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OUR JEWISH BRETHREN IN LATIN AMERICA

By HARRY O. SANDBERG



In these momentous and critical times when world history is being written anew and each succeeding day brings forth remarkable developments which promise to have a vital bearing upon Jewish questions and problems, especial interest may well attach itself to an investigation of the present day status and conditions of the Jews in the various parts of the Western World. The degree of interest, moreover, depends upon the location of these Jewish communities, the numbers that constitute them, and the abundance or scarcity of information concerning them. Data of an historical character have been gathered about the Jews in nearly all parts of the universe and reveal the amazing fact that wherever there are settled lands, wherever there are civilized peoples, and wherever the benign influence of the elements makes habitation possible, there one may find either individual Jews or Jewish communities. In fact, the question that naturally suggests itself is, does there exist a section of the globe where one may not find at least one member of our dispersed race?

These articles concern themselves with a study of our brethren in the various countries of the American continent, excepting the United States of America and Canada,—in the countries of South America, Central America, the Islands of the West Indies, Mexico, Panama, and the Insular possessions of the United States, viz., Porto Rico, the Philippines, and the Hawaiian Islands. But for the exclusion of the United States, this might indeed be called a Pan-American review, using the term in its broadest interpretation.

Such a study is particularly opportune because of the vital international significance of Pan-Americanism in its relation to the United States and Europe. For while Pan-Americanism is a doctrine essentially arising out of the relations of our country with its sister republics to

being prepared, the trend of South American events in connection with the war is of such a delicate character and pregnant with such dangers and uncertainties, that none

question but that our Jewish people will play a highly important part. Before entering into a detailed consideration of the Jews in the several countries, it may not be amiss to discuss in a brief and general way the social and geographic conditions of the lands concerned. A knowledge of the location of these countries, the character of their development, the nature of their peoples and the degree of progress and civilization attained by each, will aid in an appreciation of the causes for the marked differences in the relative proportions of the Jewish populations. As we enter into a fuller analysis of the separate lands it will be noted that certain general tendencies prevail in each. Naturally, countries where the development is of a higher quality, where ideas are progressive and climatic conditions favorable, attract Jewish immigrants in appreciable numbers and these find their activities in many directions. On the other hand, countries which appear backward in development and lack those elements that make life agreeable and effort profitable do not attract Jews to any noticeable extent.

The student of the historical development of these lands is impressed by several interesting facts. First, it was the American Revolution of 1775 that furnished these countries with the inspiration for their own struggles for liberty and independence from European domination. Secondly, we were the first country to recognize their independence and thus make effective and possible the establishment of their constitutional republics. And thirdly, these several countries modeled and wrote their respective constitutions on the Constitution of the United States.

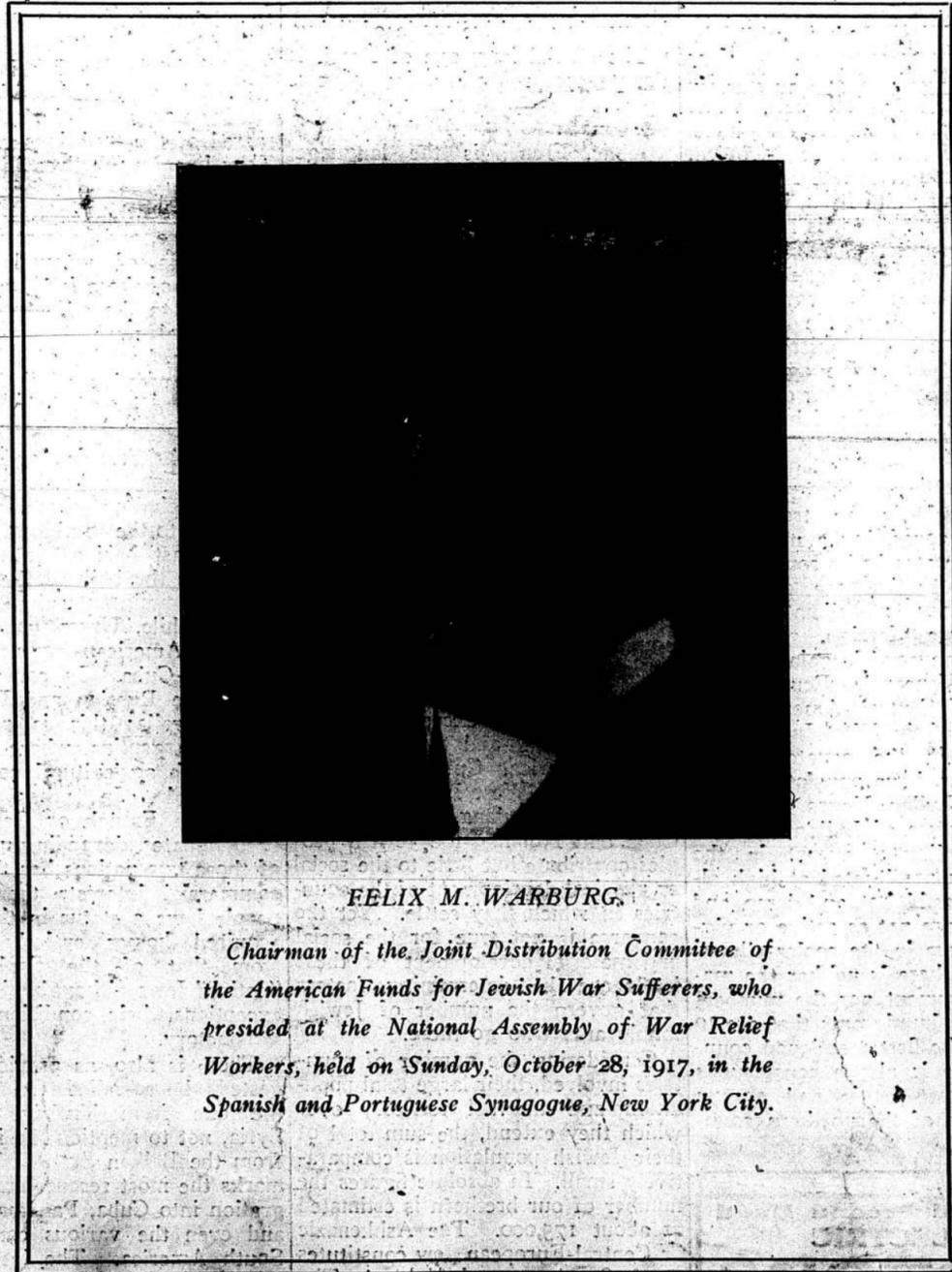
Yet, strange as it may seem, and despite the important political influence of the United States, our country has played a negligible part in their growth and development. Quite the contrary! European capital and European immigration figure largely and conspicuously in their later upbuilding. The exception to this condition is found in the Danish, French and British West Indies. In those Islands the respective mother lands have exerted their influence and this influence is manifest in the character of the population, institutions, and the trend of the commerce. Geographically, Pan America in-

(Editor's Note: This article is the first of a series of short sketches dealing with present day conditions of the Jew in Latin America including South and Central America, Mexico, the West Indies, and the United States possessions. The writer of the series, Harry O. Sandberg, was for many years associated as editor and trade expert with the Pan-American Union at Washington, D. C. He has traveled through many of these southern lands in an official capacity and during his travels made special studies of the Jewish communities. He has also written considerably upon Pan-American subjects, has delivered lectures and addresses in many parts of the United States and is regarded as an authority on questions dealing with Latin American conditions. He is the author of "The Jews of Latin America," appearing in the latest issue of the American Jewish Yearbook. These articles must not be reproduced without permission of the author.)

the South, still in the light of recent developments, its bearing upon our future relations with Europe and possibly Asia, is of no little importance. Even as these articles are

may dare venture a prophecy as to the future status of erstwhile world powers and the part that Pan-American, that is, All-American, may be called upon to play in the final read-

commercial activity characterized by the greatest intensity, vigor, and general efficiency the world has ever known, and in this new period of international competition, there is no



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Chairman of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, who presided at the National Assembly of War Relief Workers, held on Sunday, October 28, 1917, in the Spanish and Portuguese Synagogue, New York City.

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cludes, in addition to the United States, the twenty other independent republics of the Western Hemisphere to wit: the ten countries of South America: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela; Panama; the five countries of Central America—Guatemala, Salvador, Honduras, Nicaragua, and Costa Rica; Mexico; and the Greater Antilles—Cuba, Haiti and the Dominican Republic. The Dutch West Indies, the French West Indies, the Virgin Islands (recently the Danish West Indies), British Honduras, and the British and Dutch Guianas, though not politically regarded as part of the so-called Pan American union, find fitting place, none the less, in this series.

The countries to be considered occupy a territory embracing over nine million square miles, or three times the area of the United States. Although for the most part they are merely in the infancy of their development, they already boast a total population of 80,000,000 people. A number of them, as is well known, lie within the tropical belt, while others are partly in the temperate, south temperate, and semi-tropical zones. In countries like Argentina, Chile, Uruguay and Peru, where the climate in many places is not unlike that of the United States, it is but natural that the immigrant should find conditions in his favor. Hence one meets here people that are sturdy, vigorous, industrious and prosperous. Extensive agricultural pursuits and cattle raising on a large scale have created the riches of Argentina and Uruguay, while vast mineral resources spell the wealth of Chile and Peru. Mighty Brazil, located largely in the tropic and semi-tropic zones, has a number of prosperous states in its southeastern section, states that are characterized by a temperate climate. Here one finds a foreign population healthfully engaged in gainful ways. Colombia, Venezuela, Ecuador, the countries of Central America, and the Islands of the West Indies, bordering within the equatorial and tropical belts, have populations that are largely Indian, Negro, and Mestizo, a mixture of Indian and Negro. The climate, except in the towns which are located at high altitudes, is humid, hot, and damp, and the peoples are not as active or vigorous as those in the cooler climes. As a result there is neither the material development nor the numbers of European immigrants that are to be seen in the first mentioned countries. There is also a conspicuous absence of that hustle and energy characteristic of the northern countries.

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Immense as many of these countries are territorially, with but two or three exceptions, they are sparsely inhabited. Even countries like Argentina with 9,000,000 inhabitants, Brazil with a population of 20,000,000 and Mexico with 16,000,000 people, are capable of sustaining populations five and ten times their present number. Railroad and steamship facilities and other means of communication are not adequate so that travelling from place to place is frequently attended with much hardship and inconvenience.

Another feature which is characteristic of most of these countries is that there are but few large or important cities in any of them. The capital is usually the country's one big city and is commonly located in the interior, high up in the mountains, surrounded by picturesque hills and symmetrical volcanoes. There the climate is cool and often brisk, the air invigorating and salubrious. These capitals contain larger populations than any of the other towns and from them radiate the social, political, and economic activities of the country. Of the lands under review, only Argentina, Brazil, Chile, Peru, Uruguay, Venezuela, Colombia, Mexico, and Cuba have a few fairly well populated towns besides the capital city. The coastal or port towns, especially those located on the Pacific side and in the tropic belts, are hot, damp, and humid, and contain but a small native population with very few foreigners and only a handful of Jews. In the little interior hamlets and villages, sometimes called "pueblos," the native population of the lower classes pursue a simple and frequently primitive mode of living.

The official language of Brazil is Portuguese reflecting its historic associations with Portugal, the mother country. In Haiti, the black republic, French is the language, although English will soon be heard throughout the island as Uncle Sam is now assisting in the government of that country. In all the other countries of Latin America, Spanish is the official language. On the Islands of Jamaica, Curacao, the Bahamas, English predominates, although German, Spanish, Dutch, and French are also heard.

These very general descriptive factors answer the query very frequently heard, viz., Why are some of the countries so splendidly developed while others appear so slow in their march of progress? Epitomized in a sentence, one might reply, physical and climatic conditions in a large measure determine the economic and social advancement of Latin America.

It is an interesting observation that with but few exceptions, namely, Argentina and Venezuela in South America, Curacao and Jamaica in the West Indies, Surinam and Dutch Guiana, and possibly Cuba and Panama, the Jewish peoples contribute but little to the social or physical development of the countries in which they settle. Yet the converse is not true for the social and material development of these lands are the determining factors that govern the number of Jewish immigrants who go there.

Considering the number of countries involved, their large total population, and the vast territory over which they extend, the sum total of their Jewish population is comparatively small. In absolute figures the number of our brethren is estimated at about 175,000. The Ashkenazic or Central-European Jew constitutes nearly 80 per cent. of this total. The remaining 20 per cent. is divided between the so-called Oriental Jews and the Sephardic peoples. The term "Oriental" is here used with some diffidence as these immigrants stoutly resent it, claiming, and perhaps

quite properly, that they are of the Sephardic cult being the descendants of the Spanish and Portuguese Jews who settled in Northern Africa, Turkey, Asia Minor, and contiguous lands following the dark days of the inquisition of the 15th century. In the Islands of the West Indies and the adjacent countries of Venezuela, Panama, and Costa Rica, the Jewish population is distinctly Sephardic, being composed of the descendants of those families who migrated there from Holland where they had first sought refuge from the cruelties of their Spanish and Portuguese persecutors, and later joined the Dutch in their efforts to establish colonies and trade on the Western Hemisphere. Curacao, which was captured from the Spanish in 1534, received a large number of the Jews who were expelled from Brazil; Surinam and Jamaica also proved to be havens of refuge for our people in those days. When Jamaica was subsequently taken over by the English it also became a colonizing center for many English Jews.

In these Islands as well as in the neighboring countries there are found today splendid types of Jewish men and women who claim direct lineal descent from noble families of old. Their condition is all that may be desired. They have entered into every phase of the national life of their respective lands and have prospered along with them. As a class they are highly esteemed and respected. These people who may be justly termed "native" Jews often hold public office, serve their countries abroad, occasionally are honored with titles and decorations, and not infrequently are appointed on diplomatic, official, literary and scientific commissions. They have kept their family ties intact, have seldom intermarried with gentiles, and have preserved the best and most sacred of the traditions of the race. They live Jewish lives in the handsomest interpretation of that term, preserve the time-honored traditions of our race, and have attained a social status of unusual character. Members of these families who have migrated to the adjacent lands for commercial purposes, have carried with them the splendid influence and dignified prestige of their parents, and the quality of their Judaism is most praiseworthy.

The Ashkenazic or European Jews are among the more recent arrivals including those who have migrated to the southern lands within the past half a century. They constitute the bulk of the professed Jewish immigrants in Argentina, Brazil, Chile, Uruguay, Peru, the Central American countries, Mexico, and Cuba. In some of these lands, the Russian and Roumanian Jew prevails; this is particularly true of Argentina, where the Baron de Hirsch agricultural colonies are established. In other countries, either the French or German Jew predominates, depending upon which of those two nations has the greater commercial interests there. These people have a status in their newly acquired homes entirely different from that of the Sephardic or "native" Jews, although with but few exceptions their condition is quite satisfactory.

There is also, as previously suggested, the so-called Oriental Jew, the one from Turkey, Armenia, Syria, not to mention the immigrant from the Balkan States. This class marks the most recent Jewish immigration into Cuba, Panama, Mexico, and even the various countries of South America. The lot of these people is perhaps not quite as fortunate as that of their Ashkenazic or Sephardic co-religionists. The fault is not due, however, to any conditions of the country in which they have chosen to seek their fortune. Rather may it be attributed to their

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own idiosyncracies; either their inability or unwillingness to adapt themselves to the new environment and partake of the life as they find it. This type of Oriental is inclined to keep to himself and to his little set. He mingles only so far as his business interests demand. Nor does he seek, accept, or appear to care for the association of his Ashkenazic brethren. He pursues his business on a smaller and more humble scale. It is from this class of immigrant that the itinerant merchant, the pack pedlar is mainly recruited. From coast to coast, from town to town, in the farthest and innermost ports of the country, he may be encountered, dealing in old clothes, selling his curious collection of dry goods, notions, cheap jewelry and trinkets. He trades with the Indians and mixed-breeds, ekes out an humble existence, and in rare instances accumulates a little money besides.

Broadly speaking, it may be said that so far as it is possible for them to do so, the Jews in these various lands try to keep alive those bonds of unity which have characterized Jewish community life from time immemorial. Living, as many of them do, away from all Jewish institutions, removed from the currents of Jewish thoughts and life, with no religious or ceremonial customs to remind them of their ancient heritage and traditions, they are deserving of the highest praise for keeping alive as well as they do their Jewishness and their Jewish instincts.

It is likewise pleasing to note that in these countries the racial or religious attributes of our people are neither singled out for comment nor otherwise unnecessarily emphasized. The fact that they are of the Jewish persuasion is regarded in no wise different than if they were of any other religious belief. Equally gratifying it is to record that the condition of the Jews who have migrated to these sections during the last half-century is, in the main, favorable and encouraging. Our brethren are regarded simply as strangers or foreigners. In the eyes of the native population they occupy the same status as do other European immigrants or non-Jewish faith, who have come to the shores of the new continent under similar circumstances. There is, of course, this one striking difference in their economic activity. The Jews, except in the colonies especially founded for developing the soil, engage mainly in commerce and trade, while other foreigners occupy themselves with cattle raising, mineral development, and agricultural pursuits, in addition to the ordinary commercial enterprises.

Among the European-Jewish immigrants may be found many who have lived in the particular country twenty-five to fifty years but who together with the members of their families have preferred to retain their original citizenship. This, of course, is but a political and economic expedient, as it affords them the protection of the home country in case of internal disturbance or any other abnormal situation. The fact that they are Jews is of no particular moment to the native. If any comment or observation ament their "peculiar" belief or racial extraction is made, it usually emanates from the lips of the non-Jewish European residing in that country but seldom from the native himself.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Epstein's Cubist Works Bought for America—Tribunals to Consider Russian and Russian-Jewish Exemption Claims Getting Into Operation—Attempts to Evade Military Service Being Severely Punished—Jewish Soldiers on Furlough Recipients of Much Hospitality—Air Raids on London, and Some Side Results—Certain Synagogue Atonement Services Shortened While Others Run Their Due Course—Death of Mrs. Henriques, Great Jewish Communal Worker of Manchester.

London, Oct. 5, 1917.

Jacob Epstein, the eminent Russo-American Jewish sculptor, whose frequent adventures in the futurist and cubist direction have aroused so much comment, is, as I have previously reported, now in the army. That, however, is not preventing the holding of another public exhibition of his more recent work in sculpture made since his exhibition in the early part of the year. Two of the most famous and most discussed cubist pieces from the earlier show—Epstein's "Venus" and "Mother and Child"—have, I am informed, now been sold to John Quinn, in America, a gentleman who has devoted much time and money to the study and purchase of the efforts of post-impressionists, futurists and cubists. Epstein declines to state the price that Quinn paid for the pieces, but the catalogue values during the show were printed as \$5,000 apiece. Epstein said: "You may be assured that I got the prices I wanted. I said I would keep my 'Venus' at home till she had appreciated to her full value, and that her value would increase each year. I did not wait long for a purchaser. Mr. Quinn has now between twenty and thirty works of mine, and wants the portrait study of the Countess of Drogheda as well."

I may mention in passing that the "Venus" and "Mother and Child" are very advanced cubistic stuff. In fact, one critic here, looking at the "Mother and Child" group, declared that he could see nothing of either the mother or the child, and presumed that the child had been put to bed and the mother had gone to the movies.

Actually 9,000 claims for exemption from military service have been lodged by Russian subjects in this country in accordance with the new legislation. A very large number of these are of course Russian Jews; 2,214 of them have been lodged by young men between the ages of eighteen and twenty-six, of whom 818 are married. A further 1,869 have been lodged by men between the ages of twenty-seven and thirty-one, of whom 1,495 are married. It will be these lower aged categories that will be attended to first of all.

Three committees will sit to consider the question of these exemptions, each consisting of five members, one in each case being a Russian subject. The committees will meet twice a week. Every applicant will be medically examined before presenting himself to the tribunal and interpreters will be engaged for those who "have no English."

A certain number of Russian Jews here have been trying to get over to Ireland where conscription does not rule. Three were arrested last week, the charge being failure to notify the police of their change of residence. A constable acted as Yiddish interpreter at the Thames Police Court, London. The three young men, all aged between twenty-three and twenty-five, were arrested at Holyhead, the Welsh port of embarkation for Ireland, where they had boarded a steamer. When asked their nationality they declared they were Irish and were going over to visit friends. They had been ordered to return to Russia to serve in the army. Large sums of money were found upon them and they were ordered to be imprisoned for six months each in the second division. Imprisonment here, it should be noted, is in three divisions—first, second and third—the third being the most punishing and the first the least. The second division of course stands about midway.

Rather more refreshing it is to turn to the tales from various big towns in the country where Jewish soldiers have been entertained by their colleagues and others and where due credit has been given for Jewish bravery and patriotism. There have been a large number of Jewish soldiers and sailors home on furlough recently and the occasion has been seized therefore to hold a number of social and patriotic gatherings all over the country, especially in London, Glasgow, Manchester and Leeds. Great stories of Jewish heroism were mentioned in speeches at these assemblies and the whole matter made good, interesting reading.

The air raids on London during the past ten days affected certain neighborhoods occupied by Jews in North-East London, but judging by the names at the inquests few, if any, Jews suffered as casualties. The Jewish newspapers, however, had their troubles owing to the fact that the carrying on of the necessary printing and typesetting work at night time was seriously impeded, owing to workpeople being ordered down into cellars and bombproof shelters at

the big printeries. The leading journal here, the *Jewish Chronicle* came out as a result in a remarkably abridged form for that one week.

In anticipation of an air raid being probable most synagogues curtailed the service on the eve of the Day of Atonement so as to finish up at 7 to 7.30. On that day, as it happened, the air attack began about 7.45, so it becomes a moot point as to whether it was not better to have kept people in the synagogues rather than let them wander in the streets on their way home and be caught by the falling bombs in the open thoroughfares. In some synagogues, in fact, the ritual was completed as usual and the firing of the anti-aircraft guns was heard around while the service was in progress. It was noticeable that there was nothing in the nature of panic or undue excitement anywhere, the congregations continuing with their wonted devotion. At the Stepney Synagogue in particular the service was actually prolonged until the "All clear" signal was given by the police, the congregation remaining in the building in perfect decorum.

The death of Mrs. Rose Emily Henriques at the age of seventy-three removes from Manchester an indefatigable communal worker. She was one of the guiding and determining forces of the Jewish community in the great cotton capital and was gifted and accomplished to a marked degree. Especially valuable were her services in connection with the Jewish schools, the maternity society, the Jewish Ladies' Visiting Association, the Children's Holiday Home and the Manchester Jewish Protection Society for Girls. With her late husband she initiated, in conjunction with the Anglo-Jewish Association, an education scheme for the benefit of Jews in foreign countries which was a splendid altruistic effort.

Poland and Lithuania in Desperate Plight.

People are literally dying of starvation in the streets of Warsaw and other cities of Poland and Lithuania and only concerted action on the part of America, along lines similar to those pursued for the rescue of Belgium, can stay the ravages of hunger and disease which is already collecting a horrible toll in these two countries.

Unless prompt and energetic measures are taken, the situation is hopeless.

This information is contained in a cable message from the American Legation at Copenhagen through Secretary of State Lansing to the Provisional Executive Committee for Central Zionist Affairs, informing that organization of the arrival, in Copenhagen, of a special commission from the municipality of Warsaw, for the express purpose of appealing to President Wilson to issue a special appeal to the American people on behalf of the stricken peoples of Poland and Lithuania.

The commission consists of Dr. Yechiel Tchenow, President of the Russian Zionist Federation, Chief Rabbi Simonson of Denmark, and Shabsel Farbstein, head of the Warsaw Jewish community, who make their appeal for the Christian as well as the Jewish population of these countries, all classes suffering alike.

The cablegram from the American legation reads:

"There has arrived here a special mission from the municipality of Warsaw to obtain foodstuffs for the Christian and Jewish population of Poland and Lithuania. The mission which consists of Tchenow, Simonson and Farbstein, report that the position in those countries is desperate. Mortality from diseases and epidemics is progressing horribly. There are frequent instances of old men and women and of young children dying on the streets from starvation. Even the families of soldiers fighting in the ranks of the Entente armies suffer great misery.

"The only thing that can save the population of Poland and Lithuania is the creation of a relief action similar to that taken in behalf of Belgium. The humane feelings of the noble American people and their great President is the last hope of this helpless, starving people, whom it implores shall treat them as they treat the Belgians.

"The commission hopes to secure from the entente the necessary guarantees which will enable the American people to send relief, and states that it has

prospects of securing the necessary tonnage to bring salvation to them. It asks the Provisional Zionist Committee to inform President Wilson, in whose hands rests the fate of millions of human beings in Poland and Lithuania, of the conditions prevailing there and to secure his consent, in principle, to the proposed relief action."

Conditions in Salonika.

The Joint Distribution Committee is in receipt of the following report from U. S. Consul Horton upon the conditions in Salonika and the relief work needed there. Consul Horton replies to the cable that was sent to him by the Joint Distribution Committee immediately after the outbreak of the fire, to the effect that it was ready to appropriate all the necessary funds for the purchase of supplies as were needed, but in view of the difficulty of their purchase, and the scarcity of shipping, the Committee inquired where the Consul proposed to purchase them and how they were to be shipped to Salonika. The committee suggested that it was ready to send a representative to conduct the purchase and distribution, if that course was deemed desirable.

To this the following report has been received:

"I have the honor to submit the following report to the Joint Distribution Committee:

As mentioned in this Consulate's cable of August 21st, the disastrous fire of the 18th and 19th made homeless from 70,000 to 75,000 people, of whom probably 60,000 are Israelites. At the present time, about 10,000 refugees are encamped on the outskirts of the city, where they are being cared for by the military and local Greek authorities and by the Red Cross organizations. The rest have taken refuge with relatives and friends in the sections of the city which escaped the blaze, a circumstance which has vastly increased the congestion of population in these sections, which was serious enough before the fire. Great numbers of these rendered homeless escaped with little more than the clothes on their backs. As most of the civilian supply depots and practically the whole business section were destroyed, it is nearly impossible to procure the ordinary necessities of life.

The Consulate has the honor to acknowledge the receipt of the cables of the 10th and 13th instant from the Jewish Joint Distribution Committee of New York, transmitted through the Department of State, asking advice as to the best procedure in conducting relief work here. In response to the inquiries, I cabled on the 13th and 17th instant substantially as follows:

To obtain actual supplies is by far the most important matter at this time. Food, winter clothing, bedding, disinfectants, medical supplies, material for temporary houses, and other articles of fundamental necessity can be used in large quantities. The question of food is not so acute as those of shelter, clothing, medicine, etc. The feeding of the homeless is being well managed by the military officials and the Red Cross organizations of which the American Red Cross is doing most efficient work under the able leadership of Dr. Edward W. Ryan. However, the hygienic conditions due to the overcrowding in the sections of the city which escaped the conflagration are very bad, and will call for great quantities of drugs and disinfectants. The refugees on the outskirts of the city are all under canvas shelter, but this will be of little avail during the rainy season which is fast approaching.

Money is not needed at present. Great numbers of the Jews have funds, and it is the general opinion of relief workers here that it would be a mistake to send more here. The Jewish business and trades people of Salonika have profited to the extent of eight million pounds sterling (\$40,000,000) during the past two years from the British army alone, to say nothing of the other Allies. Moreover, it is a matter of record with this Consulate that during the past two years fully \$75,600 have been paid over to the Grand Rabbi of Salonika for relief work in this district from relief organizations in the United States. It is therefore strongly urged that supplies may be sent, and that free distribution be for the destitute only. In order to regulate this matter, it is recommended that the Jewish Joint Distribution Committee of New York send a representative to Salonika to superintend the distribution. The Consulate will be glad to render to such person all necessary and proper assistance in his work.

The supplies should be purchased in America, as the restrictions on exportation from the various European countries would prevent free handling of the matter, with the possible exception of Italy. It might be possible to purchase some articles in Egypt, also. The Consulate is informed that there are various Salonika importers who have received permission to import goods from America; and it is advised that the Joint Distribution Committee get in touch with their New York agents, and arrange for a joint cargo to Salonika. If this is not possible, goods must be transhipped to Marseilles, Naples, Alexandria or Piraeus.

The Black Hundreds in Russia have formed an organization known as "For the Czar and Holy Russia." It is conducting a vigorous anti-Jewish campaign, distributing by the millions copies of circulars urging the populace to rise against the Jews. The Provision Government has not been able as yet to discover the details of the organization or the place from which its activities are dominated.

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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. BURLESON, Postmaster General.

The Rev. S. Lipson, who is serving as chaplain in the British Army in France, has been promoted from captain to major.

A section of the Council of Jewish Women has recently been organized in Spokane, Wash., with a charter membership of fifty.

Rabbi M. Sessler, who officiated at Guatemala City during the past holy days, has received a call to occupy the pulpit permanently.

The Jewish labor leader, M. Rafes, of Kieff, has accepted the invitation of the Ukraine autonomous government to join the ministry set up to administer local affairs.

About 100 young men and women identified with Temple Beth Israel of Niagara Falls, N. Y., have formed an organization to be known as the Young Folks' Literary Society.

Leo Goodman, of Memphis, former State Commissioner, was appointed by Governor Rye as one of Tennessee's delegates to the eleventh annual conference of taxation, a national affair, which was held in Atlanta on October 13 to 16.

David Pearlman, a wealthy merchant and strict orthodox Jew, who died at Americus, Ga., a few months ago, left a substantial donation to every American church, irrespective of denomination as well as to the Americus and the Sumpter Co. hospitals.

The municipalities of Petrograd and Moscow have issued strong appeals to the population to counteract the pogrom movements, and to regard the Jews as brethren. A similar manifesto was issued by the Ukraine Central Council against the work of the Kieff Black Hundreds.

The Pacific Association of the Amateur Athletic Union, the governing board of athletics on the Pacific Coast, has elected Milton Meyer, of San Francisco, as honorary member at large of the board. For a number of years Meyer has taken an active interest in amateur athletics.

The Federated Jewish Charities of Boston, Mass., have been reorganized. It was officially announced that a campaign carried on during the spring resulted in increasing the membership from about 1,300, giving annually less than \$70,000, to 3,700 members, who pledged an aggregate sum of over \$250,000 per annum.

On the plea that pogroms against Jews and other non-Christian people are detrimental to the reconstruction of the new Russia, and also a hindrance to the successful conduct of the war, the Holy Russian Synod has issued a special proclamation to the members of the Russian Church, urging them to prevent all pogroms and acts of violence by racial antagonism.

Walter Lipman, editor of the *New Republic*, and until recently an assistant to Secretary of War Baker, has been chosen by Colonel E. M. House as one of the staff of experts who will assist him in the systematic collection of economic, historical, political and other information on European conditions to be used eventually in peace negotiations.

Albert E. Schwabacher, of San Francisco, a director in many large commercial concerns of California, has been appointed fuel administrator for California by the National Fuel Administration. It will be within his province to fix the price of fuels, other than oil, for the consumer; to supervise distribution, and the movement of freight cars handling fuel.

Alfred Bettman, former City Solicitor of Cincinnati, O., is in Washington, D. C., as special counsel of the War Emergency Department in the Attorney-General's office, which interprets and enforces the trading with the enemy act, the espionage and alien internment act, and the selective service law. He will remain in Washington until the termination of the war.

The municipality of Kallah has rejected the resolution proposed by a few Jewish members, inviting it to appoint several Jewish officials capable of speaking Yiddish and dealing with Jewish people. The opponents argued that, though the appointment of Jews as officials was allowed by law, no special provision could be made for those who did not understand Polish.

M. Pierre Masse, one of the youngest members of the French Chamber of Deputies, is Under-Secretary for War in M. Painleve's Ministry.

Colonel L. Levy, of the Engineers, and Colonel A. Mayer, of the Colonial Infantry, have been promoted Brigadier-Generals in the French army.

In the province of Bessarabia, plots of German colonists, in conjunction with officials of the old regime, were discovered against Jews and the Republic.

Mr. David A. Ellis, member of the Boston (Mass.) Transit Commission, has been appointed chairman of the Boston committee to fix the price of coal and to decide in the distribution of the same.

Adolph Lewisohn, donor of the Lewisohn Stadium to the College of the City of New York, has given the college a gift of \$12,000 for the provision of additional equipment to the stadium.

Arrangements for the erection of a \$35,000 building for the Young Men's and Young Women's Hebrew Association, at Nos. 570, 572 and 574 Walnut street, Camden, N. J., were made at a meeting held last week.

Edward Monash, of Denver, Colo., for the past two years president of the City Commission of Charity and Correction, has been re-elected to that post, according to announcement made by the commission. The election is for a two-year term.

In the district of Odessa a meeting of Jewish soldiers resolved to try their utmost to remain loyal to Judaism despite the freedom bestowed upon them. They also decided to form a Jewish cultural organization for Jewish soldiers, with a view to fostering Judaism among them.

New appointments announced by the Board of Trustees of the University of Chicago include those of Dr. Carl Rose now (Ph.D. 1917, University of Chicago) as instructor in the Department of Psychology, and Dr. Jacob Kantor (Ph.D. 1914 Ph.D. 1917, University of Chicago) as instructor in the same department.

The presence of French troops in the field of military operations in Palestine has just been made public through a descriptive article published in the *Manchester Guardian*. The number of these troops is not very large and they are stationed at Khan Yunis, the first oasis on the Palestine side of the frontier.

At Odessa, which was at one time the hotbed of anti-Jewish intrigues, fourteen Jews have been returned to defend the Jewish cause directly. The bund secured another eight seats. Together with the total number of Jews elected among the tickets of the other parties, the Jews command about a third of the voting strength of the council.

The Jewish officers in the armies stationed in the Kieff, Odessa and Kazan districts, as well as the Jewish students in the local military schools, have formed a committee which is entrusted with the work of placing itself in communication with the Jewish officers for the purpose of studying their position in the army and throwing light on their duties and requirements as Jews.

The appointment of Louis J. Horowitz, of New York, as director of foreign relief of the American Red Cross is announced from Washington, D. C., by the War Council. Mr. Horowitz, who has volunteered to serve the Red Cross without compensation, will act as a connecting link between the American Red Cross commissions abroad and the organization in the United States.

In the Lemberg district an order has been issued that the religion of the applicant shall be mentioned on the application cards for food. Many Jews ignored the order, but they failed to obtain food cards without a specification of their religion. The objections of the Jews to the official demand are based on their experience that as Jews they are very unfairly served in the shops.

Plans are being formulated by leaders in Jewish charitable circles for a federation of Jewish charities in Lynn, Mass. The organizations that will come under the federation are: Associated Jewish Charities, Hebrew Ladies' Helping Hand, Hebrew Ladies' Aid Society, West Lynn Hebrew Aid Society, Hebrew Benevolent Society, Hebrew Aid and Sheltering Society, and Lynn Jewish Orphans' Relief Society.

The Jewish leaders in Vienna have been secretly approached by two hundred and fifty Volhynian Jews who had been abducted to Salzburg, and who begged their co-religionists to petition the Ministry to ameliorate their position. They are forced to work under trying conditions in the production of bricks, and very little food is given to them. Severe punishment is administered to those who attempt to buy more nourishing food. They are also prohibited from sending written communications anywhere.

Rev. Herbert C. Straus, until recently of Temple Beth Israel of Lima, Ohio, has accepted a call to the Canton Hebrew Congregation of Canton, Ohio.

The Jewish lawyer, M. D. Soskice, is being highly commended for the excellent administrative qualities he is exhibiting as private secretary to M. Kerensky.

Rapid progress is being made in the organization of a Young Men's Hebrew Association in the Ridgewood section of Brooklyn, N. Y. Already there are more than eighty members enrolled.

The Jewish Protectors and Aid Society of New York has appointed the Rev. Isidore Frank as Chaplain to the House of Refuge at Randall's Island. He assumed his duties on November 1.

One hundred and thirty-nine Jewish students of the Military School at Kieff have been promoted to the rank of officer. All of them were former students of the local University or Institute of Commerce.

Full military honors were accorded at Odessa to the late Mr. Hendlar, a member of the Council of Workmen and Soldiers' Delegates, who was killed at the front while bravely leading an attack in order to encourage troops which showed an inclination to desert their positions.

The next annual convention of District No. 2, I. O. B. B., will be held in Akron, O., commencing Sunday, May 26. The district has requested President Kraus to give District No. 2 direct authority in the handling of the B'nai B'rith welfare work at one or more of the cantonments in the district. There are five in the district.

Among the names that have been suggested for the presidency of the Philadelphia (Pa.) Board of Education, from which post Mr. Edwin R. Edmunds is about to retire after sixteen years' service, is that of Mr. Edwin Wolf, a member of the board and chairman of its Finance Committee. Mr. Wolf is one of the most active men on the board.

At Pavlovsk, after prolonged trouble, order has been restored by the continued display of military force in the streets. Jews who spent many sleepless nights at the railway station are now resuming normal work. The pogrom agitation was commenced by refugees from Petrograd, who accused the Jews of the shooting affrays and of complicity in the Maximist plots. The anti-Semites demanded a crusade against the Jews as a means of restoring "the Tsar and order."

Aroused by the anti-Semitic agitation a gang of peasant women attacked the Jewish shops at Lubashevka (near Kherston), and demanded food at low prices. Subsequently they looted the shops or took articles by force and paid very low prices for them. When the incident threatened to assume the character of a serious pogrom the militia and troops restored order. Similar riots have occurred in many townlets in the south of Russia, but the militia everywhere suppressed them.

A great storm of indignation has been aroused among the Orthodox and Nationalist Jews at Warsaw by the plan of the Assimilators to organize a Reformed community. This plan is, however, not likely to have any influence on the Jewish masses, who mistrust the Assimilators. The German police, too, by their constant reminders to the Jews that the Poles, and not they, are the masters of Poland, are helping toward the estrangement of the Jewish masses from the Assimilators.

The congregation of Temple Aadth Jeshruen, Louisville, Ky., have disposed of their old place of worship at Floyd and Chestnut streets and purchased a building site at Brook and College streets. Work on a new synagogue to cost between \$30,000 and \$35,000, will be begun as soon as the plans now being drawn up are completed. It is expected about the first of May. The congregation includes about 125 members, and Rabbi L. Geltman is in charge.

The largest synagogue in Vienna, the one in the Tempelgasse, Leopoldstadt, has been severely damaged by fire. One side of the structure has been completely destroyed. The Scrolls of the Law and the sacred appurtenances were, however, saved. Official circles showed the deepest sympathy with the Jewish community. While the fire was in progress, the Governor, the Commandant, the Chief of Police, and the Burgomaster of Vienna proceeded to the spot and rendered their condolences to the secretary of the community. Steps have already been taken to restore the synagogue.

Isaac Gerson, a prominent figure in the Jewish communal life of Toledo, O., passed away on the 18th ult., at the age of 65. Mr. Gerson was for a few years the president of Congregation B'nai Israel. He was on the building committee of the Jewish Educational League, and was instrumental in obtaining for the institution its present site. He was a Ben B'rith, was the founder of Gerson, Toledo Lodge, Order of B'rith Abraham, and was also the local representative of the Jewish Consumptive Relief Society of Denver. He was a director of the Federation of Charities.

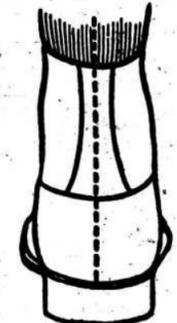
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A number of important events are to be celebrated by Congregation Keneseth Israel, of Philadelphia, Pa., in the near future. Dr. Krauskopf will have been thirty years with the congregation. The congregation will commemorate the twentieth year of its existence and the twenty-fifth of the erection of its present house of worship, and the Sisterhood will hold appropriate exercises for the fifth year of its organization.

A great sensation has been occasioned in Jewish circles of Budapest by the announcement that the government had decided to expel from that city all refugees from Galicia and Bukovina. This measure is regarded by everybody as a direct blow against the Jews, and has been subjected to criticism in many organs of the general press. So far, however, the agitation has only induced the government to abandon the expulsion order in the case of those who were employed in work of great national importance.

A report from Belopholia, the County of Borkova, Russia, says that the women of that city organized, recently a pogrom against Jewish and non-Jewish storekeepers as a result of the great shortage in foodstuffs. They had earlier submitted to the storekeepers a revised list of prices for the foodstuffs of which they stood in great need. But on refusal of the storekeepers to accept the reduced price-list, the pogrom was organized. Merchandise, other than eatables, was destroyed or taken as booty by the enraged women.

The revised list of the municipal election returns for Homel shows that thirty-seven Jewish Municipal Councilors (of whom ten are Zionists) were returned. At Slutsk nineteen Jews (including seven Zionists); at Zhitomir, twelve; at Kremenchug, fourteen; at Tchernigoff, eleven; at Poltava, eight; at Veliz, eight; at Mosir, five (including two Zionists); at Alexandrovsk, ten; at Kieff, eight; at Kertch, four; at Tambour, three; at Uman, five; at Tiflis, four; at Tula, three, and at Starikrim, Tashkent, Reyel and Walki, one in each town were elected.

Under the will of Dr. Samuel Schmidt, the Hebrew Hospital and Asylum Association of San Francisco, Cal., will receive about \$400,000 for the erection of a memorial building to his parents. The residue of his estate is to be held in trust for five years. Then, with its accumulation, it is to be turned over to the association. Two-thirds of the fund is to be used for the erection of the building, which is to be known as "The Joseph and Mary Schmidt Memorial Building, erected by Elias and Samuel Schmidt." The other third of the fund is to be used for the maintenance of the building.

Messages from the Japanese ports, as well as from Kharbin, describes the sad plight of large numbers of Russo-Jewish emigrants to America. Nearly all are the wives and children of old settlers in the United States, and they were induced to join their bread-earners on account of the severe economic distress in Russia. Unfortunately they were detained many weeks at Kharbin and in the Japanese ports owing to the lack of transport accommodations, so that the distress among them became very acute. The Petrograd Relief Committee promptly sent a sum of money to Kharbin for the benefit of the emigrants.

A representative deputation of rabbis and communal leaders has presented a memorial to the Hungarian Minister of Defense against the proposed enrollment of the Shochetim (who have hitherto been exempted) into the army. At first the Minister was unfavorably inclined towards the petition, but when he heard that it was only a question of gaining a few hundred soldiers, that the process of learning a Shochet's duties was a long one, and also that the enlistment of Shochetim would prove a disaster to the communities, he promised to reconsider the question with his colleagues.

Judge, McElhinney in the Clayton (Mo.) Circuit Court dismissed the injunction and damage suit brought by Julian Laughlin, an attorney, against the Shearith Israel Cemetery Association, which maintains a Jewish burying ground opposite Laughlin's country home a mile north of Clayton. The cemetery is that of the B'nai Amoena Congregation. Laughlin in his suit, filed in 1914, asked that the association be enjoined from making further interments in the cemetery and asked for \$20,000 damages on the ground that the cemetery was a nuisance and destroyed the value of his property.

A movement is on foot in certain Russian Jewish quarters interested in agricultural work to secure the settlement of large numbers of Jews on the land in new Jewish colonies. The promoters urge that the Jews should raise the question at the meeting of the Constituent Assembly and request it to allot extensive tracts of land to them. The question will, no doubt, be discussed by the Russo-Jewish Congress, but the Jewish Colonization Association has also convened a conference of Jewish colonists and of those interested in the promotion of agricultural work among Jews, to consider the future of the Jewish colonies in Russia and the possibilities presented for the development of agricultural work among our co-religionists under the new regime.

Fearful Conditions in Kremenchug. Petrograd.—The City of Kremenchug, in the County of Poltova, where the largest number of inhabitants are Jews, is at present the most desolate city in Russia and perhaps in the whole world. Recently a great flood carried ruin into the city and into all the outlying sections, and to all of this misfortune was added as climax an increase in the number of robberies and acts of violence committed upon the population of the city. The soldiers within the city have been helpless against this latest series of happenings. The stores and business activities of the city are growing daily smaller and smaller. A great many houses that were partly destroyed by the flood are not being reconstructed because the whole population is bewildered and uncertain what to do in the present, extraordinary circumstance. Serious epidemics of disease have sprung up in various sections of the city and inhabitants are dying on the streets.

The Workmen's and Soldiers' Council of the city consists almost wholly of Bolsheviks, who are carrying on like brutal hooligans. They are doing nothing to better the condition of the population, although they levy especially large taxes on certain persons whom they suspect of possessing money. These taxes or fines are then spent on propagandist literature, while the population is offered up as a sacrifice to the epidemics and famine that prevail.

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ENGAGEMENTS.

COHEN-HEILBRUN.—Mrs. Fanny Heilbrun, of No. 220 West 140th street, announces the engagement of her daughter Carrie to Mr. Bert Cohen.

GOLDEN-WEINBERGER.—Mr. and Mrs. F. Weinberger, of 1048 Bryant avenue, Bronx, announce the engagement of their daughter Rose to Max H. Golden, of 1822 Marmion avenue, Bronx.

KUNSTLER-MANDELBAUM.—Dr. and Mrs. M. Joseph Mandelbaum, of 332 West 145th street, announce the engagement of their daughter Frances R. to Dr. Monroe B. Kunstler. Reception Hotel Gotham, Wednesday, November 7, after half-past eight p. m.

MAER-HERSCH.—Mr. and Mrs. Louis Hersch, 1 East 115th street, announce the engagement of their daughter Frances to Mr. Peter Maer. Reception at the Ellsmere, 80 West 126th street, Sunday, November 11, from three to six.

MARKOWITZ-DREYFUS.—Miss Carolyn Dreyfus, daughter of Mr. and Mrs. Ralph Dreyfus to William J. Markowitz, son of Mr. and Mrs. Herman Markowitz.

MEISNER-LEVY.—Mr. and Mrs. Charles L. Meisner announce the engagement of their daughter Hattie to Mr. Nat Levy.

MILLER-DE YOUNG.—Mrs. Rosa De Young, of 454 East 141st street, announces the engagement of her daughter Fannie to Mortimer Miller. At home Sunday, November 11, from three to six.

MONDAY-LOWENFELD.—Mrs. Pinus Lowenfeld, of 106 East Sixty-fourth street, announces the engagement of her daughter Nettie to Mortimer Monday. Reception Sunday, November 11, from three to six.

SPERLING-DE BOER.—Mr. and Mrs. David H. De Boer, 215 West 101st street, announce the betrothal of their daughter Jane to Mr. Herman I. Sperling.

STEINBERG-BARKIN.—Mr. and Mrs. Samuel Barkin, of 459 West 141st street, announce the engagement of their daughter Lydia E. to Mr. Harry Steinberg. At home Sunday, November 11, from 3 to 5 p. m. No cards.

WOLF-BLAW.—Mr. and Mrs. F. Blaw of 240 Audubon avenue, announce the engagement of their daughter Corinne Adelaide to Joseph S. Wolf.

MARRIAGES.

ELIAS-EDELMAN.—Mr. Simon Edelman, of No. 227 Audubon avenue, New York city, announces the marriage of his daughter Belle Viola to Mr. Louis J. Elias of New York, on October 24, 1917, by Rev. Dr. Edward Lissman.

FRANKEL-KARPOFF.—Abraham Frankel to Lillie Karpoff, married Oct. 28, 1917, at 752 Freemont avenue. Rev. S. Seidman officiated.

GROSS-ABRAHAM.—Mr. and Mrs. Max Abrahams of 1892 Madison avenue, New York city, announce the marriage of their daughter Dora to Mr. Joseph Gross, of Philadelphia, Pa., at the Hotel Savoy, on Sunday, October 28, 1917; Rabbis M. S. Margolles and Herbert S. Goldstein officiating.

HAYMAN-SPIESMAN.—Mr. and Mrs. Harry B. Spiesman, of 664 West 161st street, announce the marriage of their daughter Gertrude to Harry Hayman, on Wednesday evening, October 24th, 1917, at their home. Rabbi Aaron Elseman performed the ceremony.

HIRSCH-BAUMGART.—On Sunday, October 27, 1917, at the home of the officiating minister, Rev. Sol. Baum, 206 East Seventy-ninth street, Miss Henrietta Baumgart, of 646 East 181st street, to Nathan Hirsch, of Newark, N. J.

JARMARK-GERHARDT.—Mr. and Mrs. Samuel Gerhardt, of 867 Kelly street, Bronx, announce the marriage of their daughter Minnie to Samuel Jarmark, on Sunday evening, October 28, 1917, at Burland's Casino. Rabbi Aaron Elseman performed the ceremony.

KRATZ-GROSSMAN.—Irving Kratz to Anna Grossman, married Oct. 28, 1917, by Rev. S. Seidman at 103 East 106th street.

LOBEL-ROSENBERG.—Max Lobel to Elsie Rosenberg on October 24, 1917, by Rev. Dr. Adolph Spiegel at his residence.

MAGIDSON-GARLICK.—Sam Magidson to Eva Garlick, married Oct. 28, 1917, by Rev. S. Seidman in his home at 1431 Madison avenue.

FOR THE BRIDE-TO-BE

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ROSENGARTEN-SHULMAN.—Mr. and Mrs. Henry Rosengarten announce the marriage of their daughter Emeline to Dr. Harold S. Shulman, on October 28, 1917, at Ellsmere Hall.

SHAPIRO-ALEXANDER.—On Sunday, October 28, 1917, at the home of Rev. Sol. Goldenstein, 123 East 105th street, Rose Alexander to Mr. Samuel Shapiro.

SIMON-DOBLIN.—Mr. and Mrs. Charles H. Doblin announce the marriage of their daughter Minna to Mr. Joseph Simon on Monday, October 28, at the Hotel Gotham, Rev. Dr. H. G. Enelow officiating.

SOLOMON-FLETCHER.—Miss Bessie Fletcher to Mr. Michael Solomon at the residence of the bride, 896 Fox street, on October 28, 1917, by Rev. Dr. Adolph Spiegel.

STOLJAR-BENNETT.—Benjamin Stoljar to Edith Bennett, married Oct. 28, 1917, by Rev. S. Seidman at his home at 431 Madison avenue.

WURZBURGER-MACKENZI.—On Sunday, October 28, 1917, at the home of Mr. and Mrs. E. W. Lange, 41 St. Nicholas Terrace, Lillian Ruth Mackenzi to Benjamin Wurzburger. Rabbi Elseman performed the ceremony.

BIRTHS.

GOLDBERG.—Mr. and Mrs. Jonas R. Goldberg (nee Ruth Liebeskind), of 1192 Lexington avenue, announce the birth of a son on October 27, 1917.

KENNER.—Mr. and Mrs. Irving Kenner (nee Goldschneider) wish to announce the birth of their daughter Ruth Sylvia on October 25, 1917, at 1201 Gilbert place, Bronx.

SOLOMON.—Mr. and Mrs. Bernard Solomon, of 400 West 160th street, announce the birth of a son on October 25, 1917.

WOLOWITZ.—To Mr. and Mrs. I. Wolowitz (nee Essie Guttenberg), a daughter.

BAR MITZVAH.

JACOBS.—Mr. and Mrs. Louis Jacobs, of 1021 Bryant avenue, Bronx, announce the Bar Mitzvah of their son Dudley on Saturday, November 3, 1917, at Sinai Congregation, 951 Stebbins avenue, Bronx.

WEIL.—Mr. and Mrs. Jacob Weil, 2832 Valentine avenue, announce the Bar Mitzvah of their son Nathan, on Saturday, November 3, Tremont Temple, Concourse and Burnside avenue.

CARD OF THANKS.

JANDORF.—Mrs. Edwin Jandorf and family, of 51 St. Nicholas Terrace, gratefully acknowledge the numerous expressions of sympathy extended to them in their bereavement.

SOCIAL NOTES.

Mr. and Mrs. Abraham Pozner beg to announce their removal to the Dawson Arms, 225 West 110th street.

Miss Hadassah Levine, who formerly resided at 16 East Ninety-seventh street, has moved to Elsie Hall, 530 Manhattan avenue.

Mr. and Mrs. Louis Stream, of New York city, left for Atlantic City to celebrate their 25th wedding anniversary at The Breakers, where they are remaining for an indefinite stay.

Mr. and Mrs. Ralph Dreyfus of No. 533 W. 112th street, announced the engagement of their daughter Miss Carolyn Dreyfus to William J. Markowitz. The wedding will take place in January.

Mr. and Mrs. Michael Mayer, of 101 West 126th street, will celebrate their twenty-fifth wedding anniversary next Sunday. They will give a reception to their friends at the Savigny, 229 Lenox avenue, after 8 p. m.

Miss Esther Gartner, daughter of Mr. and Mrs. Joseph Gartner, of 345 East Seventy-second street, and Mr. Daniel Harris, son of Mr. and Mrs. George Harris, of 332 East Sixty-seventh street, will be married on Sunday, November 4, 1917.

Last Sunday, October 28, Miss Mildred Fattman, of 2016 Prospect avenue, was married to Mr. Max Schoenberg at Lyceum Hall, East 162d street, Rev. Dr. Light officiating. A dinner followed the ceremony, after which the young couple left for Syracuse, where they will make their permanent home. Some of those present were Mrs. J. Lefkowitz, grandmother of the bride; Mrs. A. Schoenberg, Mr. and Mrs. Arthur Lefkowitz, Mr. and Mrs. H. Levene, Mr. B. Solomon, Mr. B. Goodman and Miss Rose Lefkowitz.

Mr. and Mrs. Adolph S. Ochs have announced the engagement of their daughter, Miss Iphigene Bertha Ochs, to Lieutenant Arthur Hays Sulzberger, United States Field Artillery Reserve Corps. Miss Ochs is an only child, and she was graduated from Barnard College in 1914. Her father is the publisher of the New York Times. Lieutenant Sulzberger is a son of Mr. and Mrs. Cyrus L. Sulzberger, and was graduated from Columbia in 1913. He is stationed at Camp Wadsworth.

Last Saturday evening, October 2, at her sister's home, 1723 Fulton avenue, Bronx, Miss Augusta D. Gloster tendered a reception to Miss Mollie R. Rabinowitz, who celebrated her birthday on that day. An enjoyable evening was spent by the guests present, who included Mr. and Mrs. Berk, Mr. and Mrs. J. Gloster, Mr. and Mrs. Sewald, Dr. D. Gold, Dr. Gottlieb, Dr. Barrows, the Misses Rabinowitz, Cohen, Kahn, Shanker, Beninson, Greenstein, Sadoff, Schwarz and Klein, and Messrs. Lempel, Rusoff, Chasin, Cross, S. Gloster, Pintel, Reicher and Private Charles Rosen, U. S. A. Mr. J. Closter acted as toastmaster of the evening.

ADATH ISRAEL (Bronx).—Rev. I. S. Moses will preach this (Friday) evening.

AGUDATH JESHORIM (117 East Eighty-sixth street).—Rabbi G. Lipkind will preach this (Friday) evening, on "A Religion of Cheerfulness." Sabbath morning on the portion of the week.

BETH-EL (Fifth avenue and Seventy-sixth street).—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30. Sunday at 11 Dr. Schulman lectures on "Humanity's Lost Ideal."

BETH ELOHIM (961 Southern Boulevard).—Sabbath morning Rabbi Louis J. Goetz will preach.

BETH ISRAEL (262 West Ninety-ninth street).—Services this evening at 8:15. Hon. Samuel Strasbourger will lecture. Sabbath morning at 10 Dr. Gustav N. Hausmann will speak.

BETH JEHUDA (904 Bedford avenue, Brooklyn).—Sabbath morning Rabbi Samuel Buchler will preach on the portion of the week.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert will preach this (Friday) evening on "Israel's Need." Sabbath morning on "Hospitality."

BOROUGH PARK TEMPLE (Fourteenth avenue and Forty-ninth street, Brooklyn).—Rabbi David Levine lectures this evening on "Making Modern Civilization Possible."

EMANU-EL (Fifth avenue and Forty-third street).—Sunday morning Dr. Silverman will lecture on "The Making of a New World."

EZ CHAIM (147 East Ninety-second street).—Dr. David Davidson preaches tomorrow (Sabbath) on "The Uses and Abuses of Prayer."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Wise will speak Sunday morning on "Why Equal Suffrage Now?"

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street).—This (Friday) evening, Dr. Sidney E. Goldstein on "Ethical Issues of the Campaign."

FREE SYNAGOGUE (Bronx Branch, 163d street and Southern Boulevard).—Mr. Louis I. Newman will speak tonight.

INSTITUTIONAL SYNAGOGUE (112 West 116th street).—Rabbi Herbert S. Goldstein will preach on Sabbath morning. Sunday morning lecture at Mount Morris Theatre 116th street and Fifth avenue, at 10:30. Louis Marshall on "The Need of a Religious Revival."

ISRAEL (120st street and Lenox avenue).—Dr. M. H. Harris will speak this (Friday) evening on "the Campaign and Americanism." Sabbath morning on "Hospitality" with special reference to the Jewish Board of Welfare Work in the U. S. Army and Navy.

JEWISH THEOLOGICAL SEMINARY (531 West 123d street).—Sabbath morning Mr. Abraham Levy will preach.

MONTEFIORE (Hewitt and Macy places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning on "Jewish Hospitality."

MOUNT SENAI ANSHE EMETH (600 West 181st street).—Rev. Dr. L. Zinsler will preach this (Friday) evening on "Philanthropy." Sabbath morning on "Sincerity."

MT. ZION (45 West 119th street).—Rabbi B. A. Tintner preaches Sabbath morning.

ORACH CHAIM (Ninety-first street and Lexington avenue).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI EL (525 West 147th street).—Rabbi Aaron Elseman will preach at 8 o'clock this evening on "Our Duty as Citizens." On Sabbath morning on "Shall Not the Judge of the World Do Justice?"

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rabbi I. H. Levinthal preaches tonight (Friday) on "Judaism a Religion of Hopes and Optimism." Sabbath morning on the portion of the week.

PINCUS ELIJAH (118 West Ninety-fifth street).—Sabbath morning Rev. Dr. Jacob S. Minkin preaches on the weekly portion.

RODEPH SHOLOM (Sixty-third street and Lexington avenue).—Rev. Dr. Rudolph Grossman lectures Sabbath morning on "The Synagogue and the Jewish Man."

SHAARI ZEDEK (Putnam avenue Brooklyn).—Dr. Max Raisin will preach Friday night and Sabbath morning.

SHEARITH ISRAEL (Central Park West and Seventieth street).—Rev. Dr. H. Pereira Mendes will preach on Sabbath morning.

SINAI (Stebbins avenue and East 163d street).—Dr. Max Reichler will preach this (Friday) evening on "Politics and Religion." Sabbath morning, "Parent and Child."

TIFERETH ISRAEL (Kensington-Brooklyn).—This evening Rabbi Jacob Katz will deliver the opening address of the Friday evening series. Sabbath morning Rabbi Katz preaches on the portion of the week.

WASHINGTON HEIGHTS (510 West 161st street).—Rabbi Moses Rosenthal will preach Sabbath morning on the portion of the week.

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An example in patriotism was furnished by the Congregation B'nal Jeshurun, which is now building a new synagogue on West Eighty-eighth street, which has week subscribed for \$21,000 of Liberty bonds out of the congregational fund.

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

CORRESPONDENCE.

The Roumanian Delegation.

Editor HEBREW STANDARD:
With sad astonishment we read in your issue of the 19th inst. a letter-article, entitled "Much Ado About Nothing," signed by a gentleman who carefully conceals his identity under the pseudonym of "Eno Huselesco" (?).

Whoever that Shakespearian scholar may be, the object of his article is apparent, as is also the purpose aimed at. He is well aware that his action will raise a storm of protests, and therefore prefers to remain unknown to the rest of his co-religionists. It is not our desire to enter into any polemics with this gentleman, but we regret that such a publication as yours—which, we are informed, is devoted entirely to Jewish interests—should permit its columns to be used—or, rather, misused—by individuals as a platform for personal attacks, with obvious tendencies to provoke disharmony among our brethren. Furthermore, we cannot believe that the HEBREW STANDARD is obligated for the obtaining of information to rely on anonymous correspondents instead of applying to the right and proper sources.

In sending you this letter, which we hope you will publish in your next issue, it is not our object to defend ourselves. *Qui s'excuse s'accuse.* What do our personalities, or even the personality of your anonymous correspondent, amount to in comparison with the great cause at stake? Or are we to understand that the HEBREW STANDARD is of the same opinion as "Huselesco"—that too much "ado" is being made about the fate of 150,000 unfortunate Jews, whom he qualifies as "nothing"?

This reply is intended for yourself and your esteemed readers, and we wish it to be known that all those persons who doubt our identity should address themselves to the Committee for the Relief of the Jews of Roumania, Odessa, Pouschnyskaya No. 57. And it also must be mentioned that never have we claimed to have been sent by "committees" or "Kehillas," as your correspondent so maliciously insinuates. As to the confidence in the Joint Distribution Committee represented by such valorous gentlemen as Mr. Felix M. Warburg and Mr. Albert Lucas, who are known and respected by the entire Jewry, we beg to refer to the resolutions adopted at the memorable conference held at the Broadway Central Hotel on Sunday, October 21, 1917, by the two greatest national Roumanian Jewish organizations in America, to-wit, the Federation of Roumanian Jews of America and the American Union of Roumanian Jews, through Mr. Charles L. Ornstein, executive secretary of the federation; Mr. Edward Herbert, executive secretary of the union, and Mr. Solomon Sufirin, chairman of the Resolutions Committee—resolutions which appreciate the noble and grand work of the Joint Distribution Committee, and urging that all collected funds be turned over to that committee. Does that show lack of confidence?

We are convinced that the best reply and warning which could have been given to people who, for objectionable reasons, make it their duty to sow the seed of disunity among our brethren were the warm and able addresses delivered by our venerated leaders, Dr. P. A. Siegelstein and Mr. Samuel Goldstein, who, amidst the unbounded enthusiasm of 200 delegates present, representing all Roumanian Jewish organizations in Greater New York and its vicinity, joined hands for mutual co-operation in the cause of our

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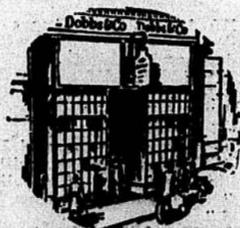
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unfortunate brethren in Roumania. These addresses will remain, we hope, forever engraved in the minds and hearts of all those present. Their addresses should have been printed in hundreds of thousands of copies for use among all Jews in America.

If your correspondent thinks he represents the opinions or views of any of his brethren, we challenge him to come out openly and divulge his name.

Come forth, then, and in a manly and honorable manner repudiate these false and malicious statements and insinuations or forever be silent.

Very truly yours,

B. FINKEL,
I. STRULOVICI,

Delegates of the Relief Committee for
Jews in Roumania, Odessa, Russia.

[Editor's Note.—We are glad to note the frankness of Mr. Finkel and Mr. Strulowitz, in which they admit that they were not sent by any "Committees of Kehillas." The question, then, still remains to be answered: Who sent them? It is evident that neither these two gentlemen, nor those in Odessa by whom they are supposed to have been delegated, knew anything of the Jewish relief work carried on here. It is also obvious that the two delegates had little in common with the Jewry in Odessa. Mr. Finkel, as was reported to us, admitted publicly at the Broadway Central Conference that he and his delegates are not commissioners; also that they have no credentials. The "delegates" did not even tell anything new regarding the Jews in Roumania, which we did not know. Huselescu, therefore, properly asked: "Why were they sent, by whom, and why have not the Russian or Roumanian Jews in Odessa written to their brethren in America of the coming of the delegates?"

"Pillars of Caballa."

Editor HEBREW STANDARD:

In re article on "Pillars of Caballa (Luzzato). There are two different MSS. at the Bodlein Library—one designated "Ari Noham," the other "Ari Nohem." Also, to my knowledge, there

is available data in the Jewish department of the Congressional Library (as well as the Chicago Library, on Michigan avenue) revealing the little known fact that four different caballists, each called Leon of Modena, or Modena, lived during periods covering the fourteenth, fifteenth, seventeenth and eighteenth centuries. On the subject of caballists the otherwise very excellent "Jewish Encyclopedia" is not entirely reliable nor complete.
E. A. H. ENDRES.

The Bill for Jewish Chaplains.

Editor HEBREW STANDARD:
An editorial note in your issue of October 19 stated that the bill authorizing the President to appoint twenty chaplains at large "remains before the committees in two Houses." You have been misinformed. The bill passed both Houses of Congress. Respectfully yours,
CYRUS ADLER.

Philadelphia, Oct. 24, 1917.

Suffrage Night at the Y. M. H. A.

On Sunday evening, Nov. 4, the young men of the Y. M. H. A. will have an opportunity of receiving full information on the subject of Woman Suffrage which comes up for a vote on Election Day. Rev. Dr. Ephraim Frisch will be the speaker, Miss Josephine Schain will preside, and there will be motion pictures describing the work of woman in modern life. After the lecture, the young men will be given an opportunity of asking questions and discussing the problem more at length.

At 5 p. m., of the same day, Hon. Cyrus Miller, ex-President of the Borough of the Bronx, will address the young men on the subject, "City-Administration." He will picture how the City is governed through its various departments.

Members of the Association during the past two weeks have been very busy canvassing the neighborhood for Liberty Loan. Up to date, \$10,000 in subscriptions has been secured from the members and people who live in the vicinity of the Association.

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sustained in the field. We give sample menus for two days' meals. These are meatless meals, a few are wheatless and all reduce the use of wheat. They are abundant in nourishment, and thoroughly appetizing. No sacrifice is involved in eating such food, if it is well prepared; and no kind of food is good if it is not so prepared. Of course, these menus are merely suggestive, as tried and found good. Baked or mashed potatoes may well find place at dinner, and baked potatoes at luncheon. The potato crop is plentiful, and if potatoes are not reasonable in price it will be because the farmer hoards them for higher prices or the middleman or retailer is overcharging. The consumer should look to that.

BREAKFAST.

- Apple Sauce.
- Oatmeal cooked with Skimmed Milk.
- Eggs, boiled or poached, Corn Pone, Coffee with top Milk.
- LUNCHEON.
- Cream of Split Pea Soup.
- Buckwheat Muffins.
- Fruit Salad.
- DINNER.
- Scalloped Fish. (Use fresh or salted fish.)
- Boiled Hominy.
- Carrots or Beets. Oatmeal Bread.
- Apple Tapioca Pudding.

BREAKFAST.

- Stewed Prunes.*
- Corn Meal Mush.
- Creamed Codfish.
- Rye Muffins.
- Coffee.
- LUNCHEON.
- Cheese Souffle.
- Corned Bread.
- Sliced Peaches (without cream or sugar).**
- DINNER.
- Cottage Cheese and Nut Loaf.
- Boiled Rice.
- Baked Bananas.**
- Baked Indian Pudding.

*Prunes—Both sugar and fuel will be saved by merely soaking prunes in enough water to give the desired quantity of juice. When the prunes have soaked for 24 or 36 hours, depending on the quality of the prune, they cannot be told from cooked prunes except that they are more delicious. If desired the prunes may be cooked in the water in which they were soaked—till a thick syrup forms. Water may be added to the syrup if more juice is desired.

**Peaches Without Cream.—Cut up the peaches; sprinkle a little sugar over them, then pour enough water over them to provide juice, allow to stand for some time, so that the peach juice may soak into the water, so that cream becomes superfluous.

***Baked Bananas.—Cut each banana in half; bake in a flat tin pan with a little olive oil. No sugar or syrup is needed.

Rodeph Shalom to Celebrate Seventy-fifth Anniversary.

Temple Rodeph Shalom will celebrate the seventy-fifth anniversary of its organization during the coming Chanukah week. The celebration will extend over three days—December 14, 15 and 16. At the services on Friday evening and Saturday morning distinguished speakers will deliver addresses; and on Sunday afternoon the Religious School will give a pageant, in which all the children will participate, and which will deal with seventy-five incidents of American Jewish history. The celebration will be on an elaborate scale, and active preparations are being made by the Committee on Arrangements, of which Hon. Henry M. Goldfolg is the chairman.

In honor of this coming celebration of the congregation's diamond jubilee Dr. Rudolph Grossman is delivering a series of sermons on "The Place of the Synagogue in the Life of the Modern Jew." The subject next Saturday will be "The Synagogue and the Jewish Man."

The Women's Association of the temple held a very interesting meeting on Monday, October 29, in the vestry on the subject of "Food Conservation." Addresses were delivered by Rev. Dr. David de Sola Pool, of the Hoover Commission, and by Miss Elizabeth Bohn, assistant director of the Mayor's Food Aid Committee. There was a large attendance.

The Young People's Society has formed a branch of the Red Cross Auxiliary, composed of young women of the temple. A similar branch is being organized by the Junior Society.

The Temple Red Cross Auxiliary meets every Thursday in the Sisterhood Home, 157 East Ninety-fourth street.

The Women's Bible Circle, under the direction of Dr. Grossman, will resume its season's work on Monday, November 12, at 3.30 p. m. in the vestry. The class meets on the second and fourth Monday afternoons at 3.30 of each month.

Montefiore Congregation Notes.

In accordance with President Wilson's proclamation calling for a national day of prayer in behalf of America's cause an impressive service was held last Sunday afternoon at the Montefiore Temple, Hewitt and Macy places, Bronx. Rabbi Basel made a very effective appeal for loyalty, in which he very skillfully compared the first shot fired by our boys in France with the first shot fired for American independence at Concord, whose never-dying echo is still heard around the world.

The Montefiore Junior Congregation which was recently organized through the efforts of Dr. Basel, held its first services on Saturday morning in the vestry rooms of the Temple. The keen interest manifested by the many young boys and girls who attended, was very encouraging and it is hoped that the congregation will become a factor in uniting the youth of the neighborhood in the practice of Orthodox Judaism. The services, though somewhat abridged, conform strictly with the established Orthodox order of prayer. All young boys and girls are invited to join this Jewish congregation and spread its good influence as far as possible.

The Montefiore Sisterhood, whose worthy aim is to aid in the maintenance of the Montefiore Hebrew School, will hold a meeting on Wednesday evening, November 7, 1917, at 8 o'clock, in the vestry rooms of the Temple. Although the membership of this organization has increased considerably, new members are always welcome.

The Institutional Synagogue.

Rabbi Herbert S. Goldstein delivered the address last Sunday morning at the third revival meeting of the Institutional Synagogue, held at the Mt. Morris Theatre, 116th street and Fifth avenue. His subject was: "The Old Order in Every Age." Congressman Isaac Siegel presided. A great throng was present. The program included the offering of a prayer for the speedy and victorious termination of the war, followed by piano solos by Misses Hattie Weiss and I. Nachamowitz and vocal solos by Miss Ruth Coder and Dreyer.

The program for November is as follows: Sunday morning, November 4, Louis Marshall will speak on "The Need of a Religious Revival"; Sunday morning, November 11, Rabbi Herbert S. Goldstein on "Judaism's Challenge to Christian Science"; Sunday morning, November 18, Herman Bernstein on "The New Russia and the Jew"; Sunday morning, November 25, Rabbi Herbert S. Goldstein on "Judaism's Challenge to Socialism."

Sinai Temple Activities.

Patriotic services were held at the Temple on Sunday evening, October 28, in conformity with the wish of President Wilson as expressed in his recent proclamation. Rev. Dr. Frederick Braun, of Washington Heights, spoke on "The Jew As a Patriot," and Dr. Max Reichler, the rabbi of Sinai Temple, offered a prayer for the nation. A special musical program was prepared by the cantor, Rev. M. Schrager, and the Sinai Temple Choir. The services concluded with salute and pledge to the Bible by the confirmation class, under the leadership of Mrs. K. Malsner; and the salute and pledge to the flag by the Sinai Boy Scouts, under the leadership of Scoutmaster George Alexander.

Miss Mannheim's Readings.

Miss Jennie Mannheim, the well known dramatic reader, will, for the fifth time, give a course of readings in New York during January, 1918, at the Waldorf-Astoria. The readings will be given on Friday mornings at 11 a. m. January 11, 18 and 25.

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Friday, November 2nd, 1917 : : Cheshvan 17th, 5678

Sabbath begins 4.44 P. M.

תרמ"ז

Rabbi Emil G. Hirsch is once more engaged in "taking a fall" out of the rabbi-pastor. He is undoubtedly correct in contending that the serious business of the spiritual guide of a synagogue or congregation is to teach the undying truths of Judaism and to hold his people true in their allegiance to our faith. The difficulty is that so many of Rabbi Hirsch's colleagues in the Reform and radical pulpit are pastors, and nothing more.

Many of our esteemed contemporaries rejoice exceedingly over the passage of the resolution postponing the convening of the Jewish Congress for the present. Reading between the lines of some of their outpourings we feel as though much of their satisfaction rests upon their continued opposition to the congress idea itself. What a grievous error! Although they are opposed to the congress in any form, the postponement of the convention has nothing whatever to do with this. The congress is with us to stay; only its calling together is now in a state of stable equilibrium due to the exigencies of our life as citizens of the United States.

Forming as the Jews do two and one-half per cent. of the population of this country, it is refreshing to learn, from satisfactorily accurate accounts, that the number of Jews in the military and naval forces of the United States totals about 50,000 men. With a population of one hundred millions here, with armed forces to the number of one million men, it must be obvious from this figure that Jews are not merely loyal to the Republic but doing their bit manfully and heartfully. This fact deserves to be stressed now and in all future days so that we may be able to confound those of an anti-Semitic stripe who speak of Jews as slackers, out of the fullness of their ignorance.

Anglo-Jewry is vastly exercised over the question of what constitute the qualifications of a rabbi, a practical significance having been given the matter through the recent decision of an exemption tribunal. One of the communal experts "over there" defined a rabbi as a man who had passed through Jews' College, taken a university degree and gained a diploma in Jewish law. The Anglo-Jewish press, for good and sufficient reasons, doubts the accuracy of this statement as reported, for, of necessity, this definition is neither inclusive nor conclusive. As a matter of fact, however, it strictly accords with the conservative Anglo-Jewish view, which makes any departure from the course laid down by the Anglo-Jewish hierarchy unavailing. The definition is, therefore, correct as an Anglo-Jewish governmental statement of what a "governmental" rabbi should be.

With the practical stoppage of all Jewish immigration to this country it is only too true to regard our Jewish fraternal organizations as in somewhat of a perilous situation. The source from which they draw so much of the material for additions to their ranks is unable to replenish itself, and hence it is, indeed, only a question of time before the orders will be confronted by a very dangerous crisis in their internal, and especially their financial, arrangements. We, however, see a way out for the orders and if our suggestion, which is neither novel nor unprecedented, having been advanced by us times without number in the recent past, is adopted, the orders may regard this seeming *impasse* as a veritable blessing in disguise. We ask these orders now, at once, to place their insurance branches upon an adequate, business basis. This is the sum of the matter.

It now turns out that Dr. William Vazsonyi, the new Hungarian Minister of Justice, is not only a Jew by race but a conforming and professing Jew to boot. He may thus be named in the same breath with Mr. Justice Brandeis of the Supreme Court of the United States and Lord Chief Justice Reading of England as one of the triumvirate of highly placed co-religionists responsible for the just and due administration of human justice in three civilized lands. Austria-Hungary is, despite her present adherence to the barbarous and mistaken cause of Germany, a country in which the ideal of the equality of all men before the law is upheld, and the presence of a Jew in the Hungarian division of that empire who is responsible for the courts and the interpretation of the laws there, goes much to vindicate the reputation of the rulers of the Austro-Hungarian monarchy as firm friends of their Jewish subjects.

THE SPECIAL ASSEMBLY

IT was a notable gathering that assembled on Sunday last in the Spanish and Portuguese Synagogue in this city. Never before in the history of the world has such a meeting taken place. In the beautiful synagogue, where till that day nothing but the most solemn and decorous divine services had ever been held, there met over a thousand men and women gathered together of their own free will from all over the United States to confer and take counsel together as to the past and the future of Jewish war relief.

The executive officers of the Joint Distribution Committee invited American Jewry and American Jewry responded in a manner that gives the lie for ever to the charge that Jews cannot gather together for any purpose without splitting up into factions. The meeting on Sunday was of one mind.

Mr. Felix M. Warburg the chairman, the other executive officers and the membership of the Joint Distribution Committee collectively received a vote of entire confidence. This was no empty compliment from such a meeting. There met in most orderly conference the real leaders of the Jews in America. The philanthropists were all there, men whose names have made history in the art of boundless charity, the rabbis of the most fashionable temples in America sat cheek by jowl with the men who have given their lives to preserve the old order of things intact, radicals and conservatives, orthodox and reform, men and women, all were there, over a thousand of them.

We believe that this Special Assembly of the war relief workers marks a new era. It shows that we have found our leaders. The man who presided so modestly and so courteously, ruled the vast assemblage by the love and the confidence he enjoys and so richly deserves, without raising a murmur of dissent anywhere. The tireless, indefatigable, hard-hitting and conscientious secretary, Albert Lucas, received proper acknowledgment for his immense ability. The Jewish public of America did not need the assurance that the funds are ably and conscientiously guarded by the treasurers, Arthur Lehman and Paul Baerwald, but it was entirely satisfied last Sunday. The publication of the maps of the United States and of countries to which the relief funds have been sent was a master stroke. They visualized, as never before, what has been achieved in organization of the forces of American Jewry for any large undertaking, the largest and for the smaller claims upon us too.

The Joint Distribution Committee merits a *Yisher Kowach* and the HEBREW STANDARD most heartily pays it this well deserved tribute. May it go on *Mechail Elchail*, under its present leaders for many years. The voice of the people has spoken. Let the leaders thus chosen embrace the opportunity to unite Israel, not only for war relief abroad and the larger task of rehabilitation after the war, but also for the many claims that have to be borne caused by the entrance of our own country into the war.

Mr. Jacob H. Schiff will have the country with him in his suggestion made at the banquet tendered in the evening by Mr. Felix H. Warburg to the relief workers, that the raising of the funds for Jewish Welfare Work shall be undertaken by the Joint Distribution Committee. The United States has hardly got into the war yet and the thousands of Jewish young men have not yet done anything more than join the army and navy. There will be much more to do before the men are mustered out. But these lads deserve that their patriotism shall be recognized and preserved both as citizens and as Jews. We believe that in the selection of the Joint Distribution Committee as the controlling financial and moral censor for American Jewry in relation to the welfare work to be done by the Jewish Welfare Board, Mr. Schiff has again shown his breadth of vision. No other body in America is so representative of all that goes to make up American Jewry.

So far as relates to the funds for the Jewish Welfare Board are concerned, the Joint Distribution Committee is the proper agency to carry out this work of religion and philanthropy.

To-day marks the twentieth anniversary of the death of Sabato Morais, the founder of our Jewish Theological Seminary, and for so many years an ornament of and a tower of strength in the Jewish community of Philadelphia. In all the years since this sainted man has gone from us his ideals have ever been kept to the fore by his many disciples, and we are happy to add, they are steadily approaching realization. *Secher Zaddik librocho!*

The two volumes entitled "Scrolls," by Prof. Gotthard Deutsch, the celebrated historian, which have just appeared, contain essays on Jewish history and literature and on kindred subjects. Many of them fall within the field of contemporaneous Jewish history, in which the author is *facile princeps*, while others are devoted to neat characterizations of recent Jewish worthies. Of special interest and value is the lengthy introduction, describing the learned author's family, home environment and career up to the point of his embarkation for America and throwing useful sidelights on Jewish conditions in the author's native Moravia, an Austrian province, during the past century. Professor Deutsch promises us a continuation of his narrative if his physical strength during the years of his contemplated retirement endures. We assuredly hope that this will stand unimpaired and that he will find an early opportunity to absolve himself of this duty. After all, this introductory essay affords a splendid exhibition of the author's learning and literary qualities and strikes a note the absence of which in American Jewish letters has been painfully felt. Any one may write reminiscences or keep a diary of a sort, but it takes a Gotthard Deutsch to combine the personal with the permanent, to join his own life to the careers of Jewish notables and to the history of Jewish communities in a well-knit whole. "Scrolls" is a work, in fine, which we commend to the perusal of our readers, with cordial pleasure.

LIFE'S THRESHOLD-SPACES

והוא ישב פתח האהל:

"And he sat in the tent-door."—(Gen. xviii, 1)

ON that memorable day Abraham sat on the threshold. Back of him was the shelter of the tent; before him the lure of the road. Now, a threshold is not a very wide space; perhaps from the physical point of view not a very comfortable resting place; but otherwise a most convenient point of vantage. From a threshold one can either retire into the privacy and security within, or sally forth into the vast unknown without. One is ready for any adventure either of thought or of action. For on this narrow threshold-space is the meeting of two worlds: One's Own and God's.

On the threshold one hears both calls: the call of the Whole and the call of the home. Must one make a choice between the two? When the spell of both is strong enough to balance each other, when the road looks no more alluring than the room and the room no more attractive than the road, must one make a decision? Is not the best answer under the circumstances to both calls to remain between, in the doorway, on the threshold, with one's back towards the home, with one's face and eyes towards the world? I suggest this to those moral rigorists who believe that every moment is a judgment-moment, in which destiny holds court, and man makes his decision at short notice one way or another. I suggest this to those who believe that the world must be paired off into stark opposites. I suggest this to all who believe that life runs to poles and has no equator. To all who sneer at compromise, who well themselves up self-righteously at the mention of a middle course; to all who impetuously reject tolerance and abeyance and suspension of judgment—to these I suggest that Life has its threshold-spaces, where it is good for a wise man to sit, if but for awhile!

Let us take the example to which our text refers. The tent-habit, the habit of seclusion, when pursued absolutely, is the worst possible mode of life. On it are based a morality and a religion of a very low order. He who declares that "his house is his castle" rears forbidding walls against all intrusion, or rather considers every stranger, whether coming in the shape of flesh and blood or in the ghostly yet more real shape of ideas, an intruder. To this tent-habit are to be referred all the petty nastinesses of small souls that cannot see anything beyond the narrow range of their domestic vision. To it must be traced the jingoism that construes love of one's own land into hatred of another's. To it we are to ascribe the kind of religion that insists on tribal limits; that moves within a prescribed circle of tradition and mechanical routine; that never welcomes a free breath of truth from God's ever-smoking mount of revelation. Hide-bound means tent-bound. The tent-bound habit of mind makes all growth in art, science, religion or morality impossible. It makes for selfishness in all human relations. It prevents co-operation and mutual sympathy.

On the other hand, the road-habit, if pursued to its utmost, is equally injurious. By dint of much roaming one loses the charm of homing. Belonging everywhere, he belongs nowhere. Giving oneself to everybody, one fails to give oneself to anybody—particularly to one's own self. Morally, this may lead to inefficiency and incompleteness, a mere benevolent fidgetiness. Intellectually, this may lead to mere faddisms, an unchaste flirting with the passing whims of the day. Religiously, the road-habit may lead to vaporous vaguenesses, to some exquisite raptures, indeed, the fruit of bold ventures into regions beyond the reach of intellect, but on the whole to an insubstantial romanticism that fights shy of active usefulness. If the tent-habit leads to narrowness, the road-habit leads to shallowness. To be foot-loose is no less perilous than to be tent-bound.

May I suggest, then, that in all these things there is a threshold-space of caution and moderation? Must we run to extremes? In our ordinary relationships, it is quite possible to take care of our own interests while not sinking into callous disregard of the good of others. It is quite possible to insist on our personal integrity, preventing all undue intrusion of men and matters upon our own life, without on that account shutting out glimpses of other lives. Let us be selective without being exclusive. We may insist upon privacy and solitude, without having to lock our door against all comers. We must reserve for our inmost Self the right to jealously guard its own domain, without having to wrap ourselves in a steel-armor of impenetrability. We may so regulate our relations with the world as to disturb neither inner harmony nor outward conformity. In morality and religion we need be neither dogmatic nor latitudinarian, we may benefit by truth whencesoever it come, yet remembering in all things that our soul is our own, inalienably our own.

I do not suggest that the threshold is a place of vacillation. It is rather a place of reflection—the council-house of the spirit. From the threshold we may, whenever we are ready, make our decisions. It is a good place at any rate to sit in for awhile, till our mind's made up. Just because here is the meeting place of two worlds. We have that instinct of heroism in us which urges us forward to meet God's world face to face. We have also that instinct of cost and reflection in us which makes us covet the meditative coziness of the fire-side. On the threshold we might indulge both instincts without doing too much violence to either. When we cannot go forth to meet God's world, we can stay there, on the threshold, waiting on God's world to come to us. Or we may bring part of God's world—its messages and messengers—into our tented seclusion. But at all events, we are on our guard; and we may whenever necessary retire within. Some day the Road will call loud and long, and we shall leave the threshold for distant horizons.

JOEL BLAU.

SPECIAL ASSEMBLY FOR WAR RELIEF WORK.

The National Jewish Assembly of delegates from all parts of the United States, representing the committees gathering funds for Jewish war relief, met on Sunday, October 28, in the Spanish and Portuguese Synagogue, Seventieth street and Central Park West, this city.

Mr. Felix M. Warburg, chairman of the Joint Distribution Committee, presided. There were about 1,000 delegates present from all over the country. When the meeting was called to order every seat in the building was occupied. The attendance from cities other than New York was very large. Both orthodox and reformed rabbis, most of our well-known philanthropists, business men, professional men, workmen, a number of soldiers in uniform, men and women from



ABRAM I. ELKUS, A Speaker at the Dinner.

all over the United States were assembled. To quote Mr. Warburg: "In the House of God and in prayerful attitude and humility, in contrast to the spirit which prevails in the city at this time, when political campaigns and other assemblages which are intended to appeal to the applause of the public, are the order of the day, this gathering will concentrate its efforts upon the work of war relief for the suffering Jews, no question of politics or of policy, be they local, national or world-wide, will be discussed or considered here, and we will see to it that this program, which is terrible and interesting, and terribly interesting at the same time, is adhered to strictly."

The Rev. Dr. H. Periera Mendes, rabbi of the Spanish and Portuguese Congregation, delivered the opening prayer, which took special note of the President's proclamation setting aside this day as a day of prayer for the army and navy of the United States.



HENRY MORGENTHAU, A Speaker at the Dinner.

On motion of S. A. Efroymsen, of Indianapolis, a Committee on Resolutions was appointed by the chairman, consisting of nine delegates. Mr. Warburg then introduced Louis Marshall, chairman of the American Jewish Relief Committee. He said that collections of funds for war relief had been interrupted because of the campaigns for the American Red Cross

of the Committee, was then called upon by the Chair, and reported upon the work accomplished by his committee.

Alexander Kahn, chairman of the People's Relief Committee, followed, and reported upon the work done by his committee.

Albert Lucas, secretary of the Joint Distribution Committee, reported upon the methods by which that committee disburses the relief funds, and in the course of his address referred to the maps that had been prepared showing the sources



OSCAR S. STRAUS, A Speaker at the Dinner.

from which the American funds for Jewish war relief had been collected and the countries to which the appropriations made by the Joint Distribution Committee had been sent for distribution.

At the request of the treasurers, Arthur Lehman and Paul Baerwald, Mr. Lucas gave the figures showing the contributions toward the \$10,000,000 1917 fund.

Jacob Billikopf, executive director of the American Jewish Relief Committee, then explained the campaign machinery of his committee throughout the United States, and was followed by David A. Brown, of Detroit, who spoke upon the immediate local campaign to be conducted in New York city, and which Jacob H. Schiff is to head.

The Resolution Committee then reported and the following resolutions were, after consideration, unanimously adopted:

RESOLUTION 1.

Whereas, In view of the distressing reports concerning the suffering of the Christian and Jewish population in Poland and Lithuania Stated by the Special Mission of the Municipality of



JULIUS ROSENWALD, A Speaker at the Dinner.

Warsaw, and to the appeals of the entire population of Poland to save it from starvation and for clothing to save it from sickness and cold during the approaching winter, and to the fact that the non-combatant population is not an enemy population, but is in accordance with international law just as is the population of Belgium, although that territory is in German occupation, and mindful of what the American Commission for the relief of the sufferers on behalf of the needy population has done, be it:

Resolved, That a committee of ten be appointed by this assembly of representatives of all the Jewish relief organizations of the United States, for the purpose of acquainting the President of the United States with the crying need of food and raiment for the civilian population of Poland and Lithuania and other countries, and for the purpose of arranging if this be in any way possible, the extension, under sufficient guarantee of the work of the Belgian Relief Commission to the sore-stricken population of Poland and Lithuania.

In pursuance of the above resolution the chair appointed the following committee to wait upon the President of the United States: Ex-Ambassadors Henry Morgenthau, Abram I. Elkus, Oscar S. Straus, Julius Rosenwald, of Chicago; Judge Julian W. Mack, of Chicago; Jacob H. Schiff, of New York; Dr. Cyrus Adler, of Philadelphia; Louis Marshall, of New York; Alexander Kahn, Hon. Otto A. Rosalsky, Judge of General Sessions of New York; and Mr. Felix M. Warburg, Ex-Officio.



MORRIS ENGELMAN, Who Suggested the National Assembly.

RESOLUTION 2.

Resolved, That the special assembly of Jewish War Relief Workers gathered in New York, from all parts of the United States, express to the President its appreciation of the co-operation of the Government of the United States, which has made possible to extend the relief in the various war zones, and that this assembly take this opportunity to pledge to the President of the United States the undivided support of the Jewish citizens here represented.

Further we pledge ourselves to continue making every personal sacrifice in defense of the ideals of our country.

RESOLUTION 3.

Whereas, The Joint Distribution Committee of the American Funds for Jewish War Sufferers very fairly represents all the various elements of American Jewry, and;

Whereas, Since the outbreak of the war it has made appropriations amounting to the enormous sum of \$9,000,000 in a manner which has evoked the warmest praise of the contributors.

This special assembly gathered from all parts of the United States, desires formally to put on record their warm appreciation of the Joint Distribution Committee and the opinion that the appropriations made of these sums in all the war zones and in Palestine have been made by the Joint Distribution Committee with the best foresight under which our brethren are laboring, as is humanly best, be it further:

Resolved, That the delegates assembled at this special assembly held in New York city, October 28, representing the contributors to the American

Fund for Jewish War Sufferers, gathered together from all parts of the United States and representing all sections of Jewry, most gratefully and cordially endorse the past work of the Joint Distribution Committee. We especially desire to express our appreciation of the self-sacrificing labors of our Chairman, Felix M. Warburg, the other officers of the committee and all the members of the Joint Distribution Committee, who have carried on, in the name of the American Jews, this gigantic task with so much zeal and self-sacrifice for alleviating the suffering and sorrow throughout America and the world, be it further:

Resolved, That this assembly hereby directs the Joint Distribution Committee to take such measures as it may deem proper to control and to safeguard further collections and distribution of funds for Jewish war relief.

The adoption of this resolution was followed by a remarkable tribute in the form of an ovation by the delegates to Mr. Warburg.

The following resolution moved by Mr. Morris Rothenberg and seconded by Louis Marshall, was after debate referred to the Joint Distribution Committee for consideration and action:—

Resolved, That this assembly, consisting of representatives of all the Jewish War Relief Organizations throughout the United States, requests the Joint Distribution Committee, to call upon all the Jewish organizations throughout the United States, having a membership



LOUIS MARSHALL, A Speaker at the Assembly.

paying regular dues, to assess themselves the minimum of five cents per week, to be collected by and in addition to the ordinary dues for membership in such organizations; and to be turned over by the treasurers of such organizations to one of the relief committees, constituents of the Joint Distribution Committee.

The closing prayer was delivered by the Rev. William Rosenau, of Baltimore, Md., whose words were impressive and who also remembered in his remarks the proclamation of the President.

Equally as notable as the afternoon session of the Assembly, was the dinner tendered by Felix M. Warburg to the delegates in the evening at the Hotel Astor, and at which were present, as Mr. Warburg's guests more than 1,100 persons. The Rev. M. S. Margolies, president of the Agudas Harabonim, delivered an opening prayer in Hebrew and the speakers included the Hon. Henry Morgenthau, Baron-Theo. de Guinzburg, of the Russian Commission; Julius Rosenwald, Jacob H. Schiff, Harry Fischel, treasurer of the Central Relief Committee, Morris Rothenberg, of the People's Relief Committee; Hon. Oscar S. Straus, and the Rev. Dr. Bernard Drahman, president of the Union of Orthodox Jewish Congregations of America, who said grace.

A strong patriotic note was struck by the speakers and Mr. Schiff made a special plea in behalf of the Jewish Board of Welfare Work in the United States Army and Navy, of which Col. Harry Cutler, of Providence, is chairman. Mr. Schiff urged that his hearers while subscribing liberally as heretofore to war relief, should not neglect the need of the soldiers in the camps and at the cantonments for recreation and religious observance which should keep them as Jews in the face of temptation surrounding army life. He suggested that contributors to the war relief funds could designate a certain percentage of their



JACOB H. SCHIFF, A Speaker at the Dinner.

contribution to be used for the Board of Jewish Welfare Work.

Julius Rosenwald was enthusiastically received, and stated that this was the time when every Jew should do his full duty, both by the war sufferers and by his country.

One of the important speeches at the dinner was delivered by United States Consul, Dr. Otis A. Glazebrook, who recently returned to America from Jerusalem, where since the beginning of the war, he had distributed American relief moneys to the satisfaction of all concerned. Dr. Glazebrook was accorded a warm reception.

The dinner was in short, one of the most remarkable gatherings in the history of this city, and certainly one of the most remarkable gathering of Jews in the history of the United States.

Bayonne Honors Its Jewish Soldiers.

A strictly kosher patriotic banquet was tendered by the Jewish Welfare Board of Bayonne to the Jewish Soldiers and Sailors now in actual service or about to be in actual service in the United States army and navy, at the Opera House Hall, Sunday, October 28, 1917, at 6 p. m.

Every man present received a complete shaving outfit from the board, and those not present will receive a kit through the mail.

A fine menu was served, with music as an accompaniment.

The speakers were:—Dr. M. Tepper, toastmaster, Rabbi I. Segal, Louis Berman and Rabbi B. Margolin, all of Bayonne, and Dr. Leon Goldrich, of the National Jewish Welfare Board.

The success of the banquet was chiefly due to the aggressive work of the officers, who are:—Morris Jacobs, president; Louis Berger, secretary, and Max Levy, treasurer.

The Samuel I. Hyman Memorial.

The directors of the Central Jewish Institute ask all good and patriotic Jews to aid in doing honor to the memory of the late Samuel I. Hyman, at the memorial exercises which will be held in the auditorium of the Institute

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building at 3:30 in the afternoon of Sunday next, November 4, 1917.

Co-operation and assistance is sought from every loyal and patriotic Jew in the endeavor to provide an endowment in memory of the man—the leader—who so incessantly and fervently labored in the field of "Judaism and Patriotism." All contributions will be received in the "S. I. Hyman Memorial Fund," for administration by selected trustees, who will have authority to expend only the income in the furtherance and development of constructive patriotic and Jewish ideals, all to be ever in keeping with the glorious spirit which prompted the many activities of S. I. Hyman.

The programme for the exercises include:

- (1) Mincha Service by the Institute pupils.
- (2) Prayers by Rabbis Margolies, Hyamson and Goldstein.
- (3) Addresses by Mr. F. M. Warburg, Mr. Louis Marshall, Dr. Cyrus Adler and Dr. J. L. Magnes, and
- (4) Recital of the Kaddish and memorial prayer.

Those in charge request the public to attend and by their presence approve the plan to do just honor to a Giant in Israel, whom the Lord hath taken unto himself.

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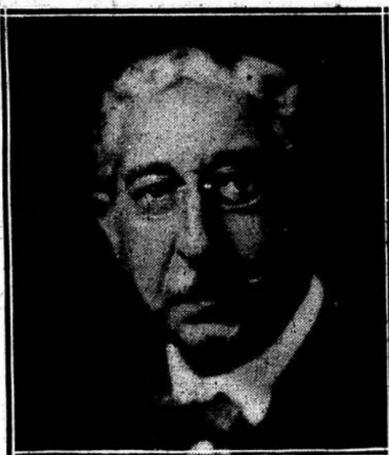
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MUSIC NOTES.

Mr. Emilio de Gogorza will give his first recital of the season in Aeolian Hall on Sunday afternoon, November 25, 1917. He opens his tour in Montreal, Can., on November 19, 1917.

Harold Bauer has added the Hungarian rhapsodie No. 13 to the program originally announced for his recital in Aeolian Hall on Saturday afternoon, November 10. An interesting feature will be the Schumann "Waldscenen," with its series of musical pictures, such as "Hunter on the Watch," "The Haunted Spot," "Pleasant Landscape" and "The Inn."

Mary Jordan, contralto, who gives a recital in Aeolian Hall on Thursday evening, November 15, will open her program with a French group of songs by Rhene-Baton, d'Ambrosio and Fouldrain. A Hebrew and Russian group will follow, and an interlude of negro spirituals, arranged by H. T. Burleigh. An interesting feature will be Walter Damrosch's ballad, "The Looking Glass." There will also be a group of songs in English.

Miss Frieda Hempel closes her fall concert tour this Sunday afternoon, November 4, at Providence, R. I. She will now join the Metropolitan Opera Company and remain in this city until February 11. On the 12th she will begin her second concert tour, which will take her across the country to the Pacific coast, where she will sing for the first time. Her annual New York recital will take place on February 26, and will be given in Carnegie Hall.

Jascha Heifetz will give his second violin recital in Carnegie Hall on Saturday afternoon, December 1, 1917. Mr. Heifetz expressed himself most enthusiastically over the warm welcome he received on Saturday afternoon last. While he had been told that the New York public was most exacting in its demands, he told his manager at the conclusion of the first number that the welcome made him feel so comfortable and happy that he realized that he was surrounded completely by friends.

A program of variety and novelty has been arranged by Eddy Brown for his recital in Carnegie Hall on Sunday evening, November 11. The piece de resistance will be Debussy sonata for violin and piano, which Mr. Brown will play with L. T. Gruenberg, and which will receive its first performance in America. Another composition which will be given its first performance in the Cramer-Brown Rondino, Tartini, Conus, Sarasate, Moszkowsky, Cui and Ernest are among the other composers represented on the program.

The first of Joseph Bonnet's series of five organ recitals, illustrating the history of organ music from the earliest composers to the present time, will be given in the Hotel Astor ballroom on Monday afternoon, November 12. The French organ virtuoso, who is in America under the auspices of the French-American Association for Musical Art, has given a similar series in Paris and other European cities with great success. His first program, devoted to forerunners of John Sebastian Bach, will contain works of fifteen composers, among them Gabrielli, Palestrina, Frescobaldi, Couperin, Le Begue, Buxtehude and Purcell.

Mme. Tamara Lubimova, a Russian pianist, will be introduced to the American public at the first subscription concert of the Russian Symphony Society on November 17, at Carnegie Hall. On this occasion Mme. Lubimova will play a new piano concerto in E minor, Opus 38, No. 2, by Liszpounoff, Modest Altschuler, conductor of the Russian Symphony Society, has introduced to this country quite a number of his countrymen. Mme. Lubimova is one of the recent arrivals from Russia. Among other works, the program will include other novelties such as "The Dance of the Goat-footed Sylphs," by Ilya Satz, Vassilanko's "Hyreus Nocturnus" and Glazunov's "Paraphrase" on the Allied "Hymns."

For his only violin recital in New York City this season at Carnegie Hall next Sunday afternoon Efram Zimbalist has selected the following interesting programme:

- I. Sonata Caesar Franck
 - Allegro ben moderato.
 - Allegro. Recitative-Fantasia.
 - Allegretto poco mosso.
- II. Chaconne Bach.
 - Unaccompanied.
- III. Symphony Espagnole Lalo
 - Allegro non troppo.
 - Andante. Rondo.
- IV.
 - a. Gavotte Tor Aulin
 - b. Humoresque Tor Aulin
 - c. Berceuse Tor Aulin
 - d. Impromptu Tor Aulin

The orchestra members of the Philharmonic Society of New York responded loyally to the recent second Liberty loan. Although musicians can rarely be ranked among the wealthy classes, the men who play for the Philharmonic have contributed more than \$12,000 to the purchase of Liberty bonds. It is generally believed that symphony orchestras in the United States are made up largely of German musicians. Although this was doubtless true some years ago, it is a fact that the present Philharmonic orchestra is composed entirely of American citizens, and that by far the largest per cent. of them were born in this country. To speak in exact figures, there are forty-two native born musicians in the orchestra. The naturalized citizens represent eleven nations—Russia, Italy, Holland, Hungary,

Bohemia, France, Poland, Germany, Norway and Belgium. Of these only fourteen came originally from Germany or Austria, and their contributions to the orchestra's total bond subscription of \$12,000 is ample testimony of their unqualified Americanism to the many patrons of the Philharmonic who are interested in the personal side of the orchestra's life.

The Halevy Society, Leon M. Kramer, director, is reorganizing its chorus from a male chorus to that of a mixed chorus and a cordial invitation is extended to young ladies who possess good alto and soprano voices to join its augmented chorus. Only sight readers from notes are eligible to join the main chorus. It is intended to take up during this season various ambitious oratorios and cantatas that are rarely heard owing to difficult technique and which only good readers can render. The Society has until now existed for over twenty years as a male chorus. The Society meets this year at the Young People's Branch of the Educational Alliance, Stuyvesant and Ninth streets, Manhattan, and conducts its rehearsals every Tuesday evening. Tuition is free. Classes for elementary instruction in sight-reading of notes and choral training is given by the Society for beginners downtown on Wednesday evening, same place, and uptown on Sunday afternoons at 3 p. m., at the Y. W. H. A., 31 West 110th street. Young ladies and young men over eighteen are welcome to join the classes. Tuition free.

A business which grows like the proverbial acorn into the sturdy oak must be built upon a foundation of satisfied customers, and such has been the case with the well-known furniture concern of Messrs. M. Cruminsky & Son, of No. 258 Grand street. This business was established by Mr. M. Cruminsky in 1898, and the volume of business increased so steadily that additional space became a necessity until in June 26, 1916, the handsome new seven-story building at No. 260 Grand street was opened by Mr. Cruminsky, who in 1914 had taken his son, Philip, into the firm. But the growth of the business did not stop here, for a little later it became necessary to find additional space and now two floors of the adjoining building at No. 266 Grand street are also occupied.

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ROTH, 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 Roth, 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 Leon Laski, Esq., No. 160 Broadway, in the City of New York, on or before the 12th day of April next. Dated, New York, the 2d day of October, 1917. ANNIE ROTH, LEON LASKI, Executors.

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 subscribers at place of transacting business, No. 718 East Ninth Street, in the City of New York, on or before the 17th day of December, next. Dated, New York, the 18th day of June, 1917. ANNIE SILVERMAN, Administratrix.

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Rose Kaplan Memorial.

The auditorium of the Central Jewish Institute on Sunday afternoon, October 28, could not hold all who came to pay their last respects to the memory of Rose Kaplan, the devoted Hadassah nurse, who died in service in the Jewish Refugees' Camp at Alexandria, Egypt, on August 3. The participants in the simple but impressive programme were Miss Henrietta Szold, chairman of the Central Committee of Hadassah, the women's Zionist organization; Dr. Alfred Meyer, the eminent lung specialist; Miss Jennie Greenthal, an officer of the Alumnae Association of Mt. Sinai Training School for Nurses; Miss Eva Leon, Miss Sophia Braslau of the Metropolitan Opera House, who sang Eli Eli; and the Rev. Lipitz, who made an El Mole Rachamin.

Miss Szold delivered the principle address, during the course of which she said:

"We cannot do full justice to her character and ability, to her integrity and to her sense of duty, unless we recall the circumstances and the conditions of the Jerusalem work. The work was new; it was pioneer work; the situation was difficult; it was being put into circumstances in which no resources at all seemed available. There was no machinery, no drug stores, no telephones, a paucity of physicians, no co-operation of any sort. There were hospitals, of course, but each one had laid out its own plan to follow out; no one to co-operate with, except a physician—or two. Moreover, the two women who were sent forth on this pioneer work did not know each other. Not only did each have to become adjusted to the work before them—to new languages—to new situations—to new difficulties—but they had to become adjusted to each other, and they were thrown into the most intimate companionship of their lives.

"She worked and worked, and planned, and executed her plans; and they all sat and wondered. She passed away on August 3; on July 15 she was still at work. It is almost unbelievable. Those who have watched such passings, will realize what strength of mind there was. Now that I have overcome my first poignant grief, I must rejoice for her that she could be useful up to the last moment; that her sense of duty could be fulfilled. They accorded her a military funeral."

Miss Szold closed with an appeal for a fund in memory of Miss Kaplan, which shall be devoted to the erection of a hospital to care for children in Palestine who are affected with trachoma.

Dr. Alfred Meyer commented on the uniqueness of the occasion. According to his recollection, this was the first occasion on which a memorial exercises for a nurse had ever been held. Neither he nor Dr. Abram Jacobi were able to remember another. And he referred to the fact that there had only been two occasions when memorial exercises were held for physicians who had passed away. He dwelt particularly on her services in connection with the Mt. Sinai Hospital, and stated that she summed up in all and illustrated most beautifully and ideally the model of the school from which she graduated, "Vita Nostra"—our life is a consecration—her life was a consecration.

Miss Leon gave some intimate details of the work done by Miss Kaplan in Jerusalem. Miss Greenthal paid a tribute to Miss Kaplan's entire career. A sum of \$500 was raised for the Rose Kaplan Memorial Fund, and Mrs. Nathan Straus promised a substantial contribution.

Miss Szold has received the following letter from Admed Zin, Governor of Alexandria and President of the Administrative Committee for Refugees from Syria and Palestine:

"On behalf of the Government Refugees' Administrative Committee, I beg to offer your Association sincere sympathy on the sad death of Miss Kaplan, who has been of such invaluable service to the Administration of Refugees during the past two years. The Egyptian Government and the Administrative Committee much appreciate the kind consideration of your Association in sending one of its members to help the unfortunate refugees who found a temporary home in Alexandria. That Miss Kaplan laid down her life in her

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devotion to her duty here adds to our indebtedness to you, and it is with much relief and gratitude I am given to understand by Mr. Hornblower that your Association has signified its willingness to send another representative to carry on the work laid down recently by Sister Kaplan.

"Yours faithfully,"
(Signed) "ADMED ZIN."
Alexandria, 16 September, 1917.

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Mrs. Menken Aids Cincinnati Organization.
 Mrs. Mortimer M. Menken addressed the Cincinnati section of the Council of Jewish Women at its first open meeting of the season, last Thursday, October 25. There were seven hundred present. The members desired to organize the Big Sister movement in that city, and Mrs. Menken's address was on the subject, "Can We Help Our Unfortunate Sister, and How?" She has recently published a pamphlet with a synopsis of one of a course of lectures which she is giving on this subject in various cities.

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Memorial Meeting for Abel Cooper.
 Next Sunday afternoon, November 4, at 3 o'clock, in the auditorium of the Hebrew Sheltering and Immigrant Aid Society of America, at 229 East Broadway, a meeting in memory of the late founder and director of the society, Mr. Abel Cooper, will be held.
 Many years ago Mr. Cooper, with a group of co-workers, set about to create the organization with which he was affiliated until the end. An immigrant himself, the success of his efforts and of those who worked with him was in a large measure due to his knowledge of the needs of the Jewish immigrant.
 Mr. John L. Bernstein, president of the society, will preside at the memorial meeting, and the speakers will be Judge Leon Sanders, Rev. H. Masliansky, Mr. Isidore Hershsfeld, Rev. Ph. Jaches and Mr. Jacob Massel. Cantor H. G. Jacobowitz, of the First Congregation of Kensington, will officiate.
 The meeting will be largely attended by the family, friends and fellow-directors of the late Mr. Cooper.

Young Men's Hebrew Association of Washington Heights.
 The fall activities at the Y. M. H. A. of Washington Heights are now in full swing.
 On Saturday evening, November 3, there will be a basketball game and dance which will be free.
 On Sunday afternoon, November 4, Miss Jennie G. Fisher, director of the Women's Department, will give a tea to the ladies interested in the work, and their friends.
 Various classes and activities are being conducted for both men and women. Great enthusiasm is being displayed in the coming bazaar which will be held from December 1 to 10, inclusive. Many attractive prizes have already been assured.
 All those interested in the Y. M. H. A. of Washington Heights and requiring information, can obtain same by calling at the Association Building at 49th street and St. Nicholas avenue, any afternoon or evening.

Jewish Theological Seminary to Honor Memory of Its Founder.
 Services in the Synagogue of the Jewish Theological Seminary of America, 531 West 123d street, will be held on Friday evening at 5 o'clock and on Saturday morning at 9.30 o'clock. At the Sabbath morning service, November 3, Mr. Abram Levy will preach.
 Memorial services will be held before the students on the anniversary of the death of the late Dr. Sabato Morais, the founder of the seminary, on Friday, November 2, at 12.30 p. m.
 Services on the anniversary of the death of the late Rev. Professor Joseph Mayor Asher will be held at Mincha on Saturday, November 10, in the synagogue of the seminary.

26th Annual Meeting of American Jewish Historical Society.
 The twenty-sixth annual meeting of the American Jewish Historical Society will be held in the City of Philadelphia, on February 11 and 12 (Lincoln's Birthday), 1918 (Monday and Tuesday). All persons intending to present papers at this meeting are requested to send the exact titles thereof to the corresponding secretary, Mr. Albert M. Friedenberg, 38 Park Row, New York city, not later than January 5, 1918. Attention is directed to the fact that papers are not limited in treatment and subject-matter to American Jewish history, but that the object of the society includes the promotion of the study of Jewish history in general.

Jewish National Fund Bureau for America.

The following moneys were received by the office of the Jewish National Fund Bureau of America, 44 East 23d street, New York, during the month of September 1-30, 1917:	
General donations.....	\$1,587.32
Tree donations.....	856.05
Golden book.....	383.86
N. F. stamps.....	264.66
N. F. boxes.....	216.99
Dunam land.....	175.00
Self-taxation.....	26.00
Co-operative colonization.....	15.00
N. F. telegram.....	14
Total.....	\$3,524.99

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JEWISH CALENDAR. 5678-1917-1918. *Rosh Chodesh Kislev... Friday, Nov. 16. *First day Chanukah... Monday, Dec. 10.

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BROOKLYN NOTES.

Shaari Zedek's Anniversary.

What was probably the leading event of the week in Jewish affairs was the fifteenth anniversary of Congregation Shaari Zedek, of Brooklyn. Founded in 1902 with very small beginnings, it has steadily forged ahead, until today it is one of the largest of Jewish congregations in point of membership and seat-holders, and is the proud owner of one of the handsomest synagogues in the Greater New York district.

The celebration lasted for three days, beginning with an elaborate service on Friday night, which was participated in by Dr. Joseph Silverman, of New York, and Drs. Cohen, Krass and Lyons, of Brooklyn, as well as Dr. Max Raisin, rabbi of the congregation, and Dr. Max Reiss, the president, who gave an interesting account of the early struggles and the gradual growth of the organization. On Saturday morning the services were under the auspices of the Sisterhood of the congregation, whose officers, trustees and charter members marched in procession. The entire service was conducted by children from the Sunday school, assisted by sixty children from the Brooklyn Jewish Orphan Asylum, who sang the hymns and responses of the service.

Sunday afternoon the annual meeting of the congregation took place, at which the officers for the ensuing year were elected. In the evening a banquet was held at the Willoughby Mansion, at which about 250 members of the congregation were present. This was followed by a reception to the young people and friends of the institution. Dancing followed till a late hour of the night.

The new officers elected are: Max Reiss, president; George Baruch, vice-president; Sigmund Cahn, treasurer; Albert Linneman, financial secretary; Harris Waldeck, recording secretary. The paid officials of the congregation are: Rev. Dr. Max Raisin, rabbi; Rev. J. M. Richardson, cantor; Mr. A. Katzenstein, sexton and collector.

The Sunday school of the congregation is one of the largest, with an enrollment of about 250 children. The management of the school is in the hands of Dr. Max Raisin, as principal; Mr. Richardson, assistant principal; Mr. Robert Franklin and Miss Eva Kalmin, secretaries, and a staff of fourteen teachers in charge of as many classes. Mr. Joseph Adler is the chairman of the School Board, and is always on hand on Sunday morning during school hours.

Hebrew Educational Society.

The forum conducted by Dr. Nathan Krass will be resumed on Sunday afternoon, November 4. His subject will be "The Empty Purse." This forum has been very popularly received in previous seasons, and there will doubtless be a large attendance present.

Charles Shapiro delivered a lecture in Yiddish on "Americanization" on Saturday evening, October 27. The lecture for Saturday evening, November 3, will be given by P. Gelibter. The subject will be "Lincoln and His Relation to Labor."

Dr. Goudiss addressed a meeting of workers in the United States food administration campaign on Saturday evening, October 27, at the Hebrew Educational Society. Mrs. Charles S. Bernheimer, leader of the Twenty-third Assembly District, presided. A number of captains of the districts of Brownsville and East New York were present with their workers to receive instructions for the canvass beginning Monday, October 29, for the purpose of having housewives and all women over eighteen years of age sign their names as members of the United States food administration.

Temple Petach Tikvah.

The children who attend the daily Hebrew classes of Temple Petach Tikvah have organized their own children's congregation, that worships in the vestry rooms of the temple every Friday evening and Saturday morning. They have their own chazan and officers. For the coming season an interesting innovation has been adopted—that every week, after the reading of the Torah, one of the pupils will preach a sermonette. On Saturday last Henry Braverman, of the highest class, delivered the address, which was eagerly listened to by the whole congregation.

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110 Main Street, Lakewood, N. J. which will be conducted in observance of dietary laws. Large, airy rooms, home-like comforts. Reasonable rates. S. GLASER, Prop.

Another feature of interest in the school is the announcement that, commencing with next month, pupils will publish a monthly Hebrew paper containing original compositions written by the pupils.

The Men's Club which was recently organized by the members of the senior congregation meets on Monday and Wednesday evening at the temple. The club is for the purpose of giving to the members an opportunity of meeting in the temple for social purposes.

Federation for a "United Jewry in Brooklyn."

The committee in charge have addressed the following communication to the presidents of the various Kosher Hospital movements in Brooklyn:

"A sub-committee has been appointed by the Committee of One Hundred for a United Jewry in Brooklyn to endeavor to amalgamate or bring about a co-operation of all existing Kosher Hospital movements, so that at least one hospital can be completed promptly for the good of the community.

In order to go into the matter thoroughly and decide fairly, it is necessary for us to have your answer, enclosing a copy of your financial statement for 1916 or 1917, with such additional information as you desire to place before the Committee.

(Signed) MAX ABELMAN, Executive Secretary.

Death of an Octogenarian.

Morris North, eighty-three years old, and for the past forty years a resident of Brooklyn, passed away, on October 23, 1917, at No. 580 Greene avenue, Brooklyn, at the home of his daughter, Mrs. Tinkle Gettinger. Three daughters, Mrs. Tinkle Gettinger, Mrs. Sarah Bernstein, and Mrs. Lillian Leible, and one son, Sam North, of San Francisco, Cal., survive, in addition to twenty-one grandchildren and ten great grandchildren.

Following his usual methods of keeping his theatre right up to the minute, pertaining to the enjoyment of his patrons, Mr. Joyce, the popular manager of the Star Theatre, will present for the coming week Rube Bernstein's 1918 edition of the "Follies of Pleasure," a new burlesque revue. Bernstein wrote the revue which is in two acts and eight scenes entitled "Up and Down Broadway." This sterling entertainment might be labelled "Pep a la Frappe," as this year's "Follies" contains the liveliest bunch of burlesque entertainers seen on the American circuit this season. Among the big cast of principals that appear in the revue are Clyde J. Bates, Tom McKenna, Mae Mills and Violet Hanson. One of the big features of the show is a boxing number by the Athletic Girls, who impersonate world's champion boxers of the prize ring.

The popular Bronx Opera House has secured Charles Dillingham's only company, presenting that wonderful spectacle of "Chin Chin," scheduled for Monday, November 5, with a special election day matinee, Tuesday, November 6. This riot of fun, feast of music and bevy of feminine beauty appeared at the Globe Theatre in New York for two solid years and is justly heralded as the greatest musical comedy success emanating from the gay white way. In the leading comedy roles are the team of, Doyle and Dixon. In this musically rich show, spontaneous approval is always accorded such melodies as "Good-Bye Girls, I'm Through," "Love Moon," "Violet," "The Gar Moon," "Go Gar Sig Gong-Jue," the comedy song, and "The Ragging of the Rag of Rags." The book is by Anne Caldwell and R. H. Burnside, the lyrics by Anne Caldwell and James O'Dea, the music by Ivan Caryll, whose lingering and lilting melodies carried "The Pink Lady" and "The Little Cafe" to success. "Chin Chin" is blessed with a big company. Among the principals are Bessie Franklyn, Jeanne Mai, Grace Walsh, Marie Callahan, Inez Bauer, Louise Worthington, Gene Merrick, Ethel Lawrence, Anna Christopher, the trio of Teddy Bears, assumed by the Misses Pittman, Mack and Lombard—also the male contingent of Roy Hoyer, Joseph Robinson, Ed. Reader, Roy Binder, Earl Amos, the miniature George Phelps, last but not least, "Tom Browns Famous

Saxophone Clown Band," and a chorus of girls, girls and girls.

Many of the most expressive phrases of today have been derived from popular plays. From Shakespeare to Shaw, the stage has supplied designated titles to men of every day life. And it may not be presumptuous to suggest that very soon we shall be referring to the energetic, ambitious young man of today as a regular John Paul Bart, for John Paul, as the hero in "A Tailor-Made Man" the comedy now at the Cohan and Harris Theatre, has reached deep into the hearts of a host of younger folk, in which ambition has been slumbering, perhaps waiting for some encouragement to break loose, and they are finding the John Paul Bart of the play a very helpful person to meet. Every community has his counterpart, and while he isn't always called by as pleasant a name as he deserves, he is a pretty safe kind of a youth to have in the neighborhood.

Bart's adventures are wonderful, yet they are no more wonderful than the career of many of our captains of industry, and after you have seen this comedy, and have followed the adventures of the hero with the thrill and the delight that went out from you in kindred sympathetic accord of hopeful feeling, you will realize fully that here is a more than ordinary comedy, inspiring and elevating in its story, the denouement of which is rewarded ambition.

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Pity the Poor Publisher. The change in the rates of postage will place a heavy and in many cases a crushing burden upon the Jewish religious publications.

ZDOKOH TAZEEL MIMMOVETH.

Charity (righteousness) will deliver from death.—Proverbs of Solomon, chap. 10; 2.

By Rev. JOSEPH SCHWED. As a true rabbi, a teacher and guide of and over Israel and Judah—it has been my lot to share in both the happiness and sorrowings of our people.

Even as every Israelite knows the biblical verse: "Shmang Yisroel Adonoi Elhenu, Adonoi Echod," so he knows the word "Zdokoh," and he hears quite often at funerals the three important words: Zdokoh tazeel mimmoveth, and as he believes all that the verse Shmang Yisroel means: first and foremost a belief in the Unity of God, a belief which is the corner stone of our religion, so he knows and practices at all times what the word Zdokoh involves.

The custom of giving zdokoh at such mournful occasions is an old one, and while some people may object to this plain way of gathering zdokoh, they who need and do receive it are but too glad to get it, and such moneys neither the giver nor the recipient will waste.

We are told the people have a right to do as they please. In these soul-troubling times when many of a necessity must practice economy to live, coffins made of expensive woods and ornamented with carvings in wood, and metal, and lined with satins, are a needless luxury for the poor of humble means or even to those who have a dollar for a rainy day.

Who then is to be blamed for such an unjewish innovation? Did not our sages say: "All tashchith-momon shel Israel," meaning "Waste not the money of Israel?" Did they not enjoin us to see to it that poor and rich, when dead, should be buried in a plain manner in an unostentatious way, put in a plain wooden box, to be covered, if possible, with a black cloth when the dead is carried out from his former home into the hearse to his last resting place?

Zdokoh tazeel mimmoveth. If one considers that the dead body when put into the grave, and is then and there covered with earth and all that is in the grave, and that the dead body and the chest or coffin will return to dust why squander your money needlessly? Remember the poor, the orphan, and the widow, and their many needs, and also our homes for the sick in health or wealth and the aged.

There is another matter that hurts my Jewish pride and it is this: that some Jewesses, rich or poor, like to advertise their grief and the loss they have suffered. A mourning garb must be procured of black material, a milliner also visited as well as other establishments so that they can be dressed in mourning colors from head to foot. Here we have another Gentile custom as useless and as unjewish as coffins-de-luxe.

Zdokoh given in a kindhearted spirit has its rewards and our Supreme Judge of the Universe will surely remember it when account is given for your actions byom hadeen—on the day when your soul has to appear before Him.

Nor must I forget when I write about Zdokoh tazeel mimmoveth that the unjewish custom of embalming the corpse has been smuggled in by some disinterested (?) Jewish souls. Will the religious reader read the explanation of mar be posor; marbe remoh, meaning much flesh, many worms. This is my translation, and interpretation: "Like the living feels the sting of a needle, so does the dead feel the bite of a worm." Some "smart" people may say: "Dead is Dead," although the fast unthoughtful talker be too ignorant to give a clear and concise definition of what is dead and death.

Like a nursing clings to its mother's breast, so am I, and almost all Jews, attached to our freedom-loving religion; and it is not for notoriety's sake that I ever venture into public print. My sole aim is: that this embalming business be discontinued. We have no right, can have no religious permission, to mutilate the body of the so-called dead; for dead people hear and feel and speak as well as

the living do. If not, why, then, did your teacher let you learn your possuh (verse) by heart when you got bar mitzvah? Or is your spiritual knowledge above theirs? Even to say Sheimoths before the soul leaves the body is declared to be shfichuth domeen; it is murdering a person, much more so when embalming hyperdermically, needling and stinging the sick to relieve their sufferings.

"On every star have I lived an age: First ignorant—infant—and eventually hoary sage. With a soul sublime As old as Time. Perhaps elsewhere in Thy universe Will I in youth again rejoice; For well I know that that light from afar Is but a celestial car To speed me to some other stellar dot; For well I know it is my lot To flit and wander, unless it be Thy elect To deem me worthy of becoming an angel perfect."

O God! how long must I sit and wait, gazing into eternity? O God! speed me across the vast far from the past! O God!—to thee!

But let us return to our theme—to Zdokoh tazeel mimmoveth—and read what I read. Samuel and Ablat saw two men going to work in a field. Ablat said: "One of these two men will not return. A snake will bite him and he shall die upon the field." Samuel answered: "If that worker is a Jew he will come back." Samuel and Ablat waited till nightfall, and they saw the man returning carrying a bundle of hay. Within the bundle of hay, when Ablat opened it up, was a snake cut in two parts. Samuel said to the working man: "What good work, mizvoh, didst thou do upon the field?" The laborer answered: "At the table, when we eat, we put our food together in one place, and then we eat our equal portion. Now I knew one of us was too poor to give anything, and thought I, he will be ashamed and will have nothing to eat. So I gave the poor man a share of my food, and nobody perceived it, as all present thought that the poor man ate what he had brought to be eaten." Said Samuel: "Because you have done such a mizvoh (kind act) you were saved from the bite of the snake, from death." And that is, as King Solomon says, "Zdokoh tazeel mimmoveth" (a charitable gift delivereth from death).

The Talmud is cited with a similar story: Rabbi Akiba had a daughter. Astrologers said to him: "On the wedding day of your daughter a snake will bite her and she will die." Rabbi Akiba was greatly worried by their malprediction. However, his daughter, on her wedding day, on passing by a wall, took a pointed ornament from her hair and stuck it into the wall. It pierced the eye of the snake that lay in waiting to bite her. The snake died, and the wedding was celebrated. "What good act have you done to have been saved from such a poisonous reptile—from the bite of the snake?" queried Rabbi Akiba of his daughter. "A poor man," she answered, "came and begged for something to eat. None of the guests had pity on the poor man, and I gave him all my eatables." Rabbi Akiba said: "Because you had such humane feelings and did such a zdokoh thou wast delivered from death, for we are told, 'Zdokoh tazeel mimmoveth.'"

My intention was not to write a lengthy article on zdokoh, but I desired to bring to the attention of your myriad readers of the HEBREW STANDARD how good-natured our Jewish people feel in regard to zdokoh when a worthy cause presents itself. And of Zdokoh tazeel mimmoveth money—they know and practice it at all times.

Hence let us learn from our pious parents and ancestors, and look with disfavor on customs which are absolutely anti-Jewish and make the poor ashamed, because he cannot do as the irreligious rich Jew does. Keep away with your coffin de luxe, with your embalming, from (poor) Jewish homes especially. Let us be free and remain free, we and all Israel. Let us hold steadfast to the plain and wise usages of our fathers and shun costly trappings and expenditures, at least at funerals, etc., when almost nobody has the desire and good will to make them, because the goyem are pleased.

Here is your chance, Our Good Book is our rule and guide. Let us see where these old-time, played-out laws will lead us; with honesty toward our fellow men, justice toward our fellow men, equality for all, with no suppression by reason of color or creed. Let us see whether these old, so-called played-out laws are played-out laws after all. We are fighting for justice. And where did justice find root? In the words of the Jewish legislator, "Justice, only justice shalt thou pursue." We are fighting for democracy. And where was the first seed for democracy sown? In the words of the Jewish prophet, "Have we not all one Father? Has not one God created us?" We are seeking peace and where do we find the first passionate desire for peace? But in the words of the Jewish psalmist, "Seek peace and ye shall pursue it."

What Shall We Do with Our Cleaned Slate?

By RABBI HEBERT S. GOLDSTEIN. All the loud-voiced and much-vaunted religions of the world have failed. This war proves it. Who, now that the earth, muddied with blood, ruddy with blood, will claim that we are at this time or ever have been in Messianic times? Who, now hearing the groans of the wounded and the moans of those who mourn, will dare say that the time of peace on earth and good will toward men has already come?

Who can say that Judaism has failed? They have suppressed Judaism, they have repressed Judaism, but within a very short while perhaps they may confess Judaism as the only religion that has not yet failed. When the world's sword is sheathed, when the roar of the cannon ceases, then men will thank God in the words of our Jewish legislator, our Jewish prophet, our Jewish psalmist. Pervert them as they will, these words will live. Delude men as they may, these words, like the snake in the path, hiss out warning to men, whisper words of encouragement and bind men to God. My dear friends, what does this mean to you? Presumably I am speaking to Jews and Jewesses, I am a rabbi, a teacher and preacher, one who leads by right to right: I want you to follow me.

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and I will show you what this means to you. The world is made up of individuals. Each individual has a small slate which, taken collectively, makes up the large slate—the world's slate. Each individually, cleaning his slate carefully and well, contributes, no matter how small, his share in cleaning the slate of the world. So does Judaism teach us. Our Good Book tells us what we shall do with our clean slate. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might."

The world war will never end until the leaders of the world have definitely decided to clean the world's slate of insincerity of hypocrisy, of suppression of the weak by the strong, of oppression because of color or creed, of denial of morality and the upholding of materialism; and the peace that they make will not be a lasting peace unless at the council table where this peace is made there sits the representative of the self-same, old-time, much-abused but much-used old-time book of ours—the Bible.

Here is your chance, Our Good Book is our rule and guide. Let us see where these old-time, played-out laws will lead us; with honesty toward our fellow men, justice toward our fellow men, equality for all, with no suppression by reason of color or creed. Let us see whether these old, so-called played-out laws are played-out laws after all. We are fighting for justice. And where did justice find root? In the words of the Jewish legislator, "Justice, only justice shalt thou pursue." We are fighting for democracy. And where was the first seed for democracy sown? In the words of the Jewish prophet, "Have we not all one Father? Has not one God created us?" We are seeking peace and where do we find the first passionate desire for peace? But in the words of the Jewish psalmist, "Seek peace and ye shall pursue it."

Another New Thing. "Americans of the Jewish Persuasion" is an old designation though now somewhat unfashionable. It had its origin in a Germanic formula, "Germans of the Mosaic religion," a form adopted by the earlier German Reform Jews. But now we have—and it is an entirely new thing—"Jews of the Christian religion." Jewish Christians are not entirely unknown though seldom met with. They are converts plying the business of the missionary societies; they publish little papers of their own, and throw an odd Hebrew word into

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their preachments in order to prove the sincerity of their dual attitude. But the "Jews of the Christian religion" are more sincere though even more incomprehensible. They have been dragged to the surface by the tides of the Russian revolution. As is well known both in Petrograd and Moscow, during the last few generations, quite a group of Jews became Christians in order to maintain their positions in Russian life. One or two of them, Chwolson the archaeologist in particular, were held in high esteem by the Jews, the conversion being regarded as an unavoidable formula. Now the sons and daughters of this group, some sixty families, we believe, have applied for admission into the Petrograd Jewish community. They claim that as constituted under the revolution the Jewish community is a racial group, that has recognition in view of its race quality, and not by virtue of its religion, and as they are Jews by race—having wholly intermarried among themselves—they have a right to a voice in the affairs of the community, which, however, has no right to question their religious attitude, not being constituted for that purpose.

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CHILDREN'S PAGE

PREPAREDNESS.

Dear Children:
Our beloved Patriarch Jacob taught the world the great lesson of "Preparedness." Without any fault of his, he aroused the hatred of his only brother, and he knew from bitter experience that it was a hatred that knew of no mercy. Over twenty years he was an exile from his father's house on account of Esau's causeless hatred; his filial love bade him, now, to dare all dangers and return to the land of his parents, and he sent "Malochim" before him to Esau, his brother, unto the land of Seir, the country of Edom. "Malochim" is a Hebrew word for "Messengers" and "angels." Rashi says here it means "angels," the angels whom the Lord sent to accompany him, he sent with the following message to his brother: "Thus hath said thy servant, Jacob, with Laban 'garti' have I sojourned. I have not become a lord or prince but a humble sojourner; it is not right for you to hate me because of our father's blessings, for that blessing he had bestowed upon me to be a lord over my brethren has not been fulfilled." Another meaning of the word "garti" is the word "tariag" which it signifies. "With the wicked Laban 'garti' have I sojourned and the 'tariag' six hundred and thirteen commandments of the Torah have I fulfilled, for I did not learn of his wicked ways." The "Sifse chachornim," which is a commentary on Rashi, very pertinently explains this message of Jacob to Esau. "Father has blessed thee with the power of the sword which thou canst use against me if I throw off the yoke of the Torah, but I have fulfilled the commandments of the Torah and thou hast no power over me, and I have acquired oxen and asses. Father has blessed me with the dew of heaven and the fatness of the earth. These are neither of the heaven nor of the earth, and I send now to tell my lord that I am coming to thee, to find grace in thine eyes, inasmuch as I am true to thee and seek thy love."

And the messenger returned to Jacob, saying, "We came to thy brother, to Esau, of whom you spoke to us as a brother, but he acts towards you as the wicked Esau, still full of hatred for you." Then Jacob was greatly afraid, and he felt distressed—he was afraid lest he be killed, and distressed lest he kill others (Medrash) and he divided the people that were with him, and the flocks, and the herds, and the camels, into two bands, and he said if Esau should come to the one band and smite it, then the other band which is left may escape, "yea they will escape," said Jacob determinedly, "for I will battle with him." Jacob prepared himself for three things for reconciliation by means of a gift, for prayer, and for war, for reconciliation, as it is written later. "The present went thus on before him"—for prayer—Jacob prayed to the Lord of his father—for war—"the other band which is left will escape." Jacob prayed to the Holy One, blessed be He, and said, "Two promises hast thou made me, once when I left my father's house, from Beer Sheba, Thou hast promised to guard me wherever I go, and in the house of Laban Thou hast said to me, 'Return unto the land of thy father's, and to thy birthplace, and I will be with thee.' With these two promises I now come before Thee. I am not worthy of all the kindness, and of all the truth which Thou hast shown unto thy servant, therefore, do I fear that, since Thy promises

were made to me I might have forfeited my right to Thy protection through my sins, and it might cause me to be delivered into the hands of Esau, for with my staff I passed over this Jordan. I had nothing with me, neither silver, nor gold, nor cattle, but only my staff." The Medrash says he smote the waters of the Jordan with his staff, and they were divided before him permitting him to cross—"and now I am become two bands." "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, from my brother who does not treat me as a brother, but acts like the wicked Esau, and thou saidst, 'I will surely do thee good.' 'Heitew heitu' (twice good). I will do thee good for thy own sake, and I will be good to thee for thy father's sake, and make thy seed as the sand of the sea." Rashi here remarks that the Lord really said to him, "Thy seed shall be as the dust of the earth," but to Abraham he said, "I will exceedingly multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore, and that blessing also applied to Jacob, as the Lord told him, "for I will not leave thee, until I have done what I have spoken concerning thee."

CONUNDRUMS.

Why is a crooked man like a partial judge? He is all on one side.
What is higher and handsomer when the head is off? A pillow.
When is a straight field not a straight field? When it is a rye field.
When may a chair be said to dislike you? When it can't bear you.
Why is a proud girl like a music book? She is full of airs.
What is that which divides by uniting, and unites by dividing? Scissors.
Which is the most ancient of trees? The elder tree.

Tzipa Sasha's Good Morning.
(Translated from the Yiddish of Joseph Rabinovitz in the Jewish Daily News).
Good morning, to you, my dear Bessie, how do you do? How are your children getting along? Why, you are looking as bright as the sun on the heavenly expansion, let no evil eye dare interfere. How much rent do you pay here? Why, the rooms are cosy, let no evil eye destroy them. And how about your daughter, Bessie? May the Lord be blessed! As a matter of fact, I could have achieved likewise, but for my Benjamin, a plague upon him, he does not care a bit, merely playing cards and enjoying his meals, that glutton.
Do you get any letters from home? I am almost a broken vessel, may the gracious Lord save you from similar experiences, I can hardly stand on my feet. Conceive, give birth, nourish, rear, and train a child and what do you get in return? Ask me, what are the rewards, the bonus, the premium? A monument of bronze, a golden tombstone? Hardly. And the few dollars went the way of all the flesh, and disappeared, as if they had been swallowed by the earth. They are invested in some insignificant banking house, out of which they shall never come back. I have pleaded with him, time and again, to buy a house so that we may have our own four corners, because, I continued to argue, one wants her own roof! We went to the theatre, I tell you, it was a beautiful play, pleasing and satisfying. One forgets, indeed, her troubles, I tell you, while at play.
Has your Eradel given birth to a baby? I intended to return to the old country, for what do I gain here in America? The war in Europe is raging ferociously and only God knows whether they are among the living? I am afraid you will laugh at me, Bessie, but they propose a husband for my daughter Gussie. You know, Paye bought another house, and go and ask questions of him whose name I cannot mention, not having undergone the process of absolution as yet. Why, I know her from home. The difference between her and myself is exceedingly tremendous. No stones can bridge the gulf. I want you to come to my daugh-

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ter's graduation. Why, there was some excitement, and she was given a gold medal and announced the Queen of the occasion. After all, I give you two straws for my husband, the handbook is on my name, you understand?—Bessie, hear me, Oh, Bessie, I made up my mind to go to the country for rest and recreation, let him choke together with his bunch of gangsters. May I have twenty good years as I have suffered and struggled all these twenty years, for the transgressions and faults of that Shlemiel of a husband. I do not want my enemies to undergo all these privations and deprivations that I had undergone through the long run of years of misery, tortures and wretchedness. Although it is a pity to leave the children without any care or protection, their father never giving a continental and would never stop when seeing a row raised amongst them. Bessie, may God grant you health, why not go together? Are you ashamed of me? I wanted to ask a favor of your old man, a job for my son Shulem, who is an experienced bookkeeper, but has no luck, without which one can scarcely get along. Now, your old man, they say, is goodness incarnate, showering favors right and left, why not do something for me and my children?
Have you been invited to the wedding of Haya Feiga? I am not on very good terms with her, though we come from the same place in the old country, playing together very often and associating continually. But she changed tactics here, merely because her husband is a Reverend. Why, I remember him very well, being but a common tinsmith. And as for her, she thinks I forgot her past, no I did not, and still recollect how she would steal lungs and livers from the butchers'. But then, I have talked too much, Bessie, leaving behind my baby, God knows what it happened to her in the meantime. She, the poor soul, has the whooping cough, a sickness that may never fall on you, neither on my friends nor on my enemies. Looking at me, one could not believe that my children are continuously ill, since their father is as strong as a mule and healthy as a horse. Bessie dear, I implore upon you, do not keep away, call on me, once in a great while. I wish you a hearty goodbye!
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While Israel will ever rever the Torah and regard her as having elevated and exalted him, yet the Torah can hardly withhold her mead of appreciation:
"Israel, the world owes more to thee than to me, even though it acknowledges that thy strength, thy wisdom and thy understanding come from me. Thou didst hear and obey the voice, 'Uba'harta ba-'hayyim,' 'It is for thee to choose life.' In thy eyes I have been a precious, a priceless boon, and yet that does not fully account for thy adherence to me throughout these centuries—thy members scattered through so many countries. There is in thee, O Israel, chivalrous devotion. From the beginning, such is thy conviction, we were destined, we two, one for the other—and to the end we shall cleave to one another. Even as thou wilt not give me up for another, so shall I ever be known as Israel's Torah; others may study and criticize me, may even adopt my precepts, but none shall master my secrets nor shall understand me as well, shall love me as did and does he—that nation which accepted me at Sinai. He is to me Reshith and I am to him Reshith. Very appropriately, therefore, did Jacob ben Asheri observe,—In the beginning God saw that Israel would adopt the Torah."

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