

# THE HEBREW STANDARD

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# DAVID

An address at the Orach Chaim Synagogue on Sabbath of Penitence, 5678,  
By REV. DR. MOSES HYAMSON.



In the noble portrait gallery of notable men and women presented to us in the pages of Holy Writ, no figure stands out more distinctly and vividly than that of the shepherd-boy who became a warrior and leader, King, statesman and poet, a man "after God's own heart,"<sup>1</sup> David, son of Jesse. How casual is his first appearance. Samuel, the prophet, is bidden by God to go to Bethlehem of Judah to anoint a successor to Saul who, though a good man, lacked the firmness requisite for a ruler. The prophet asks Jesse to present to him his sons.<sup>2</sup> When he beholds the eldest, he is impressed by his height. "Surely the Lord's anointed is before him."<sup>3</sup> But the prophet is warned not to look at Eliab's appearance nor at his stature. "Man judges by the outward appearance, God looks to the heart."<sup>4</sup> The next son is presented. "Neither hath the Lord chosen this."<sup>5</sup> All the sons pass in turn before the prophet. "The Lord hath not chosen these."<sup>6</sup> "Are these all thy children?" Samuel asks. "There is still one left, the youngest, he tends the flock."<sup>7</sup> "Send and fetch him; we will not sit down till he cometh hither."<sup>8</sup> As soon as Samuel's eyes see the stripling "ruddy of complexion and bright-eyed" the inward voice, says to the prophet, "Come, anoint him, this is he."<sup>9</sup> Incidents and events, seemingly isolated and disconnected, are thrown hither and thither in the shuttle by the Divine Weaver, and form the warp and woof of the golden Cloth of history. David owes his introduction to Court to his artistic genius. A skilled musician, he is summoned to play upon the harp and discourse sweet music to dissipate the profound melancholy into which King Saul had fallen.

ants, but if I prevail against him and kill him they shall be our servants, and serve us."<sup>11</sup> None accepts the challenge. The issue is too momentous to be staked on such a hazard.

But the Shepherd boy not only has the fine soul of the Artist. He also possesses the stout courage, the lion heart of the soldier. His father sends him with provisions for his brothers who are in camp arrayed against the Philistines. How horrified the boy is to see the Hebrew soldiery in disorderly retreat, where none pursued. Asking the reason, he is told that the enemy has a champion, a mighty giant of terrifying stature, who wields a spear as thick as a weaver's beam. This champion challenges the Hebrew Army to choose one of their number to single combat.

"If he be able to fight with me and kill me, then we will be your serv-

ants, but if I prevail against him and kill him they shall be our servants, and serve us."<sup>11</sup> None accepts the challenge. The issue is too momentous to be staked on such a hazard.

lad removes the cumbrous garments and the heavy armor. "I am not used to these."<sup>12</sup> He takes a shepherd's wallet, five smooth pebbles of the brook and a sling, confronts the

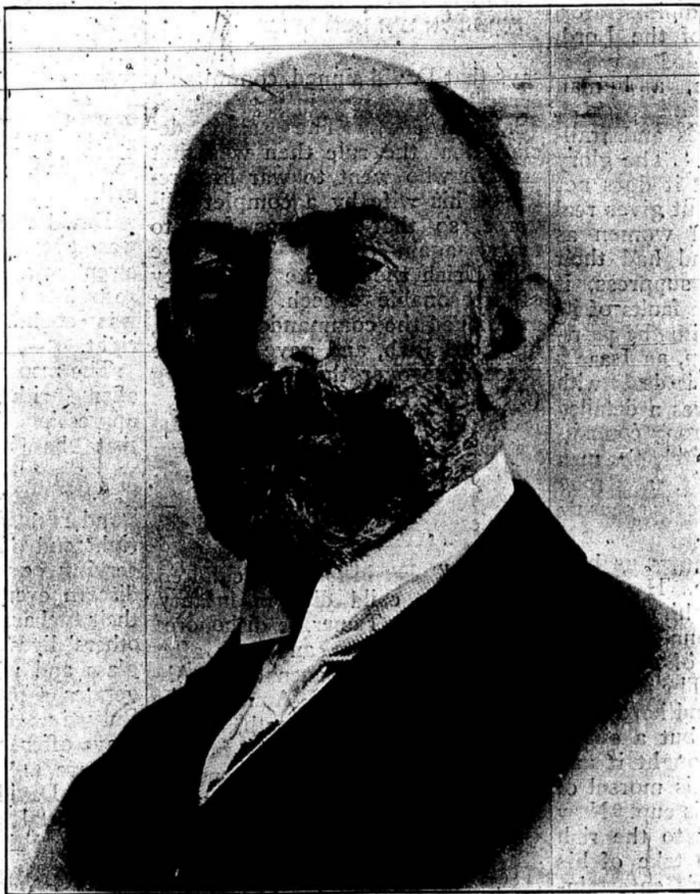
giant who feels affronted. "Am I a dog that thou comest to me with staves."<sup>13</sup> And the boy replies: "Thou comest to me with a sword,

and with a spear, and with a javelin, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast reviled. This day will the Lord

deliver thee into my hands, that all this assembly may know that the Lord saveth not with spear and sword, for the battle is the Lord's and

he will give you into our hands."<sup>14</sup> And so with a sling and a stone, David fells Goliath; and when the giant lies prone on the ground, the brave youth draws the Philistine's mighty sword from its scabbard and beheads the enemy of his people. And when the Philistines saw that their mighty man was dead, they fled. Thus the young warrior gained a bloodless victory for Israel, and hence the battle-field received the name *Efes-Dammim*; which means "Bloodless."

There is a penalty for popularity. Saul is exasperated by the song of the jesting women. "Saul hath slain his thousands; David his ten thousands."<sup>15</sup> The Hebrew original has another meaning, too. It may be rendered, "Saul hath slain through the powers and skill of his captains; but David with his pebbles." The King eyes David with envy, jealousy, suspicion, threatens David's life, pursues him over the hills and dales. David has the King in his power on more than one occasion. But he saves Saul's life from the hands of his followers, so that the King admits that the persecuted is more just than the persecutor. But a fugitive's precarious existence is intolerable. David quits the land, complaining bitterly, "They have driven me forth this day from having a portion in the heritage of God."<sup>16</sup> And on the battle-field of Gilboa, Saul sadly misses his son-in-law's stalwart arm, stout heart and cool head. The King and his sons are slain. David ascends the throne of Judah, and after six years becomes monarch of the whole land. He consolidates his authority, makes the name of Israel feared and respected, promotes the prosperity of his people. He is a man of a deeply religious spirit. He brings the Ark from Kirjath-Jearim to Jerusalem. He longs to build a worthy sanctuary to God. But his wish is denied. A warrior, he has shed blood; the Temple and Altar are emblems of peace, Not he, but his son after him



Isidore Herschfield.

Mr. Herschfield has been very active of late in raising funds for the Jewish war sufferers through telling audiences of his firsthand experiences in the afflicted districts. On another page will be found a complete sketch of Mr. Herschfield's interesting career.

Biblical References:  
<sup>1</sup>I. Sam., 13, 1.  
<sup>2</sup>I. Sam., 16, 1.  
<sup>3</sup>Ibid., v. 6.  
<sup>4</sup>Ibid., v. 7.  
<sup>5</sup>Ibid., v. 8.  
<sup>6</sup>Ibid., v. 10.  
<sup>7</sup>Ibid., v. 11.  
<sup>8</sup>Ibid., v. 11.  
<sup>9</sup>Ibid., v. 12.  
<sup>10</sup>Chap. 17, v. 8.  
<sup>11</sup>Ibid., v. 39.  
<sup>12</sup>Ibid., v. 43.  
<sup>13</sup>Ibid., v. 45.  
<sup>14</sup>Ibid., 18, v. 7.  
<sup>15</sup>Chap. 26, v. 19.

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shall build the sanctuary. Yet, because the thought of building a permanent dwelling for the mighty one of Jacob, had given no sleep to his eyes, nor slumber to his eye lids, because he not only conceived the project, but also gathered much material for the construction of the sanctuary; it was to be called after his name. And so the 20th Psalm is headed, "A song at the dedication of the house of David." David loved his God and his people and was beloved by them. It is noteworthy that his name occurs in the sacred scriptures more than a thousand times, far oftener than that of Abraham, the first ancestor of the Jewish people, or of Moses, the great law giver and leader, who spoke to God face to face. He is the ideal Jewish King. "David, King of Israel, lives forever." **דוד מלך ישראל חי וקיים** we recite every month, when thanking God for the Renewal of the Moon, whose waxing and waning are typical of the changing fortunes of the Jewish People. David founded a royal dynasty, which will be established forever. And the Prince of Peace, the Messiah, for whose advent we hope, will be "a branch of the stock of Jesse, a sapling springing from his roots," a descendant of King David.

But, David, consummate leader, skilful general, able administrator, gifted poet, beloved of the Lord, was after all neither God nor Son of God, but a man, a human being, subject to the passions, sharing the weaknesses and frailties of poor humanity. The glory of the Bible is that it does not paint fancy pictures, but gives real portraits of men and women as they lived, moved and had their being. It does not suppress, it does not gloze over the faults of its heroes. As it deals with the patriarchs, with an Abraham, an Isaac a Jacob, with Moses, so it deals with David. Holy Writ gives a detailed account<sup>17</sup> of a great wrong committed by the Jewish Monarch, the man after God's own heart, a wrong which called forth the severe censure of Nathan, the prophet.

The man of God shows us how to administer a rebuke. He comes to the King and tells him the following parable.<sup>18</sup> In one city there dwelt two men. One of them was rich; the other poor. The rich man had numerous flocks and herds; his neighbor had nought but a single ewe lamb. He had bought it and reared it. It shared his morsel of food; it drank out of his cup. Now there came a traveler to the rich man. He grudged to take of his flocks for the stranger's entertainment. So he took the poor man's lamb and slaughtered it to provide a feast for his guest. When David hears the story he is indignant and exclaims, "As the Lord liveth, the man who did this evil thing is worthy of death."<sup>20</sup> Then he becomes cooler. He bethinks himself that the punishment is heavier than the sin. A capital penalty involving loss of human life should not be imposed for an offense against

property. So he adds, "And as for the ewe, he shall pay fourfold, because he did this thing, and because he showed no pity."<sup>21</sup> Listen to the denouement. Like a bolt from the blue, like a thunder clap on a quiet summer's day, comes the prophet's condemnation. "Thou art the man."<sup>22</sup> And he proceeds to denounce the sin in round terms. He does not mince his words. "Thus saith the Lord, the God of Israel: I anointed thee King over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy master's house, and gave thee the house of Israel and of Judah. Wherefore, hast thou despised the word of the Lord, to do that which is evil in my sight. Uriah the Hittite, thou hast smitten with the sword, and his wife thou hast taken to be thy wife, and him thou hast slain with the sword of the children of Ammon."<sup>23</sup> The prophet pronounces the King's punishment. "Now, therefore, the sword shall never depart from thy house. I will raise up evil against thee out of thine own house. Thou didst it secretly, but I will do this thing before all Israel and in broad daylight."<sup>24</sup> The monarch is conscience stricken. He can only utter two words **הטאתי לה** I have sinned against the Lord.<sup>25</sup> The prophet replies, "The Lord also hath put away thy sin; thou shalt not die."<sup>26</sup> What was the cause of David's sin? He had disregarded the exhortation in the third paragraph of the Shema, which we recite twice daily—"Ye shall not seek after your hearts and your eyes after which ye go astray. He broke the last of the ten Commandments. "Thou shalt not covet." And the breach led to a violation of the sixth and the seventh Commandments. True, our wise men endeavor to extenuate David's sin

**כל האומר דוד הטא אינו אלא טועה**  
"Whoever says that David sinned, commits an error," is a dictum in the Talmud (Sabbath 56a). The Rabbis declare that the rule then was that anyone who went to war first released his wife by a complete divorce, so that she was free to marry again (ibid). They urge that Uriah the Hittite was guilty of treasonable speech. He first mentioned the commander-in-chief, his Lord Joab, and gave his name precedence over that of the King (2 Sam. 11:11).

But the Bible has none of these extenuations. The sages themselves point out (Yoma 22b) that the penalty pronounced by the king on the heartless rich man was paid by David. "As for the ewe, let him pay fourfold." David lost four children. Bathsheba's child dies in infancy. His daughter, Tamar, is dishonored by his son, Amnon, and soon after dies. Her death is avenged by Absalom, who murders Amnon. He flees from his father's wrath, returns after three years, with his father's consent, is apparently reconciled, secretly foments discontent against the government, and heads a revolt. The rebellion is crushed. Absalom is caught by his long hair on a bough in the forest through which he is riding on the day of battle. He is suspended between heaven and earth and his breast is pierced with three pointed stakes. And so David loses four children as a punishment for his offense (Yoma 22b). There is also a tradition that he was a leper for six months, and that the Sanhedrin separated from him. Twenty-two years he prayed for forgiveness (Tana d'be Eliahu Rabba ch. 2). His prayer was accepted. He also besought the Father of Mercies that his sin might be suppressed and not recorded, so that it might be forgotten. This petition was denied (Sanhedrin 107a). David, a man after God's own heart, should have



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been proof against temptation. But his fall from grace and restoration to Divine favor is an example to every individual sinner on the efficacy of repentance (Aboda Zara 5a). After his death it was made apparent that he had been forgiven. At the completion of the temple the doors leading to the Holy of Holies refused to open for the Ark till Solomon prayed. "Remember the pieties of David, thy servant." Then they opened, and all Israel knew that David had been forgiven (Sabbath 30).

The narrative of David's lapse has many lessons to all of us. It shows the attitude we should adopt to sinners. It impresses upon us powerfully the value and efficacy of Repentance. Every human being, creature of the dust errs. There is not a righteous man upon earth who doeth good only and sinneth not. But there is a difference between sinner and sinner. Only those are reprobate who sin calmly, deliberately, of malice aforethought, in cold blood. Only their case is hopeless whose standards of conduct are debased and vicious, who have adopted a false philosophy of life, who confound evil with good and good with evil.

David was not of this class. He was overcome by passion which swept away for the time being the restraints of reason. But his heart was sound. His principles were right.

The man after God's own heart is aflame with indignation at a tale of oppression. True, he is unconscious that he has committed similar wrongs. But in this respect he is like the rest of us. We all have two standards. We look through the right end of a telescope when observing our neighbor's faults and discern every spot and blemish in their characters. We scrutinize others' lives through a magnifying glass and microscope which exaggerates a molehill into a mountain. But we are blind to our own equally grave offenses. We are unconscious that we are deserving of censure. In this, David was an ordinary, average mortal. But he is the soul of candor. When he realizes that he is the subject of the parable, when he hears the terrible condemnation, "Thou art the man" *de te fabula*

(Continued on page 6)

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<sup>17</sup>Isaiah, chap. 11, v. 1.  
<sup>18</sup>II. Sam., chap. 11.  
<sup>19</sup>Ibid, chap. 12, v. 1-4.  
<sup>20</sup>Ibid, v. 5.  
<sup>21</sup>Ibid, v. 6.  
<sup>22</sup>Ibid, v. 7.  
<sup>23</sup>Ibid, v. 7-9.  
<sup>24</sup>Ibid, v. 10-12.  
<sup>25</sup>Ibid, v. 13.  
<sup>26</sup>Ibid, v. 13.

**The Role of Palestine and Hebrew in the Zionist Movement.**

In the twenty years that have passed since the first Zionist Congress the movement has grown and matured. Zionism has spread from a handful of individuals until it has become one of the most important factors of Jewish life, and it has achieved recognition from the outer world to such a degree that, when the great powers of the world came to consider a broad solution of the Jewish question, they turned to the Zionist organization. But Zionism has done much more than that, for it has grown and matured inwardly as well, as can best be seen from the placé pre-empted by the Jewish land and the Jewish language in the course of the twenty years of the official existence of the movement.

In the early beginnings neither the land nor the language played an important role in the Zionist philosophy or the Zionist organization. When I speak of the Zionist organization, I do not refer to the group that came from the old ranks of the Chovevi Zion, with their definitive attitude toward the land and their problems of Hebrew culture. I mean the new Zionist elements and the Zionism of the congresses. Palestine was discussed, and concessions were made to the Hebrew language, but, in a sense, both were abstract concepts, anaemic and lifeless. Practical work in Palestine was a concession to the Chovevi Zion, whom it was desired not to estrange. In how far Palestine was not an essential factor in the Zionism of that time is evidenced by the facility with which, after six congresses, a large number of the organized Zionists were able to exchange the idea of the land for a land. And the language! That was a beautiful dream—a concession to the cultural Zionists, or, as it used to be privately phrased, to the Chevra Batlanim.

Very different is the view taken now, both in the conception of Zionism and in the Zionist organization. The land has been woven into the Zionist fabric; Palestine has already become the Jewish center—for creative Zionist activity, at all events. These last difficult years have demonstrated clearly that every achievement in Palestine is precious to the hearts of Zionists. The organization has realized, without reservation, that the achievements in Palestine furnish the best possible basis for political negotiations, affecting the future of the Jewish people. What sacrifices have not been

made to uphold the Zionist positions in Palestine! Palestine as a concept and as a practical factor has stamped itself deeply on the Zionist organization, and its imprint on wider Jewish circles is hardly less strong.

The language, too, has become an objective fact. The reports of the Zionist Conference in Russia—and in America, too—trem with proof of the importance of Hebrew in Zionism. This is not the case, as many seem to believe, because practical Zionism triumphed over political Zionism at the Tenth Congress. The real reason lies much deeper, and constituted the motif of the development of Zionism over a span of twenty years. It is the triumph of the idea of Zionism as the Jewish renaissance over the philanthropic Zionism of the early congresses.

Zionism and philanthropy—no logical extreme could lie farther apart. Philanthropy is elicited by suffering in the present. It affects the giver as well as the recipient. The giver entertains a self-complacent satisfaction at his own goodness. He is now free to go his own way and live his own life. The recipient, on the other hand, reacts with a certain humility and submissiveness. He must accept unquestioningly whatever is given and the manner of giving. Zionism, as an idea, strives to nullify this relation between giver and recipient. Self-emanicipation, self-expression—these are the actual aims of Zionism. Zionism and philanthropy are antithetical, and yet Zionism was philanthropic in its early years.

How often did one hear prominent Zionists, in the intimacy of social discussions, emphasize their loyalty to their native countries. They spoke, it seems, not for themselves, but for their poor brethren "in the East." The Russian and Roumanian Jews were the excuse for Zionism. Thus the status of giver and recipient, with its attendant psychological consequences, was created in the Zionist organization. It logically followed that the land and the language could play no important part in a Zionism that was mainly philanthropic.

The policy of grab was the farthest reach of the philosophy expressed by Zangwill at the Sixth Congress in the name of the philanthropic group when the Uganda question came up. And, supplementing that, another prominent English Zionist said bitterly, "Those Russian Jews! I do not understand them. It is Chutzpah! (probably the only Hebrew word in the gentleman's vocabulary). They are given a land. What right have they to choose?" That was the clearest exposition of the philanthropic attitude. Philanthropy knows only the present. It cannot envisage yesterday or to-morrow, and therefore, neither the land nor the language can have a place in its scheme of things. Whatever is given away is good—any land and any language. Beggars may not be choosers. Only as the idea of the Jewish Renaissance permeated

Zionism did Palestine and Hebrew begin to come into their own. The Uganda question had an important bearing on these factors. The rigidly philanthropic Zionists who pitied "our unfortunate brethren in the East" left the movement, and strayed from the national idea into the desert wastes, where they sought a territory for their poor brethren. Those who remained became convinced that they must be Zionists for their own sakes, for their own souls' salvation. And being personally concerned, they discriminated in their Zionism. It became for them the movement of the Renaissance, which naturally involved the land and the language.

What is a land in the life of a people? It is the history of that people, concise, concentrated, intensive. Tens of volumes of written history cannot vie with standing on the soil that produced that same history. It is as if all the generations that sprang from that soil passed before the vision of the beholder, as if the inheritance that all those generations left in the blood and nerves of their descendant were quickened into new life. The land binds generation to generation. It is vital history. The soil tells the tale of the generations whose sweat transformed the wilderness into a Paradise. The historic landmarks speak loudly and distinctly, though without words, of the blood that was shed for the land, of victory and defeat, of joys and sorrows. And the hills and the valleys, the rivers and the lakes, all the panorama of the land, weave themselves into the national ideals of beauty, and became a part of the spiritual life of the generations. The land is the spinal cord, and the generations the vertebrae. The land holds them together straight and strong.

And the language. The language is not a mere sheaf of words, to be easily substituted by the words of another tongue or translated. He who possesses such a language is poor indeed in the treasurer of the spirit. A word in a language is a dynamo-technical symbol, embodying whole series of ideas, emotions, experiences, shadings, nuances. As the word passed down the file of the generations, each modified its meaning, added to it, polished it, enriched it, and finally passed it on as an inheritance to the later generations. All of that cannot be translated, it can only be lived. When the words of such a language are spoken, with all their inherited richness, the depths of our natures are stirred, the finest fibres of our souls vibrate to their resonance. We become one with our people, one with our own generation, a link in the long chain of generations that have gone before and are to come after.

The inner meaning of a land and a language are instinctively clear to every child of a normally constituted people, though he may be unable to formulate it consciously. If it be unconscious, it is all the deeper. With us it is somewhat different. Our physical contact with our land lay in the remote past. Our language was only half alive—used only in the synagogue and in solemn ceremonial moments of our lives. Our back had become bent, our creative faculties numbed. But the connecting link with the land and the language were not altogether severed. Psychologically, in our memories and in our hopes, we have carried Palestine with us. We have forgotten the Hebrew language, but not denied it. Besides its use in the synagogue and the Cheder, it still formed a bond between Jews speaking various so-called Jewish languages. Ashkenazim and Sephardim, Bokharans and Persians, even the black Abyssinian Falashas, found the key to their souls in the few Hebrew words they still knew. As Zionism has developed into the movement of the Renaissance, yesterday and to-day have been linked up in preparation of the morrow. Therefore we must return to the land of yesterday and the language of yesterday. This logical necessity has brought Palestine and Hebrew into the forefront of Zionist striving. A stream of new blood has been infused into the Zionist movement and into Jewry in general by the simple fact that a tiny fraction of the Jewish people has resumed contact with the national soil, and has, with perfect naturalness, revived the national tongue.

The liberation of the Russian Jews has had a vital significance for the development of Zionism. It is not only that the sword of Damocles is no longer suspended over the heads of the millions of Russian Jewry, that they will now be able to consider their own problems and work unhindered for their own future. It is not only as Dr. Schmarya Levin has so beautifully put it, that "The Moses who has come to the Russian people must awaken the yearning for the Messiah in the Jewish people, for what is the Jew but the protagonist of the Messianic ideal." Much more than that is involved. The Russian revolution has freed the Jews of Russia, and its hoped-for corollary is that neighboring countries, like Roumania, and even Poland, may initiate a new policy toward the Jews. Then the problem of "our poor brethren in the East" will be no more, and the death knell will have sounded for the last relics of philanthropy in Zionism. There will be no more objects of compassion. Zionism is a movement for self-regeneration. He who wills to be a Zionist must will it for his own sake, for the longed-for rejuvenation of his land and his language.

Zionism has grown. It won ground in its twenty years of life in all circles in Jewry. Yet far more important than the spread of the organization has been the quiet evolution from philanthropy to the spiritual-national Renaissance. (Translated from The Maccabean by Lotta Levensohn.)

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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. HURLESON,  
Postmaster General.

Dr. Leon Wolff has been appointed school inspector in the Portland, O., City Health Bureau, to serve for 1917-18.

A Leninite leader who tried to incite the mob against the Jews at the Soboleff monument at Petrograd has been imprisoned.

At Nijni-Novgorod seven ringleaders of an organization, which had prepared a scheme of anti-Jewish riots, were arrested recently.

A Young Judaea organization for Chicago was perfected at a meeting held last week at Hotel Sherman. An executive committee was elected.

Rabbi Louis D. Gross, of Akron, Ohio, has accepted an offer from the Eoff Street Temple, of Wheeling, W. Va., and assumed his new duties with the new year.

The Japanese minister to the United States, headed by Viscount Ishii, made a visit recently to the Touro Synagogue, at Newport, R. I., the oldest shrine of Jewish worship in the country.

Rabbi David Levy has assumed charge of the local congregation at Easton, Pa. Rabbi Levy has successively occupied pulpits in Charleston, S. C., and New Haven and Bridgeport, Conn.

The Chicago Board of Education, having decided to have a course of Hebrew in the Chicago schools, has engaged two teachers, and pupils desiring to acquire a knowledge of Hebrew will now have the opportunity to do so.

Rabbi Solomon Levin, for the past few years chief rabbi of the orthodox congregations of Utica, N. Y., has resigned his charge to resume work in Rochester, from which city he came to Utica three years ago.

Jacob Marcus, a member of the 1920 class Hebrew Union College, who enlisted in the First Ohio regiment, has been made a sergeant major and is acting as chaplain for the more than one hundred Jewish soldiers in the regiment. Sergeant Major Marcus' home is in Farmington, Va.

Rabbi Alexander S. Kleinfeld, of the Third street temple, Troy, N. Y., has resigned to accept a pastorate at New Haven, Conn. He has been in Troy several years. He will be succeeded by Rabbi Morris Lichtenstein, a graduate of the Hebrew Union College and who was recently in charge of Temple Israel, of Amsterdam, N. Y.

The Jewish congregation of B'nai Isaac, at Aberdeen, S. D., on September 10, dedicated the fine new synagogue recently purchased of the Wesleyan Methodist denomination and remodeled and improved. Rabbi J. Hess is in charge.

At a dedication of the Community Center and Hebrew School of the Congregation Anshe Shalom of Chicago, Joseph Weil announced that he would give \$2,000 for the honor of dedicating the auditorium of the Community Center.

In the presence of a large congregation, of both Jews and non-Jews, the Adas Israel Synagogue, at Rome, N. Y., was formally dedicated on Sunday, September 9. The synagogue occupies a building formerly used as a Universalist church.

The campaign, for the Margolies Memorial Hebrew School and Institute recently launched at Cleveland, O., has resulted in \$16,000 already pledged for the cause. All indications pointed towards the raising of the entire \$100,000 within record time.

At Roctov an anti-Jewish agitation led to an attack on a Jewish wounded soldier, named Moeshovitz. He was injured by hoodlums, but the discovery that he was a wounded soldier had a great effect on the crowd, which became disgusted with the tactics of the rioters and turned on them.

Dr. Charles S. Levi, rabbi of Congregation B'nai Jeshurun, of Milwaukee, Wis., expects appointment as chaplain in the United States Army, under the bill now pending in both houses of congress to provide additional chaplains, making provision for denominations not now represented in the chaplaincies.

The reform congregation at Tulsa, Okla., have purchased property on which they will soon erect a synagogue. They have engaged Rabbi Jacob B. Menkes as their permanent rabbi. Rabbi Menkes formerly officiated at Bradford, Pa., where a majority of his present congregants resided before coming to Tulsa.

News of Jewish successes at the Russian municipal elections continue to come in. At Poltava four Jews were elected; at Retzitz a three Jews were chosen, and at Silutzk, the Cadet-Jewish bloc swept all before it. More noteworthy still are the successes of three Jews at Tambov and of two Jews at Astrakhan, both cities being situated in the interior of Russia and remote from the former Jewish pale.

The Hungarian Minister, Count Bathanyi, in his election speech at Szekszard, promised the leaders of the Jewish Community to support a measure of autonomy for the Jews as far as their religious and cultural affairs were concerned. He also announced that the government, as a whole, favored such a step, the Jews being justified in claiming it on account of "their high cultural standard and constant efforts on the road to progress."

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**AGREES** with your stomach  
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At Fountains, Druggists, Hotels and Clubs.

Mr. Jacob E. Mendell, Chazen at the Synagogue of the Congregation Anshei Poland, Oswego street, South End, Boston, Mass., dropped dead in the pulpit of the Davis Street Synagogue where he was conducting the New Year services. Mr. Mendell was overcome by his own description of the horrors of war, and the sufferings that the Jews were subjected to in the warring zones.

The Polish Council of State also adopted a resolution on Jewish schools, giving the authorities the power to open in existing schools separate classes for Jewish children, which shall be closed on Saturdays, provided a sufficient number of parents apply for such a privilege, and recognizing as private schools all Talmud Torahs and Chedarim in which the teaching of Polish is obligatory and in which instruction in all elementary secular subjects is given in Polish.

A new organization of the Black Hundreds, with the name of "For the Czar and Holy Russia," has recently been called into being. This organization is conducting a vigorous anti-Jew campaign. Circulars in millions of copies are being distributed all over Russia, calling the people to uprisals against Jews. The Provisional Government has not succeeded in discovering the details connected with this notorious organization, nor in locating the place whence its activities are carried on.

The Zionist movement has made remarkable progress in Austria during the war. This was witnessed not only in the crowds of unprecedented size which visited the late Dr. Herzl's grave on the occasion of the last Jahzeit, but also in the fact that the contributions from Austria to the Jewish National Fund for the half year ending June amounted to 200,000 kronen, being 70,000 kronen more than the organization expected. The contributions still show a marked tendency to increase. Fully 500,000 kronen are expected to come in during the current year.

As a result of an influential Jewish petition, the Polish Council of State has abolished the old restrictions upon Jews in respect to purchasing land. In explaining the reasons for favoring the Jewish representations, Vice-Crown Marshal Milukowski-Pomorski stated that the Poles wished to demonstrate their love for equality for all citizens without distinction of creed. He hoped that the new concession would benefit not only the Jews, but also the Poles, inasmuch as Europe would recognize the desire of the Poles to treat all citizens with consideration.

By the provisions of the will of Mrs. Caroline Silvernale, of Philadelphia, Pa., who died at Atlantic City last week, contingent bequests made by her husband become effective, including a bequest of \$75,000 to the United Hebrew Charities, and one of about \$50,000 to the Jewish Hospital. In addition to these bequests, Mrs. Silvernale had the disposition by will of \$100,000, and after making a number of other bequests, Mrs. Silvernale directs in her will that the residue of her estate, estimated at between \$30,000 and \$35,000 be devoted to the erection of a memorial building for the Juvenile Aid Society.

**Amsterdam Jewry for an International Jewish Congress.**

The interest in an International Jewish Congress movement has now extended to practically every Jewish community of the world. The latest manifestation is that of Amsterdam Jewry, which is embodied in a resolution adopted at a meeting held in that city under the auspices of the B'nai Kedem. The resolution, which was forwarded by the Yoodsch Correspondentie-Bureau of The Hague to the Executive Committee for an American Jewish Congress, reads as follows:

"This assembly extends its greetings to the American Jewish Congress. It considers its program of securing full and equal rights for the Jews all over the world, and of securing protection of Jewish rights in Palestine, expressive of the will of the Jewish people.

"It deems the American Jewish Congress, as well as the similar movements in Russia and other countries, the beginning of an international organization to represent the interests of the whole Jewish nation at the Peace Conference.

"We are deeply moved by the deliverance of 6,000,000 Russian Jews from the Czar's tyranny, which will afford them the opportunity to take part with renewed vigor in the struggle for equal rights for the Jews, and for the securing of a Jewish home in Palestine, which alone can bring about the satisfactory solution of the Jewish question."

NEWS FROM ENGLAND  
(Exclusive Correspondence to the HEBREW STANDARD)

**Jewish Regimental Topics Still to the Fore.—Russian Jews Denounce attempts to Force Them Into Specific Jewish Unit.—They Want Freedom of Choice of Regiment.—Widespread Support for This Suggestion.—Special Tribunal Established to Hear Russian Claims for Exemption.—New Decorations for Distinguished Civilian Services.—Overlook Many Jewish Workers.—D. L. Alexander, K. C., III.—Jewish Secretary of State for India Making Trip to Great British Dependency.**

London, Aug. 31, 1917.  
The Jewish regiment idea still occupies a lot of attention in the community. Grave discontent has been caused by the fact that the War Office has suddenly sprung upon the community the idea of putting the Jewish conscripts compulsorily into the Jewish regiment and not allowing them any choice of military unit. This proposition is strongly resented by all classes of the community. Great disapproval has been expressed by various Jewish organizations, and notably by the Board of Deputies. At a meeting held at Jews' College, and addressed by Colonel Patterson, who is at the head of the new Jewish regiment, great opposition was offered to this particular scheme. Neither in the Convention nor in the Act of Parliament is there any mention of the possibility of a Jewish regiment. Still, almost immediately on the passing of the act, instructions have been issued that the Russian Jews resident here shall, after a period of three weeks (during which they can certainly join voluntarily any regiment they wish "providing there is room"), be compulsorily "drafted into the Jewish regiment." Chairman Jochelman, who is the organizer of an affair called the United Russian Committee for Matters of Military Service, says:

"I do not know the reason for this action on the part of the War Office authorities, but I venture to say to them and the public (1) why embitter these young men who will have to fight here by enforcing upon them special restrictions? and (2) British subjects, Jew and Gentile, have the right to choose their regiment. The English Jews are not compelled to join the Jewish regiment. Why, then, is this kind of compulsion, which no belligerent country has as yet exercised, to be applied to the Russian Jews in this country?"

Dr. Samuel Daiches also "upon this point writes as follows: "I should like to ask by what Act of Parliament the War Office authorities intend compelling the Russian Jews to join the Jewish regiment. Parliament has passed a law compelling all Russians of military age resident in this country to serve in the British army (if they do not return to Russia). But no law has been passed compelling the Russian Jews to join a Jewish regiment. The Anglo-Jewish soldier and the Russo-Jewish soldier fight as Englishman and Russian, not as Jews. We share our duties and we bring our sacrifices equally with our fellow-citizens."

Furthermore, a mass meeting was held in the East End of London on the afternoon of August 26, no convenors' names being mentioned. This was attended by Roussanoff and Smirnov, two members of the Russian Council of Workmen's and Soldiers' Delegates. The following resolution was carried unanimously:

"We, the Jewish workers, emphatically protest against the proposal to force Russian Jews to serve in special Jewish units. We declare that we have no special Jewish interests in the present war for which we should fight under special Jewish banners. We consider the formation of special Jewish units as a restriction against us citizens of free Russia, where all national restrictions have been abolished by the Russian Revolutionary Government. We bind ourselves to resist with all the means at our disposal the forming of special Jewish units and condemn all those individuals, groups and institutions who, for their party interests, are working to the detriment of the whole Jewish nation, and in particular against the interests of the Jewish masses in England.

Special tribunals are being organized now to hear claims from Russians and Russian Jews against either returning to Russia or serving in the British Army. These tribunals will be opened wherever there are sufficient numbers of Russians and Russian Jews to authorize same and each committee will consist of not less than five members of whom at least two shall be "persons of the Jewish faith, especially acquainted, in the opinion of the local tribunal, with the conditions prevailing among Russian subjects resident or employed in the area of the tribunal."

A new decoration for distinguished service has been established in this coun-

try called the Order of the British Empire. It is under various classes as Commanders and Officers, etc. Jewish names appear as Commanders. They are Ernest Nathaniel Joseph Jacobson, who received the decoration for his special services in connection with the Metropolitan Special Constabulary, and Edmund Sebag Montefiore for services as secretary of the Civilian Internment Camps Committee in the Metropolitan. Amongst the Officers are Major Lionel Nathan de Rothschild, M. P., for services in connection with his duties as Military Representative on the City of London Tribunal which hears claims for exemption from military service, and Geoffrey Marks for services as Finance Officer of the London Special Constabulary. There is a feeling in the community that recognition of individual work, both on the part of Jews and Jewesses, should have been recognized more widely, especially as this decoration has been thrown about rather broadcast. A great many figure-heads have been given various classes of this Order but many real workers have been overlooked and these latter include many Jews and Jewesses.

Leopold Frank, a wealthy London Jew, was so pleased with an article on the Jewish regiment in the London "Times" of August 23rd that he has sent along a check for \$5,000 for the furtherance and benefit of that regiment. The money has been forwarded to the Treasury who have requested the Army Council to use the money as far as possible in accordance with the donor's wishes.

D. L. Alexander, K. C., one of our greatest communal leaders, has been seriously ill but latest reports are a little more favorable.

Edwin S. Montagu, the Secretary of State for India, when he announced the general lines of the policy of reform of Indian Government, intimated that he would proceed to India in the winter to confer with the Viceroy and various representative bodies on the spot. The Secretary for India is at present having a short holiday, but on his return to town the arrangements for his visit will be taken in hand. During his term of office as Under-Secretary Mr. Montagu was a most assiduous and painstaking learner, but the conditions in the various parts of India are extremely diverse, and anything like a complete knowledge even of the outlines of local variations is beyond the attainment of any British statesman. He will of course receive valuable advice on the detailed application of the principles of the new Government policy both from Anglo-Indian and native sources; but in arriving at definite conclusions on the whole of what he hears and sees he is doubtless alive to the advantages of having with him continuously during his visit trusted and skilled advisers versed in Indian affairs. The selection of the persons who are to accompany him is therefore a matter of extreme importance. Judging from his expressed views before he took office recently, official opinion because it is official opinion will not weigh exclusively with him.

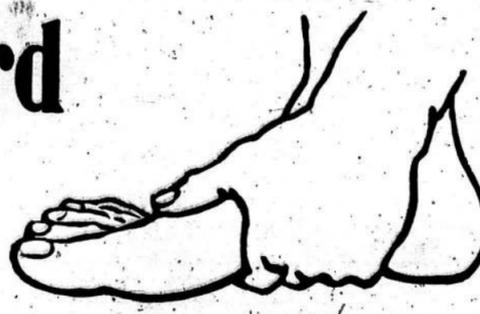
**Tribute to a Jewish Hero.**

Second Lieutenant Lionel E. Schloss. —Still another hero laid to rest! The whole community will deeply regret to hear that Second Lieutenant Lionel E. Schloss, son of the Rev. A. Schloss, of Nottingham, was killed in action on August 1. He was only twenty-three years of age, but his life, although so short, was full of scholastic success. From the Nottingham High School he passed to Aris College, Bournemouth, from which he obtained his B. A. Lond. (First Class), at the age of nineteen. He was intended for the ministry, but at the call of duty he joined the Nottingham University College, O. T. C., and obtained his commission shortly afterward in the Hampshire Regiment. Having volunteered for service in the Machine Gun Corps, he was sent out to France some ten months ago. It is but a month ago since he was on leave from the front, and his reading the Maftir in his rich, clear voice in the Nottingham Synagogue on that occasion will long rest in the memory of those who heard him. He was a fine type of Jewish manhood. Tall, healthy and strong, he looked every inch a soldier. When one thinks that he could, by reason of his calling, have been exempted from military service had he wished, his sacrifice becomes nobler still. When advised to join the ministry he answered:

"What man would I be to forsake England when she is in need of me? As an Englishman I will do my duty, and if it pleases God to spare me, then my duty shall be towards my people."

It will thus be a consolation to his sorrowing friends to know that this life so full of promise and cut off in its prime was given with the free will and dutifulness with which English Jews are repaying what England has done for their people in the past. Such unselfishness and self-sacrifice must surely ennoble and glorify the name of "Jew."  
—J. H. R., in London Jewish Chronicle.

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ENGAGEMENTS.

BERGMAN—FRIEDENBERG.—Mr. and Mrs. Charles Friedenber...

MARRIAGES.

DAVIS—FURNBERG.—On Sunday evening, September 23, 1917...

BIRTHS.

GOLDSTEIN.—Rabbi and Mrs. Herbert S. Goldstein (nee Rebecca Friche)...

BAR MITZVAH.

LEFKOW.—Mr. and Mrs. Joseph Lefkoff announce the Bar Mitzvah of their son Elliott on Saturday, September 29...

IN THE SYNAGOGUES.

AGUDATH JESHORIM (117 East Eighty-sixth street).—Rabbi G. Lipkind preaches Sabbath morning on the weekly portion...

FOR THE BRIDE-TO-BE

Before placing your order for wedding invitations or announcements, why not consult the engraver direct? Our prices will mean a great saving.

"Heaven and Earth as Witnesses." Sukkoth services will be held Sunday evening at 8.15 and Monday morning at 10.30.

SOCIAL NOTES.

Mr. and Mrs. Harry Fischel have closed their summer home, the Fairlawn, and are again at their town house, 118 East Ninety-third street.

Mr. and Mrs. Bernard Ratkowsky and family, who have been spending the summer at Rockaway Park, L. I., have opened their city home at No. 50 West 120th street.

Among the guests at Eisenberg's Wave Crest Manor, Wave Crest, L. I., the following were registered for the Rosh Hashanah holiday term: Mr. and Mrs. Sigmund Arnstein and Miss Regina Arnstein...

A Jewish Head of United States Shipping Board. Among the speakers at the recent U. S. Chamber of Commerce War Convention, held at Atlantic City, N. J., were Meyer Bloomfield...

Pertinent to the purpose of this notable war convention, I wish to state, in behalf of Admiral Bowles and the United States Department of Labor, that one of the vital national needs is speedy ship building.

"To relieve the labor shortage," continued Mr. Bloomfield, "we invite the attention of the public to the public employment officers or the labor market. Our purpose is to connect work and worker through our system of employment offices to help farm, factory, railroad and shipyard, employer and employe, that we might bring information, order and proper help distribution in the employment field."

Mr. Bloomfield was formerly director of the Vocation Bureau of Boston, now taken over by Harvard University, that has given everything over for government problems. Concluding, Mr. Bloomfield, a man of powerful persuasion, tremendous activity and executive ability, added: "On organizing a labor market men may be intelligently hired and retained. This means a new profession of handling men."

A Special Assembly for Relief War Funds.

It is proposed to hold a special assembly in this city on October 28 for the purpose of facilitating the raising of the \$10,000,000 relief fund. The Joint Distribution Committee has addressed the following letter to the American Jewish Relief Committee, the Central Relief Committee and the People's Committee.

In pursuance of the above you are earnestly requested to advise us as quickly as possible of the names of two or at most three—representative members of your community, who would attend the special assembly to be held in New York city on October 28, 1917.

Reports of the distribution abroad have been published, but those who have been engaged in raising funds throughout the country should have at their disposal fuller details of the distribution. This can be done only at a conference. Men from all parts of the country, with their varied interests abroad, should come together, so that they may be supplied with the proper answers to the questions that are continually being asked of them by those who are contributing to the funds.

Yours very truly, (Signed) FELIX M. WARBURG, Chairman, Joint Distribution Committee.

Mr. Cohen's career is an interesting one. He was born in Lomza, Russia, twenty-nine years ago. At the age of three he went to Cheder. At the age of ten he was a student at the Lomza Yeshiva. He came to this country in 1899 and immediately entered the Yeshiva Rabbi Isaac Elchanon. While there he prepared for the regents' examinations and in 1904 entered the Baron de Hirsch Agricultural School, Woodbine, N. J., graduating in 1907.

During 1916 and 1917 Mr. Cohen was the manager of the Agricultural Bureau of the Hebrew Sheltering and Immigrant Aid Society.

Samuel I. Hyman Memorial School Cornerstone Laid.

In the presence of an unusually large gathering, the cornerstone of the school building erected by Congregation Derech Emonuh at Arverne, L. I., was laid last Sunday. The building, which will be known as the Samuel I. Hyman Memorial School is named in honor of the late Samuel I. Hyman, to whose initiative the erection of the Derech Emonuh Synagogue in 1906 was largely due.

The exercises began with the singing of the "Star-Spangled Banner" and Psalm CXIX by Cantor Hyman Meyer and his choir. After introductory remarks by the chairman, Mr. Israel Unterberg, Rev. Henry S. Morais delivered a stirring address on the importance of Hebrew education, touching upon the labors of Samuel I. Hyman in every other sphere.

NO CONNECTION WITH ANY OTHER HALL. "THE VIENNA" ENTIRELY RENOVATED FOR THIS SEASON. ACCOMMODATIONS FOR SMALL AND LARGE AFFAIRS. CUISINE STRICTLY KOSHER, UNDER SUPERVISION OF RABBI DR. PH. KLEIN.

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The Select Shop, Inc. Women's Apparel. 2493 B'way, cor. 93rd St. TELEPHONE 2738 RIVERSIDE

Free Synagogue. At the Sunday morning service of the Free Synagogue, to be held at Carnegie Hall, on September 30, at 10.45, Dr. Wise will preach on the subject of "What Can Stay-at-Homes Do in and for the War?"

The Washington Heights division of the Free Synagogue, which is under the direction of Dr. Sidney E. Goldstein, will begin its Friday evening services on September 28, at 8.15, in the large hall in the building at the northeast corner of 157th street and Broadway.

At the Friday evening service of the Bronx division of the synagogue, at the Community Building, 163d street and Southern Boulevard, Dr. Goldstein will preach.

The religious schools of the Free Synagogue have started their work for the year at the central organization, at 36 West 68th street and in the several divisions. The new school of the Washington Heights division will be under the direction of Dr. Goldstein, and Miss Minnie Obermeier will act as principal.

The Jewish Community Chorus. The Jewish Community Chorus of the Young Men's Hebrew Association, Ninety-second street and Lexington avenue, has now had three rehearsals. They began work on Thursday evening, September 6, and the membership has consistently increased since that time.

The chorus will be used as a Hebrew section of the National Musical Festival, which will take place some time at the end of this year or possibly in 1918. Mr. Binder is putting all his energies in the training of the Community Chorus, so that the Jewish people will be worthily represented at the Musical Festival.

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### DAVID.

(Continued from page 2)

narrator, he is conscience-stricken. He offers no apologies for himself; he makes no excuses. He utters the broken-hearted confession, "I have sinned against the Lord."

### הַמִּתְנַחֵם

Those two words of contrition, humiliation, self-abasement, dejection of spirit, are elaborated in many a psalm. The most notable of these penitential Psalms is the 51st. Every sentence, every phrase of which is instinct with deep emotion, is like a drop of blood drawn from the heart by anguish of soul. "Be gracious unto me according to thy mercy; according to the multitude of thy compassions, blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I know my transgressions and my sin is ever before me."

Here we see the redeeming feature in David's character, the greatness of his soul. He knows his sin. His transgression is ever before him. He does not repeat his offense. He is conscious of his weakness. He prays for divine aid, for purity of heart, for strength of will, for firmness of resolution. "Create in me a pure heart, renew in me a right spirit." He prays that his fall and recovery might be a lesson to others. "Then will I teach transgressors Thy ways, and sinners shall return to Thee." His two words 'הַמִּתְנַחֵם' so impress the prophet that he replies, "The Lord hath also removed thy sin from thee."

Here we have the genuine teaching of Judaism. There are no deadly sins recognized in our religion. Cain commits murder, David is guilty of incest; Manasseh of idolatry. They repent and are forgiven. Our theological antagonists assert that the God of the Hebrews is a God of wrath, while the New Dispensation emphasizes the attribute of Love in the Deity. How absurd! Our God is not only a God of Justice, but also a loving father, who longs for the return of His erring children, who is ready to take the penitent to His heart. When Israel reverted to idolatry shortly after they had witnessed the glorious Revelation amidst

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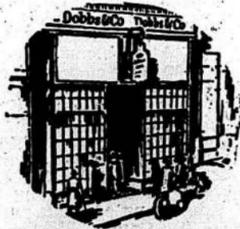
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the thunders and lightnings of the flaming mountain, God revealed to Moses his attributes. By a daring poetic flight, the wise men say the Presence appeared to Moses like a Reader and said to the Law Giver: "When My children sin, let them wrap themselves in *talith* and repeat My attributes and I will forgive them." What are these attributes? "the Eternal Lord, Almighty, Merciful, Gracious, Long Suffering, showing loving kindness to thousands, forgiving iniquity and transgression and sin."

My Brethren, let us profit by this holy season of repentance, review our lives, realize our faults, not gloze them, confess them, repent of them in truth and sincerity. And the sincerity of our repentance shall be proved by our strength of will, firmness of resolution and constancy. Let us keep guard over our mind, heart, lips and hands, so that we do not return to folly, so that we do not offend against God or man. And then we will hear the Comforting Message of the prophet to the King. "The Lord hath removed thy sin, thou shall not die, Amen."

### The Rabbinical College of America.

The faculty has received another notable addition by the appointment of Dr. Moses Seidel, of Baltimore, Md., as instructor of the Bible. Dr. Seidel is one of the youngest Jewish scholars in the country. He came here about five years ago with Mr. M. Hildesheimer, of the Agudath Yisroel, and has gained a reputation as a scholar and teacher. The library of the college has been augmented by the purchase of the collection of books on Hebrew Philology of the late Mr. Agib Ricketts, a noted attorney and scholar of Wilkesbarre, and the collection of the late Rabbi Neustader, of Indianapolis, Ind.

The installation of Rabbi Aaron David Burrack, a graduate of the college, as spiritual leader of Congregation Ohel Moshe Chevrah Tehillim, of Brooklyn, N. Y., will take place on Thursday, October 4. Addresses will be made by Rabbi Dr. B. Revel, president of the

Rabbinical College; Rabbi M. S. Margolies, president of the Agudath Harabonim; Rabbi S. E. Jaffe, Rabbi I. Rosenberg, Rev. Dr. H. Pereira Mendes, Rabbi M. Berlin, president of the Mizrach; Rabbi I. Inseibuch, Rabbi W. Gold, Rabbi H. Olishewsky and Mr. Isaac Levine, president of the congregation.

The following students occupied pulpits during the High Holy Days: Judah Demeseck, Woloshin Synagogue, New York City; Julius Siegel, Syracuse, N. Y.; J. J. Schwartz, Camp Lee, Petersburg, Va.; A. Karp, Camp Lee, Petersburg, Va.; Isadore Goodman, Haverstraw, N. Y.; David Tanenbaum, Congregation Anche Chesed, Brooklyn, N. Y.; L. Ralbag, New York City; Moses Shapiro, Congregation Shaarei Tefilla, New York City, and E. Sacks, B'nai Israel, New York City.

In addition a number of students delivered addresses on Kol Nidrei night in behalf of the \$10,000,000 relief fund now being raised for the Jewish war sufferers.

The new term will begin on Sunday, October 15, and new students will be admitted to the entrance examinations until that date.

### Young Women's Hebrew Association.

There were two distinct services congregate, hall of the building. Both were filled to capacity. Rev. Mortimer L. Cohen preached and Cantor J. Perlmutter and Cantor J. Koupal, assisted by a choir, splendidly rendered the prayers. Special thanks are due to Rev. Jacob Schwartz for his able supervision. Memorial services were conducted in memory of those who in life gave of their interest and service to the work of the Y. W. H. A. and who have since passed away. The subscriptions for readings and memorial prayers are to be designated for war relief.

Reservations were made for soldiers and sailors for the services. These came from the various camps, Wadsworth, Slocum, Whitestone and several from Fort Myers, Va. These men were also entertained at the household, having all their meals with the residents.

As is the annual custom, a Succah will be erected on the roof of the building, to which the congregation is cordially invited, the women to bless the candles and the men to make Kiddush.

The Board of Directors of the Y. W. H. A. honored Mrs. A. N. Cohen on her eighty-ninth birthday by the creation of a nucleus of a Happy Day Fund for Federation. It is the ardent hope of the members of the board, who have found work with Mrs. Cohen such an inspiration, that this fund may grow and be a means to further do good for humanity.

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**HOUSEHOLD HELPS.**

An excellent way to clean a smoke blackened ceiling is to make a fairly thick paste of starch and water, apply this with a pad of flannel and allow it to dry on, then brush off with a soft brush and you will find the result well worth the trouble.

If you have a pan or bottle of soured milk, let it stand until it is thick; put tarnished silver forks, spoons and small pieces into shallow pan and pour the milk over them. Let them remain in the milk half an hour or longer, then wash and rejoice in the brightness.

Delicious mustard is made by first slicing an onion in a bowl and covering it with vinegar. Let this stand 48 hours, then pour off the vinegar into another bowl, add a little red pepper, salt and sugar, and enough dry mustard to thicken to a cream. The proportions should be a teaspoon of the pepper and salt and twice that of sugar.

Place a week's tea-leaves in a pail, and pour over them a quart of boiling water. Leave for one hour, then strain and bottle. This liquor is excellent for cleaning varnished wood and linoleum, and when used for cleaning windows or mirrors gives them a fine polish.

To peel ripe tomatoes without putting in hot water, press the back edge of the blade of the knife gently all over the surface of tomato, then make an incision in the skin with the sharp edge of the knife and it can be peeled off and the tomato served immediately.

In summer use two large japanned trays, costing 13 cents each, and of good weight. On one, as you wipe the dishes, put the things that belong in the dining room, and on the other those that belong in the pantry. In this way you save a number of steps.

For those who must wash dishes in very hard water: Shake into dish water ammonia powder until water feels soft; then add soap powder and it will lather. Rinse dishes in hot water.

**Peanut and Olive Sandwiches.**  
One-half box peanut butter, one dozen olives, stoned and minced. Season with lemon juice and salt.

boiled for breakfast under the cereal in the double boiler.

To keep strawberries fresh for a day or two, hull, wash and drain thoroughly. Put in glass jar and keep in a cool place.

Turpentine is the best preventative for moths. Saturate pieces of brown paper with same and place in boxes.

The easiest way to sprinkle clothes is to use a clean whisk broom that should be kept for this purpose.

Blueberries dried as you would apples or apricots are very nice for cakes and pies. Keep them in a glass jar.

A strengthening drink for the aged is made by boiling a tablespoonful of pure honey in half a pint of water.

Try using a glass of pineapple marmalade to soften the sugar instead of cream when making a cake and see how delicious it is.

Tea is one of the foods which it will not do to keep in a glass jar. Tea loses its strength in strong light and deteriorates in a weak light.

A handkerchief wet with eau de cologne and held under the eyes will help to remove the dark lines caused by fatigue.

Ink spots may be taken out of delicate white goods with chlorinated soda. A few drops poured on will make the ink disappear at once. This should not be used on silk.

Newspapers placed under carpets and rugs are most satisfactory, and by using a long stitch they may be sewn together on the machine, making squares as large as may be required.

**The Jew Fights for America.**

By CONGRESSMAN JULIUS KAHN.

The manner in which young Americans of the Jewish faith are responding to the call of their country must be exceedingly gratifying to every patriotic citizen. At the time of the registration under the draft law last June many of the East Side Jewish boys of New York sat up all night in front of the school houses where the registration was to take place in order that they might be among the first to register their names in their country's cause. It was an inspiring sight.

But why should it be otherwise in this republic? Here he worships his God according to the precepts of his fathers, without fear of a pogrom, without fear of being molested in any way because of his faith. This is the land of opportunity for the oppressed and the downtrodden of all nations. Here thousands of our co-religionists have found peace and contentment. Here they have been allowed to follow their various pursuits without let or hindrance. Here thousands of them have acquired a competency, and many of them have grown affluent. Here, too, they will die, if need be, for the land that has done so much for them.

After all, one can only die once. Thousands have fallen on many fields of battle in this country's wars in the past. Their death was undoubtedly a sad blow to the relatives and friends of the fallen. But they sacrificed their lives for those principles which enable us to enjoy the blessing of civil and religious liberty that have been handed down to us through the years that have elapsed since this government was founded.

We will again show the world that we are ready to fight for our country and the rights of our country whenever that country calls upon us. All honor to the American soldiers of the Jewish faith! May success and glory perch upon their banners!

**Jews Attend School of Food Instruction.**

The Food Administration, through its division of co-operating organizations, arranged a school of instruction at the new national museum in Washington on August 28, 29 and 30, for clergymen and religious workers. Rabbis George Solomon, of Savannah; C. A. Rubenstein and William Rosenau, of Baltimore; Joseph Jasin, of Schenectady; Horace J. Wolf, of Rochester; Marcus Salzman, of Wilkes-Barre; Moses Hyamson and D. de Sola Pool, of New York; S. A. Rabinowitz, of Wilmington, and B. L. Grossman, of Washington, formed part of a large Jewish delegation that volunteered to attend the sessions. Others present included Miss Elsa Wehl, of Cincinnati; Miss Adelaide Jacobs, of Philadelphia; Mrs. Harry Friedenwald and Mrs. H. O. Schloss, of Baltimore; Messrs. Edward Herbert, of New York; Bernard Pockrass and N. Winestone, of Philadelphia.

It is interesting to note that those who spent generously of their time and purses in order to fit themselves to carry on the work of food conservation included reform and orthodox rabbis and representatives of the Council of Jewish Women, the Federation of Temple Sisterhoods and similar organizations. Most of them were entertained by co-religionists in Washington.

In the absence of Dr. Krauskopf the acting representative of the Jewish or-

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Friday, September 28th, 1917 : : : Tishri 12th, 5678

Sabbath begins 5.35 P. M.

האינו

The Feast of Tabernacles, which we are now about to observe, is the capstone of the great holidays of the autumn...

With but one or two notable exceptions the Jewish press of Germany, so strongly assimilative and apologetic in the past...

The new register of the Dropsie College of Philadelphia shows that this institution had an attendance of twenty-six students...

By the testimony of the late Ingram Bywater, a famous classical scholar and Regius professor of Greek at Oxford...

Cornell University has fixed Yom Kippur as the day on which students enrolled in its various colleges must register...

OFFICIAL ANTI-SEMITISM

In our special issue for the recent new year this journal printed an article from its Washington correspondent reproducing the views of two public men...

We do not imagine that the Jews of America will be rudely disturbed out of their self-complacency because of these utterances. The more careful and critical observers among them...

But legally the Jews have ever been the equals of the non-Jews here, and this is the controlling fact in determining their happiness and usefulness to themselves and their surroundings...

We must simply accept the condition, and for an answer impress upon our Jewish public men the duty, nay, the necessity, of so acquitting themselves that none may ever point an accusing finger at them!

We suggest to the publicity department of the Liberty Loan Committee that it refrain from issuing in future appeals to the loyal purses of the people of this nation grounded upon the representations advanced by Bishop Thomas F. Gailor...

Originally, when the modern German Empire was established in 1871 at Versailles, the National Liberals were the party with which the Jews of Germany were mainly identified...

The Zionist organization has made the discovery that Germany is in favor of the formation of an independent Jewish republic out of Palestine after the war.

WHEN HEAVEN AND EARTH LISTEN

האינו השמים ואדברה ותשמע הארץ אמרי פי

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." (Deut. xxxii, 1)

It was more than a high-sounding poetic figure, this calling upon the heavens to lend him their ear and upon the earth to listen to the utterance of his lips.

Man's is chiefly a listening attitude. To him heaven and earth speak. In thunder or in whisper, through storm or through silence, through power or through beauty, nature speaks to him...

But here, in our text, we find exactly the reverse: Man—a great man, to be sure—speaks, and heaven and earth are asked to listen. Moses, in his swan-song, as it were places himself above the wheeling stars and the whirling worlds...

It is but seldom that any man dare speak as Moses then did. And we learn from his opening words that he must have had before him in that moment of song the vision of all his past life.

Next we learn from these words that greater than his confidence in his championship of truth was his confidence in the truth he championed. Let every one take heart whose task in life it is to make men listen.

But the last—and highest—suggestion coming from these words is that mightiest among the world-ruling forces is the spirit of man—or, better, the divine spirit speaking out of man.

JOEL BLAU.

## Distinguished Jews of America

JEWES WHO MADE THEIR MARK IN COMMERCE,  
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Born in Grodno, Russia, in 1861, Mr. Miller while but a youth emigrated to France, where he learned the trade of shoe making. After mastering all of the principles of the trade, his natural artistic temperament caused him to seek new fields, where he would have better opportunities of proving his skill, and he accordingly moved to Paris, where he worked for nearly five years on theatrical work exclusively.

ISRAEL  
MILLER

In 1890, Mr. Miller landed in New York, where he decided to combine his Parisian experience with the fads and fashions of American artists; working four years under the tutelage of John Azzimonti, who was recognized as the greatest authority in the country on professional women's footwear.

In the early part of 1895 Mr. Miller began business for himself in a small way at 160 West Twenty-third street, moving shortly after to his own building at 202 West Twenty-third street. From this time forth the growth of his business has indeed been something phenomenal, for to-day the name of Israel Miller is known to the theatrical profession throughout the world. With an extensive factory at No. 1 Carlton avenue, Brooklyn, retail stores at 50 Church street, 15 West Forty-second street and 1554 Broadway, in the heart of the great New York theatrical district, and a similar location at the corner of State and Monroe streets, Chicago, Mr. Miller has approximately four hundred employes and maintains without exception the largest individual concern in the world, selling exclusively theatrical footwear direct from manufacture to consumer.

Mr. Miller is married, has five sons and one daughter, and is con adherence to his well-known policy of honesty and fair dealing. His extraordinary buying power, practical knowledge of materials, personal supervision of every detail of business, combined with a natural knack for handling big propositions, has caused him to be recognized as an authority in the great lesson of obtaining and retaining patronage. Mr. Miller's strong personality and natural faculty of saying the right thing at the right moment, makes friends for him, not only among his legion of patrons, but enables him to receive the best there is in his army of employes.

Mr. Miller has gained the confidence of the public through his strict army of employes.



The Union Square Theatre, situated at Fourteenth street and Broadway, New York City, is in many respects one of the finest and cleanest amusement places of its kind. Clean and wholesome burlesque, with a change of program every Monday, is what its owner, Mr. Benjamin F. Kahn, had striven to give his public for some time past, and he can proudly state that the theatre he operates is the only burlesque theatre in the city where the "ladies can feel at home," and one can find at each performance as many men as women—a condition not found in any other burlesque house.

Mr. Benjamin F. Kahn was born in Bavaria, in the month of May, 1872, and was brought to this country as a child of eleven. His father, Elias Kahn, established himself in the meat business, and the boy would help after school hours running errands for him. At the age of sixteen, Benjamin secured a position as a stock boy in a wholesale hothouse, where he remained five years, advancing himself to the position of traveling salesman. At the age of twenty-one, Mr. Kahn entered the employ of Sullivan, Harris & Woods as a so-called advance agent, and after four years he decided to enter the theatrical field in his own right.

Acting on this impulse, he immediately leased from Sullivan, Harris & Woods a few successful plays such as "The Fatal Wedding," "Wedded and Parted," "At Cripple Creek," "Tangled Relations" and other productions, touring the country for a number of years. The venture proved a tremendous success, and towards the close of 1906, he became a manager for the various vaudeville theatres operated by the B. F. Keith combination. While managing Keith's Union Square Theatre, B. F. Keith's lease expired and Mr. Kahn saw that his employers were not going to renew it; in 1914, he renewed the lease for himself, remodeled the entire theatre and today he owns one of the most splendid amusement places in New York City. He conceived the idea and originated "The Family Stock Burlesque," housing the same comedians the entire season and giving the public



clean and wholesome burlesque. The theatre is very comfortable and courtesy is shown to its patrons even by the least important clerk and employe. There is a green room, richly provided with literature, where employes can lounge around and spend their whole leisure time. Mr. Kahn gives his personal attention to the wants of his patrons, and can be found at the theatre every day in the week from nine o'clock in the morning until eleven o'clock at night.

A really bright spot in the whole undertaking is Mr. Kahn's devotion to the wants of his employes. Every year he arranges a ball for their benefit. At the beginning of the war, he volunteered his services to the Government, but as he is above military age, he could not be accepted into the army. He therefore, organized the Union Square Home Defense League, which consists of his male employes, with Mr. Kahn as their captain. They hold regular drills at the Sixteenth Precinct Police Station.

Mr. Kahn is a member of the Mount Nebo Temple and a liberal contributor to charities. He is a Master Mason, an Elk, a Knight of Pythias, and belongs to the orders B'nai Brith and the Eagles. He is married, his wife being the former Miss Sadie Seigler of Nashville, Tennessee, to whom he was married in April, 1906. They have one son, Edgar.

Among his documents Mr. Kahn treasures a letter from the Police Department in which we find the statement, that during its existence never was there any trouble at the theatre of any kind, which would necessitate the interference of the police.

Companions in early boyhood, Max Greenwald and Phil Hollander stand to-day an elegant example of what can be accomplished by complete confidence.

MAX  
GREENWALD

PHIL  
HOLLANDER

Max Greenwald, born in Lomza Russia in 1869, came to the United States in 1878. Having learned the trade of house painting and decorating, he followed that profession for some time, eventually going into business for himself. During this phase of the business career of Max Greenwald, he became noted for his absolute sound business principles and fair treatment for all, completing many of the largest contracts without the formality of any agreement.

During later years Mr. Greenwald became possessed of a great desire to provide a permanent home for his family, and he accordingly ventured upon various real-estate propositions. Owing, however, to the great uncertainty in real-estate values, his trials and tribulations in this field were many, but true to his original intentions, his family are now installed in a splendid apartment at 1061 St. Nicholas avenue, in the Washington Heights section of New York.

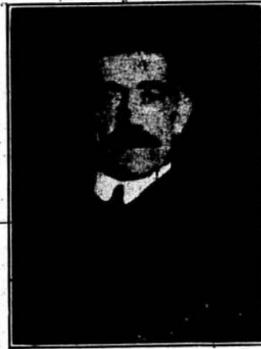
The friend of his boyhood, Mr. Phil Hollander, had for a number of years been engaged in the pawnbroking and jewelry business, when his employers, being about to retire, Greenwald suggested that he and Hollander purchase the business and conduct the same as equal partners.

It was no easy matter to accept a partner who was totally unfamiliar with the many details of the profession, and further, it was plain that a complete reorganization of the business would be necessary in order to bring it to a paying basis. Through the unalloyed friendship, however, which existed between the two men, Max Greenwald was quick to grasp all of the intricate details of the business, and through their joint efforts and the establishment of a complete new system the business increased to such proportions that it soon became necessary to take the entire building at 360 Bowery, where their present business is located.

Phil Hollander, known as "English Phil," through being born in London, England, came to America in 1895. As a lad, young Hollander first worked in a drug store at six dollars per week, and later as an errand boy in a pawnbroker's sales store, where he had ample opportunities of studying the values of every conceivable kind of merchandise. Upon entering the service of a reputable pawnbroker, Hollander became so adept in the business that he was employed for fifteen successive years. Hollander is blessed with a jovial disposition, which gains for him immediate and continued friendships; he is thoroughly practical and believes that the business in which they are engaged is a common necessity, and when conducted in a proper manner often proves a great blessing to the thousands who, through force of circumstance, are compelled to obtain small loans on merchandise. Their identical principles of fair and honest dealings with everyone have been rewarded by increased patronage and confidence. While his partner, Max Greenwald, is a "Shiner," Hollander is also a Master Mason, and both are justly proud of their homes and social standing in the community. Hollander maintains a beautiful permanent home at Edgemere, L. I.

Max Greenwald was married to Deborah Greenbaum in 1896, they have four children. Gertrude, aged nineteen, is a most accomplished young lady, who having finished her high-school education, has chosen a business career, being now engaged as head bookkeeper for a large New York business house. The other children are Pearl, seventeen; Phil, fifteen, and Lester, nine years respectively.

Phil Hollander married Fanny Cutler in 1906; they have two children, Ruth, aged nine, and Arlene, aged three. Both Mrs. Greenwald and Mrs. Hollander are well known for their great devotion to their homes, their husbands and their children.



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The Jews of Grusinia.  
There are between 50,000 and 60,000 Jews living in Grusinia and nearby sections of the Caucasus who are lineal descendants of those who migrated to that part of the world immediately after the destruction of the temple, and who for many centuries thereafter sustained a regular intercourse with Palestine and Babylon.  
During the Middle Ages the Jews of Grusinia were enslaved by the rulers of the country, and a number, equal to the present total of survivors, were converted to Christianity through the missionary efforts of a baptized Jewish girl, known in Greek Catholic literature as St. Nina. But during their captivity, and even to this day, those who remained true to the faith remained loyal to Palestine.  
These and other details of the present status of the Grusnian Jews were described in a lecture by Rabbi Baasow, of Oni, the principal town of the section, who deplored the fact that the number of illiterates among them is very high. He closed his lecture, which was delivered in remarkably pure and eloquent Hebrew, before Tarbut, the Society of friends of Hebrew, in Moscow, with an appeal to the organization to lend its best efforts toward the raising the status of his people.  
A final drive will be made by the United Hebrew Charities of Baltimore, Md., to collect the remaining \$13,000 in their \$25,000 campaign that was carried on about two months ago. The campaign was launched with an enthusiastic determination, but there was a lack of co-operative response.

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Courage and Hope.

A youth loved a maiden. For some years he wooed her, finding, indeed, favor in her eyes. One song of his she particularly liked, "How Beautiful Art Thou!" She would not allow him to omit any of its twenty verses.  
But the serpent entered their garden. The youth was forced to leave. Unlike Eve, she did not go with him. "What could he do? What did he do?"  
Said he: "Loving her as I do, I must, for her sake, keep well, as, when we meet, I would not want her to find me a wreck. And even as I would not that my appearance should cause her pain, so must I keep my voice pleasant, in order that the words 'How beautiful art thou!' issuing from my lips, may not be discordant noises."  
Aye! thus has Israel preserved his status and his stature in the Diaspora, the lands of his exile, and his voice has not lost its sweetness nor its carrying power. When he returns to Zion, to his olden home, the words *Mah Yofis* will be as beautifully rendered as the meaning of the words would lead us to expect.  
ARTHUR A. DEMBITZ.

Saving a Prisoner.

During the past week Dr. Rudolph I. Coffee, of Chicago, former social service director of the I. O. B. B., received notice that one of the men he cared for, upon release from prison, has been promoted to corporal after six weeks' service in the army. The case is remarkable in many ways. Arrested in 1905 on suspicion of burglary and sentenced to a year in prison, the young man soon became acquainted with vicious companions. They led him into evil ways upon his release from prison. For ten years he was a vicious law-breaker and is well known to the police of Chicago. In March he was arrested again on suspicion in connection with a daring burglary. This time he secured his release only upon Dr. Coffee going personally on his parole. He was sent to Pittsburgh, Pa., to give him a new start in life, under the guidance of Charles I. Cooper, superintendent of the Jewish philanthropies, and L. S. Levin, chairman of the B'nai B'rith work. Soon after the man's number was drawn early in the draft, and he immediately enlisted in the army. Today this young man is receiving the first training he ever had in his life; is living down his past record, and intends to prove by his loyalty to the Stars and Stripes that his friends have not tolled in his behalf in vain.

The Participation of Jewish Soldiers in the Russian Jewish Congress.  
Petrograd.—The Executive Committee of the Russian Jewish Congress has requested the Provisional Government to permit the Russian Jewish soldiers in the army to elect and to send representatives to the Jewish Congress. The Russian Government is expected to comply with this request.  
The Executive Committee has also directed the Russian Board of Elections to perfect a special scheme of elections for the Jewish soldiers and officers in the Russian Army. This Committee has applied to several Jewish communal workers who are serving in the army for an expression of their opinion as to the possibilities and the form of elections for the Russian Jewish Congress among the soldiers.

Those whose sons have volunteered and gone to the front to defend their country's flag, will be glad to have seen the new patriotic play, "Captain Russell, U. S. A.," by Hal Reid, which comes to the Lexington Theatre for one week, beginning October 1. Natural pride will after a while overcome the heart ache caused by the going away of the loved one, and there is no father, mother, sister or brother, who will not be pleased to see Captain Russell, a young and patriotic American, defend his country's flag and aid in keeping the monster "war" across the ocean, away from the loved ones at home. "Captain Russell, U. S. A.," is a play which will make every American heart throb and beat with exultation, that the Stars and Stripes is the flag they love and which protects them.

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The Story of Lorena Cohen.  
 The Women's Proclamation Society, the national women's organization for Jewish war relief, with national headquarters at 203 Broadway, New York City, and with branches in the leading cities of the country, has just issued a booklet containing the personal story of Lorena Cohen, now residing in Memphis, Tenn. The girl was one of a few young women refugees who escaped from the war zones early this year, coming from Kovno, in Lithuania, after the German occupation.  
 Miss Cohen's story is that of an eyewitness. She describes the frightful scenes of suffering, starvation and death to be encountered upon every side among the Jews in the war zones, and depicts what it means for women and old men and children to be compelled to flee before invading armies, to be driven from place to place for "protection" under the old Russian regime, without raiment sufficient to keep out the cold, without food, without a place of shelter—a condition which confronts hundreds of thousands of Jews in Lithuania and millions throughout the war zones.  
 The booklet also describes the activities of the Women's Proclamation Society and contain a foreword by the national officers: Mrs. Samuel Elkeles, chairman; Mrs. Alfred Blumenthal, treasurer; Mrs. Albert Lucas, executive secretary. In addition there are brief accounts of the work of the numerous branches throughout the country.  
 The proceeds of the booklet will go to the fund which the Women's Proclamation Society is raising to be turned over to the Joint Distribution Committee for the Ten Million Dollar Fund.

Joint Distribution Committee to Help Salonica Jews.

Albert Lucas, secretary of the Joint Distribution Committee, makes public a cable dispatch just received from United States Consul Horton at Salonica, Greece, and which, in reply to the committee's request for information, tells of the dire need of clothing, bedding, food, disinfectants, etc., for the population of that city, due in large part to the recent disastrous fire.  
 The Joint Distribution Committee has taken up the matter with a view to learning just where supplies may be sent from and what can be purchased in countries to which Salonica is accessible in the war zones.  
 The Joint Distribution Committee has cabled Consul Horton that it is ready to appropriate funds to purchase the supplies if he will notify the committee how these supplies can be shipped to Salonica. Consul Horton's cable is as follows:  
 Advise sending winter clothing, bedding, food, disinfectants, material for temporary houses and other articles of fundamental necessity. Strongly advise arrangement with other shippers for joint cargo. Must know approximate amount and character shipment when ready to obtain importation permit and letters assurance. You must purchase supplies yourselves, preferably American, possibly Italy and Egypt. Representative accompanying cargo not indispensable, but advisable.

Official Recognition for Jewish Welfare Board.

Colonel Harry Cutler, chairman of the Jewish Board for Welfare Work in the United States army and navy, has just received this letter from Mr. Fosdick, chairman of the Commissions on Training Camp Activities of the War Department and the Navy Department, recognizing the Jewish Welfare Board as the official channel through which all activities relative to the welfare of the Jewish men in training camps must pass:  
 September 20, 1917.

Dear Sir: I am writing to reaffirm the arrangements made informally with your board some months ago to the effect that this commission recognizes your society as the official agency for Jewish welfare work in the military training camps in the United States. It is necessary for us, in each case, to deal with one such agency, so as to eliminate duplication of effort and overlapping of function. I trust that you will be able to co-ordinate all the activities along this special line which are seeking independently to work with Jewish soldiers in the camps. Very truly yours,  
 (Signed) RAYMOND R. FOSDICK, Chairman.

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For this reason, any play which has for its central figure, a young man who thoroughly believes in himself and carries this assurance to a proper degree, is hailed with delight.  
 (Such a play is "A Tailor-Made Man," now at the Cohan & Harris Theatre. Here is a comedy that is full of human nature, visualized by characters that have been drawn by a deft hand, and mingled with the general story, is a view of modern society with its scheming mother of marriageable daughters, society fluffs with more money than gray matter, the dreamy maiden who wishes to wander through dense forests buried in thought, the young man who believes in destiny and his star of success, and the sensible little girl who looks at life from a practical standpoint, but with just enough romance to glid the edges.  
 Taking it by and large, "A Tailor-Made Man" is just about the best comedy that New York has seen in recent years. Fresh with the spirit of today, it presents Grant Mitchell as John Paul Bart, a scientific specialist in success which should be spelled with capital letters.

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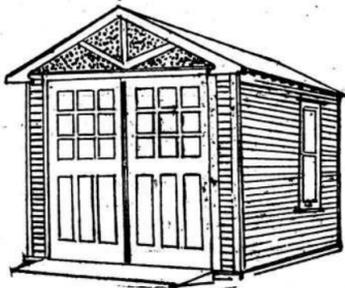
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"The Mischief Makers" will be the attraction at the Star Theatre next week, and it is safe to say that F. W. Gerhardt has surpassed all previous efforts in this production. The equipment, cast and everything connected with the show is brand new, and we can see at a glance that neither time nor money has been spared to make it the brightest offering of the season.  
Joe Wilton, in the role of Mr. Cabby, "the advertising man," heads the cast, and is the author and producer of the show. Joe Freed and Charles Van Osten are a couple of fun makers with a clean-cut manner that cannot fail to touch the funny vein in any audience. The feminine contingent is par excellence, including Mabel Clark, Stella Morrissey and Auralia Clark.  
Two big concerts, consisting of ten feature vaudeville acts, will be given every Sunday.

**Jewish "Spy" Free.**  
Petrograd.—Tried for the second time on the charge of treason, after having been sentenced to death by the old government, the seventeen year-old youth, Katz, has been finally acquitted. This Jewish youth was tried by court martial, and at this trial several facts were brought out which, although known to the Jewish people, help to shed additional light upon the Polish methods of maligning the Jew.  
This boy is a native of Ostrolenko, Province of Lomzho. At the first trial he was charged with having pointed out to the Germans who had invaded Ostrolenko, the direction which the fleeing Russians took. The charge was supported by the testimony of several Polish witnesses, and the court sentenced him to die on the gallows, but in consideration of his minority, life imprisonment was substituted for the death penalty.  
Some time after this trial, when the Russians fled for the second time from Ostrolenko, the military commander ordered the entire population to leave the city. On the way several Poles told the boy's father that they had overheard several of the witnesses at the trial of his son saying: "Thank God another Jew to go in the place of a Pole."  
They also told him, by the way, that the one who pointed out the way to the Germany Army was of their own people, and not a Jew. Later on these same Poles, confirmed their testimony before the police of Tombo. On the basis of these facts the father succeeded in obtaining an appeal for a second trial. But owing to the fact that the witnesses at the first trial are now in the territory occupied by the Germans, and were prevented from appearing at the second trial, it was impossible to

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**Anti-Sabbath Resolution of the Bund.**  
Petrograd.—The "Bund," a "Jewish" labor organization has, as is generally known, adopted a resolution condemning the observance of Sabbath by Jewish workmen.  
The text of the resolution, which was adopted at the meeting of the Central Committee of the Bund, reads as follows:  
"Recognizing that in Russia, constituting as it does a state of nationalities; all laws, general as well as local, must safeguard the freedom of conscious on the question of a day of rest, and especially to safeguard for the Jewish workmen the right to observe the Sabbath.  
"Recognizing, however, that the process of the economical development of the country leads to the necessity of a universal day of rest, and that the observances of Sabbath makes it difficult for the Jewish workmen to participate in the economical life of the country, and weakens his class consciousness; Therefore, be it  
Resolved by the Eighth Conference, That the Central Committee of the Bund vigorously oppose the observance of Sabbath as a day of rest in all such cases where it interferes with the development of commerce or industry."

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secure a clean bill for the youth. The court did, however, decide that in view of the fact that the boy had spent two and a half years at hard labor, he had suffered sufficiently and he was promptly acquitted.

The text of the resolution, which was adopted at the meeting of the Central Committee of the Bund, reads as follows:

A volume of three plays by David Pinski is announced for fall publication by B. W. Huebsch. This news will prove welcome to the many persons to whom Pinski's "The Treasure," came with the shock that the unexpected appearance of a great work produces. Some critics rank it with the greatest productions of contemporary playwrights. "The Treasure," as well as the three new plays, was translated from the Yiddish. It is not unlikely that Mr. Pinski's drama will soon find their way to the English-speaking stage.

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5877-5878—1917.  
First day Succoth.....Monday, Oct. 1  
Eshmini Atereth.....Monday, Oct. 8  
Simchath Torah.....Tuesday, Oct. 9  
Rosh Chodesh Cheshvan.....Wednesday, Oct. 17  
Rosh Chodesh Kisleev.....Friday, Nov. 16  
First day Chanukah.....Monday, Dec. 10  
Rosh Chodesh Tebeth.....Sunday, Dec. 16  
Fast day Tebeth.....Tuesday, Dec. 25  
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Spirit Astonishes All Beholders as They Go to Work with Vim That Stands Out in Contrast.

Camp Upton, Yaphank, L. I., Sept. 17.—Among the soldiers of Camp Upton are a large number of Hebrews. There are Hebrews in every command of the United States Army, of course, but probably in no camp in the country is the percentage of men of that sect as heavy as it is here. This is because the soldiers at Upton are drawn from a section where the Hebrew population is greater than anywhere else in America.

Now, then, there is no particular reason for considering the Hebrew soldier apart from the soldiers of any other race—the Irish, or the Dutch, or the Scandinavian—so far as this army is concerned, for they are all Americans, under one flag. However, to Camp Upton day by day come inquisitive visitors from New York city, who pry, and poke, and peer about the barracks of the men of the national army, and almost invariably wind up a myriad of questions with what is now a sort of stock interrogation: "How do the Jews take it?"

They do not seem curious about how the Irish or the Dutch or the Scandinavians "take it." They want to know specifically about the Hebrew. And sometimes there is that in their manner of questioning which leads to the inference they anticipate answer which they will not hear in this place.

There is generally something in their manner which conveys the impression that they take the other nationalities for granted—but how about the Hebrews? Here is the reply:

"The spirit of the Hebrew soldiers at Camp Upton has amazed all beholders, not because it was unexpected, but because of the way it has stood out in contrast from the very beginning. The Hebrew soldiers are among the best soldiers in the camp.

It would have been surprising if the average city man, Hebrew or otherwise, of some education and experience in knocking about through life, had failed to adjust himself quickly to the conditions of the army. But it was scarcely to be expected that a fellow who had spent the greater part of his life on the East Side, or in sweatshops, would adapt himself very readily.

Cut off overnight from his home and his friends, and in some cases even from his very language, it was expected he would be a little bewildered at first, and a little dazed and heartsick.

Instead of being bewildered, however, the East Sider, and particularly the East Side Hebrew, proved himself astonishingly adaptable and essentially an opportunist.

You could notice it the first day they were in camp. If one of the regular army non-coms yelled from the barracks door indiscriminately to a crowd of waiting soldiers for some one to chop kindling wood, a Hebrew had an axe quicker than you could say "shoo." If the non-com whooped for a man to do some clerical work, a Hebrew promptly detached himself from the outside throng.

Their willingness and their versatility were apparent, and is apparent, all over the camp. During the first few days, when there were not enough non-coms to drill the men in military fundamentals, half a dozen young Hebrews, who had had previous military experience, promptly volunteered and handled squads.

The American army already has many commissioned officers who are Hebrews, and this army will undoubtedly produce many more. There are young Hebrews in camp who were studying to be doctors or lawyers; there are draughtsmen, stenographers and accountants; there are butchers and bakers and engineers, and they are bound to go along rapidly.

Of the courage of the Hebrew there is, of course, no question. He has settled that matter on many battlefields, not only in the present war, but in the past. However, it is interesting to note the statement of an officer that few expressed a preference for any branch of the service that might take them out of the fighting line.—Damon Runyon in New York "American."

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**MUSIC NOTES.**

There are but few changes in the personnel of the orchestra of the Symphony Society of New York, Walter Damrosch, conductor, only two members having been enrolled in the national army. These are Engelbert Roentgen, first cellist, and Mr. Robert Brown, fifth horn. Mr. Roentgen, until last year a citizen of Holland, had taken out his first American citizen's papers, and willingly answered the call to don the khaki under the Stars and Stripes. He wrote to Mr. Damrosch, "Uncle Sam has already done so much for me that I am glad to do something for him in return."

The world war has naturally limited the production of orchestral novelties, but Mr. Damrosch announces in the season's programs a symphony by Dubois, entitled "Symphonie Francaise," which is peopled with national color and enthusiasm; "Tam o' Shanter," a new symphonic poem by Chadwick, and a lovely symphony in D by Mozart, which is a novelty for New York. An interesting revival will be the Raff symphony, "Im Walde," which was a great favorite with concertgoers during the time of Dr. Leopold Damrosch and Theodore Thomas. For some years Mr. Damrosch has left the programs of the society, as he felt it had been played too often, but this season he will revive it again in a Tschaiakowsky program. Mr. Damrosch still has the original orchestra score, which was sent to him from Moscow by Tschaiakowsky, and which arrived in New York only a week after the announcement of his death, was cabled here.

The concert managerial firm of Haensel & Jones announce over forty New York recitals to be given under their management this season. These will include recitals by such well-known artists as Godowsky, Matzenauer, Leginska, Arthur Middleton, Christine Miller, the Cherniavskys, Wynne Pyle, George Hamlin, Charles Wakefield Cadman, Harold Henry, David and Clara Mannes, etc., and will introduce several talented newcomers for the verdict of the metropolis. For their first recital at Aeolian Hall, on Thursday afternoon, October 11, at 3 o'clock, Raymond Havens, a young pianist from Boston, who studied with the late Carl Baerman and with Arthur Schnabel in Berlin, will make his initial appearance in New York. Mr. Havens has given recitals in other cities, however, notably in Boston and Chicago, where he won much praise from the critics. The Boston Transcript said of him: "Mr. Havens has great constructive interpretative talent," and the Chicago Tribune hailed him as "an unheralded genius," adding: "Mr. Havens played the piano by the grace of the greatest native gifts."

The Philharmonic Society of New York announces for the season 1917-1918 the seventy-sixth year of its uninterrupted activities in the field of orchestral symphonic music. The concerts to be given by the Philharmonic in Greater New York are divided into five subscription series. Of these, twelve Thursday evenings, four Saturday evenings, sixteen Friday afternoons and twelve Sunday afternoons will be given at Carnegie Hall, New York, and five Sunday afternoons at the Brooklyn Academy of Music.

Josef Stransky, conductor of the Philharmonic Orchestra, enters upon his seventh year of service with the society. Mr. Stransky's program arrangements for the season offer a number of novelties for foreign and American composers. They include a Beethoven-Brahms cycle of three concerts, which will be part of the regular Thursday, Friday and Sunday subscription series. At the Thursday and Sunday concerts of the cycle Beethoven's ninth (choral) symphony will form part of the program.

The soloists of the Philharmonic season include Josef Hofmann, Julia Culp, Jascha Heifetz, Wynne Pyle, Vernon Stiles, Pablo Casals, Guiomar Novas, Alfred Megerlin, Fritz Kreisler, Helen Stanley, Leo Schulz, Percy Grainger, Alfred Kastner, Marcia Van Dresser, Rudolph Ganz, Rose and Ottilie Sutro, Ossip Gabrilowitsch and Louis Graveure.

Announcement is made of the three-chamber music concerts which will be given this season by Fritz Kreisler and the members of the Kneisel Quartet who remained after Mr. Kneisel's retirement last spring—Hans Letz, Louis Svecenski, and Willem Willeke. This series of concerts will take place at Aeolian Hall, on the following Friday evenings: December 21, February 1, and April 5. The privilege is accorded former subscribers to

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the Kneisel Quartet concerts of holding the same seats as in the past season, and there is already a long list of new patrons who wish seats. The concerts are under the management of Miss Helen Love, 1 West 34th street, former manager of the Kneisel Quartet.

In addition to the concerts in New York, Miss Love announces two concerts in Boston by the same artists, and these will be given in Jordan Hall, on the afternoons of December 20 and February 11.

To our readers residing in New Rochelle, who may be in need of plumbing work, we commend them to Mr. William H. Doty of No. 30 Bank street. Mr. Doty is prepared to fill all plumbing orders and heating contracts immediately, at moderate rates, and warrants his work to be of the best. Mr. Doty has contracted for New Rochelle's Jewish institutions, and refers to them for his reliability and excellence of workmanship.

Moses Michael Hayes \*)

We are celebrating today the birth of the father of our country, George Washington, and it is indeed most fitting that we also do homage to one whom we may properly term the father of modern Masonry in Massachusetts, Moses Michael Hayes.

Our order is founded upon those principles which endeavor to improve and benefit mankind, and we particularly strive to carry them into practice in all spheres of life. Moses Michael Hayes personified those principles.

I shall endeavor to present him first in his domestic and civic activities; second, his place in the commercial world, and third, his work as a Mason.

Moses Michael Hayes, whose portrait adorns the northwest corner of the lodge, was born in Lisbon, Portugal, in 1739. His father, Judah, came to America in 1768 and established himself and family

\*Lecture delivered by Benjamin A. Levy, Esq., senior deacon Shawmut Lodge, A. F. & A. M., February 22, 1917, at Masonic Temple, Boston, Mass.

This statement requires correction. The Congregation Shearith Israel is the oldest in this country; the Newport synagogue still occupies the oldest building of its kind.—Ed. Hebrew Standard.

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in Newport, R. I. He was apparently a man of wealth, for he is reputed to have been the owner of a sixteen-gun ship: called the Duke of Cumberland. Little is recorded of the life of Judah Hayes, and therefore little is known of the early life of Moses Michael Hayes.

As the son of devout Jewish parents he never forgot his faith, and to the very end was actively engaged and interested in all matters affecting his religion. His first residence in Boston, so far as I have been able to trace it, was the lower end of Middle Street, what is now known as Hanover street. Middle street then extended from Union street to Fleet street. From the early directories I find the address of his son, Judah Hayes, given as 13 Middle street, but it has been impossible to trace the exact manner in which the numbers ran at that time, though from information received at the City Hall, and from those who are in a position to know, I am informed that it is safe to say that his residence was located a few doors from Union street on the right-hand side going toward Fleet street. The numbers in those days were placed in accordance with the English method of numbering streets, beginning on the right-hand side and running consecutively and then coming back on the left-hand side in the same way.

He had five daughters and one son. His daughters were Rebecca, unmarried, who later died in Boston; Catherine and Slowey, both of whom married and later moved to Richmond, Va.; Judith and Sally, who also married and lived in Virginia, and one son named Judah, who was a merchant of 11 Foster's Wharf, and who resided with his father on Middle street.

Moses Michael Hayes was at all times prominent in Jewish affairs, for in the records of the Congregation Shearith Israel, of New York, we find that for several years he held the position of second parnas; that is, vice-president. He, too, took part in the Jewish colony at Newport, for he was among those who made it possible to erect there the first Jewish synagogue in the United States, known as the Touro Synagogue, and his body now lies interred in the oldest Jewish cemetery, which adjoins this synagogue at Newport.

His home life was ideal, since we find recorded in the memoirs of Samuel Joseph May, an early Bostonian of note and a learned literary student, a splendid tribute which gives us a more intimate view of his home life. He says, "If the children of my day were taught among other foolish things to dread, if not despise Jews, a very different lesson was impressed upon my young heart. There was but one family of the despised children of the House of Israel resident in Boston, the family of Moses Michael Hayes, a man much respected not only on account of his large wealth but for his many personal virtues and the high culture and great excellence of his wife, his son Judah, and his daughters, especially Catherine and Slowey. His house far down Hanover street, then one of the fashionable streets of the town, was the abode of hospitality, and his family moved in what were the first circles of society. He and his truly good wife were hospitable, not only to the rich but also to the poor. Many indigent families were fed pretty regularly from his table. They would come especially after his frequent dinner parties and were sure to be made welcome not to the crumbs alone but to the ample portions of the food that might be left. Always on Saturday he expected a number of friends to dine with him. A full length table was always spread and loaded with luxuries of the season. He loved to see it surrounded by a few regular visitors and other especially invited. My father was a favorite guest and often took me with him, for he was sure I would meet refined company there. Both Uncle and Aunt Hayes were fond of children and particularly of me, and I was permitted to stay with them several days and often weeks. I was a child of Christian parents and they took special pains that I should lose nothing of religious training so long as I was permitted to abide with them. Every night on going to bed I was required to repeat my Christian prayers and hymns to them and I witnessed their prayers, religious exercises and fastings, and was made to feel that they worshipped the Unseen, Almighty and Merciful One. Of course I grew up without any prejudice against Jews or any other religious prejudice because they did not believe as my father and mother."

Every man present has undoubtedly heard of Judah Touro, the great Revolutionary Jewish benefactor. It was through Judah Touro that our present Bunker Hill Monument became possible, because it was he who with Amos Lawrence gave \$10,000 each to build this monument. Judah Touro was the son of a sister of Moses Michael Hayes, and because he lost his parents when a young man, moved to Boston and lived with his uncle. It was through his uncle's training and home life that Touro acquired his splendid character. Brother Hayes was liberal at all times and to all causes, and did not confine his generosity to the narrow field of his own faith, but was deeply interested in all civic and educational institutions, and in all movements. As early as 1780 we find him a benefactor of Harvard College and later we find him actively interested in the Charitable Fire Society of Boston. Through his efforts was instituted the Boston Marine Society, which did splendid work in the maintenance and building of light-houses and buoys and other safeguards.

While he held no public office, he was recognized as one of our leading citizens, and when George Washington as President of the United States visited Newport, the Masonic address of welcome was to have been made by Moses Michael Hayes, but he did not carry out the honor so appointed as Washington was not yet a Master Mason. The same characteristics displayed by him in his adherence to his faith, in the building of a most pleasant home life, in his liberal and generous bequests, for all that which tended to the public good, was brought to play in his struggle for material gain.

His standards of business methods were of the highest character. He was a man of vision and ability. The directories of Boston, as early as 1796, described his business as that of insurance, with offices at 68 State street, formerly known as King street, and an examination of the oldest atlas discloses the fact that State street was then in practically the same relative position as now. He was an underwriter carrying on his own account the same business which is now being conducted by the large insurance companies.

He established a reputation for honesty and fairness and was among the first to conduct a bonding business in Boston, for we find in the reports of the records of the commissioner of Boston, 1790, that the selectmen of Boston accepted him as surety for the then newly elected treasurer of the city. In the manuscript of the division of the library of Congress, under date of July 4, 1782, we find his name as surety on a bond for \$25,000, for a Massachusetts brig, the good ship Iris.

He did not confine himself, however, to this particular line. In 1783 a bank was organized for the mutual advantage of the leading merchants of Boston, and the original subscribers' list is headed by Moses Michael Hayes. This bank was known as the Massachusetts Bank. Moreover, when a commercial avenue was opened between this country and China, tending toward the development of trade with the Orient, he organized a trading company and through his marked ability the company achieved great success, and the first ship to embark in that trade was named by him the Massachusetts. It was this trading company that first opened the Chinese market and made possible the building of our early merchant marine.

His career in business was marked by honest and fair dealings with all; it was therefore natural that such efforts met with great success, a success to which he was justly entitled. As in his home and civic life, so in his commercial activities he found a field for splendid work. He was not that selfish, hoarding and money-made type, but rather of the type of man who, even in the mad rush for material wealth, acquires a reputation for fairness and honesty.

It is therefore not to be wondered at that one whose private life and business career was of so high a standard would be found actively interested in this, the greatest fraternal order of its kind, an order which calls to its ranks and has among its members the very best types of American manhood. His Masonic career is one of splendid service, and covers a long period. In 1769 he organized King David's Lodge in New York and was its first master. Later, in 1769, he moved this lodge to Newport, R. I., consolidating it with St. John's Lodge, and by so doing revived Masonry there, for at that time St. John's Lodge was slowly but surely passing into oblivion.

The first master of the combined lodges was Moses Seixas, another Jew, and for a number of years thereafter St. John's Lodge was maintained and supported by the prominent Jews of Newport.

On December 6, 1768—our Jewish month, Kislev—Moses Michael Hayes was appointed deputy inspector general of North America by Henry Andrew Francken, and upon him devolved the duty of organizing the Scottish Rite bodies in this country, and his original deputation, splendidly preserved, is now in our Masonic library in this building.

After stating his name and giving his appointment, the deputation states, "he was raised to the highest degree in Masonry, and, being convinced of his ability in the Royal Art and to recompense him for his assiduity and the trouble he has taken to give to the perfection of all degrees of Masonry, I hereby give him full power to constitute lodges of Royal Arch and Perfection, also Councils and Grand Councils." This early body of Scottish Rite was organized at Paris, and was called the Council of Emperors, East and West. The Council as then organized consisted of twenty-five degrees, the highest being the Sublime Royal Secret.

In 1761 the Council authorized Stephen Morin to propagate the rite in the Western continent, and Morin delegated Francken to do this work, who in turn appointed Moses Michael Hayes deputy inspector, with power to appoint other deputies. Joseph M. Meyers was appointed by Hayes as deputy inspector general of Masonry in the State of Indiana. This same Meyers later married one of Hayes' daughter and moved to Virginia, where he propagated the same rite. He also appointed Solomon Bush deputy inspector

Hayes had nothing whatever to do with the Newport Masonic address to Washington. It was presented by M. W. Moses Seixas, G. M. of Rhode Island. Of course, the further statement that Washington was not yet a Master Mason is a fiction; in 1790 he was a P. M. of many years' standing.—Ed. H. S.

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general for the propagation of that rite at Philadelphia, Isaac DaCosta for South Carolina and Barend M. Spitzer for Georgia.

Our foster mother lodge, the Massachusetts Lodge, to whom Shawmut Lodge owes so much—for the stormy trial days of our early life were made much easier and less troublesome through its help and spirit—undoubtedly was assisted to a very great extent by Moses Michael Hayes, who was one of its early members. On November 5, 1782, Moses Michael Hayes was proposed for membership in the Massachusetts Lodge by Joseph Warren, senior warden and younger brother of General John Joseph Warren. In less than a month thereafter, on December 3, 1782, he was elected master, the then master, R. W. Bruce, having been excused from serving, and he continued in office for three successive years—1783, 1784, 1785.

On December 16, thirteen days after his election as master, a special meeting was called, at which meeting Brother Hayes resigned and Brother Warren was elected, but Warren again resigned and Hayes was unanimously re-elected master. He presented the lodge with three silver-mounted truncheons, which were constantly used until the temple was destroyed by fire.

There was but one other Jew who was a member of the Massachusetts Lodge up to 1810, and that was his son Judah. On June 24, 1785, Moses Michael Hayes was elected junior grand warden of the Massachusetts Grand Lodge, and on June 2, 1786, he was unanimously elected senior grand warden. On July 28, 1787, he was installed as grand master of the Massachusetts Grand Lodge, and served in this capacity until he effected the union with St. John's Grand Lodge on March 5, 1792.

Up to this time there had existed in Massachusetts two grand lodges—the Massachusetts Grand Lodge and St. John's Grand Lodge. There was a decided conflict between the two, each working in an opposite direction, though striving for the same thing. Upon his election as grand master of Massachusetts Grand Lodge he, on March 7, 1791, appointed a committee of seven to confer with the officers of St. John's Grand Lodge to bring about a complete Masonic union of the two forces.

John Warren and Paul Revere, famous characters in American history, were senior and junior wardens of Massachusetts Grand Lodge. As a result a committee was appointed from the St. John's Grand Lodge, and a meeting of the two committees was called. Hayes was appointed the presiding officer of the convention, and through his untiring work what seemed an impossibility was made a realization, for he successfully brought about a union of the two and saved what might have resulted in the destruction of Masonry in this Commonwealth. The united lodges were called the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts, and its first grand master was John Cutler.

The meeting which resulted in this union of forces was held at the tavern called the Bunch of Grapes, situated on State street, the final meeting being held at Charlestown.

A testimonial of his offices is recorded in the vote of the new Grand Lodge, as follows: "That a committee be ordered to wait upon Worshipful Moses Michael Hayes, Esquire, with thanks of this Grand Lodge for his various and distinguished attention to the interests of Masonic institutions." Thus lived Moses Michael Hayes, in his home, his workshop and his lodge, to the ripe age of sixty-six years; for on May 9, 1805, he died intestate, leaving an estate valued at \$80,000, administered by his son Judah. In accordance with his requests his remains were buried at Newport, where in later years a monument was erected by his son, upon which reads the following epitaph: "Here reposes the ashes of Moses Michael Hayes. He died in Boston, State of Massachusetts, on the 11th day of Sivan, 5565, May 9, 1805, age 66."

His death was mourned by a number of hosts, friends and acquaintances. The Columbian Centinel, a Boston publication, under date of May 11, 1805, printed the following obituary: "In the character of the deceased there is much worthy of our admiration, much for our imitation. Possessed by nature of a strong intellect, there was a vigor in his conception of men and things which gave a seeming asperity to his conversation, which was ever frank and lucid. He walked abroad fearing no man, but loving all. Under

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his roof dwelt hospitality; it was an asylum of friendship, the mansion of peace. He was without guile, despising hypocrisy as he despised meanness. Taking him for all and all, he was a man. In his death society will mourn the loss of a most estimable citizen, his family the kindest of husbands, the most indulgent of fathers. Calm and without a sign he sunk in the bosom of his Father and our Father, of his God and our God."

Moses Michael Hayes has gone, but his spirit still lives on, so that his life's work and deeds might act as an inspiration for others to follow. We can learn from his career the lesson of the years well spent, and we have a living exemplification that a strict adherence to Masonic teachings can bring a happy and useful life, not to the individual alone, but to his family and to the community as well, for it develops and strives to bring forth the best type of manhood.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of The Hebrew Standard, published weekly at New York, N. Y., for October 1, 1917. State of New York, County of New York, ss. Before me, a Commissioner of Deeds in and for the State and County aforesaid, personally appeared William J. Solomon, who, having been duly sworn according to law, deposes and says that he is the publisher of the Hebrew Standard, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, entitled in section 4143, Postal Laws and Regulations, printed in the reverse of this form, to-wit:

- 1. That the names and addresses of the publisher, editor, managing editor and business managers are: Publisher, William J. Solomon, 87 Nassau street, New York. Editor, William J. Solomon, 87 Nassau street, New York. Managing editor, none. Business managers, none.
- 2. That the owners are: (give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.) William J. Solomon, 87 Nassau street, New York.
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- (Signature of editor, publisher, business manager or owner.)
- Sworn to and subscribed before me this 20th day of September, 1917.
- S. DANNENBERG, Commissioner of Deeds, New York City. (My commission expires November 14, 1918.)

# CHILDREN'S PAGE

## RACHEL AND LEAH.

Dear Children:

In order to give you an idea of the remarkable love that existed between the two sisters under very trying circumstances, and the sacrifices they made for each other, I will not follow the text literally, but will tell you the story in accordance with Rashi's commentary: Jacob's love for Rachel has no parallel in the entire history of the world. The scheming Laban saw how great was his love for his young daughter, and he sought to take advantage of it in every possible manner. The first thing he did was to get all the work he could out of Jacob, and when, after seven years of faithful services, he asked for Rachel's hand in marriage, he deceived him and gave him Leah instead, and that after Jacob had told him, "I will serve thee seven years for Rachel, thy younger daughter," for knowing that Laban was a cheat, he mentioned specifically "I will serve thee for Rachel," and not for any other girl by that name; but "thy daughter," and not for thy older daughter, Leah, whose name thou mayest change to Rachel, but "thy younger daughter." Yet all that was of no avail, for he cheated him after all. Rachel loved Jacob as much as he loved her, but she knew that her elder sister was to be the bride and feared the shame and confusion that would be her portion if Jacob would discover the deception. With a spirit of sacrifice that makes her the one mother of Israel whose pleading the Merciful One will hear on the day when the Lord will hear her weeping for her children in exile and restore them to their Holy Land, she told her sister Leah, whom she loved so dearly, all the signs that Jacob had confidentially agreed upon between them to guard against deception, thus Leah was saved the bitter humiliation of discovery, and it was only in the morning that "behold it was Leah," and when Jacob reproached Laban for deceiving him, he answered, "It is not done so in our place to give in marriage the younger before the first-born. Fulfill the week of this, and we will give this one also, for the service which thou shalt serve with me yet seven other years." After the seven days of the feast he gave him Rachel, his daughter, for a wife, and Jacob served Laban seven other years just as faithfully as he served the first seven years, despite the fact that Laban had cheated him. The All-Merciful seeing that Leah was loved less than Rachel, favored her by making her fruitful while Rachel was barren. "And Leah conceived and bore a son, and she called his name Reuben; for she said, 'Surely, the Lord hath looked upon my affliction, because now my husband will love me.'" She also called him that name, says the Talmud (Berachoth) because in her prophetic spirit she foresaw that the birth right would be taken from him and given to Rachel's first born son Joseph; and she said, "Reu," see the difference between "Ben," my son, and my father-in-law's son (Benau) who sold the birth right to Jacob (yet wanted to kill him on account of it) and my son did not sell it to Joseph, and not enough that he made no claim upon him on account of it, but he even sought to take him out of the pit. She gave birth to another son, Simon; and a third son, Levi; when he was born, she said: "Now this time will my husband be joined unto me, because I have borne him three sons"; therefore, was his name called Levi; the mothers of Israel were gifted with

prophecy and knew that twelve tribes would be descended from Jacob and that he would marry four wives, she, therefore, said, "Now my husband will have no complaint against me for I have taken my share in children." Al Kain, therefore, wherever that is said of any tribe it denotes that the tribe numbered a great many souls, except the tribe of Levi, who had charge of the Holy Ark, and not being careful of its sacredness, as they should be, a great many of them were destroyed. "Koro," he called, "his name Levi," while of the other tribes it is said "Vatikra," she called. Concerning this difference, the Medrash tells us that the Holy One, blessed be He, sent the angel Gabriel and he brought him in his presence and called him that name and gave him twenty-four presents—pertaining to the priesthood. She then gave birth to a fourth son and said, "This time will I praise the Lord," therefore, she called his name Judah; this time, said she, "Will I praise because I have taken more than my share in children." And Rachel envied her sister, she envied her good deeds and said, "If my sister was not more worthy than I am she would not have merited to have children," and she said to Jacob, "Give me children and if not I die." She said to him, "Is that the way your father acted toward your mother? Did he not pray for her when she was barren? 'If not I die,' then, say the rabbins, 'it is inferred that one who has no children is accounted as dead.'" And Jacob said to her, "Am I in the Lord's stead who hath withheld from thee the fruit of the womb?" Thou sayest why do I not do as my father, I am not like my father, my father had no children; I have children, from thee He both withheld, but not from me. She then gave him her maid Bilbah for a wife "that I may also have children by her." And Bilbah conceived and bore Jacob, a son whom Rachel called Dan, signifying that the Lord had judged her in making her barren, and also heard her voice in giving her a son. Bilbah gave birth to a second son whom she called "Naphtali," because I have prayed; said Rachel, "that I may be equal to my sister and he has heard my prayer." When Leah now saw that she had left off bearing, she took Zilpah, her maid, and gave her to Jacob for a wife, and Zilpah, Leah's maid, bore Jacob a son. It does not say here that Zilpah conceived as of the others, because she was the youngest of the wives and so young that her conception was not noticeable, and in order to deceive Jacob was she given to Leah for a hand maid, that he should not understand that Leah was given him in marriage, for that was the custom to give the older hand maid to the older daughter, and the younger hand maid to the younger daughter. Zilpah also gave birth to another son, whom Leah called Asher, indicating happiness.

כו אהרן

### CONUNDRUMS.

When is a soldier charitable? When he presents arms.  
 Why is a horse like the letter O? Because G makes it go.  
 Why does a miller wear a white hat? To cover his head.  
 Why is a hotel waiter like a race horse? Because he runs for the plate.  
 Why is a tale-bearer like a brick-layer? He raises stories.

### Prohibition and the Jewish Ritual.

The question has been asked how observant Jews would harmonize the religious practices requiring the use of wine in case prohibition should become part of the Federal Constitution. The answer to this question at first sight seems superfluous, because it is almost certain that wine for sacramental purposes would be exempted under the Federal law, as is now the case in all States where prohibition is the law. The name "sacramental purposes" does not apply strictly to Jewish conditions, because we have no sacrament, and the proper terminology from the Jewish point of view would be "wine for ritualistic purposes." It is, however, almost certain that in practice the authorities would not draw any distinction between these two terms, inasmuch as the object of the exemption is to respect religious scruples.

From an academic point of view the question deserves, however, consideration. The Jewish ritual prescribes, as one of the practices in connection with Sabbath observance, that the advent of the Sabbath be greeted by a religious ceremony at which wine is used, and which begins with the benediction: "Blessed art Thou, oh Lord, King of the universe who has created the fruit of the wine" (Kiddush). The rabbis base this practice on the words of the Ten Commandments (Ex. xx, 8): "Remember the Sabbath day to keep it holy," explaining the latter word "to sanctify it," and adding: "You shall remember it over the wine" (Pesahim 106, a). It is also difficult to understand how the rabbis derived this practice from this text. It is possible that the interpretation rests on a pun, the Hebrew word for "remembering" ("Zakar") being used in Hosea (xlv, 8) in the sense of the scent of wine. It is more likely, however, that here, as in many other cases (see Hullin 64, b), rabbinical exegesis is merely an attempt to find a Biblical support for an existing practice, and that this practice is based on the rabbinic conception to make the Sabbath a delight (Sabbath 118, b; Isaiah lviii, 13). According to Psalm civ, 15: "Wine maketh glad man's heart," and therefore the delight in greeting the advent of the Sabbath is properly expressed in using wine at the ceremony.

The most popular code expressly permits the use of wine coming from the press, equal to our grape juice; and even a substitute for wine, obtained by soaking raisins. In case that neither wine nor raisins are obtainable, any other liquid except water may be used (Orah Hayim 272, 2, 6, 9). This is in harmony with the rabbinic law on the ritual of benedictions. Rabbinic law prescribes for every class of food a special benediction. For all fruit growing on trees, including shrubs, the benediction reads: "Blessed art Thou, oh Lord, who has created the fruit of trees." An exception is made for wine, for which the above cited benediction is said, praising God who has created the fruit and the wine. (Berakot 35, a.) The rabbinical codes add that this benediction applies to all products of the wine, including grapes (Orah Hayim 202, 1.) It is therefore perfectly permissible to use grape fruit in the ceremony of Kiddush, and the only authority that might be cited to the contrary is Abraham Gombiner of the seventeenth century, who says in a note to the Shulhan Aruk (Orah Hayim 272, 2) that old wine is preferable. Nobody can justly claim that an individual rabbi of the seventeenth century is absolute authority for the Jews of all times, and even he declares fermented wine merely as preferable, but not as indispensable. Inasmuch as the same benediction is said on all other occasions, where wine is used in the ritual, as at the greeting and at the close of the Sabbath and of holy days, at circumcisions and at weddings, there would not be the slightest objection from the Jewish point of view to waiving all exemptions from the law of prohibition on the ground of religious scruples.—Dr. Gotthard Deutsch in *American Israelite*.

### What's Next?

In a city, which we shall not name, a Jewish young lady and a Christian young man wanted recently to get married. The former asked her rabbi to officiate and to use her own adaptation of the Episcopal marriage ceremony. The rabbi properly protested that the ceremony specified could not be employed by him, and that, in the event he joined the young folks in wedlock, the Christian would have to accept the Jewish faith. This attitude toward the contemplated mixed marriage aroused the surprise of the Jewess and called forth the remark that a rabbi ought to be broader than her rabbi proved himself to be. However, this is not all that was requested. The rabbi acting for the Jewess was to have associated with him a Methodist minister to act for her Christian suitor in the tying of the marriage knot. The episode sounds like fiction. It is, however, based on facts. Undoubtedly the rabbi has lost in popularity among a certain part of his constituency, but has certainly gained the respect of all fair-minded men, which respect justly should be lost by the Jewish minister later lending himself to help enact this rather unheard-of and novel farce.

Some people, especially when they are socially prominent and influential, think that all they have to do is to command and the rabbi must obey. They cannot understand that the rabbi has convictions well founded on good judgment, religious sanction and hallowed tradition. Ament the case brought to our attention the following points should be noted: (1) Israel has never countenanced mixed marriages, for reasons stipulated

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in Biblical and rabbinical literature. Although we are not an active missionary people in the sense Christians are, conversion is the door open to the non-Jew who would plight his or her troth to a son or daughter of our people. (2) A rabbi performs the marriage ceremony according to the laws of Moses and Israel and enacts a travesty if one of the parties to the marriage contract does not accept these laws. (3) And how preposterous, not to say insulting, to any minister even to breathe the suggestion that his religious ceremony, good enough for the one, is not regarded sacred by the other party to the marriage contract.

If people marry out of the faith, there is no one to say them "nay." They are free to do what they wish, but they must not expect a rabbi to belie his convictions and be disloyal to his trust. Let them cease to seek the consecrations of religion for their union and be content with the civil ceremony.

When the strangeness and insolence marking the instance here cited are considered, who can help but ask himself, "What's next?" Unless rabbis act as the one in the nameless city above referred to did, every one will be sure to do only what is right in his own eye and ruthlessly break down in the course of time all accepted Jewish and even moral standards. Let rabbis discountenance mixed marriage and the farce recently enacted will not be repeated.—*Jewish Comment*.

Evidence that the New Jersey State Board of Education has not been entirely successful in its efforts to prevent discrimination against candidates for positions as teachers because of their religious beliefs is furnished by the action of the Board of Education of Medford Township, Burlington County, in refusing to engage Miss Lottie Berman of Stirling because she is a Jewess. The case is still under investigation, and Assistant Commissioner John Enright of the Department of Public Instruction has given assurances that the matter will be followed up "until complete repression from the position taken shall be made by this Board of Education."

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JOSEPHY, WILLIAM.—The People of the State of New York, by the grace of God free and independent, to Henry Rothschild, Henrietta Rothschild, Emma Rothschild, Minna Bernstein, Auguste Waldheim, Sigmund Josephy, Theodore Josephy, Emma Lillie, Gertrude Josephy, Ottilie Kayser, Ida Lowenstein, Anna Kastan, Hermin Josephy, Kathie Feldman, Margarete Lillie, Edward Josephy, Hortense Brodek, Olga Well, Avin Josephy, Ottilie Ziel, Antoinette Schaus, James Bryson, Herman Wessels, Nellie McGrath, Jack Ariesohn, Lewis Garro, Mary Carroll, Fritz Brand, Jewish Congregation of Ludwigsuat, United Hebrew Charities, Montefiore Home, German Hospital and Dispensary of the City of New York, Mount Sinai Hospital, Ida Kittay and the Hebrew Orphan Asylum of the City of New York, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of William Josephy, deceased, who at the time of his death resided at the Sherman Square Hotel, Broadway and Seventy-first street, Borough of Manhattan, New York City, send Greeting:  
 Upon the petition of Hugo Josephy, residing at the Hotel Marie Antoinette, Broadway and 67th street, Borough of Manhattan, New York City; William Henry, residing at 20 West 96th street, Borough of Manhattan, New York City; Myer Hecht, residing at 49 West 87th street, Borough of Manhattan, New York City; and Charles A. Brodek, residing at Broadway, Park Rockaway, Borough of Queens, New York City, and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 30th day of October, 1917, at half-past ten o'clock in the forenoon of that day, why the account of Hugo Josephy, William Henry, Myer Hecht and Charles A. Brodek, as Executors of the Last Will and Testament of said deceased, should not be judicially settled.  
 In Testimony Whereof, We have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said county, at the County of New York, the 19th day of September, in the year of our Lord one thousand nine hundred and seventeen.  
 DANIEL J. SEWENEY,  
 Clerk of the Surrogates' Court.

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 subscriber at place of transacting business, at the office of Fomer & 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 subscriber at place of transacting business, at the office of Fomer & Maass, their attorneys, No. 400 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 719 East Ninth Street, in the City of New York, on or before the 17th day of December next.

ECKSTEIN, GUSTAVE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Eckstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at the office of Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of November next.

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

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of their attorneys, Saks & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January 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 place of transacting business, at the office of Saks, 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 court house in the Hall of Records, Manhattan Borough, New York City, on or before October 10th, 1917.

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 Marcus Schnitzer, Attorney, No. 280 Broadway, Manhattan, in the City of New York, on or before the first day of December next.

COHN, JULIUS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated March 16, 1917, notice is hereby given to all persons having claims against Julius M. Cohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Stroock & Stroock, No. 30 Broad Street, in the City of New York, on or before the 15th day of October, 1917, next.

COHN, JULIUS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated March 16, 1917, notice is hereby given to all persons having claims against Julius M. Cohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Stroock & Stroock, No. 30 Broad Street, in the City of New York, on or before the 15th day of October, 1917, next.

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 subscriber at her place of transacting business, at the office of her 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, 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 subscriber, 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.

ROSENBERGER, LEOPOLD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rosenberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 15th day of October next.

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

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.

LEHMAN, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Lehman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, 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 their place of transacting business, at the office of their attorneys, Hays, Kaufmann & Lindheim, 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 the Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given, according to law, to all persons having claims against John E. Simons, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, the office of Ely Neumann, No. 45 Broadway, Borough of Manhattan, City and County of New York, on or before the 15th day of October next.

WEIL, JONAS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Weil, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Weil & 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Arnheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of January next.

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

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Goodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, Borough of Manhattan, City of New York, on or before the 31st 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 subscriber at 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, Kurzman, Frankenhaimer & Gutman, No. 22 Broadway 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rosenberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 15th day of October next.

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

MINTZER, MARCUS M.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus M. Mintzer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, House, Grossman & Orhaus, 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, 1917.

FRIDMAN, 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 their attorneys, Saks, Cohn & Sondheim, No. 51 Chambers Street, in the City of New York, on or before the 4th day of January next.

ROTHSCHILD, JOSEPHINE.—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 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 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.

ROTHSCHILD, JOSEPHINE.—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 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 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.

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 subscribers 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.

SKLAREK, ALBERT.—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 Albert Sklarek, 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 Jacob Brenner, their attorney, No. 26 Court Street, Borough of Brooklyn, in the City of New York, on or before the first day of April next.

HESSLER, ROSALIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Hessler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Kurzman, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Asher Salwen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Isaac Cohen, 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of October next.

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 subscriber, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Sinmann, also known as "Hanna Sinmann," late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at place of transacting business, at the office of Julius J. Michael, Esq., attorney, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of December next.

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 the office of her attorney, William Klingenstein, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of November next.

REVEL, EDMOND HENRI.—The People of the State of New York, by the grace of God free and independent, to all creditors of 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:

REVEL, EDMOND HENRI.—The People of the State of New York, by the grace of God free and independent, to all creditors of 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:

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 subscribers 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.

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 subscribers 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.

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 subscribers 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.

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 subscribers 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.

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