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COOKEREECOO

By EDWARD ELISCU



Some people believe in vicarious atonement, because it removes a tremendous burden from their heads; others again will have none of it. Mechel always believed in it until—

You see, Mechel had faults; had many faults and so when Yom Kippur came around he heaved a sigh, certain in his belief that after "shlugen kapporah" the unfortunate fowl assumed the punishment he justly deserved. It was so gracious of the fowl that Mechel blessed the prayer manufacturers—I mean the prayer writers, in placing the atonement at the very top of the morning prayers which says: "Blessed art thou oh Lord our God, King of the Universe, who has given the cock understanding between the day and night." According to Mechel, a rooster should embellish the center of David's Shield on the Jewish flag.

And Mechel felt satisfied. But that very self satisfaction was his downfall. He had never stopped to reason why this particular bird had been selected to honor the very first blessing of the day, as if there were not greater wonders to proclaim. But such thoughts bothered not Mechel in the least. The moment one begins to ponder on a subject, dissect things and ask the reason why; that moment he finds himself in a bog of thoughts with no foothold with which to get out of the mire, for he then realizes how little he really knows, and man so dislikes to admit his ignorance when it is so much easier to strut around with a know-it-all expression. Now I have unintentionally told you why the old teachers used to tell their pupils that they should not question anything in the good book, it being sufficient that it was so written.

So Mechel leisurely ambled his way through life, without care or worry, permitting the deeds of the day to take care of themselves, being satisfied that the cock looked after each day's misdoings and the "kapporah shlugen" before the Day of Atonement doubly certified the certificate of release.

The approaching Yom Kippur therefore meant no more to Mechel than those of the past. He would do exactly the same as on former occasions; he would fast and pray and all would be forgiven and forgotten; a new year would begin and he would start his humdrum

existence all over again. But the sudden awakening of a dormant Mechel reckoned without fate and all that it had in store for him. Or was it fate? Perhaps it was mere-

to assert its prerogative which the

one else can furnish the music.

Mechel had early provided himself with the necessary white rooster for "kapporah shlugen," and

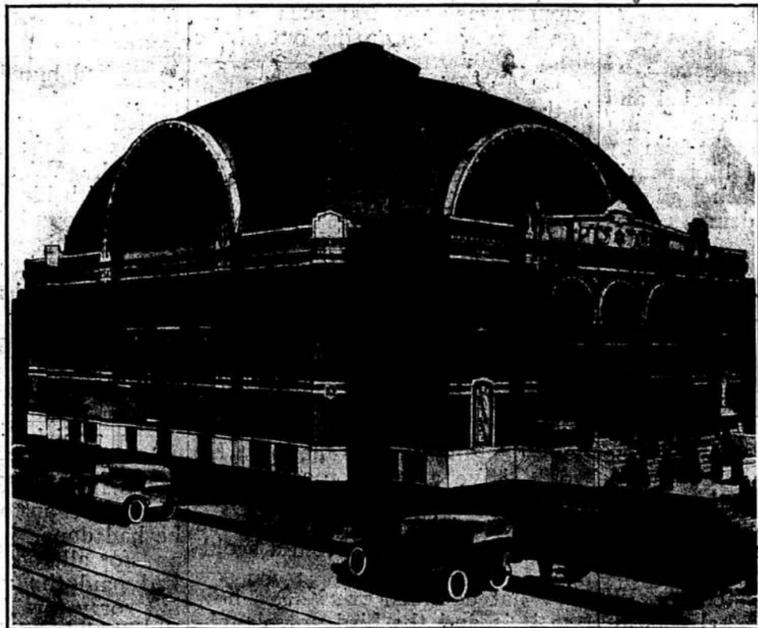
cover that the silly fowl had somehow thrust its head in between the narrow iron grating, and in attempting to extricate itself had broken its neck. Mechel could only sigh, and exclaim: "And that's the bird that is blessed for wisdom." There was nothing else to do but to retire. He awoke again with loud yawning and outstretching of hands. Already his wife was bustling and hustling about the house. It had to be tidied more than usual; there was this to do and that to do, as well as the double meals to prepare, and one must stuff oneself to the full if one expects to fast a whole day, and that is an awful ordeal.

Reminding himself of the tragedy of the rooster during the night, and as he must of necessity procure another speedily, he sauntered out of the house. Meandering his way about the already crowded streets, he sought a live rooster to whom to donate the debit side of his ledger. Mechel did not accept the first rooster offered. It was black, and although we are all above silly superstition, as if the fowl has any choice in selecting its feathers, still there was that uneasiness and anxiety—Yom Kippur, you know—and Mechel felt that his deeds were not quite so black—at any rate none but a white feathered rooster would do. He tramped and trudged the streets, but in vain.

Although any rooster might do for "shlugen kapporah" not every rooster would be fit to eat. One must be farsighted in this world, for more or less the concluding ambition of all mankind terminates in the stomach, and if that be satisfied, whether the earth spins, rolls, glides or slides, is of secondary consideration.

At last one that met both his purse and fancy was bargained for. It was a yellow feathered fowl, but it was better than a black one. Whether the rooster objected to Mechel's physiognomy or the purpose Mechel intended him for, I don't exactly know, but that bird gave him no peace, protesting both vigorously and strenuously. Mechel chuckled as he grasped the squabbling rooster by the legs.

"Now behave yourself, Mr. Rooster. It's before Yom Kippur and I've considerable atoning to do with you." With that he tucked the bird under his arm, having forgotten to take a basket or bag



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ly a bunch of circumstances out for a lark, seeing the boys on the street play the old game of "follow-master" joined in the frolic and tagged Mechel "IT." Or perhaps it was body had wantonly usurped. And perhaps—But there would be no end to this philosophizing, so whatever it was or whichever it was, I will furnish the words and some tied the innocent and unsuspecting fowl on the fire escape. After retiring, he was suddenly awakened by a terrific din. Rushing to the window he arrived in time to dis-

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along, and started for home. Mechel's intentions were good, but as he hurried along and the street vendors and pushcarts all displayed and bellowed their enticing wares, Mechel, being human, stopped a moment to gaze and ponder over the delightful dishes his good wife could prepare of those articles. But just as he was gastronomically human, a boy standing close by was mischievously human. As Mechel edged his way in between a jabbering crowd of women to also obtain some of the offered bargains, he exposed the rooster's tied legs to the boy. Such opportunities knock so seldom at one's door, that the boy needed no second bidding. In the twinkling of an eye the string was off and the bird's legs free. To make the bird appreciate all that he had done for it he gave that fowl a pinch in the thigh of its leg that it did its best to jump out of Mechel's arm for sheer joy. Mechel was powerless to do anything in the pushing and swaying crowd. He raised his arm, holding the rooster high as he attempted to get out, when the fowl entirely forgot its manners, station or place, and deliberately pecked at a woman's ear.

"Ganuf! Stop thief! I'm robbed!" shrieked a feminine voice. The owner of the voice turned on Mechel and accused him of training his rooster to peck earrings off women's ears, and that the rooster had swallowed hers. Mechel denied it and in the heat of argument called the woman a prevaricator. That made the woman angrier still and still screaming, she pressed back the surging mass of humanity that surrounded her and swung her bag full of foodstuffs at Mechel's head. To ward off the blow Mechel raised his arm which held the still struggling rooster, with the result that the blow fell on the arm, sending the rooster flying from his hands. It landed atop the fighting woman's head.

"Cookereecoo!" crowed the rooster. Pandemonium reigned. "My rooster!" cried Mechel and as he made a grab for the fleeing bird, a strong man caught him by the collar and yanked him nearly out of his clothes. Mechel gasped for breath at the suddenness of it all.

"What the devil is all this rumpus about?" asked a bluecoated officer of the law. Mechel squirmed to release himself but found it useless.

"Mister Politsman," excitedly exclaimed the woman of the earrings. "He's a ganuf. He steal my earrings."

"He did, eh?" said the officer swinging Mechel around as if he was the rooster and the policeman the one to "shlug kapporah." "Where are they? Quick, or I'll take you to jail." Mechel was always subject to seasickness and any swinging motion was certain to cause an upheaval. This officer was entirely too free with his person. Mechel gulped hard as he felt the policeman take a tighter hold of his collar.

"Mister Policeman!" began Mechel apologetically. "Cut it! Cut it! Where are this woman's earrings?"

"I don't know her. I don't know anything about earrings." "Aw, lay off on that gush." "He's a liar, Mr. Politsman." "There are her earrings," cried Mechel pointing to her ears. The woman dropped her bundles and felt her ears. She gasped, dumbfounded.

"Say!" said the officer to the woman, "What's the idea, trying to kid me? I've a mind to take you both to the lock up."

"But, Mr. Politsman, this ganuf with his 'hoon'—"

"His what? Did he steal that too?"

"His 'hoon' for shlugen kapporah." The Irishman blinked and scowled.

"You go to the devil," he said, pushing the woman and Mechel in opposite directions. "If it wasn't for your bloomie' fast day to-morrow, I'd give you something else to think about besides an empty stomach." The woman protested a moment, but glad that her earrings were safe, moved on.

Mechel adjusted his disordered clothes. Then he looked here; then he looked there; then he looked everywhere. There was no rooster to be found on the horizon. He heaved a sigh. Women, women, women. Man's troubles ever start with women. This Yom Kippur surely began ominously. First one rooster commits suicide; another flies away; accused as a thief and is nearly arrested. What next?

There was only one thing to do and that was to get another rooster, but when he came to the dealers all they had were black ones. From place to place he trudged without success. It seemed all the fowls had turned black. Mechel was in despair. He stopped to think. For once the outside world took on an inside meaning. Perhaps the world was not one of choice after all. He caught sight of the clock.

"Ten o'clock!" he gasped. "The rooster not bought, slaughtered, nor cooked. What will the missus say?" He deliberated a moment.

"Whatever it is I'll take it," he concluded with final determination. "Got a rooster?" he asked a butcher.

"Only black ones," said the butcher, not expecting to make a sale. Mechel sighed at the anticipated scolding he was certain his wife would give him, and it was a miserable way to begin Yom Kippur.

"I'll take it," he said, and as the butcher was about to place the fowl in a bag, Mechel gazing out of the shop window saw a painter carrying a ladder in one hand and a pail in the other. An inspiration seized him.

"Quick! My rooster!" and snatched it out of the astonished butcher's hands. Out of the store he ran until he caught up with the painter. Grasping the already stunned fowl by the head he plunged the half suffocated bird into the pail of whitewash. Before the painter realized what had occurred or to give chase, Mechel was half way down the block running full speed ahead with the dripping fowl dangling in his hands. He would have a white rooster after all. He reached home panting heavily, trusting to luck he would deceive his wife and avoid a scolding.

"What detained you? See how late it is and the bird not slaughtered? When do you expect me to cook it?" said his wife all in one breath.

"Zooris! Zooris!" "Get through already and 'shlug kapporah.'"

Mechel recited the verses in Psalms and Job. He swung the unhappy cackling fowl three times around his head at the same time reciting: "This be my substitute, my vicarious offering, my atonement. This cock shall meet death, but I shall find a long and pleasant life of peace." As he concluded, he caught the bird by the head and threw it heavily under the table. Mechel's wife immediately stooped to pick it up, when she gasped.

"Gewald!" she screamed. Mechel's heart rose to his throat. "What is it?" he asked feigning ignorance.

"See! They've cheated you, cried the good woman as she pointed to the kalsomine marks on the floor and disclosed the true

colors of the bird. "They've cheated you! They've humbugged you! It's a painted bird and a black one. Oi gewald! Oi vay is meer. It's a black year for us. One of us is sure to go." and the poor woman sat down and wept.

Shah! Shah!" said Mechel quietly. "Since I'm the one that has atoned with it, if anyone has to go, it will most likely be me. So don't worry, woman; it is too late to take it back; cursing won't help as we must forgive our neighbors, and after all what's the difference. If God was satisfied to put black feathers on a bird, a little behooves me to question the wisdom of his creation. Besides the rooster will atone just the same."

Mechel's wife removed the kalsomine from the fowl, tears trickling down her face. She took it to the shochet and upon her return prepared it for the evening meal. Mechel frowned and smiled in turn at the happenings of the day. And so the day passed. The table was set for the evening; the soup served. It was not bad. But the flesh—the kalsomine had evidently given it a coat of starch. It was indigestible and uneatable. Mechel's wife sat in gloom. A nice way to begin a fast. And then that little questioning "if" began worrying Mechel again. Was it really the kalsomine that had petrified the bird so, or was it the sins which he tried to atone, but being too black had entered the carcass and unable to pass through the sieve of sincerity had muffled the bird.

He had to eat something and in desperation he forced the food down as best he could.

It was not to be wondered that Mechel was in ill humor upon entering the synagogue, and was only too glad when the services were over. But that night! There was no sleeping for Mechel. He tossed and groaned and groaned and tossed. Whichever way he turned there was a rooster on his stomach crowing aloud: "Cookereecoo!" It pecked him here and it pecked him there, and with each peck it pulled out another of Mechel's vices, crowing: "Cookereecoo!" Poor Mechel. Wherein had he benefitted with his vicarious offering if that confounded bird persisted in parading his sins and tormenting him so? And instead of profiting he had hurried matters by sending the rooster to "kingdom come" with an acknowledgement of his guilt, and the fool bird had quickly filed the statement. Besides, that rooster had failed to assume Mechel's punishment as was understood, but delighted in belittling him with his "Cookereecoo." And Mechel began to feel sorry for what he had done, for the black rooster and for all roosters and fowls that had paid the unjust penalty; he felt sorry for his attempted deception and for all his past misdeeds and actions as he realized the hypocrisy of his past life. Not till then did he realize that the word commonly translated as "cock" in the first blessing of the daily prayer, in reality meant "heart," and that it was the "heart" that was blessed for understanding the difference between light and darkness, good and evil. But that man, gain-

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ing a little knowledge and a little power, immediately became presumptuous like the cock into which he turned his heart. Then only did he realize the kind of rooster that was to be sacrificed, and as he watched the black rooster perch upon his stomach, he saw it suddenly turn white, and from a rooster it turned into a heart, and the heart too was white.

Mechel sat up in bed, rubbed his eyes and thought.

"What's the matter," asked his wife, "the black rooster?"

Mechel smiled. "I've thought it all out, wife. I'm going to atone to-morrow. I'm going to honestly and really atone. I'm going to acknowledge all that I've done and accept the punishment due me, but hereafter there will be no more vicarious offerings, no more 'shlugen kapporah,' no more 'cookereecoo' for me."

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6th, 1912.....	3,414	40%	33,098	12%
7th, 1913.....	4,023	18%	40,880	20%
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Trying to Number the Russian Jews in Great Britain—Jewish Regimental Idea Making Progress, but Some Objections Still Being Lodged—Difficulties of Jewish Soldiers in Christian Regiments—Rabbi of Dover's Son-in-Law Killed in Electric Trolley Accident—A Mysterious Rabbi Secures Exemption—An Absentee from Military Service and Supported by a Lady—Paris Rothschilds Donate Beautiful Mansion as Officers' Club for British and Allied Armies.

London, Aug. 24, 1917.

Several figures have been announced as representing the numbers of Russian and Polish Jews in this country. These are all unofficial. During the week something like a quasi-official estimate was given in the House of Commons in reply to a question when the Home Secretary announced that the approximate number of male Russians over the age of 18 in London is 31,000 and the rest of England and Wales 14,000. It is difficult to know how the government arrived at these figures as no special or particular census has been taken. Another interesting figure gives it that the total number of Russian and Polish Jews who have applied to be sent back to Russia rather than serve in the British Army is not 10,000, but nearer 5,000.

I hear that the chairmanship of the special tribunal which will deal with applications for exemption by Russian Jews has been offered to a popular North of England Member of Parliament, whose name has been prominent recently in connection with the demand for recruiting reform. His appointment would give authority to the tribunal and inspire confidence. As soon as his acceptance is notified the necessary announcement as to tribunals, for which so many Russian Jews in London, Manchester, Leeds, Liverpool and elsewhere are waiting, will be made.

The Jewish regimental idea is making fine progress, although there is still a distinct division of opinion about it in the community. From some of the objectors there comes a proposal that the name of the regiment should be changed or modified. Some want it called the Anglo-Jewish Regiment while others would make still more drastic changes. That there would be a great advantage in the establishment of a separate Jewish regiment is pretty clear, however, from the testimony given by Jews serving in other ordinary British regiments. Sergeant Jabotinsky, for example, declares that serving with a batch of Russian Jews in a London regiment his experience strongly supports the necessity of a separate Jewish corps. It is true, he said, that he and his comrades have always been treated by all the officers, commissioned and non-commissioned, and by all the men, not only with absolute correctness, but even with all the consideration due to their exceptional position. But, he says, the foreigner—the Russian or Russian Jew, in particular—finds that the things that give recreation to the English soldier do not suffice for him. The English papers and books in the reading room are difficult for him to understand, the games are different, the food is not always the sort of diet he is accustomed to and the solemn and beautiful church parade which interests the English soldier so much naturally has not the same atmosphere for the Jew. I quote an extract from Jabotinsky's letter:

"Even for those of my comrades who have no religious objection to this food, it is a constant hardship to live on a diet to which they are not accustomed and which never includes a dish they like. And, above all, the Divine Service for them can only be arranged occasionally, because the Jewish chaplain has to wander peripatetically among the different camps where his flocks are scattered. Instead of a Saturday, he often can only spare for us a Sunday, which my orthodox comrades rather resent; and the whole service being arranged in haste for a small community, lacks the solemnity and beauty so essential for it." In short, it means that, in spite of the best will of our superiors, we feel only the hardships of soldiering and none of the recreations it affords. The effects of strain accumulate and there is not one soothing, familiar impression to counterbalance them. Apart from all other considerations I must say that it is not easy to guarantee good work and discipline under such conditions. What should be done? The food should be of the kind to which the men are accustomed; the reading room provided with Yiddish, Hebrew, Russian papers and books; for those who do not enjoy cricket and football, concerts or lectures

should be organized, lectures on subjects interesting them; prayers should take place on Saturdays with all the solemnity of a church parade. It is all quite feasible, but only in a separate regiment."

I give the above extract also as it is possible it may be of some use in the United States if somewhat similar problems arise there.

A most unusual kind of accident occurred at the seaside town of Dover, in Southeastern England, last week. An electric tramway descending a slope broke away from its controls, overturned and smashed up. Among the eleven people killed was Councillor Joseph, of Folkestone, who was on a visit to his father and mother-in-law, the Rev. A. Barnstein, minister of the Dover congregation.

My remarks about the class of men who were recently agitating and urging the young Russian Jews to refuse military service in this country and to put every obstacle in the way of matters being arranged with Russia are strongly borne out by the police court case against Dr. Jacob Salkind. He was one of the leading agitators, but was not charged with anything in connection with that business. He was brought up and charged with being an absentee from military service. I quote from the report of the local police court proceedings:

When the defendant was arrested he said to Detective-sergeant Boreham: "I am staying with Madame Wingrover as her guest at Hove. My wife has taken proceedings against me in the divorce court, and I am not going to defend. Madame Wingrover keeps me. I don't want to join the British army, as I don't shed blood. I come frequently to London to address meetings. I have officiated as rabbi at Berwick street." Sergeant Boreham added that the defendant had recently been addressing meetings of Russians who were opposed to recruiting. When the defendant first registered, in August, 1915, he described himself as a ladies' outfitter.

For the defense it was stated that the defendant had been minister at a Jewish synagogue at Soho (the French quarter of London), also of one at Cardiff. He had also officiated at marriages. He denied that his wife had any ground of complaint against him. The defendant said he had preached at synagogues in Birmingham, Manchester and Swansea. The magistrate thought the defendant came within the exemption clause, and dismissed the charge.

So much for the report of the proceedings. The submissive way in which the magistrate accepted the defendant's excuse is remarkable, as also is the dismissal of the charge. If the man claimed to be a rabbi surely an application to the chief rabbi should have been made to find out the truth of it. Furthermore, it is a pity that a report should go out to newspapers of the country that a man who was a rabbi was being kept by a woman. As the *Jewish World* points out, the "kept" rabbi is a new phenomenon in Anglo-Jewry.

The house of M. Henry de Rothschild, which is next door to the British Embassy in the Faubourg St. Honore, Paris, has been generously placed by its owner at the disposal of the Inter-allied Officers' Club, which has as honorary presidents Marshal Joffre, Sir Douglas Haig and General Pershing. The house has a beautiful garden, almost as fine as that of the British Embassy, giving out on to the broad green tract of the Champs Elysees. It is intended to make this club the best in Paris, and the clubbable instincts of French, American and British will provide it with every possible comfort in the way of a swimming bath, a barber's room, reading rooms, typewriters and a restaurant, with one of the best Paris chefs. It is hoped that the club will be able to open in September. It will really supply a long-felt want, and every officer desirous of going to Paris on leave should belong to it.

Inciter of Pogroms Appeals to Rabbi.

Petrograd.—Imprisoned and humbled, Budogovsky, an infamous pogrom agitator of the past, has recently appealed for help to the rabbi of Alexanderovsk, the city in which he incited the population to anti-Jewish riots.

This notorious pogrom propagandist, who was on the payroll of the old regime, was quite a character during the time that the Black Hundreds ruled Russia. Protests from the violated Jewish community did not avail. It only helped to advance his iniquitous cause. And when finally a report of his seditious activities was brought into the Duma he was promoted to higher rank. Unmolested, he continued in his vicious propaganda until he became to be regarded as the exponent of the black methods of the old misrule.

Shortly after the revolution Budogovsky was arrested and brought to justice. And from his prison cell he sent out a cry for help, addressed to the rabbi of Alexanderovsk, asking the rabbi as the representative of the Jewish community to intercede in his behalf and to take him out of prison. The irony of fate!

THE MODERN HANNAH AND HER SEVEN SONS.

By DR. BENJ. MARCUS.

In one of the belligerent countries of Europe, before this world catastrophe, the great universal war, broke out, there lived in a modern, neat, little cottage a Jewish widow with her seven sons.

The sons of the widow were brave and upright, courageous and intelligent. From childhood the mother taught them, as all Jewish mothers do, "to walk in the paths of God to do justice and righteousness." She was father as well as mother to them. And her efforts bore fruit. The widow's boys were the finest boys in the small Jewish town. None knew them but to love them; none heard of them but to praise. The seven boys worked diligently at their respective tasks with but one thought in mind—their dear mother must know no want.

The mother was busy all day taking care of the boys' clothes and preparing their meals. My "birdlings," the widow thought, must be well clad and well fed—and they were.

Thus the years glided on. The widow's "birdlings" were growing rapidly into manhood and the mother's heart swelled with pride.

The widow mused: My sons are growing into manhood. Very soon my birdlings will begin to leave their mother's fireside, their mother's nest and build nests for themselves. I am glad of it. I hope my son's brides will be chaste, upright Jewish girls. When the happy hour shall arrive and my sons shall have their firesides built I shall sell my old cottage and spend the remainder of my days with my sons. One year with one, the second with the other until God will summon me to join my husband in eternal rest.

Thus mused a Jewish widow in a peaceful Jewish town in one of the belligerent countries of Europe.

God granted the widow's wish. Reuben, her eldest boy, found a modest Jewish girl, and introducing her to the widow, he said, "Mother, this is my bride, give us your blessing." The widow, with tears of happiness glistening in her eyes, welcomed the blushing girl and gave them her blessing.

The wedding day was set. But two days before the ceremony the all-devastating war broke out.

Reuben was taken away, so were three other brothers.

The poor widow's air castles toppled over, her hope vanished. Their fate was sealed. "God has forsaken the land."

Morning, noon and night the widow prayed for the welfare of her four sons. The leaves of her Korban Mincha were drenched with tears.

But the unfortunate mother's prayers were of no avail. Her tears were shed in vain. Very soon the fearful tidings came—her four sons fell defending the Fatherland.

The bereaved mother bore it bravely. "God has given and God has taken, may His name be blessed." Again she faced the east in prayer daily: "Lord of the Worlds! It was Thy will to grant me seven sons; it was also Thy will to take four—Thy will be done. I am but dust and ashes and can not divine Thy great purpose, but merciful God, have pity upon the remainder. Spare them for the bond-maid for without them I shall not live."

Thus prayed a bereaved Jewish mother.

But closed were the gates of heaven. God had turned away his face from the blood-stained earth.

Another year passed. Another call to arms—and they came for the last three sons of the widow.

She clung desperately to her darlings. But the officers were merciless. She fainted. When she was revived her birdlings were gone—never to return.

Dressing herself in black, she left her modest, neat little cottage. "I am going to seek my children," she said.

Wherever she went she found the indelible bloody traces of the human slaughter. The whole world seemed to teem with widows, widows and bereaved mothers. What the battlefield has spared the winged monsters of the air had finished, and what the winged monsters of the air have spared the deep-sea monsters had swallowed, and—there were widows, widows and orphans everywhere.

However, wherever the widow went she attracted attention. Her tear-drenched face told a greater tale of woe. Hers was indeed a greater sacrifice.

Mothers and unfortunate wives flocked about her. They listened to her tale, felt her anguish and cried together the cry of the helpless.

The human slaughter continued. Two more sons were offered to the god of war. The widow's story reached the ear of the King. He sent for her, comforted her and promised her that her last son—her little Benjamin—would be returned to her.

The order was sent. Before the order of the King reached the battlefield her "little Benjamin" was no longer among the living.

The widow, hearing the last evil tidings, climbed to the roof of the King's palace and, stretching out her hands toward heaven, said: "Lord! Like Hannah of old, I, too, have sacrificed my seven sons. But they were not sacrificed to glorify Thy name. It was not Thy will! They were offered to the god of war. They fell to the command of the war lords. God, take my soul and let me join my darlings!"

She threw herself down to the pavement.

And her last dying words were: "Cursed be the men who make war! Twice cursed be the war lords!"—*Tageblatt*.

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ITEMS OF INTEREST IN THE JEWISH WORLD

NOTICE TO READER.

When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employe and it will be placed in the hands of our soldiers and sailors at the front.
NO WRAPPING—NO ADDRESS.
A. S. BIRLESON,
Postmaster General.

Joseph E. Arnold, formerly of Troy, N. Y., has accepted a call to Westfield, Mass.

Joseph Jewish weekly to be known as Jewish Life is soon to be issued at Westfield, Mass.

W. Greenwall, pioneer theatrical manager, died last week at his home in Westfield, Mass.

A movement is on foot to organize a Jewish zone in the downtown section of Westfield, Mass.

Isaac Abraham Abramowitz, late of Westfield, Mass., has accepted a call to Springfield, La.

Miss Sara Slusky, of Baltimore, Md., has organized a Young Judea Club in Kingston, N. C., to be known as Flowers of Zion.

Congressman A. J. Sabath, of Chicago, Ill., will be married in December to Miss May Furst. It is reported that Miss Furst is non-Jewish.

The House Military Committee has filed a report favoring the enactment of the Segel bill, providing for chaplains-at-large in the army.

The new synagogue of the Congregation Ahawas Achim at Liberty, N. Y., was dedicated last Sunday. The building is of stucco and cost \$7,000.

Last Saturday Rev. Dr. William Rosnanu completed twenty-five years' service as rabbi of the Qheb Shalom Congregation, Baltimore, Md.

Dr. B. A. Elzas delivered the farewell address to the soldiers at the Oceanport, N. J., encampment prior to their embarking for training quarters.

The firm of N. Rothschild & Co., of London, contributed the sum of one thousand pounds to the fund for the Jewish sufferers in the recent Salonika fire.

The Jewish millionaire, M. Lesin, handed to the Petrograd crown rabbi, Dr. Eisenstadt, a sum of 140,000 roubles for Jewish cultural and educational purposes.

The Right Honorable Viscount Reading (Sir Rufus Isaacs), Lord Chief Justice of England, is now in America and will cooperate with Lord Northcliffe's mission.

A congregation to be known as B'nai Jacob has been started on the West Side of Chicago, Ill. A lot has been donated by Mr. Jacob Cohan for the building of a synagogue.

The Hebrew Sick Benefit Association of Montreal, the oldest and one of the strongest Jewish fraternal organizations in Canada, celebrated its twenty-fifth anniversary last Sunday.

The dedication of the B'rith Shalom Synagogue of Springfield, Ill., took place on Sunday afternoon, September 9. Rev. Dr. David Philipson, of Cincinnati, delivered the dedication sermon.

Rev. J. K. Levin, formerly of Winnipeg, Canada, and Helena, Mont., has assumed charge of Temple B'nai Israel, of Butte, Mont. Rabbi Levin is a graduate of Jews College, London, Eng.

At the last elections for city council at Ostrochon, Russia, two Zionists were elected as special representatives of the Jews. Among the representatives of the other parties there are also a number of Jews.

In response to a request of the school board to nominate a medical inspector for the Denver public schools, the Medical Association of the city and county of Denver has unanimously elected Dr. Joseph M. Shapiro for the post.

Health Commissioner Haven Emerson announced last Saturday the appointment of Dr. Louis I. Harris as director of the Bureau of Preventable Diseases in the New York Department of Health, with a salary of \$5,000 a year.

Keneseth Israel Congregation, Cincinnati, O., which has been holding its services in the Whittier Street Sabbath School for the past nine years, formally opened and dedicated its new synagogue at 514 Hickman avenue September 9.

The new students' hall, presented to Barnard College by Mr. Jacob H. Schiff, will be dedicated next month. The gift costs \$50,000 and the building will include a large gymnasium, a swimming pool, exercise room and club room.

Thirty Jews have been elected as Moscow as the representatives of the various political parties to the city council. Nineteen were selected to represent the Socialist Revolutionary party alone. This party polled the highest number of votes.

It has been practically decided to try the ex-judges of Beilis, MM. Baidreff, Vigura and Yushkevitch, as well as the judges of other pro-Beilis witnesses, who were after the trial prosecuted by the authorities. The charge will be based on an article of the criminal code.

As a result of the petition of the local Christian authorities who control the Jewish affairs, the police of Dombrova (Poland) closed all synagogues, Jewish schools and Chedlarim. The anti-Semitic petitioners gave as the reason for their plea the alleged mismanagement of the Jewish institutions.

At the meeting of the trustees of the Federated Jewish Charities of Boston last week, the resignation of Superintendent Martha M. Silverman was presented. Mrs. Silverman has been connected with the federation for the past fourteen years, having acted as superintendent since 1911.

On September 1 Mrs. Henry Morgenthau, wife of the former ambassador to Turkey, who with her husband is now in Paris, was decorated by the Minister of Foreign Affairs with the Legion of Honor in recognition of the work she did at the French hospital in Constantinople in the early part of the war.

The will of Mary Goldenberg, who died in this city on August 17, divides her residuary estate of \$41,700 equally among the New York Chapter of the American Red Cross, the Crippled Children's East Side Free School, the Stony Wold Sanitarium and the Nurses' Settlement at 265 Henry street.

The leading newspaper in Madrid, Spain, prints a heart-rending description of the terrible catastrophe at Salonika, and makes an earnest appeal to the Spanish Government to come to the aid of those Jews who suffered from fire in the recent disaster, because the majority of them are Spanish Jews.

The Austrian Jewish newspapers print a long list containing 477 names of recently decorated Jewish officers, soldiers and doctors for bravery at the front. The list also includes the name of First Flight Lieut. Sack, the son of the deceased rabbi of Emichov, who obtained ten decorations and the first class of the Iron Cross.

Judge Samuel D. Schultze, who was the only Jewish judge in the Dominion, passed away at Vancouver, B. C., on August 25 in his fifty-second year. Prior to his elevation to the bench he was a member of the North Vancouver City Council. He was active in Jewish circles, and was a past president and charter member of Samuel Lodge, L. O. E. B.

Rabbi M. Sessler has received a call to become rabbi at Guatemala City, Central America. Rabbi Sessler officiated at Guatemala during the Holy Days two years ago, and the favorable impression he made at that time is responsible for the invitation he has now received to lead permanently the spiritual destinies of the community.

A great fire destroyed four hundred houses at the Jewish townlet Badzentin (Kielce). Some of the Jewish inhabitants were burned to death in the conflagration, among them M. Goldberg, who perished with a Scroll of the Law in his hands while helping to rescue the Sepharim from the synagogues. The total losses amount to five million roubles.

Jacob G. Brown, a distinguished communal worker of Detroit, lost his life in a canoe accident at Oscoda, Mich., while spending a vacation with his family. He was active in Jewish and public affairs. He was vice-president of the United Jewish Charities and People's Free Loan Society, and took a leading part in the Board of Commerce Americanization work.

The best evidence of Jewish willingness to serve the Stars and Stripes and to fight America's battle is revealed in the fact that fully 75 per cent. of the first quota of selected men who have gone out of New York city to Camp Upton to train for service in France are Jewish boys. The significance of this fact was borne in upon both Deputy Attorney General Conkling and Provost Marshal General Crowder, who accompanied New York's first 5-per cent. to camp, and they agreed that it would be a good thing to grant the Jewish boys furloughs for the holi-

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A movement to organize Jewish congregations in Logan, Pa., which has been under consideration for some time past, took practical shape this week when about twenty Jewish residents of that section met and arranged to hold services on the coming High Holy Days at Broad and Rosskam streets, Logan.

In honor of the twentieth anniversary of the first Zionist Congress, the English Zionist Federation decided to publish a special volume on Zionism. The Zionist leaders from various countries have been invited to contribute articles for this volume. The book is to be edited by a special committee, at the head of which is the brilliant Hebrew publicist, Nahum Sokolow.

According to information from Lodz the Jewish radical circles are very hard at work preparing their stipulations to be laid before the city councils in connection with the budget of the school system for the coming year. One of the demands is that the city councils shall establish a greater number of Jewish schools in which Yiddish shall be the predominating language.

The Austrian Jews had several unpleasant experiences during the session of the Reichsrath, a number of anti-Semitic spokesmen having attacked them severely. One deputy, Herr Teifel, censured Deputy Kuranda for failing to join the forces, although the speaker was himself a civilian of military age, whereas the Jewish deputy in question was sixty-seven years of age, and had lost a son at the front.

The new drive of the German armies on Riga has again brought untold suffering to the Jewish population of that district. Hundreds of thousands of new Jewish refugees are being driven out of their homes by the Russian retreat. Many of these have already come to the thickly populated Jewish districts of Bessarabia and Podolia, where the communities are unable to cope with the new problem.

Rabbi Rudolph I. Coffe, formerly of the Congregation Tree of Life, of Pittsburgh, and at present rabbi of Temple Judae, of Chicago, has been offered the post as chaplain in the United States Navy. Rabbi Coffe, who is an alumnus of the Jewish Theological Seminary, has been prominently connected with Jewish social work, having served as director of the social service bureau of the Independent Order B'nai B'rith.

On the twentieth day of Tamus, the anniversary of the death of Herzl, a plebiscite, in conjunction with a campaign for collecting funds for the Jewish War Sufferers in Palestine, was started among the Jews of Poland. This plebiscite is made with a view to ascertaining as to the attitude of Polish Jewry with regard to Zionism. Thousands are reported to have already subscribed to the Zionist program through this plebiscite.

"The Rise of David Levinsky," by Abraham Cahan, is to be published this week by Harper & Sons, New York. It is a novel of Jewish life, a realistic psychological study of an interesting soul. Mr. Cahan's name in American literature is identified with the novels, "Yekl, a Tale of Ghetto," "The Imported Bridegroom," "The White Terror and the Red," and a large number of short stories published in the best American magazines.

The woes of the population of Salonika, ruined and devastated by the recent fire, have evoked widespread sympathy in all of the European capitals. The king of Greece purposely came to Salonika and visited the devastated places, lingering at the spot which was once the Jewish section of the ancient city. He joined with the request of the other powers that help be extended to the stricken community as promptly as possible.

The Evacuation Department of the Jewish community in Warsaw has recently increased its activities. From the figures obtained through that department one learns that, in January, 1917, 30 families left Warsaw through the aid of that committee; in February 50 families emigrated; in March, 40; in April, 60. During the month of May the number of families increased to 125, and in June to 223 families, comprising 608 persons. This number includes only such persons as received directly from the committee, passports, railroad tickets and money. It does not include those who received money only. In the month of July the number of evacuated Jewish families has appreciably increased over any of the preceding months.

The majority of the new Moscow municipality has elected M. Osip Minor chairman of the municipality. In that capacity he will preside over the council of the ancient capital. M. Minor is the son of the former crown rabbi of Moscow. He is a Socialist, sixty years of age, a former political exile and prisoner in Siberia. He only returned home after the deposition of the Czar. Besides M. Minor, nineteen other Jews were elected municipal councillors in Moscow.

Russian bankers and trust companies are preparing to launch a company which will write a new form of insurance policies that will insure life and property from that barbaric product of the Czar's misgovernment in Russia—pogroms. The idea of insuring against pogroms comes from Tsaritsyn, the city which for the last few years has been in constant danger of the breaking out of massacres against Jews. The notorious Hyider resided in that place for a number of years, and he caused the cloud of pogroms to cast their shadow over the Jewish population. Since the revolution the Bolsheviki have been systematically plundering the Jews on the pretext that the genuine revolutionary program required such practices. And now there will be special policies written to protect Jewish life and property from the assaults of the Black Hundreds and "Revolutionary" Bolsheviki.

An analysis made at the headquarters of the Council of Workmen and Soldiers' Delegates proves that all agitators now addressing crowds against the Jews seem to have been trained by one organization. They all employ an identical method of attack, and their arguments differ only inasmuch as some of the speakers address themselves to the mob from the point of view of peace-lovers, while others pose as defenders of all that is real Russian and free from Jewish influence. The former point to M. Vinaver and other leading Jews, who advocated, like all their Cadet friends, war to a "complete victory" and loyalty to the Allies. The latter agitators exclaim "The Jews took away your Czar—your religion comes next." A notorious saying of these men is, "The Jews have us all in their bag," and "We have to dance on their strings." There is no doubt that German money is responsible for a good deal of the trouble.

The will of Abraham Slimmer, philanthropist, who died at Dubuque, Ia., recently, has been filed for probate. It disposes of approximately half a million dollars of what was once a large estate, as follows: Jewish Farm School, Pennsylvania, \$2,000; Jewish Orphan Asylum, Cleveland, \$2,000; Moses Montefiore Home for Aged, Cleveland, \$2,000; Pineywoods Country School, Pennsylvania, \$2,000; Martha Washington Home, Wauwatosa, Wis., \$1,000; Home for Destitute Crippled Children, \$1,000; Jewish Consumptives' Relief Association of California, \$2,500; Hebrew Orphan Home of Atlanta, Ga., \$2,000; Jewish Home for the Aged, St. Paul, Minn., \$3,000; Home for the Aged, Des Moines, Ia., \$5,000; Jewish Consumptive Relief Society, Denver, Colo., \$2,500; Home for the Friendless, St. Paul, \$2,000; Home for the Aged and Infirm Poor, St. Paul, \$2,000; Humane Society, Dubuque, Ia., \$2,500; National Jewish Hospital for Consumptives, Denver, Colo., \$5,000. All the rest, residue and remainder of the estate goes to the Jewish Hospital Association of Wisconsin.

Djemat Pasha Removed.
A London cable to the New York World and several other important American newspapers, announces the removal of Djemat Pasha from his post as Military Governor of Palestine.
Djemat Pasha was the author of the order compelling the Jews of Jaffa and its environs to evacuate their homes because of "military necessity."

The press despatches say that it is believed an effort will now be made by the Turkish Government to improve conditions in the Holy Land. The growing hostility of the population proved a heavy military handicap, owing to the undercurrent of sympathy with the Sheriff of Hedjaz, whose increasing prestige among the Arab element of Asia Minor is causing the Turks most serious concern.

Recent cable despatches announce that the British have resumed their advance into Palestine. The Washington correspondent of the Cincinnati Enquirer writes that wireless and airplanes are at work and that a first-class railroad is creeping northward. Transports are carrying supplies to Palestine and Bagdad forces and fresh troops are going forward continually. General Falkenhayn is in command of the Turkish and German forces, and if he can succeed in rallying and equipping the starving Turks a terrible battle for the possession of Jerusalem will take place.

The same correspondent writes that Turkey is in a wretched condition. The people are hungry and desperate, buffeted about by unformed Germans, and business is at a standstill. Only paper money is being used. The Arabs are getting the upper hand, and as far north as Marash there is open exultation over the straits of the Turks. The Arabs and the Armenians are giving valuable assistance to the Entente Allies.

Italy Pledges International Palestine
In the course of his address on June 21 Premier Sonnino made the following declaration to the Italian Chamber of Deputies:
"Izrael has undertaken against Turkey, in Palestine, a new and vigorous military action, in which the bravery of the English army has already been shown. The Italian flag will be represented together with the Allies, and will participate in this expedition, which will elicit international political and moral interest."

The *Giornale d'Italia*, commenting on the speech and the arrival of the Italian troops at Port Said, says:
"Great is the joy of the Italian people in Egypt; greater still that of the Jewish compatriots. They have reason to see in this Italian contingent the first embryo of the future international police, destined to guard—as before, the Isle of Crete, a free Palestine, reconstituted, neutral and internationalistic."

Zionism Gaining in German Opinion.
The advance that Zionism is making in German public opinion is indicated by an article which appeared in a recent issue of the *Neueste Nachrichten*, of Munich, in which that well-known journal avowed itself an advocate of the movement for the restoration of Palestine to the Jewish people.
The article pays tribute to the political sagacity of the Allies for having included an "independent Holy Land" among its war purposes.
"Zionism," says the *Neueste Nachrichten*, has become a question of first magnitude, and Germany and Turkey have no choice but to give it most serious consideration."

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ENGAGEMENTS.

AHRWEILER-KLEIN.—Mr. and Mrs. Max J. Klein, of 22 Mount Morris Park West, announce the engagement of their daughter Eleanor to Mr. Edgar Ahrweiler. Reception at Hotel Savoy on Sunday, September 30, from 3 to 6 p. m.

DE ROY-UFFNER.—Mr. Adolph Uffner, of 420 Riverside Drive, New York, announces the betrothal of his daughter Marian to Mr. Louis De Roy.

FINKELSTEIN-REINHORN.—Mr. and Mrs. J. Relahorn, of 137 West 110th street, announce the engagement of their daughter Mollie to Mr. Irving Finkelstein.

GROB-GINSBURG.—Mr. and Mrs. Abraham Grob, of 512 West 151st street, announce the engagement of their daughter Marie to Mr. Joel Ginsburg.

KALISH-COHN.—Mr. and Mrs. Nathan Cohn, of 134 West 113th street, announce the engagement of their daughter Lillian to Mr. Emanuel Kalish, of Brooklyn.

KAPLAN-BRODY.—Mrs. Ray Brody, of 804 West 180th street, announces the engagement of her daughter Harriet to Mr. Samuel Kaplan.

KEPPLER-HIRSCH.—Mrs. Henrietta Hirsch, of 313 East Fifty-seventh street, announces the engagement of her daughter Blanche H. to Mr. Michael Keppler.

SANDERS-GINSBERG.—Mrs. Simon Ginsberg, of 45 West 110th street, announces the engagement of her daughter Lillian to Mr. A. M. Sanders.

MARRIAGES.

COHEN-WINKEL.—Mr. and Mrs. David Winkel, of 3569 Broadway, announce the marriage of their daughter Jeanette to Mr. Seymour Cohen on September 12.

HAAS-LEVINSON.—On Wednesday, September 12, 1917, by Dr. Alexander Lyons, Helen Ann, daughter of Mr. and Mrs. John Levinson, to Milton W. Haas.

LEVY-SEFF.—Mr. and Mrs. Harris Seff, announce the marriage of their daughter Annette to Sidney Levy, on Wednesday, September 12.

SIEGEL-LEVIN.—Mrs. Samuel Levin, of 1327 Fifty-fourth street, Brooklyn, announces the marriage of her daughter Adeline to Mr. William V. Siegel on Sunday, August 26, 1917.

SPELRLING-SPELLMAN.—Mr. and Mrs. Louis E. Spellman announce the marriage of their daughter Marjorie E. to Mr. Elliot M. Sperling on Tuesday, September 11.

WEINBERG-MASUR.—Mr. and Mrs. J. Masur announce the marriage of their daughter Sophie to Lieutenant Alexander H. Weinberg.

WEISSMAN-SCHIEIN.—Mrs. Esther Schein announces the marriage of her daughter Vivian Ray to Mr. Philip Weissman, of Ybor City, Fla.

WOLF-DITTENHOEFER.—September 12, at Delmonico's, by Rev. Dr. Rudolph Grossman Florence, daughter of Mr. and Mrs. M. A. Dittenhoefer, of 746 St. Nicholas avenue, to Mr. Fred Wolf, of New York.

BAR MITZVAH.

CANTER.—Mr. and Mrs. Alexander L. Canter, of West 140th street, announce the Bar Mitzvah of their son Benjamin Weiler, on Saturday, September 22, at the Shearith Israel Synagogue, Seventieth street and Central Park West.

BIRTHS.

KREGER.—To Mr. and Mrs. Arthur Kreger, 725 Riverside Drive, a son, on September 9.

LEBLANG.—Mr. and Mrs. Joseph Leblang, of 501 West 110th street, announce the birth of a daughter on September 15, 1917.

ROSENTHAL.—Rabbi and Mrs. Moses Rosenthal (nee Sara L. Schleider) of 974 St. Nicholas avenue, announce the birth of a daughter on Friday, Ellul 27 (September 14).

SCHAAP.—To Mr. and Mrs. Herman M. Schaap, on September 9, a boy.

SLATER.—Mr. and Mrs. A. D. Slater (nee Mamie Holzman), of 1902 Seventh avenue, announce the birth of a son on September 11.

SOLOMON.—To Mr. and Mrs. Adolph G. Solomon (nee Blanche Bernstein), 600 West 136th street, a daughter, Shirley Janis, on September 13, 1917.

FOR THE BRIDE-TO-BE

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IN MEMORIAM.

CHARLOP.—The monument erected to the memory of the late William Charlop will be unveiled at Mt. Neboh Cemetery, Cypress Hills, on Sunday, September 23, at 2 p. m. Rabbis Z. Rosen, J. Katz and M. Wolf will participate. Relatives and friends are invited to be present.

SCHWARZ.—Relatives and friends are invited to attend the unveiling of the monument for the late Samuel Schwarz father of Julius Jacob and Max Schwarz, Bessie Horowitz and Sophie Annekstein, on Sunday, September 23, at 10:30 a. m., at Washington Cemetery No. 1.

SOCIAL NOTES.

Mr. and Mrs. Simon Epstein have sold their home at 792 Greene avenue, Brooklyn, and will reside all year around at Kaaterskill Junction, N. Y. (postoffice, Hunter, Greene county, N. Y.), where they have conducted the Grand View hotel and cottages for the past thirty years.

Rabbi Moses Rosenthal has removed from 3915 Broadway, to 974 St. Nicholas avenue.

IN THE SYNAGOGUES.

AGUDATH JESHORIM (119 East 86th street).—Rabbi G. Lipkind preaches Kol Nidre on "Strange Idolatries." Yom Kippur morning, "Standing Before God." Rabbi Lipkind also preaches a Nefiah sermon.

B'NAI ISRAEL (535 W. 148th street).—Rev. Dr. Isidore Reichert preaches this evening on "Too Late." Sabbath morning, "Come let us reason together." Kol Nidre, "Duty Calls; Arise!" Yom Kippur morning, "What Are We Fighting For?"

EZ CHAIM (107 East 92d street).—Dr. David Davidson preaches Sabbath morning on "Undercurrents." Kol Nidre, "Coming to Our Own." Yom Kippur morning, "The Jew in the Midst of the World War—An Atonement Lesson."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Wise will lecture Sunday on "What Are We Fighting For." Dr. Wise preaches eve Yom Kippur on "A Religion for Men." Yom Kippur morning Dr. Sidney E. Goldstein on "The Principle of Nationality—The Sin and the Atonement." Yom Kippur afternoon Dr. Wise on "The Courage of Adieu."

FREE SYNAGOGUE (Bronx Division: 163d street and Southern Boulevard).—Mr. Louis I. Newman will conduct the services on Yom Kippur eve. Yom Kippur morning Dr. Wise will preach.

FREE SYNAGOGUE (Washington Heights Division, 2005 Amsterdam avenue).—Dr. Goldstein will conduct the Yom Kippur services. Dr. Wise will preach Yom Kippur morning.

INSTITUTIONAL SYNAGOGUE (Park View Palace, 110th street and Fifth avenue).—Rabbi Herbert S. Goldstein will preach Sabbath morning and on Kol Nidre night.

ISRAEL (Bedford and Lafayette avenues, Brooklyn).—Rabbi Nathan Kr. preaches Yom Kippur eve on "Under the Microscope"; Yom Kippur morning "Brute, Man and Superman"; Memoria services, "The Great Divide"; Nefiah "The Spiritual Spectrum."

MONTEFIORE (Hewitt and Macy places, Bronx).—Rabbi A. Basel preaches Sabbath morning on "Repentance." Kol Nidre, "Light Out of Darkness." Dr. Basel will preach a memorial sermon on Yom Kippur morning.

MOUNT SINAI ANSHE EMETH (600 W. 180th street).—Sabbath morning Rabbi L. Zinsler will preach on "The Proper Road"; Yom Kippur eve, "Reconciliation"; Yom Kippur morning, "To Thee Is my Soul Longing."

MT. ZION (119th street, near Lenox avenue).—Rev. Dr. B. A. Tintner preaches Sabbath morning on "Repentance." Kol Nidre, "The Fast of Israel." Yom Kippur morning, "The Kippur Spirit." Memorial services at 2 p. m. Subject, "Our Dead."

OHAB ZEDEK (18 West 116th street).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Between Sear and Hope." Kol Nidre, "The Atonement of the World."

ORACH CHAIM (Lexington avenue and Ninety-fifth street).—Rev. Dr. Moses Hyamson preaches Sabbath morning and on Kol Nidre.

PENI-EL (525 W. 147th street).—Rabbi Aaron Eisenman preaches Sabbath morning on "What Is True Repentance?" Kol Nidre "Messengers at the Gate of Man's Soul." Yom Kippur morning, "If a Man Die, Shall He Live Again?"

SHEARITH ISRAEL (Seventieth street and Central Park W.).—Rev. Dr. D. de Sola Pool will speak Sabbath morning. Yom Kippur eve, Dr. Mendes will speak and Dr. Pool will speak to the overflow congregation. Wednesday Dr. Pool will speak and Dr. Mendes will speak to the overflow congregation.

SINAI (Stobbins avenue and 163d street).—Rabbi Max Reichler preaches Sabbath morning on "The Reawakening." Yom Kippur eve, "A Contrite Heart"; Yom Kippur morning, "Soul-Peace with Victory."

TEFERETH ISRAEL (Kensington Brooklyn).—Rabbi Jacob Katz will preach this Sabbath on "Life's Prayer."

WASHINGTON HEIGHTS (510 West 161st street).—Rabbi Moses Rosenthal will preach Sabbath morning, also at Kol Nidre and on Yom Kippur morning.

NEW YEAR GREETINGS.

BASES.—Mr. and Mrs. Abraham Bases, of 9 Livingston place, wish their relatives and friends a happy and prosperous New Year.

BAYER.—Mr. and Mrs. Samuel Bayer of Arverne, Long Island, wish their relatives and friends a happy and prosperous New Year.

BIEBER.—Mr. and Mrs. Jacob Bieber, of 1815 Seventh avenue, wish their relatives and friends a happy New Year.

BROWN.—Mr. and Mrs. Louis Brown, of 960 Tiffany street, Bronx, wish all relatives and friends a happy New Year.

COHEN.—Mr. and Mrs. Louis Cohen and family, of 1323 President street, Brooklyn, extend best wishes to all relatives and friends for a happy New Year.

ELISBERG.—Mrs. E. Elisberg of Arverne, L. I., and Lakewood, N. J., extends to her relatives, friends and patrons, a very happy and prosperous New Year.

HARRIS.—Mr. and Mrs. David Harris and family, of 108 West 121st street (now at 1214 Seneca street, Far Rockaway, L. I.), wish all their relatives and friends a very happy New Year.

KLEIN.—The unveiling of the monument dedicated to the sacred memory of our beloved daughter, Lena S. Klein, will take place in Union Field Cemetery, Beth Hamedrash Hagodal Anshe Ungarian, Sunday, September 23, 1917, at 3 p. m. Relatives and friends are invited.

LADIES' MALBISH ARUMIM SOCIETY sends to all its officers and members best wishes for a happy and prosperous New Year. Mrs. Joseph Cohen, President.

LAMPORT.—Mr. and Mrs. Nathan Lamport, of 51 East 97th street, wish all their relatives and friends a happy and prosperous New Year.

LANROWITZ.—Mr. and Mrs. Leon Lanowitz, of 910 Riverside Drive, extend their best wishes to all friends and relatives for a happy and prosperous New Year.

LUBELL.—Mr. and Mrs. A. P. Lubell, of 200 West 113th street, wish all their relatives and friends a prosperous and happy New Year.

ROSENMOND.—Mr. and Mrs. David I. Rosenmond, of 540 West 144th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

ROTH.—Mr. and Mrs. Joseph Roth, of 12 South Ninth avenue, Rockaway Park, N. Y., wish all their relatives and friends a happy New Year.

ROTH.—Mr. and Mrs. Louis Roth, of 1571 Fifty-second street, Borough Park, Brooklyn, wish all their relatives and friends a very happy New Year.

SIMIANSKY.—Mr. and Mrs. M. Simiansky, of 1845 Seventh avenue, wish their relatives and friends a prosperous and happy New Year.

STERN.—Jacob D. Stern of 227 W. 141st street, extends best wishes to relatives and friends for a happy and prosperous New Year.

SURUT.—Mr. and Mrs. Elias Surut, of 105 Seaview avenue, Arverne, L. I., wish their relatives and friends a happy New Year.

TUCHMANN.—Mr. and Mrs. Leon Tuchmann, and family, of 1990 Seventh avenue, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

VOIT.—Mr. and Mrs. Charles Voit and family, of Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

WEISMAN.—Mr. and Mrs. Joseph Weisman, of 46 Fort Washington avenue, wish their relatives and friends a very happy New Year.

YORKVILLE LADIES' BENEVOLENT ASSOCIATION wishes all its officers and members a very happy and prosperous New Year.

Congregational Loyalty.

The sense of loyalty which some men retain for the synagogue with which they have for some time been connected was exemplified in an event which transpired on Saturday, September 8, at Kehllath Israel Synagogue, 1162 Jackson avenue, Bronx. On that day Mr. and Mrs. Morris Jacobs, of Englewood, N. J., celebrated at the above synagogue the Bar Mitzvah of their son Herbert. The occasion was a kind of home-coming for Mr. M. Jacobs, for prior to his removal out of New York he had been for a number of years closely identified with the Jackson avenue synagogue, to which he had given a considerable amount of his time and energy. His interest in Kehllath Israel impelled him on this happy event to bring his son and the rest of his family to New York in order to celebrate the Simchah in the midst of his former co-workers and in the schule he never ceased loving. Such sense of loyalty to one's congregation ought to be widely emulated.

Jewish National Fund Bureau for America.

The following moneys were received by the office of the Jewish National Fund Bureau for America, 44 East Twenty-third street, New York, during the months of June 1-September 1, 1917:

General donations.....	\$8,053.36
Box collections.....	1,584.71
Tree donations.....	1,487.53
Golden Book.....	1,094.19
National Fund stamps.....	643.88
Dunam land.....	230.10
Yemete Housing Fund.....	29.00
Self taxation.....	24.30
Co-operative colonization.....	9.68
National Fund telegrams.....	4.30
Total.....	\$13,161.05

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B'nai B'rith to Co-operate with Soldiers' Welfare Board.

The Independent Order of B'nai B'rith has agreed to merge with the Jewish Board for Welfare Work in the United States Army and Navy, as is indicated by the following telegram. At the earnest request of President Adolph Krauss, Col. Harry Cutler, chairman of the Welfare Board, conferred with him in Chicago, with the above result. The telegram setting forth the conditions upon which the arrangement was made follows:

"September 13, 1917.
 Hon. Adolph Krauss, President, I. O. B. B. Tribune Bldg., Chicago, Ill.:
 "Regarding conference yesterday, the Executive Committee of the Jewish Board for Welfare Work in the United States Army and Navy, in the interest of co-ordinating and merging all activities looking to the welfare of the soldiers and sailors in the United States Army and Navy, agree to your suggestion that the following posts, namely, Rockford, Battle Creek, Des Moines, Tacoma, Baltimore, Alexandria, Fort Worth, Houston and Hattiesburg, be under the supervision of the B'nai B'rith, your representatives to carry into effect at these posts the policies now in force and those which may be adopted by the Administrative Committee of the Jewish Board for Welfare Work, of which the B'nai B'rith may name three members. It is agreed that there shall be one treasurer, and all funds collected by the B'nai B'rith shall be sent to the national treasurer, Mr. S. S. Rosenstamm, to be used in connection with the welfare work of the Jewish soldiers and sailors. I have been asked to express to you the satisfaction of our board that this basis of co-operation has been established, and we will send our appeal with your signature attached, adding notation which you dictated.
 "HARRY CUTLER,
 "Chairman."

Services at City Institutions.

Chaplain A. Blum conducted services at the insane asylum on Ward's Island the first day of Rosh Hashanah. All the Jewish inmates were permitted to attend over 300 being present. On the second day Chaplain Blum conducted services at the Central Islip Asylum.
 In the City Home at Blackwell's Island, services were held on both days, the inmates there being joined by the Jewish patients from the Metropolitan and City Hospitals.

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UNCLE SAM'S JEWISH EMPLOYEES.

Special Correspondence by Dr. Robert Katz.

Washington.—Quiet, reserved Washington has, since the beginning of the war, become a metropolitan city. Ordinarily we here are peaceful people, living as we are in a middle-class, bourgeois city. On account of the war, however, there has been such an influx of new persons that Washington has come to resemble the labyrinth of New York or Chicago. Thousands of new Federal employes have come here from all parts of the country to do their bit for Uncle Sam. One is led to believe that there are but few cities in the Union that are not represented in one department or another of Federal service.

A great number of these newcomers are Jewish young men and women. Most of them come from the "Jewish States"—New York, Pennsylvania, Illinois and Massachusetts. This addition to the ranks of Jewish civil employes in the Federal Government has recalled to my mind several interesting and significant conclusions which were brought out several years ago concerning Jewish employes in the government.

For that which has been said regarding the regular Jewish employes may also be applied to the new or special employes of Jewish persuasion.

The subject of statistics and characteristics of the Jewish civil employes in Federal service contains more material than we imagine, and I propose to return more specifically to this subject at another time.

People are more or less familiar with the noteworthy book by Hon. Simon Wolf, of Washington, on this subject. This book treats with the Jew as soldier and patriot, and contains all sorts of statistics about Jewish soldiers that served in America's great wars. The book contains also a complete list of all Jewish soldiers and officers in the various American armies.

It was this remarkable book that suggested a similar work on "The Civil Employes in the Service of Uncle Sam" to a well-known Jewish statistician. In addition to the lists of Jewish employes, which this other book was supposed to contain, it was proposed that there should be incorporated various characteristics, discussions, facts, and conclusions which are germane to this subject. There was also supposed to be a supplement of Jews in the service of the several States, and would under those circumstances have been the most comprehensive work on this subject. Such a book naturally would have a great historical, social, political and moral value for our people.

That particular Jewish statistician, whose name I prefer to withhold, was well started on his work when he had to discontinue it because he lacked the necessary funds, and no Jewish organization seemed willing to sponsor it. Without any aid or encouragement this energetic statistician was compelled to abandon this colossal undertaking for the present. His efforts, however, cannot be said to have been wasted entirely. The writer has followed up the work of that statistician, and is familiar with the facts and conclusions of that work. I shall attempt here to outline the most important ones

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Maxim Gorky Against New Anti-Semitism in Russia.

Petrograd.—Maxim Gorky, the famous novelist, has recently come out with a statement against the new brand of anti-Semitism which is circulating in certain quarters in the new Russia.

"Recalling the fact that the revolutionary Russia has given the Jews equal rights," he says:

"With this alone nothing was accomplished of which we might be proud. The fact that Jews struggled for the political emancipation of Russia with more integrity and energy than many Russians; the fact that Jews have produced less traitors and provocateurs—this alone nullifies us in our estimate of ourselves as 'benefactors' of the Jewish people."

Touching upon the accusation that there are many Jews among the anarchists and Bolsheviks, he says:

"They point to such 'leaders' and they attempt to prove that seven Bolsheviks will annihilate the 170,000,000 Russians. This is ridiculous and absurd, and also scandalous. The Jewish god of vengeance once upon a time saved a whole community of wicked men because there was among them one upright man. And people who profess to believe in the merciful Christ think that the whole Jewish people should be made to suffer for the wickedness of a few Jews among the Bolsheviks."

Gorky further points out that there are more Jews in the other Russian parties, including even the anti-Socialist party, than among the Bolsheviks.

"There are a thousand proofs to show that the associating of Bolsheviks with Jews is an atrocious piece of reasoning, evoked by the beastly instincts of the same frenzied Russians. I shall not, of course, bring all of this proof. Honest people do not need them; for dishonest ones they would not be convincing.

"Stupidity is a malady which cannot be cured by logic. For one who suffers from this particular malady it is perfectly clear that, where there are seven and a half Jews among the Bolsheviks, the whole Jewish people must be condemned and, therefore,

"And, therefore, the honest and strong Russian begins to feel uneasy, and a sense of shame for suffering Russia, which in the critical hours of its life must look for the enemy without and not in the depths of his own stupidity.

"The simple-minded fellow is unable to comprehend all the contradictions which the revolution has brought about. He must have a general explanation—one reason for all evils, for all sufferings. Anti-Semitism furnishes this one sweeping explanation. He explains the present state of anarchy by means of the revolution; he attributes the revolution to democracy; he democracy, in turn, he attributes to the proletariat, and all these things combined to the intrigues of the Jews. All one has to do is to scare those little Jews off, and immediately peace and order will be restored—that peace and order for which every simple-minded fellow is longing.

"It was always thus with the hare-brained fellow of Russia; before the war he needed the Beilis trial; during the war the charge that Jews are spies had to be trumped up for his benefit, and now the Jews must suffer for the sins of the Bolsheviks."

The Balkan correspondent of the London Times says that an impressive service was held in the synagogue at Odessa last week to celebrate the promotion to the rank of officers of 150 Jewish cadets now proceeding to the front. The ceremony was attended by the mayor, and speeches were delivered declaring that this was a great day for the Jews of Russia as well as for Russia herself. The cadets were exhorted to give a good account of themselves in defending the honor of the country.

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When grass stains get on any white goods, just rub them thoroughly with

butter before putting in the wash. The stain will all come out with the butter. Be sure and rub it in well and let it stay an hour or so, if necessary over night.

The most satisfactory way to clean suede shoes, gloves or bags is with very fine emery cloth. Just rub the article gently with a circular movement. Its better and cheaper than gasoline or benzine and it does not leave a "patchy" appearance.

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A Hygienic Testament of the Late Professor Czerny.

Among the papers of the late Professor Czerny was found the following "hygienic testament": 1. Life is not the greatest gift. Human ideals stand higher. A belief in the future, the hope that man will no longer combat his fellows because of differences of opinion, the fulfillment of true love, will create a heaven on earth. 2. However, life is the only real possession of man. Money and lands are passing possessions. Accomplishment ceases with death. 3. It is therefore your duty to conserve body and soul, and to avoid all things which may endanger or shorten the duration of this precious gift. Not every one is blessed with a cheerful disposition, good will toward others and ripe judgment in meeting the little annoyances of life. Only he who succeeds in winning these virtues for himself will truly enjoy life. All men are not equally endowed. He who stands well after that he does not fall. 4. Look well after the health of body and mind. Divide the day wisely into hours of work and recreation. Eat good, wholesome food. Be clean in every respect and live in a dry, sunny, well ventilated habitation. 5. Eight hours of work, recreation and mental development, eight hours of rest, and eight hours of sleep are best. Two hours of sleep before and two hours of sleep after midnight are the most refreshing. Two hours should be devoted to the three meals of the day, two hours for art and lectures, two hours for the family, your friends and the public, two hours for a sane sport (walking, riding, driving, rowing, swimming, gymnastics and play in the open air). 6. Food should be easily digestible, nourishing and meeting the requirements of the metabolism. No more than one liter of food and drink should be taken at each of the three meals. A greater amount than this overloads the stomach. Moderation in eating and drinking should be practiced. An exclusive vegetable diet in quantities sufficient for the motor activity of the stomach and intestine, does not contain enough calories. Therefore, albumin and fat, in easily digestible form (meat, fish, eggs, butter, milk and cheese) should be added to a vegetable diet. 7. Do not be a slave to your appetite. Alcohol (beer, wine, whisky, liqueurs), coffee, tea and tobacco have no nutritive value, but from habit, extending back through many generations, they have become necessary to man, and it is difficult to substitute anything to meet the requirement. They are all poisons, whose toxic effect have been mitigated by habituation, but in moderate quantities they shorten the life of the predisposed individual. Tobacco and alcohol disrupt the nervous system, and lead to arteriosclerosis. Coffee and tea disturb sleep, and should not be imbibed after 4 o'clock. At least once during his lifetime every man should deprive himself of the use of any and all of these substances. 8. Children must be taught cleanliness. They should be given at least one sponge bath with cold water each day, and likewise cleanse the mouth and wash the face and hands. A full bath should be taken weekly. Clothing and bed linen should be changed regularly. Do not use any dishes or bathtub but your own unless you are positive that they are well cleansed. Your habitation must be roomy, dry and sunny, and sleeping rooms must be large and well ventilated. 9. Do not put any more children into the world than you can educate and feed. 10. When ill do not delay securing the attendance of a competent physician, and follow his instructions closely.

"From An Old Scrap-Book"—Mendelsohn and Lavater.

By Ben Altheimer.
In his "Die Familie Mendelsohn," published many years ago, Sebastian Hensel wrote very interestingly about the religious controversy between the Jewish philosopher, Moses Mendelsohn, and the Christian theologian, Johann Kaspar Lavater, and the latter's unsuccessful efforts to convert Mendelsohn to Christianity. In this connection the following characteristic poetical exchange between the two is interesting:
Lavater to Mendelsohn:
"To God the Father you Jews have made your vow,
Faith in His Son should follow now;
To the son you Jews so freely give
Full credit, while still the father lives."
(Lavater is alluding to the business methods of the Jewish money-lenders, who gave credit to sons of the German nobility, agreeing to wait for the payment of the same when these young aristocrats would inherit their patrimony.)
Mendelsohn to Lavater:
"The son we cannot credit give,
The father will forever live."
These two verses prompted the following lines:
To Mendelsohn and Lavater:
"What fools ye be! Ye both are right,
Keep peace, good friends—no use to fight;
You Jews give credit to the son sans fear

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"God Father, Son and Holy Ghost!"

What My Teacher Told Me: Czar Nicholas I and the Two Sailor Boys.

On a certain occasion during the Crimean war in 1854, Czar Nicholas I of Russia inspected his fleet in the Black Sea, and while aboard the admiral's flagship his attention was called to the bravery and daring of two young sailor boys, who were brought before him. The czar was pleased with their appearance and record and ordered them decorated and advanced. Upon being told that they were Jews, he commanded that the two boys be baptized into the orthodox church. The two sailors, surprised at the czar's command, craved permission to show his majesty a sailor's trick that had perhaps never before been performed on any ship. Their request being granted, the two sailors, with cat-like agility, climbed to the top of the main mast and, locking arms, cried aloud:
"Shema Yisroel! Hear, O Israel, the Lord our God, the Lord is One!" and jumped into the sea. All efforts to find the bodies of the two Jewish martyrs proved fruitless.
"Verily," said my teacher, "the true believer is an inspiration forever."

After his most successful summer season, Mr. J. Prown has closed his Hotel Rudolph at Arverne, L. I., and is now at Lakewood, N. J., where his beautiful Rose Villa, will reopen for the season of 1917-1918 on October 1. At present Rose Villa is in the hands of painters and decorators and is undergoing a thorough process of remodeling, and when completed will be larger, handsomer and more up-to-date than ever. As usual, the strictly Kosher cuisine of Rose Villa, under the personal supervision of Mrs. Prown, will be a feature, and despite advancing prices in all commodities, the rates at Rose Villa will remain moderate as heretofore.

The Third Avenue Theatre Stock Company will present for the week of September 24 the well known success, "Ishmael," by Marie Doran, author of Leqa Rivers, which delighted the audiences at the Third Avenue, the opening week. "Ishmael" is such a dramatic story, so full of sympathy and interest, it seems odd that only recently it as reached the stage which will bring it to the attention of the Third Avenue patrons for the first time. The usual weekly matinees will be on Monday, Wednesday and Saturday.

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Sabbath begins 5.48 P. M.

שבת שובה—יל

Wish every reader of this journal well over the Fast!

Keep the synagogue on *Shabbas Tshubah!* And for that throughout the year!

Who cares if Charlie Chaplin is or is not a Jew? For he himself protests that he is not one, and this statement should not be the matter. Especially if he be a Jew ashamed of his origin we should be done with an inquiry of this sort, and continue to enjoy his antics in the "movies."

The past summer certain London department stores followed the example of similar enterprises on this side of the water by keeping closed all day Saturdays. They adopted this practice from the desire to save coal, although the reasonableness of such a motive is not apparent in the season of the year when coal is not required. However, we have here another instance of the practical working of the five-day week, a possible solution of the Sabbath-observance problem for good Jews.

Among the many appeals that are now being made to our people of alien origin in this country, those responsible for the outbreaks uniformly seem to have forgotten that the American Jew, less than any other member of the body politic, needs to be reminded of his duty to America in her great hour. The Jew has not only set up his home here for himself but also for his posterity permanently, and his loyalty to the land of his adoption has been effectively demonstrated in times of war no less than in the day of peace.

To-morrow being the Sabbath of Repentance, we are on the eve of observing *Yom Kippur*, the Great White Fast, the holiest day in the Jewish year. It is unnecessary for us to expatiate on the meaning and significance of this day of days; the lessons of *Yom Kippur* should be seized upon and applied from one year's end to the other. At the same time we cannot forbear from impressing upon our readers that a serious and pressing duty devolves upon them this *Yom Kippur*, namely, to mark their conclusion of the fast in health and inward satisfaction by contributing liberally to the various Jewish war relief funds which will appeal to their supporting sentiments during the holy day.

Certain observers of contemporary Jewish life and customs seem to think that because Jewish weddings in this country occasionally take place privately, or without any ostentatious ceremony or rejoicing, the Jews here have been influenced by their American environment. We doubt, however, if it be an unwritten custom among Americans to celebrate their weddings unostentatiously; certainly the elaborateness and circumstance which surround some weddings and are conspicuously absent from others, are more indicative of individual taste and fancy than anything else. So, it hardly seems fair to try to set up a rule for Jews from this superficial inquiry. Many Jewish weddings are celebrated in a manner we may call ostentatious; in the case of many others the reverse obtains.

The widow of the late Anglican bishop and scholar, Mandell Creighton, recently appealed to the British people to forgive their German enemies once the war has ended, because she happens "to be a Christian," and our contemporary, *The Jewish World*, is moved to reflect at length on Christian, as opposed to Jewish, ethics from this utterance. Mrs. Creighton had a perfect right to make her hysterical plea for any reason that seemed good and sufficient in her eyes, and, as a bishop's widow, the reference to her profession of faith was logical, to say the least. Why *The Jewish World* should regard such words of hers as worth serious consideration we fail to fathom, unless it be that in the present, highly sensitive state of British public opinion on the Jews, our contemporary must be forever apologetic.

AN INDEPENDENT POLAND

INASMUCH as the *entente* Allies, among which our beloved country is now included, have repeatedly declared that they wage the great war for the purpose, among others, of freeing oppressed nationalities and of enabling each nation freely to develop its national life, the question of an independent Poland is one that is closely bound up with the questions that will be eventually settled by the conclusive peace-congress. It is extremely probable, however, that with the success of the *entente* Allies an autonomous Poland will be created. Such a state we have frequently contemplated from the point of view of Jewish interests in Poland in these columns, and uniformly adversely to its establishment, and nothing has recently taken place to make us change our views.

For the non-Jewish Poles in Poland are thorough and confirmed believers in an anti-Semitic economic, social and political policy toward the Jews of that country, and this, added to their history before the partitions in the eighteenth century, makes us feel that it is extremely unwise to set up these people into an independent state entirely freed of supervisory control and placing the Jews of their land at their complete mercy.

We rather favor a semi-autonomous Poland under the protection of a concert of the Powers after the close of the war as the best means of providing an opportunity to the Poles to develop their own nationality properly, and, at the same time, effectively preventing them from maltreating the representatives of other races, but especially the Jews, inhabiting their country. We do not regard such a situation served appropriately by handing Poland back to Russia, which should be given time to work out its own internal problems without having to adjust those of former divisions of that land as well. Nor would we regard as acceptable the suggestion of handing over Poland to Austria after the war, because, while Austria has been fair and liberal in its treatment of Jews and thus, from the Jewish point of view, might be a good overlord for Poland, the Dual Monarchy as the present ally of Germany has been keeping very undesirable company ever since the midsummer of 1914. Germany, with its own proposals for a semi-autonomous Poland, has demonstrated its unfitnes to rule the Polish roost, and Austria, its confederate, is in a similar case.

In its issue of September 6, *The American Israelite* devotes its editorial leader to the topic, "Discrediting the Jews," and makes its exacerbating strictures culminate in the following: At a conference of so-called representatives of the "Religious Press" in the United States, held at Washington, D. C., on July 31, at which Food Administrator Herbert Hoover was present, a resolution was adopted pledging the assistance of the "Religious Press" to the food conservation. There was not a Jew among them, nor was there in attendance a representative of the Jewish press or people.

In fairness to Food Administrator Hoover and for the enlightenment of our Cincinnati contemporary we desire to state that the editor of this journal received a personal telegram from Mr. Hoover bidding him attend the foregoing meeting, and that only circumstances, utterly beyond his control, prevented him from being present thereat.

Rabbi Emil G. Hirsch marks his return to the editorial tripod of *The Reform Advocate* after his customary, lengthy summer vacation, which we trust was pleasant and enjoyable, by calling the attention of the Reform synagogue to its utterly indefensible neglect of Isaiah's wonderful consolatory prophecies, a part of the traditional *Haphtoroth* after *Tisha b'Ab*, a beautiful and particularly heartening portion of our ritual to which we often have referred in this place. Of course Rabbi Hirsch is not the first writer to call attention to this unpardonable forgetfulness, although the Reformers in their desire to do away with the Destruction of Jerusalem thus threw out of the window the dish and its contents! This fact, however, is not mentioned in Rabbi Hirsch's despatch; more important is the question whether he will sacrifice his vacation next year, please God, to make Chicago Sinai Congregation acquainted with these marvelous chapters?

From the latest advices from London we learn that the proposed Jewish regiment in the British army is an accomplished fact, but that the war office has bowed before the gathering storm of Anglo-Jewish communal opinion and decreed that the unit shall not be known as a specifically Jewish one. There cannot really be any argument for discussion of the wisdom of constituting such an organization, because, from the reports to hand, we find that its establishment was arranged beyond the confines of Jewry and, in fact, despite the expressed views of the most influential and farseeing Jewish leaders. In brief, the British Government has decided, from what motives and for what reasons we know not, that a regiment of Jews be formed and, therefore, it is the bounden duty of the Anglo-Jewish community, particularly of such of its members as glory in their label Englishmen of the Jewish persuasion to support the government in its undertaking. For the time being, of course, this incident is closed, but the discussion may be theoretically continued here, as the baleful effects of the action taken disclose themselves gradually.

SONGS IN THE NIGHT

איה אלוה עשי נתן ומרותו בלילה: ובלילה שירה עשי:

"Where is God my maker, who giveth songs in the night?" (Job xxxv, 10.)

"And by night His song is with me." (Psalm xlii, 9.)

S HALL we fill our ears and hearts with Man's Song in the Day, or with God's Song in the Night? How discordant the one, but how harmonious the other! Man's Day-Song is composed of the clamors of insanely rushing crowds and the tumult of cruel cities: tell me not that this harsh dissonance of human life is in itself a necessary part of the universal song! Tell me not that somewhere and somehow the ugly grating noises, bursting from throats that are always eager to swallow something, blend and melt into a grand symphony of the divine. No—never!—Never can I accept all this battle of warring sounds—forced near each other in the large score of human existence but not combined into real affinity of tone—as the natural chime of our days. Some day perhaps, when all conflict is reconciled, and all strife smoothed into peace, and the brotherhood of man is no longer a phrase of despair on God-touched lips or a cant utterance in lying mouths, man shall have learned how to sing the song of his everyday life: every moment will then ring true to the tune of the infinite.

Until then, until that great day of universal reconciliation, how can we, who would vainly hear the Master-Singer, fill our ears with Man's Song of the Day? What hint can the croaking of a raven give of the liquid lay of the night-gale? Shall we not rather fill our song-hungry hearts with God's Song of the Night? When Man's Day-Song ceases, God's Night-Song begins. When the bustle and business of the sun-lit hours has come to a stop, God strikes up a tune in the moon- and star-lit hours, whose refrain is peace and quietude. He must be hard of hearing who cannot hear God's Song in the Night!

How sweet, how beautiful, is God's Song in the Night! Overhead the dark sky is spread, like an immense music-roll, and the stars dot this infinite score like luminous notes written to infinite time by a mysterious master-hand! How few are able to read this shining music. Not the scientist, but the poet and prophet, the seers and dreamers of all ages. God's eternal Night-Song is no lullaby to send these enlightened souls to sleep, it is rather a loving call to keep tryst with Him in the depth of silence. And God's Song in the Night drops from the silent heavens into sensitive hearts, making them to pulse in harmony with the heart of the universe. It drops into inspired minds, and re-echoes in thoughts and words that live forever. God hangs the bars of His Night-Song on the trembling moon-beams, then on vibrating heart-chords, until the whole world becomes a myriad-stringed instrument filling the silent spaces with melody.

O thou Master-Singer! Beautiful is thy dawn-song when the morning-stars sing together, hymning the renewal of creation! Beautiful is thy day-song which thou playest on the golden strings of the sun-harp. Beautiful is thy even-song when at decline of day the leave-taking luminary fills the heavens with the melancholy strains of her parting. But most beautiful and most thrilling is thy Night-Song, O thou giver of songs in the deep, deep night!

God's song in the night of sin is—Forgiveness.

God's song in the night of doubt is—Faith.

God's song in the night of ignorance is—Inspiration.

God's song in the night of error is—Divine Love.

God's song in the night of failure is—Eternal Effort.

God's song in the night of adversity is—Comfort.

God's song in the night of death is—Immortal Life.

Yes, the deeper the night, and the blacker the darkness, the more sweetly does God sing his Night-Song in the human heart. So may His song be with us in the night!

When darkness falls without upon our mother-soil and the whole world gets carefully wrapped up in the soft coverlet of the night, tranquility too profound for human words falls upon man's soul, dropping dreams along its mysterious way as it sails through space: dreams that are like golden bloom fallen from the wings of an angel, dreams that are like luminous shadows of the thoughts of God. But when darkness within falls upon our lives, and we stand bare and shelterless beneath the heavens, tranquility leaves us forthwith. Yet, he who understands God's Song in the Night without does not fail to hear the same song in the Night Within. Whatever befalls, God's Night-Song drowns the voices of despair, and the sore-stricken heart joins Him in the rhythmic song of changeful existence!

O giver of songs in the night! Give us thy Song on this night of nights—let us hear thy Song of Songs! Divine Forgiveness, Inspiration of Faith, Vigilant Love, Everlasting Mercy, Deathless Comfort—may all these sweet notes of thy Song be gathered into our hearts tonight! O, giver of thy Song, give us thy Self in thy Song! Teach us the secret of that Atonement, whereby we, flesh and blood despite, may become ineffably At-One with thee, who art all spirit! Let us know how thou singest, and how thy song undulates in alternating waves of light and darkness, bringing divine harmonies into being through stark opposites! And, having learned the secret of thy song, O thou master-Singer! grant us so to live that through us the Great Reconciliation may be sped, which shall banish all disharmony between Man's Song of the Day and God's Song of the Night!

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TWENTY YEARS OF ZIONISM

By Dr. S. M. MELAMED.

On the twenty-ninth of this month Zionists all over the world will celebrate the twentieth anniversary of the first Zionist Congress convened in Basle by the late Dr. Theodore Herzl, the organizer and first leader of the Zionist movement. The twenty-ninth day of August, 1897, marked a stepping-stone in the history of our people and inaugurated a new era in Israel, for that day witnessed the foundation of the first international parliamentary assembly of Jews, which assembly laid the foundation for the future policy of the Jewish people and announced to the world the will to live of the Jews as a people in the land of their ancestors.

The first Zionist Congress gave a powerful expression to our national dreams and national aspirations, which for long centuries of oppression and humiliation had been clothed in religious prayers and mystical longings. These dreams and aspirations were suddenly crystallized into political ideals and assumed political shape and form. The day of August twenty-ninth of the year 1897 was a day of national awakening of an oppressed people that astounded the world and took even our own brethren by surprise.

At the end of the nineteenth century it was generally assumed that the Jewish people as a people were dead for all practical intents and purposes; many Jews themselves thought that within a short span of time the Jews would disappear from among the nations of the earth. In all the countries of the West assimilation was supreme and the ruling classes of the Jews had only one thought in mind, namely, how to make the world forget that they were Jews and that there is no trace of the Jewish people in existence. At no time in our history was the Jewish situation so desperate and hopeless from every point of view as that at the end of the nineteenth century. The attitude of the peoples and governments of various countries at that time was of such a nature as not to inspire even the most optimistic among us with great hopes for the future. In the land where the Jews were first emancipated—in France—the Dreyfus movement, which was in reality a movement against the Jewish people, was in full swing. In Germany, in Austria, and even in Switzerland, anti-Semitism, both official and popular, had reached its zenith and the movement of baptism set in among the Jews and assumed threatening proportions. In the East, notably in Russia and Roumania, the Jewish situation was as bad as it had been in Western Europe at the end of the fifteenth century. The governments of both countries had embarked on a policy of crushing and annihilating the Jews, while in the West the best intellects of the Jews, demoralized by moral and political pressure brought to bear on them, were leaving their people one after another by either silently abandoning Judaism or by openly joining the church. The Jewish intellect in the East seemed to have been doomed by the educational oppression which was directed against it. Not only intellectually, but also socially and politically, the Jews were harassed in the West, while they were attacked and beaten in the East. The Jewish generation twenty years ago thus faced an economic pauperization of our masses in the East and an intellectual pauperization in the West.

Amid this hopelessness and despair both in the East and in the West there appeared suddenly a man of the appearance of an old Assyrian king and gave two watchwords which electrified Jewry without capturing it and astounded the whole world. These two watchwords are: A Jewish Home in the Jewish Land for the Homeless Jewish People and a return to Judaism must precede the return to the Jewish Land. A Jewish Home in a Jewish Land for the Homeless Jewish People! How queer it must have sounded in the ears of those statesmen who had been accustomed to look upon the Jewish question as upon a question of religious minority, and how queer it must have sounded in the ears of those many Jews who already thought that they were the grave-diggers of their people and the last witnesses of the synagogue. It meant a revolution of the old order of things pure and simple; it meant transvaluation of old values, with which European humanity had grown old. The concept of the term "wandering Jew" was still alive in European consciousness, though European humanity had never ceased to look upon the Jew as upon a separate ethnic group. The Jews, however, were considered strangers more or less, but as strangers of that sort who at the very best are permanent guests, who

are everywhere and nowhere at home. And suddenly the signal was given: A Jewish Home for the Jewish People! The Jew, who has been eternally wandering should again begin to live a normal life, should organize his nationality, should re-establish his national sovereignty and join the family of nations on equal terms. The call of Herzl therefore became one of the greatest surprises of the fin de siècle. However, the surprise was only momentary. European history since the Vienna Congress took such a course as to make far-sighted statesmen understand the nationalistic outlook of things and to make them hear the outcries of the oppressed and maltreated peoples. In the course of the nineteenth century European humanity learned to think in terms of nationalism and to reconcile itself with the thought of the right of self-determination of the small peoples. The deep-rooted consciousness of European humanity that the Jews were a separate ethnic group, and the rise of various nationalistic and racial doctrines and theories during the nineteenth century, contributed to accentuate the nationalistic aspect of things and thus helped considerably to make various statesmen and leaders of the people understand the legitimate claims of the Jews for a Jewish Homeland in Palestine.

To the historical observer Zionism presented itself as a necessary outcome and product of European development during the nineteenth century. The Jews were living scattered among the three principal European races, the Slavs, the Teutons and the Anglo-Saxons, and had to follow the historical developments and conditions of life of these three races. The rise of Zionism, therefore, at the end of the nineteenth century, when nationalism was everywhere firmly entrenched, was a historical necessity and not at all the work of one man.

Within a short time after the appearance of Herzl the great intellectual and political leaders of the European people expressed themselves favorably on Zionism and recommended its realization on purely humane as well as on political grounds. Even powerful potentates of many states and political leaders of mighty parties began to show interest in the Zionist proposition, some, of course, for selfish, others for unselfish, reasons. The foremost political figure of Europe at that time, the late Joseph Chamberlain, took the lead in recommending Zionism, while on the other hand, a man like Von Plehve, the despotic Minister of Interior of despotic Russia, favored Zionism for reasons of his own. The King of Italy, the German Emperor, the King of Bulgaria, many notable leaders of the French Republic, like Leon Bourgeois, and others, were among the first to show interest in the Zionist movement. It may be said without exaggeration that if the Jewish people as a whole had responded to Herzl's call after it was issued and provided him with the political and financial means, Zionism would be today a hard fact instead of an ideal. But the Jewish people did not at first respond because it had forgotten to think in terms of national politics. Two thousand years of Diaspora life killed the political sense and political intelligence of the Jews as a Jew, and therefore the task of Herzl soon became incredibly difficult and complicated. Before he could think of creating a Jewish home in Palestine he first had to revive the Jewish political genius and thus practically recreate the Jewish people as a people.

The appearance of Herzl was first only understood by the selective forces among us. In the west the remnants of old cosmopolitanism and undigested nationalism worked havoc among the Jews and they clouded the Jewish political intelligence. In the east, where strong nationalistic Jewish feelings prevailed, the masses were not intellectually prepared for Zionism, for they at that time lived in a mediaeval order of things. Therefore the appearance of Herzl made at first a much greater impression on the Gentiles, who were thinking in terms of the state, than on the Jews, who being a stateless people had forgotten to think in terms of state. Many Jewish leaders in the various countries, instead of coming to Herzl's aid to help him redeem his people, went on record as opponents of Zionism and lodged protests against it, denouncing its adherents as either being irreligious or disloyal to the countries of their birth. The Jews of both religious camps, of Reform and Orthodoxy, fearing a secularization of Judaism through Zionism, embarked on a policy of active opposition to Herzl and his followers. We still remember the unglorious days of the "Protest-Rabbiner" on the one hand, and of the venomous attacks against Zionism on the part of the ultra-Orthodox on the other. But Zionism was too European and too humane, to sound and too Jewish a proposition, to be killed by its opponents. If Herzl had not found the right formula for the tendencies and currents of the time, another man would. In short, if Zionism had not sprung up at that time, it would have had to be invented, for it was a historic necessity, and what objective historical forces create cannot be crushed by individuals. Zionism survived all its opponents from right and left, mainly because it was a historical necessity and because, from the Jewish point of view, it was the last ultimate tradition of Judaism. Of course, Zionism did not go the way Herzl thought of at first, because the Jews who had forgotten to think in

terms of the state were not prepared for Zionism when Herzl appeared; one shudders when one thinks what would have become of Zionism had it been by chance realized soon after Herzl's appearance, because there can be no Zionism without the Jews being prepared for it.

Instead of creating a Jewish State in Palestine the Zionist Organization has within the last twenty years worked systematically for the revival of the Jewish political genius, while at the same time doing its best to prepare Palestine as a homeland for the Jews. No political party in the world ever faced such a tremendous problem as did the Zionist movement during the last twenty years. It had to do both: prepare the people for the land and the land for the people. And to what an extent it succeeded is told best by the constant outcries of our internal foes, who are now trembling because they see the last days of their glory going, because they have reason to be afraid of the possibility of a speedy solution of the Zionist question. Their fear is not founded so much on the possibility that the leaders of the nations of the earth may ultimately recognize the legitimacy of the Zionist claims, as on the fact that the Jews today are already prepared for Zionism. The rapid spread of nationalism everywhere and the popularization of the Zionist thought among our masses makes the opponents of Zionism tremble. For they know that nothing is stronger in this world than the will of a people, and if a people has made up its mind to realize a certain policy it will realize it sooner or later. The basis and stronghold of Zionism is not a diplomatic chance or a political opportunity, but the will of the Jewish people. And there is today a tremendous majority among the Jews whose attitude toward Zionism is a positive one. It is this will to live as a nation that our internal foes fear and it makes them resort to every means in their fight against Zionism. This conversion of the Jewish people to Zionism within twenty years is one of the greatest achievements, if not the achievement, of the Zionist movement and of the Zionist organization. And this achievement is by far greater than the ultimate aim of Zionism: the re-establishing of Jewish national sovereignty in the land of our ancestors, for if the people is prepared to re-establish its national sovereignty, it will succeed in doing so sooner or later. But no diplomatic work can revive the political genius of the people and can rebuild a people politically. Zionism has succeeded in eliminating the destructive forces of the Diaspora life on the Jewish mind; it has succeeded in reviving the Jewish political intelligence and the Jewish political genius, and it has therefore in the main achieved the greatest thing that it could have achieved. Now since the Jews can again think in terms of the state, the realization of the ultimate aim of Zionism is only a matter of systematic work. This work will be done systematically and speedily.

M. H. Hanson, the musical impresario, desires us to make it known to our readers that he is at all times prepared to assist worthy charities who wish to give a benefit concert. Not only will he advise them with regard to the program and the handling of the work, but, wherever possible, he will secure for them artists at

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If hereditary traditions are coupled with natural-born abilities, and these qualities are in turn aided by a great ambition and an indomitable will and courage, there is no doubt that success, and success of the highest possible kind, will crown the achievements of a man in whom such qualities are found. The history of Mr. Morris S. Schector, who at this time holds the important office of a Deputy Attorney General of the State of New York, falls under this category.

Born on the 11th of January, 1878, in Roumania, he was brought here by his parents when an infant. His father, Samuel, was a son of Rev. Doctor Solomon Schector, who was related to the late president of the Jewish Theological Seminary of America, whose contributions to Jewish learning and familiarity with all phases of Jewish life, have made him the unquestioned spiritual leader of our race. When young Morris reached the age of ten, his father died, leaving him with five sisters, and a responsibility which was beyond the ability of a stronger man—not to speak of a boy of ten. He had been attending Public School No. 20, and after his father's death, he sold papers after school hours in front of No. 115 Broadway. After graduation from public school, at the age of fourteen, he took up a business course, selling papers in the afternoon to pay his education. He continued in this occupation until he was eighteen years old, when on October 1, 1897, he entered the New York Law School, securing a job as stenographer and law clerk with Messrs. Atwater & Cruikshank, at 115 Broadway, to whom he used to sell papers.



Two years later he graduated from law school, but being below the statutory age, he waited until his twenty-first birthday, when he was admitted to the bar, passing his examinations with the highest honors. He then became associated with E. H. Moeran, of 34 Pine street, and while there he helped to organize the first Marconi Wireless Telegraph Company of America. In 1905, he opened a law office for himself at the same address where he is still engaged in the practice of the law. In addition, he maintains a highly successful law office in the Bronx, at 391 East 149th street, where he is well known by all for his eminent ability.

In 1911, Mr. Schector was elected to the Legislature of New York from the 32nd Assembly District, and while in the Legislature was instrumental in enacting the act changing the Borough of the Bronx into a country. Mr. Schector appeared as a candidate for State Senator, but was unable to secure the election, as his district is preponderantly Democratic. He succeeded, however, in reducing the regular Democratic majority from 10,000 to about 400. On January 1, 1914, he was appointed a deputy attorney general of the State of New York, which position he still holds.

Mr. Schector was the first Jew elected to the presidency of the North Side Republican Club, which is the oldest Republican club in the State. He held this office for three years, and at the expiration of his term was presented with a diamond watch fob by its members as a token of esteem and friendship.

On December 30, 1909, Mr. Schector was married to Miss Jasmine Cerf of Maxahachie, Texas, the daughter of the late Henry Cerf, a local banker. Mrs. Schector is a directress of many Jewish organizations in the Bronx, very active and highly charitable.

Mr. Schector's advice to the young is: "Be honest and ambitious, work hard, and if you succeed, do not stop until you have reached the very top of the ladder. Help others if you are in a position to do so."

Mr. Morris S. Schector is a member of the Independent Order B'nai B'rith, the Bronx Maternity Hospital, the Knights of Pythias, the Royal Arcanum, the North Side Republican Club, Prospect Republican Club, Hunt's Point Republican Club, the Unity Club, member of the Bronx County Bar Association, the Bronx Board of Trade, and every club and organization throughout the county.

Abraham R. Finkelstein is a living example of devoted energy climbing high and reaching the goal in a remarkably short time. Born in Jassy, Roumania, on February 24, 1874, he is the son of Meyer Finkelstein, a well-known sewing machine dealer, who is still engaged in this business at No. 216 East Tenth street. Abraham came to this country as a young man of twenty-five, with his wife and baby, and as he knew the sewing-machine business, he opened a small store at No. 149 East Fourth street, where after six years of hard work he succeeded in making a fairly good living, when he first began his connection with the New York

ABRAHAM R. FINKELSTEIN

Life Insurance Company. He would, at first occasionally, approach a party and make him sign an insurance application; gradually his new business grew, so that in the end he decided to devote his full energy to the insurance business, and after two further years he turned his store over to his father and himself became a representative of the New York Life Insurance Company, with offices at 217 West 125th street, Manhattan, and 233 Fourth street, Brooklyn.

A year after he was already a member of the \$100,000 club of his company, which includes men who have written insurance to this amount and over for the last six years, and he has been a member of the \$200,000 club, which includes only the greatest business producers of the New York Life Insurance Company. The remarkable rise of Mr. Finkelstein in the insurance world is due to the fact that he considers in every case the interests of his clients above the interests of anybody else, and it is the confidence placed in him by those with whom he deals that makes them like him and follow his advice in every matter. Mr. Finkelstein wants to make sure whenever he writes a case that his client's interests are protected and will never consider anything which does not act in this way.



At the age of twenty Mr. Finkelstein was married in Jassy, Roumania, to Miss Gussie Weintraub, daughter of a well-known clothing dealer in Jassy, Alter Weintraub, and they are the parents of one daughter, Bessie, who assists her father in his Brooklyn office and acts as his bookkeeper and manager.

Mr. Finkelstein is a member of a number of Talmud Torahs, the Roumanian Home for Aged and Infirm, the Congregation Beth Jacob Anshe Shalom of Brooklyn, president of the Misrachi of Williamsburg, member of the Kehillah, a member of the Board and former vice-president of the First Roumanian American Congregation. He is a Master Mason of the Maimonides Lodge, No. 473, F. and A. M., and held office there for some time. He is also a member of the Masonic Club, the Louis Kossuth Lodge, No. 749, I. O. B. A., holds an office in New York Isiah Lodge, No. 1, I. O. B. B., and is a member of several other organizations. For the month of April, 1913, Mr. Finkelstein heads the list of a hundred leaders of the New York Life Insurance Company, having the largest number of paid-up applications throughout the entire country. The roll of honor of the company, containing the twenty-four highest men of Greater New York, known as the "Leaders' Leader List," has contained Mr. Finkelstein's name for the last five years, which is due to his tireless efforts and a laudable zeal.

Mr. Finkelstein admonishes the young to honest and persistent work and to be a "friend to the world." An example of his absolute honesty is the following occurrence of a few months ago: While stopping at the Marcus Inn at Lakewood, New Jersey, he found a diamond lavalliere valued at \$1,200, and not knowing to whom it belonged, but realizing that the one who lost it would not be able to sleep all night, he searched the whole hotel until he found the owner.

A strictly Orthodox and religious Jew, emphasizing the principles of integrity and charity, such in brief is the character of Mr. Finkelstein

JEWISH INSTRUCTORS AT OUR UNIVERSITIES.

Some time ago I gave a list of Jewish instructors at Columbia University. To these I now add Jewish instructors at our two other institutes of learning in the city—New York University and the College of the City of New York.

I have also selected two of our leading universities in the country, and have added them to the list.

It will be noticed that few are full professors, and many are chemical instructors—the latter being unpaid and relatively unimportant.

B. HOROWITZ

New York University.

Abraham Samuel Isaacs, professor of the semitic language and literature; Charles William Gerstenberg, associate professor of finance; Alfred Meyer, clinical professor of medicine; Charles Albert Elsberg, clinical professor of surgery; Isidor Abrahamson, clinical professor of neurology; Maurice Fishberg, clinical professor of tuberculosis; Charles Goodman, clinical professor of surgery; Isaac Levitt, clinical professor of cancer research.

Lecturers.—Abraham Ardens Brill, psycho-analysis and abnormal psychology; David E. Golieb, credits and collections; Marcus Neustaedter, nervous diseases; Bruno W. Rogowski, psychology of advertising.

Instructors.—David Friedman, medicine; Isidor Harry Goldberger, pediatrics; Clement Jacob Halperin, dermatology; S. M. Ingerman, ophthalmology; Alfred Kahn, otology; George August Koenig, surgery; Edward Levy, physiology; Arthur Henry Rosenkampi, accounting; Louis Bertram Sachs, pediatrics; Henry Stanley Schwartz, romance languages; Erich W. Zimmerman, economics; Abraham Zingher, bacteriology; Harry Belleville Eisberg, dental anatomy; Melvin Gustav Herbfeld, pathology; Isidor Kayfetz, experimental pedagogy; Karl Loewi, anatomy.

College of the City of New York.

Professors.—Adolph Werner, German language and literature.

Associate Professor.—L. Henry Friedberg, chemistry; Morris Raphael Cohen, philosophy; Paul Klapper, education; Jacob Salwyn Shapiro, history.

Assistant Professor.—Maximilian Philip, mathematics; Abraham J. Goldfarb, natural history; Louis J. Curtman, chemis-

try; William L. Prager, chemistry; Jacob Wittmer Hartmann, German; Alfred N. Goldsmith, physics.

Instructors.—Charles Jastrow Mendelsohn, Greek; David Klein, English; Joseph A. Mosher, public speaking; Joseph Sohn, German; Abram G. Schulman, design; Emil A. C. Keppler, German; Samuel A. Schwartz, mathematics; Louis Sigmund Friedland, English; Louis Weinberg, free-hand drawing.

Tutors.—Benjamin G. Feinberg, chemistry; Alexander Marcus, physics; Samuel O. Jacobson, physics; George G. Holz, hygiene; Abraham M. Goldstein, physics; Arthur W. Davidson, chemistry; Max Meitner, chemistry; Nathan A. Rauch, chemistry; Isaac F. Kaplan, French; Paul Gross, chemistry; Howard Adler, chemistry.

Harvard.

E. L. Mark, professor of anatomy and director of the Zoological Laboratory; P. W. Taussig, professor of economics; Leo Wiener, professor of Slavic languages and literature; L. S. Marks, professor of mechanical engineering; H. M. Adler, assistant professor of psychiatry; Julius Klein, instructor in economics; G. M. Green, instructor in mathematics.

Yale.

L. E. Mendel, professor of physiological chemistry; E. M. Gompertz, instructor in gastro-intestinal diseases; David Greenberg, instructor in public health; M. S. Mandell, instructor in Russian; and M. S. Spurnow, instructor in pathology.

New York Section Always Busy.

Keeping up its work as it did all summer, the New York section is now getting ready a Sukkah at its headquarters, 71 St. Marks place. Besides being used by the classes and clubs meeting at these rooms, the people of the neighborhood will be welcomed to the Sukkah services and to come to it daily. Also under the auspices of Committee on Religion of which Mrs. J. M. Asher is chairman, a prominent Jewish woman will stay at one of the correctional institutions during Yom Kippur to say the prayers with the Jewish girls. This is the first time this has been done in one of these institutions for girls.

Prayer books have been furnished the inmates of the Neurological Hospital and City Home at Blackwell's Island.

The Junior Auxiliary, of which Miss Hortense Levy is president, will help to decorate the Sukkah at the council headquarters.

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MUSIC NOTES.

In time of war the arts should not be neglected, and the Symphony Society, of New York, Walter Damrosch, conductor, is about to enter upon one of the most active seasons of its long and successful career. Three series of concerts have been planned for New York—eight Thursday afternoons at Carnegie Hall, eight Saturday evenings at Carnegie Hall and sixteen Sunday afternoons at Aeolian Hall.

Last season there was such a demand for subscriptions for the Friday afternoon concerts that, in order to provide additional accommodation, the management has been obliged to transfer this series of concerts from Aeolian to Carnegie Hall. These concerts will take place, however, on Thursday afternoons instead of Friday afternoons, as heretofore. The opening concert of the season will be given on Thursday afternoon, October 25. The Saturday evening series, established at Carnegie Hall last season, met with such popular approval that the number of concerts for this year will be increased from five to eight. The sixteen Sunday afternoon concerts will be given at Aeolian Hall, as in past seasons.

Mr. Damrosch's exceptional genius as a program maker is abundantly illustrated in the list and combinations of works announced for the thirty-two programs. Among the soloists who will appear are: Louise Homer, Fritz Kreisler, Josef Hofmann, Mabel Garrison, Percy Grainger, Jascha Heifetz, Claudia Nuzio, Harold Bauer, Ethel Leginska, Mischa Elman, Ossip Gabrilowitsch, Emma Roberts, John Powell, Efrem Zimbalist, Guiomar Novas, Albert Spalding, Rudolph Ganz and others to be announced.

At the Bronx Opera House beginning Monday Sept. 24, Selwyn & Company will present Jane Cowl in the dual role of star and author. It will be Miss Cowl's first appearance in the Bronx in "Lilac Time" which she wrote in collaboration with Jane Murfin, and in which she has a role entirely different to any ever before written for her. "Lilac Time" is, as its title suggests, full of the spirit of youth and springtime, and presents besides a faithful picture of life behind the trenches—the every-day life of officers and men with humorous as well as pathetic touches, transcribed from real life according to the authors, who declare that many of the incidents were related in letters from friends in the trenches abroad. Miss Cowl received encomiums without stint from all the critics when "Lilac Time" was presented at the Republic Theatre last February. The play remained in the metropolis until mid-June, when its long run was only interrupted in order to allow Miss Cowl to appear in a motion picture for which she had contracted. The same cast will support Miss Cowl as was seen in the original production, including Henry Stephenson and Orme Caldara.

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BROOKLYN NOTES.

Hebrew Educational Society.

The Hebrew Educational Society of Brooklyn, of which Dr. Charles S. Bernheimer is Superintendent, inaugurated its dramatic season with the fourth annual entertainment of "The Boys," one of the clubs of the Society, Saturday evening September 15th. There was a minstrel performance, participated in by Nat W. Herman, Harry J. Halperin, Julius Rabinowitz, Nat Abrahams, Sidney Davidson, Benjamin Steinberg, Louis Malamud, Jules O. Schenkler, Maurice A. Sussman, Miss Anna Friedman accompanied on the piano. A sketch entitled "The Real 'Q'" was also given under the direction of Samuel Rychoff. The participants were Bernard M. Shor, David L. Smelowitz, and Abraham A. Orlinger. The director of the club is Dr. Maurice Rivkin.

The Society's auditorium is being occupied for Synagogue purposes during the fall Holy Days by the Brownsville Hebrew Charities.

The Senior clubs will give a dance in celebration of the Feast of Tabernacles on Saturday evening, October 6th.

The graduating class of the Hebrew department will have its closing exercises on Saturday evening, October 13th.

The attraction at the Star Theatre next week, beginning with a matinee Monday, will be the "Innocent Maids," who have so far earned the reputation of being one of the best burlesque attractions on the circuit. The show consists of two merry musical farces, entitled "The Elixir of Love," and "Gentling of the U. S. A.," and a sterling olio of great merit, containing a clever dancing act by Austin & Carvin, and a number of poses by the Living Art Models. The cast, headed by the imitable Johnny Jess, late star of "Bringing up Father," is an exceptionally strong one, introducing such popular favorites as Al Bruce, Harry Harvey, Stephen Paul, Billie Davies, Lucia Arnold, Mabel Howard, and a chorus of 20 pretty vivacious young girls. The management will offer two big concerts consisting of ten feature Vaudeville acts and other surprises on Sunday. Subscribers' books are now open.

Granting Furloughs to Jewish Soldiers and Sailors.

The Jewish Board for Welfare Work in the United States Army and Navy, of which Col. Harry Cutler, of Providence, is chairman, is in receipt of the following telegram from Adjutant-General McCain:

"Reference your telegram September 7, commanding generals of all cantonment camps were directed on September 8 to grant furloughs to members of Jewish faith for New Year, from September 16 to morning September 19, and for the Day of Atonement, from noon September 25 till morning September 27, if this does not interfere with public service.

"McCain, "Adjutant-General."

The Navy Department has also taken a similar step, as per the following telegram from the Secretary of the Navy:

"I have sent a message to all commanding officers in the navy, granting leave to all Jewish sailors on Holy Days, September 17, 18 and 26, when it can be done without injury to the service.

"JOSEPHUS DANIELS, "Secretary of the Navy."

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Succoth and Food Conservation.
 The attention of Rabbis, congregations, fraternities and kindred organizations, is hereby called to the proposal of the Jewish Committee at the United States Food Administration, that the Succoth sermon be devoted to the patriotic topic of Food Conservation. The Central Conference of American Rabbis has published in the Appendix of its annual volume of "Holiday Sermons," two very valuable articles, one by the Reverend Doctor Joseph Krauskopf, and the other by the Reverend Doctor D. de Sola Pool, which will furnish material for sermons and lectures.
 The Jewish Committee wishes also to call attention to the fact that an intensive campaign of ten weeks, beginning October 28th, is being projected by the Religious Section of Co-operating Organizations at the Food Conservation Division of the U. S. Food Administration, to follow the general one-week campaign for members of the United States Food Administration. A weekly report card will then be distributed to each family to be returned to the congregation or lodge regularly. This will show how every home is following the Food Administration's urgent request that the country observe seven wheatless and fourteen meatless meals a week. Rabbis and congregations, leaders of fraternities and kindred organizations, may do effective work in making this campaign a great success among the Jewish people by the formation of local committees, to see to it that every home returns a well tabulated report card of the savings which each has effected.

Free Synagogue.
 The Sunday morning services of the Free Synagogue will begin next Sunday, September 22, at Carnegie Hall, when Dr. Wise will preach on "What Are We Fighting For?"
 The various religious schools of the synagogue will begin their sessions on Saturday morning, September 22, and Sunday morning September 23. The McKinley Square School and one of the schools of the Hunts Point section will open at the Community Building on Saturday morning, the 22d inst., and the second school of the Hunts Point section will also open at the Community Building on Sunday morning, the 23d inst., as well as the South Bronx School located at 2642 Third Avenue. The religious school of the Free Synagogue of Washington Heights will open for enrollment on Sunday morning, the 23d inst., at the rooms of the Young Men's Hebrew Association, 2005 Amsterdam avenue. The permanent location of the religious school of the Free Synagogue of Washington Heights will be held in the hall recently rented as the permanent quarters at the N. E. corner of 157th street and Broadway.

First among the year's successes of a big substantial musical comedy sort is said to be Bud Fisher's latest farrago of mirth provoking nonsense, "Mut and Jeff's Divorce," a further extension of the rollicking life of the screaming pair. No patron of musical comedy has missed the last stage exploits of the twisted twins, it goes without saying that their re-appearance at the Lexington Theatre on Sept. 24 for one week will be hailed as a joyfest occasion by every local playgoer. Situations that succeed each other swiftly, each described as more amusing than its predecessor, songs that tunelessly animate and dances that irresistibly syncopate, and other elements of the production critically described as the most hilariously grotesque yet most furiously fastidious of all the Broadway presentations of the year. Matinees Tuesday, Thursday and Saturday.

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Jewish Hearts and Homes Open to the Soldier Boys at Far Rockaway.

Far Rockaway Station. On Erev Yomtov a throng of Jewish men, women and children were eagerly awaiting the arrival of the 4:23 train. Your correspondent, a stranger to the resort, thought that these people were awaiting the arrival of relatives, some brothers, who were coming home over Sunday. But in looking around one saw some fifty automobiles drawn up in a long line. One saw Jewish young men attach to the cars, very plainly visible, numbers ranging from one to fifty, one could see young ladies flitting about with lists, consulting older women, consulting Rabbi Dr. Landsman, the Far Rockaway rabbi who went as chaplain with the boys to the Mexican front last year, and few had to ask what was going on. But the answer was given when a moment later the train came in and brought some 175 Jewish soldiers who were received by their Far Rockaway Jewish brethren and sisters, up to that moment total strangers to them, as if they were sons and brothers. It was a most wonderful, stimulating sight. Dr. Landsman, being too busy your correspondent asked to be introduced to the lady who was in charge of the entire arrangement, Mrs. Samuel Kubie. Mrs. Kubie explained that some of the families would entertain as many as three soldiers, others one or two. That the homes of both the Orthodox and Reform congregations had been thrown open to the boys at Mineola camp, that the boys would stay over Rosh Hashana and would come back to the same friends for Yom Kippur. That the boys were all from the far West and the far South.

And you should have seen these Amer-

ican soldiers of the Jewish faith and race. Stalwart, strapping chaps of magnificent physique. Verily if ever a Jewish state should be re-established in the Holy Land, the ranks of the American Army could furnish magnificent material for the nucleus of the first Regiment of Royal Jewish Guards.

Some of the lads had come to Far Rockaway earlier in the day to see the ocean for the first time in their young life and I am told they all were amazed and that one stood on the Jewish beach exclaiming the classic talata, talata. A very kindly looking sergeant accosted a lad, who said he hailed from Minneapolis—asked the sergeant, "what is the occasion?" The soldier explained. Said the sergeant: "Well, they cannot give you much of a good time as all the dancing and cabaret places are closed, it being Sunday. But I guess they will fall for a good feed and may-

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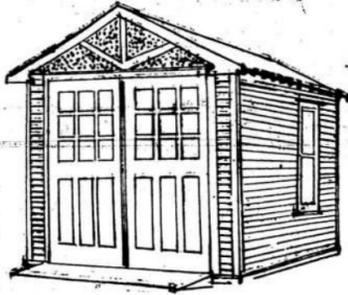
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be some music at home!" The lad tried to explain the religious and ethical importance of the great feature, and how the boys felt about this wonderful hospitality and that they were not expecting "a good time." Said the officer: "Well, I suppose it is something like our Xmas. The Minneapolis 6 foot-2-inch-23-year-old soldier, caught an amused glimpse in my eye and willingly said: 'well we shall let it go at that. Yes it is our Christmas. And then he turned to me, and we talked—and he told me that he was a lawyer and that his late father had been president of the orthodox shive at Minneapolis, and that he had just telephoned all the way to Minneapolis to his mother, that she need not worry, that in spite of all, he thanked God for being able to tell her that on this eve of the great Yomtov, he felt that he was among his own folks, his own people, even if 1,500 miles from home, and without a relative nearer than Minneapolis. And then I gave him my New York address and told him that he would be welcome whenever he could get leave of absence from Mineola, and I hope he will come often. If he does, he shall be among his own people in little old New York. And I wish for all a happy New Year. I thank you.

M. H. H.

Spanish and Portuguese Synagogue.

The Sisterhood of the Spanish and Portuguese Synagogue has been active during the summer. The religious work has continued uninterrupted. Other activities have been taken on because of the war. At the beginning of July a Red Cross class of little helpers was opened, with twenty six pupils—a number that rapidly increased to nearly fifty. The children, who are mostly the daughters of Oriental Jewish parents, have been taught to knit. They have completed 150 articles, consisting of armbands, wash cloths, abdominal bands, mufflers and wristlets which will be sent to the woman's section of the Navy League's Base Hospital. Recently these little helpers of the Red Cross held religious and patriotic exercises when prizes were given for the best work done. The class, and all the district work that has been done throughout the summer, uninterrupted, has been in charge of the Sisterhood's devoted neighborhood worker, Mrs. Jacobine Levy, at the temporary quarters of the Sisterhood, 281 Grand street.

Two hundred children were given outings and many babies sent to sanitariums during July and August. Rabbi Benezra, the religious leader has definite plans for opening classes in civics and English for foreigners, in connection with the Committee on Aliens of the Mayor's Committee on National Defense.

JEWISH CALENDAR.

5677-5678—1917.

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

*Also observed the day previous to Rosh Chodesh.

WOLF, WILLIAM.—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 WILLIAM WOLF, 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 Benjamin F. Spellman, No. 115 Broadway, in the City of New York, on or before the 26th day of March next.

Dated New York, the 13th day of September, 1917.
SAMUEL WOLF, Executor.
BENJAMIN F. SPELLMAN, Attorney for Executor, 115 Broadway, New York City, N. Y.

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SCIENCE NOTES.
 By B. Horowitz.
 Professor M. A. Rosanoff, of the Mellon Institute, University of Pittsburgh, and Professor W. D. Harkins, of the University of Chicago, are acting as exchange professors for a period of six weeks. Dr. Rosanoff's lectures are on stereo-chemistry and on his theory of chemical reactions.

W. Winternitz, the pioneer of scientific hydro-therapy, professor of internal medicine at the University of Vienna since 1882, has just died at the age of eighty-two. He was *privat docent* of hydro-therapy from 1865 to 1874, and founded the monthly *Blatter fur Klinische Hydrotherapie* in 1890. His private institution for hydro-therapy was at Kottenbrunn, near Vienna.

The following medical men from New York presented papers before the yearly meeting of the American Medical Association: B. S. Oppenheimer, M. A. Rothschild, A. A. Epstein, W. Meyer, W. Linder, J. O. Polak, A. Stein, L. J. Ladinski, S. J. Meltzer, R. Weil, E. Moschkowitz, L. Levin, B. Joseph, J. M. Levy, M. I. Schamberg, B. Sachs, A. Stein, I. Strauss, M. Neustaedter and E. Banzhaf.

An oil portrait of Professor O. T. Bloch was hung recently with appropriate ceremonies in the hall of the Surgical Academy at Copenhagen, in preparation for his approaching seventieth birthday. The surplus left from the subscriptions for the portrait was presented to him, and he turned it over to the building fund of the medical society. He was for a long time on the editorial staff of the *Hospital Tidende*, and has published numerous works in this and in Scandinavian, British and French journals. He has also published several books, including one on the history of treatment of wounds from the earliest to modern times.

Professor L. B. Mendel, of Yale University, addressed the Sigma XI Society of the University of Chicago, and also spoke to the students of the university on the subject of nutrition.

The following are among the members of a committee for the encouragement of research at the University of Chicago, suggested by the chairman of the National Research Council of the National Academy of Sciences: Julius Rosenwald, Professor Michelson and Professor Stiglitz.

Dr. Simon Flexner, director of the laboratories of the Rockefeller Institute for Medical Research, has been elected foreign associate member of the Paris Academy of Medicine.

Among the papers presented before the American Philosophical Society at its annual meeting was one by Dr. Maurice Bloomfield on "The Art of Entering Another's Body: a Theme of Hindu Fiction," and another by Professor Franz Boas on "The Interpretation of Mythology."

Dorothy W. Block has been awarded the Maria Mitchell memorial scholarship of \$500, to be used in research work at the Harvard Observatory during 1917-1918. For the last two years Miss Block has been laboratory assistant in the department of astronomy at Hunter College.

The British Commissioner in Egypt has forwarded a memorandum on the subject of agriculture and supplies in Palestine, of which the following extract is given in the *Board of Trade Journal*: In the neighborhood of Jerusalem a good deal of scientific dry farming is carried on, the ground being kept loose by continual tillage. The Arabs do not use harrows, but the Jewish colonists have introduced the harrow and American pulverizers, with very beneficial results. The ploughs chiefly in use in Palestine are the primitive Arab ploughs and the German ploughs used throughout the German and Jewish colonies. British ploughs are said to be too heavy and the shape not quite suitable. In the orange-lands and other plantations American ploughs are used exclusively, and the American zigzag harrows are also employed. The use of the American disc harrow is common, and the American harvesters are in fairly general use, even among the Arabs, while the Jews employ American binders. A hoe made in Philadelphia has been fairly widely introduced, but sowing drills are rare. In the Jaffa orange district the irrigation of the new groves is effected by means of pumps operated by oil engines, which were first introduced by the Jews. Most of these engines are of British make (3 to 8 horsepower), and it is estimated that there are about 300 of them in the orange groves. There is a great shortage of spare parts. The water is raised by small-bore (4 inch) tubes sunk vertically into the sand strata to a depth of between 40 to 60 m., the water rising to a height of 12 m. in the pipes.

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The First Zionist Congress.

By JACOB DE HAAS.

"There were giants in those days." I feel that this phrase, with which one answers many of the problems of the childish mind, answers to the adult question: How came the first Zionist Congress into existence? First-borns are always precious, be they children of the flesh or of the mind, and the memory of the first congress still thrills me—not as though it were yesterday—the mind play no such tricks—it happened twenty years ago—but with the tender emotion of a great experience. That first Congress is among the hallowed things of life, something one helped to call into life, of which life one was part and whose wistfulness never deserts one.

I have been reading the stenographic record of the first Congress in order to refresh my memory. The record is nothing but a skeleton, the flesh and the life and not there at least for myself; the passion, the love, the vibrant quality of the Congress are at best only echoed in the reported speeches. One gathers from the report a knowledge of the policy, and the strong men stand out, but the Congress is not in the book, no more than the waters are that twenty years ago went eddying down the Rhine by the Basle bridge. Nor would a symposium of recollections written by all those who participated in the first Congress bring back the aroma and flavor of it.

Today the gatherings in Basle from August 29 to September 1, 1897, are a great tablet in Jewish history. On that stone one can read a great Jewish resolve. As a record it is to the future what the Titus Arch in Rome is to the Jewish past. But the Congress itself had an animation of its own.

I think of Basle in 1897 as a great tyrsting place, set between the eier-hills, to which came the lovers of Israel, who by the strength of their love were to create a new and imponderable thing—to recreate the soul of a people. We were all younger, more eager, and we felt dowered with giants' strength. There was to be a new thing under the sun—a Jewish Congress. Ninety-nine hundredths of the world knew nothing of it; but that one hundredth—the proportion exaggerated—felt that it was rocking the world on its axis. And these were the strong-minded among the throng—most came to see a miracle; feeling certain miracles would happen.

And this is not altogether a play on words. The Galician Chassidim were certain of it. They reported that a child had been born with a full set of teeth and the power of speech—and that it had prophesied the coming of Messiah. But there were other credulous in another way—they felt the opposition—for there were opponents even then—could not stay away and they anticipated the unity of Israel there and then: There came others who believed that just as the walls of Jericho had been shaken down by a great shout so the new Jewish State would be achieved by a world embracing demonstration.

But almost all came to spend their love for Israel, and out of their vitality and enthusiasm they did create a new thing, the national brotherhood of Israel. What had been a fiction became a reality. East, West, North, South joined hands and there arose within a Casino at Basle the Jewish nation. A spirit that had been disembodied from the beginning of the exile found a home in the ranks of the delegates. Who they were, whence they came, the reamer's Congress allowed nineteen hundred years of history to roll away from themselves, and with the old Hebrews took their ancient oath: "If I forget thee, Oh, Jerusalem, let my right hand forget its cunning."

Before the vision there still stands the emaciated, wild, bearded, prophet-like form of Prof. Herman Schapiro, blazegates abstaining from oratory in order to give way to those who came from the lands of suppression.

Yet the Congress was most articulate outside of its sessions. There was the first "commerz," or social function, with Elmann of Braila, a sort of Jewish electric spark, communicating his feeling from the top of a table on which he presided, upstanding. There was the leonine headed Tempkin, who knew nothing but Russian and who tried to make the non-Russians understand. There stepped forward Max Nordau, confessing he understood with the heart what he could not understand, owing to his ignorance of Russian, with his mind, and setting us all a-quiver by explaining that we had come to Basle because we were the children who had heard "Rachel, weeping for her children, would not be consoled." That text from the Prophets shot out like a flame—Nordau quoting Scripture, with moist eyes.

The intense moment was followed by another. Heinrich Lowe, then newly come from Palestine, parodied Shakespeare and begged every rill and brook and broken terrace of Zion speak to us and to the world of the longing and the hope, the joy and the fear—the yearning of Zion for Israel.

We marched out on tip-toe, exalted, arm in arm, world-defying, pulses beating with the undying energy of youth. There was no Zion song then, so, as we marched through the streets, we chanted

the synagogue hymns, making the hills echo with our snatchings from the prayer-book. And as I look back on that night there comes back on old wistful feeling. If the synagogue had then understood, and had come to us lovingly instead of condemning us, there would be another Jewry today. For it was an hour of witchery in which all things were possible.

And there was another moment not written in the record that stands out clear with the power of the impendable. The committee on organization had been long in session in a room of the congress hall. Its task was difficult. It had to create a simple but effective international organization. There were theorists eager to try new effects on the chaos of Jewry, and there were legal difficulties to overcome—for a real international organization, publicly avowed, did not have the sympathy of all governments, but at length the task was done and Herzl was called in and the plan read out to him.

He corrected here and there and then at the end, perfectly cool but smiling, turned to us and said: "Gentlemen, this is a real contribution to our work. The Jewish State exists." We did not cheer, but we walked off two by two toward the windows and looked out dreamingly toward the mountains, until we were warned to attend the session.

Officially the congress came to an end with Herzl's final sentence: "The first congress is ended"—unofficially it lasted of least twenty-four hours longer. Having a lot of journalistic obligations to complete, I remained seated at my desk as English secretary long after the platform had been cleared. The hall did not empty. The delegates went out, then surged back in a body, and then suddenly disappeared. The closing scene had been one of intense enthusiasm.

So we, a handful in every country, set out on our great adventure. It was in that spirit that we first fraternized at the hotel, a mixed medley of Russian and German-speaking Jews with just a handful speaking English. We came at the bidding of Herzl—but only a dozen of us knew him in person, but we felt that he was the right leader for this high adventure into the realms of unknown assemblage, parliamentarianism and statecraft.

More than half the delegates had never before participated in a public assemblage. The mind travels back to narrow Swiss rooms with inconspicuous papering and protruding china stoves beside which men clustered and somewhat furtively held debate. Despite the warm summer day the windows and doors were closed, the voices were subdued, and the natural tendency was to destroy every piece of paper on which notes were written. Yes, they were in free Switzerland—but they were fearful as to how they would be met on their return at the Russian frontier.

And it was this same natural fear that led to the composition of the Basle program in the form which all the world knows—"publicly recognized legally secured"—a bad translation of "oeffentliche rechtliche gesicherte heimstatte," the best synonym that could be devised for the plain phrase "Jewish State."

But these fears wore off speedily and of a sudden every delegate was wearing not a button but a sticker—an odd-shaped shield in red and blue and gold with the lion of Judah and the text in German: "The only solution of the Jewish question is, the establishment of a Jewish State." The fear wore off, as is clearly seen in the report. The Russians were much encouraged to speak loudly and often by the West European delegating eyes, burning words, holding that caucus—the caucus, the oath, of the adjuration that should always calm and restore unity when passions and human differences should divide. That rather than the National Fund was Schapiro's great achievement.

Timidly, in the winter of 1896, I obeyed Herzl's instruction and sent up a trial balloon on the Congress idea, in the shape of an article for the Jewish press on the utility of a Jewish Congress. That balloon had no lifting power, and when the call was issued in March, 1897—Herzl was not to be discouraged by mere failure—I recall that the answer in the American Jewish press was a jest in the American Israelite by "Nickerdown," the pen name of a member of the Wise family—that the Jews were more interested in poker or pinoche rules than in reports or Jewish problems.

The Jews of Roumania had another opinion. Their great petition was the first massed background for the Congress, and the protest Rabiner nerved us to the task. They hunted us away from Munich, where the Congress was to have been held, and they hurled anathema at us from Berlin and Vienna and London. The organization threw on that opposition. What though all the rabbis in Jewry were against us, and charged us with disloyalty to all our native lands, we would prove our strength, our faith and our courage.

I recall Israel Zangwill climbing on a side table and waving a bandana kerchief and yelling applause. The coming and going of the delegates therefore explained itself as unspent emotion, and after a time, as the crowds grew thinner, I continued my work, ignoring it. But close to midnight there were still delegates around potating to each other where this or that telling incident had occurred—intensifying the recollections they were storing in mind.

About midnight I was through with my work, sent my last cable off, and

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Dr. Gourvitch is a graduate of a Russian commercial college. He studied economics and philosophy in Berlin, Dresden and Vienna, and pursued mathematical and other courses at the Sorbonne and the College de France. He has lectured on foreign exchange, investments and trade, and has traveled extensively. He has had experience with banking and business organizations and with publications devoted to commerce and finance. A preface to "How Germany Does Business," with particular reference to the new relations of the United States with Russia, is by Dr. B. E. Shatsky, of the Russian information bureau. The book will be published by B. W. Huebsch.

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REVEL, EDMOND HENRI.—The People of the State of New York, by the grace of God free and independent, to all creditors of or persons claiming to be creditors of Edmond Henri Revel, late of the City of Paris, Republic of France, deceased, whose names and places of residence are unknown, send greeting:
 Upon the petition of Bertram L. Marks, who resides at No. 1099 St. Nicholas Avenue, Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before our Surrogate of the County of New York, at the Surrogate's Court of said county, held at the Hall of Records in the County of New York on the 17th day of October, 1917, at half-past ten o'clock in the forenoon of that day, why auxiliary letters of administration upon the goods, chattels and credits of said Edmond Henri Revel, deceased, should not issue to said Bertram L. Marks, without a bond.
 In Testimony Whereof, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto [SEAL] affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said county, at the County of New York, the 14th day of September, in the year of our Lord one thousand nine hundred and seventeen.
 DANIEL J. DOWDNEY,
 Clerk of the Surrogate's Court.

*Written specially for the Publicity Department of the Zionist Organization of America in celebration of the twentieth anniversary of the first Zionist Congress.

CHILDREN'S PAGE

THE CHOSEN RACE.

Dear Children:—

The holiest day of the year is approaching and it will help us a great deal to understand the message it brings to us, if we study it in the light of the section of the Torah we are now endeavoring to elucidate with the aid of the illustrious commentator, Rashi, of blessed memory—Jacob had received in a wonderful dream the promise of Divine protection for himself and for his seed in whom all the families of the earth would be blessed—this promise made Jacob very happy, for it is said, "Then Jacob lifted up his feet and went into the land of the children of the East," regarding this, Rashi says in accordance with the Medrash, "When Jacob received the glad tidings, his heart was so full of joy that it fairly raised his feet from the ground and he walked with agility. And he looked, and behold, there was a well in the field, and lo there were three flocks of sheep lying by it; for out of that well they watered the flocks, and the stone upon the mouth of the well was great, and because that stone was so great it required the combined efforts of all the shepherds to roll it off in order to water the sheep. Jacob greeted the shepherds in a friendly manner and asked them if they knew Laban, the son of Nachor, and if he is well, and they said, "He is well and behold, Rachel, his daughter, comes with the sheep." And he said, "Lo, the day is yet long," because, says Rashi, he saw them lying down, he thought that they intended to bring the sheep back to the fold, and that they would not feed them any more, therefore, he said to them, "Lo the day is yet long," that is if ye are hired men ye have not yet completed the day's work, and if the sheep are your own, "It is not time that the cattle should be driven home," they answered him, "We cannot water the sheep, because the stone is so great, until all of us came together to roll it from the mouth of the well." And while he was yet speaking with them, Rachel came with her father's sheep, for she was a shepherdess, and it came to pass when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near "voyage" and rolled the stone from the mouth of the well, and watered the flock of Laban, his mother's brother, "voyage" literally means, "he uncovered," this signifies that he took the stone off as easily as one takes the cork out of a bottle, to let us know how great was his strength (Bereshith Rabbah). And Jacob kissed Rachel and lifted up his voice and wept, he wept because he saw—by means of the holy spirit with which he was endowed that she was not destined to be interested at his side, another reason for his weeping was because he came to her empty handed. He said to himself, "Eliczer, my father's servant, brought with him earrings and bracelets and precious things, and I have brought nothing," the reason he came empty handed was because Eliphaz, the son of Esau, pursued and caught him by command of his father to catch and kill him, but Eliphaz having been brought up in the lap of his grandfather, Isaac heeded Jacob's plea to spare him, "but what shall I do concerning my father's command?" asked Eliphaz. "Take what I possess," said Jacob, "and a poor man is accounted as dead." And Jacob told

Rachel that he was her father's brother—he was really his nephew, but, says the Medrash, he said to her, "if he will deal treacherously with me, I am his brother in trickery, and if he is an honest man, I am also the son of Rebekah, his pious sister," and she ran and told her father; because her mother was dead, she had no one else to tell it to but him. When Laban heard it he ran to meet him, he thought he came laden with wealth, for did not the servant of the house come with ten camels laden with wealth? "And he embraced him." When he saw he had nothing with him, he thought, "maybe he has gold in his bosom," and when he felt that he had no money, he kissed him, he thought perhaps he has a pearl and he carries it in his mouth (Medrash). And Jacob told Laban how he came there to escape his brother, and how all his money was taken away from him. And Laban said to him, "Surely thou art my bone and my flesh," I really should not admit you to my house because you brought nothing, but as you are a relative of mine I will let you stay a month, and even for that hospitality, Jacob had to pay by taking care of his sheep. And Laban then said unto Jacob, "Because thou art my brother, shouldst thou therefore serve me for naught? tell me what shall thy wages be?" And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. And the eyes of Leah were tender, because she thought it would fall to her lot to be Esau's wife, therefore, she wept until her eyes became tender, for every one was saying, "Rebekah has two sons and Laban has two daughters, the older daughter for the older son, and the younger daughter for the younger son"—but Rachel was of handsome form and handsome appearance. And Jacob loved Rachel, and he said, "I will serve thee seven years for Rachel, thy younger daughter." From this true love sprang the chosen race who inherited all the noble traits of the Patriarchs. Like their father, Jacob, they are pursued in every age and in every land, the dearest possessions they had were taken away from them, nothing is left to them, but Jacob's wonderful pleading voice, which they now lift upon the holy day of Atonement in prayer to the Great Judge not for themselves alone, but for all the world who are now gathered together in one struggling mass of bleeding humanity, they pray for them that this great stone that covers the waters of the well of salvation and prevents the human brotherhood from drinking the waters of peace shall be rolled away and they might live as peacefully as sheep, but the time will soon come, let us hope that Jacob by the might of his prayers will roll that stone away and all the nations will then draw the waters of salvation.

בן אהרן

CONUNDRUMS.

Why are apples like printers' types? Because they are often in pi(e).
On what day of the year do women talk least? On the shortest day.
When is a bonnet not a bonnet? When it becomes a pretty woman.
Why is a good husband like dough? Because a woman needs him.

SABBATAI ZEBI.

Sabbatai Zebi, the pseudo-Messiah, was born at the city of Smyrna, in the Ottoman Empire, on the ninth day of Ab, the anniversary of the destruction of the Jerusalem Temple, in the year of 5384, as the son of wealthy parents. At the early age of six he became a frequenter of the House of Study, attached as the latter was to the Synagogue, followers of the Talmudic lore and adherents to the Rabbinic literature would flock continuously for perusal and ponderance. As a rule, without any exception, the students and the scholars were men of mature years, out of their teens, a goodly number of gray heads filling the ranks and extending the files. To behold a mere child among such a conclave was phenomenal, indeed. And but for his father's opulence and the family record young Zebi would hardly dare to enter the portals of the coveted house of learning and join the forces of its efficient frequenters and become a member of that august body. Small wonder then that young and old, scholars and laymen, sages and rabbis, looked upon Sabbatai as a prodigy, envying the father and becoming jealous of the mother that gave birth to such a marvelous son. He went, indeed, from strength to strength, becoming an adept of the Kabbalah, the Zohar and similar mystic volumes at the age of 10.

At the sight and observation of a studious child and a proficient boy, men and women of the Jewish race and faith are prone to prove enthusiastic, turn prophetic and become emotional, granting the hero all sorts of titles and many pat names, Messiah being one of them. Sabbatai liked the name of Messiah the best and made it his intent and purpose to realize it sooner or later. At the age of 18 Sabbatai opened a seminary for the instruction of both Talmudic volumes and Kabbalistic books. His name having become proverbial, his knowledge abundant and his wisdom extensive, it goes without saying that the number of his disciples increased immensely. The latter had nothing but laudations and praises for their instructor and his methods, system, program and curriculum, the mysterious subjects and the mystic objects turning, indeed, delightful food and satisfactory pabulum for Oriental dreamers and Eastern visionaries. From all cities and towns they flocked thither, swelling their quota to large figures, and great numbers of men of diverse ages and various stages. The local Croesus cast an eye on young and famous Zebi and gave him his daughter in marriage as his lawful wife. Strange, indeed, Sabbatai cherished some peculiar notions and kept away from his wife as if she were his mother or sister, advancing some of his idiosyncratic reasons for this somewhat peculiar conduct of his, following, apparently, Moses, the law-maker, who separated from Zipporah, the rebuke of his brother, and the reproach of his sister notwithstanding. But then, Moses gave birth to two sons, whereas Sabbatai Zebi never knew his spouse at all. Falling in his speculations and avoiding spectacles, his father-in-law consulted local Rabbis, who persuaded Zebi to divorce his undesired wife.

Diving deeply into the fountains of the Kabbalah, Sabbatai concluded that the time was ripe, indeed, for the arrival of the long awaited Messiah, and as there was none in sight, he thought the matter carefully over and decided authoritatively that none else could have made a better Messiah than himself, of whom one and all in former times and early days spoke and thought as the future Messiah, the redeemer of Israel. He thereupon revealed his thoughts to his disciples, substantiating his statements by the pronouncement of the Tatragramotan, which is strictly prohibited in the Diaspora, under the fear of severe punishment and the dread of Heavenly anathema. The latter threatened, indeed, the enthusiastic Kabbalist, though not from the heavens above, but from terrestrial regions. Local Rabbis were devising means and planning ways to the checking of Sabbatai's notions and declaring him as insane.

Warned by his friends of the approaching danger, Zebi fled the town and made for Constantinople, the Turkish capital, where he settled permanently, gathered audiences and preached his Messianic sermons. There and then, he formed the friendship and intimacy of a dreamer by the name of Yachini, who added fuel to the flames, stirred the passions and proclaimed far and wide Sabbatai Zebi as the very Jewish Messiah, the son of King David. His stay in the capital never brought the successful results that Zebi and his followers expected, and one bright morning, Sabbatai left and went to Saloniki. In the last named place he ordered the bringing over of the Parchmental Scroll of the Mosaic Pentateuch, to which he publicly wedded himself as a faithful and loving husband, introducing at the same time to all present his gracious personality as that of the muchly awaited Messiah. Lingered there a goodly number of years, with out, however, any extraordinary effects or achievements, Zebi departed for other fields and pastures new. He traveled extensively, passed cities and towns, villages and hamlets, stopped at Athens, revisited his native town of Smyrna and landed at Jerusalem. In the historic city, Sabbatai undertook some new ventures and prompted the performances of peculiar pranks and doubtful adventures, refraining from food for extended terms, continuously reciting his prayers for hours and hours, and passing the nights on the sepulchres of the patriarchs, prophets, sages and kings. Ad-

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mirers and adherents admitted that they distinctly overheard heavenly proclamations to the effect of Sabbatai proving the genuine Jewish Messiah, and as soon as he is universally acknowledged as such, why the Jewish redemption will certainly begin, without any delay. Chmelnitzky's insurrection wrought havoc in those days in Poland, Ukraine and Podolia, hundreds and thousands of Jews and Jewesses turning targets of carnage and victims of lust. There lived a beautiful Jewess named Sarah, who, after falling prey to a dozen of Cossacks, lost her mind and imagined herself the betrothed wife of the Messiah. When rumors of Sabbatai Zebi and his Messianic missions became known in these remote places, insane Sarah started for the land of Israel, where she wanted to join the Messiah, her legal spouse. She met Zebi in Constantinople, married him and aided by Nehemiah Hivan, the incarnation of Elijah, the prophet, the Messiah's heavenly messenger, disseminated utopian ideals and millennial notions. They abrogated the Sabbath, festivals and fasting days, which are merely commemorative of the Egyptian redemption, the approaching one, they maintained, would supersede the former hundred fold. The government, however, checked the illusion, arrested Sabbatai, transferred him to Adrianople, so as to avoid unnecessary trouble, and forced him to adopt the Mohammedan religion. Blinded by Messianic promises and Sabbatarian fancies, 300 Jews followed suit and accepted Islam as their true faith. Thus, the idiosyncratic teachings of Sabbatai Zebi caused the Jews the irreparable loss of three hundred souls!
NACHMAN HELLER.

A Jewish Congress in Galicia.
Copenhagen.—Russian Jewish newspapers report that, previously to the departure of the Russian troops from Galicia, the representative of the Russian Jewish Relief Commission organized and held a congress of all Jews in that part of Galicia and Bukowina which was then in the hands of the Russians. The elections to this remarkable congress took place in accordance with democratic principles, one delegate representing 500 Jews or the major fraction thereof. In all 150 delegates and 400 guests participated in that congress, which was held in Tarnopol.
The congress did not consider any political questions, but confined itself to the problems of Jewish relief and Jewish schools. The congress approved in general the program of the Russian Jewish Relief Committee. All of the speakers gave expression to their gratitude to the Russian Jews for their fraternal aid to the Galician war sufferers. In all the Russian Jewry contributed 2,000,000 roubles toward the relief of the Jews of Galicia, and the relief was so organized as not to bear the earmarks of philanthropy only, but to furnish an incentive to self-help on constructive basis. It was decided, moreover, to increase the number of Jewish schools. It was also decided to demand that the 10,000 Galician Jews who were sent to Siberia without trial on the charge of "treason" shall, as soon as possible, be set free and returned to their homes.

MARKWELL, NATHAN M.—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 Nathan M. Markwell, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

ADDELSON, PHILIP.—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 Philip Adelson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

SILVERMAN, LOUIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of December, next.

ECKSTEIN, GUSTAVE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Eckstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers 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.

COHN, MAX D.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max D. Cohn, late of the County of Hampden, State of Massachusetts, deceased, to present the same, with vouchers thereof, to the subscribers at his place of transacting business, at the office of Garfield Moses, his attorney, No. 52 William Street, in the City of New York, on or before the 15th day of January next.

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers 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.

DALSIMER, ZETTIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Zettie Dalsimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers 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.

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, to wit, at the office of Liebmann & Tanzer, his attorneys, No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of December next.

DAVIS, JULIUS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Davis, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at 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.

MOSES DAVIS, Administrator. ALEXANDER, COHN & SONDEHEIM, Attorneys for Administrator, 51 Chambers Street, New York City, Borough of Manhattan.

ESTATE OF MOSES MAY, DECEASED.—Notice is hereby given that it is intended to apply for letters of administration with the will annexed of the property of Moses May, deceased, pursuant to Sections 2605 and 2591 of the Code of Civil Procedure, and all creditors of the said Moses May, deceased, are notified to present their claims to the Surrogates' Court, New York County, at the court house in the Hall of Records, Manhattan Borough, New York City, on or before October 19th, 1917.

POLLACK, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel 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.

ELETZ, SAMUEL.—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 Samuel Eletz, 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 attorney Abraham H. Sarason, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the sixth day of March next.

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, at 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.

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

ROSENTHAL, JULIUS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Rosenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers 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 10th day of October next.

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

HYMAN, SAMUEL I.—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 Samuel I. Hyman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 22nd day of March next.

SIMONS, JOHN E.—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 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.

WELL, JONAS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Well, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Well & Mayer, No. 5 Beekman Street, in the City of New York, on or before the first day of December next.

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

MARROW, MORITZ.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 10th day of January next.

GOTTLIB, 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 their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 10th day of December next.

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

HESSLEIN, ROSALIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 their attorneys, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 1st day of March next.

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

BEHR, PAULINE.—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 Pauline Behr, 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 his attorneys, Eisman, Levy, Corn & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March next.

SINMANN, HANNAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Sinmann, also known as "Hanna Sinmann," late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of their attorney, 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.

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 subscribers at their place of transacting business, at the office of their attorney, William Klingenstein, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of November next.

EICHLES, MAX.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Eichles, 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 Benjamin Swartz, executor's attorney, No. 158 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of November next.

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

SELIGMAN, JAMES.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, at the office of their attorneys, Seligman & Seligman, Attorneys for Executors, 3 South William Street, New York City, N. Y.

GOTTLIB, 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 their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 10th day of December next.

ROTHSCHILD, JOSEPHINE.—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 Josephine Rothschild, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of her attorney, Samuel L. Chess, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of January next.

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold 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 their attorneys, Crawford & Tuska, No. 20 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 30th day of March next.

GOTTLIB, 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 their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 10th day of December next.

BAUMANN, LOTTIE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lottie Baumann, also known as Lottl Baumann, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the place of transacting business, No. 15 William Street, Manhattan, in the City of New York, on or before the 12th day of November next.

GOODKIND, ROSA.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the place of transacting business, at the office of their attorneys, Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next.

ROSENBERGER, LEOPOLD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rosenberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers 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.

HEINE, BETTIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie Heine, also known as Betty Heine, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Samuel Fruchthandler, No. 99 Nassau Street, in the City of New York, on or before the 2d day of October next.

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.

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

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 next.

FRIEDMAN, BERNARD.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Friedman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of her attorney, Samuel L. Chess, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of January next.

ROTHSCHILD, JOSEPHINE.—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 Josephine Rothschild, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of her attorney, Samuel L. Chess, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of January next.

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold 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 their attorneys, Crawford & Tuska, No. 20 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 30th day of March next.

ROSENBERGER, LEOPOLD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rosenberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers 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.

GOTTLIB, 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 their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 10th day of December next.

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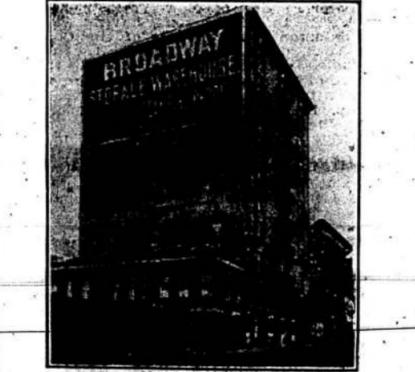
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