitals of the Entente Powers in behalf of the Zionist movement, delivered an address in London recently, during the course of which he reported the remarkable progress of the plan for a Jewish Palestine.

"We are not conducting any secret diplomacy," said Sokolow. "Such a thing is obviously impossible for the Jewish people. The Zionist leaders are endeavoring to make clear to the powers the aspirations of the Jewish people."

"While Dr. Weitzman was dealing with the British Government and winning its favor for Zionism," continued Mr. Sokolow, "I undertook the same task with the French Government. We were abundantly successful with both governments. Our success with the Italian Government transcended all of our expectations, and the same is true regarding my interview with the Pope. His Holiness received me with great cordiality and distinction, and I left him with the warmest assurances of his sympathy. The Jewish community of Rome may now be properly called a Zionist community, having accepted the entire Basle program. The leaders of the community—Serini, Montefiore and Colombo—have assumed the responsibility of carrying on our work there. We have the right to expect much from these gentlemen, whose influence is tremendous."

"There can no longer be any doubt," concluded Mr. Sokolow, "that whatever may happen, the question of Palestine for the Jews will have a prominent position in the discussions at the peace conference."

Women's Proclamation Committee.

There is much activity among the members of the Women's Proclamation Society, the national women's organization for Jewish war relief, 203 Broadway, in order to raise a very large sum to be applied to the 1917 ten-million-dollar fund. Every week there is a lawn party or an open-air musicale at some summer resort, which results in the collection of substantial sums for foreign war relief.

The Women's Proclamation Society has this week received large contributions from Baltimore, Md.; Sedalia, Mo.; Kansas City, Mo.; Columbus, Ga.; Montgomery, Ala.; Washington, Pa.; and Butte, Mont., in all of which cities the hot weather seems to stimulate rather than retard the work of the women comprising the local branches.

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LAKWOOD

NEW JERSEY

How the Jews of Argentina Intervened for the Jews of Palestine.

August 10, 1917.

A graphic story of how the Jews of Argentina rose to supreme heights to help their brethren in Palestine, driven from their homes by the decrees of Djemal Pasha, is found in the various news items published in *Die Yiddische Zeitung* of Buenos Aires during a period running from May 29 to June 20, copies of which have just been received by the Zionist Publicity Department. Spurred to action by a cablegram from Dr. Max Nordau, the Zionist leader, and Prof. A. S. Yehuda, of the University of Madrid, the great South American community rose to supreme heights. They did not content themselves with merely raising money for the relief of the refugees—although they collected a goodly sum—but they created a storm of public protest and secured the direct intervention of the president of the republic, which, coupled with the benevolent action of King Alphonso, resulted in the issuance of the order permitting the victims of "military necessity" to return to their homes.

The Nordau-Yehuda cablegram was received by Rev. Dr. Chalfin, rabbi of the Temple in Buenos Aires, and read:

"You are aware of the events in Palestine. We have received numerous cables asking our action, and have therefore obtained the promise of the Spanish government to intervene. You rouse public opinion in Argentine press and petition your government to support Spanish efforts."

Rabbi Chalfin called a conference of all the Jewish organizations in the city on Shabuoth, and a committee of 25 was appointed to carry out these suggestions, and divided into subcommittees, each charged with a particular task. To the Poale Zion was assigned the task of arranging a huge protest-meeting.

The news of the outrages had already been published in the Argentine press and on the very same day that this conference was held, *La Nacion*, the

leading newspaper of the republic published an editorial bitterly denouncing the Turkish regime.

Among other things, *La Nacion* said: "Under the old, traditional Turkey, in the hand of the Sultans, the Jews lived in far greater peace than they do now. The Jews of Turkey, and particularly the Jews of Salonika, assisted more than any other Ottoman subjects in the overthrow of Abdul Hamid, and together with the young Turks sacrificed themselves for a new, modern Turkey. For this, alone, the Jews were entitled to feel more secure under the new regime than in other lands. But, the young Turks, whose ideal is the Ottomanization of all non-Turks, have persecuted the Jews and poured out their wrath upon all the people and nationalities who have the misfortune to live under their domination."

So long as Morgenthau, the United States Ambassador, was in a position to protect them, the young Turks contented themselves with the demanding that the Jews should become Ottomans. But now, freed of their former restraint, they are resorting to their Ottoman system of annihilating the Jews and the other non-Turks. But, with the triumph of the Allies, the world will rid itself of Turkish barbarity, and through fire and blood, the Ottomanizing propaganda of the Young Turks will culminate in the victory of the civilized nations."

Meanwhile, the Poale Zion had called a conference of kindred organizations which was attended by delegates from 17 Zionist and nationalist societies, and 11 members representing the "Democratic" elements added to the committee.

On June 4, Dr. Hippolyte Ironfen, the president of Argentina, received a deputation headed by Rev. Dr. Chalfin and including Dr. Aaronowitz, Dr. Jabutinski and Messrs. Shaarkmer (director of the Ica) and Gerstein, which delivered to him the following memorial:—"To His Excellency, The President of the Argentine Republic:—

"In our character as delegates of the entire Jewish community of Argentina, which represent a population of 120,000, we have the honor to petition Your Excellency for the following reasons:—

"We have received reports through the local press, and through private communications, that thousands of our brethren are victims in Palestine, of the stern methods employed against them by the Turkish officials. On the pretext of military necessity many families have been driven from their homes and abandoned to the license of the soldiery and the mobs. Women, children and old men wander among the sand hills, hungry and thirsty. They perish from diseases and starvation, while their husbands and sons are dying on the battlefields in the ranks of the self-same Turkish army."

"The Jews of Palestine afforded no motive for doubt of its loyalty, and only religious fanaticism, or the caprice of a military chief could have evoked these outrages, which have for their disgraceful purpose the annihilation of a people."

"The Jews of Argentina, many of whom are citizens of the republic, and whose fortunes are bound up with those of this nation, regard it as their duty to place these facts before the government, and to petition it in the name of the great principles of humanity which have been proclaimed in our constitution to employ diplomatic methods in order to alleviate the condition of the Jews of Palestine."

"The petition concludes with the statement that of the great nations of the world only Argentina and Spain are neutrals, that Spain has promised diplomatic intervention, that similar promises have been made by other nations in which Jews dwell, and expresses the hope that Argentina will not hesitate to intervene in the matter."

"The president received the petition cordially and stated to the deputation that he had heard many good reports concerning the Jews of Argentina, but until this occasion, and much to his regret, he had never had the opportunity to meet its representatives. 'I am happy to come into closer contact with you,' he continued, 'and you may announce, in my name, that I shall not withhold my support from either your local or general concerns. Concerning the present issue, and in reply to your petition, I regard it as an humanitarian and sacred act, and this government will do all that lies in its power in behalf of the Jews in Palestine.'"

"The deputation wired the result of this cordial interview to Dr. Max Nordau. Encouraged by the friendly attitude of the government, arrangements were at once made for a series of mass meetings in the various cities of the republic. An appeal for funds was issued, which resulted in a very large total."

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BROOKLYN NOTES.

Hebrew Educational Society.
 The Hebrew Educational Society, whose work extends through the district of Brownsville, Brooklyn, has been conducting a recreation center during the summer months. A group of girls, under the direction of Miss Esther Markowitz, gave an exhibition of folk, aesthetic and interpretative dancing on the roof garden of the building on Monday evening, August 6. They repeated the exhibition at the Council Home for Jewish Girls, at Jamaica, on Tuesday afternoon, August 14, and at the Brooklyn Hebrew Orphan Asylum on Wednesday evening, August 15. The Hebrew classes, of which there are ten, with a total attendance of approximately 300, continued during the summer under the direction of Solomon Rivlin and E. Charles Sydney.

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SOCIAL NOTES.

Mr. and Mrs. Bernard Ratkowsky, of 50 West 120th street, and Mr. and Mrs. Samuel Mitchell, of 35 Mount Morris Park West, who are now spending the summer at Rockaway Park, have just returned from a two weeks' motor trip through the Adirondack Mountains and the Thousand Islands.

Mr. and Mrs. H. Oppenheim and Mrs. S. Werner, of 140 West Seventy-ninth street, are at Summit Spring Hotel, Poland, Me., for the summer.

Mr. Joseph Levine and family, of 140 East Ninety-second street, will spend the remainder of the summer at Kaaterskill Junction, N. Y.

England Will Send Jewish Brigade to Palestine.

An entire brigade of Jewish soldiers may shortly be sent by England to participate in the fighting in Palestine, under command of Colonel Patterson of the famous Zion Mule Corps, composed of Jewish refugees from Palestine, which won distinction for valor in the ill-fated campaign at Gallipoli. This information is contained in a special cable from London to the Jewish Morning Journal of New York city, which reads as follows:

"LONDON, August 8.—The organization of the Jewish regiment which is being organized by the British army, and which will bear as its distinguishing mark the six-cornered star of Judea on a background of blue and white, is proving a great success. This regiment is being organized by Colonel Patterson, who was the commander of the famous Zion Mule Corps, which he organized in Egypt, and which participated so valorously in the Dardanelles campaign. Large numbers of Jewish officers and soldiers in the British army have asked for transfers to this regiment and hosts of volunteers are swarming to the recruiting office.

"The number of volunteers indicates that it may be possible to recruit a brigade and even a complete division. Although no official statement has yet been made by the British Government as to its intentions with regard to this new military development, the prevailing opinion is that it will be sent to the Palestine front.

"The Jewish soldiers will be accompanied by a complete corps of Jewish nurses, and provisions are being made by the British army office to make it possible for the Jewish regiment or brigade to observe the Mosaic dietary laws."

South African Jews Helping Palestine Refugees.

A number of mass meetings, at which large sums of money were raised for the victims of the evacuation of Jaffa, Tel-Aviv and other places in Palestine, have been held in South Africa. A meeting was held at the Carlton Theatre, Johannesburg, on June 3, which was addressed by Chief Rabbi Dr. J. L. Landau, Mr. A. M. Abrahams, Dr. Manfred Nathan and several others, with the result that a special Palestine Relief Day was fixed for June 5. This day was observed throughout the whole of South Africa. At Capetown the Russo-Jewish Relief Committee, which had cabled £1,000 to Palestine previously, sent an additional similar sum to Chief Rabbi Dr. Hertz for the relief of the refugees, and agreed to raise the percentage heretofore granted from the general fund for the Palestine relief from 7 1/2 to 25 per cent. At the town of Kinross a meeting of about fifty persons was held, at which it was agreed to send £50 at once. From Boksburg £100 was sent.

Another big meeting was held by the Jewish community of Kimberley and the diamond fields and £374 was raised.

Memorial Service for the Late Samuel I. Hyman.

On Sunday afternoon, August 12, 1917, services in memory of the late Samuel I. Hyman, whose untimely death occurred on July 12 of this year, were held at the Derech Emunah Synagogue at Arverne, L. I. The synagogue was filled to capacity by the many relatives and friends of the departed.

JEWISH CALENDAR.

5677-5678—1917. Rosh Chodesh Tishri... Sunday, Aug. 19. Rosh Hashanah... Monday, Sept. 17. Yom Kippur... Wednesday, Sept. 26. First day Succoth... Monday, Oct. 1. Shemini Atzereth... Monday, Oct. 2. Simchath Torah... Tuesday, Oct. 3. Rosh Chodesh Cheshvan... Wednesday, Oct. 17. Rosh Chodesh Kislev... Friday, Nov. 16. First day Chanukah... Monday, Dec. 10. Rosh Chodesh Tebeth... Sunday, Dec. 16. Fast day Tebeth... Tuesday, Dec. 25. *Also observed the day previous to Rosh Chodesh.

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Rabbi Benjamin A. Lichter read the opening prayer. Among the speakers were Rev. Dr. H. Periera Mendes, who chose as his topic, "Samuel I. Hyman, the Jew," and Rabbi Herbert S. Goldstein, who spoke on "Samuel I. Hyman as a Jewish Leader." Other speakers were Rabbi M. S. Margolies, Esther Roberts of the Arverne Talmud Torah, Mr. Israel Unterberg and Dr. S. Benderly.

National Autonomy and Free Palestine.

All the political parties of the Jews in Russia have finally come to an agreement regarding the holding of a Congress, the elections for which will take place shortly. Even the Bund, which had bolted the preliminary conference that was held in Petrograd during the first week of August, has decided to participate in the elections and nominate delegates to the Congress. The program, to which all the parties subscribe, will include the consideration of the question of national autonomy for the Jews in Russia and the securing of full rights for the Jews in Roumania, Poland and Palestine. According to a cablegram, the Congress will last an entire month and will be participated in by 500 delegates, each one representing 10,000 voters.

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In the Skies.

(From the Yiddish of Morris Rosenfeld.) Carry me, O Heaven's daughter of Song, to the race-courses of the Air, to sing the song of the 'Courage' and Intrepidity of a New Age, a new Humanity.

Sing the praises of Grahame-White, the praises of Hoxsey and Johnstone, De Lesseps and Latham and other Intrepid Conquerors of the Ether, of the High Altitudes! For the brave Gauls, and Columbia's air-vanquishers, for the cloud-besriders of Britain pour out your praise!

Sing, O Soul! For, under the Sun there is none more beautiful, more brave and more noble than Man astride a mother-of-pearl-tinted cloud.

Upon the gentle breezes, bestridden of yore by the gods, Man, regenerated and strengthened, now disports, and rises, higher towards the Heavens. Starward is his Spirit soaring. No longer is he, the Fleeting One, content to berth his all-important Ego with the clouds of the earth, but strives, ever, to reach thence whence his Immortal Soul is taken.

Nay! No sooner will Flesh-and-blood—the fleet steed of a terrestrial race-course—compare in daring and swiftness of limb with the wing-children of Man's invention, which calmly follow the uncharted courses that lie betwixt the Dust and the path of the scintillating stars above, in the spaces of the Ether-world.

The swift slender chariots, Olympia's, in Greece's palmy days, were mere child's play compared with these, the dream-children of the Air of our own day. No more of the solid Earth is our Course made, but over the endlessly-distant Space of the Upper Abyss flutter the Cosmos-wide wings of the Genius of Man.

The flaming eye of the Chestnut, the Sorel with the foam-covered muzzle with the wind-tossed, auburn or silver-white manes are mere toys compared with the Ether-Argosies of this wonderful Twentieth Century.

And here—are they all assembled, all the great divers of the air! From France and England they come, with America to measure strength in a wild dash through the roomy wilderness and the chill prairies of Columbia's Uncharted regions of the Upper Spheres.

Here comes Grahame-White! Yes, the foremost one! His pace is most like to the swift dart of the Mystery-en-shrouded lightning like the cannon ball shot heavenward by a mighty engine of Destruction.

And Jealousy grips the heart of the Storm in the lofty prairies, the Autocrat of the fearful deserts of the Sky, the cradle of the destructive Hurricane.

And they clinch, high up there in the air, Man and the Untamed Element. They fight stubbornly; now Man and now Nature gets the upper hand. O yes, Nature is victor! Too powerful, wildly-untamed is the wind, and down comes Man, but unvanquished and indomitable as ever!

And here—here is he once more in the dizzy heights of the purple-tinted clouds! The atmosphere shivers, shudders with fright and, abashed, hastened to run away, and Courage, in the habiliment of a Yankee lass, Boston's bravest daughter, resplendent with the refulgent-beams of the Morning Star, wings her way through the deep calm of Eternity, sharing the man-made bird of Grahame-White.

Like the Leviathan—the King of the deep—skimming majestically over the foamy crest of the Ocean, comes Latham, like the giant fish in his plane modeled, her fins dividing the balmy Ether-stream of the Heights, the Zephyr-rusted waves of the air ocean. And here come Columbia's own twins, Hoxsey and Johnstone, in bird-argosies of identical design come they—the twins.

Like two striving Condors do they battle in the clouds, now it is the one and now is it the other that is Victor. They circle, again and again, the immense space, make serpentine evolutions, chase one another, seem bent on avoiding one another and, in spite of all effort, meet and wage a war upon the inexorable and heartless snow-and-hail storm high up in the air, which, with a hellish fiendishness, seeks to vanquish both these determined space-vanquishers.

And, Storm and Snow and Hail and Man and Space, Fate and yet-unwritten History are wrangling and struggling, twisting, prouetting in the dreadful whirlwinds of the Unseen Worlds, and, in the midst of all these, Johnstone is seen soaring ever higher and higher. Eagle-like, with his clear eye turned Heavenward and a height of Nine-thousand feet proclaim his good fortune—th' envied victor of the Meet.

But, where is De Lesseps, the noble De Lesseps? Aye, noble, by his noble soul! He is lost in the clouds, in the vast Labyrinths of the Ether is his Ship lost and is nowhere to be found. One Hundred Thousand Hearts are beating convulsively and Two Hundred Thousand straining eyes wander wildly about, scan feverishly the Boundless Spaces to meet only a Grey vacancy staring ominously at them.

The chills of Autumn and drenching rains fall upon the deeply grieved mass shuddering below upon the course. "Where is De Lesseps, the noble De

*Elenore Sears, **Since killed by a fall.

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Lesseps? And Gaul's Guardian Angel, a pale nervous spouse with her raven tresses tossed by the breezes, and a fiery gaze resembling a shooting star or a well-aimed dart, turns her face heavenwards and asks of the clouds, "O where is my De Lesseps, my own noble De Lesseps?"

Mute a space, struck dumb are the heavens and all the things round about, a fine, drizzling rain is falling, a raw, sorrow-laden breeze snatches it up and spreads it in, serried ranks, upon the dead and parched Autumn fields.

De Lesseps is nowhere to be seen! Lost is his way, strayed in the regions of the clouds, together with vagrant winds, the Orphans of the High Altitudes, is his ship wandering about, to the strange, unexplored spaces he flew and is lost.

But see! The cloud is cloven in twain and from its gray, damp bosom a darkling insect is seen flying north, downward; a black raven, no, a jet-black Eagle—nay, the airship of De Lesseps! Jagged Autumn Nebulosity is behind him, before him a bright, open-armed world, he is descending towards the course where a Humanity, overcome with the emotions of deep-felt joy, is awaiting him with its plaudits. "He is here! Above! He, the charmer of the Heavens!"

And so, O Man, at last, the habitation of the gods is conquered, the dizzy heights scaled, yea, even the very Heavens. You are absolute Master over Both, the Heights and the Immeasurable Depths. Not the arrogant, domineering Zeus, nor Jupiter the Thunderer, the angry almighty Autocrat, not Poseidon, the lord of the fleets, nor Pluto, ruler of the Deep—No! None of these but only you, O Man, your genius has survived and will remain forever.

Your Fantasy has created them all, crowned and enthroned them and presented them with the Sceptre of Dominion, but your spirit has survived your vain infatuation and now occupies, quite alone, the shrine of Olympus. Wreathed in tender, sapient Laurels, fresh-plucked from the ripe tree of Experience, surrounded by old, ever-new stars, thou sittest enthroned upon the throne of Immortality.

Your old, hoary inventions are a-frighted of your newer ones; the stage coach, of your iron-ribbed Railways, your Water-argosies fear your Air-ships which go a-sailing through the Higher Altitudes, your Terrestrial cannon fear your Ether-cannon, which will send destruction from the very Heavens.

Already are you drilling your air-created Forces, mustering them against stone-and-iron fortifications built upon the solid Earth.

And whatever thou doest and seekest, thy motive is ever self-Destruction, self-annihilation.

Will your inventive Genius which also is, alas, at the same time your destructive Genius, destroy, at last, O Man, your lust for Destruction of your own invented Toys? Will you, at last, discover the End of Things, the Whole, the Eternal which your Spirit will not despoil, and which you shall consent to allow to remain as it is?

When, O thou Immortal Mortal, wilt thou forge Bird-wings with which to fly to the regions of Eternal, Indestructible Peace, towards the sacred Light of enduring, inextinguishable Brotherly Love? HAROLD BERMAN. Jersey City.

Saturday's Visitation.

In the course of the air raid on Saturday a synagogue was badly bombed, two other synagogues had their windows broken by the shrapnel from the anti-aircraft guns, a Jewish cemetery was made the depository of some bombs, and the editorial offices of two Jewish papers were considerably damaged by debris—the office boy persists in calling it de-briss, which in the circumstances is not bad—from an adjoining building that was struck. The raid began while service at most synagogues was in progress, and in several instances the ministers suggested that the ladies should descend and take their places on the ground floor with the gentlemen, where they would be in a position of greater safety. It is strange to think that it needed a violent hostile invasion of bombs to secure a breaking away from a practice which has as little meaning in these days as it ever had sense.—London Jewish World.

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EZEKIEL LEAVITT. By NATHAN HASKELL DOLE.

Ezekiel Leavitt is a genuine poet. He has the poet's insight, the poet's skill in catching the salient characteristics of any episode that appeals to his imagination and in omitting the unnecessary details that only confuse and distort the reality as he wishes the reader to see it.

He is a Hebrew, and he knows his own people as they really are, not only in his native Russia, but also in this land of their transplantation. He has witnessed the distressing circumstances by which they were oppressively surrounded in a country where unjust laws restrained their activities and their abilities, and where they were now and again persecuted by jealous neighbors, with the connivance of bureaucratic authorities. He has studied them also in circumstances scarcely less distressing in this land of their adoption in cities where they live in crowded tenements, a nation in a nation, often, persecuted by an unjust and unprejudiced public opinion, with small opportunity to break away from an adverse environment.

He is sufficiently clear eyed to recognize the results of such an environment; to see how it tends to accentuate the faults of any people exposed to such conditions; to drive in upon the center, as it were, the self-consciousness and bring out the more unlovely traits, which would soon disappear if fairer chances of development were afforded. The terrible struggle for a mere living; the rivalry in grasping after the crumbs that fall from the rich man's table; the immorality almost unavoidable when thousands are here together in insanitary quarters with no hope of escape; the ever-present sense of injustice and of being misunderstood, bound up with the national consciousness of being worthy of better things, of having the charge of a splendid inheritance, of being the chosen people with a history unbroken through millenniums.

Mr. Leavitt depicts this tragic side with a master brush. With what deep feeling he shows us the poignant despair of the young Jewish maiden who has been betrayed by one of her own people, a youth whose selfishness has made him callous to all sense of honor—the inevitable suicide when the last gleam of hope disappears from her innocent heart. What pathos he discovers in the fate of the maskil, or learned man, who, owing to circumstances, is obliged to leave Russia and emigrate to this land of promise, only to find himself obliged to earn his living by stitching garments in a stifling sweatshop! Or, again, how skillfully he depicts the sorrow of the orthodox Hebrew who, on arriving in America, where his children have prospered, perceives that they have given up all their old customs and have adopted the strange ways of the Gentiles! With what keen humor he shows us the tricks of the charlatan, who pretends to be trained in the law or the gospel, but bases his success only on his audacity!

Like most Russian writers, he selects characteristic "types," and his portrait gallery is hung with clearly sketched examples of those that swarm in the Bowery. His young men love to argue, and they are intense in their views. He shows the effect of "culture" on the young girl who, by insisting on having a piano and playing on it at all times, drives away her practical suitor. He frequently indulges in reminiscences of his youth in Russia, and there again he paints vivid portraits of the rabbis and the teachers—pictures of old-fashioned Hebrew Homes, of episodes illustrating the great gulf fixed between the ghetto and the quarter where live the native Slavs. He hints at the terrible pogroms, the outrageous persecutions which have rendered the lives of so many Jews in Russia wretched beyond words; but he indulges in no detailed and heart-breaking descriptions of such scenes. He has a different purpose; it is not only to describe the Jew as he is in Kief or in some little wretched Russian town or as transplanted into the new soil of America, and honestly, fearlessly depicting his faults as well as his virtues, but it is also to teach a lesson. He has no patience with the Jew who would change his name so as to give the show of not being a Jew; who is ashamed of

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his race, of his religion, of his origin, who is blind to the splendid history; the noble accomplishments of his people, and who cares only for achieving material success. He has a keen weapon with which to strike down the quack, the pretender, the coward. He can kindle a fierce flame of indignation against the wooden-headed official; he attacks the Czar (now so fortunately deposed) as the representatives of all that is cruel and oppressive in Russia. He has no fear of consequences, but his fighting is all above board and directed against real evils. That gives him a tremendous moral power and a prophetic zeal which cannot fail to have a beneficent influence upon those of his own people who surely read his sketches, his dramas, his poems, his jeremiads (if that is a proper word to apply to his sarcasms) with keen interest.

They are also revealing to those who harbor prejudices against the Jews; his frankness in criticism, makes all the more effective his delineation of the lovable qualities of many of the characters whom he portrays; the staunchness of his patriotism, his defense of the language which many of the Jews would fain see die out, his quaint and original comparisons, his occasional descriptions of Nature written with a genuine lyrical inspiration, ever his touches of cynicism have a quality which makes them appealing.

He gives the impression throughout, but especially in the more didactic articles in which he so wisely and sensibly discusses education and the theatre, of being intensely in earnest. Intensity is a marked characteristic of all that he says, of all that he puts into the lips of his dramatic personae. Withal he writes fluently and easily. He knows exactly what he wants to say and he says it bravely, directly, often with a gleam of humor, more often with a flashing stroke of satire, but always with the impress of absolute truth. One knows instinctively that he hates compromise. He will not yield to any possible currying of favor to any weak bidding for popularity. He will express his own ideas though the heavens fall.

His work is therefore extremely interesting and deserves careful reading, for it is a revelation of a great people by a great man, a rare poet.

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CHILDREN'S PAGE

TRIED AND TRUE.

Dear Children: The Torah now tells us that Isaac, too, was tried in the crucible of affliction, and like his father, Abraham, was found pure gold without any dross; first there was the famine in the land where Isaac dwelt, beside the first famine that was in the days of Abraham, and like his father, Abraham, Isaac, too, intended to go to Egypt, but the Lord said to him, "Go not down into Egypt..."

they strove with him, for Essek means "quarrel and strife." And they dug another well, and they strove for that also; and he called the name of it Sitnah, which means a "hindrance," an "obstacle," and he removed from there and dug another well, and for that they strove not, and he called the name of it Rekoboth, and he said for now the Lord hath made room for us, and we shall increase in the land. And he went from there to Beer Sheba.

CONUNDRUMS.

Why are tallest people the laziest? Because they are always longer in bed than others. What class of women are most apt to give tone to society? The belles. What did Adam first plant in the Garden of Eden? His foot.

Separate Jewish Regiments.

There were many Jews in America who took exception to the creation of separate Jewish regiments for the United States army when the announcement was sent out of New York that the Patriotic League had intended to form such an organization. We have not heard what has become of that intention, but since nothing has been mentioned about it in the papers recently we suppose the project died "a-bornin'."

Don Isaac Abarbanel.

Great men may be compared to stars. The latter display their splendor and brilliancy at night, defying the darkness and in spite of the prevailing gloom. Similarly, men of light and learning draw the best attention and attract the widest observation in the very midst of swaying prejudice, reigning bigotry and universal superstition. In critical conditions and unfavorable environments, the needs and necessities of living torches and bright tapers are eagerly sought and ardently looked for, disregarding distance, density and volume.

Small wonder then that young Isaac was extended an extraordinary education both secular and Jewish, because the father never changed his born nobility for the acquired greatness, maintaining as he did that Davidic pedigree and Solomonic lineage superseded a hundred fold the grace and beatitude of Spain and Portugal, the latter being but timely and passing, while the others were continuous and everlasting.

After the demise of his father, Isaac Abarbanel inherited his father's position with the King of Portugal, in the course of which he never frequented parties, balls and amusements like the other members of the Royal Court, but devoted his spare time to the Scriptural, Talmudic, rabbinic and philosophic literatures, robbing himself of his sleep, in addition, and writing instead his scientific, scholarly and valuable commentaries on the Bible, mention of which he made in the commentary on the Book of Kings, emphasizing the fact for future generations and following offshoots, that in the very midst of royal rejoicings, governmental functions, princely gatherings and spectacular affairs, surrounded with beautiful mansions, edified castles, magnificent structures and palatial homes, the study of the Law and the perusal of wisdom would make Isaac's delight, satisfaction and glory.

And rightly he acted, Abarbanel did: His royal position and worldly grandeur came to a stop with the death of King Alfonso. His son, Jan II, murderous and brutish, assassinated some of the best men in the land for no cause, reason, text and pretext. Fearing an identical portion and dreading a similar fate, Abarbanel fled the inhospitable ruler and left Portugal forever, landing in Spain and settling at Toledo, having by this process his entire fortune confiscated by the Portuguese authorities. He, however, had his knowledge and lore left, and continued the writing of his books and the study of the Law, which turned, indeed, consoling and refreshing in his days of stress and storm.

But then the trouble began. The Holy Inquisition spread its gloomy shadows upon various continental countries, devouring thousands and tens of thousands of Moors, Jews and unconverted Christians on mere pretenses and slight suspicion, culminating, at the instigation of the bloody inquisitor, Thomas Torquemado, in the entire expulsion of the Jews, numbering 600,000, from the Spanish Dominions, July 31, 1492, giving, however, the alternative of becoming converts to the Christian faith, in which instance one may turn immune and enjoy the bliss of Spain and its inquisitorial blessings. Refusing the offer of selling one's birthright for a pottage of lentils, Jews preferred exile to a life of cringing genuflection and hackneyed misery.

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gionists, following, this wise, Prophet Jeremiah, whose visions he was lucidating, there and then, Jeremiah having found himself in a similar plight of wretchedness and woe, the Israelites being banished from their own land and sent to Babylon, the prophet making an exception as to his choice of habitation, Jeremiah following, however, the bulk of the Israelites into exile. Don Isaac Abarbanel went to Naples, Italy, where he succeeded in securing a royal position with the Neapolitan King, which place he had to vacate very soon when the kingdom became a tributary to France, the latter's ruler getting full possession of it. He traveled extensively to various cities and countries, never associating with kings and potentates any more, but turning, instead, to his own people of humble station and modest rank, encouraging their bravery, alleviating their sufferings and advising them to stand firm in their convictions, loyal to their God, followers of the precepts, adherents to the commandments and hopeful of the future. His books of Mashmia Yeshuah, Yeshuath Meshiho and Mayenei Yeshuah, as the names imply, tend to these very effective traits and forceful tendencies. His divers experience, his tentative offers, elevated positions and staunch Judaism certainly proved examples of emulation and models for copy; leading and directing sons of Abraham, Isaac and Jacob and daughters of Sarah, Rebecca, Rachel and Leah to remain steadfast, loyal and faithful to the ancestral religion and parental creed. Although Abarbanel never forsook his learning, studying and writing in the very midst of royal pomp, kingly luster and princely brilliancy, the bulk of his work was written and created in stages of wanderings and states of poverty. He, indeed, is responsible for the finishing touch giving to the Talmudic aphorisms of "When something missing, one takes to study" (Sanhedrin, f. 12, b.), because his riches, transactions, associations, public assemblages and political clubs would retard his studies and delay his writings. After becoming divested of the earthly glories and opulent vanities, he found, once again, his unadulterated pride and real gratification in the Law, the Prophets, the Nagyographic, Talmudic and rabbinic books. Abarbanel's books are voluminous and multifarious, comprising all topics and subjects of Malachah and Agadah, history and chronology, physics and metaphysics, philology and psychology, while his Biblical commentaries are monumental works in the Scriptural literature. Traces of political economy, public finance, chronological history, civic problems and social arguments are found between the lines of Abarbanel's commentaries, giving the student and scholar food for thought and pabulum for aspiration, inspiration and perspiration. Mendelson and his disciples made very good use of Abarbanel's philosophy, chronology and logic for their respective creations, lucubrations and investigations, and Christian scholars employed, likewise, Abarbanel's truth and theoris for study and research. Isaac Abarbanel was the last of a galaxy of Scriptural commentators and Biblical annotators of the medieval school of Jewish light and learning, bigoted Christianity and its destructive machinery of fire and sword, inquisition and auto-da-fe checking the Hebrew spirit and frustrating Jewish learning. The Guardian of Israel neither sleepeth nor slumbereth. Mendelson and his adherents followed soon after, budding and blossoming first in Germany, diffusing and disseminating in various countries and sundry continents, ad majorem Dei gloriam! NACHMAN HELLER.

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, 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 Bly 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 E. Simons. MILTON KAYER, 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 OLLESHEIMER, Executors. HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, New York City.

ECKSTEIN, GUSTAVE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Eckstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at 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. JOSE 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 subscriber, at her place of transacting business, at the office of her attorney, Samuel L. Chess, No. 100 Broadway, 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 subscriber at his place of transacting business, at the office of James Garfield Moses, his 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 S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

MARROW, MORITZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Marrow, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Nicholas Aleinikoff, No. 93 Nassau Street, Manhattan, in the City of New York, on or before the 10th day of January next.

Dated, New York, the 3d day of July, 1917. JOSEPH MARROW, ALEXANDER S. ALEINIKOFF, HARRY FRIEDMAN, Executors. NICHOLAS ALEINIKOFF, Attorney for Executors, 93 Nassau Street, Borough of Manhattan, New York City.

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 his place of transacting business, at the office of their attorneys, 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.

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 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 B. FURGATCH, Administrator. JULIUS J. MICHAEL, Attorney, 111 Broadway, New York City. HAROLD H. STRAUS, Attorney for Administrator, 5 Beekman Street, New York City.

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. Cohen, 51 Chambers Street, in the City of New York, on or before the 1st day of October next.

Dated New York, the 15th day of March, 1917. HARVEY J. COHEN, ISAAC POLLACK, DAVID POLLACK, Executors.

WEIL, JONAS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Weil, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Hays & 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. SAMUEL WEIL, BENJAMIN J. WEIL and LOUIS WEIL, Executors. ARNSTEIN & LEVY, Attorneys for Executors, No. 123 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, Frankenhimer & 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, FRANKENHEIMER & 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, HESSEBERG, 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. 123 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, 123 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 Kilgenstein, 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. ROSE WOLF, Executrix. WILLIAM KILGENSTEIN, 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 subscribers, at place of transacting business, at the office of Benjamin Schwartz, Esq., attorney, No. 123 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, 123 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 subscribers, at their place of transacting business, at the office of The Farmers' Loan and Trust Company, No. 22 William Street, Borough of Manhattan, City of New York, on or before the 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 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. CELILIA 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. 51 Chambers Street, in the City of New York, on or before the 14th day of November, next.

Dated, New York, the 30th day of April, 1917. MOSES DAVIS, Administrator. ALEXANDER, COHN & SONDEHEIM, 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, 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.

BENDHEIM, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Bendheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 19th day of September, next.

Dated, New York, March 14, 1917. ARTHUR M. EISIG, ARTHUR J. COHEN, WILLIAM S. WEISS, Executors. HARRY J. LEFFERT, Attorney for Executors, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

HESSLEIN, ROSALIE.—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 Rosalie Hesslein, 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 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. TEM, EDGAR J. HESSLEIN and GERTRUDE BLOCH, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

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