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I.

MARTIN  
LUTHER

### TEN NON-JEWS WHO HAVE INFLUENCED JEWISH LIFE

By HERMAN JACOBSON

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1917.

Amid the passion and tumult of international strife and bedlam, under the cries and groans of the maimed and bleeding, a fluttering tremor announces this autumn the fourth centenary of Martin Luther's famous ninety-five theses. An obscure Augustinian monk teaching at an insignificant little university connected with a town-church. Obscure. Yet in the midst of an unprecedented struggle the world will pause to commemorate him. This sturdy, straightforward, obstinate, fearless, scholarly rustic let fly an arrow on the thirty-first of October, 1517, that set society in convulsions in his own day, and gathered momentum as it sped on and on through the centuries, till today there is not a sphere of human life free from the influence of Martin Luther.

Few indeed are they that have come into this world with a message for mankind who have not devoted part of that message to the destinies of Israel. Poet or sage, prophet or priest, none has deigned it unworthy to emboss a line in the comic-tragic world-drama of the Jew. Luther, too, has engrossed a line. It is ours to decipher what it reads.

Both our defamers and defenders have for the last four hundred years turned to Martin Luther as their vindicator. Both quote him with equal vehemence. The staunchest champions of the Jew as well as his bitterest opponents have both found support in Luther.

Catholic and Protestant alike will feel no offense in the assertion that, while Luther must be counted among the great, he was guilty of much of the pettiness of his time. He never hesitated at compromising with his conscience if the compromise was for what he considered a "holy cause." While he insisted during his struggles with the papacy that "It was neither safe nor right to act against one's conscience," he nevertheless kept asking, "What harm would there be if a man, to accomplish better things for the Christian church, does tell a good 'thumping lie?'" Besides, his was an intense nature. When he loved you he smothered you with kisses; when he hated, he scorched you with the fire of his hatred.

During his early struggles with the papacy, the most powerful institution on earth, when he found himself locking horns with a giant and needed every ounce of strength he could command—then he was solici-

itous for the welfare of the Jew. The great mass of toiling mankind never bear malice or hatred toward each other. But alas! in their child-like credulity they are often set upon

when he sorely needed it; all Luther had to do was to turn the world's attention to an object of injustice. And where could he have found a better one? This means has been

perpetrated on the Jew. And it is at this period of his career that our defenders find in Luther a staunch support. Says the great reformer:

they are the children and they are the guests, and we the strangers: indeed . . . we should be satisfied to be the dogs that eat the crumbs which fall from their masters' table." He continually reminds his audiences that Jesus was a Jew. He pointed accusing fingers at Rome: ". . . the popes, bishops, sophists, and monks . . . deal with the Jew in such a manner that any Christian would prefer to be a Jew. Indeed, had I seen such idiots and dunderpates expound Christianity, I should rather have become a dog than a Christian." Again: "If I were a Jew, the pope could never persuade me to accept his idolatry."

One of his pamphlets of this period closes: "I would advise and beg everybody to deal kindly with the Jew and to instruct him in the Scripture, in such a manner that we could expect them to come over to us (the italics are mine). If, however, we use brute force and slander them, saying that they need the blood of Christians to rid themselves of their stench, and other nonsense of that kind, and treat them like dogs, what good can we expect of them? Finally, how can we expect them to improve if we prohibit them to work among us and to have social intercourse with us, and force them into usury . . . We must receive them kindly and allow them to compete with us in earning a livelihood, so that they may have an opportunity to witness Christian life and doctrine; and if some remain obstinate, what of it? Not every one of us is a good Christian."

A good reason for the belief that Luther was our friend.

But the anti-Semites, too, find in Luther a strong pillar: He expressed himself happy over the expulsion of the Jews from Spain; he raised no voice against their banishment from Bohemia and Saxony, perhaps was even instrumental in bringing about that banishment; in his pamphlets "Von den Juden und Ihren Luegen" and "Von Schem Hamphoras und vom Geschlecht Christi," he vilifies the Jew in language of which only Martin Luther was capable. He advises the burning of synagogues, the forcing of Jews to perform hard labor, to prohibit rabbis from teaching, and, dead or alive, to make Christians out of them—Lutheran Christians. "If I had the power over them I would assemble their



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each other's throats by the scheming traitors of humanity. The Jew had long been undeservedly persecuted. To win the support of mankind

used time and again by great leaders who truly understand the psychology of the mass. He turned the attention of his followers to the injus-

"The Jews are the best blood on earth! Through them alone the Holy Ghost wished to give a book of the Holy Scripture to the world."

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most prominent men and demand that they prove that we Christians are not worshipping the one God, under penalty of having their tongues torn out through the backs of their necks."

How is such language to be accounted for, from a man who enjoined all Christendom to treat the Jew like a brother?

The answer is that there are two different Martin Luthers: the Martin Luther of the early period of his struggles and the Martin Luther of the later period. The later Martin Luther had forgotten that his greatest strength years before had come from the Jewish Bible, which he translated and had diffused among the masses while concealed in the Wartburg castle. For centuries the great silent mass was coming to the huge and gaudy

cathedral doors to seek the food their simple hearts craved and their souls languished for, had to have: and for centuries had been turned away hungry and faint, tears in the eyes watching the dumb protest. Instead of spiritual food, they had been fed upon bizarre tales about ghosts, saints, demons, and upon Latin liturgies which they had no way of understanding. The moment Luther translated the Bible into the vernacular the masses breathed it in like a suffocating man breathes pure air. They found in it all they craved for, all they languished for. They flocked to their benefactor—Luther. Then he was still conscious of the source of his strength. No wonder he showed them such unrecanted solicitude for the Jew, whose Book won for him Protestantism.

But as his strength grew he began to aspire for still greater laurels. He planned to win over Israel to Christianity—Luther's Christianity. He could have proved by their conversion that the papacy, the bane of his life, had been during all the centuries an obstacle to the millennium, for which the whole world was praying. Convert the Jew and the millennium would be at hand. For over a thousand years the Christian church has been at the task, but failed. Luther laid the blame at the feet of the papacy. But the Jew converted to Christianity through the instrumentality of Luther! The triumph of the ages would have been his.

But the Jews, in Luther's own matchless language, remained "stock-stiefmeiseneuffelhart." (I leave the pleasure of translation to the reader.) They would not listen to his promises, and would not accept his invitation—if it meant the surrender of their conscience. They would remain Jews, loved or despised. Besides, Luther had become morose, choleric, bitter, waspish toward the close of his life: His diabolical rage had turned Germany into an abattoir; his raged health was giving way; his followers were falling off; his rash utterances during the Peasant Uprising, turning the masses away from him. Our Catholic friends would have us believe that he was now experiencing nightly wrangles with the Evil One. However that might be, Israel had refused to come and take a plush-cushioned front row in Luther's church, had remained standing at a respectful distance and met the solicitous invitation with a declining smile. Such insolence! In his wrath Luther flung gall and wormwood on defenseless Israel.

That is why our defamers find in Martin Luther argument for their hatred—in the Martin Luther of his later years. The evil he has done us much exceeds the good. But it was a time when aught but evil was done the Jew. Martin Luther has done us at least some good too.

**Evolution's Solution of the War**

By S. E. TRAVIS.

At this time, when peace talk is in the air, with but little hope of reaching early realization, since there is as yet no common ground of understanding upon which a negotiated peace can be made, one side claiming to fight for existence, the other side urging against them criminal conspiracy to conquer the world, for which they must be severely punished, the military situation as yet a draw, it may be timely to discuss the underlying causes of the war, which, like a giant volcanic eruption, has darkened the world with its ashes and buried millions beneath its lava.

The twentieth century was ushered into a world of ripening conditions. Mechanical science was nearing a state of comparative perfection. The promise of rapid transportation on land and seas was being fulfilled, flight in the air was becoming possible, wireless telegraphy was discovered.

Commerce was at its height. Gold was almighty—money could do the impossible and far gold were all men struggling individually and nationally. The competitive struggle was intense. Political ambitions were also coming to a climax. The nations of Europe fearing each other were increasing their armaments until they staggered under the load. As for words soon came to blows, so with commercial strife. And the countries of Europe were preparing for the time when some nation in expansion would strike the first blow. The time came. It was through an event of little consequence in itself but like a match to the flame—calling into life a conflagration.

The war substantiated evolution. In the progress of time men have come to act in unison with each other for a common purpose—forming larger and larger units until now a world wide combination has formed—divided, however, against itself—two groups in mind conflict and in the struggle are drawn not only outstanding armies, but the strength of whole peoples, the organization of each nation, its resources, its food production, its wealth, its inventive genius and manufacturing possibilities—two bodies of international size straining in superhuman combat.

The war has evolved the necessity of co-operation and combination. This organization constantly perfecting itself under the stress of battle webbing all of its units into a great whole presents the spectacle of an entire world united, as yet in two divisions but preparing the way, we may hope, for a final union. Cannot this unity be preserved when the war is over, indeed cannot the war be brought to an end by one further step; the final co-operation of the contending forces.

Even if human agencies do not now deliberately seek this end will not evolution in her eternal but gradual development finally bring about the union of all peoples. May there not be forming in the crucible of battle a beneficent and democratic confederation of the peoples of the world?

Surely an idea must be born of this travail—something further than the mere crushing of Germany must be the purpose of Armageddon; not only to make the world safe for democracy, but to bring about democracy in the world—a world democracy that shall be not a national, but an international achievement, a new independence not for one nation only but for mankind.

And it is not vain to talk in this trend. If blood must be spilled to cement the peoples of all nations in single purpose for war, let it also baptize them in the sacred vow of peace; not only passive peace, but aggressive peace for world-wide mutual helpfulness and international material and political reconstruction.

Russia has shown the way that autocracies must go. Out of the dark places shall come forth light—let all countries look first at the mote in their own eye—let allied governments remove the last vestige of autocratic, group and financial control within themselves and invite Germany to do likewise and to join this world democracy. Such a call from over half the world should strike a responsive chord in the hearts of the German people. A sincere appeal from the hearts of the allied people to the hearts of the people of Germany may destroy Kaiserism more effectively than blood and iron.

And it is more likely that German autocracy will be beaten by internal dissensions than on the battle front; but why delay the awakening of Germany's people by pursuing a revengeful policy toward them as well as toward her government—thus cementing them in firm array against the allied forces. As it is vast wealth and the best blood of the nations is spent possibly to almost utter annihilation to accomplish what?

A clear statement of our aims not to destroy Germany, but to cure her is what we should set forth with as much zeal to convert her by propaganda among her people as to destroy her by cannon.

And it is reasonable to believe the German nation will answer to this appeal. Let them realize that an unselfish, broad motive of actually making the world safe for democracy and not for the spoils of war animates the allied nations, the elimination from the earth of military and autocratic rule and as a mighty force, they should respond—and conclude peace on just terms.

Announcement in a short time the vast indebtedness shouldered by every people would be paid and the march of progress would go on, reaching toward the time when war shall be no more, when the nations shall beat their swords into plowshares and their spears into pruning hooks.

A union of all peoples under democratic systems should come finally in the cycle of time, a hundred years hence should witness such a beneficent union, when nations shall recognize that all men are brothers and world consciousness as well as national consciousness will expand individual thought.

On a smaller scale we see in the United States of America the work of such a system. We know it to be capable of indefinite expansion—uniting forty-eight States within its boundaries and all peoples among its citizens in its still ascent and can fill the demand for a system of international co-operation, a United States of the world.

Swift communication and rapid transportation have brought the ends of the earth close together and universal co-operation politically and materially is now no longer a theory but a fact. When universal disarmament and international police system with the impetus given to science and invention through the war, the work of reconstruction and payment of indebtedness should be readily done and under beneficent democratic rule the world should make as great strides socially, intellectually and individually as it has made in science and invention. Such individual growth and betterment has hitherto not kept the pace with the march of scientific and mechanical improvement.

The war was brought about by the demands of expanding civilization. The relations of the powers of Europe seemed to the north fearing and preparing for struggle—waging commercial and diplomatic war had become a bar to further progress. The local cause was the pressure in Europe of a great, aggressive, expanding nation, so situated among its neighbors that the war maxim, the best means of defense, is offense, should surely at some favorable period be put into practice.

But the world conflict was inevitable. Nothing less than a catastrophe is needed to shake the old order from its foundations and open the way for the new. Human foresight is very limited and with few exceptions applied to entirely selfish uses, so that a general improvement and revision of the old order rarely comes about until the crash of thunder and the flash of lightning center the attention and show the way that progress must go.

For more than one hundred years past, England has held predominant position in the world affairs. Her colonies have been everywhere, her commerce with them is assured. English merchant ships have sailed to all the ports of the world, English men of war have controlled the seas, English money has ruled the realm of finance, English diplomacy has swayed world politics.

In France over a hundred years ago the last of the Bourbons sat upon a tottering throne for in a period of wonderful literary awakening her thinkers and dreamers proclaimed the sovereignty of the people. The fire of that thought was not only arousing her own people but stirred the people of America and the American colonies exaggerated at England's oppression, wrote the Declaration of Independence, fought for it and made it permanent in the new world.

The French Revolution followed close. With bloody uprising the people overthrew a throne. Amidst foreign wars and internal revolution France proclaimed a new order in the old world. The crowned heads of all Europe fearing for their thrones through the contagion of liberal thought, made war upon France to re-establish her Bourbon King. But she brought forth Napoleon and he scourged the nations with the lash of his genius. He wished to make the growing power of France permanent; and to do that he must conquer England. He sought to reach her in Austria, in Egypt, in Spain and in Russia. He exhausted his power. England's geographical position and her diplomacy beat him. He had extended his operations too far. Affairs in Egypt, the Spanish ulcer, the Russian winter and treason at home and in his army brought about by England's propaganda, and by his own failure to be true to his trust, the new democracy; and then Leipzig, and the turn of fate at Waterloo exhausted the strength of this builder as well as conqueror, and also the strength of France. France declined, English dominion and power grew.

The present German power a hundred years ago began to assume form.

Following his conquest of Austria, Napoleon through his reorganization of German States into the confederation of the Rhine and his conquest of Prussia, drew the vague outlines of the new Empire. Unity finally came about, centering around the Prussian House of Hohenzollern. After the Franco-Prussian War the German Empire became a realization. Having but a small territory and practically no colonies, the great increase of her population and rapid industrial development made it essential for her to seek foreign markets and she decided as well to enter upon a complete program of expansion and imperialism to make her will to power felt everywhere. She encountered England's limiting influence. So Germany planned to conquer England. With submarines she will destroy her battleships, with improved methods of warfare she will conquer her on land, she will seek England in Belgium, in

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France and Russia. A hundred years past and the world sees the repetition of the mighty struggle of Napoleon, but now the Jew world, as well as the old, the East as well as the West is engaged in this conflict. English influences are under now. She is yet no protected by her geographical position, by her fleet and by her alliances that the world must be conquered to reach her. And no doubt Germany wished world dominion. Prussian efficiency was to be substituted for English influence. America might have been sent a victorious Germany had she not joined in the great struggle. But to bring permanent peace, it is not well that any world power should dominate international affairs. In a United States of the world, a group of states, such as England's possessions, would certainly have great power in the Congress of Nations, but it would be offset by the votes of other peoples. New York is a great power in our National Congress, but she abides by the will of smaller states voting against her and they when her preponderance decides the issue. This arrangement should bring permanent peace. Even the boundary lines of States should be decided by popular vote. Let all disputed territories decide to what group they wish to belong. Let all powers unite to rebuild devastated territory. Through the reconstruction of fate an opportunity has now been offered the German Emperor to accomplish more than any other individual is able to and to further the new period. He has it yet within his power to conquer the world, not by violence, for violence breeds violence, but by an example of sacrifice, inspired not only by the ultimate necessity, but by the spirit of sacrifice he has seen in the individual soldiers who have died by millions for a cause. Let him abdicate now, while

(Continued on page 15)

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**THE SIX CONGRESSMEN.**

**4. Isaac Siegel.**

By Dr. ROBERT KATZ.  
Washington.—Let us resume our account of the six Jewish Congressmen in the 65th Congress. They are Kohn, of California; Sabbath, of Illinois; London and Siegel, of New York; Bachrach, of New Jersey, and Kraus, of Indiana. With three of these we are already well acquainted, and now we shall take up the fourth, returning at some future time to the remaining two.

It was fate, apparently, that willed it that in the 65th Congress the representatives who are Jews, should not represent the party divisions in the same proportion as prevails among the other representatives of the country. It is reasonable to suppose that since the majority in this Congress is Democratic, the Jewish representatives would also show a majority of Democrats. It happens, surprisingly enough, that only one of these Jewish Congressmen is a Democrat—Congressman Sabbath—one is a Socialist, the only Socialist in Congress, Meyer London—and the remaining four are Republicans. On the other hand, I remember that about six years ago when the country and the majority in Congress were Republican, the Jewish members of Congress were Democrats—this was the time of Goldfogel, Levy, Cantor and the present Sabbath. Well, it would seem that the election of Jewish representatives does not follow the current political trend—in fact it seems entirely independent of this trend.

Isaac Siegel, of the 20th Congressional District of New York city, is one of these Jewish Republican Congressmen. This district, which includes the section of the city east of Fifth avenue above 120th street, is the Jewish district of Harlem. There are at least two districts in New York where no one but a Jew can be elected, because the greatest majority, if not all of the voters, are Jews.

These districts are London's and Siegel's. The campaign is there conducted almost wholly on lines of Jewish interests. As a matter of fact, in the last campaign, one of Siegel's opponents ran on a Zionist platform.

Mr. Siegel is the youngest of the Jewish Congressmen—he is 37 years old. Being a young man, it is natural that he should be enthusiastic and energetic in his work. It seems to me that he takes his work more earnestly than most of those in Washington, and this enthusiasm and wholeheartedness in his work, helps him accomplish everything he undertakes. It is an accepted fact, for instance, that a new Congressman, as Siegel may still be regarded, can accomplish very little, yet through his hard work Congressman Siegel has broken the ice. We all recall the recent bill which he proposed and carried through Congress regarding Jewish chaplains for the United States Army. This bill evoked the interest of all Jewish social and community workers. Congressman Siegel worked hard to bring this bill up and he succeeded in having it passed just before Congress closed its session.

There is one thing about this Congressman which all of his constituents and all those who know him, will tell you: he does everything himself and will take up a matter time and again until he has accomplished that which he started out to do. To illustrate—your son may have been drafted in violation of all the regulations of the War Department; you are certain that you and your son are being made to suffer an injustice. You write to your Congressman you take a trip to Washington, and present your case to him. You desire that your Congressman shall himself take up your grievance and carry it to the higher courts where justice may be done. You must know one thing: your Congressman will perhaps write a letter to the War Department or may send his private secretary. The matter will end there, unless you are a warm friend of the Congressman. And since the War Department receives a heavy mail, this letter will receive little attention or your Congressman will receive a polite promise of investigation, and there the matter rests. This is the case with most other Congressmen, but Congressman Isaac Siegel is an exception.

Congressman Siegel will himself appear before the War Department, not once but any number of times, and he will not drop the matter until he is convinced that he is himself in the wrong, or that his efforts are of no avail. And I know it as a fact, that with these methods Siegel accomplishes more for those who turn to him than many more influential persons. Although he is a Republican and a young man at that, he is able to do a great deal anyway. And the explanation for all this is to be seen in the fact that he regards himself as no greater than others, and that—although a Congressman—he is ready, whenever it is necessary, to do things by himself. Those who are acquainted with Congressmen at Washington will realize what I mean. This fact has also made many friends for Congressman Siegel.

Congressman Siegel is the Jewish representative of the Republican party on the Immigration Committee, on which Congressman Sabbath is the Jewish representative of the Democratic party. It must be noted that Mr. Siegel worked hard and enthusiastically on this committee, supporting the excellent measures of Congressman Sabbath on immigration in general and Jewish immigration in particular. As was to be expected, all those friendly to Jewish interests did what they could, but Congressman Siegel as a member of this committee gave much valuable assistance. The Hebrew Sheltering and Immigrant Aid Society has always recognized Congressman Siegel's work, and for this reason the society always turns to him when it has need of a Congress-

man at Washington. And this society will bear witness that Congressman Siegel has never failed it. In the same manner the Central Relief Committee, the Joint Distribution Committee, sometimes the American Jewish Committee and not infrequently the Congress Committee, turn to Congressman Siegel. I repeat that one of the reasons which makes all these organizations turn to Congressman Siegel is that they feel certain that he will himself take up their work, and will see to it that it is successfully executed. Another more striking fact: most of the orthodox institutions and organizations turn to Congressman Siegel whenever they have need!

As an explanation of this last fact there exists, of course, a good and sufficient reason, one which I am certain is almost wholly unknown to my readers: Congressman Siegel, this young Jewish Congressman born, bred, and educated in New York city, is an Orthodox Jew, who observes the faith. He does not work, or write on Saturday and he does not even travel on the Sabbath. Of this I learned through his former Irish secretary, who told me that Congressman Siegel could not come on a certain Saturday because he does not travel on Saturdays. The secretary told me also, that Congressman Siegel does not telephone if he can avoid doing so, that he never dictates letters on that day, and that if letters leave the office they are signed by the secretary.

Religious, orthodox, Jewish Congressman!

**The German Interest in Zionism.**

The German interest in the establishment of an independent Jewish State in Palestine—and the fear that this may be accomplished through the good offices of the Allies and thus prove a stumbling block to the Pen-Germanic plans—is becoming ever larger.

A number of articles and editorials from representative German periodicals have already been reprinted in these columns. To those we can now add the following from the *Deutsche Tageszeitung*:

"We regard in the main with approval the plan to found a Zionist Jewish State under the protection of Turkey in Palestine; but we would urgently warn both our own government and that of Turkey against the threatened English support of such a scheme which is openly directed towards the constitution of Palestine as a Jewish buffer State, as a bulwark for the Suez Canal, and therefore, as an instrument of English Imperialism.

"It is in our own German interests as well as in those of Central Europe generally to prevent such a communication. We must not allow the establishment of a Jewish State until the freedom of the seas has been won and the keys of the ocean routes, Gibraltar, Malta, Cyprus, Suez and Aden, shall have been wrested from the English tyranny.

"When this is done we must hasten forward the Jewish colonization scheme, forestall the English plans; and create for our protection a strong center of Turko-German influence in Asia Minor, which no people on earth are better adapted to wield and safe-guard than the Jews of Eastern Europe."

Another German newspaper published a long article on the economic future of Palestine during the course of which it says:

"It is not easy to draw conclusions about the economic future of Palestine from the conditions prevailing there at present. The importance of Palestine lies in the fact that many shipowners send their ships to this part of Turkey. France sends her vessels there, the Austrian Lloyd, the Anglo-Egyptian Khedivial, the German Levante Linie and the Campagne Russe are in regular communication with that part. Shipping was, of course, seriously hampered by the lack of good harbors. The harbors at Haifa, the only good one the country possesses, is not yet completed, and the war prevented the French Company, which had the concession to build it, from carrying out their plans. Another obstacle is the fact that there are few and insufficient connections between the coast towns and the Hinterland.

"In spite of this the railway system of Palestine is better than in any part of Turkey. During the war the Hedjaz Railway has been added to, and this line is now the backbone of the whole Syrio-Palestinian railway system. In the course of building seven rivers were last year discovered in the Damascus Valley which have been used as a source of energy. There are now electric light and other electrical conveniences in Damascus and the surrounding neighborhood, but that case showed what could be done, and shortly afterwards a similar project was started in El Scheab (Southern Syria). Waterfalls in the vicinity of Jaffa, which have been examined, promise a source of strength of 9,000 H. P., which can be used for the Jaffa-Jerusalem Railway and for the lighting of the surrounding districts. In Brussa, too, an electrical installation is to be erected. In this connection it is interesting to notice the comments of the Oesterreichischen Handelsmuseum, the official organ of the Board of Trade, on the projects which Germany intends to carry out: "The field for electrical enterprises in Turkey is both extensive and of great value." Some years before the war mills were driven by water. There were but few waterworks, and these were used for irrigational purposes only.

The modern development of water power, either in the form of energy or for irrigation purposes, offers a wide scope to capital and industry. It is said that in one place 30,000 H. P., in another 1,000 H. P., can be obtained. This is an example which proves how much can

be saved in the way of expensive fuel and material, for the country is not rich in coal, wood, and petroleum. On the other hand, it is fairly well supplied with other materials, although it is not as rich as Asia Minor. According to Dr. Blankenhorn, there are materials in the neighborhood of the Dead Sea, even in the Dead Sea itself. Following the order of their importance there are to be found petroleum, pure asphalt, phosphate, rocksalt, and chromis oxide, and in the Dead Sea itself potassium chloride, magnesium chloride, and potassium iodine.

"There is a phosphate in the country east of the Jordan which, when added to the phosphates found in Germany can easily compete with other countries.

The cost of working the land will, according to Dr. Blankenhorn, be small, as the materials are all at hand. According to Prof. Warburg phosphate is also to be found in Hasbeya, amber in Sidon, antimony and boracic acid near Alexandretta, and Aleppo, and in smaller quantities, copper, nickel and lead. Every material for a prosperous chemical industry is therefore at hand, and strangely enough, so far nothing has been done in this direction. It is only quite lately that German capitalists have troubled about getting concessions.

"Last year a High Council for Economic Affairs was created in Turkey, which was to be a department of the Board of Trade. Its business is to attend to the economic possibilities of Turkey. There are twenty-four members who meet once or twice a week. The ordinary members are the heads of the economic sections of the various Ministries. Another duty which the board has to perform is to draw up laws to improve the economic conditions. One of its first actions was to bring in a new mining law, which was adopted. New concessions are granted for ninety-nine years only; concessions for at least forty, and at most ninety-nine years are granted in the case of chromium, emery, and similar substances. The Porte must sanction every transaction; concessions may be inherited. Another step forward was taken when the production of sugar was regulated. In February of this year a number of decrees bearing on the erection of sugar factories were made. According to these decrees the country is, for this purpose, to be divided into a number of zones, some of which are to be used for the cultivation of cane, some for the cultivation of beet sugar. The divisions will depend on the conditions of transport, the price of beet roots, and on economic and agricultural conditions. Concessions were asked, for by a Turkish Company and also by German capitalists, who wished to secure sole rights for cultivation in two zones, one of which was to be in Palestine. Where the Ministry has to decide between cane and beet it does so in favor of beet, so that the refuge can be used to improve the ground.

"This brings us to a consideration of the industries which the raw products of the country make possible. Here we are met by the successful Jewish enterprises, especially in the making of wine. The making of oil and the use of the orange in the market are undertakings which are yet in their infancy. If the country were properly cultivated a textile industry might be introduced. Here also a beginning has been made. In February of this year an enterprise with a capital of 3,000,000 marks as set on foot; one half of the capitalists were German, the other Turkish. The mulberry bush thrives in Syria, but at present silk is spun only in the Lebanon and in Damascus. The leather industry is as yet quite unimportant. The cane applies to the preserving of fish and vegetables, although a German firm has now received a concession in Alexandretta."

**No Education for Them.**

Petrograd.—The *Utro Rossya* reports the following comical occurrence which took place at one of the garrisons, of which it is known that the majority of the members are Bolsheviks.

At one of their meetings it was proposed to organize a series of educational courses for the soldiers of the regiment. Many of the speakers took a stand against this measure, saying as follows: "We need no such courses or schools. As soon as we are taught we will become scholars and intellectuals. Then we will once more be oppressed and the old order will resume sway over us. All educated persons are bourgeois. What we need to establish is a propagandist school, and in this way we will learn how to wage battle against the bourgeoisie and against the capitalists."

The meeting resolved to establish this propagandist school, rejecting the plan for a general educational school.

**Reduced Property Holdings for Argentine Colonists.**

Buenos Aires.—The Jewish Colonist Association has evidently determined that the Jewish colonists in Argentina must not be permitted to enjoy rest and security. The association is always discovering new methods to make apparent to the colonists that they have ruling over them the J. C. A.'s officials and executives.

The latest accomplishment in this direction was the decision of the J. C. A. to take from certain of the colonists a portion of their land holdings. Certainly the J. C. A. is justified in doing this from the legal point of view, but the J. C. A. is not a commercial enterprise, and therefore it would seem proper for the association to take into account those rights of the colonists which are not based on legal arrangements.



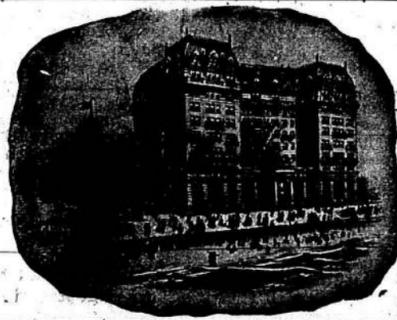
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ITEMS OF INTEREST IN THE JEWISH WORLD

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.

Baron Sonnino has retained his portfolio of Minister of Foreign Affairs in the new Italian Cabinet.

The American Jewish press has another addition, the latest being the *Jewish Life*, published at Dayton, Ohio.

The Jewish residents of Battle Creek, Mich., have formed the first Jewish congregation in that city.

Rabbi David Swerin, of Philadelphia, has been elected as rabbi of the Adas Kodesh Synagogue, Wilmington, Del.

Under the leadership of Rabbi Samuel S. Mayerberg, Assistant Rabbi of Temple Beth El, Detroit, a Jewish congregation has been organized at Flint, Mich.

Advocate Bramson has declined the post of Assistant Minister of Justice for Russia, on the ground that he was overwhelmed with other responsible public duties.

Rabbi Albert Sidenberg died suddenly of heart disease last week at Philadelphia, Pa., where he was rabbi of a congregation in the southeastern section of the city.

At Lugansk in Russia an anti-Jewish riot recently occurred. Several shops occupied by Jews had been looted and a few houses burnt before the militia could restore order.

The erection of a \$20,000 brick structure to house the South Bend (Ind.) Hebrew Institute was decided upon at a meeting last week. Already \$6,000 has been raised for the structure.

A branch of the Independent Order of B'nai B'rith was formed last month. The new organization has a charter membership of 28.

Last week Hon. Simon Wolf, of Washington, D. C., celebrated his eighty-first birthday, and was the recipient of numerous congratulatory telegrams, letters, etc., from his friends throughout the country.

K. A. M. Congregation, the first Jewish congregation of Chicago, which was established on November 3, 1847, will celebrate its 70th anniversary by a special service on Saturday, November 10, at 10 a. m.

A bronze tablet was unveiled at the Rivington Street Baths, this city, on October 29 in honor of Dr. Simon Baruch, the first man in America to advocate the public bath. The bath will in future be called after Dr. Baruch.

A large assemblage attended the synagogue of the Congregation of Israel, Omaha, Neb., last week, and took part in the ceremonies leading up to the burning of the mortgage and relinquishment of all debt of the congregation.

Miss Cecilia Bass, the youngest woman ever admitted to the bar of Pennsylvania and the only Jewess to attain that distinction, was admitted to practice by Judge William G. Knowles in the Philadelphia (Pa.) Municipal Court last week.

On Monday, October 22, a large meeting was held at the Temple-Beth-El, in order to organize the new Zionist society. After several interesting addresses, the society was organized into a body, to be known as the Brandeis Zionist Society.

Eight Jews have been killed and twenty wounded in anti-Semitic outbreaks at Pereyaslavl, government of Poltava, Russia, according to a cable dispatch. The message added that two Jews had been killed in a similar outbreak at Roslavl, Smolensk.

The Young Women's Hebrew Association and the Young Men's Hebrew Association of Brownsville will in future be known as the Y. W. and Y. M. H. A. of Brownsville. Their purpose is to act cooperatively toward the essential aim of their organization.

A Jewish community hall in Hattiesburg, Miss., for Camp Shelby soldiers was formally opened Sunday afternoon with a program of speeches and music by representatives of the B'nai B'rith at Camp Shelby and the city and by soldiers themselves.

The Congregation Anshe Kanessas Israel and the Congregation Scharren Torah Anche Maarily have purchased from Hachvosas Orchin of Chicago the synagogue property in Grenshaw, 122 feet east of Spaulding avenue, south front, 50x130, price withheld.

Rabbi James Heller was appointed as the representative of the Tulane University of Louisiana to a conference on "Financing the War," held in Philadelphia on November 2 and 3, under the auspices of the American Academy of Political and Social Science.

At Tchernigoff an anti-Jewish agitation has assumed great proportions. The first efforts to organize a pogrom were frustrated, but the Christian democratic elements sent an urgent appeal to the Government to replace the local garrison by more reliable revolutionary troops.

The Young Men's Associated Jewish Charities and the Young Men's Federated Jewish Charities of Chicago, Ill., have consolidated. The name of the "Young Men's Jewish Charities" was adopted and the combined forces of both organizations now number 1,875 members.

The members of the Bridgeport (Conn.) Hebrew Orphan Association hope soon to be the owners of a building which will be devoted to the housing of orphans in their city. At the meeting of the association held last week it was decided to appoint a committee to purchase the home.

With an endowment of \$1,000,000 for the education of poor girls and boys, the Julius Rosenwald Fund has been incorporated in Chicago, Ill. The fund will be operated strictly in connection with public school systems. The trustees will determine those who deserve aid and will give it to them.

Rabbi Elkin C. Voorsanger, who some time since went to France with a St. Louis ambulance corps, will serve as the chaplain for the Jewish Board of Welfare Work in the U. S. army and navy, as soon as the board is able to secure his transfer from Base Hospital No. 21 to the chaplaincy service.

A club house for the Jewish soldiers at Camp Sherman will be erected next spring, and Chillicothe, O. Jews have started a movement to raise a fund of \$10,000 among the Jews of Ohio for its construction. There are now 750 Jews at Camp Sherman and it is expected by the time the next increment arrives this number will be swelled to 1,000 or more.

A number of Jews have submitted a memorial to the Russian Ministry of War urging it to organize a Jewish legion to fight against Germany. The memorialists expressed the fear that a German victory would lead to the re-introduction of the old regime, which, as Jews, they were most anxious to obviate; hence they offered their lives for the cause of Free Russia.

The University of Pennsylvania Society was awarded the Strauss cup by the Intercollegiate Zionist Association for the best work done during the year 1916-17. The cup was presented to the university by Mr. Pincus Berdicheff for the year 1917-18, and was accepted by the provost, who congratulated the society upon its fine work, and hoped that the cup would remain in possession of the society.

A well known authority on the history of music has passed away in the person of Heer Jacques Hartog, who died at Amsterdam early in October, shortly before the completion of his eightieth year. He was Lecturer on the subject mentioned above at the University of Amsterdam, and a Professor at the Conservatorium in that city and the School of Music at Haarlem. Heer Hartog was the author of numerous monographs dealing with the great masters in music.

Senator Grusenberg has been appointed President of the Commission entrusted with the inquiry into the supply and fighting readiness of the Russian Navy. Among the other honors lately bestowed on Russian Jews are the appointments of Advocate Alexander Halperin as General Secretary of the Cabinet, the election of M. Yonstein as Deputy Mayor of Oriol (a large city outside the former Pale), and the selection of M. Aaronson as President of the Witebsk General Schools Committee.

An appeal has been sent to the Provisional Government by the Jews of Babrusk, in which they demand that their synagogues, in which soldiers have been quartered since before the revolution at the order of the Czar's government, should be made to seek quarters elsewhere. The appeal says that the Jews of Babrusk want the synagogues for their own use, and that it is improper to quarter troops in a house of worship or to turn synagogues into stalls for horses. They say that this has been done by the troops in the town.

Mr. Elijah Solomon Pezarkar, Deputy Collector in Sind, has died at Karachi. Mr. Pezarkar took his B. A. degree at the University of Bombay, and while in that city he showed an active interest in several useful institutions and movements, and for several years edited the *Ben-Israel*, an Anglo-Marathi monthly. He subsequently left for Karachi, where he served as a head accountant in the Revenue Department and was recently promoted to be a Deputy Collector. At Karachi he continued his interest in communal affairs and was the President of the Young Jewish Association there.

Advices just received from Russia announce the surrender of the "Bund," the Jewish Socialist organization who have heretofore bitterly opposed the introduction of Palestine as a question to be considered by the forthcoming Jewish Congress in that country. The opposition of the "Bund" was so unrelenting, at the outset, that it withdrew from all participation in the arrangements for the Congress, but at the last session of the committee in charge of the preliminaries, a representative of the "organization" appeared with the announcement that the "Bund" had withdrawn its opposition.

The Jewish Community in Salonika is threatened with a frightful disaster. A group of Athens capitalists have succeeded in introducing into Parliament a bill which, should it become law, will lead to the expropriation by the State of all land belonging to the victims of the conflagration. The bill, unfortunately, is likely to pass; hence it has just aroused indignation and consternation among the whole population, especially the Jews, who are most directly affected. The scheme provides for the reconstruction of the city by the Government, who would thus become the landed proprietors of Salonika. The means for carrying the plan into effect would be the issue of shares, which would all be taken by capitalists to the detriment of the poor small proprietors, and this would inevitably result in an exodus en masse of the Jews.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Mrs. Hertz Heads Important Fund for Comforts for Jewish Soldiers—Yiddish Newspaper Linotype Operator and His Reasons for Exemption—Active Recruiting for the "Jewish" Regiment—Jewish Bread Agitation in Glasgow, Scotland—D. L. Alexander Recovers from Illness—Board of Guardians Discusses Question of Destitute Russian Jewish Families.**

London, Oct. 12, 1917.

Mrs. J. H. Hertz, wife of the Chief Rabbi, is heading a committee of prominent Jewish ladies who are making an appeal for comforts, contributions and personal services for the Jewish soldiers. All checks are to be made payable to Lord Rothschild, who is acting as treasurer. The fund has just been launched, and, despite the numerous claims upon every one in this country for one fund or another, it is believed the response will be good.

While the special tribunals to hear claims for exemption from Russians and Russian Jews are now sitting, other Jews are still coming before the ordinary tribunals. A very interesting case was heard at the Guildhall section of the London Appeals Tribunal last week. The linotype operator on the *Jewish Express*—a paper printed in Yiddish with Hebrew characters, as the newspaper report puts it—applied for further exemption. It was claimed that the paper, on account of its official announcement, was of the greatest use to Russian Jews now joining the colors, and it was declared that its peculiar type could not be set up by any one else that was available at present. The military representative on the tribunal said that, in the circumstances, he would not press for the man, the tribunal gave him a further four months' exemption.

Recruiting for what remains of the Jewish regiment is now going on in earnest after the conclusion of the High Festivals. The Adjutant-General has intimated "that any Jewish soldier in English, Scottish or Irish infantry regiments who may apply for transfer to the Jewish regiment will be allowed to do so, provided, of course, that such transfer is not against the interests of the service." He also states that "everything compatible with the interests of the service will be done for the Jewish regiment."

A deputation from the Jewish master bakers of Glasgow, Scotland, waited upon the Food Control Committee on October 8 and asked permission to charge a higher price than 18 cents for four-pound Jewish white loaves. Robert Marshall, advocate, speaking on behalf of the deputation, stated that every Jewish loaf had to be hand made, was a crusted loaf, had to be separately fired, had to remain longer in the oven than an ordinary Scotch loaf, required two pounds six and one-half ounces of dough for the production of each two-pound loaf, and that a sack of 280 pounds of wheat flour only produced twenty-eight dozen of one-pound Jewish loaves, as compared with thirty-two dozen of Scotch loaves. He had been in communication with the Ministry of Food and had received a license permitting the Jewish bakers in Glasgow to manufacture special Jewish black and rye bread and sell it at prices in excess of the maximum rates fixed by the flour and bread prices order, provided a reduction in the price was made equivalent to the reduction in the price of the regulation flour used therein, and also that ordinary bread was on sale at the fixed price. The Ministry of Food explained that the license was only a temporary one during investigation, and each baker must advise the Local Food Committee of his area that he held this permission. The committee, taking into consideration the granting of the temporary license by the Ministry of Food, decided that they could not accede to the request of the deputation.

David L. Alexander, K. C., completed his seventy-fifth year last week. He has recovered from his recent illness and is now about once more. The community has a deep and abiding respect for Alexander.

At the last meeting of the Board of Guardians, President Leonard L. Cohen made a very interesting and important statement, which is worth dealing with a little fully here. It was made in reference to dependents of Russians, who had gone back to Russia under the convention between the British and Russian governments. He said that during the Parliamentary vacation it appeared likely, when the convention between the British and Russian governments came into operation, that applications might be made to the board by dependents of Russians, who had elected to go back to Russia. The honorary secretary, after consultation with him (he was unfortunately unwell and could not come to town) decided that such applications should not be entertained during the vacation and that no encouragement should be given on pub-

lic grounds to Russians domiciled in England to avoid service in the British army. Now that it had been possible to call the board together, this question was brought before them, and before finishing what he had to say he would move a resolution, inviting the board to approve and continue the course adopted by the honorary officers.

He was not in a position to give reliable data as to the number of persons likely to be affected. But so far as regarded applications which had been already made to the board, they were insignificant. They were, up to the end of the previous week, nine in number. But this was no indication whatever of the extent of the problem. He understood that an estimate had been formed that between four thousand and five thousand had registered to be sent to Russia, but that experience was showing that something like thirty per cent. did not go.

An estimate had, he believed, been formed that between 500 and 600 families would have to be supported at a weekly cost of \$2,500 to \$3,000. These figures, for what they were worth, were, he understood, only for London. He should like to add that these particulars had reached him quite by chance; he gave them under all reserve, without knowing what reliance could be attributed to them. Various rumors had been in circulation of the assistance at present forthcoming from the Russian government. Beyond the payment of a certain sum, part of which had, he understood, been expended on those who had left, and the balance on those who were left behind, such sum being now practically exhausted, there was no knowledge, he believed, of what the further intentions of the Russian government might be. The Shelter, too, he believed, was interested in this question, as they had had in their charge about eighty families of Russo-Belgians, who had registered to go to Russia. The Russians who had registered to go, could have remained here, and, on joining the British army, they would have received the same separation allowances as did the dependents of all other soldiers. They elected to go for reasons best known to themselves and left their families to take their chance. This ground might be to many an all-sufficient justification for the course which the board was, in his opinion, compelled to take. But there was another and a dominating reason, and that was the financial position of the board. As they might remember, the treasurer reported their deficit at the end of six months as \$39,000.

He did not know what was the result of the working of the present three months, as the figures would not be available until after the close of the present month, but he would expect some further deterioration. And they were about to face a most difficult winter. He hoped there would be no increase of casual distress, but he feared there might be. They were spending, however, an average nearly of \$1,500 a week on allowances—that he might call, colloquially, permanent distress, and food conditions might possibly compel them further to augment the scale. If they were to take on this fresh liability or any part of it, they would be betraying the interests of all these people, and of all those others who turned to the board in their emergencies, and who could go nowhere else. It might be said that the board should issue a special appeal for the purpose of raising funds to assist the dependents of Russians who had elected to go to Russia. But he could not imagine such an appeal being successful for many reasons, but they were precluded from this course, as their own appeal would be issued in a few weeks, and, as they would have gathered, it was essential to secure a generous response. It might be asked why anticipate evil, as so few direct applications had been made to the board, and no official communication had been made to it. The answer was that from several quarters they had been told that the board was to be asked to step into the breach, and supply whatever deficiency there might be; in fact they had been approached semi-officially. They could not ignore these representations, and the most statesmanlike course was to define their attitude (which was that the board can give no financial assistance directly from its own resources) and to communicate it to the proper quarters; some of those who had not yet gone might alter their decision.

Pogroms Being Organized.

Petrograd.—It is known here that in Kitaigorod, County of Podolia, agitation for pogroms is being steadily carried on. Proclamations are being spread broadcast throughout the city, in which it is stated that Jewish food speculators and merchants have sent their merchandise to Moscow, so that they may command higher prices. In conclusion the Russian people are urged to take their reckoning with the Jews.

In the cities about Moscow, pogroms against individual Jews are a daily occurrence. On the pretense of carrying on investigations, organized bands of hooligans and ruffians invade Jewish houses, looking for foodstuffs, meanwhile committing robberies and destroying the property of their victims.



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ENGAGEMENTS.

FRIEDMAN-NEUFELD. — Mr. and Mrs. Emil Neufeld, of 91 West 119th street, announce the engagement of their daughter Sadie to Mr. Max Friedman. Announcement of reception to follow.

HEILBRONER-BAUMANN.—Mr. and Mrs. Samuel Baumann, of 51 West 89th street, announce the engagement of their daughter, Bessie, to Mr. Irwin R. Heilbronner.

HERTZ-HEILBRONER.—Mrs. Sarah R. Heilbronner, of 634 West 135th street, announces the engagement of her daughter Ray J. to Mr. Harry H. Hertz.

HIRSCH-PORGES.—Mr. and Mrs. A. Joseph Porges, of 973 East 12th street, Brooklyn, announce the betrothal of their daughter, Edna, to Mr. Nathan Hirsch.

LEHMAN-RINGLER.—Mr. and Mrs. Samuel Ringler, 109 West 113th street, announce the engagement of their daughter, Lillian, to Arthur A. Lehman.

LEVIN-BLUMENTHAL.—Mr. Samuel Blumenthal announces the betrothal of his daughter, Gertrude, to Mr. Mitchell J. Levin.

MARX-HEIMANN.—Mr. and Mrs. Isaac Heimann, of 51 East 96th street, announce the engagement of their daughter Bertha to Mr. Leo J. Marx, of Brooklyn.

MILLER-DE YOUNG.—Mrs. Rose De Young, of 454 East 141st street, announces the engagement of her daughter Fannie to Mortimer Miller, of 540 West 136th street. At home Sunday, November 11, from 3 to 6 o'clock.

MONDAY-LOWENFELD.—Mrs. Pinus Lowenfeld, of 106 East 64th street, announces the engagement of her daughter Nettie to Mortimore Monday. At home Sunday, November 11, from 3 to 6 o'clock. No cards.

SCHOLER-DELLERSON.—Mr. and Mrs. L. Dellerson announce the betrothal of their daughter Evelyn to Mr. Murray M. Scholer.

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

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 6 p. m. No cards.

ULLMANN-WEINBERG.—Mr. and Mrs. Moritz Weinberg, of 385 Edgecombe avenue, announce the betrothal of their daughter Bertha to Mr. Max Ullmann. At home Sunday, November 11, from 4 to 6 p. m.

WEISS-STEINTHAL.—Mr. and Mrs. Herman Steintal, of 182 West 82d street, announce the engagement of their daughter Harriet to Mr. Herbert Weiss, of Richmond Hill, L. I.

MARRIAGES.

BIALAS-GANS.—Abraham Bialas to Rosie Gans, married November 4, 1917, at 343 East 77th street. Rev. Jos. Salzman officiated.

CROSSMAN-GEIGER.—Miss Sofia J. Geiger of 860 East 161st street to Charles Crossman, by Rev. Dr. Max Reichler at the home of the bride on October 31, 1917.

FELDMAN-HIRSH.—Mrs. Pauline Hirsh, of 66 East 108th street, announces the marriage of her daughter Emily to Mr. Henry Feldman, of Brooklyn, on November 1, 1917.

PINKELSTEIN-WEINSTEIN.—George Pinkelstein to Mae Weinstein at the residence of the bride, 55 West 111th street on Monday, November 5, by Rev. Dr. Adolph Spiegel.

HYMAN-WOLFSON.—Mr. and Mrs. Charles Wolfson, of 512 West 151st street, take great pleasure in announcing the marriage of their daughter Beatrice to Mr. Julius Hyman, of Hazelton, Pa., on November 4, 1917, at their home, by Rev. Aaron Eisenman.

KINSLEY-SHYKIN.—Miss Vivian B. Shykin to Mr. Samuel Kinsley on October 16, 1917, at the residence of the bride, 122 West Ninety-ninth street, Rev. Jacob S. Minkin officiated.

POLOGE-HARRIS.—Miss Beatrice Harris to Mr. Benjamin Pologe on November 4, 1917, by Rev. Dr. Adolph Spiegel at his residence.

SALZER-GREENWALD.—On Monday, October 29, at the Biltmore, Myra C., daughter of Mr. and Mrs. Henry D. Greenwald, to Mr. Louis Salzer.

SANDERS-COHEN.—On Saturday, November 3, Miss Cohen to Mr. Martin Sanders, by Rev. Jacob S. Minkin, at his residence, 5 West 104th street.

SILBERBERG-FLADELLE.—Mrs. Jeanette Sylvia Fladelle of 910 Union avenue, was married at her home to Mr. Paul M. Silberberg of 59 Nagle avenue on October 30, 1917, by Rabbi Max Reichler.

STONE-GLICKMAN.—Mr. and Mrs. David Glickman, of 865 Elmsmere place, Bronx, announce the marriage of their daughter Deborah to Bernard Stone on Sunday, November 5, 1917, at the Harlem Palace. Rabbi Aaron Eisenman performed the ceremony.

BIRTHS.

DAVIS.—Mr. and Mrs. Samuel Davis (nee Gertrude Fergatch) announce the birth of a daughter, Anita Liberty, on Saturday, October 27, 1917.

KLEIN.—Mr. and Mrs. Samuel M. Klein (nee Edith Silverman), of 845 East 176th street, announce the birth of a son, on Monday October 29, 1917.

RATTNER.—Mr. and Mrs. Louis Rattner (nee Erma Schneider), 614 West 189th street, announce the birth of a daughter, Muriel.

RESNICK.—Mr. and Mrs. Alex A. Resnick (nee Ruth Goldman), 870 West 180th street, announce the birth of a son.

BAR MITZVAH.

MELCHNER.—Mr. and Mrs. Leopold Melchner, of 146 West 64th, street, announce the Bar Mitzvah of their son Bernard, Saturday, November 10, 1917, at Congregation Atereth Israel, 323 East Eighty-second street. Reception at the Savigny, Sunday, November 11, 8 p. m.

SIMON.—Mr. and Mrs. Samuel Simon, of 37 Avenue A, announce the Bar Mitzvah of their son, Norman, on Saturday, November 10. Reception at the Belvedere, 71 West 119th street, after 8 o'clock.

SONNEBORN.—Mr. and Mrs. Joseph Sonneborn announce the Bar Mitzvah of their son, Irwin, on Saturday, November 10, at the Hebrew Tabernacle, No. 218 West 130th street. Reception Sunday evening at the Hollywood, 41 West 124th street, at 8 o'clock.

ZUCKER.—Mr. and Mrs. Jacob Zucker, of 979 Aldus street, announce the Bar Mitzvah of their son, Melvin K., November 10, 10 a. m., at Temple Beth Elohim, 961 Southern Boulevard, Bronx. At home Sunday evening. No cards.

CARD OF THANKS.

SIEGELSTEIN.—Master Jack Siegelstein, son of Mr. and Mrs. Bennett E. Siegelstein, who is now recovering from an appendicitis operation at Dr. Stern's Sanitarium, wishes to take this means of thanking his many little friends for their kind wishes and many little tokens.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Meyer Kopfshteyn will preach this (Friday) evening on "American Politics vs. Political America."

AGUDATH JESHORIM (117 East Eighty-sixth street).—Rabbi G. Lipkind will preach this evening on "The Brotherhood of Man." Sabbath morning on the portion of the week.

AHAWATH CHESED SHAAR HASOMAYIM (Fifty-fifth Street and Lexington Avenue).—Rev. Dr. I. S. Moses preaches Sabbath morning on "Love at First Sight."

ANSCHER CHESED (114th Street and Seventh Avenue).—Rabbi Jacob Kohn lectures this evening on "Modern Paganism and the Origins of the War." Sabbath morning on the weekly portion.

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 "War Virtues."

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. Henry M. Goldfogle and Dr. Gustav N. Hausmann 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 evening on "What Is the Secret of Israel's Preservation." Sabbath morning on "A Prince of God."

BOROUGH PARK TEMPLE (Fourteenth avenue and Forty-ninth street).—Friday evening at 8.30, Dr. David Levine, "The Practical Life and Judaism." Sabbath morning, on the portion of the week.

EMANU-EL (Fifth avenue and Forty-third street).—Saturday morning Dr. Silverman on "Is the Bible Inspired?" Sunday morning Dr. Silverman will lecture on "The Individual and the New World."

EZ CHAIM (107 East Ninety-second street).—Dr. David Davidson preaches Sabbath morning on "Pulpit and Politics."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Wise will speak Sunday morning on "Is There a Spirit of Man?"

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

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street).—This evening Dr. Sidney E. Goldstein will lecture.

INSTITUTIONAL SYNAGOGUE (112 West 116th street).—Friday evening, 8.30 p. m., "Introduction to the Talmud," Rabbi Zadok Kapne; Sabbath morning Mr. B. Rueben Weilerstein will preach. Sunday morning Rabbi Goldstein lectures at Mount Morris Theatre, 116th street and Fifth avenue, at 10.30, on "Judaism's Challenge to Christian Science."

ISRAEL (120th street and Lenox avenue).—Dr. M. H. Harris will speak this (Friday) evening and Sabbath morning.

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

MONTEFIORE (Hewitt and Macy places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning on the portion of the week.

MOUNT SINAI ANSHE EMETH (600 West 181st street).—Rev. Dr. L. Zinsler will preach this (Friday) evening on "A Name of Fame." Sabbath morning on "How to Overcome the Difficulties in Life."

MT. ZION (45 West 119th street).—Late Friday evening services will be inaugurated tonight when Rabbi B. A. Tintner preaches on "Religion and Its Comforts." Sabbath morning Rabbi Tintner preaches on the weekly portion.

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

PENI EL (525 West 147th street).—Rabbi Aaron Eisenman will preach this evening on "What Our Enemies Do for Us." Sabbath morning on "The Virtues of a True Jewish Woman."

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rabbi I. H. Levinthal preaches tonight (Friday) on "The Moral Issues in the Last Political Campaign." Sabbath morning on the portion of the week.

PINCUS EIJIAH (118 West Ninety-fifth street).—Sabbath morning Rev. Dr. Jacob S. Minkin preaches on "The Discipline of Obedience."

RODEPH SHOLOM (Sixty-third street and Lexington avenue).—Rev. Dr. Rudolph Grossman lectures Sabbath morning.

SHIAARI ZED'EK (Putnam avenue Brooklyn).—Dr. Max Raisin will preach this evening on "Moulding the Jewish Character." Sabbath morning on the portion of the week.

SEPHARITH ISRAEL (Central Park West and Seventieth street).—Rev. Dr. D. de Sola Pool will preach on Sabbath morning.

SINAI (Stebbins avenue and East 163d street).—Dr. Max Reichler will preach this evening on "After Election What?" Sabbath morning, "Meditation."

TIFERETH ISRAEL (Kensington, Brooklyn).—This evening Mr. Abraham Fish will speak on "Problems of Jewish Education." Sabbath morning Rabbi Jacob 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.

Friends Honor Memory of Samuel I. Hyman.

The Central Jewish Institute, at 125 East Eighty-fifth street, which was the creation of the late Samuel I. Hyman, was crowded last Sunday by a gathering assembled to pay a tribute of respect to the deceased philanthropist and worker who had done so much for the cause of modern orthodoxy and Judaism in general.

The exercises included an opening prayer by Rev. Dr. Moses Hyamson, the recital of a psalm by Rabbi Herbert S. Goldstein, an El Moly Rachamim by Cantor Landau, and a concluding prayer by Rabbi M. S. Margolies.

Orations extolling the many virtues of the deceased were delivered by Dr. Cyrus Adler, Dr. J. L. Magnes and Mr. Louis Marshall. They all touched upon his loyalty to Judaism and to America. Mr. Israel Unterberg presided.

Memorial Services for Hermann Fuchs.

In memory of its founder, Hermann Fuchs, the Hermann Benevolent Society will hold memorial services on Sunday afternoon, November 11, at Temple Mt. Zion, 119th street, near Lenox avenue. Impressive ceremonies have been arranged. Addresses will be made by Rev. B. A. Tintner and former President Louis B. Marks, and the eulogy will be given by former President Simon Dresdner. The resolution of the society, illumined and engrossed, will be read by Fred D. Menke and presented to the family by President Joseph Levy. Eminent soloists will add to the impressiveness of the services. The ceremonies will commence at 2.30 p. m.

Hermann Fuchs was a retired chemist, who died last June in his sixty-ninth year. During his lifetime he was an active worker in fraternal organizations, and took a leading part in civic affairs. He was the founder and first president of the Hermann Benevolent Society, which bears his name. This society is a fraternal and benevolent organization, with members in all parts of the country. It is in existence for over twenty-seven years, and has many prominent New Yorkers among its members. Mr. Fuchs was also a past master of Beethoven Lodge, F. and A. M.

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### SOCIAL NOTES.

Mr. and Mrs. Max S. Meyer, of 230 West Ninety-ninth street, observed the fiftieth anniversary of their marriage last Tuesday. A dinner was served to their relatives, after which they gave a reception to their friends in the evening.

Recent arrivals at The Breakers, Atlantic City, included Mr. and Mrs. B. Palley, Mr. and Mrs. B. Traubman, Mr. and Mrs. Louis Wolff, Harriet A. Berlinger, Mr. and Mrs. M. Stern, Mr. and Mrs. J. F. Moritz, F. E. Sarg (chauffeur), Mr. and Mrs. H. A. Groen, Miss S. A. Gainsforth, Julius Ballin, Mr. and Mrs. M. H. Morales, Mr. and Mrs. M. R. Stang and Mr. Milton Lissberger, all of New York City.

### The Central Jewish Institute.

The Central Jewish Institute desires to announce the following activities which may be of interest to the general public:

Friday evening and Sabbath afternoon services are conducted by the children of the Talmud Torah. Adults are invited to attend.

A class for young women in Jewish ceremonies and Bible study has been formed to meet once a week.

Classes in Jewish history, Hebrew and Jewish ceremonies are being formed for girls between the ages of 14 and 18.

The New York Chapter of the Hadassah is conducting a class in Zionism on Monday evenings.

The League of the Jewish Youth has resumed its activities and is enrolling members of the festival clubs in preparation for the Chanukah entertainment.

A branch of the Circle of Jewish Children, an organization which provides activities for children similar to those provided for young people by the League of the Jewish Youth, has been opened at the Central Jewish Institute. Dramatic clubs and choirs have been organized under the auspices of the League of the Jewish Youth and the Circle of Jewish Children for young people and for juniors.

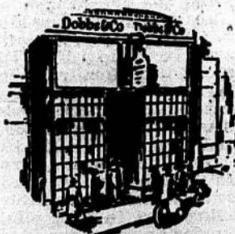
A Jewish art and decorating club has been formed to study the development of Jewish art and for the making of Jewish forms and ornamentation.

Gymnasium classes for men on Tuesday and Thursday evenings and Sunday mornings and for women on Monday evenings are open to the public at nominal rates.

On Wednesday evenings a series of illustrated lectures are conducted by the Board of Education. Two series of lectures are given on alternate Wednesdays. One series deals with the development of Russian literature and the other surveys the various civilizations of Asia. The public is invited to attend.

**Young Men's Hebrew Association.**  
The Jewish Community Chorus, which was organized in September at the Young Men's Hebrew Association, has been enrolling members constantly from the beginning of the season. The society is under the direction of Mr. A. W. Binder, Mosenthal Fellow in Music at Columbia University and leader of the Hadassah Choral Union.

The purpose of the Community Chorus is to study and rehearse Jewish music of all kinds, including folk songs and synagogue music, both in Hebrew



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and English. In addition, the works of the great composers are being taken up, particular attention being paid to oratorios and other music of religious character. The Community Chorus meets on Thursday night at the Y. M. H. A. Building, Ninety-second street and Lexington avenue, and is open to both young men and young women who are anxious to learn how to sing with a chorus and get a knowledge of Jewish music.

In addition to this activity, the music department has also organized a symphony orchestra, which meets on Sunday at 3 p. m. It now has thirty members in which are represented all the most important instruments. The orchestra has lately been rehearsing music of Russian composers, in preparation for the Russian evening that will be held at the association on Sunday evening, November 18.

### Hadassah's Hebrew Class

The class in Hebrew conversation, organized by Hadassah, holds its meetings Thursdays, 8.30 p. m., at Public School No. 10, 117th street and St. Nicholas avenue. The class, which is being conducted by Mr. Giladi, of Palestine, is intended primarily for beginners, although more advanced students will also be welcome. The language as taught by Mr. Giladi is the classic Hebrew of the Bible, revived by the inhabitants of Palestine, and now used as the language of daily life. All those who are interested in acquiring a speaking knowledge of Hebrew are urged to attend the next session of the class, as students will not be admitted after November 15. The School of Zionism, 44 East Twenty-third street, will be glad to give further information to those interested.

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Vermicelli Patties.

Break vermicelli in very small pieces, cook until tender in salted water. Make a cream dressing of two tablepoonsful of butter, one of flour, and one cup of cream. Cook butter and flour together; when smooth add cream and salt to taste. Put in little patty pans a layer of vermicelli, alternating with the cream. On each layer grate a goodly quantity of cheese. Bake a nice brown.

Plain Muffins.

Two cups flour, 4 teaspoons Royal Baking Powder, 2 tablepoons sugar, 1 teaspoon salt, 1 cup milk, 2 tablepoons shortening. Mix and sift dry ingredients, add milk and melted shortening and beat until smooth. Bake in greased muffin tins in hot oven 20 to 25 minutes.

Spaghetti with Shredded Codfish.

Break one-fourth pound of spaghetti into boiling water and boil for twelve minutes, drain and blanch. Put it into pudding dish, dusting a third of a box of shredded codfish through it; beat two eggs very light, add a cup of milk, pour this over spaghetti and bake half an hour.

Sally Lunn.

Two cups flour, 4 teaspoons Royal Baking Powder, 1 teaspoon salt, 2 teaspoons shortening, 1 tablespoon sugar, 1 cup milk, 1 egg. Sift flour, baking powder, salt and sugar together into bowl; add milk, well beaten eggs or egg and melted shortening; mix well. Pour mixture into well greased pan and bake about 25 minutes in moderate oven.

Tomatoes Stuffed with Spaghetti.

Break half package of spaghetti into boiling water, boil ten or twelve minutes, drain and blanch in cold water. Select large, firm tomatoes; cut off the tops and scoop out the seeds. Do not peel. After sprinkling the inside of the tomato shells with a very little salt, fill with cold spaghetti chopped, mixing cheese with the spaghetti. Arrange the tomatoes in a pudding dish, replace the tops after straining cheese on the spaghetti filling; cover and bake one-half hour.

Coffee Cake.

Two cups flour, 1/2 teaspoon salt, 2 tablepoons sugar, 4 teaspoons Royal Baking Powder, 2 tablepoons shortening, 1/2 cup milk. Mix and sift dry ingredients. Add melted shortening and enough milk to make very stiff batter. Spread 1/2 inch thick in greased pan, add top mixture and bake about 1/2 hour in moderate oven.

CORRESPONDENCE.

Abide by the Congress Decision.

Editor HEBREW STANDARD: The decision of the Executive Committee for the American Jewish Congress to postpone the date of the Congress from November 18 to the time of the beginning of peace negotiations, will undoubtedly cause considerable dissatisfaction in certain sections of our people and especially among a considerable number of the selected delegates, who are anxious to act as delegates as speedily as possible, and some of whom worked very hard to bring about their election.

Our people are naturally impatient and anxious to bring about the emancipation of the Jews as speedily as possible, and lack of political experience has made many attribute to the Congress magic powers of immediately removing all evil, instead of regarding it as one of many means to an end which will ultimately be arrived at after different steps will have been taken and after various gatherings, large and small, will have been held in this country and elsewhere.

While the criticism will probably come from several quarters, the loudest protests will undoubtedly issue from a certain aggressive party in Jewry, which, though representing about 3 per cent. of the population, usually makes 97 per cent. of the noise and has made a specialty of vociferous demonstration.

Yet it was this party which clamored so loudly for a union of all Jewish forces at the time of the Congress controversy, and which insisted more strongly than all others upon reaching an agreement and combining with the conservative, or uptown elements, which wished to limit the scope of the Congress. The understanding was reached and all elements came together, but all those who wanted it and afterwards approved of it should have understood then and should realize now the consequences involved in such amalgamation.

If you come together with those who have other views, who are usually more conservative and more cautious in their speech and actions, you must know that their point of view is bound to come into the future activities; that at a certain time they will insist upon going slow and that at a critical time in public affairs they will have good opportunity, if not good reason, for carrying their point.

Hence, if the postponement of the Congress comes both as a matter of extraordinary circumstances and as a consequence of previous action, and as a consequence of the noisy little party, whose knowledge of practical affairs is very limited, need not be so aggrieved and so surprised at the action taken.

Besides, it does not come in good grace if hysterical writers and speech makers, who only yesterday belonged to organizations antagonistic to Jewish interest, now pretend to be the sole custodians and more interested than all others in the Jewish Congress.

It is from certain points of view, of course, to be regretted that the Congress has been postponed. The holding of the Congress would give stimulus to Jewish activities and banish the spirit of dejection that now prevails in many quarters. It would also give us earlier opportunity to deal with the important problem of constructive relief in the Jewish war zones. But the circumstances which determined the new decision is beyond our control.

We received assurances from the leading Jews of the country that it is not advisable to hold a Congress at the present time. At the same time these men of prominence committed themselves anew to the Congress idea and pledged that at the proper time it would be organized in a comprehensive and sustainable manner.

Believing as we all do in the importance and the efficacy of the Congress, and in the ultimate organization of the whole American Jewry along democratic lines, it would be casting reflections upon our own beliefs and convictions if we now asserted that because we had to wait another six months or a year the movement would come to naught. Would not that be equal to confessing that we never were so sincere when we demanded a Congress?

Jews who have tenaciously held to beliefs and ideals for many centuries surely ought to be able to sustain their interest in a plan which promises to bring relief and emancipation for their oppressed brethren, and which, because of the terrible conditions now prevailing, has to be held in abeyance for a while.

Let the party of noise try to make whatever political capital it can out of continually printing about the Yehudim, but reasonable men, who know how to act according to circumstances and who know what it is to make a bargain and keep it will certainly act otherwise and will, while biding their time, work and wait for the success of the Congress. Yours respectfully, HYMAN MILLER.

Appeal for Bandage Material for the Lepers.

Editor HEBREW STANDARD: When the nurses of Bethesda Leper Home get out of bandage material, they have to start washing the old bandages used on the leper's wounds, and one moment's thought will make anybody understand what that means.

There is need of bandage material all the year around (old, but clean linen, cotton, cheese cloth, pillow slips, and sheets, etc.).

Bandages in rolls from 1 to 4 inches wide should be fastened at the end with a few stitches (use no pin).

As the bandage material must be kept clean, and as the voyage is a long one, all the donations should be securely packed. If sent prepaid by express, such donations reach my office without further charge, while a charge is made for the delivery of packages from the piers to my office if sent by railroad and steamship companies.

If receipts of bandage material exceed the Bethesda Leper Home needs, the surplus will go to other leper asylums on the missions to lepers.

The lepers further need soft bath and hand towels, muslin, and underwear, white stockings, pen-knives, eye-shades, absorbent cotton, vaseline and other hospital supplies. Christmas presents, like games, toys, hard candies (not soft candies), etc. None of these articles must be packed in with bandage material, and a list of contents of such packages should be sent to me for foreign custom house entry, so that their contents may be known to me, while the packages are not opened at my office.

If you wish to send a donation in money, please do not send me cash or bills, but remit by check, postal or express money order, made out to the Bethesda Leper Home.

Please have the name and the address of the donor placed on each parcel, package or case, so that I can acknowledge receipt thereof.

R. DAN WOLTERBEEK, 63 Park Row, New York City.

Share Your Joy.

Editor HEBREW STANDARD: I will greatly appreciate your giving the following wide publicity:

Historically, Jews have been in the habit of celebrating to the fullest and in an appropriate manner the important events of their lives. Thus births, Bar Mitzvahs, marriages, etc., have been acknowledged by simchahs.

It is important at this time, when the Jews of Europe are again living through days and years of affliction, that we, living in a land of plenty, celebrate the happy moments of our existence appropriately by giving mind and heart to them. While we are enjoying luxuries, they are going through periods of absolute starvation. Children are dropping by the way from exhaustion and lack of food; men and women, with their hearts torn by their knowledge of the conditions, suffer untold agonies, from which there seems to be no relief. Let us, therefore, share our happiness and make it a habit on all occasions of festivities not only to think of the other half of Jewry, but to give with a spirit of willingness and helpfulness.

All such contributions sent to Mr. Arthur Lehman, 20 Exchange place, treasurer of the American Jewish Relief Committee, and also the Joint Distribution Committee, may be recorded as wedding, Bar Mitzvah or other festivity donations. JACOB BILLIKOPF, Executive Director.

Pincus' Elijah Junior League Purchases Home.

In response to an appeal made by Mr. Max J. Finkelstein to the members of the Junior League of Congregation Pincus Elijah at their meeting last Wednesday night, the sum of \$2,200 was subscribed to a fund for the purchase of a home for the Talmud Torah. The attendance at the Talmud Torah has been so large under Rabbi Minkin's leadership that the present quarters have been completely outgrown. Subsequently the house at 125 West Ninety-fifth street was purchased and will soon be remodeled into a modern school building, which will also house the various activities of the Young Folks' League and the other affiliated societies of the congregation.

Funds for Jewish Welfare Board.

In response to an appeal of Rabbi Jacob S. Minkin, last Sabbath, at Congregation Pincus Elijah, the sum of \$1,200 was subscribed for Jewish Welfare Work. Mr. Bernard Kisch promises an additional \$1,000 provided that the congregation's subscription reaches \$5,000.

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היי שבת

An enterprising Anglo-Jewish writer was latterly grappling with the suggestion of bomb-proof *Succahs*. Not a bad idea, after all. The notion may be carried further. We might use discarded Prussian cartridge boxes at *Purim* in which to carry our *Haman-kloppers*.

Our new war revenue law exempts by its provisions payments for charitable and educational purposes. That is to say, payments for these matters may be deducted from the gross income of an individual making a return of his income before the net income, liable to taxation, is fixed. We wonder, therefore, if our eleemosynary institutions are likely to benefit by reason of this interesting provision of the law.

Yiddish should certainly not be mistaken for German. These war times with all the attendant evils they have evoked should prevent a confounding of this sort. As a matter of fact, however, the basis of the modern Judaeo-German or Yiddish is the Middle High German of the fourteenth century, which the Jews took with them into the then hospitable Poland when they were expelled from lands farther to the West.

The other day a justice of the Supreme Court in our city refused to sanction the proposal of a man named Blech to change it to Blake. Blech was *taboo* to the individual in question because of its German sound and significance, but the justice held it to be a perfectly proper cognomen. In short, Blech must remain Blech so far as the Supreme Court of this State is concerned. Tin, we believe, is employed in the manufacture of cans, but, in this instance, Blech cannot be "canned."

Why all this talk about the masses in favor of or against the convening of the Jewish Congress, and whose will has thus either been thwarted or executed through the postponement *sine die* of this momentous conference? The masses of Jewry were just as much interested in the Jewish Congress as they are in any other movement. The leaders and near-leaders on either side of the controversy, and the numerous satellites revolving in their orbits—these make up the sum total of the interested in this matter and all others affecting Jewry.

Russell J. Dunne, the anti-Semitic soap-box orator, "got all that was coming to him" for his most recent exhibition of anti-Jewish mendacity in Brooklyn. Charged with disorderly conduct of a particularly gross and flagrant character, Dunne was convicted and received a "stiff" prison sentence in view of his previous record. We hope that this man will thus have all his villainous desires to hound the Jews "knocked out" of him. If not, and he persist in his unconscionable form of propaganda, he is likely to pass many of his future years in jail.

The ingenious process of explaining by geography the tendency to complete Jewish absorption in the environment in the case of Jews dwelling in lands bordering on the Mediterranean neglects to note that centuries ago the Jews dwelt altogether in lands near or around that sea and nevertheless persisted as a separate community. Nor is the explanation that Freemasonry in those countries is largely responsible for Jewish backsliding more fortunate. Freemasonry there stands apart from all other Freemasonry in the world and the Jews are not responsible for this condition. No, the assimilation of Jews in those lands is simply and solely due to the will of the Jews themselves there to assimilate.

Rabbi H. G. Ehelow has issued a booklet entitled "The Varied Beauty of the Psalms" (through the Bloch Publishing Company). This contains the substance of a course of lectures delivered by the author at the Temple Emanu-El in 1915. As Rabbi Ehelow is a minister of learning and adequate literary power he succeeds in his task of pointing out the many beauties of Israel's immortal psalter. The lectures make interesting reading in their present form, and we can easily understand the wish expressed by those who heard them delivered to possess them permanently. Rabbi Ehelow was thus wisely guided in conforming to this desire, and his booklet will stand as an interesting popular contribution to a knowledge of the surface beauties of the Psalms.

## THE WAR AND THE JEWS

In its issue for October 27 *The Sunday School Times* printed a paper by one Mark Lev, a "Hebrew Christian," or, more vulgarly but truthfully one of the "knightly" *meshummodim*, in which the questions are asked: Does prophecy connect this war with the Jews? Is the "set time" of God's favor to Zion near at hand?

Of course, these questions are answered in the affirmative; that is part of the missionary's "game." The Jews must and will be re-established in *Eretz Yisroel* to the end that they be prepared the more readily to accept Jesus as their Messiah and thus the missionaries' occupation be justified. We need not retail here the devious ways whereby the writer in *The Sunday School Times* proves to his own satisfaction from the language of the Bible, as well as from that of the New Testament, of necessity, that the "set time" of God's favor to Zion is "near at hand." Suffice it to say, he finds that when Turkey entered the war on the side of the Central powers "it was said that she had signed her own death warrant." This remark may have its justification in the future course of international politics, but it is hardly correct to infer therefrom that there the waters of the Euphrates will be dried up.

Turkey, in consequence of the outcome of the great struggle, may well be driven out of Palestine, but the future of that land has really nothing in common with the "drying up" of the waters of the Euphrates. The exalted language of our great Prophets is vital and stimulating for a sinful world like our own of the present time, when the vast majority of the inhabitants of the earth are engaged in hurling death and destruction upon one another. As the Holy One, blessed be He, rules His world in accordance with His will, so, in due season, His providential decision in respect of Palestine will be made plain to all men. His human creatures, however, in their feeble attempts to realize His ordinances will contrive a status for *Eretz Yisroel*, but this has and can have no relation to the prophetic inspiration directly, and what that status will be no one at this stage of the struggle dare forecast.

Such intellectual feats serve absolutely no purpose, useful or other, and this instance thereof is quite on a par with the general average. Why *The Sunday School Times* gives space to these lucubrations we fail to comprehend.

## THE RUSSIAN PEACE PROGRAM

INTERESTING are the instructions drawn up by the Central Executive Committee of the Council of Workmen's and Soldiers' Delegates of Russia with the view of presenting a practical basis for an adjustment of the present world-conflict. As reported, they cover almost every conceivable question that has cropped out among the various belligerents on either side of the great struggle, although they are silent on the future disposition of Palestine.

Whether this omission be intentional we cannot say; the paper provides for the autonomy of Turkish Armenia, and, therefore, it is probable that the subject of the future status of Palestine as an autonomous Jewish state was before those responsible for its promulgation. It may well be that this Russian council is unfriendly to the plans which look to a reconstitution of *Eretz Yisroel* as a Jewish land. If so, then the tales which have come to our ears about the changed position of enlightened Russians, and not least that of the Russian Jews themselves, about Zionism, would have some ground for their persistent iteration.

In another part of this paper the Jewish question in another aspect is specifically dealt with. The seventh article provides that Roumania be restored to her *ante-bellum* situation in respect of her frontiers upon the express condition that she grant complete autonomy to the *Dobruddja* district and guarantee equal rights to her Jews. The latter provision is offered as a complete settlement of the Roumanian Jewish problem and we confess that, in the light of experience, we are not satisfied with it.

A similar condition was incorporated in the famous forty-fourth article of the treaty of Berlin of 1878, and it requires no demonstration to show how uniformly and flagrantly Roumania violated it. While the instrument which we are now considering apparently regards Roumania as one of the parties to the eventual treaty of peace, and thus firmly bound to carry out her solemn obligations as therein enumerated and set forth, we hope means may be contrived whereby it will not be possible for that country to reap an advantage from the settlement whilst, as in the past, she calmly ignores her responsibilities thereunder.

The Roumanian Jewish question should and will be settled and in such a way, we hope, that Roumania can never reopen it.

A. B. Makover has written, and the Bloch Publishing Company has published, "Mordecai M. Noah, his life and work from the Jewish viewpoint," an interesting biography of this eminent and somewhat fanciful Jewish worthy. Noah's Zionist aspirations, for thus his attempt to found a Jewish state at Grand Island near Buffalo early in the previous century may be described, are of perennial interest to the supporters of the modern phase of this great Jewish movement, and Mr. Makover's pamphlet is therefore assured of a tolerably wide circle of readers among the Zionists. As a useful contribution to historical knowledge Mr. Makover's work may be commended although much of his space is devoted to liberal quotations from the paper on Noah and his scheme, published by the Buffalo Historical Society in 1866, and to the romantic characterizations of the late "Judge in Israel" by Alfred Henry Lewis ("Peggy O'Neal") and Israel Zangwill ("Noah's Art").

## JUST A LITTLE MORE

שחה וגם נטליך אשקה

"And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac."—(Gen. xxiv., 14.)

THE test proposed by Eliezer is of an extraordinary nature. Its very simplicity is baffling. Is this the simplicity of foolishness or the simplicity of higher wisdom? Wisdom and folly meet in simplicity, but there is a difference between the simple whom God makes wise and the wise whom God created simple. The simplicity of Abraham's trusted servant is either of the one kind or the other: he must be a fool who who would rely on such a test for a momentous decision involving Isaac's happiness, or a supremely wise man with deeper than common insight into the intricacies of human conduct. Happily, Scripture comes to our aid, for it is evident that Eliezer's words are quoted approvingly as those of a man worthy of our esteem. He must have been a truly sagacious person.

On the surface, we should not be inclined to accept this test as a conclusive proof of the charming Rebekkah's character. Her offer was natural enough; in fact, commonplace. She lived in a land where hospitable treatment of the stranger was, and still is, the rule rather than—as in the case of Sodom—the exception. Any damsel might have stood this particular test, which, at best, might be considered an act of courtesy. Yet, Eliezer thought otherwise: character is revealed just in these familiar touches, unpremeditated, spontaneous expressions of the soul within.

I call this particular test, which stood Eliezer in such good stead,—the "Just-a-little-more" test. And it is truly a wonderful, all-around gauge of excellence.

Think of it! Just a little more than Eliezer asked for; just a little more than strict Duty demanded! Sensitive souls usually object to the word "duty," as denoting something unwillingly performed, a service grudgingly rendered. Those who tread the weary mile of Duty, either from habit or from a desire to appear respectable, will invariably fail under this test. Such are lazy servants of mechanical morality; moral clock-watchers. Their one concern will be not how to do just-a-little-more, but "just-a-little-less" than goodness requires and yet not be found out. Their little measure is soon filled and, if possible, a false bottom is provided. But not only in point of quantity is their goodness "short," but chiefly in point of quality. For our actions bear the stamp of our personality, and, if disagreeably done, they are made to look repellent. What Eliezer had in mind was not merely the added quantity but the enhanced quality of the service—as though the water appeared fresher and tasted sweeter through the sweetness and the ready cheer of the giver.

Thus, we infer from this interpretation a general principle as to the nature of moral excellency. There is a subtle plus-quality upon which the moral value of a deed depends—something quite impalpable, something "just-a-little-more"! Moral value does not lie in a deed itself, no matter how useful or benevolent, but in this "just-a-little-more" quality. Or else, why is it that the same deed performed, respectively, by two persons may appear with a graciousness and a spiritual handsomeness in the one case which are entirely lacking in the other? Why is it that the same word cannot be spoken by two persons with sameness of meaning? The difference is due entirely to the spiritual background, to the effect created; to a bloom, as of a fresh fruit, that overlies the deed, the flower-fragrance which it exhales. Ay—just-a-little-more!

Just-a-little-more, and disagreeable Duty laughs at us with pleasure-beaming countenance. Just-a-little-more, and mere mechanical compulsion struggles up into the splendidly free impulsion of the soul. Just-a-little-more, and the gift doled out with wary and chary hand, no longer shames the recipient and degrades the giver, but becomes a gage of fellowship and a token of love. In a word: just-a-little-more, and Duty is exalted into Beauty!...

And is it not true that the rare aristocratic quality which singles out a man or a woman as a Child of God, refined and perfected through His Spirit; that quality which hovers around a mere mortal and conveys a distinct sense of a Presence, belongs also to this inexpressible "just-a-little-more" category? There are some of us that are just a little nearer to the divine than others, and whether we will or not our faces shine as Moses' ever did. Personality—not as the word is vulgarly used to denote externalities of dress, manner or studied pose, but in the sense of the outbearing of the soul through the husk—is a mystic sign of divinity. What? You say, we are merely dust, merely flesh and bone, merely meat-machines? We are just-a-little-more—we are souls made in the celestial pattern.

Finally, it is true that this Something, this excess-bloom, this inflow, outflow and overflow of God, marks all things. We cannot accept mere brute facts and surface-appearances. They are to us symbols of "Just-a-little-more." To one, Truth is a theory—to another it is just-a-little-more: a life. To one, Religion is a discipline and a routine—to another it is just-a-little-more: a passion. To the scientist the world is a machine—to the artist it is just-a-little-more: a poem, a song. And to the Seer it is yet-a-little-more: God-made-visible! Is this not the difference between the scientific and the religious view of the universe, that while the former regards only the engine, the latter perceives that and more—God?

In the light of our thought, we now understand the scene at the well. Verily, Life is the Well, and by it stands a kindly spirit, drawing pitcherfuls from its depth. We approach with our mean little requests, petty desires and narrow aspirations. The kindly spirit gives us all that and then, smiling, just-a-little-more!

JOEL BLAU.

**JUST BETWEEN US**

Of Julius Eichberg the musician, father of the wife of John Lane, the publisher, this story is told by William H. Rideing, in his memories of Boston: Eichberg was the last survivor of Mendelssohn's orchestra, a picturesque, pallid and stately man, with a massive, leonine head and a mane of wavy, silvery hair that fell from it like a storm-tossed cascade. Though a German, he spoke English almost like a native, and wrote it even better, with idiomatic raciness. One night at the Botolph club, when dining, Eichberg helped himself freely to pork-chops, whereupon a painter who sat next to him exclaimed jokingly, "Here, Eichberg, you musn't eat those. You can't be a Jew if you do." Eichberg turned upon him in the haughtiest manner, speaking as from a height and from his soul with inflexible pride: "But I am a Jew!" The words had an Olympian menace and defiance in them. A painful silence followed, and seeing his mistake, the blunderer stammered, "I didn't mean anything. Why, I have Jewish blood in my own veins." Eichberg faced him, tossed his mane, shrugging his shoulders as he did so, restrained but not pacified. He breathed from a depth that heaved his body as he cast the extenuation aside. He spoke with a reverberating inflexion like a pontiff about to excommunicate, as he exclaimed after a pause, "You—have—Jewish blood in your veins? So! But even that does not console me." And ending, with a sigh of unutterable significance, Eichberg froze again and resumed his wonted air of unassailable dignity and self-possession which shielded him from too much familiarity, even in those who were his intimates.

James Russell Lowell referred to the Jews in a complimentary vein, when speaking at Birmingham, England, some thirty-three years ago, on the subject of Democracy. The Jews, he said, were perhaps, the ablest, certainly the most tenacious, that has ever lived, "a race in which ability seems as natural and hereditary as the curve of their noses. We drove them into a corner, but they had their revenge, as the wronged are always sure to have it sooner or later."

More on the subject of pork and the Jews, in the same section, is written by Howard Payson Arnold, who says in the estimation of our forefathers, the makers of New England, so with the makers of the United States, Moses towered high, like a mighty column resting on dread foundations, laid by divine and all-wise Omnipotence and never to be shaken. There especially this veneration for Moses prevailed for the first years of its history, and there is plenty of evidence that the Puritan ancestors went as far as they dared in deducing their first code almost literally from the books of Moses. But there was, he says, one point as to which there was a total disagreement between the Pilgrim fathers and the great lawgiver, and that was concerning the swine. Here the fathers drew the line and stood to their guns. Though not a quaker was branded, nor a witch was hung, nor a single estate inherited except in accordance with the approved dictates of the Pentateuch, yet the Pilgrims saw very clearly their way to dispense with the porcine precepts of the Old Dispensation, and fought for their pork with an obstinate tenacity that defied both Leviticus and Deuteronomy together.

Writing of her early years in New York, after her removal from Texas, Amelia E. Barr, in "All the Days of My Life," says of her frequent visitors; there was Isaac Blum of Galveston, who had been her husband's friend there, and whenever he called he brought with him some young Jewish gentlemen of his acquaintance. Socially she never met finer gentlemen. They were well educated, and their reverence for religion, for their parents and family, and all that is lovely and of good report made their friendship most pleasant and desirable. She adds, "This may not be a popular opinion, but it is a truth concerning all the Jews I have known socially, and their number is not small or unimportant. My Galveston friend is dead and I have gradually lost sight of the Franks, and the two Blumenthals and the cultured Noemogens, Julius Sterne and others, but I have not forgotten their good nature and exquisite courtesy, and I am sure if I met them this day they would give me age an even deeper respect than they gave me forty years ago."

Professor Nathaniel Southgate Shaler was much interested in the Jews of Boston, with whom he was on very good terms. He was sometimes invited to their social entertainments as well as the annual Purim celebration. The Russian Jewish colony of the city claimed a good deal of his attention. He was one day much interested in a young Russian Jew he met on one of his visits to that quarter, who expressed a wish to enter college that he might eventually support his mother, who then kept a clothing store, run on the installment plan. "But," asked the professor, on hearing this, "doesn't she lose a great deal of money selling her goods in that way?" "Oh, no," was the prompt reply, "she only sells to Jews." Shaler's biographer suggests that the lad gained his point without further parley.

John Rothschild, of Cambridge, Mass., a Harvard student, has published a memoir of his father, the late Alonzo Rothschild, the same being appended to the posthumous work of the latter, bearing the title of "Honest Abe," a study in integrity based on the Early Life of Abraham Lincoln. A previous volume of Alonzo Rothschild, "Lincoln Master of Men," attracted favorable comment on its appearance ten years ago. What John Rothschild says of his father will prove of more interest to many than Alonzo Rothschild's book on "Honest Abe."

Alonzo Rothschild, a New York boy, born in 1862, entered the College of the City of New York at the age of fourteen. He became a reporter, and then entered the employ of a wholesale gem company. At the age of twenty-two he returned to journalism and established a weekly publication devoted to the jewelry interests, from which he retired with a fortune in six years. He was prominently identified with the Good Government movement in New York and the Society for Ethical Culture. At the age of twenty-eight he entered Harvard as a special student, married Miss Meta Rebitschek, of New York, who took special courses at Radcliffe.

The couple took up their home at East Foxboro, Mass., near Boston, in a farm house a century old, surrounded by more than a hundred acres of land. There he devoted most of his time for the last eighteen years of his life to the study of Lincoln. All sorts of people went there. Students and writers on Lincoln corresponded with him. Reporters consulted him and "wrote him up" in the midst of thousands of books, pamphlets, tracts and pictures of Lincoln scattered about the place.

In this quiet spot with Lincoln surroundings, Rothschild, it is said, became fairly "saturated with Lincoln." His "Master of Men" bears the dedication to his father, John Rothschild, one of the plain people who believed in Lincoln. "Honest Abe" bears the dedication to his mother, "Katherine Rothschild, to whom the author owes not less than Lincoln owed his 'angel mother.'"

Rothschild made short business or pleasure trips, farmed a little and occasionally entertained his friends. His son describes him as ordinarily mild-tempered but capable of a withering wrath, austere plain in matters of dress and otherwise. Concerning his literary work he was almost secretive and he makes the statement that his father, "a Jew by birth, early settled down to agnosticism, though not quite contentedly."

It would seem, so he says, that in his lifelong study of Lincoln he must have been influenced by the martyr President; like him he disdained the world's luxuries. Those who best knew him regarded him as "a prince of men."

It is given to few men to meet death so exquisitely as he did, says John Rothschild—"alone without suffering, in the presence only of Nature." "On the morning of September 29, 1915, after a game of tennis with my mother, he went down to the lake alone for a plunge. He was missed some hours later, and a search discovered him dead in the water—a victim of heart failure caused by the icy shock. His life was a candle that, burning with unusually generous and beautiful flame, consumed itself before the appointed hour."

**Immortality.**

Mindful that the culture we seek is something more than that of mere intellect, we turn to consider to what end we may devote our energy in this line. It is almost universally acknowledged that man is made of body and soul and unlike the brute he will continue to exist after the body has succumbed to its natural corruptions. The end therefore that we may follow as men must be in harmony with our nature which is enduring immortal.

Some of the things men have mistaken for ends because of the immediate satisfaction derived therefrom for the irrational appetites, are not in themselves the proper end of man because they always leave something for them to be desired.

Is the end fame? "Fame is good only in so far as it gives power for good" says a writer. For the rest it is nominal. Only a few can obtain it. To nearly all the gifts that make it possible are denied and to others the opportunities. Those who deserve it, care not for it and those who have it, often lose it through no fault of their own.

Is the end money? Our existence is external. Money is transitory and cannot be taken beyond the grave. In the next life millionaire and pauper stand side by side with only a difference of merit between them. Is the end pleasure? No the pleasure most people seek brings injury to the body and hinders the development of intellect and will—the higher localities of man. True and perfect pleasure is had only after the end is attained. It therefore cannot be the end. Perhaps the end is knowledge? Not so. Human knowledge is at the most imperfect and but a small portion of the world's inhabitants have the occasion or opportunity, or even the desire to attain it. Ah, no. None of these imperfect creations can be the end of man. The ignorant might mistake them for such, but the man who knows he has a soul, the existence of which is longer than the corruption of this mortal flesh could assure him, an immortal soul, there is no reasonable excuse for that error. As man was created for a future existence, so the end he proposes to attain must be higher and nobler than those perishable goods which only the fool seeks after. The wise man hastens to put his trust where he sees it should be put in his Maker, his Creator, in his God. In the unmistakable connection then, that the common and obtainable end of all men is the omnipotent and omniscient God, we shall turn to investigate the paths of life along which our special duty calls us to that end. RABBI JULIUS J. PRICE. Toronto, Canada.

**Luzzatti for a Jewish Palestine.**

The Jewish Correspondence Bureau in The Hague has learned from a reliable source that the late Prime Minister of Italy, Luzzatti, has been asked by Baron Edmund Rothschild, of Paris, what his attitude toward the idea of a Jewish state in Palestine is, or, rather, how he imagines such a state should be founded. The Italian diplomat answered that, owing to his position, he could not give any definite assurances or opinions on the question, but that he was decidedly in

favor of a Jewish centre in Palestine under the control of the allies. He had also reason to think that such a solution of the Jewish question would meet with the approval of the powers. The bureau has learned further that Luzzatti declared to a well-known leader of Roumanian Jewry that the Roumanian Jewish question was the knotty point of the Jewish problem. The Roumanian Government doggedly persisted in shunning a complete and honest solution of the Jewish question, and was carrying on a strange policy of deception to this end. As yet it had been impossible to move the Roumanian authorities to make a binding promise, and it would probably be necessary for Roumania's allies to exert pressure on the latter country to effect its solution.

**Austrian Anti-Semites Torture Sufferers.**

Copenhagen—A great misfortune recently befell the Galician Jews who returned from exile in Siberia to the city of Tarnapol. Having been driven into the interior of Russia when the Russian advance made them prisoners, they thought that, on their release after the Russian revolution, they might return to Galicia and take up their old mode of living. With the assistance of the Relief Committee of Kiev they were enabled to reach Tarnapol, and there settled anew. When, however, Tarnapol was again taken by the Austrians these refugees thought it best to start for their native villages and homes. But the anti-Semitic forces in Austria forced the arrest of all of these refugees and caused them to be confined in the Lemberg prison. Only after certain Jewish communal workers and politicians in Vienna had registered a strong protest against this action did the central government order the release of the unhappy prisoners.

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BROOKLYN NOTES.

Hebrew Educational Society.

The forum conducted by Dr. Nathan Krass at the Hebrew Educational Society Brooklyn, was resumed for this season on Sunday afternoon, November 4. His subject was "The Empty Purse."

Approximately 7,000 pledge cards were signed in the 23rd Assembly District, which includes Brownsville, in connection with the campaign of the United States Food Administration, to secure women householders as members of the administration.

A series of basketball games is being arranged for Saturday evenings in the gymnasium of the Hebrew Educational Society, under the direction of Saul Friedman, the director of the men's classes of the gymnasium.

Temple Petach Tikvah.

More than two hundred members of the congregation and the Sisterhood of Temple Petach Tikvah attended the joint meeting of the two organizations on Thursday evening, November 1. After listening to the various reports, which showed the progress that is being made in the work of the synagogue, Mrs. Mark Feiler, the president of the Sisterhood, presented to the temple a check for \$1,800 which the Sisterhood has raised during the year towards the reduction of the mortgage.

Last Tuesday night, November 6, a social gathering of the members of the temple and constituent organizations took place in the vestry rooms of the temple. Through the efforts of Mr. Roth the members received there the reports of the election. There was fine music and several addresses.

Borough Park Responds to Appeal for War Sufferers.

Through the assistance of Mr. J. Lieberman, president of Temple Beth El, at Twelfth avenue and Fortieth street, and Mr. Houtwitz, of the same congregation, subscriptions for the Jewish war sufferers were liberally procured from the members of the congregation during the high holidays, and as the result of that appeal the sum of \$866 was collected.

The Army and Navy Girls will be the attraction at the Star Theatre next week. It is one of the largest and most lavishly equipped of the many attractions coming here this season. Its offering is more on the lines of spectacular extravaganza than anything that has been seen at the Jay street playhouse heretofore, and the personnel of the presenting company indicates that an effort has been made to secure a praiseworthy result in comedy and musical features of the performance, headed by those gloom dispensers, Bert Western, Jim Pearl, Solly Woods, Nat Mortan, Eddie Welch, Elsie Mains, Evelyn Ferris, Jennie Ross, Claudia Kerwin and a large chorus of feminine charm.

Orphans at Hebrew National Orphan House in Contest.

A \$100 Liberty Bond has been offered as a prize to the author of the best essay on "America" in the contest among the orphans of the Hebrew National Orphan House, 52 St. Marks place. The wards of this Orphan House range from the age of six to fourteen years, and all of them are pupils in Public School 25, where they have made an excellent record. The prize is offered by Mr. B. Titman, vice-president of the institution.

The result of the contest and the name of the prize winner will be announced at the third annual meeting and convention of the Orphan House, which is to take place on November 11, 1917, at Arlington Hall, 23 St. Marks place, New York city, which convention will be addressed by Judge Aaron J. Levy, ex-Judge Leon Sanders, Rev. Dr. Ph. Klein, John L. Bernstein, president of the Hebrew Immigrant Aid Society; ex-Congressman Henry M. Goldfogle, Rabbi Max Raisin, Rabbi M. Z. Margolies, and Rev. H. Masliansky.

The convention will take up the proposal made recently that the house buy real estate out of the city where it may expand the institution on the cottage system plan.

The Jews and Turkey.

The Jewish Correspondence Bureau in The Hague reports: "Mill's Agency is spreading the report that the Jews in Palestine are being treated with the greatest friendliness; that the Jews of the whole world recognize this, and that in Turkey the Jews have always enjoyed absolute liberty and were warmly received. This report is strongly biased, and is not founded on truth. The facts have proved the contrary, and the official documents, which were published by the Jewish Correspondence Bureau a short time ago, have plainly shown how a systematic campaign has been led against the Jews in Palestine since the commencement of the war. It is particularly the Zionists who are persecuted by the authorities. The government has forbidden, in a special address, all participation in Zionist work and attendance at Zionist meetings, dissolved societies, placed the death penalty on the use of Jewish national signs, as stamps and flags, disarmed Jewish colonists, dissolved the Jewish organizations of watchmen who protected the colonies from the attacks of Arabs. Already at the beginning of the war Zionist leaders, heads of schools, banks, leaders of the labor party, etc., were banished. The evacuation of Jaffa has again demonstrated that the government appears decided to destroy the Jewish work there. It is true the report in the Entente press were exaggerated. Massacres of Jews have never taken place. Refugees from Palestine who have gone to America via Switzerland related that they were well treated. In this time it was announced that Jews had been hanged. This rumor, too, was cleared up by the refugees. Tens of thousands were hanged for desertion, and Jews who refused to serve shared the same fate. True it is—and this is confirmed from a German source—the Jews were driven from Jaffa, the German general on the Turkish general staff not perceiving any military reason for this step, as the German, M. P. Cohn, declared in the Reichstag. It is also true that the deportation of Jewish notables from Jerusalem, too—continues. Many families are even banished from the whole of Turkey. The eighty-year-old Hebrew writer and leader of the Union of Teachers, David Yellin, has been deported to Damascus.

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Polish Jews Enslaved in Hungarian Munition Factories.

Two thousand Jews, among them many twelve to fifteen-year-old boys, have been lured from Poland to Hungary and practically enslaved in the munition factories of that country.

This fact was established by the Zionist club Hacheruth, of Budapest, and the details of the outrages perpetrated against these unhappy victims of Austro-Hungarian chicanery is published in the Allgemeine Zeitung des Judentums, and, notwithstanding the rigorous censorship, the charge is publicly made that the wretched scheme was carried out with the connivance of the German authorities of the occupied sections of Poland.

The hapless victims were offered work in canning factories, and were assured that no one would be asked to perform any task beyond his physical ability. They were assured also that they would be permitted to observe the Sabbath and be provided with kosher food. On their arrival in Budapest, however, they were ordered to the Manfred Weis munition factories, and all the promises made to them ruthlessly broken.

They were treated as if they were criminals, compelled to work on Saturdays and were not permitted to partake of the kosher food prepared at the factory for the native Jewish workmen. Beards were shaven off for "sanitary reasons."

"The misery of these victims is indescribable," says the Allgemeine Zeitung, according to an extract of its account of the outrage furnished by The Hague Jewish Correspondence Bureau of the Provisional Zionist Committee. They receive hardly any food. We see them stumbling through the streets, clad in rags and barefooted, stretching out their hands for alms—they who before the war were, many of them, well to do and even owners of their own homes. They are compelled to perform the hardest labor. They receive hardly any food, and if they complain of hunger or illness they are punished with detention or even harder labor. While in the factories a military guard is mounted over them, oppressing them severely. But when they reach the streets they tell their heart-rending stories to a people as helpless as they."

A Colonist Excommunicated.

Buenos Aires.—A colonist and members of his family have been excommunicated by the Jews of Palmar, Argentina, in an unusual situation that developed out of the illness of this man's wife. This colonist, who is a carpenter by trade, married the daughter of a colonist, and when she was with child he called upon the assistant surgeon of the locality to attend her. Because of the operation he performed the woman became seriously ill and had to be taken to a hospital in the nearby city of Concordia. The doctor of the hospital issued a written statement laying the blame for the woman's condition to the ignorance of the assistant surgeon.

On the strength of this written statement the husband asked the assistant surgeon to pay all of the hospital expenses and the medical bill which his wife's illness had involved. The surgeon refused to do this, and his friends, who are the most influential persons in the colony, thereupon excommunicated the carpenter and his father-in-law and their families. Now no one will give the carpenter any work and the merchants refuse to deal with him.

For a Jewish Congress in Switzerland.

A committee has been appointed in Zurich for the purpose of summoning a Jewish Congress in Switzerland. This committee has already issued a call, declaring, "two thousand years of exile and tears are enough," and also referred to the traditional unity of the Jews in their homeland. Concerning the Russian revolution it says, "It brings light to humanity." The committee speaks of the propaganda which the Jews of America,

Russia, Poland and other countries are carrying on for this cause, and invites all the inhabitants and organizations of Switzerland to join this movement in order to discuss the problems of the Jewish people and enlighten public opinion. "But this work," it continued, "can only be carried on by existence of a congress, and he who does not participate is a traitor."

Jewish Councillors of Lublin Appeal.

Copenhagen.—The City Council of Lublin was recently confronted with the question of deciding on the salary of the commissioner at the head of the committee that supplies the foodstuffs to the population of the city, and in the discussion that centered about this question the Jewish members of the council brought in the following written statement:

"The group of Jewish councillors, although it will vote for the salary decided upon, calls attention, however, to the fact that when the present food commission assumed power and took the place of the Jewish food commission and also of the general food commission, many Jewish officials lost their positions. We ask that in the future, when candidates appeal for positions in the various departments of the commission, or for any municipal office, the question of the applicant's religious affiliations should play no part in the appointment, but that only his abilities and moral character should be considered."

MUSIC NOTES.

Rudolph Reuter, a young pianist residing in Chicago who made a highly successful recital debut at Aeolian Hall last season, will give another recital at the same hall on Wednesday afternoon, November 28.

Ethel Leginska, the "Paderewski of Women Pianists," is making her first concert tour of Northern Canada and has appeared within the past fortnight in Calgary, Regina, Alberta, Saskatoon, Edmonton and Winnipeg.

Wynne Pyle, the young American pianist who has appeared with the Detroit and Cincinnati Symphony Orchestras already this season and is booked for dates with the New York Symphony and the Philharmonic Orchestras, will give a recital at Aeolian Hall on Monday evening, November 19. Miss Pyle has arranged a very interesting and unconventional program for this occasion.

Heifetz the young Russian violinist, who created a veritable sensation at his debut on October 27, will make his first appearance with orchestra in this country in Carnegie Hall, on Thursday afternoon, November 15, at the concert of the Symphony Society of New York. Walter Damrosch, conductor. Mr. Heifetz will play the Bruch violin concerto in D minor, Dubois' "Symphonie Francaise" and Schumann's "Variations and Double Fugue on a Merry Theme" conclude this program. At the Sunday afternoon concert in Aeolian Hall on November 18, this program will be repeated, with the exception of the "Symphonie Francaise," for which the Beethoven Fifth Symphony will be substituted. Mr. Heifetz will again play the Bruch violin concerto.

Several novelties appear on the program which Eddy Brown will play at his recital in Carnegie Hall Sunday evening, November 11. The Cramer-Brown Rhondino will be given its first performance in America, as will also the Debussy Sonata, which the violinist will play with L. T. Gruenberg, pianist. The program in its entirety follows: Sonata in G Major.....Tartini; Sonata for Violin and Piano.....Debussy; Concerto.....J. Coussu Gavotte.....Bach-Kreisler; March.....Handel; Rhondino.....Cramer-Brown; Guitar.....A. Moskowski; Caprice No. 21.....Paganini-Brown; Orientale.....Cui; Rondo Papagayo.....Ernst.

The first of Joseph Bonnet's organ recitals, illustrating the history of organ music from the early composers to the present time, will be given in the Hotel Astor Ball Room Monday afternoon, November 12, the dates of the other concerts of the series being Monday afternoons, November 19 and 26, and December 3 and 10. The distinguished French organ virtuoso will devote his initial program to forerunners of Johann Sebastian Bach.

Mary Jordan, contralto, will give her annual song recital in Aeolian Hall Thursday evening, November 15, assisted by Carl Deis at the piano. Her program in French, Hebrew, Russian and English, follows:

- Il pleut des petales de fleurs.....Rhene-Baton; Les Papillons.....A. d'Ambrosio; Marins d'Islande.....Felix Fourdrain; Les Petites Communiantes.....Felix Fourdrain; Chevauchee Cosaque.....Felix Fourdrain; El Zion.....Arr. by Paul Martineau; Schir Hamaloss B'Schuw Adonoy.....Schir Hamaloss B'Schuw Adonoy; Chant Juff.....Arr. by Paul Martineau; Two Little Russian Songs.....Mossorgsky; a. The Street Song; b. The Shower; Negro Spirituals, arr. by H. T. Burleigh: Weepin' Mary; My Way's Cloudy; Nobody Knows de Trouble I've Seen; I Want to Be Ready; The Lovin' Glass.....Walter Damrosch; The Sailor's Wife.....H. T. Burleigh; The Hundred Pipers, Arr. by Arthur Whiting; The Last Word.....Marion Bauer; Duak in June.....Fay Foster; Come Up Come in with Streamers, Carl Deis.

Arthur Alexander, who plays his own accompaniments, will give his annual

song recital at Aeolian Hall on Thursday afternoon, November 15, at 3. His program is as follows:

- I. a. Caro mio ben.....Giordani; b. O del mio dolce ardor.....Gluck; c. Sta vicino.....Salvator Rosa; d. Vittoria! Vittoria!.....Carissimi; II. a. In's Freie.....Schumann; b. Schöne Wiege meiner Leiden.....Schumann; c. Provencalisches Lied.....Schumann; d. Von ewige Liebe.....Brahms; e. Ständchen.....Brahms; f. Heimliche Aufforderung.....R. Strauss; III. a. Soir.....Faure; b. La Procession.....Cesaf Franck; c. Mariage des Roses.....Cesaf Franck; d. Il pleure dans mon coeur.....Debussy; e. Extase.....Duparc; f. Mandoline.....Duparc; g. Le Prongeur.....Widor; IV. a. A Song.....Charles Bennett; b. The Sea Gypsy.....Charles Bennett; c. Retreat.....Frank La Forge; d. The Crying of Water.....Campbell-Tipton; e. The Eagle.....Carl Busch.

\* Requested.

Dorothy Berliner, the eminent pianist who during the last few years has annually presented most interesting programs, announces her first recital of the season for next Monday afternoon, the 12th, at 3 o'clock, at Aeolian Hall. Miss Berliner is a great favorite in the drawing rooms and at the series of concerts arranged by the ladies of Newport and Tuxedo society. But she has never sought the good will, the good wishes and good opinion of the women of her own race and faith.

Miss Berliner is one of the musical celebrities of whom New York Jewry may well be proud. Her folks live in Mt. Vernon and belong to the most orthodox congregation. She will play the following program:

- Chaconne—D Minor.....Bach-Busoni; Sonata Op. 109, No. 20.....Beethoven; Vivace ma non troppo; Prestissimo; Andante molto cantabile ed espressivo; III. Preludes.....Chopin; C sharp minor, No. 25; D minor, No. 24; F major, No. 23; B flat minor, No. 16; IV. Prelude—D minor.....Rachmaninoff; Serenade, B flat minor.....Rachmaninoff; Rhapsodie—Hingroise No. 4.....Liszt.

Verdi's immortal "Il Trovatore" may be hackneyed, "hand-organy," etc., yet its beautiful melodies still have a larger place in our hearts than the works of the moderns, and doubtless this has prompted the Oliver Ditson Co. to issue at this time, a new edition of the complete score in addition to the text in the original Italian of Salvatore Cammarano, together with an English version by Natalia MacFarren. Lending additional value to the volume is an introductory essay by Mr. Philip Hale the eminent Boston critic reciting the history of "Il Trovatore" in which he justly says: "The inherent strength of 'Il Trovatore' is shown by the fact that now, over sixty years from its birth, its popularity does not depend on gorgeous scenery, painstaking misen-scene, or extraordinary singers. The music will long work its spell. The pulse of the hearer will quicken with the galloping rhythms. The 'Miserere' with the matchless song of the man in the tower, the scene of tenderness, jealousy and horror in the prison, will move and thrill."

A recapitulation of first singers and performances is included and "Il Trovatore" comes off the press with the usual

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The first performance in New York of the "Symphonie Francaise," by Dubois, is the outstanding feature of the concert of the Symphony Society of New York, Walter Damrosch, conductor, to be given Saturday evening, November 10, at Carnegie Hall. This symphony of the veteran composer Dubois, who recently celebrated his eightieth birthday, is thoroughly French in character and in its emotional qualities. Into the third movement, allegro con fuoco (the first movement is a largo, the second an andantino), the "Marsellaise" is thematically introduced in three-quarter instead of in four-quarter time in a stirring, martial climax. Dubois, the "dean of French composers," ranks with Saint-Saens in point of age, the latter being but two years older.

Another element of novelty in this concert is a song, "The Red Cross Spirit Speaks," by Horatio Parker, words by John H. Finley, to be sung by Mme. Louise Homer, the soloist of the occasion. This number will be heard for the first time in New York. The contralto will also sing the aria, "Che faro," from Gluck's "Orpheus" and Cesar Franck's "The Procession."

The other numbers for the orchestra alone are "Adagio for Strings," by Leku, and Mackenzie's "Britannia," described as a nautical overture.

At the third Sunday afternoon concert of the Symphony Society, in Aeolian Hall on November 11, the program of the preceding evening will be repeated, with the exception of the "Symphonie Francaise," for which the symphony No. 2 in D major, by Brahms, will be substituted.

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An Appeal For Our 60,000 American Jewish Boys in the Great War.

The Jewish Publication Society of America has undertaken the important task of distributing, free of charge, to every Jewish lad in the United States Army and Navy, copies of an abridged prayer book, in Hebrew and English, and a Soldier's and Sailor's Bible, for which the text of the new translation of the Bible was used.

The publication of one hundred and twenty thousand prayer books and Bibles, enough to supply the sixty thousand Jews in the service, will cost thousands of dollars.

You, no doubt, feel that we ought to at least equal the efforts of our Christian neighbors in this regard and do as much for our Jewish boys as they are doing for their boys.

What will you do to help? If you have already contributed, will you not do so again? Make a contribution yourself on the accompanying subscription blank and get your relatives, friends and business associates to do likewise.

Let us place a Jewish Bible and prayer book in the kit of every Jewish soldier and sailor. The sacred writings of their fathers will inspire them to hallow their trust as Americans and as Jews and will cheer them in their many hours of trial.

This cause demands everything you can give. Give as much as you can and make it big—as big as the occasion requires.

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Religious Education Mass Meeting.

On Monday evening, November 12, three thousand people will assemble in Carnegie Hall, New York, to consider the subject "Religion in Education." Catholics, Jews and Protestants will unite in this meeting, representatives from each of those faiths speaking on the subject. The meeting is under the auspices of the Inter-Denominational Committee on Week-day Religious Instruction. The speakers will be Cardinal Farley, Professor George Albert Coe, Dr. J. L. Magnes and Dr. John W. Finley. Music will be provided by the choir of St. Patrick's Cathedral and the Temple Emanu-El.

In New York City less than one-half of the children receive any religious education at any place of worship and many of these receive no such education in their homes. To consider this problem the mass meeting has been called by practically all denominations. It is hoped that the discussion will lead to some practical solution of the matter. The seats have been apportioned among the various denominations. Tickets can be secured from the denominational headquarters. The demand for seats is great. Those desiring to attend should make application for tickets at once. No reservations will be held after eight o'clock. The meeting begins at 8.15. Tickets may be obtained at the Bureau of Education, 356 Second Avenue.

The Harlem Forum.

Dr. Marcus Neustaedter, of the New York University, will address the Harlem Forum on Sunday morning, November 11, 1917, at 10.45 a. m., in the main auditorium of Wadleigh High School, 115th street and Seventh Avenue, on "The Problem of the Mentally Backward School Child." The musical program will include Miss Rose Schweder, soprano, and Mr. George Zacks, elocutionist.

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Temple Peni-El Activities.  
 A reception was tendered to the newly elected members of Temple Peni-El, 525 West 147th street, on Tuesday evening. About seventy-five new members have been initiated into the Temple since last February. President Emanuel Friedman read a report which was very gratifying. It showed a larger measure of prosperity and religious growth and progress than any year in the history of the congregation. The financial report stated that \$2,000 had been paid on the mortgage, \$5,000 voted to the Jewish war relief fund and a very substantial balance for congregational activities. Rabbi Aaron Eiseman then delivered an address outlining the various activities of the congregation. He spoke of the splendid progress in the Hebrew and Religious School which has nearly doubled in attendance, the Red Cross workers, who labor indefatigably to serve their country, the boy scout troop and the Sisterhood, a very active body of women who plan constantly for the work of the poor and for the benefit of the congregation. Rabbi Eiseman reported that in the campaign for one hundred new members to the Sisterhood, twenty-five had already been obtained and the campaign is only three weeks' old. He also spoke of the splendid attendance at all services, from 500 to 600 attending every Friday evening and a like number every Sabbath morning, with an equal proportion of men. At the close of the reception refreshments were served and it was voted to have similar meetings in the future.

Jewish Chaplain for Navy Named.  
 The first Jewish chaplain of the American navy was named last Monday by Secretary Daniels. He is Rabbi David G. Berger, of Corsicana, Tex., and he will be commissioned acting chaplain for the period of the war, with the rank of lieutenant, junior grade. He was born in Russia thirty-one years ago, and was

Congregation Shearith Israel.  
 On Tuesday evening Dr. D. de Sola Pool will open his winter course of public forum lectures on "Modern Problems in the Light of Jewish Thought." These lectures will be held in the assembly hall of Congregation Shearith Israel, 2 West Seventieth street. The opening discussion will be on "Militarism."

In these days when automobiling is so general and trips are not planned long in advance, much pleasure is attained by taking a short spin for the afternoon or evening to some nearby resort. An ideal place is the famous Red Lion Inn located on the Boston Post Road at Larchmont, N. Y., within easy reach of New York. Under the management of Mr. Henry O. Nute, Red Lion Inn easily maintains its prestige as the premier road-house in the vicinity. Mr. Nute makes it his business to supply his patrons with good food at prices which are within the reach of all and not at those staggering figures which some proprietors of road-houses have been wont to impose on their customers simply because they are auto owners. Good music may also be heard at Red Lion Inn, and a run there and back will prove an ideal outing to the motorist.

As famous as Mary's lamb is "Mary's Ankle," the clever and amusing farce comedy by May Tully, which A. H. Woods will present at the Bronx Opera House on Monday, November 12, for an engagement of one week, direct from its successful run at the Bijou Theatre, where it has just finished an engagement of three months. The plot of the piece deals with the escapades of three impoverished young men, one of whom pretends he is going to marry a certain Mary Jane Smith in order to get some much needed wedding presents from his close relatives. An actual Mary Jane Smith appears as the young man's patient, and learns of her part in the plan. It would not be fair to divulge the complications that ensue. One situation follows another in rapid succession, and the whole is embroidered with some of the funniest dialogue heard on the metropolitan stage in many months. The play will be interpreted by the original company, including Irene Fenwick, Walter Jones, Zella Sears, Bert Lyell, Leo Donnelly, Mae Melville, T. A. Gibson, Adelaide Prince, and Noel Tearle. John Barrymore, Constance Collier and Lionel Barrymore in "Peter

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**The Institutional Synagogue.**  
"The Need of a Religious Revival" was the subject of a most inspiring address delivered by Mr. Louis Marshall, at the Mount Morris Theatre, last Sunday morning, under the auspices of the Institutional Synagogue.  
Next Sunday morning Rabbi Herbert S. Goldstein will deliver a revival address on "Judaism's Challenge to Christian Science." These Sunday morning meetings are attracting large throngs, and all who come take home with them a positive Jewish message. Courses in Bible, Rashi, Talmud, Hebrew and Jewish will be begun next week at the Synagogue House, 112 West 116th street. Registration for Kindergarten and Talmud Torah classes also begins next week.

**Montefiore Congregation Notes.**  
Although organized only a few weeks ago by Rabbi Basel, the Junior Montefiore Congregation is making excellent progress in the way of becoming an important factor in the religious activity of the neighborhood.  
The organization is also planning to carry on some activities along literary lines, and many of the children are already being trained for a debate which is to take place early in December. All children are invited to attend the Sabbath morning services, but only boys and girls who have attained the age of 13 years or over are eligible for active membership.

**Ohab Zedek Chevra Shass Celebrates.**  
On Sunday evening, November 4, a Siyum and banquet was held by the members of the Ohab Zedek Chevra Shass. There were 100 in attendance, and addresses were delivered by Rabbis Philip Klein and Bernard Drachman. B. Aronowitz, Israel Klein and Bezael Brenner and others also spoke.  
This organization studies the Talmud daily after the Mincha services and every Saturday. Mr. B. Hersh is chairman and M. Klein secretary, and all who desire to study are welcome.

**The Jewish Theological Seminary of America.**  
Services will be held in the synagogue of the Jewish Theological Seminary of America, 531 West 123d street, on Friday evening, at 5 o'clock, and on Saturday morning at 9:30 o'clock. At the Sabbath morning service, November 10, Mr. Israel Goldstein will preach.  
At the afternoon (Mincha) service, memorial services will be held for the late Prof. Joseph Mayor Asher, on the anniversary of his death.

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Mr. Dembitz on the Haphtara. Last Sabbath Mr. A. A. Dembitz, preaching on "The Haphtara of Vayyera," spoke as follows: There must have been a time in the history of Israel and of the Jewish service when the scholars asked the question: "On this Sabbath that approaches, when we read about the rescue of Isaac from the sacrificial knife, what shall we read in connection therewith from the Prophetic books?" The answer: Their solution of the problem can be found—there are lists of Haphtaroth. When Sabbath Vayyera comes, I thus do meditate: Today, indeed, they read of how the son of a noble Shunammite was brought to life by the Prophet Elisha. To her who, by reason of her hospitality to the man of God—a hospitality approved of by her husband—to her must have occurred thoughts similar to those that possessed Abraham's mind: "Wherefore was I permitted by God's especial grace to have a son if, now that he has become a lad, he is taken away from me? Why am I thus deluded? Why was I nourished with a hope that was vain? We pray constantly, Lema'an lo niga' la-rik velo neled labehala—that we may not labor for emptiness, for naught, nor give birth to self-confusion."

These reproaches, pious woman though she was, were but natural. Can any one blame her for feeling that it were better that the child had not been born or chide her for appearing at a public assembly where Elisha was teaching, and there upbraiding him with "Why hast thou deceived thy handmaid?" He returns to that room that the pious couple had added to their house for his accommodation whenever he should visit the community in Shunem. The boy lay there in Elisha's bed, having been placed there by his orders. He prayed for the lad; stretched his own body on the lad's, his mouth upon the lad's mouth, his hands upon the lad's—such his intensity of purpose: "The power of my limbs shall be given to his limbs, the breath of my mouth and nostrils shall be imparted to him. Aye, I am willing, and desire it, that my own life should be shortened if only he who was given to those who were so kind to me shall be restored to them, that they may no more regret their devotion to me and to my doctrine. Aye, rather, let that child of theirs grow up and in time, through his own experience of revivification, preach the doctrine that Israel can again live; that, how low the nation may sink, the God of their fathers, will send His messenger to awaken in them hope, that, hoping, they may again be strengthened. In time to come the account of his new lease on life, as the narrative of Abraham's faith and Isaac's cheerful submission, may be a token unto the children of Jacob that the Holy One, in His judgment, is just; that in all His dispensations He has His purpose, a purpose that sometimes we may fathom, sometimes not. His promises for good He will ever keep: Be ye faithful, Oh, my people! Murmur not. Hope and live."

For the coming Sabbath Mr. Dembitz will treat on "Abraham and Sarah," as follows: When Ahasuerus chose a queen for his hundred and twenty-seven provinces the honor was given to the daughter of her (Sarah), whose life was one hundred and twenty-seven (complete) years. In the original text the expressions differ, in that the life of Sarah is stated to have been a hundred years and twenty years and seven years, on which the Midrash remarks: Just as the hundred years were complete years and the twenty years were complete years, so were the seven years complete—i. e., she died on her birthday anniversary. The Midrash Rabba, on the Sedra "Life of Sarah" starts out with homilies on "the sun riseth and the sun setteth." With promise that "the sun" here is of twofold signification (as when they say, "The king is dead, long live the king") the Master of the universe does not permit the "sun" of one Zaddik (or Zaddiket) to set until he has brought about what Nachman Heller calls "the scenic surface," the "sun" of another Zaddik (or Zaddiket), the Agadist reminds us that before Moses died Joshua was commissioned, before Joshua died Othniel was fitted to succeed him. A list of scholars of the Tannaite period reaching into the Amoraic period is given. When such and such a luminary died there was born on that same day) such and such another religious and national guide. Then they make the text apply to Sarah and Rebekah, for in the last lines of the preceding Sedra is reported to Abraham the birth of Bethuel's daughter. As my copy of the Mishna has it: First, "Behold Milcah hath born even she, children," and then, "The life of Sarah was a hundred years." I thank the editor for omitting "etc." (vekhullo). That opens to my imagination a new vista. Two ideas occur to my mind: That Isaac at the time when he was bound upon the altar was but ten years old, being born when his mother was ninety. Also as Rebekah's birth was reported to Abraham right after the "Akedah" she was when Isaac took her to wife thirty years old—an age more consonant than the age of three (sic!) with her agility in carrying a pitcher of water and with her answers to Abraham's servant. Why must she tell him who her grandparents were when he asks, whose daughter art thou? The Scripture tells us Abraham "came to mourn for Sara and to weep for her." Question arises: Whence did he come? One scholar answers, From the burial of Terah, his father. The objection is raised by his colleagues: "Terah died

two years before Sarah" (Terah, who lived 205 years, was seventy years old at Abraham's birth, and when Sarah died Abraham was 137 years old). But still Abraham, fascinated by the gentle Rebekah, might have stayed a bit longer in Haran, teaching her his own religion, as well as astronomy (for he was addicted to gazing at the heavens and counting and tabulating the stars) and other sciences (he didn't need to teach her Domestic Science). In the mood that now possesses me, I suspect that it was this absence of Abraham, and not the shock caused by learning of Isaac's having been exposed to danger ["sacrificed nearly"], that enfeebled Sarah and—only the determination to celebrate her one hundred and twenty-seventh birthday kept her from dying sooner. And yet all this while Abraham forgot not his wife and his heir, tho' doubtless he was telling Rebekah how much she reminded him of Scott's heroine. He told her of Isaac's gentleness—his obedience and submissiveness and his naïvete when asking "Where is the lamb for burnt-offering?" Rebekah doubtless thought, "There is a boy who requires a wife to make a man of him." We find that later she was qualified—well qualified—to take this boy's mother's place when she undertook the responsibility. Who knows but even then and there (during that two years' furlough) Abraham might have breathed in her hearing the prayer, "Would that she might become Isaac's wife—he is pure and guileless—she would contribute strength, even tho' from him she might and would derive from him much of the spiritual and intellectual wealth that I have instilled in him, that which is the true 'All' Aye, he hath by study enlarged the application so that paradoxically it may be called 'Mikkol' (More than All)."

Two things I have learned from the author of "The Works of the Lord" in connection with the romance of Isaac and Rebekah. The servant of Abraham kept quiet in his astonishment. In his prayer he had, so to say, stipulated, "The maiden who shall say I will also give drink to thy camels." Primarily it was the willingness. When she actually set about fulfilling her promise, he was so stunned that he could not find the utterance to say "Oh please don't trouble yourself."

Also "they (Rebekah and her maidens) rode on the camels"—the men walked; particularly "Eliezer" (in this chapter he is called the servant or the servant of Abraham) leading the camel on which Rebekah rode. By reason of her position on a camel's back she perceived Isaac before the servant did. Why didn't they ask Rebekah at the beginning "Wilt thou go with this man (or dost thou require thy husband to come for thee)? That was because her father was then living. As he died during the making of arrangements Rebekah became a free agent. Knowing that Abraham had good reasons for not allowing Isaac to leave the Promised Land, she said "I will go."

A Literary Memorial to Dr. Alexander Kohut. The Yale University Press has just issued a second volume of Babylonian Texts as part of the newly-projected series of Yale Oriental Studies. It bears the title "Early Babylonian Letters from Larsa," and represents a transcript of cuneiform texts, with transliteration, English translation, Introduction and Notes by Dr. Henry Frederick Lutz, a graduate student of Yale. The volume is published on the Foundation established in memory of Dr. Alexander Kohut and bears the following memoir on a separate leaf following the title-page:

"THE ALEXANDER KOHUT MEMORIAL PUBLICATION FUND. The present volume is the first work published by the Yale University Press on the Alexander Kohut Memorial Publication Fund. This Foundation was established October 13, 1915, by a gift to Yale University from members of his family for the purpose of enabling scholars to publish texts and monographs in the Semitic field of research. "The Reverend Alexander Kohut, Ph. D. (Leipzig), a distinguished Oriental scholar, in whose memory the Fund has been established, was born in Hungary, April 22, 1842, of a noted family of rabbis. When pastor of the Congregation Ahawath Chesed in New York City, he became one of the founders of the Jewish Theological Seminary, and was a professor in that institution until his death. He was a noted pulpit orator, able to discourse with equal mastery in three languages. Among his contributions to Semitic learning is the monumental work Aruch Completum, an encyclopaedic dictionary of the Talmud, in eight volumes. Semitic and Oriental scholars have honored his memory by inscribing to him a volume of Semitic Studies (Berlin, 1897)."

It will prove of interest to American Jewish scholars in general and to the friends of the late Dr. Kohut in particular, to know that his name is commemorated in such a distinctive manner by one of the leading universities of America, with which it is already affiliated by reason of the fact that the greater bulk of his library, consisting of about ten thousand volumes, is now a part of the collection at Yale. Other volumes in this series are to be published from the "Alexander Kohut Memorial Publication Fund," and we look forward to seeing further issues from the Yale University Press devoted to subjects bearing upon Jewish literature. It is understood that his son, Dr. George Alexander Kohut, has been commissioned to contribute a volume on Christian Hebraists in the same series.

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Want Column

PATENTS 945,415, January 4, 1910; 943,619, December 4, 1909, Rail Joints, and 1,144,565, June 9, 1915, Hat Pin; for sale; reasonable. ISRAEL N. PRENOVICH, 908 Kelly street, New York, N. Y.

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EVOLUTION'S SOLUTION OF THE WAR.

(Continued from page 2)

There is yet time, not that of itself the crown might not govern well, but that it is incompatible with the sovereignty of the people under which form alone is union of peoples possible.

Following the spirit of President Wilson's suggestion regarding Germany that she, by the voice of her people appoint representatives to negotiate for peace following a change in her form of government or limitation of the power of her autocracy—it would be well if the people of all nations would elect by popular vote their representatives to meet in peace conference with the representatives so elected by other nations.

We must not lose sight of our single purpose to make the world safe for democ-

cracy, to prevent the Kaiser's domination of the world. We must not permit our power to be used by the Allies merely to aid them in the attainment of selfish ends. Let the United States call for such peace terms as will promote international disarmament and world democracy based upon her own system of many states in one federation.

It should not be necessary to subdue and dismember Germany and destroy her systems utterly. Much in her organization can be well adopted by the rest of the world. Let all peoples uniting for the common good, contribute their peculiar virtue to the common betterment.

Internal reforms should take place not alone in Germany. Let Kings everywhere realize that this hour of trial calls for self sacrifice from them as well as from the masses, and give up their thrones to the cause of world democracy. The onward march of time will single them out one by one for removal in any event. Let them anticipate the actual necessity and show that so-called noble blood can sacrifice high position and special privilege with the same zest that the soldier gives up his life.

And so let financial kings and oligarchies themselves initiate measures of economic reform. For they also can by so doing but anticipate the necessity. From the products of the earth there is more than enough for all. A system of distribution and an economic order must come finally which supplies the needs of all.

Revolutionary changes are likely to occur following the close of the war. The people will sooner or later of themselves take over the means of production and subsistence unless wise leaders institute broad and radical measures of reform for the benefit of an economically oppressed world citizenship.

In England, France, Russia and Italy actual economic conditions were not as favorable to general public welfare as in Germany before the war and in the United States the steady increase of the concentration of wealth and the definite ascendancy of money control does not make for an encouraging outlook for the great body of the people.

The war has raised prices on every commodity. The masses are not only answering the call for the conscription of their lives but they are bearing the financial load of the war.

The unexampled high prices are burdens on the multitude, but war profits to the rich. For war taxes, the kings of industry pay one-third of their excess war profits, the poor give up their all even to reducing the quantity and quality of their food.

And if this is true in America what must be the conditions in the old world. It will be well for the powers that be in the world of politics and in the realm of finance to meet the evergrowing need for an improved order.

We must see in the present conflict not only the beginning, of the end of group and autocratic control, nationally and internationally, politically and financially but the birth of unselfish thought, though visionary and impractical on the terms applied to any program calling for its application.

Yet enormous, unbelievable sums of money are spent and millions of lives sacrificed for purposes of utter selfishness and utter destruction.

The man power of many nations give two or three years of their lives to learning war—and great armies are everywhere kept up against the day when they may be needed.

However, it is unsound to advance ideas which would create and not destroy. To ask that the governments of nations devote one-tenth the money and effort spent annually for purposes of destruction to bring happiness and prosperity to all of its citizens would be Utopian. And to the economic problem of each nation might be devoted great expense and energy—for the material welfare of all the people should be the first care of a beneficent government. Political freedom is one step, but if financial dependence is present it is a very partial step.

The shrewd manipulation of money—the scheming of business, the intense concentration on affairs of finance—cannot be done by all and yet their share in the plan of things is of vital importance.

It is well for creators along business and financial lines to have opportunity to amass wealth, but that such an extraordinary premium should be put upon purely predatory schemes as now prevails is neither just nor right. The shrews of the nations are not the selfish manipulators of its necessities.

A government spending one-tenth the sum yearly to improve economic and social conditions that it spends on armaments and war and a most fractional part of the cost of the great war could bring about a really golden age into its history.

Men everywhere should have the necessities of life. Such immense difference in the social standing and financial remuneration as result in our present order to two persons of similar mental power—exerting the same intelligent effort—one in constructive, but unremunerative work and the other in giving thought to the legal appropriation of the world's wealth through shrewd manipulation indicates a serious defect in our economic system.

Governments need not destroy individual effort and initiative to remedy this condition, but a more just order could and should be attained.

Food prices—industries, profits, use of money, wages, the entire situation at the bottom of the very existence and life of the people should be regulated by the governments of nations.

Financial slavery is as real as political slavery, and is abroad in the world everywhere to-day.

Poverty can be eliminated, and the wealth of the world should be distributed on more just grounds.

Let all the nations unite in helpful union to build up where previously they have been separated to compete, to arm and to destroy.

Personal welfare at any cost, national welfare at any cost do not bring either personal or national welfare permanently.

It must be plain to all that these things are true, but the answer is human nature must improve and change before conditions can change—the selfish instincts must be educated till men can see beyond themselves. But men have no time except to scramble, no thought except for personal aggrandisement—there is no other course open, and so also nations must fight for commercial and thus military dominance. There is no mutual helpfulness anywhere though all know that actually unselfish thought will improve conditions.

Financial and economic freedom are the real problems of the day. Setting the boundary lines of Germany are costing sums equal to many times the money ever spent on purely constructive up-building and humane enterprises since modern civilization began.

And that settlement will do nothing along economic lines for the offspring of the men who are giving their lives for this struggle, unless sweeping changes of the present order are inaugurated at its close. To destroy Germany's power makes the world, we say, safe for democracy, nevertheless it is negative in effect, it gives no man greater happiness, more of the means of life, more leisure, more educational advantages, more security from similar wars unless plans like these are carried out.

The struggle leaves an appalling debt over all mankind—it is a weary thought that we must do this over and over as the centuries roll around, for after Germany comes another sometime menacing the status quo of nations.

A beneficent and unselfish international seat of power, its scope so wide that perspective must come, an international and national force working with the intensive system that armies learn war to destroy—to rebuild and improve the life of its citizens, bringing regulation everywhere should be formed by the people of the world.

What is absolute personal initiative worth to conduct big business as you will, when an extremely small number of men ever reach even financial independence, and most of them through predatory means?

Why should a few great corporations at the present moment of reaping extraordinary profits at the cost of lives of the masses and their limited means of existence?

Let the people who always suffer, proclaim anew their sovereignty—unite over the entire world—recognizing all men as brothers, for their interests are really identical, obscured only by artificial barriers, and seek not only peace from war but a broad economic and political system to make the world a better place to live in.

Political economists in all times have written on this subject making out of it a very complex problem, but if a large national body of the best minds equipped with full power to study economic conditions and with the approval of the governing bodies to regulate prices, profits, business, wages, finding employment for unemployed, providing means of sustenance for the helpless and aged, comparing conditions in every country, forming a broad extensive movement to better the economic life of the great mass, something practical would be accomplished.

Manipulation of the world's commodities for profit should be stopped.

The war has brought about in every country the actual necessity of regulating the industries of that country so far as they touch the prosecution of the war.

A movement is thus begun which should end in the regulation of every condition which affects the sustenance and well-being of the people.

God moves in mysterious ways. Man is by nature arrogant and selfish. He will not act except from selfish motives. He is then placed where to preserve himself he must unite with others. The war shows that the nations of the world can unite. Let them now do so for purposes of construction instead of destruction.

The fabric of modern civilization ostensibly is based on the doctrine of love for one another. Where is it practiced, of what movement is it the guiding principle? All our actions are based on the fear and hatred of one another.

Let us practice the principles we profess and band together for mutual helpfulness, and through that should come individual unselfishness.

It is nowhere disputed that this would be the ideal existence for mankind as well as the most saving of our resources, meaning by ideal, of course, something unattainable.

But it is unattainable only because of false standards.

At present, man has social standing, respect and consideration from his fellowmen, power in the community according to the measure of his wealth. Gold is the essence of all good in our modern philosophy. We have made such tremendous strides in material science and invention that we think of this and say we are improving—but gold is not the measure of man's soul.

However we have made it our standard of human values. We are all striving for it, not only for what it will buy, but for the power and the consideration from others that it brings. Personal

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good. Fearless thought must arise and proclaim itself in this serious period without regard to the special interest of any particular group or nation. The world is full of great men today for the furtherance of science—invention, politics, finance and war. But it needs men who can see beyond the interests of themselves or the group to which they belong—men not only great in power of accomplishment but in breadth of vision.

Possibly new men are needed to bring order and co-operation into a war-torn world, but rather let the men who are already called great, leaders now in their branch of thought endeavor to extend their powers to cover a world need for an improved and co-operative economic order and for a union of all peoples.

Let us leave behind the selfish period and invite the altruistic period, when the well-being of all members of the human family shall be considered, when constitutional representation of the people, for the people and by the people everywhere prevails and when financial power is made to serve and not control the well being of the human family.

And if millions of men must die, and millions be torn with wounds and millions of women and children endure privation and suffer bereavement, that into the world might be born a new era, let those who yet live on for whom the sacrifice is made, unite in unselfish effort to complete and sustain the movement so begun.

Another great war and another and another without end is the logical conclusion of our system; and we need not look for peace long, though Germany be crushed—following the present war, unless disarmament takes place.

Economic necessity demands disarmament. It is essential to progress possibly even to an early settlement of peace. For national lines so important to power and so severely drawn, where group and monarchical control rules and when armed enemies are on every side will not be so difficult to settle when a federation of all peoples is formed with an international seat of power.

As long as nations must intensify purely national life so long is democratic progress retarded by fear of the neighbor and so long shall a new contender appear from time to time to challenge the powers that be, that control the world's finance, its commerce and its seas to mortal combat.

Japan is another Germany—she is growing great and powerful and the war is making her rich. She is striving for control of China and it is probable she will secure it, for the white nations are divided among themselves and she is now the ally of the only powers that can prevent her extending her influence there. They may grant her paramount interest in the East, which she has anyhow nearly assured through the necessity which may arise for her more active participation in the war and thus far she is in the war strictly for what Japan can make out of it. She has no army on the battlefield and no ships exposed to Germany's submarines, and Germans come and go freely within her Empire.

Once her power becomes firmly established in the East, it will be very difficult to check the march of her ambition toward her place in the sun.

It is likely that a more or less united yellow race, possibly including India, will some time in this century under the continuance of the present international system wage war against a weakened white race and possibly not a united white race.

Let us prevent the possibility of these struggles by general disarmament and the union of all nations in a federation for the promotion of the common good. No doubt it is difficult for men of political prominence to advance such radical ideas; but we are living in a stirring age. Let men in high positions realize the need of the hour and placing selfish aims behind them, work for the common

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First day Chanukah... Monday, Dec. 10
Rosh Chodesh Tebeth... Sunday, Dec. 16
Fast of Tebeth... Tuesday, Dec. 25
1918.
Rosh Chodesh Shebat... Monday, Jan. 14
Rosh Chodesh Adar... Wednesday, Feb. 16
Purim... Tuesday, Feb. 26
Rosh Chodesh Nisan... Thursday, March 14
First day Pessach... Thursday, March 28
Seventh day Pessach... Wednesday, April 3
Rosh Chodesh Iyar... Saturday, April 13
Lag B'Omer... Tuesday, April 30
Rosh Chodesh Sivan... Sunday, May 12
First day Shabuoth... Friday, May 17
Rosh Chodesh Tammuz... Tuesday, June 11
Fast of Tammuz... Thursday, June 27
Rosh Chodesh Ab... Wednesday, July 10
Fast of Ab... Thursday, July 18
Rosh Chodesh Elul... Friday, August 9
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**CHILDREN'S PAGE**

THE RECONCILIATION.

Dear Children:  
After Jacob prayed to the Most High for deliverance from the wrath of Esau, his vengeful brother, he took also natural means for appeasing his brother's anger, for we must pray to the Almighty that he may crown our humble efforts with success and we must not depend on miracles, and after lodging there that night, he took of that which he carried with him, "habo beyado," "that which came to his hand," precious stones and pearls, which a person makes a package of and carries in his hand (Medrash). Another meaning of it is, he took of his possessions after he had separated the tithes, a present for Esau, his brother. He also delivered into the hands of his servants a large quantity of cattle, every drove by itself, and said to them: "Pass on before me and put a space between drove and drove." Rashi says he did this in order to make the gift look more imposing to the wicked Esau, and cause him to be amazed at the greatness of the present, and he commanded the foremost saying, "When Esau, my brother, should meet thee, and ask thee, saying whose art thou? and whither art thou going? And for whom are these before thee? Then shalt thou say they belong to thy servant, to Jacob." The first question should be answered first, and the last should be answered last. You asked, "Where art thou?" "I belong to thy servant, to Jacob," and in reply to your question, "For whom are these?" "It is a present sent to my Lord, to Esau, and behold, also he, Jacob, is himself behind us, for he said, I will appease him with the present that goes before me." The present went thus on before him "al ponov," "to his face," which means that Jacob was greatly provoked that that he had to go to all this trouble to appease that wicked man. After lodging that night in the camp, he rose up that night, took his two wives, his two women servants, and his eleven sons, and passed over the ford of the Yabok. The Medrash asks, "and Dinah? where was she?" He hid her in a coffer in order that Esau should not see her, and for that Jacob was punished for keeping her from his brother, as perhaps if he had married her she might have caused him to become a good man, for that, she fell into the clutches of Shechem, and he took them, the cattle and the property, and sent them over the stream, and sent over what he had. He made himself as a bridge, taking from one side and transporting it to the other side.

And Jacob was left alone; he had forgotten little pitchers and returned to get them (Talmud; Chulin), and there wrestled a man with him. "Vayaiovaik," from the word "avak," dust, they raised the dust with their feet whilst wrestling, thus is it translated by Menachem, "but it seems to me," says Rashi, "it is as though the word were derived from 'chavak.' They embraced, because they held each other in a close embrace in the efforts of each to throw the other. The Rabbins of blessed memory explain that it was Esau's "Sar," or guardian angel. And when he saw that he could not prevail against him, he struck again the hollow of his thigh, and the hollow of Jacob's thigh was put out of joint as he was wrestling with him. And he said, "Let me go, for the day hath dawned and I must chant hymns of praise to my maker." And Jacob said, "I will

not let thee go until thou hast blessed me; until thou wilt ratify the blessings that my father bestowed upon me, and which Esau claimed." And the angel said to him, "What is thy name?" and he said Jacob. And he said, "Not Jacob shall any more be called thy name." It shall no more be said that the blessings came to thee through supplanting and deceit, but royally and openly, and the Holy One, blessed be He, will appear to thee in Beth El and will change thy name and will bless thee there, and I will be there and ratify the blessing, and thus is written in Hosea 12: "In his strength he strove with an angel; yea, he strove with an angel and prevailed; he wept and made supplication unto him; in Bethel he should find him, and there he will speak with us." But Jacob did not wish to wait, and he made the angel of Esau acknowledge his right to the blessings his brother claimed right there and then. Thus he called him Israel, which means having power over, for he overpowered the angel; also men, Esau and Laban. When Jacob asked the angel his name he answered, "Wherefore is it that thou dost ask after my name? We have no fixed name; our names change according to the mission wherewith we are intrusted. Jacob called the name of the place Penuel, because he had seen an angel face to face, and his life had been preserved. And the sun rose to him as he passed by Penuel to heal his thigh as it is said in Malachi 3. "The sun of righteousness with healing in his wings," the sun that hastened to sink for his sake when he left Beersheba now hastened to rise for his sake. Therefore do the children of Israel not eat the sinew which shrank, which is upon the hollow of the thigh, unto this day, because he struck against the hollow of Jacob's thigh on the sinew that shrank. And Jacob lifted up his eyes and looked, and behold Esau came and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto two handmaids, and he put the handmaids and their children foremost, and Leah and her children after (those he himself loved most he put last), and Rachel and Joseph hindermost, and he himself passed on before them. He said, "If this wicked one will come to fight, let him fight with me first," and he bowed himself to the ground seven times, until he came near to his brother, and Esau ran to meet him and embraced him, his pity was aroused when he saw him bow so many times, and he kissed him. (vaishakihu). This word is dotted in the Torah, and, therefore, there is a dispute between the Rabbins; some say that he did not kiss him with all his heart, but Rabbi Simon Ben Jacobi says, "Although Esau's hatred for Jacob is notorious, at that time his pity was aroused and he kissed him with all his heart" (Medrash). After the handmaids and their children, and Leah and her children bowed themselves, came Joseph near and Rachel, and they bowed themselves. Amongst all of them the mothers advanced before the children, but when it came to Rachel, Joseph advanced in front of her, for, thought he, "my mother is very beautiful, perhaps this wicked one will look upon her and covet her, I will stand in front and prevent him from seeing her, for this Joseph was rewarded with the blessing that no evil eye can ever hurt him. Esau asked, "What means all this drove which I have met?" The Medrash says he met troops of angels who pushed him and his men, and said, "Whose men are you?"

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And they answered, "Esau's." "Smite them, smite them," cried the angels. "Let us go; he is Isaac's son," cried the men, but they did not care. "He is a grandson of Abraham." Still they did not care, but kept on striking them. "He is a brother of Jacob." Then, you belong to us. Jacob offered him the present, and Esau said I have enough, my brother, "keep unto thyself what thou hast." Here he acknowledged Jacob's right to the blessings. Jacob insisted that he should accept the present, because, said he, "since I have seen thy face it is as though I had seen the face of an angel." He told him he had seen the angel and prevailed, in order that Esau should fear him, and think, "if an angel could not conquer him I surely can have no power over him." Esau finally took the present and invited Jacob and his family to travel with him, but Jacob declined the invitation on the ground that the children were tender and the flocks young, and they had to go slowly, and the children may be able to travel until I come unto my Lord unto Seir, but Jacob did not intend to go any further than Succoth, thinking if he intends to do me harm he will wait until I get there, but did not go, and when will he go in the days of Messiah, as it is said in Obediah, "Ausdemerers shall go up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

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COHN, MORITZ.—The People of the State of New York, by the grace of God free and independent, to James Lawrence Cohn, Maurice Galland Cohn, Ethel Klopfer Frazee, Helen Lowerlein, William R. Rose, Edward Klopfer, Celia Loeb, Rosa Kraus and Thomas Field Frazee, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Moritz Cohn, deceased, who at the time of his death, resided at 951 Madison Avenue, Borough of Manhattan, City of New York, sent greeting:

Know all men, that the petition of Sol M. Stroock, Michael Wallstein and May-Edith Cohn, residing respectively at 133 West 52nd Street, 218 West 26th Street and 307 West 105th Street, Borough of Manhattan, New York City, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 30th day of November, 1917, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Julius M. Cohn, deceased, as sole surviving trustee of the trusts created by the sixth and twenty-seventh paragraphs of the last will and testament of said Moritz Cohn, last deceased, by Sol M. Stroock, Michael Wallstein and May L. Cohn, as executors of the last will and testament of Julius M. Cohn, said deceased, should not be judicially settled.

JOSEPHSON, SAMUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Josephson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 3570 Broadway, Manhattan, in the City of New York, on or before the 30th day of April, 1918.

HAAS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of May next.

LOEB, MAX.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Charles L. Hoffman and Henry A. Friedman, No. 31 Nassau street, in the City of New York, on or before the 26th day of April next.

HOFFMAN, GESCHE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gesche Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of his attorney, Benjamin Eisler, No. 35 Nassau street, in the City of New York, on or before the 26th day of April next.

BELLER, WOLF.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wolf Beller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Esig, Korn & Esig, No. 248 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 29th day of April next.

ABRAHAM J. BELLER, Executor; ANNIE FELDMAN, Executrix, ESQ., Attorney, 299 Broadway, New York City.

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

FINKELSTONE, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Finkelstone, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of January next.

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

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

EICHLES, MAX.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Eichles, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Hyams & Hyams, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of November next.

MINTZER, MARCUS M.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus M. Mintzer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, House, Grossman & Vorhaus, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January next.

GUNTZBURGER, ISIDOR.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Guntzburger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, No. 9 John Street, Borough of Manhattan, in the City of New York, on or before the 21st day of January next.

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

ROTHSCHILD, JOSEPHINE.—In pursuance of an order of The Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Crawford & Tuska, No. 20 Nassau street, Borough of Manhattan, in the City of New York, on or before the 30th day of March next.

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Goodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of The Farmers Loan and Trust Company, No. 23 William Street, Borough of Manhattan, City of New York, on or before the 31st day of December next.

BEHR, PAULINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Behr, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Eisman, Levy, Cory & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March next.

ELETZ, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Eletz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorney, Abraham H. Sarasohn, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the sixth day of March next.

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.

SILVERMAN, LOUIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of November next.

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

LEHMAN, JOSEPH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Lehman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Hyams & Hyams, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November next.

HYMAN, SAMUEL I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of their attorneys, Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 22nd day of March next.

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

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

SKLAREK, ALBERT.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Sklarek, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Jacob Brenner, their attorney, No. 26 Court Street, Borough of Brooklyn, in the City of New York, on or before the first day of April next.

BEHR, PAULINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Behr, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Eisman, Levy, Cory & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March next.

BEHR, PAULINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Behr, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Eisman, Levy, Cory & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March next.

MARKWELL, NATHAN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan M. Markwell, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at place of transacting business, at the office of Felner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

ADELSON, PHILIP.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Adelson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at place of transacting business, at the office of Felner & Maass, their attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

GOTTLIB, EDWARD O.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward O. Gottlieb, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Marcus Schitzer, attorney, No. 250 Broadway, Manhattan, in the City of New York, on or before the first day of December next.

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

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

WOLF, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Benjamin F. Spellman, No. 115 Broadway, in the City of New York, on or before the 26th day of March next.

SCHLESINGER, FLORENCE NIGHTINGALE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Florence Nightingale Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, to wit, at the office of Liebmann & Tanager, his attorneys, No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of December next.

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

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

SOLOMON, RACHEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Esig, Korn & Esig, No. 248 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 4th day of November next.

SOLOMON, RACHEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Esig, Korn & Esig, No. 248 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 4th day of November next.

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