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THE SPY SUSPECT

By H. S. STOLLNITZ, Litt. D.



Adolph Schwabacher was born at Ulm, Germany. He came to the United States when he was two years old. After graduating from High School with numerous distinctions, his father sent him to Karlsruhe, Baden, where he visited the Politechnicum for three years.

Despite his German birth and quasi Teutonic rearing, Adolph's attachment for America was greater than for aught else on earth.

Adolph Schwabacher foresaw the break that was bound to come between the United States and Germany. His thoughts wandered homeward. In his dreams was reflected his ardent desire to serve his beloved Country of the Free. At night before retiring and on arising in the morning he fervently kissed the flag of the Stars and Stripes, the most precious adornment in his room, which he looked upon as his mascot—his talisman.

No sooner had the United States declared war on Germany than had Adolph Schwabacher returned home and offered his services to Uncle Sam. A few days later the steamer was to leave for England under United States convoy, with a cargo of food and a number of passengers. Adolph Schwabacher went on the steamer as wireless telegraph operator. His education, refinement and culture, besides his statuesque appearance, soon paved for him the road to the heart of every one with whom he became acquainted.

He found pleasure in rendering favors to every one about him. His dignified manner could never be confounded with haughtiness. Neither could his modesty be called shyness or timidity, nor was he of a secretive nature. He was reserved to quite a degree, but only from the desire not to force himself upon others and also on account of his love for study. True, the war filled his soul with horror and pity, but otherwise he was of a happy and contented disposition.

The captain of the vessel credited

in a great measure the ship's narrow escapes from numerous threatening disasters to the extraordinary skill

The log book contained numerous reports of and comments of Adolph's sense of duty.

anticipation of rendering more valuable services on account of the experiences he had gathered on his

Sternberg. She had finished a course in music at the Leipsig conservatory and harvested many triumphs at the "Gewandhaus." She arranged a concert for the benefit of the Red Cross. A fine program was executed with much eclat. Everybody was greatly surprised at the conclusion of the program when Mr. Adolph Schwabacher, in his modest way, asked for permission to sing. He sang "The Minstrel Boy," by Shelley, with such fervor and soulful expression and feeling that it made a deep impression on the audience.

For several minutes, after his rendition there was complete silence. An applause then burst forth which re-echoed from every direction of the Leviathan. Adolph graciously gave the "Marsailleise" as an encore. He was then joined in the singing of the "Star Spangled Banner" by the audience.

It would be hard to tell which left a deeper impression: Olga's masterful performance on the piano or Adolph, or his excellent singing on her. Be it as it may, from that eventful night, their admiration for one another paved the way to close friendship.

In the course of their musical discussions, Mr. Schwabacher told Olga that from childhood he had an inclination toward music. That after having had instruction on the viola and piano and in singing, his ambition was to become an opera singer. But his father's veto caused the abandoning of his plan. All the intercedence of musical celebrities who predicted for him a great future had been to no avail. Miss Sternberg expressed regret.

Their co-passengers regarded them with favor whenever they beheld the youthful couple in animated conversation.

The operator found pleasure in explaining to the young lady the intricacies of wireless telegraphy. Her growing interest in the teacher was quite a factor in the charming pupil's progress. Her quick grasping of his

and vigilance of her wireless telegraphist. A scarf-pin, which he presented to Schwabacher, testified to the captain's appreciation of him.

All this served the young man but as an inspiration for greater deeds. His virgin achievements in nowise changed his manner and bearing. The

maiden trip granted him veritable pleasure. Among the passengers returning home to America was Miss Olga.



ATONEMENT DAY IN A BRITISH CONCENTRATION CAMP.

The Jewish enemy-alién prisoners in the various British concentration camps are given ample opportunity to observe their faith as evidenced by the above group photographed last Yom Kippur at Knockalbe Camp on the Isle of Man. Services were held under the direction of Mr. A. Gable, who is seen seated near the centre of this picture. Mr. Gable writes:

I am already interned as prisoner of war for over three years for the simple reason, being unfortunately born on Austrian soil. All the same I claim to be a loyal subject to my adopted country after being here seven years in residence. Trusting it may be of interest to you, I beg to enclose a photographic reproduction of a group attending the Day of Atonement services, and I should think this photo might prove of permanent value in the collecting of war memories. I may further inform you that during the whole of my internment I have done my utmost to unite our Jewish fellow prisoners of war, to form a religious community by itself, and by the kind permission of the camp authorities, I am ministering Divine services every Saturday and on the Festivals. I have also had here three Jewish burials and they have all been interred in the Camp Cemetery, but in the Jewish portion with full Jewish rites, and I have also erected Hebrew memorial tablets for them.

I am unable to write more about our spiritual life at Camp and about the entire work of mine for the general Jewish cause as space is so limited, but shall be greatly obliged if you will reproduce the photograph in the HEBREW STANDARD, and tell our brethren and Landsleute on the other side of the Atlantic that we are all keeping well With Zion's greeting.

A. GABLE.

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teaching also helped considerably to enhance Adolph's admiration for the young lady. Soon everybody noticed that their feelings for one another were ripening into love. For according to the bard of Avon, "Love, like a cough, cannot be hidden."

Cupid prided himself on implanting into their virgin hearts the germ of love by using as the first spark thereof music—the subtle charmer—and then applying close proximity and intercourse as developers.

Since all mankind are constituted alike, let there exist but one law, that of nature—one code, that of reason; one throne, that of justice; one family, that of union. To achieve that, all tyranny and discord must be banished.

"Suspicion overturns what confidence builds; And he that dares but doubt when there's no ground, Is neither to himself nor others sound."

Ignorance, the breeder of baseness and ignobility, is, however, not always the progenitor of suspicion. Conditions often create fear and fear is the precursor of suspicion. When one is menaced one suspects even one's own shadow. When one seems to be surrounded by foes, one sees naught but threatening apparitions and spectres.

It was not jealousy nor base curiosity that caused Miss Olga Sternberg to follow with argus eyes every move of Adolph Schwabacher. His company had become to her a necessity. She rose early every morning in order to be the first to greet him. She could scarcely wait for his appearance on deck.

Just as love cannot be hidden, over so can aught from love be concealed. Several mornings while pacing up and down the deck impatiently awaiting him, Olga noticed molens volens—Adolph manipulating in his room with rather strange objects. It gave her, however, no further thought than that it all belonged to his occupation as a wireless telegraphist. Things which, despite his minutely explaining to her the workings of the wireless appar-

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atus, he no doubt had not found of enough importance to acquaint her with. She furthermore reasoned that the square little boxes, one on his head and the other on his left arm, attached to long straps hanging over his shoulders down upon his chest, might have been some appliances, the secret of their workings he was not at liberty to divulge.

In every phase of human life, in religion, and in time of war in particular, the zealot does more harm than good. Petulancy is the child of zeal.

Jack Walsh, one of the ship's crew, had also several times noticed the wireless operator's tactics with the little boxes and straps. The Jack Tar at once became convinced that the telegraphist with the German name was a German spy. The sailor felt it was the duty of a good patriot to report his suspicion to the captain. The captain scoffed at the idea. This by no means pacified the young patriot who on touching shore immediately informed the government authorities by telephone of his suspicions. Several officials arrived on board, put Schwabacher under arrest and detained everyone on the boat for examination.

One by one the passengers and crew, the captain included, had to undergo a rigid examination. Each of them expressed high esteem for the young operator. They thought it folly to suspect him of espionage. For to judge by the views he had expressed in the course of conversation and discussion of the war and the expression and pathos with which he sang the American and French anthems, there surely could be no truer American than Mr. Schwabacher.

Aside from Miss Sternberg, one of the deckhands was the last to be examined. Everybody was much surprised when the young chap suggested that Mr. Schwabacher be asked if he was a Jew. When Adolph proudly answered that he was, the young man exclaimed, "Ah! I thought so at the very beginning. Phylacteries."

A triumphant expression on the faces of the investigators; dismay on those of the witnesses. After a deadly silence, the young man began: "I am a Jew. I strayed away from home when I was very young. I am not a strict observer of my religion. But I recollect my father and my elder brother used to lay them on every morning when reciting their prayers."

No doubt Mr. Schwabacher is of the Orthodox persuasion and the capsuls and straps here described are the phylacteries which he uses during his morning prayers.

Miss Olga Sternberg, the last examined, gave her deposition: "Since this gentleman mentioned 'Phylacteries' and described their use, I now recollect that my father, too, used them. My father was a Jew and my mother is a Protestant. My father lost his life in the Spanish-American War. I have a faint recollection of how he used to lock himself in one of the rooms every morning and recite his prayers in Hebrew, and that he also laid on the things mentioned."

A rabbi was summoned. After he was sworn, he at once, at the sight of the articles shown him exclaimed: "They are 'Tephilin'!" Phylacteries.

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The World Socialists and the Jews.
 In the proposals which the International Jewish Socialist Federation has offered for the consideration of the Stockholm Conference there is contained an extensive program with regard to the Jewish question. These are in harmony with its peace plans.

The Jewish demands of the International Socialist Federation are set forth in the following manner:

1. Full civil equality for the Jews of all countries. Equal treatment of the Jewish population in the restoration of the districts affected by the war.
2. Free immigration and settlement of Jews in all countries.
3. National autonomous administration on the basis of national principle as applying to persons, and national equality within the State, province and community in countries where the Jews are settled in masses.
4. Security to unrestrained activity in Jewish colonization, aiming at the creation of a Jewish homeland in Palestine. For this is necessary:
 - a. Removal of all measures restraining the free immigration and colonization of Jews; extensive facilitation of naturalization, and free activity of the institution created to promote Jewish colonization.
 - b. The establishment of modern legal relations and the settling upon sociopolitical measures for the purpose of developing the productive forces of the land. Further, the guaranteeing of economic facilities and the promotion of colonization by, first of all, the employment of ownerless and State domains and of huge land properties for the settlement of immigrants and for the landless and land poor agricultural population of the country.
 - c. The transformation of Palestine into an autonomous and unified administrative district.
 - d. The national autonomy of the Jewish people in Palestine. The fulfillment of these demands are to be internationally guaranteed.

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5th, 1911.....	2,438	12%	29,322	16%
6th, 1912.....	3,414	40%	33,998	16%
7th, 1913.....	4,023	18%	40,869	20%
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The Need of a Jewish Building at Camp Upton—General Bell Urges Its Erection.

The need of a separate building for the men of the Jewish faith at Camp Upton is strongly urged in the report of Joseph C. Hyman, who is the representative of the Jewish Welfare Board at Camp Upton, Yaphank, L. I. Mr. Hyman has submitted the following detailed report of conditions now prevailing at the camp:

To the Jewish Board for Welfare Work:
"In accordance with your suggestion of October 27 that I incorporate my analysis of the needs and conditions of the work at Camp Upton in definite written form, may I offer the following as my definite conclusion?"

"Under date of October 9, in a letter addressed to Mr. Goldsmith, I wrote: 'It seems almost impossible to do any efficient and effective work here without having a headquarters office building. The Y. M. C. A. is doing wonderful work here, is accomplishing a great measure of good, and throws open its building to all. The association secretaries have been very helpful to me, but there are physical limitations upon active Jewish work in the Y. M. C. A. buildings; not that it is the fault of the Y. M. C. A., but rather that many men of Jewish faith will not come to the Y. M. C. A. buildings to pray and read their literature, nor will they, as well as their parents and relatives who come to visit them, feel at home in one of these association buildings.'

"The great mass of boys from the lower East Side, and in particular the Yiddish-speaking and reading Russian Jewish boys, many merely declarants, cannot be brought to a sense of immediate communion socially with the Protestant American and the Catholic Irishman up here; nor can they be educated overnight in this respect.

"Furthermore, on the part of the vast majority of the Jewish men up here, there is a strong, compelling and insistent demand for a Jewish building here. Reduced to its lowest minimum, the plea is this: 'The Protestants have the Y. M. C. A., the Catholics have the Knights of Columbus building, we want ours.' Even a small headquarters building would provide a tangible expression for the satisfaction of their inner needs."

"Since the time of writing this letter I have been more than ever firmly convinced that without a building at camp, the work can be only fragmentary, weak and ineffective.

"With approximately one-quarter of the entire camp Jewish, it seems to me that our Hebrew leaders should recognize that any community which houses from 10,000 to 12,000 Hebrews in a population of 45,000, should have adequate provision for the peculiarly Jewish needs of so large a group.

"In a good many respects, such as the work in athletics, a good portion of the entertainments, and recreation, there is no need for specific Jewish buildings or Jewish organization. But certainly, in matters religious and spiritual, and particularly social and personal, there is a decided need for efficient Jewish work.

"To bring such activity to a successful fruition, there are certain physical requisites. Among these, the most vital and most necessary, in my judgment, is a headquarters building.

"The Y. M. C. A. has arranged a definite schedule for every bit of available time, and has filled its program with various kinds of activities, such as motion pictures, boxing, vaudeville, song fests, religious services, evangelical meetings, Bible classes, and the like.

"For me merely to meet the men in one of the buildings for the purpose of Hebrew services, it is necessary to break into the Y. M. C. A. schedule. And although the association secretaries, and in particular the young man in charge of the building where I have my headquarters have acceded with good grace to my request, at the same time, the nature of their Friday evening program, for instance, does not dovetail with the holding of religious services.

"The Friday night program of the Y. M. C. A. includes boxing. It follows, therefore, that a great mass of soldiers swarm into the building for the purpose of getting good seats for the boxing, and therefore stay through the Jewish services. Needless to say, the sort of crowd which is attracted by the boxing bout is not at all in keeping with the reverence and decorum due a prayer meeting.

"In most of the Y. M. C. A. buildings, religious services are held either as prayer meetings, religious lectures and evangelical talks from two to three evenings a week, and Christian religious services every Sunday morning. Unless a soldier stays in his barrack and goes to sleep at night directly after mess, or, worse still, indulges in gambling or other vicious amusements, he has no other outlets for the expression of his social needs, no other place to go to, save the Y. M. C. A. building.

"Here, at least several evenings of the week, he must listen to talks, which in several instances are entirely Christian, or Christianizing in character. At such meetings, little pocket testaments, attractively bound and illustrated or little pocket versions of the Gospel of St. John, or other such literature, are offered to him, as indeed they are to all men who may attend this meeting.

"There are numerous cases where a Jewish boy is either in mourning and

has to say Kaddish, or has Jahr Zeit, and there is no place where he can go in order to go through the appropriate services, without exposing himself to the sneers and jibes of unfriendly neighbors. It is thoroughly impractical to hold such services in the barracks, and hardly less so, in the open in the Y. M. C. A. building. Of course, it is impossible to arrange for such services, except on rare occasions, within the confines of my little 6 by 8 office.

"Aside from the need of a building for purposes of worship, there is also the need for such a building to satisfy the social needs of a great mass of the boys who can, as yet, speak and read only Yiddish.

"It is easy to say, as some people have said to me, that they ought not to speak Yiddish, and they ought not to read Yiddish, that they are in the army now, and should be American. But as yet, I must confess humbly, I have found no device whereby to educate a man in an hour, and to transform a Yiddish-speaking and thinking Russian Jewish boy overnight into an English-speaking American with an American attitude and point of view. Surely, this process of education ought not to be attempted amidst surroundings which may be unfriendly, and often are unsympathetic, and which do not lend themselves to a transformation of such a vital character.

"The boys want to read their Yiddish literature, papers and periodicals, because, at least for the present, they cannot and do not know how to read or understand printed English. They want a place where they can sing a Yiddish folk song, listen to a recitation in Yiddish, and even take part, perhaps, in some form of Yiddish theatricals. It is my belief, that enabling the men to do these things would contribute in no small measure to their comfort, and to the raising of the morale among a great number of our Jewish boys.

"Next, it is well-nigh impossible to do any administrative or executive work, or to hold private conferences with any of the men—and there are hundreds upon hundreds of cases where the confidences are peculiarly personal and intimate—in this little office of mine.

"You will reach, my dear Doctor, that when you visited my office last Saturday with Mrs. Goldrich, you were unable to hold conference with me with any degree of privacy, and found it necessary to leave this office and walk out in the open, in order to discuss with me matters of moment and importance to the occasion.

"Within the last few days various gifts and donations have begun to come into this office. In this little room, I have to store and keep these articles as they come in—prayer books, periodicals, pamphlets, office stationery, stationery to distribute to the boys, some of my personal belongings, some of those of my assistant, and a large number of other articles.

"The General Secretary of the Y. M. C. A. suggested, at first, that my bed and bedding should be kept in this place. However, I made arrangements with the building secretary of my own building to keep my bed upstairs, next to the motion picture machine, and I have been sleeping up in the attic for the last two weeks.

"Surely we need a place where we can store gifts, stationery, magazines, kits, sweaters, and other things as they may come in.

"May I point out that although the majority of the boys here are orthodox, it has been difficult for me to get an orthodox Rabbi to conduct our services, for the reason that few orthodox Rabbis will ride on the Sabbath. Consequently, they must come up before sunset, sleep overnight, stay all day Saturday, and return Saturday after sunset. To do this, we must have a place for them to sleep, and must make some arrangements for kosher food. I have the facilities neither for the one, nor for the other.

"It has been with a great degree of perseverance that I have managed to get a place to sleep, merely for my assistant and for myself, and of course I cannot arrange for a kosher meal for a Rabbi or any other visitor, even if I can arrange to get a meal at all for him.

"With a small building here we might include in it a kitchen and one or two extra sleeping rooms, which would solve this difficulty.

"From three points of view, then—religious, social and administrative—a headquarters building is essential.

"I wish to consider now three other angles of the situation. First, the attitude of the military authorities; second, the attitude of the Y. M. C. A., and finally, the attitude of the Jewish men themselves toward the Jewish Board for Welfare Work.

"As to the first of these, I have had numerous conferences with Captain Crutcher, military aide to General Bell, with Colonel Booth, the chief of staff, and with General Bell himself.

"The military authorities have been affable to me personally and have given me a telephone extension of my own.

"The General wanted to make sure that our organization was officially accredited by the War Department, so that he could deal with us as a representative of the Jewish interests, and avoid duplication of work.

"As you no doubt know, the War Department at first gave permission to erect buildings only to the Y. M. C. A. and the Knights of Columbus. General Bell himself told me that in view of the exceptional circumstances at Camp Upton, where there was so great a number of Jews, he recommended to Secretary of War Baker that the Y. M. H. A. (what he had in mind was an institu-

tion like ours—the Jewish Board for Welfare Work)—should also be permitted to erect a synagogue. The General informed me that the War Department had modified its statement, and had left to his discretion the question of erecting churches or synagogues at Camp Upton; that he had given permission to the War Work Council of the Federated Churches of Christ in America to put up a church to represent the Protestant religious interests; to the Catholics, through the Knights of Columbus, to put up one for their worship; and that he was ready to permit me to put up a synagogue. In fact, he even wished to take up with me immediately a question of a site for such a building.

"In response to my question as to whether the building could be used for any other than religious purposes, he said there would be no objection to our using it for recreational and social or other work, provided, of course, that this building should be open not merely to Jewish men, but to all members of the camp.

"The General, then, is ready to permit the building of this synagogue, as he terms it, and assumes that we shall very soon take advantage of this permission. You will recall that, when I arranged for an interview last Saturday with the General he made the same point clear to you.

"Now, as to the second of the topics I had in mind—namely, the attitude of the Y. M. C. A. toward the Jewish Board for Welfare Work here. I will say frankly that, in a great measure, whatever I have been able to accomplish up to the present moment has been due to the courtesies extended by the Y. M. C. A. The place I sleep in, the little office I occupy, the conveying of my packages and parcels from the express station to my office, have all been made possible by the cordial assistance of the Y. M. C. A. However, on a number of occasions the administrative and executive officers of the association have suggested to me, not merely the expediency, but the necessity of having a separate Jewish Board of Welfare Work headquarters building.

"I think I can say, in the words of one of the general secretaries, that they are willing to co-operate, but only up to the point where such co-operation will not involve a derangement or a disturbance of their own work at camp. In short, they expect us to put up a headquarters building.

"It would seem to me highly unfortunate that either the military authorities or the Y. M. C. A. should feel that the Jewish people are unwilling to make provision for their own kind or to permit the assumption that the Jews are desirous of shifting their burdens upon others.

"As to the third of these matters—the attitude of the boys themselves—the fact that we are not operating in full swing like the Y. M. C. A. has already caused a number of our boys to feel that they have been neglected by the Jewish leaders. Some of them have taken the bit into their teeth and have proceeded to write to the Yiddish press, deploring the unfortunate conditions at Camp Upton. Articles have appeared in *Der Tag* and in the *Morgen Journal* in which the need for such a building has been set forth at length by boys right here at camp. The *Morgen Journal*, I understand, has already begun a fund for the purpose of erecting a Jewish building here.

"Of course, I explained to the boys how much older the Y. M. C. A. movement is from its inception and how thoroughly they have been organized. I have urged them to be patient and wait. When everything possible would be done to help them. But the sooner the building is put up the sooner we shall be able to satisfy the demands of the boys and to make them feel that indeed they have not been forgotten.

"From these three angles, then—that of military authorities, that of the Y. M. C. A. and that of the Jewish boys at camp—it seems imperative that immediate steps be taken to erect a headquarters Jewish Board for Welfare Work building at Camp Upton.

"Respectfully submitted,
"(Signed) J. C. HYMAN,
"Representative, Camp Upton."

Mr. Morris D. Waldman has submitted a report on similar lines from Camp Devons at Ayer, Mass. The following concluding paragraph of Mr. Waldman's report will doubtless be of particular interest to our readers:

"One of the men whom we met at Camp Devons was Sergeant Major Yammans, who, though drafted as a private, in the short space of thirty days had, in spite of a rather unprepossessing appearance, been promoted by sheer merit. He is a graduate of the Harvard Law School and was during his college days the intimate chum and room companion of one of our most promising young men here, Lewis Goldberg, at present Assistant U. S. District Attorney. He inspires confidence. He had come in touch with many of the Jewish drafted men, and in reply to a question that I put to him, stated that he had seen unmistakable evidence of the fact that our men were more unhappy than the non-Jewish men, more discontented, more timid and more fearful of their prospective experience abroad; that it was highly necessary, for their sake and for the reputation of the Jews as a people and for the good of the country as a whole, that everything should be done to promote in them a more cheerful frame of mind. As he put it, 'what they needed was a spiritual bolstering up' that without a centre to which they could come and which would serve as visible indication of the interest which their fellow Jews were taking in them, such effective 'bolstering up' could not be achieved."

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These Japanese quilted jackets are made with high neck, frog fastening fronts, and patch pockets.

A choice of purple, pink, old rose, or blue.

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These will be appreciated by the invalid who is able to sit up in a chair or by the school girl who studies with windows open. They are finished with silk cord and silk frog fastenings.

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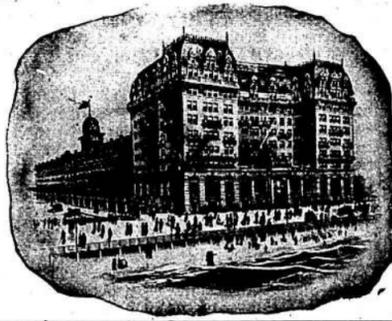
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ITEMS OF INTEREST IN THE JEWISH WORLD

NOTICE TO READER.

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A camp of the Order Sons of Zion has been established in Syracuse, N. Y.

Israel Zaugg will has just announced officially his return to the Zionist movement.

Samuel Gompers has again been elected to head the American Federation of Labor.

A Jewish Choral Society has been organized in Cleveland, Ohio, under the auspices of the local Hadassah Society.

The death is announced of Mr. Z. Fineberg, president and founder of the Hebrew Free Loan Association, of Montebello, Cal.

Mr. Frank I. Schechter, son of the late Prof. Solomon Schechter, has received a commission as 2nd Lieutenant in the United States Army.

The German newspaper, *Germania*, organ of the German Catholic party, urges the German Government to take steps against the alliance of Great Britain and the Zionists.

The Judea Auxillary of the Talmud Torah, organized nine years ago in Cleveland, Ohio, to assist the Hebrew Free School and Institute, has grown from 11 members to 1,600.

Through the efforts of Herbert C. Straus, the Board of Education of Lima, Ohio, has voted in favor of eliminating the "Merchant of Venice" from the high school curriculum of that city.

The convention of the Federation of American Labor held in Buffalo has adopted a resolution indorsing the aspirations of the Jewish people for a national homeland in Palestine.

The First Hebrew School of Astoria, L. I., purchased the property at the south corner of Flushing and eighth avenues, Long Island City. A modern Hebrew School will be erected.

Miss Maud Kahn, daughter of Otto H. Kahn, is now driving a dispatch car for the British Government. Miss Kahn bought a car and volunteered it with her services to the English Government.

Although \$2,300,000 was collected by the Federated Jewish Charities of this city last year—a larger sum than ever before collected—it fell \$200,000 short of the requirements of the eighty-four constituent societies.

Due to the large number of Jewish soldiers at Camp Grant, Rockford, Ill., Jews have organized to give them a rest room and Rockford Hall has been furnished and was dedicated for that purpose last Sunday.

R. M. Rosenthal, general manager of the Rothschild & Company's store in Chicago, Ill., has invited 5,000 of the Jackies at the Great Lakes Naval Training Station to be his guests at a Thanksgiving dinner at the store.

Herman Bock, a lieutenant in the German aviation corps and a son of the late Rabbi Dr. S. Bock, has received his tenth reward for services of unusual merit on the Asiatic front. He was awarded the iron cross of the first class.

I. W. Hellman, Sr., a well known banker and capitalist, has announced a gift to the University of California, of which he has long been regent, of \$50,000, yielding an annuity of \$500 to each of four students who receive the scholarship.

Edmond Godchaux, county recorder of San Francisco, has been re-elected for a ninth term. He defeated his only opponent by a majority of more than 45,000 votes. Godchaux is president of the California Association of County Recorders.

An organization to aid the establishment of a Jewish state in Palestine has been formed in Los Angeles. It includes representatives of the Southern California Zionist organizations and will act as a central agency for the various California branches.

A club house for the Jewish soldiers at Camp Sherman, Ohio, will be erected next spring, and Chillicothe, Ohio, Jews have started a movement to raise a fund of \$10,000 among the Jews of Ohio for its construction. There are 7,550 Jews at Camp Sherman.

At the city election held in Ataca, Ind., the entire Republican ticket was elected with the exception of the city treasurer, for which Morris Blout was chosen by a majority of 196 votes. Mr. Blout, who is a Jew, was the only Democrat elected in the city or county.

The famous member of the third and fourth Dumas, Advocate Freedman, has been appointed member of the Council of the Ministry of Justice, a new body destined to play a great part in reforming the Russian Legislature and the courts of justice in harmony with the new regime.

Rabbi David I. Lihkantz of Sinai Congregation, Los Angeles, Cal., has tendered his resignation to take effect on August 1, 1918—one year before his term ends. The resignation is due to differences with the trustees of the congregation who thought the rabbi not orthodox enough.

A meeting of the Executive Committee of the Russian Jewish Congress was held in Petrograd recently, with M. Krainin as chairman. This meeting took up the question of elections to the Congress. It was decided that every Jewish citizen is entitled to a vote, and also that there would be 507 delegates at the conference. Of these, 354 would represent the Jews of the former Poles and thirty would be sent by the Jewish soldiers. It was decided that the Congress is to be held in whatever city the Provisional Government will at that time be located.

Benjamin Rosenberg, who donated a synagogue to the Chevra Thilim Congregation of New Orleans, La., passed away last week in that city at the age of eighty-three. Mr. Rosenberg was a native of Prusnitz, Poland, and resided in New Orleans for the past sixty-four years. He had come here as a penniless and friendless immigrant.

A meeting was held in Christiania last month by the Norse Zionistsforening at the Medicinsk Selskap, under the presidency of M. Dsenselsky, on the occasion of the twentieth anniversary of the first Basle Congress. Various speeches at the meeting were made in Yiddish and Norwegian, and a subsequent collection was obtained for the Jewish National Fund.

The residue of the estate of the late Miss Ettie Greenbaum of Baltimore, Md., said to be valued at about \$50,000, is given to the Hebrew Hospital and Asylum Association of that city by her will, probated in the Orphans' Court last week, the money to be used for the erection of a memorial building to her parents, the late Wolf and Hannah Greenbaum.

The cornerstone of the new Moses Montefiore Hebrew Free School, on Winchester avenue, near Twelfth street, Chicago, Ill., was laid with appropriate ceremony on November 18. The new building will replace the old school on Taylor street, and will have eight large classrooms and provision for 600 children. The school is supported by the Federated Jewish Charities.

Louis A. Freedman, a graduate of the Massachusetts Institute of Technology and one of the most active members of the Aeronautical Society of America, has been selected for secretary of that organization. Freedman has invented a number of valuable accessories, and he will give his whole time to promoting research and advancement in the lines of science that tend to advance aviation knowledge in this country.

The doors of Students' Hall, the new building presented to Barnard College by Jacob H. Schiff, were thrown open last week to the undergraduates. So far, only the studies and lunchroom are ready for use, but it is stated that before long the building will be entirely fitted up, ready to serve the purpose expressed by Mr. Schiff at the cornerstone-laying, of promoting the physical and social well-being of the women of Columbia.

Sir Alfred Mond, British First Commissioner of Public Works, and Liberal M. P. from Swansea, has issued a public statement announcing his adherence to the Zionist movement, which he says is on the very verge of realization. This statement was issued in reply to a letter from an anti-Zionist group in England who are attempting to secure from the British Government a retraction of its declaration made on November 3 in favor of the establishment of a Jewish national home in Palestine.

Samuel Friedman, superintendent of the Sir Montefiore Home for Aged and Infirm Israelites, died last week at Cleveland, Ohio. He had been superintendent of the institution for twenty-eight years. He was seventy-two years old and had been active in Jewish philanthropic circles for many years. As president and one of the founders of the Hebrew Free Loan Association and vice-president of the Hebrew Relief, Mr. Friedman did valuable work for the Jewish community of Cleveland.

The death has occurred in England of the Rev. J. H. Valentine, aged 71, who for 40 years past had been minister of the Manchester Spanish and Portuguese Congregation. Outside of the sphere of his own congregation the late rabbi took an active part in the life and progress of the community, having been one of the founders of the Jewish Workingmen's Club, vice-president of the Soup Kitchen and an active supporter of the Jewish Hospital, Jewish Board of Guardians, the Aged and Needy Home and the Hebrew Visitation Board.

Mr. Philmore J. Haber, secretary of the Department of Public Welfare, of Cleveland, Ohio, for the past two years, will resign December 1, or as soon thereafter as his successor can be named, to engage in the practice of law. While performing the duties of secretary of one of the most important departments of the city government, Mr. Haber attended to the duties of Commissioner of Publicity and Research and to many of those of the Commissioner of Charities and Corrections, as the latter offices have been unfilled for some time.

The appointment of David E. Berg, as secretary of the Charities Bureau, was announced this week by the Philadelphia Chamber of Commerce. Mr. Berg is a graduate of the University of Minnesota and for two years was superintendent of schools at Bruno and Grand Marais, Minn., respectively. In 1914 he worked as investigator on the survey staff investigating the University of Wisconsin. The following year he was committee secretary of the Chamber of Commerce of Madison, Wis., and conducted an exhaustive recreational survey of that city. In 1915 he became assistant director of the Bureau of Commerce of Akron, O.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

The British Palestine Meetings—A Lead from the Government Awaited—Chief Rabbi Makes Eloquent Appeal for Jewish Religious War Literature for Men at the Front—Removal of City Police Headquarters from Old Jewry—Interesting Historical Facts Recalled.

London, Nov. 2, 1917.

It appears that the Jews and Palestine meetings to which I referred last week as being held all over the country are supported by more than 250 Jewish institutions, communities and organizations. The view is expressed that these meetings would not have been held had there not been reason to believe that the British Government is disposed to respond to the idea of a "reconstitution of Palestine as the national home of the Jewish People." It is, indeed, no secret that the question of re-establishing Jews in Palestine has for months been under consideration by the British and Allied Governments, and not by them alone. But with a British army actually in Palestine it is naturally to Great Britain that Jews look for a directly helping hand in the achievement of their age-long aspiration. Yet a public announcement of Britain's policy in this matter has been unaccountably delayed. Do the statesmen fail to see how valuable to the allied cause would be the hearty sympathy of Jews throughout the world which an unequivocal declaration of British policy might win?

Germany has been quick to perceive the danger to her schemes and to her propaganda that would be involved in the association of the Allies with Jewish national hopes, and she had not been idle in attempting to forestall them. Has the British Government, for instance, considered the value of Jewish influence in counteracting the insidious German propaganda in Russia, to which Lord Robert Cecil alluded in the House of Commons last week? On two grounds alone were they valid. Could there be any serious objection to the course which so many British Jews urge the government to take if the colonization and development of Palestine by Jews were impracticable, or if the Jewish people themselves were averse from the re-constitution of their national home. But neither of these objections stands the test of fact. In recent years Jewish colonies have achieved remarkable results in Palestine; and the present attitude of British Jewry may be taken as indicating that of a considerable proportion of the Jewish masses. Further delay on the part of the British Government to deal frankly with this important matter would therefore be as inexplicable as its consequences might be dangerous.

The Chief Rabbi is making a powerful appeal for the establishment of a goodly supply of Jewish religious war literature for circulation amongst Jews at the front. Nothing, declares Dr. Hertz, strengthens a man more than that which hides his sense of personality and Jewish books alone can do this for the Jewish soldier by awakening his Jewish consciousness. For this purpose the Chief Rabbi produced some months ago a "Book of Jewish Thoughts," of which 40,000 copies have already been or are about to be distributed. Now he has in the press a brief survey of Jewish history to also send out, but unfortunately the funds in hand suffice for only 5,000 copies of this second book, whereas 40,000 copies are required. The Chief Rabbi also suggests that it would be a good thing to circulate the Jewish translation of the Psalms amongst Jewish soldiers and also copies of the Jewish version of the Bible. "It is nothing short of an infamy," he says, "that in the past only the Christian translation of the Psalms was available for our men," and he has now received a cable from America granting him permission to make full use for this purpose of the new version of the Bible recently issued by the Jewish Publication Society.

A year ago an appeal was made for the Y. M. C. A. huts in the synagogues of the metropolis and provinces. Altogether the Jewish response amounted to about \$150,000. If a similar sum were forthcoming, says Dr. Hertz, for this Jewish and patriotic cause—for the propagation of Judaism among Jews, for the diffusion of Jewish knowledge among our men at the front—it would mark an epoch in the spiritual history of the Anglo-Jewish community.

The headquarters of the police force of the city of London (this city of London is not to be confounded with Greater London, which, outside the square mile of financial district known as the city, has its own police force) has just been removed from the thoroughfare known as Old Jewry. This has inspired a good deal of historical research on the part of our newspapers into the matter of how the name came to be applied. It appears that when William the Norman, also called the Conqueror, made good his claims to this country and settled down in London, he invited many Jews here from France, and, so far as London is concerned, they established two

colonies here, i. e., one in Old Jewry and the other in the Liberties of the Tower. It was not long before they began to acquire power, and it is said that their rabbis even instructed Christian students, while Jews took care of vacant benefices for William Rufus. In the next reign they were accused of making proselytes, and the clergy of that day began to preach against them; while during the unhappy reign of Stephen Jews were harshly persecuted, a heavy fine being inflicted on those living in London on the ill-founded charge of murder or manslaughter. Jews, in fact, now began to experience unhappy times, for Henry II. disliked them, to put it mildly, though he allowed them to possess cemeteries outside the towns. Up to this time the London Jews had only been permitted to bury their dead in what was known as "the Jews' Garden." In the parish of St. Giles, Cripplegate. Still, like many other persecuted races, they threw on the whole, though when Richard I. came to the throne there was a terrible massacre of the Jews, and many of their houses were burnt in different parts of the country. John, for financial reasons, at one time showed them a little consideration, but it is well known that this moment of grace was a comparatively short one, and during his reign they were persecuted to such an extent that a proverb arose among them: "Thank God that there is only one King John!" Henry III. treated them for a time a little more favorably, but in his reign they were obliged to wear on their breast two white or yellow tablets of linen or taffety material, or parchment, 2 inches broad and 4 inches long.

Still persecution was their lot even then, for their synagogue in the old Jewry was seized by the Crown and turned into a church; they were heavily fined, and, of course, regarded as excommunicated infidels. It was during this reign that several rich Jews were burned alive on the charge that they had plotted to destroy London by fire, and, indeed, all sorts of absurd and incredible accusations were implicitly believed by the rabble. A tax called the Jews' alms was rigidly enforced, and a wealthy Jewess was compelled to pay a large sum of money towards the rebuilding of Westminster Abbey. Death, indeed, plucked them by the beard continually, and when the barons' war broke out both parties plundered them impartially. Edward I., while he forbade Jews to practice usury, ordered them to wear badges of yellow, and he plundered them right and left, as the saying goes, while in the year 1290 he ordered them all to be expelled from England, and this edict was observed till the time of Oliver Cromwell. We are told that in the reign of Edward all their outstanding mortgages were forfeited to the Crown, and ships were to be provided for their conveyance to such places within reasonable distance as they might choose.

Hebrew Speeches and Pogrom Speeches.

Petrograd.—While speeches in Hebrew were being made in the Municipal Chamber of Minsk, where 26 Jewish representatives are playing their part in the legislative life of the city, speeches urging anti-Semites to action were being delivered in the municipality of Elizabethgrad recently.

The first Hebrew speech in Minsk was that made by Mr. Berger, the well-known Zionist, who greeted the new administration. His other associates in the chamber, ten of whom are bundists, addressed the meeting in Yiddish and in Russian. Among these was the newly elected Jewish president of the administration, Mr. Weinstein. Mr. Kahn spoke in the name of the Zionist party and Mrs. Frumkin addressed the meeting in the name of the Jewish Women's Organizations. Pleas were made in all of these speeches for the recognition of the Jewish national demands and also for the granting of permission to the Jews in municipal service to observe the Sabbath.

In Elizabethgrad, despite the presence of Jewish representatives in the administration, anti-Semitic addresses were delivered against the objections of the Jewish members. Tomkin, the well-known Zionist leader, declared that none of the Jewish members of the Municipal Council would accept appointment to any committee or in the magistrature which the council might offer. Two Assimilationists disregarded Tomkin's statement, and offered themselves for office, but were defeated at the elections. These facts, which are looked upon as showing the anti-Semitic tendency of the Christian Councilman, led the Burgomaster and a number of magistrates to resign their positions in protest.

Lloyd George, Arthur J. Balfour and other members of the British Cabinet addressed a great Jewish demonstration held in the Opera House, London, on November 26, according to advices received by the Provisional Zionist Committee, and explained in detail the practical steps to be taken by the British Government to fulfill its pledge to establish a Jewish National Homeland in Palestine. The meeting was addressed also by Lord Walter Lionel Rothschild, Dr. Chaim Weizman, president of the British Zionist Federation and Rev. Dr. Moses Gaster, Chief Rabbi of the Sephardic Communities.

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ENGAGEMENTS.

AUERBACH-SHIPLEY.—Mr. and Mrs. Jay R. Shipley, of 561 West 175th street, announce the engagement of their daughter Gertrude to Mr. Leo Auerbach. BAUMGARTEN-SENDACZ.—Mr. and Mrs. Samuel Sendacz, of 918 Leggett avenue, announce the betrothal of their daughter Leonore to Mr. Charles Baumgarten. BOSSAK-STREIT.—Rev. and Mrs. J. Streit, announce the engagement of their daughter Tillie to Mr. J. Bossak. FRANK-CEDERBAUM.—Mr. and Mrs. Herman Cederbaum, of 515 West 184th street, announce the engagement of their daughter Laura to Mr. Charles Frank. FRIEDMAN-NEUFELD.—Mr. and Mrs. Emil Neufeld, of 91 West 119th street, announce the engagement of their daughter Sadie to Mr. Max L. Friedman. Reception at home, on Sunday, December 9, 1917, from 3 to 6. No cards. GROSSMAN-ROSENTHAL.—Mr. and Mrs. Joseph Rosenthal, of 49 St. Nicholas terrace, announce the engagement of their daughter Bertha Helen to Mr. Marcus Grossman. HOTCHNER-JACOBSON.—Mrs. Sarah R. Jacobson, of 1012 Fallé street, announces the engagement of her daughter Dorothy to Mr. Maurice Hotchner. KAUFMAN-BUSCH.—Mr. and Mrs. S. J. Busch, of 351 St. Nicholas avenue, announce the engagement of their daughter Florence to Jack L. Kaufman. KROHN-ROTHERSEN.—Mrs. C. Rotherosen, of 202 West Eighty-sixth street, announces the engagement of her daughter Renie to Mr. Samuel Krohn. At home Wednesday evenings in December. LEVY-WARD.—Mr. and Mrs. Louis Ward, of 2615 Jerome avenue, announce the engagement of their daughter Florence to Mr. Sidney Levy. LILIENTHAL-ILLICH.—Mrs. Freda Illich, of 385 Edgcombe avenue, announces the engagement of her daughter Almee to Mr. Herbert Lilienthal. MANDLE-BAUER.—Mr. and Mrs. Fred Bauer, of 17 East Ninety-seventh street, announce the engagement of their daughter Florence to Mr. Henry Mandle. MOSKOWITZ-BERK.—Mr. and Mrs. J. Berk announce the betrothal of their daughter Etta to Mr. Julius Moskowitz. NEDELL-MALINO.—Mr. and Mrs. H. Malino, of 1230 Boston road, announce the engagement of their daughter Carrie to Elwood P. Nedell. SEGAL-GOODMAN.—Mr. and Mrs. Victor Goodman, of 961 Hoe avenue, announce the engagement of their daughter Helen to Mr. Morris Segal. Reception, Hotel Bon Ray, Sunday, December 2, 3 to 6 p. m. WESTHEIMER-IRONSON.—Mr. and Mrs. William Ironson, of 891 Tiffany street, announce the engagement of their daughter Ruth to Mr. Lester Westheimer.

MARRIAGES.

EVERTSON-WEISS.—Mr. Leopold Weiss announces the marriage of his sister Gizelka to Mr. F. Evertson. FOX-SOLOMON.—Mr. and Mrs. Moses Solomon, of 580 West 161st street, announce the marriage of their daughter Harriett to Mr. Abraham Fox. GLUCK-KOENIG.—Mrs. Leonard Koenig of Lewiston, Pa., announces the marriage of her daughter Lilly Hattie to Mr. Harry Arthur Gluck on Sunday, November 25, 1917, at the Hotel Savoy, Fifth avenue and Fifty-ninth street. Rev. Solomon Baum performed the ceremony. JACOB-OPPENHEIMER.—Mr. and Mrs. Henry Oppenheimer, 100 West Eighty-eighth street, announce the marriage of their daughter Berdye to William C. Jacob. KAUFMAN-MAGAZINIK.—Abraham Kaufman married to Hannah Magaznik November 25, 1917, by Rev. S. Seidman. KLEIN-VOGEL.—Mr. and Mrs. N. Vogel, of 137 West Forty-ninth street, announce the marriage of their daughter Betty to Mr. Benjamin Klein, on November 22, 1917, by Rev. Abraham Sukoenig. LEVY-LEVIN.—Samuel Levy married to Frances Levin November 25, 1917, by Rev. S. Seidman officiated.

FOR THE BRIDE-TO-BE

Before placing your order for wedding invitations or announcements, why not consult the engraver direct? Our prices will mean a great saving. WOLFF BROS., Engravers, 105-107 William Street, Tel. 3049 Backman.

LOVITZ-VAN BAARN.—On Sunday, November 25, 1917, Miss Leonore Lovitz, of 859 Hunts Point avenue, Bronx, to Paul T. Van Baarn, at the home of the officiating minister, Rev. Joseph Salzman, of 312 East Seventy-second street. PEARLSTEIN-BERMAN.—Mr. and Mrs. Meyer Berman announce the marriage of their daughter May to Mr. Charles S. Pearlstein, on Sunday, November 25, 1917. POTASH-WEINBERGER.—George Potash to Miss Lillian Weinberger, by the Rev. Dr. M. Krauskopf. PRICE-SHUCARD.—Henry Price married to Sarah Shucard November 25, 1917, by Rev. S. Seidman. PROBSTEIN-STAMPER.—Mrs. Sarah Stamper, of 995 Southern boulevard, announces the marriage of her daughter Leah to Mr. Oscar Probstein, November 25, 1917. SCHWARTZ-GOODMAN.—Mrs. Sarah C. Goodman, of 964 Tiffany street, was married on Tuesday, November 20, 1917, to Max Schwartz by Rev. Dr. Max Reichler, at the Rabbi's study. SEIDES-BAUM.—Irma Baum to Dr. Saul Seides, November 13, 1917. SINGER-LOBSITZ.—Miss Helen Lobnitz, daughter of Mr. and Mrs. Maurice Lobnitz, to Mr. Solomon Singer, on Wednesday, November 23, at the home of her parents, 304 West Ninety-second street. STERN-COHEN.—On Thursday, November 23, 1917, Miss Fanny I. Cohen, of 900 Fox street, to I. W. Stern, of Newark, at the home of the bride's parents, Rev. Dr. Max Reichler officiating. ZEICHNER-ZEICHNER.—Mrs. Ida Zeichner announces the marriage of her daughter Julia to Mr. Jacob Zeichner on Saturday evening, November 24, 1917, Rev. Abraham Sukoenig officiating.

BIRTHS.

DANIN.—Mr. and Mrs. Lou Danin (nee Ruth Isaacs), of 55 West 110th street, announce the birth of a son on Saturday, November 24, 1917. FRANK.—On November 25, Beth Israel Hospital, to Mr. and Mrs. L. J. Frank, a son. HYMAN.—Mr. and Mrs. Joseph V. Hyman, of 551 West 175th street, announce the birth of a boy. TIGNER.—To Mr. and Mrs. David Tigner, of 905 West End avenue, a son, on November 23, 1917.

BAR MITZVAH.

FRIEDMAN.—Mr. and Mrs. Jacob Friedman, of 67 St. Nicholas avenue, announce the Bar Mitzvah of their son Walter, Saturday, December 1, 1917, at 10 a. m., at the Chaari Zedek of Harlem, 23 West 118th street. ROSENBERG.—Dr. and Mrs. Maurice Rosenberg announce the Bar Mitzvah of their son Harold Beryl on Saturday, December eighth, at "Shearith Israel," Seventieth street and Central Park West. At home December ninth, three to six. No cards. STERN.—Mr. and Mrs. Louis A. Stern, of 580 West 176th street, announce the Bar Mitzvah of their son Irving on Saturday, December 1, at Temple Anshe Chesed, at 7th avenue and 114th street.

GOLDEN WEDDING.

Mr. and Mrs. Simon Schwartz, of 1072 Simpson street, celebrated the fiftieth anniversary of their marriage at the Harlem Palace, 27 West 115th street, Wednesday, November 28. A ceremony was performed by Rev. B. A. Tintner, whose father married the couple originally. Those present included five sons and three daughters and their families, viz.: Mr. and Mrs. Sol. Solomon, Mrs. L. Jessel, Mr. and Mrs. Jos. Schwartz, Mr. and Mrs. Murray Schwartz and Mr. and Mrs. Harry C. Markowitz, who were married on this occasion. There are nine grandchildren one of them Gene Jessel, popular singing comedian. There are also three great grandchildren. The couple were well known residents of Harlem for 25 years. Mrs. Schwartz's maiden name was Carolna Ritter.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Mayer Kopfstein preaches this evening on "Happiness—Imaginary and Real." AGUDATH JESHORIM (117 E. 86th St.).—There will be patriotic services for young men and women this evening. Hon. Walter N. Chandler will deliver an address. Sabbath morning Rabbi G. Lipkind preaches on the portion of the week. AHAWATH CHESED SHAAR HASHTOMAYIM (55th St. and Lexington Ave.).—Rev. Dr. I. S. Moses preaches Sabbath morning on "The Voice of Thanksgiving." ANSHE CHESED (114th St. and 7th Ave.).—Rabbi Elias L. Solomon lectures this evening on "Some Modern Estimates of the Life Work of Moses." Sabbath morning Rabbi Jacob Kohn preaches on the weekly portion. BETH-EL (5th Ave. and 76th St.).—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30. Sunday at 11 Dr. Schulman lectures on "The Fall or the Climb of Man." BETH ELOHIM (961 Southern Boulevard).—Sabbath morning Rabbi Louis J. Goetz will preach. BETH ISRAEL (262 W. 99th St.).—Services this evening at 8.15. Dr. Gustav N. Hausman will speak on "Friendship." Sabbath morning on the portion of the Law.

B'NAI ISRAEL (620 Bedford Ave., Brooklyn).—Friday evening, Rabbi J. Wasserman on "Jewish Monuments." Sabbath morning on the portion of the week. BETH JEHUDA (904 Bedford Ave., Brooklyn).—Sabbath morning Rabbi Samuel Buchler will preach on the portion of the week. B'NAI ISRAEL (535 W. 148th St.).—Rev. Dr. Isidor Reichert will preach this evening on "The Ministry of Sorrow." Sabbath morning, "Because I Have Everything." BOROUGH PARK TEMPLE (14th Ave. and 49th St., B'klyn.).—This evening at 8.30 Dr. David Levine will lecture on "Zionism and Americanism." Sabbath morning on the portion of the week. Wednesday evening forum, "Religions That Develop and Religions That Are Crystallized." EMANU-EL (5th Ave. and 43d St.).—Sunday morning Dr. Silverman will lecture on "The Meaning and Purpose of Life." EZ CHAIM (107 E. 92d St.).—Dr. David Davidson preaches Sabbath morning on "Progressing, Not Racing." GATE OF HOPE OF FORT WASHINGTON EIGHTS (1409 St. Nicholas Ave.).—Rev. H. L. Martin preaches this evening on "What is the Future of Judaism?" Sabbath morning on the weekly portion. INSTITUTIONAL SYNAGOGUE (112 West 116th street).—This evening at 8.30 Mr. Tannenbaum will speak. Sabbath morning Rabbi Herbert S. Goldstein will speak. Sunday morning at 10.30 at Mt. Morris Theatre, 116th street and Fifth avenue, there will be an address, speaker to be announced later. ISAIAH (127 W. 89th St.).—Rabbi Samuel Greenfield lectures this evening on "The Two Camps." Sabbath morning on the portion of the Law. ISRAEL (120th St. and Lenox Ave.).—Dr. M. H. Harris will speak this (Friday) evening and Sabbath morning. ISRAEL (Bedford Ave., Brooklyn).—Rabbi Jacob Tarshish of Allentown, Pa., will lecture this evening. ISRAEL OF WASHINGTON HEIGHTS (181st St. and St. Nicholas Ave.).—Mr. Myron Sulzberger will deliver an address this evening. Sabbath morning Rabbi M. Krauskopf will preach on "Thanksgiving Reflections." JEWISH THEOLOGICAL SEMINARY (531 W. 123d St.).—Sabbath morning Mr. Leon Spitz will preach. JUDAH HALEVI (116th St. and Morris Ave.).—Rabbi Jesse L. Bienenfeld lectures this evening and Sabbath morning on the portion of the Law. MONTEFIORE (Hewitt and Macy Places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning at 10 o'clock. MOUNT SINAI ANSHE EMETH (600 W. 181st St.).—Rev. Dr. L. Zinsler will preach this evening on "Give While You Live." Sabbath morning on "Care for Your Household." MT. ZION (45 W. 119th St.).—Rabbi B. A. Tintner lectures this evening. Sabbath morning Rabbi Tintner preaches on the weekly portion. OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The War of Spirits." ORACH CHAIM (95th St. and Lexington Ave.).—Rev. Dr. Moses Hyamson preaches Sabbath morning. PENI EL (525 W. 147th St.).—Rabbi Aaron Eisenman will preach this evening and Sabbath morning. PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi I. H. Levinthal preaches tonight on "Solomon Schechter—His Work for American Judaism." Sabbath morning on the portion of the week. PINCUS ELIJAH (118 W. 95th St.).—Sabbath morning Rev. Dr. Jacob S. Minkin preaches on the portion of the Law. RODEPH SHOLOM (63d St. and Lexington Ave.).—Rev. Dr. Rudolph Grossman lectures on Sabbath morning. SHAARI ZEDEK (Putnam Ave., Brooklyn).—Dr. Max Raisin will preach this evening and Sabbath morning. SHEARITH B'NAI ISRAEL (22 East 113th St.).—Sabbath morning Rabbi Jacob A. Dolgenas preaches. SHEARITH ISRAEL (Central Park West and 70th St.).—Rev. Dr. D. de Sola Pool will preach on Sabbath morning. SINAI (Stebbins avenue and E. 163d street).—This evening Rabbi Max Reichler will speak on "A Program Without a Play." Sabbath morning, "The House Which Jacob Built." SINAI (Mt. Vernon, N. Y.).—Dr. Joseph I. Gorfinkle lectures this evening on "Must We Amend the Jewish Conception of God." Sabbath morning, "Jerusalem Besieged." TEMPLE OF THE COVENANT (552 West 181st street).—Services this evening at 8.20. Rabbi Frederick Braun lectures. TIFERETH ISRAEL (Kensington, Brooklyn).—This evening, Rabbi Jacob Katz lectures on "Thanksgiving for the War." Sabbath morning on the portion of the week. TOMCHEI TIFERES ISRAEL (1038 Prospect avenue, Bronx).—Rev. A. I. Trachtenberg will preach Sabbath morning on the portion of the week. WASHINGTON HEIGHTS (510 West 161st street).—Rabbi Moses Rosenthal will preach Sabbath morning on the portion of the week.

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SHALL WE FORGET OUR WOE STRICKEN PEOPLE?

By MORRIS ROTHENBERG,

Member of the Joint Distribution Committee of the American Funds for Jewish War Sufferers.

When the Jewish war relief work was commenced in America only the smaller part of the Jewish people here was aware of the frightful disaster which had befallen one-half of the Jews of the world with the outbreak of the war. The horrifying stories of their spiritual and physical torment had not reached the major portion of the Jewish masses in America. They were not familiar with the details of ravage and pillage that took place as the contending armies of Germany, Russia and Austria moved backward and forward, grinding the Jews into utter helplessness and spreading ruin and desolation. Nor of the pitiful condition the Jews in Palestine found themselves in as they were cut off from all communication with the outside world by the blockade of the Allies which deprived them of all outside support, and threatened to ruin their wonderful achievements of the last thirty-five years.

The three relief organizations that were formed took the task upon themselves to carry the heartbreaking cry of our brothers and sisters abroad to the Jews of America. It was no easy task to accomplish, for with the exception of the Yiddish newspapers, the general press at the time, for political reasons, refrained from publishing the harrowing facts of cruelty and barbarism against the Jews.

The organization started with a handful of people, but before long branches of the three relief organizations sprang up in every city where there was a Jewish community of any appreciable size, and every form of appeal was resorted to reach the wealthy Jews, the middle classes, the workers, the artisans, the small tradesmen. Mass meetings, addresses in synagogues, street corner meetings, house to house canvasses, tag days, flag days, button days, flower days, bazaars, literature in every form, all served to awaken the Jews to their duty, and brought forth an enthusiasm, self-sacrifice and idealism, especially on the part of the Jewish youth, which must remain to the everlasting credit of our people.

One of the noblest pages in Jewish history will record the work of the Jewish relief volunteers in America—work that they carried on through long days and nights, often braving rain and snow and sleet as they stood at their posts pleading in behalf of their unfortunate brothers and sisters, and often returning to the headquarters worn and wet to the skin, but with a wonderful light in their eyes as they joyously handed in their collections, knowing that it meant bread for the hungry and life to the sick.

And surely, it will be recorded to their credit that as they worked in the cause of their unhappy people, every element of the Jewish population in America joined hands, and barriers and misunderstandings which existed among them were to a large extent broken down, and they learned to understand one another better and to respect each other's motives. Thus while they were alleviating the sufferings of Eastern Jewry they strengthened the bonds and the Jewish consciousness of American Jewry.

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But what as to the future? Do the Jews of America realize how much worse the condition of the Jews has become in the war zone? Do they realize the appalling fact that in some of the occupied territories our people is slowly disappearing through starvation? Their misery, owing to want of food, clothing and fuel is beyond all description.

From Poland and Lithuania comes the news that in territories of hundreds of miles not a single child is left living and those that remain look like skeletons. Their legs cannot carry them. Parents hide the death of their children in order to retain bread cards, thus often infesting their houses with disease, causing numerous deaths. Tuberculosis is sweeping the population for want of food. Out of ninety thousand children in Warsaw only twenty-one thousand have homes. The others are begging in the streets. Jewish girls go begging for bread to the soldiers, exposing themselves to danger. Wives and widows of Russian soldiers go mad from their awful sufferings. Of 340,000 Jews in Warsaw, 224,000 are dependent upon public help for food, among them many who owned fifty to sixty thousand rubles.

In the occupied district of Lithuania the conditions are still worse. There is not only need for food and clothing, but immediate need for asylums, orphanages, homes for the maintenance of the aged and homes for tubercular children.

In Palestine about sixty thousand people are destitute. Many of these will live in the fields. And as if this were not enough, winter is approaching.

In face of these maddening facts the relief collections in America have woefully fallen off during recent months.

Of course, it was to be expected that when the fire reached our own shores and we, too, were drawn into the awful conflict, our thought of the sufferings of our brethren abroad would in some measure give way to a feeling of anxiety for our own beloved ones preparing for the field of battle.

But it cannot be—it must not be—that the Jews of America, still opulent and comfortable, shall forget their own flesh and blood, whose misery is so great that death is welcomed as a heavenly mercy.

The \$10,000,000 fund which the relief organization undertook to collect this year is far short of the amount, and will not be completed at the present rate of collection.

There is another thing to keep in mind: When the dawn of peace shall light up again the despairing world and the weary armies shall return home, what is then left of our people will take up again the broken threads of life. The reconstruction of Eastern European and Palestinian Jewish life will fall to the lot of American Jewry. Then it will be necessary for us to help them more than by giving them bread. We shall need vast funds in the carrying out of constructive statesmanlike plans, and then it will be that the machinery we have created for the collection of funds will be needed more than ever.

Let us renew our efforts if we are to perform our historic duty. Let us rekindle our enthusiasm in the work of relief if we are to save our people from utter destruction.

"A Book of Prayer" for Jewish Girls.

In May, 1916, upon assuming the direction of the Committee on Religion of the New York section of the Council of Jewish Women, Mrs. J. M. Asher, the chairman, sent a letter to the New York Board of Jewish Ministers, asking for suggestions and advice as to practical religious work. The following is an extract from the reply which she received:

"There is a real need of a small handbook of prayers and devotional readings for the Jewish girls in the non-Jewish reformatories. I have found, when visiting any of these places from time to time that there is no manual available to be put into the hands of these girls. The result is that the influence of the visiting chaplain or religious worker is very intermittent. We cannot put it into the hands of the girls, because it is too costly, too old fashioned, too stilted, and very few of the prayers are appropriate. The Bible as a whole would be of little use to them. They are often mentally unable to derive any benefit from it whatsoever. The prayer book contains no personal prayers. What we need is a small pamphlet of from ten to twenty pages especially designed for the use of Jewish girls in penal institutions."

Acting upon this recommendation the committee has compiled a "Book of Prayer for Jewish Girls." An attempt has been made to voice in simple language the spiritual needs and longings of this particular type of girl, and to place in her hands for private prayer something more direct and appealing than the traditional prayer book in use at the weekly services. Mrs. Asher says: "If our little book serves to draw one heart nearer to God it will have fulfilled its purpose." These prayer books may be obtained from Mrs. J. M. Asher, chairman, 1155 Park Avenue, New York City.

Prominent Men and Women Aid Bronx Boy's Camp.

Prompt response has been made to the call for aid issued by the Bronx Boys' Camp Association, organized to give worthy boys a short vacation in the country during the summer months. Already many prominent men and women have volunteered their aid and have become members of the Board of Directors. Among them are Adolph Lewisohn, Mrs. L. M. Blumstein, Mrs. S. M. Goddin, of the Schol Children's Welfare League; Dr. Wm. L. Handelman, Israel Sachs and Louis Kraft, Superintendent of the Bronx Young Men's Hebrew Association.

Mr. Robert Seelav, organization secretary of the association, has made arrangements with the Interstate Palisades Park Commission for a camp site at Bear Mountain, which will accommodate fifty boys every week.

The Boys' Camp organization is non-sectarian and pledges have been received from men and women of all denominations. It is the only organization of its kind in the northern borough and men and women all over the city are requested to co-operate to make this undertaking a success. Those interested are asked to communicate with the secretary, Mr. Robert Seelav, at 51 Chambers Street, New York City, or at 1261 Franklin Avenue, Bronx, N. Y.

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Chronology of Events Leading To British Declaration in Favor of a National Jewish Homeland in Palestine.

FEBRUARY.
February 12.—Prof. Chaim Weitzmann and Nahum Sokolow reported to the English Zionist Convention that they have reasonable assurance that at the Peace Conference the question of realizing the Zionist aims will be fully discussed.
February 23.—Publication by Norman Hapgood of an article in American newspapers proposing the creation of a Jewish State in Palestine under American protectorate. Such a movement, he pointed out, is backed by a special organization on non-Jews including many evangelical Protestants.
MARCH.
March 12.—The French Socialist Party goes on record in favor of complete emancipation of the Jewish people and recognizing its right to national existence. The resolution adopted at the Socialist Party in France demanded that this question shall be taken up at the Peace Conference.
Mr. H. H. Brailsford, contributing editor of the London Nation, author of the "Wat of Steel and Gold," and one of the leading authorities on the Balkans and the Near East, publishes a book "The League of Nations," in which he says that a Jewish Palestine is an integral part of permanent peace. "Palestine," he says, "should be created an autonomous province with a Jewish administration under international guarantee."
Sir Archibald Murray, commander of the British Army, issues the following proclamation following his attack on the Turkish Army at Gaza:
"The Palestine plateau, once we have occupied it, will be easy to defend. It could be held with ease by a comparatively small force, which could be reinforced at leisure."

"What should we do with Palestine, thus liberated from the century-old Turkish grip? There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland."
"All the Jews will not return to Palestine, but many will do so. The new Jewish State, under British or French aegis, will become the spiritual and cultural centre of Jewry throughout the world. The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries and more will have been fulfilled."
Sir Harry Johnston, the noted traveler, writes an article in the London Evening News, in which he says:
"The solution of the English-Egyptian problem is the establishment of Palestine as a Jewish State."

APRIL.
Dr. Moses Gaster published an article in the Pall Mall Gazette, outlining the charter that the Zionists are expecting the Powers to grant. "A charter which will not impinge upon the acquired rights of the actual inhabitants, but will give the Jews a privileged position: The right of pre-emption and purchase of Crown lands and railways, and facilities for all manner of industrial development. Free ingress of immigrants, who will flock to the Holy Land will be granted, and the right to regulate the influx would be vested in the Jews themselves." (The similarity of the text of the British Declaration is noteworthy.)
Conference between Balfour and President Wilson, regarding the establishment of a Jewish Republic. Inspired reports by Washington newspaper correspondents that one of the consequences in breaking relations between Turkey is expected to be the issuance of a pronouncement of this government in favor of a Jewish Republic.

MAY.
May 5.—The Provisional Committee issued a statement upon the authority of Dr. Chaim Weitzmann and Mr. Nahum Sokolow, stating that Great Britain, France, Italy and the Catholic Church are in full sympathy with the Zionist aims. This announcement was made at the same time by Prof. Chaim Weitzmann at a special conference of English Zionists.
May 20.—Statement by the Political Committee of the Provisional Zionist Committee setting forth the various negotiations undertaken by the Zionist organizations in Russia, England, France and the United States, showing that the political prospects of the Zionist movement are in a very hopeful condition.

The attitude of the governments is such, said the statement, that if the Zionist organization would strengthen itself sufficiently there is every reason to believe that the Zionist end will be attained.

British Conjoint Committee issues a manifesto opposing Zionism. A tremendous storm of indignation is aroused in English Jewry. Statements denouncing the committee appear in the English and Anglo-Jewish press of London.
Sir Walter Lionel Rothschild declares himself a Zionist.

May 28.—The London Times in its issue comes out in favor of Zionism and denounces the assimilationists who fear that the establishment of a Jewish State in Palestine would imperil their position in other countries. The Conjoint Committee is smashed.
The Socialist International favors Zionism. This is declared in a statement by the secretary, Mr. Albert Huysmans.

JUNE.
June 7.—A member of the Italian Commission to America in a statement to a representative of the New York Tribune declares that Italy is not opposed to the creation of a Jewish State and it is up to the Jews to present the case as an international one.

June 22.—The London Jewish Chronicle published an interview with Col. Wedgwood on the question of a Jewish State in Palestine, in which he says among other interesting things that "a slight turn of the wheel, a military success in Palestine, and the Jews may become a nation once again, and thus win back that dignity and self respect without which no people can achieve great ends. Are they ready?"

JULY.
President Wilson sends a commission headed by Morgenthau to Egypt. This is regarded by many as the first step by the President in the direction towards the creation of a Jewish State.
The Pope receives Nahum Sokolow of the Zionist Inner Actions Committee and informs him that he "views with entire sympathy the Jewish efforts for the regaining of Palestine, and that he sees no obstacle whatsoever from the point of view of his religious interests." The Pope concludes: "We will be good neighbors."

July 23.—Nahum Sokolow and Professor Chaim Weitzmann leave London for the continent on a Zionist mission.
Nahum Sokolow, after completing his visits to the capitals of the Entente Powers, delivers an address in London, during the course of which he made the following remarks:
"We are not conducting any secret diplomacy. Such a thing is obviously impossible for the Jewish people. The Zionist leaders are endeavoring to make clear to the Powers the aspirations of the Jewish people."
"While Dr. Weitzmann is dealing with the British Government and winning its favor for Zionism, I undertook the same task with the French Government. We were abundantly successful with both governments. Our success with the Italian Government transcended all of our expectations, and the same is true regarding my interview with the Pope. His Holiness received me with great cordiality and distinction, and I left him with the warmest assurances of his sympathy. The Jewish community of Rome may now be properly called a Zionist community, having accepted the entire Basle program. The leaders of the community, Serini, Montefiore and Colombo, have assumed the responsibility of carrying on our work there. We have the right to expect much from these gentlemen, whose influence is tremendous."
"There can no longer be any doubt that whatever may happen the question of Palestine for the Jews will have a prominent position in the discussions at the Peace Conference."

AUGUST.
The British Labor Party, at a convention held in London, declared itself in favor of Zionism and adopts the following resolution:
"For the Jews there shall be demanded equal civic rights in all lands, and given expression to the hope that they will be liberated from the Turkish yoke and become a free state with international guarantees, under which those Jews who desire to do so will be able to work out their own destinies without interference from any nations or churches."
SEPTEMBER.
September 7.—The American Alliance for Labor and Democracy in convention at Minneapolis adopts the following resolution:
"The American Alliance of Labor and Democracy expresses its unqualified approval of the avowal by President Wilson that one of the motives for America's entrance in the war is to secure for the small nationalities the right to live their own lives on their own soil, develop their own culture under their national auspices."
"Inasmuch as among all these small nationalities the Jews alone have no homeland of their own, we urge upon the President an international Congress which will settle the legitimate claims of the Jewish people for the re-establishment of a national homeland in Palestine on a basis of self-government." This resolution was presented to President Wilson a few days later.

OCTOBER.
The London Times publishes an editorial calling upon the British Government to make an unequivocal declaration in favor of Zionism and utters a warning that unless the Allies act promptly, they may be forestalled by Germany. "Further delay on the part of the British Government may be dangerous," says the Times.

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NOVEMBER.
November 2.—Right Honorable Arthur J. Balfour, British Secretary of State, informs Lord Walter Lionel Rothschild that the British Cabinet has adopted the following declaration:
"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jews and will use its best endeavors to facilitate the achievement of this object; it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish communities in Palestine."

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וישלה

We thought our Jewish journals are moulders, or at least mirrors, of communal public opinion. One of our Western contemporaries, however, would have us regard ourselves as being in the nature of public utilities! Not that, if you please. Organizations of this kind are supervised by public commissions, and anything but these for the Jewish press!

When Jews begin to discard their so-called Jewish names and substitute others of undoubted American appearance and characteristics for them, it should be expected that this action of theirs provokes comment in out-of-the-way quarters. We should be the last to deride the propriety of this procedure in cases where a euphonious cognomen replaces one smacking of official prejudice or stupidity in Half-Asia. Yet, a Cohen has no right or reason to change his name, because it is so distinctive.

Our London contemporary, *The Jewish World*, is in error when it writes of the contingents at Yaphank that the first to enter this cantonment were volunteers. All the men at Camp Upton from first to last were and are men selected for service under the draft, and the high proportion of Jews at this cantonment, so creditable to the Jew's love of country and American patriotism, enforces this community's loyal submission to the duty enjoined upon us all by the constituted authorities as the result of popular action through our representatives.

There are signs, faint and difficult of discernment at this stage of the development, that the main parties within Jewry, both here and abroad, will shortly harmonize over the question of Zionism. Perhaps the Zionist movement *per se* is not the object of this much-to-be-desired unity, and perhaps the recent pronouncement of Mr. Balfour, for the British Cabinet, has hastened this result. Be this as it may, we shall be supremely pleased to have an end put to the differences which separate Jew from Jew over the question of a future Jewish homeland and nationality, for, with unanimity of opinion and thought prevailing in this matter, there is the distinct hope that Jews will unite on all other subjects of controversy, such as their attitude toward the ceremonialism of their faith.

The new Jewish Board of Deputies of London, especially the new honorary officers of the organization, is a vast improvement upon the former Anglo-Jewish Parliament. For one thing, this board is not afraid to take up a stand with respect to the position of Jews in the public press nor with that of the anti-Semitic attitude of certain classes of Englishmen. Then, too, the debates at the board, while sufficiently full and occasionally acrimonious, are harmonious in their outcome and the important question involved in the appointment of a foreign affairs committee, to represent the Anglo-Jewish community before the British government on matters affecting the weal of Jewry in general, was adjusted in a Jewish and statesmanlike manner. We have, indeed, high hopes for the rejuvenated usefulness of the Board of Deputies.

We note that an English military exemption tribunal has refused to discharge a man of military age from liability to serve despite the fact that he bore a letter from the Chief Rabbi setting forth that he was a preacher to a congregation. If this circumstance stood alone our surprise at the action of the board and our indignation over its seemingly flagrant defiance of the letter of the statute would be boundless. But, when we learn further that this particular individual combined a traffic in commerce with his ministerial office, we are compelled to reach the conclusion that the board, with the man and his papers and witnesses before it, could and did dispose wisely of the situation. Of course, the certified was within the traditional view of the rabbi who did not use the *Torah* as a spade to dig with. But, then, Judaism never contained a sacerdotal class and even the Maccabees were *Cohanim*.

THE RELIEF AND WELFARE "DRIVE"

FROM next Monday on, for a fortnight, this community will be the storm-centre of the great campaign for the balance of the ten-million-dollar Jewish war relief fund and for the one million dollars estimated to be needed for the comfort and happiness of the Jewish soldiers and sailors of the United States. No cause was ever worthier a generous, whole-hearted and purposeful response from the greatest community in the Diaspora than this.

Those who will be appealed to by the captains and members of "teams" and the host of other volunteer workers have the privilege to earmark their gifts. That is to say, if a person contributes \$50 for example to this most worthy of all causes, he has the right, nay, it is his duty, to stipulate that one-tenth thereof shall go to the welfare collections, or that the entire sum be utilized in relief work. In short, the donor retains the full *jus disponendi* over his donation, and the community and all Jewry are the better for his act and deed.

We need not labor the requirements of the relief fund. We have insistently pointed them out in the past, and the silent appeal made by our suffering brethren in distress overseas should be quite sufficient to secure the money needed by the leaders in this great and Jewish cause.

But the welfare work is, as we have taken occasion to point out, of equal importance. Our "boys in blue and khaki" cannot be provided with the Jewish surroundings and the Jewish atmosphere they crave, unless the money to secure the material aspects thereof is raised from this community. If the non-Jewish welfare societies have their own special shacks and stationery, etc., at the cantonments, the similar Jewish organizations should be likewise equipped. It is no response to an appeal of this nature for one to say, the non-Jewish welfare bodies are non-sectarian and their facilities are freely at the disposal of all without regard to creed. So long as a single Jewish soldier or sailor aspires to a condition which the welfare board of Jewry can supply him with, so long is it the duty of our community to do the needful in these circumstances.

Therefore, our first word to you, our readers, to this community, to all Jewry everywhere on the globe, is: Give! And our last is: Give! Give generously, give of your substance, but, above all, give!

Now and then a writer or lecturer on recent events in Russia rises up in his might and power and declares that the revolution in that country was largely the work of the Jews. Instances are, perhaps, gratuitous, but the Englishman, John Foster Fraser, who has written a book on the marvellous Jew, as he dubs him, presents a case in point. Whenever such statements about the Russian revolution appear in print or fall from the public platform a section of our people becomes disquiet, and acts as if its security were threatened or its loyalty questioned. As a matter of fact there is no cause for this irritation. While the Jews of Russia had probably no more and no less of a share proportionately, in the revolution than the other liberal and radical elements in Russia, the influence of the suffering to which the former were subjected by the *ancien regime* reacted profoundly on the latter and inevitably produced the sentiments that finally culminated in the action so startlingly taken. From this point of view, then, the Russian revolution, was the work of the Jews, or rather, of the former *pogromists* and the others oppressing the Jews. If we examine the matter from the standpoint of a utilitarian, we shall thus behold in this an additional reason for States and peoples to accord all within their borders equitable treatment; one never knows and never can tell to what result prejudice and enmity, exhibited in persecution and oppression, may lead.

No better recognition of the wisdom residing in the traditional American policy of a complete separation of religion from the public schools may be discovered than in the recent events occurring in Montreal educational circles. There, as elsewhere throughout the Province of Quebec, and, for aught we know, in other parts of the Dominion of Canada, school affairs are administered by two denominational authorities, the Roman Catholics and the Protestants. For some strange reason into which we need not enter the Jewish children of school age in Montreal attend the establishments maintained by the Protestant school commissioners. The schools, both Catholic and Protestant, are supported by the taxpayers, and, therefore, it does not surprise us to find that, with the steady growth in numbers and influence of Montreal's Jewry, the Jews of that city are seeking to secure a fair representation on the board of the Protestant schools. This quest, no matter how justifiable in theory, has raised up critics against them among the Protestant clergy, and, at a recent meeting of the Diocesan Protestant Ministers' Association of Montreal, a clerical school principal animadverted upon what he was pleased to call Jewish self-seeking in this matter. The schools being admittedly Protestant in character and administered in a Protestant spirit, the reverend critic has the letter of the statute in his side. But the justice of the proposition is quite another matter, and it is to be hoped that ere long the entire Canadian system of elementary education will undergo such revision as will bring it into a stricter accord with American standards of complete equality.

THE GOD WHO ANSWERS ME

ונקומה ונעלה בית-אל ואעשה שם מזבח לאל הענה אחי
ביום צרתי:

"Let us arise and go up to Bethel, and there I will make an altar unto the God who answered me in the day of my distress." (Gen. xxxv. 3.)

IN the deepest possible sense, our God is one who answers us. He answers to our profoundest need of Him. He answers to every stir of our being, just as companion-strings answer each other in sympathetic vibration. He readily attunes Himself to man, if but man gets in tune with Him. Is He our echo? Are we His echo? He calls always, but only few answer Him. We do not always call, but when we call He is sure to answer us. Can we fathom His fatherly heart to know what deep yearning permeates it for man's answer? Perhaps this is God: an Infinite Yearning stretching itself forward, forward through space and time. Perhaps space and time can only be understood as media that carry this Infinite Yearning forward; and I do not know whether it succeeds in extending the limits of space for its vast sweep and play: creating souls and hearts and quivering bodies in other spheres than this terrestrial one for its ultimate satisfaction; but this I know—that God adds day unto night and year unto year and century unto century in the unceasing and marvellously vigilant endeavor to make men hear at last, answer at last. Wonderful this divine long-suffering! God does not tire of waiting, but makes of time His ally. But how easily does man tire of waiting! When in his view God fails to answer his cry, he is apt to forget how often he failed to hear and heed God's cry! Yet God never fails to answer, though we may fail to hear. For God always answers to the soul's deepest need.

This matter touches the very bottom of the religious life. But it cannot be understood by those who take a mean view of religion, who connect material thoughts with God.

God, according to the text, is He who answers me in the day of my distress. In the day of my distress my need of Him is great, and He answers to this need, if to naught else. What is my call to Him on such a day? Is it that He ease my pain, remove my distress, and bring enlargement to me? I do not know that I have a right to ask Him for that. I can but trustfully cast my burden on Him, believing that, if He sees fit, He will lighten it, and knowing that withal He knows what is best. I cry to him when my flesh is torn with pain, and when my spirit within me is seared as with a merciless burning, not so much that He take the pain away, but that He take the sting out of the pain. I cry to Him feeling that my cry cannot be in vain, for I cry to Him that my pain be not in vain: that is all I dare ask of Him. If my flesh is torn, I ask of Him that something else, something larger than my petty life, something that stands in sorer need of mending than my own wound, shall be made, somehow, whole through my suffering. If my soul is in agony, I ask of Him that my death-sweat shall be as the dew to the world, that my passion be not lost but find its place in God's redeeming work. Not for succour do I ask, but for solace. I call out to God to give me the assurance that no eye weeps in vain, no wound bleeds in vain, no flesh dies in vain. This assurance is my deepest need in the day of my distress—the rest matters little. And when I call to God for this assurance, He answers me, He answers to me.

God is He who answers me in the day of my joy. Companion of my dark days. He is my play-fellow on days of golden radiance. Shall I know Him only when my tear-dim eye seeks to penetrate the gloom curtained about His providence? And shall I not know Him, when silver clouds float in the sky, when merry snow-flakes dance in the air, or when the sunbeams play with the luminous shadows on the fiery green? When deep serenity pervades all nature, when like a benediction contentment lays its hands upon the happy earth, and it is a joy to breathe and to live is a sacrament; when all things seem to join with the soul in the dance of living, who calls to me answeringly out of this pure exaltation of Being? Whose smile seems to ripple through creation in pride of universal fatherhood? He who on my dark days teaches me that no quiver of pain is in vain, does He not on my golden days tell me that the keynote of His being is Joy, that my little heart may lose its limits in the joy that hallows man as it enriches the life of the universe? If no pain is in vain, can joy be in vain—the joy that is pure? Only when pain is bound up with selfishness, is it in vain; only when joy is selfish, is it not taken up into and made part of the universal harmony. The pain that is selfish meets the joy that is selfish at one and the same point: pain grown selfish regards the cessation of pleasure; just as joy grown selfish recognises as its synonym pleasure. But joy is as high above pleasure as heaven above earth. Joys are not pleasureless, but pleasures are often joyless. The only sure test of joy is if I can invite my God to share it. And when I thus invitingly call Him, he answers me on the day of my joy, through perfection of pure delight.

There are other days when God answers me: days of challenge when some task calls to my energies; days of fear when terror stalks abroad; days of courage when God's power throbs in me; days of wistful waiting when a sense of some coming wonder haunts my hungry heart. O multiplicity of days, rich-tinted with the rainbow colors of the soul, that have the One White Goal for their unending mark! I cannot count their varied abundance. Perhaps when nothing happens, when no special need wrings from my heart the cry for God, when in quiet listlessness I would yet merge my being into the Ocean of universal life, perhaps then, does God answer to me most fully; for then He appeals not to one side but to all sides of my nature. Then my whole soul finds its satisfaction in the consciousness of Him as an all-enveloping atmosphere. Then messages run to and fro and His voice sounds very near. JOEL BEAU.

CORRESPONDENCE.

What of the Jewish Soldiers?

Editor HEBREW STANDARD:
There are from 10,000 to 12,000 Jewish soldiers at Camp Upton, the military camp nearest New York city. In the hearts of these men there is alive a feeling for things Jewish, which in no-wise lessens their Americanism; there strains an instinctive love for the sound of Yiddish, for the singing of Yiddish songs, for the reading of Yiddish stories and newspapers and for meeting in places where Jewishness of spirit prevails. At Camp Upton, because these Jewish soldiers have been unable to gratify their love for Jewish things and associations, there are being enacted 12-000 minor tragedies of baffled longings and instincts denied.

Who, knowing the motherliness of the Jewish people, knowing their care for their "own,"—poor, misconstrued word,—does not wonder that the Jewish soldiers have been permitted to live in longings and to brood in bitterness over what they think is neglected by their Jewish brethren in New York? Who does not ask, "Why has this mass tragically been permitted to go on, when we have at hand so many agencies working to make the soldier comfortable and contented in his new milieu?"

It may be urged in objection that "tragedy" is too strong a word, that it exaggerates the emotional reactions to which the Jewish soldiers are being subjected. It must be here stated that it is not the object of the writer to criticize those who are working to comfort the Jewish soldiers, nor to over-paint the feelings of the men in the service. But it must be made clear to all, to the Jewish workers charged with the undertaking no less than to the soldiers, that we realize what is going on in the minds of the men called to the colors, and if we are impatient that nothing tangible has as yet come from the efforts to bring them the spiritual comforts they crave, we speak our impatience in the hope that this may spur on these efforts so that soon, very soon, the Jewish soldiers at Yaphank and at the other camps where there are a large number of Jews, may have what they want.

And what do they want?
The answer is best given in the words of an article that appeared in the *Jewish Morning Journal*, October 22.

"Wanted—Jewish men and women who are interested in the welfare of the thousands of Jewish soldiers at Camp Upton to collect a fund for the Young Men's Hebrew Association building at Yaphank. All those interested in this noble undertaking are asked to apply in writing or in person to Joseph Hyman, representative of the 'Jewish Welfare Board,' Camp Upton, Long Island.

"The above paragraph tells in brief the one desire of every Jewish recruit in this camp.

"Our need and our desire is a large, commodious building erected by Jews and for Jews, which may become the gathering place of all Jewish boys; a place where there shall prevail the Jewish spirit, where Yiddish may be heard, where all the surroundings may remind us of home, with a Jewish library, Jewish music, Jewish concerts and a Jewish synagogue."

The article from which the above paragraphs are taken was written by a Jewish private and gains double significance in that it states Jewish needs as discovered by a Jewish soldier whose inter-

course with the Jews at the camp has led him to point out clearly that a headquarters for the Jewish soldiers is the instant need. A Y. M. H. A. or similar building with facilities for religious services, with reading rooms where Yiddish and American Jewish weeklies and dailies would be on file, where books on Jewish subjects would be handy, where Jewish soldiers would meet in an atmosphere friendly and at the same time spiritual, that would best satisfy the longing at bottom of the feelings now entertained by the Jewish soldiers.

The soldiers realize this, and it is strange in view of the slow progress being made to satisfy it, that the officials of the "Jewish Welfare Board" are as keenly aware of this need. This is what Joseph C. Hyman, the representative of the Board at Camp Upton, says in part in a report to the Board:
"Under date of October 9, in a letter addressed to Mr. Goldsmith, I wrote: 'It seems almost impossible to do any efficient and effective work here without having a headquarters office building. The Y. M. C. A. is doing wonderful work here, is accomplishing a great measure of good, and throws open its building to all. The association secretaries have been very helpful to me, but there are physical limitations upon active Jewish work in the Y. M. C. A. buildings; not that it is the fault of the Y. M. C. A., but rather that many men of Jewish faith will not come to the Y. M. C. A. buildings to pray and read their literature, nor will they, as well as their parents and relatives who come to visit them, feel at home in one of these association buildings.'

"Furthermore, on the part of the vast majority of the Jewish men up here, there is a strong, compelling and insistent demand for a Jewish building here. Reduced to its lowest minimum, the plea is this: 'The Protestants have the Y. M. C. A., the Catholics have the Knights of Columbus building, we want ours.' Even a small headquarters building will provide a tangible expression for the satisfaction of their inner needs.

"Since the time of writing this letter, I have been more than ever firmly convinced that without a building at camp, the work can be only fragmentary, weak and ineffective.

"There are numerous cases where a Jewish boy is either in mourning and has to say Kaddish, or has Jahr Zeit, and there is no place where he can go in order to go through the appropriate services, without exposing himself to the sneers and jibes of unfriendly neighbors. It is thoroughly impractical to hold such services in the barracks, and hardly less so, in the open in the Y. M. C. A. building. Of course, it is impossible to arrange for such services, except on rare occasions, within the confines of my little 6x8 office.

"Aside from the need of a building for purposes of worship, there is also the need for such a building to satisfy the social needs of a great mass of the boys who can, as yet, speak and read only Yiddish.

"It is easy to say, as some people have said to me, that they ought not to speak Yiddish, and they ought not to read Yiddish, that they are in the army now, and should be American. But as yet, I must confess humbly, I have found no device whereby to educate a man in an hour, and to transform a Yiddish-speaking and thinking Russian Jewish boy overnight into an English-speaking American with an American attitude and point of view. Surely, this process of education ought not to be attempted

amidst surroundings which may be unfriendly, and often are unsympathetic, and which do not lend themselves to a transformation of such a vital character."

It is not to be thought for an instant that the members of the Welfare Board stationed at the army camps have been satisfied merely with investigating into the needs of the soldiers. As a matter of fact, the representative of the board at Camp Upton has gone so far as to sound the military authorities as to their attitude toward a Jewish headquarters within the camp grounds to correspond in its work and purposes to the Y. M. C. A. houses already there. He met on every hand with approval of the proposed plan, General Bell himself saying that he had recommended to Secretary of War Baker, that in view of the Jewish population of the camp, it would be wise to erect a Jewish headquarters there. The General, when approached on the question, wished immediately to take up the subject of a site for this building.

From Boston, Morris D. Waldman, of the Federated Jewish Charities of that city, writes to the Jewish Welfare Board on the same need as it exists at Camp Devens. He tells of the formation of the Massachusetts Branch of the Jewish Board of Welfare Work and of the preliminary investigations made by this branch. The findings of the committee were the same as the findings of Mr. Hyman at Camp Upton. The one need, if the Jewish soldiers are to be made thoroughly at home in their new life, is a Jewish center to which the men may come in their leisure moments, and where they may find the stimulation of surroundings that are Jewish.

Why is there so much delay in building these centres? What is at the bottom of this procrastination? Surely it is not the reason stated by the soldier correspondent writing from Camp Upton:

"Many of our wealthy Jews who contributed large sums of money to the Y. M. C. A. War Council look with displeasure upon the proposition that a special headquarters be built for the Jewish soldiers. They ask, Why new buildings for the Jewish soldiers when the Y. M. C. A. buildings are open to all and are doing such splendid work? Why classify the soldiers in the camps as Jewish and non-Jewish? Will that not make a bad impression upon Gentile soldiers and upon the army officers?"

In the successful meetings held recently in this city at which the problem of the Jewish soldiers was taken up there is indication that soon something will be done to bring to the Jews in the service those basic things that will satisfy their needs. While nothing definite has been said, it cannot be that the Jewish Board for Welfare Work will continue to ignore the demands of the Jewish soldiers. The Jewish soldiers must know that patience in this case will bring its own reward, for the board has undoubtedly heard their cry and will answer soon.

HENRY GOODMAN.
New York, November 22, 1917.

A Zionist Voice.

Editor HEBREW STANDARD:
I am in full accord with the policy of the HEBREW STANDARD to oppose all tendencies of separating the Jews from the many other nationalities of this great republican country. The Jewish citizens of the United States are and must be considered as part and parcel of the American people, and our Jewish brethren must vote and fulfill all their other national duties as Americans

and not as Jews. For the same reason, should there be no separate Jewish units in the army and navy of the United States.

Palestine, and matters pertaining to Palestine, should, however, make exceptions to the above rule. Great Britain has spent a considerable amount of treasure and blood in conquering Palestine from the Turks (Jerusalem and its immediate neighborhood were the only places not conquered yet at the time this paper was being prepared). The government of Great Britain expressed its willingness to make of the Holy Land a free Jewish country. Is there anything more appropriate, or likely to be more appreciated by the English, than the offer of our lives for the purpose of helping defend the already conquered Palestine against any and all enemies, who may attempt to recapture the said country?

It goes without saying that we are American citizens first, and that the interest of the United States must be considered by us before any other interest, even before Palestine, no matter how much we are longing for the privilege of considering Palestine as a free Jewish Republic. The Jewish claims on Palestine are, however, not only not antagonistic to the interest of the United States, but are, on the contrary, in line with the general policy of this country in the great war—to assist small nationalities in re-establishing themselves on solid bases, and also in generally acting in common with our English allies, and the protection of the Holy Land must therefore be considered as the part of the protection of our native or adopted country—the United States.

The advisability, or necessity, of sending a large American army to Palestine, must, of course, be decided upon by the United States Government and not by us, or by anybody else. It seems to me, however, that it would be quite in order for us to request our national governments, that in case an American army should be sent to the Holy Land, that the said army should consist mostly of Jews, or of Jewish regiments.

Large tracts of desert land in Palestine, considered by all who were acquainted with the said land, as absolutely unsuitable for any agricultural purposes whatever were transformed by Jewish men of Russia in what is called paradises, and common sense is telling us that as American soldiers our young men would give a good account of themselves, especially if they should have a chance to fight for the protection of the Holy Land, where every small piece of ground is tied in the Jewish history with so many dear to us events.

ISRAEL N. PRONOVICH.

Volunteers Wanted for Welfare Work

Colonel Harry Cutler, chairman of the Jewish Board for Welfare Work in the United States Army and Navy, which has undertaken, with the leadership of Jacob H. Schiff, to raise \$1,000,000 during the weeks from December 3 to 15, has issued a striking appeal to young men of the Jewish faith to volunteer as workers for the board at the various cantonments at the front with American troops.

There now seems but little doubt that the sum required to provide the various camps where the fifty thousand Jewish soldiers are distributed with facilities for carrying on the welfare work will be obtained. But difficulty has been experienced in procuring suitable workers. Colonel Cutler, in the appeal issued to the young Jewish men of the nation, not included in the draft, says:

"The time has come for every Jewish man not called to the colors either for reasons of slight physical disability or because he is below or above the draft age and therefore exempted to do his part in assisting the government in such way as he may be of the most use.

"A very important work confronts the men of our faith in the effort being made by the Jewish Board for Welfare Work concerning the moral, physical and spiritual well-being of the fifty thousand Jewish soldiers who have volunteered for service with the United States forces or who have been included in the draft. We require a large number of workers of Jewish faith to represent the Welfare Board at the various cantonments and at the front. We are prepared to pay for this service from \$50 to \$100 a month in addition to legitimate expenses, and to provide uniforms. It is essential that the men be not of military draft age, that they be of the highest character and that they be suited to the important duties they will have to perform, both by temperament and training. Just what salary will be paid to each individual will depend upon his previous experience. We prefer men from thirty-two to thirty-five years of age, but can also use men from nineteen to twenty-one and men not accepted for army service because of slight physical disability, which does not incapacitate them or hamper their usefulness in this work, will also be accepted.

"The praise accorded to the workers who are engaged in similar work for non-Jewish welfare agencies, by the government authorities, indicates how essential to the welfare of our soldiers it is. It is even more important that the Jewish soldiers have the service of Jewish men, who understand them and their needs and who will be able to successfully supply these needs, encourage the men, arrange that they may observe the Jewish faith and perform the multitude of duties required in the interests of the well-being of the soldiers whom they shall serve.

"I do not think any higher patriotic duty or any higher duty to Jewry can be conceived than this work, for those men suited to it and who can be accepted.

"The Jewish Board for Welfare Work hopes that this appeal will bring hundreds of responses from which it will be able to select the number of men best fitted for this work. It is requested that applications be sent to the Jewish Board for Welfare Work in the United States Army and Navy, 31 Union Square West, New York City."

President Wilson Acknowledges American Jewish Committee Resolution.

President Wilson has sent the following letter to Mr. Louis Marshall, president of the American Jewish Committee, in acknowledging receipt of the copy of the resolution adopted by the American Jewish Committee at its eleventh annual meeting, held on November 11, 1917, in which the committee pledged its complete support to the government in the present war:

The White House,
Washington.
My dear Mr. Marshall:
Pray accept my very warm thanks, both for yourself and for the members of the American Jewish Committee, for the generously phrased resolution which you adopted at your recent meeting. I deeply appreciate the fine spirit that prompted the sending of this heartening message.

Cordially and sincerely yours
(Signed) WOODROW WILSON.
Mr. Louis Marshall, President
American Jewish Committee,
New York City.

Upper Manhattan Branch Widowed Mothers' Fund Association.

The first meeting of the season of the Upper Manhattan Branch of the Widowed Mothers' Fund was held on Monday afternoon, November 26, at 2306 Broadway, Mrs. Samuel Elkeles presided. A resolution was adopted to sew for the widows and orphans, and to give other personal service. The Nominating Committee, Mrs. S. Sinai, chairman; Mesdames M. Rosenbaum and Jedel will present their list of nominations at the next meeting, Monday, December 10.

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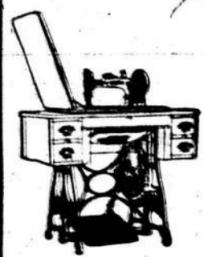
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BROOKLYN NOTES

Hebrew Educational Society. "Ingersoll and the Bible" was the subject of Dr. Nathan Krass's lecture on Sunday afternoon, November 25, at the Hebrew Educational Society.

Temple Beth Shalom. Special services in memory of Dr. Solomon Schechter on the occasion of his second Yahrzeit, were held at Temple Beth Shalom on Tuesday morning, November 27.

Temple Israel of New Rochelle to Dedicate New Building. The evening of Wednesday, December 12, is the time set for the dedication of the new addition to the temple building of Temple Israel of New Rochelle.

Rabbi Goldstein's Farewell. The members of the Congregation Beth Shalom, as well as those of the People's Temple of East Beach and Bensonhurst, recently participated in a farewell reception to their former rabbi, Rev. Jacob Goldstein, last Friday night.

The Besse Foster Pavilion for Congregationalists. In order to raise funds to maintain the synagogue at West 17th St., the Besse Foster Pavilion for Congregationalists will give a ball at Kismet Temple, Newmarket avenue and Beekman street, on Saturday evening, December 6.

The Brooklyn Civic Forum. Prof. George W. Nasmyth, Ph. D., of Boston, will speak on "Social Progress and the Darwinian Theory" on Sunday evening, 8 o'clock sharp in the Assembly Hall of Public School 24, Glenmore and Stone Avenues, Brooklyn, under the auspices of The Brooklyn Civic Forum.

Temple Israel Elects Officers. The annual meeting of Temple Israel was held last Sunday night and was presided by a banquet given under the auspices of the Temple Israel Sisterhood. The following officers were chosen for next year.

for next year: For president, Albert L. Levi; for vice-president, Moses R. Schmidt; for treasurer, Mark Goodstein, and for honorary secretary, Aaron Marcus; for trustees: Michael Furst, Albert L. Levi, Leon Meyer, Aaron Marcus and Stephen Caplan.

Realizing that burlesque waits something sensational and out of the ordinary Herk-Kelly and Damsel will present their "all-new-show" at the Star Theatre, starting with a matinee Monday. The 1918 edition is in two acts and three scenes, called "Medra." Besides a cast of ten principals and a large collection of pretty and winsome girls, the wonderful world-renowned Russian violinist "Sinal" will appear.

Free Synagogue Young People's League Has Attractive Program.

- The Young People's League of the Free Synagogue was recently founded by a group of young men and women from the former Alumni Association. The following program has been prepared for the current season: December 2—Class "Mendelssohn and Lessing." December 9—Saturday Evening Open Meeting. Patriotic tableaux, business, program, dancing and refreshments.

MUSIC NOTES

Edna De Lima, soprano, will have the assistance of Frank La Forge at the piano in her recital at Aeolian Hall on Wednesday afternoon, December 12. Miss De Lima will sing for one number on her program the Schumann Seven Songs, Opus 104, giving these as one number.

Mme. Ada del V. Lombardi, the Italian pianiste, who gives a recital in Aeolian Hall, Thursday afternoon, December 6, has concertized for several years in Italy, Germany, France and Switzerland. Mme. Lombardi's reputation abroad rests in large measure on her skill as an exponent of the works of Liszt, Chopin and Beethoven.

The first of the David and Clara Mannes Sonata Recitals, which takes place on Tuesday evening, December 4, at Aeolian Hall, offers the following very interesting program: Sonata in F Major, Mozart; Sonata in E Major, Brahms; Sonata in F Major, Liszt; Sonata in E Major, Liszt.

A piano recital will be given by Elmore Altman on Saturday evening, December 14, at Aeolian Hall. Mr. and Mrs. Altman will play numbers by Schubert, Bach-Busoni, Schumann, Brahms, Chopin, Liszt and other composers. Elmore Altman was born in Rumania. She made her first appearance in New York in 1911. In 1914 she went abroad on a concert tour which was interrupted by the war. This will be her first appearance in New York since her return.

Three features of unusual interest mark the concert in honor of Belgium to be given by the Oratorio Society of New York, Walter Damrosch conductor, on Wednesday evening, December 5. Upon this occasion the official standardized version of "The Star-Spangled Banner" will be given its first public performance by the chorus of the society, assisted by the New York Symphony Orchestra. Another feature of the concert will be "The Children's Crusade," by Gabriel Pierre, which will be given by the chorus of the Oratorio Society of 250 voices, 200 children from the New York public schools who have been rehearsing under the supervision of Dr. Frank R. Rix, and the New York Symphony Orchestra of eighty-five voices. Mr. Damrosch will conduct. The soloists are: Marie Sundelius, soprano, who will sing "Allys," Florence Macbeth, soprano, as "Alain"; Albert Lindquist, tenor, as the Narrator; and Royal Dadmun, baritone, as "An Old Sailor and the Voice from on High."

For its fifth Sunday afternoon concert in Aeolian Hall on December 2 the Symphony Society of New York, Walter Damrosch conductor, will give a program consisting of the Tchaikovsky "Pathetic" Symphony and Beethoven's Concerto for piano with orchestra in E flat (Emperor), in which Rudolph Ganz, the eminent Swiss pianist, will be the soloist. The Tchaikovsky number will enlist the services of over 100 men, one of the largest symphonic orchestral bodies in the United States.

Mme. Louise Homer, contralto of the Metropolitan Opera Company, is again the soloist with the Symphony Society in Carnegie Hall on Thursday afternoon, December 6. Mme. Homer will be heard in two songs by Walter Damrosch: "The Looking Glass" (words by Kipling) and "My Wife" (words by Robert Louis Stevenson). The contralto will repeat Horatio Parker's setting of John H. Finley's stirring poem "The Red Cross Spirit Speaks," and will sing two songs by her husband, Sidney Homer: "Sleep and Lambs" (words by Katherine Tynan Hinkson) and "Thy Voice is Heard Through the Rolling Drum" (words by Tennyson). The orchestra will play Rakhov's Symphony No. 2 in E Minor, serenade for string orchestra in D minor by Volkmann, in which Engelbert Roentgen will play the violoncello obbligato, and Cesar Franck's "Redemption."

In October at the Playhouse in New York "The Man Who Came Back" rounded out its fifty-seventh week, thereby beating all records for the 1916-17 season. On Monday, December 3, the play, with New York cast intact, will begin its second week at the Bronx Opera House. Following that it will go to Boston, where there is no telling how long it will stay.

During 1916 there were three tremendous hits on Broadway: "Turn of the Screw," "The Thirteenth Chair" and "The Man Who Came Back." Their success began to wear on, and summer came and went, they began to drop away. The first and second vacated their theatres for the road, but "The Man Who Came Back" still hung on until October 6, still "packing them in." Were it not for the fact that it had to leave to make room for Miss Grace George, whose theatre it is, and that it has, an iron-bound contract to appear in Boston, it could have stayed at the Playhouse another season.

The cast is headed by Mr. Henry Hull, who created the role of the man who came back, and who has been coming back ever since.

Ernst's Concerto for two pianos and orchestra, which has never been heard in New York, will be the feature of the Philharmonic Concert this (Friday) afternoon, November 11. The Misses Rose and Gertrude Sarno, to whom the composition is dedicated, will be the soloists. The orchestral numbers selected by Mr. Swansky include Beethoven's Seventh Symphony, and Paganini's Concerto in F Minor, for orchestra, as arranged by Sam Frank. The concert will conclude with Berlioz's Overture, "Carnaval Romain."

In January, the society announces, the Bach Choir of Bethlehem, Pa., (J. Fred White, conductor), will come to New York as the feature of a Philharmonic concert. It will be recalled that last year the choir left Bethlehem for the first time in its history to participate in the Jubilee Concerts of the society's seventy-fifth anniversary celebration.

Sophie Braslan, the contralto of the Metropolitan Opera House, will give her annual song recital on Tuesday evening, December 4, at Carnegie Hall, where she will have the assistance of Mr. Richard Hageman at the piano. Her program is as follows: I. "Vergil's Aeneid," Duraste; "The Flower of the Mountain," Lagrange; "The Long Roll of the Ages," Britten; "The Song of the Sea," Wm. Arms Fisher; "Shepherd," Thy Demetrius Vary, Brown.

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Armenians Greet Jewish Palestine.

The British declaration in favor of a national Jewish home in Palestine has met with the warmest approval by the Armenians, and has elicited from them greetings of welcome for their future neighbors. They see in the establishment of a Jewish Palestine their own emancipation.

Mr. H. H. Khazoyan, chairman of the New York Branch of Armenian Union, has authorized the Provisional Zionist Committee to issue the following statement in behalf of his organization:

"The establishment of a Jewish homeland in Palestine by the Allied governments means the emancipation of the long-suffering Armenian people. Our hopes are bound up in the cause of the Allies, and this war means life or death to us. Should the Allies win, our race will live. The Armenians, as well as the Jews, are fighting in the Allied armies, knowing that the cause of the Allies is their cause.

"We Armenians have the same interests as the Jewish people. We have suffered the same persecutions, and we are striving for the same end. We are as pleased to see the Jewish people get their rights as we shall be to obtain our own."

In making this statement, Mr. Khazoyan seconded the action of the London Armenian Union, which sent a letter to Lord Walter Lionel Rothschild, vice-president of the English Zionist Federation, extending to him and to all the leaders and Zionist organizations throughout the world, its congratulations and expressing its gratification upon the recognition of Jewish nationality and the just and inalienable claim of the Jewish people to their historic soil and the land of their ancestry.

Union Jack Over Zionist Colonies in Palestine.

General Allenby's successful dash along the Palestinian coastal front, which has extended the British line from Gaza to Jaffa, has placed the Union Jack over the most thickly populated colonies in the Holy Land established under the auspices of the Zionist organization. The names of these colonies are Ruchama, Ben Schemen, Rischon-le-Zion, Wadi-el-Chanin, Rechoboth, Ekron, Hulda, Gederah, Artuf, Kastinia.

Dispatches received by the London Times, and relayed to this country, state that the villages along the line of the British march are unharmed, but are silent as to the fate of the inhabitants. The Provisional Zionist Committee is making efforts to obtain definite information concerning the colonists. At the time of the forcible evacuation of the Jewish population of Jaffa last April, Djemal Pasha, then military governor of Palestine, is alleged to have stated to an American official, who protested against what he regarded as a "wanton outrage," that he knew the Jewish colonists were awaiting the British army with great eagerness, and that he did not propose to permit "the bride to welcome her bridegroom."

Previous advices received by the Provisional Zionist Committee were to the effect that the Turkish plan was to move all the colonists northward as the English forces fought their way along the Mediterranean coast, but it is hoping that the retreat was too precipitate to permit of this plan's fulfillment.

Miss Wilson in Montreal.

Miss Margaret Woodrow Wilson, daughter of the President, while visiting Montreal last week was the guest of Mrs. Clarence I. de Sola, and among those present at a luncheon given by Mrs. de Sola in Miss Wilson's honor were Lady Shaughnessy, Lady Atholstan, Lady Williams-Taylor, Countess della Faille, wife of the Belgian Ambassador to Japan; Mrs. Ross-David Hon. Marguerite Shaughnessy, Hon. Alice Graham, Mrs. Frank Duff Frazier, Mrs. Forbes Angus, Miss Joseph, Mrs. Ernest Stuart, Mrs. Burland, Mrs. Howard Kelley, Mrs. Norcross, Mme. Bonin and Mrs. W. R. Miller. Miss Wilson also visited the headquarters of the Khaki League, in company with Mrs. de Sola, Mrs. Ross-David, and was much interested in the work being done by the league for the care and comfort of the returned wounded soldiers, and in teaching them useful trades.

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Council Home Dedicated.
 The dedication of 418 East Fiftieth street, the house purchased by the New York section of the Council of Jewish Women, took place last Sunday afternoon.

Dr. H. P. Mendes consecrated the house in the old fashioned Jewish way, using the symbolic, corn, wine and oil. Chief Magistrate Wm. A. McAdoo sent a long telegram from Washington, where he was detained, congratulating the New York section on the founding of this house which he considered such a necessity. Deaconess Young of the "Seventeen Beekman Place" Home bade the occupants of "418 East 50th street" a hearty welcome as a neighbor, a sister and a friend. She urged upon those having the work in charge that they be not discouraged at any time, and urged the utmost patience in the conduct of the work. Dr. Stephen S. Wise spoke of the privilege of serving this great cause and told the audience how necessary such homes were. He thought it better to have a number of small real homes in different parts of the city than one large home which would become an institution and lose its "homey" atmosphere. Mrs. Wm. D. Sporborg, the president of the New York section, outlined the history of 418 East 50th street and told how its need was discovered.

Prominent among those present were: Mrs. A. N. Cohen, Mrs. May V. Fisher, Mrs. William Stern, Mrs. Julius Beer, Mrs. William Cohn, Mrs. M. M. Menken, Mrs. Irving Lehman, Miss Sara X. Schottenfels, Mrs. Joshua Piza, Mrs. William Singer, Mrs. Frederick Nathan, Mr. and Mrs. Marcus M. Marks, Mr. and Mrs. Max L. Levepson, Mr. and Mrs. William Levy, Mr. Wm. D. Sporborg, Mrs. Samuel Hyman, Mr. Langsdorfer, Mr. and Mrs. Max Stern, Mr. and Mrs. I. Edwin Goldwasser, Mrs. N. Taylor Phillips, Mrs. Mina Schottenfels, Mrs. Philip N. Aronson, Mrs. Stephen S. Wise, Mrs. J. M. Asher, and many others.
 Mrs. Abraham Goldsmith is chairman of the home.

Kehillah Calls Special Convention.

A call for a special convention, to be held January 13, 1918, has been issued by the Kehillah (Jewish Community), of New York city. The convention will take place at the Hebrew Technical School for Girls, Second avenue and Fifteenth street.

The last annual convention of the Kehillah adopted a resolution calling for the preparation of a democratic plan of representation. The task of preparing the plan was assigned to a special committee and the plan was later approved by the Executive Committee of the Kehillah. One of the important features of the new plan is the provision whereby individuals will be enabled to participate in the election of delegates to the Kehillah convention. Under the existing method of representation, the delegates were elected exclusively by the Jewish organizations of New York city.

The new plan also provides that the city be divided into eighteen Kehillah districts and that all communal affairs of a purely local character should be administered by a Kehillah District Board.

The delegates of the last annual convention of the Kehillah will also participate in the special convention. New

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Secretary Baker Commends Jewish Welfare Board.

Hon. Newton D. Baker, Secretary of War, has written the following letter to Colonel Harry Cutler, president of the Jewish Welfare Board, commending the work of the body.

"Mr. Fosdick has told me of the effective activity of the Jewish Board for Welfare Work in co-ordinating the various Jewish agencies which have sought recognition for work inside our military camps. In order to prevent duplication of effort, it was necessary to deal with a single agency, broad enough in its scope and organization to comprehend other groups seeking to do the same kind of work. For that reason we were very glad when such men as Mr. Jacob Schiff, Mr. Felix Warburg and yourself, came forward with this plan for a Jewish Board for Welfare Work, and I am only too glad to congratulate you on what has been accomplished, and to wish you every success in your co-ordinating activities.

"Cordially yours,
(Signed) "NEWTON D. BAKER,
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Menorah Societies to Convene in New York City.

The plans for the coming New York convention of the Menorah Societies of America, comprising university students and graduates, include three events of more than ordinary interest to the public: An "Evening of Jewish Music" at Carnegie Hall, December 30, with Ernest Bloch, Leopold Godowsky, Elizabeth Gutman, Cantor Rosenblatt and the New York Symphony Orchestra on the program; the American premier of Pinski's "The Treasure" at the Neighborhood Playhouse, and a "Maccabean Dinner" with over a thousand guests and a most notable list of speakers, to be held at Columbia University on Saturday evening, December 29.

In addition to these outstanding events there will be an opening assembly meeting in the Horace Mann Auditorium, Columbia University, open to public, with several eminent speakers; two symposium luncheons, one on the "Jewish Student in American Universities," the other on "Jewish Reconstruction After the War"; a number of business sessions at which the Menorah activities and plans will be discussed, and a gathering of university graduates from all over the country to consider the formation of a federation of Menorah alumni or graduate societies.

In a few short years, from a humble beginning with a dozen members at Harvard, the Menorah movement has grown so rapidly and substantially as to fairly defy explanation. With no propaganda to stimulate membership and with a purely cultural appeal the Menorah now numbers fifty-eight student societies in the leading universities of the United States and Canada, and six graduate or community societies in scattered cities—New York, New Haven, Chicago, Cincinnati, Montgomery and New Orleans.

The hold of the Menorah idea on the college man is too strong to be shaken off after graduation, and so an insistent demand has arisen for the formation of graduate or community Menorah societies to gather together both those who have been members of college Menorahs in their student days and others to whom the Menorah idea has made a strong appeal. Neither the democracy nor the broad-mindedness of Menorah men would stand for the exclusion of those who have not had a college education, and so the Menorah movement in the most inevitable way has expanded beyond the college walls and bids fair to work the same cultural revolution in the community that it has already worked in the universities.

The unique Evening of Jewish Music at Carnegie Hall and the Maccabean Dinner will both be open to the public, and those who would like to attend are urged to make early application to the Menorah headquarters at 600 Madison avenue, New York.

Orthodox Rabbis to Confer.

A conference will be held in New York City on December 4 and 5, for the purpose of considering practical measures for work in Palestine, in accordance with the declaration issued by the British Government on November 2, favoring the establishment of a national Jewish homeland. This conference, as planned by the Jewish Ministers' Association of America (Agudat Ha-Rabonim Hamatifim Amerika), will meet at the Uptown Talmud Torah, 132 East 111th street. Over 600 rabbis have already signified their intention to be present and will come from points as far as Salt Lake City, Denver, Minneapolis, Chicago and Des Moines, and from as far South as New Orleans.

The specific purpose of this conference is to organize all of the Orthodox Congregations of America for the work in Palestine; and no rabbi will be seated at this convention unless he comes as a duly authorized delegate of the congregation over which he officiates. In explaining the issuance of the call for this conference, Rabbi Mordecai A. Kaplan, who is chairman of the Committee for Arrangements, stated that a charge has been made that the Orthodox Jews of this country are indifferent to the present opportunity for the regaining of Palestine, and hold to the traditional belief that the return to Palestine must be preceded by the advent of a Messiah.

Paterson Hospitality to Soldiers at Camp Merritt.

Congregation Bnai Jeshurun (The Nathan Barnert Memorial Temple), at the suggestion of its rabbi, Rev. Marius Ranson, has initiated a movement in Paterson Jewry to extend hospitality to the soldiers at Camp Merritt, which is located at Tenafly, N. J., about eighteen miles from Paterson. Camp Merritt is an embarking camp and contains many enlisted men who come from all parts of the country, many of them being without relatives or friends in these parts. Twenty-five soldiers were invited for Thanksgiving dinner by various members of the congregation. The men were called for and taken back by automobile. Mr. Hugo Straus, an old resident of Cincinnati, now located at Paterson, was in charge of all the arrangements. Mr. Straus has also arranged, as chairman of the entertainment committee of the Progress Club (the local Jewish

Hadassah's School of Zionism.

The following lectures are scheduled for next week in the course now being given under the auspices of the Hadassah School of Zionism: "Elements of Zionism—the Economic Element.—December 3, 8.15 p. m., at the Salanter Talmud Torah, 74 E. 118th street, by Dr. Paul Chertoff. "The Kingdom of Judah.—December 5, 8.15 p. m., at Public School No. 10, 117th street and St. Nicholas avenue, by Mr. David Tannenbaum.

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Club), to entertain a number of enlisted men at the club every month. To this end the club is arranging a series of monthly entertainments and smokers, and is making plans to invite between forty and fifty soldiers to the club every month.

Temple Israel of Washington Heights.

Great activity prevails in the various branches of this congregation—the members, the ladies, the young folk league vying with each other to contribute the greater share to perpetuate this institution. The Friday evening service is always well attended, and Mr. Myron Sulzberger will be the speaker this Friday evening.

A "Free Sons of Israel" night has been arranged for Friday evening, December 7, on which occasion Rabbi Krauskopf will lecture on "Friendship, Love and Truth." The grand master of the order as well as that of District No. 1, accompanied by the general committee, will attend. The grand master will deliver an address.

The pupils of the Sabbath school are preparing for a Chanukah Festival to take place Sunday evening, December 16, at the Temple Hall. The Rev. Max Salzberger has trained a children's choir. Mr. Gustav Fialla, the president, labors energetically for the welfare of his congregation, ably assisted by the officers.

The Rabbinical College of America.

Students of the Rabbinical College of America are afforded the opportunity to observe and practice teaching at the Yeshiva Etz Chaim, the preparatory department of the college, and the different Jewish religious schools of the city.

The library of the Rabbinical College has been enriched by the purchase of the collection of the late Mr. Enoch Hausdorf, of Baltimore, Md., containing about 2,000 volumes of rabbinics.

In addition to the contributing branches of the Rabbinical College at Baltimore, Md., and Boston, Mass., committees have been recently formed in Buffalo, N. Y., and Dayton, Ohio.

Rabbi D. Shapiro, the well-known rabbi of Seattle, Wash., has been making a tour in the interest of the Rabbinical College in Canada. He united the various congregations of Winnipeg in support of the Rabbinical College.

The Harlem Forum.

On Sunday evening, November 25, 1917, the Harlem Forum held its monthly musicale in the Wadleigh High School, 115th street and Seventh avenue. At 8.30 the auditorium was filled with lovers of music, a fact which manifested itself in the eagerness which sped on. Dr. D. de Sola Pool spoke on "Food Conservation."

On December 2, at 10.45 a. m., Dr. Elias L. Solomon will speak on "Jewish Prophecy in the Light of Recent Events." The musical numbers will be rendered by Miss Helen Helms, violinist; Mr. Israel Joseph, pianist. General discussion will follow this and all other lectures, which will be continued on Sunday mornings at 10.45 a. m., at the auditorium of Wadleigh High School, 115th street and Seventh avenue.

Thanksgiving Celebration at Y. M. H. A.

The Young Men's Hebrew Association celebrated Thanksgiving with a very elaborate entertainment and dance on the night of the holiday. The Association Players, the dramatic group of the association, presented a one-act comedy entitled, "Over the Tea Cups." A feature film of six reels was shown, followed by a Marionette Show and a display of magic by Ted Levy, one of the members of the Y. M. H. A.

Sergeant Milton Weill, who, for many years has been active and prominent in Y. M. H. A. affairs, delivered a short and stirring address. Sergeant Weill is now stationed at Camp Upton and has been connected with the Officers' Training School most enthusiastically by his friends and tendered an impromptu reception.

A most enjoyable evening was concluded by a dance in the gymnasium of the building.

Federation of Sisterhoods Had Election.

A meeting of the Federation of Sisterhoods was held last Wednesday morning at Temple Emanu-El. The Nominating Committee, consisting of Mrs. Benjamin Leeburger, chairman; Mesdames Arthur Lederer and Louis Bloch presented the following ticket, which was unanimously elected: Mrs. William Einstein, honorary president; Mrs. Samuel Elkeles, president; Mrs. M. L. Levenson, vice-president; Mrs. David E. Goldfarb, treasurer; Mrs. Wm. Schenheimer, recording secretary; Mrs. Wm. Schener, corresponding secretary; Mrs. M. L. Phillips, honorary secretary.

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Rabbi Sidney S. Tedesche, of Providence, R. I., has been elected rabbi of the Congregation Beth Shalom, recently consolidated with the People's Temple, of Bath Beach, N. Y.

SOCIAL NOTES.

Mr. and Mrs. Wm. I. Cohen, who formerly resided at 60 St. Nicholas avenue, have removed to 207 West 110th street.

The Cosmopolitan Charity League, Inc., will hold their annual "Kiddie Show" and Dance at Palm Garden on December 2. Interested friends are cordially invited to attend any regular meeting of the league, which meetings are held on the first and third Wednesdays of each month, at Lenox Hall.

Mrs. William Einstein recently returned from Binghamton, where she read a paper on "Americanization." She was appointed delegate by the Governor to attend the State Conference of Charities. She was also a delegate to and read a paper on "Widows' Pensions" at the convention of New York State Federation of Women's Clubs held in Rochester. Mrs. Einstein is at present devoting her energies at Bowling Green in "Hero Land," as chairman of the Mystic Booth.

Miss S. Bella Jerusalemsky, the young and capable manager of the Chicago Joint Relief Committees, is in New York to study the methods of the Central Relief Committee and People's Committee. She has also conferred with the Joint Distribution Committee. Miss Jerusalemsky, who is stopping at the Hotel Astor has been the recipient of many social attentions, among them a theatre party last Saturday night arranged in her honor by Mr. Morris Engleman.

Mr. and Mrs. Levy Loewenstein, of No. 220 East 114th street, celebrated the fiftieth anniversary of their marriage at Duryea's, West Seventy-second street, last Sunday. The venerable couple still retain their vitality, are energetic and pursue their duties assigned to them. Three daughters and three sons, thirteen grandchildren and nine great grandchildren surrounded the couple. Dr. M. Krauskopf, a life-long friend of the family, delivered an address appropriate to the moment so rarely granted and celebrated. After the ceremony a banquet followed, at which the immediate members of the family were present. At 8 o'clock a reception was given to the numerous friends of Mr. and Mrs. Loewenstein.

Want Column

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SOLOMON, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Solomon, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, the office of Henry L. Franklin, Attorney, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

Dated, New York, the 20th day of June, 1917. LEAH SOLOMON, Executrix, and HENRY L. FRANKLIN, Executor. HENRY L. FRANKLIN, Esq., Attorney for Executors, 220 Broadway, Manhattan, New York City.

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THE WAR HAS MADE US THINK.*

"The war has done something curious to our thinking. It has made us think in broader, bigger terms. It has also made us think more humbly. We see now that we are not only in this world, but of this world, and to live in the world we have to think of the world and in world terms. The things happening in the remote corners of the earth affect us right here; what is happening at Kut El Amara affects the future of Kokomo, Ind. We may want to ignore the world and live by ourselves, but the world's operations don't ignore us, and to live by ourselves we have to live with the world. At the same time the war has made us think more humbly than in those days of innocence, never to return—the days that closed forever with the fateful day of August 1, 1914.

"Before that day internationalism was an easy solvent for all the world's ills. Something was the matter with the Poles or with the Slavs in the Balkans or the Jews everywhere. Then the magic word 'internationalism' was uttered, in the naive hope that it would exorcise the evil. Then came the war, starting in a remote corner—remote from us in space and in thought—and starting a rolling tide of war, whose breakers are reaching us. What is this force of nationalism, the attempt to suppress which caused this war? What is this force for whose sake Europe and America have become what they are? This nationalism means the fact that men must belong somewhere, that humanity does not hover in the blue sky, but is rooted in particular spaces on earth. From this rooting blossoms forth the loyalty, we call national feeling—one of the master impulses in human nature. The attempt to, and the struggle against uprooting it is this war.

"It is indeed an unobservant reader of the daily news who does not observe the centre of contention in the Near East, and this constant shifting from West to East and East to West is again due to the interdependence not only of places on the earth, but the forces operating in all these places on the earth. We have got to think of the rest of the world, because what is happening—yes, down to the last issue of life and death—does touch us. So the variety in the world is not only a spice super-added to life, but a necessity of life. As a result of the war, then, the world, to become a livable place, must be so settled that the peoples may differ from one another yet the different peoples may live at peace.

"These general remarks have a tragic and immediate application to us Jews. Internationalism for us, as for all the other peoples of the world, must rest on nationalism. Differences must not be wiped out, but must be the foundations on which to build the new compact between the nations. That compact must arise because the differences affect one another for good and for evil, and to make them affect one another largely for the good we must respect the differences which not only enrich life, but make life. In a word, the world is a unity, though not yet unified.

"Each of us in himself represents this conflict—maintaining his difference from others and the need of making that difference cohere with the other differences. Powers outside of our choice have settled our difference from others, and the great fact of being born a Jew raises questions which are not settled by denying the fact. Somehow or other, when you hear the Jewish folk song, 'Schnsucht Nash Jerusalem,' or when you hear that Lord Reading is the Chief Justice—somehow that makes a difference to you. That difference is the Jewish problem, and that problem is not a problem about certain Jews in certain places about whom you may or may not have a certain concern. It is a problem for them because it is a problem for you, and a problem for you because a problem for them: it is a problem of the Jewish people in the whole world and of the whole world. The President has to consider the future of Constantinople as a condition of the future of America, and the future of Constantinople is, for the same reason, a question of the future of the Jews.

"Everybody is agreed that one of the issues of this war is the persistence of the small nations. What are we going to do about the Jews? That is one of the issues of this war. So when a colleague of mine asked me what Zionism is, I answered that Zionism is one of the issues of the war. Balfour has recently said that one of the dominant issues of the war is the future of Turkey, and that means the future of the Jews. Zionism is in truth the recognition of a political fact. Zionism is not up to you to question. What is up to you is the question of how you will accept it. The alternatives to Zionism—assimilation, dispersion, persecution, oppression, suppression of the Jews, all the shams—have been tried. Zionism is a suggestion. National restoration is a plan of the way out. The first step in the solution of the international problem is to recognize that we are living in a world in which peoples differ. And to continue to live together the differences must be agreed upon and somehow harmonized. The way out of the problems is to live and let live. To rebuild the shattered community of nations we must have both the nations and community among them. This task of statesmanship calls for much of generosity and imagination. It is the one sporting chance that the perishing world has. So Zionism is the one sporting chance the Jewish people have—restoration to national life in a restored society of nations. This

principle of national life is the way of salvation for the breach in the world, as it is the salvation for the breach in the family. Not identity of thinking and living, but harmony of aims of the units in the family and of the units in the family of nations.

"American Jews must come to the selfsame consciousness as Americans generally. American Jews must realize that the Jewish people differ from other peoples. I am not speaking only of differences which the scientists would catalogue and measure. I am speaking of the differences which are the deposit of national traditions. We respond differently to different stimuli and to those we must become conscious of our different stimuli and our different reactions. It is no good to try to suppress them. Suppression, assimilation, has been tried. It has not worked. It is no good to try to suppress them. I would add, it is no longer worthy of being tried. Suppression is a form of egotism. It means that you are so conscious of your ego and that you are so conscious that other people are conscious of your ego that you consciously don't show it. By removing this egotism from ourselves we become aware not only of the world but of ourselves and of our need and of our right to a window upon the highway of the world, a window in the East surveying from its vantage point the East and the West.

"No one can follow the events of the world without realizing that Zionism is a live element in the life of the world; and in Jewish life it is not only alive but the one enlivening and vitalizing force. For that double reason, for the world and for ourselves, I agree with my fellow Zionists that we must have the authority of Jewish numbers. But these numbers must be informed numbers. We must think of Palestine not merely as a past and desert but as a present palpitating political community. We must know that Haifa is not only a port but one of the most important stations in the world for some of the most significant experimenting in agriculture. Authority must come from knowledge as well as numbers that we may realize the eloquent picture that the Zionist renaissance has made of it. Zionism is a dream of Jewry about Zion, but it is the greatest of all dreams of Jewry about objects of Jewish dreaming. It is the only dream that the Jews have a right to have in a finite world. It is a dream in action—a dream, the kind part of which has passed into reality, and the forward part of which is passing into reality. It is a dream passing out from the stage of dream because it is a way of solving the age-long problem of Jewry as 'Home Rule is a way of solving the age-long problem of Ireland.

"An immense question mark has been hanging for an immense period over the proposition. 'What to do with the Jews?' That question will be removed to the 'moment' the Jews settle 'What to do with it?' The latter problem, what to do with and for the Jews we are privileged to share in solving, especially since in so doing we are solving the problem of America's international responsibility. All of us Americans, now that we are in the Great War for the liberty of small nations, need a quickening of the pulse of kinship with the rest of the world. The future of the world requires making and keeping room for the small nationalities. In President Wilson's momentous declaration as to the conditions of a concert of nations:

"Every people should be left free to determine its own policy, its own way of developing, unhindered, unafraid, the little along with the great and powerful. The peoples gathered in America best quicken that sense of kinship with the world if each of them busies itself with the persistence of its people in community with the other peoples.

"The chosen of the peoples are gathered here and each has the privilege of choosing its share in the American responsibility for the persistence of one of the chosen peoples. For the peoples are all chosen if they grandly live a choice life. As Jews, as Americans, we should, we shall share in it. We are at this turning point in history summoned to turn to this duty."

Baptist Minister Predicts Restoration of Jews to Palestine.*

By Rev. CHARLES A. COOK. There are no people whose future destiny will be more wonderfully affected by the great war than the Jews. There will, no doubt, be a new adjustment of all the nations engaged in the war to each other, and the map of Europe will be made over with a new alignment of the nations. The whole world will be changed, and it will be a very different world from that upon which the sun shone in the beginning of the summer of 1914. But all these changes and new relations that are coming are to culminate in great blessing upon the Jews. The Scriptures very plainly foretell the restoration of the Jews to the land of the Palestine, and speak of such a divinely sent prosperity there for them as the Israelites have never before enjoyed. In Deut. xxxiii:8 we read: 'When the Most High gave the nations their inheritance, when he separated the children of men, He set the bounds of the people according to the number of the children of Israel. What the Most High did at the first He will do again, and in the new adjustment of the European nations, the bounds of the people will have relation to the people of Israel and their restoration to their own land and to the prosperity which will there be there.'

*Extract of a sermon preached at First Baptist Church, Butte, Mont.

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"There are some movements preparing for this restoration. For twenty-five years or so there has been among the Jews what is known as the Zionist movement, the supreme purpose of which is to interest their people in their return to the land and the re-establishment of the Jewish empire in Palestine. In recent years this movement has grown in interest and in favor among the Jews, and a great work has been done in preparing the Jewish mind for the return to the Holy Land. A larger number of Jews in this and other countries are favoring this return than at any time since their dispersion among the nations. The leaders among the Jews are planning to lay before the nations at the close of the war in connection with the arrangements for peace the rights of the Jewish people, their protection from the persecutions and indignities of the past, and a request for the possession of the land of Palestine for themselves. The significant fact is that the leading nations in this great war are favorably disposed to this desire and demand of the Jewish people. The proposition is being favorably discussed in the highest authoritative circles.

"Through the great revolution in Russia the Jews there have come into freedom from oppression, and new hope is stirring their hearts as a people. Russian Jews in large numbers are already in Palestine, and undoubtedly many more will now want to go. So the Lord is, as in the days of Ezra, stirring up the spirit of the people and the spirit of national leaders and rulers in the interest of this return. Never before have so many Jews of wealth been interested in the return of their people to Palestine as now. I noticed the other day that a wealthy Jew in this country has offered to pay the fare of any Jews who wished to go to the Holy Land. Many more will make the same offer, while, as the Scriptures teach, the Gentile governments will assist in this movement. It is written, Isaiah lx:3-9: 'Who are these that fly as a cloud and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring the sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.' The ships of Tarshish were also known as the ships that go to far Western lands. Can it be that this refers to American ships which shall carry multitudes of Jews back to their land?

"There are events taking place in Palestine itself which are clearly preparatory to this return. This war is bringing about the disintegration of the Ottoman empire and the permanent end of its rule over the Holy Land. Turkey's alliance with Germany has been suicidal. At every point the Turkish forces in the war in Bible and have been defeated. The fall of Bagdad into the hands of the British was one of the greatest blows that has ever fallen upon the Turkish power and one of the most fatal blows to the ambitions of Germany in that part of the world. German-officered Turkish forces have been driven back by the British from the Suez Canal to Jerusalem. A railroad has been built from Egypt up into Palestine, and the land is steadily coming into the possession of Christian powers. Never again will that land be dominated by the murderous Moslem power. The land from the river Euphrates—from Bagdad—to the Mediterranean Sea is capable of being made the most productive and fruitful land in the world, and under the blessing of God it will be. Ezek. xxxvi:35 says it will become like the Garden of Eden.

It is very certain that we are on the very eve of a most wonderful time in the history of the world. The age ending in a world catastrophe will be followed by a new age of greater splendor than any preceding it, because the Jews will be in their divinely appointed place in the world, and when they are prospered they will be a great blessing to the whole world. Therefore lift up your eyes in hope. Be inspired by what God is doing, and let us devote ourselves to His service with renewed zest."

An Unique Letter. A letter which was printed by Dr. Bloch's 'Israelitische Wochenschrift', written by a Jewish soldier (Eugene Herschkowitz) serving in Hungary is certainly a unique document. The picture it presents of the spirit of the Jew asserting itself in circumstances which might well be calculated to crush it is assuredly of the greatest interest. For the past three days (writes this soldier) we have been pursuing the Rumanian enemy. Yom Kippur morn-

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ing during the Shachrith prayer we were compelled with heavy hearts to close our machsirim and place them in our haversacks, for the cry "March" was heard. We marched across hills and through valleys, through forests and villages without a stop.

On the third day we were permitted to rest. I, however, went to look for a place where to *daven schachrith*. In a little street in the village which I reached, doors and windows were shattered, the furniture broken and littered in front of the houses. At the door of an enemy store I noticed a *mezuzah*. In a corner of the store I found shreds of a Hebrew book. I picked up the leaves and found them to be pages of a *Gemarrah Pesachim*. Deeply moved and with love I fondled these pages. I forgot everything; the reason of my coming was forgotten and the destruction around about me was no longer in my mind. I did not hear the cannonading of the big guns. I became again the Talmudist. I thought that I was sitting in the Yeshibah and began learning a "blatt" *Gemarrah* in the well known sad sing-song melody. My hunger was gone and I immersed myself in the intricacies of the *Gemarrah*.

Was there ever such a transformation recorded on any field of battle? Was ever soldier turned to student by such a sudden transition? The power of association to the Jew is indeed unerring. The soldier's detachment of thought was not, however, for long. He continues:— I do not know how long this would have lasted; had not another Jewish soldier who had also gone in search of a place reminded me that the army was marching on. Full of sadness I wrote upon the margin of a page of the *Gemarrah*, "I passed through this place and have seen the *churban*. Because of this I weep and my eyes shed tears. A Jewish Soldier."

"You old Jew," he adds meditating, "when you learn in this *Gemarrah*, think of the enthusiastic Talmudist who was torn away from the Pressburg Yeshibah and immediately grasped a gun. And thus I learned a 'blatt' *Gemarrah* on the battlefield to the accompaniment of a bombardment in the year five thousand six hundred and seventy-seven since the creation of the world."

A world, such as this, from out of the war is truly a relief from the dull monotonous awful round of slaughter and destruction.— London Jewish World.

JEWISH CALENDAR. 5678-1917-1918, 1917. 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. 13. Purim... Tuesday, Feb. 26. Rosh Chodesh Nisan... Thursday, March 14. First day Pesach... Thursday, March 28. Seventh day Pesach... Saturday, April 13. Rosh Chodesh Iyar... Wednesday, April 13. Lag b'Omer... Tuesday, April 30. Rosh Chodesh Sivan... Sunday, May 12. First day Shavuoth... Sunday, 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 19. Rosh Chodesh Elul... Friday, August 9.

The CROWN PROVIDENCE RHODE ISLAND. THE WORTHY HOTEL. Springfield, Mass. MOST CENTRALLY LOCATED

Are They Winding Up the Colonization Work in Argentina? Buenos Aires.—In the Jewish circles of this vicinity the impression has become a conviction, that the Jewish Colonization Association is winding up its colonization work in Argentina. Explanations for this are offered in the facts that the condition of the Russian Jews has changed, that the results of the association's work in Argentina have not been very good, and that the outlook for Jewish colonization in Palestine is now very good. It is thought that because of these facts, the J. C. A. means to withdraw from Argentina and to concentrate its colonization activities in Palestine. The following facts are taken to indicate, that the J. C. A. plans to wind up its affairs in Argentina: The association is selling its property, some of it in the Jewish colonies, to Christians. This is something the association had never done before. The association has become very strict in the collection of debts. Colonists obtain their deed grants with little difficulty on payment of their debts. This is a departure from previous practices. All the Jewish schools previously maintained by the colonies have been surrendered to the government. These facts are taken as conclusive evidence that the J. C. A. means to abandon its colonies here.

CHILDREN'S PAGE

THE CHASTENING OF JACOB.

Dear Children: After this terrible calamity happened to Jacob, the Lord reminded him of the vow he had made to him when he fled from his brother Esau. "Arise, go to Bethel," said the Lord to him. "Too long have you delayed the payment of your vow, and for that were you punished with the disaster that befell your daughter," thus Rashi quotes from the Medrash Tanchuma. Jacob was chastened, and he said to his household and to all that were with him: "Put away the strange gods that are among you from the spoils that you took from Shechem, and cleanse yourselves from idol worship, and change your garments; perhaps you are wearing the garments of idol-worshippers." They obeyed him, and he built the altar at Beth-el in fulfillment of his vow. "And Deborah, Rebekah's nurse, died." Rashi asks, "How does it happen that Deborah was in the vicinity of Jacob's house," and explains that Rebekah, having sought to fulfill the promise she had made to Jacob when she told him to flee to Laban from the wrath of his brother Esau, "Until thy brother's anger turn away from thee, then will I send and fetch thee from there," sent Deborah, her nurse, to Padan Aram to call him home, and she died on the way, and she was buried beneath Beth-el; Beth-el is situated upon a mountain, and she was buried at the foot of the mountain under an oak, and he called its name "Allon-Bachuth," the oak of weeping. "For says the Medrash, "the sad tidings came to him that his mother had also just died. It was indeed 'Bachuth,' a double mourning." And why, was not her death made known, in order that she should not be cursed for having given birth to Esau. Therefore, the Torah, too, did not make it known. And the Lord appeared unto Jacob again in Padan Aram; the first time when he went there and again when he returned from there, and blessed him with the blessing that is bestowed upon mourners, and said to him, "Thy name shall not be called any more Jacob" (one who supplants the other), "but Israel shall be thy name" (a prince and ruler). He then told Jacob that as He was the Almighty, it sufficed that He bestowed the blessings upon him, for they would surely be fulfilled. "Be fruitful and multiply"; he blessed him thus because Benjamin was not yet born, although Rachel was in pregnancy with him, "a nation" (Benjamin) "and an assemblage of nations" (Mannassah and Ephraim, who are destined to descend from Joseph, and who are numbered amongst the tribes) "and kings" (Saul and Ish-Boseth), who were of the tribe of Benjamin, who was not yet born, "A nation and an assemblage of nations" also means that his children were destined to be as numerous as the seventy nations. The synhedrin are also seventy. And they journeyed from Beth-el; and there was yet some distance to come to Ephraim, when Rachel travailed and she had hard labor, and it came to pass when she was in hard labor, that the midwife said unto her, "Fear not, 'Ki gam zeh,' for this one also is in addition to Joseph"; from this our

Rabbins have inferred that with each one of the tribes a girl twin was born, and with Benjamin an additional girl twin. "And it came to pass as her soul was departing (for she died), that she called his name 'Benoni' (son of my sorrow), but his father called him 'Benjamin' (son of the south)" says Rashi, because he was the only one of the tribes born in Canaan, which is south of Aram-Naharayim, or "son of years," because he was born in Jacob's old age. And it came to pass when Israel dwelt in that land." Before he came to Hebron, back to his father Isaac and delayed so long to fulfill his filial duty; therefore, all these things happened to him, for after Rachel's death, Reuben, because of the love he bore to his mother, was jealous of Bilhah, to whom Jacob transferred the affection he bore for Rachel, and indignantly said, "if my mother's sister was her rival, shall the handmaid of my mother's sister also be my mother's rival?" "And he interfered with the arrangements that he considered an insult to his mother; the Holy Scriptures impute this filial disrespect to him as though he committed a worse crime. But following that imputation it states, "Now the sons of Jacob were twelve," whence the Rabbins infer that all were equally virtuous because Reuben committed no crime; it also says that Reuben was Jacob's first born, even though he did lose his temper, he was yet worthy to be called "the first born," the first born for the inheritance, the first born for Divine worship, the first born at the head of the tribes. The primogeniture afterward given to Joseph was only in regard to the two tribes descended from him.

נו אהרן Mrs. Jinks—My husband was a confirmed smoker when I married him, but today he never smokes. Mrs. Binks—Good! To break off a lifetime habit like that requires a strong will. Mrs. Jinks—Well, that's what I've got!

The boy came into the house weeping and his mother was naturally solicitous. "What's the matter, Willie?" she asked. "The boy across the way hit me," he replied. "Oh, well, I wouldn't cry for that," she returned. "Show that you can be a little man." "I ain't crying for that," he retorted. "He ran into the house before I could get at him."—Philadelphia Press.

CONUNDRUMS. Why was Columbus a very dissipated man, according to Mark Twain? He has been on a bust four hundred years. What is the best time to study the book of nature? When autumn turns the leaves. Three of us in six, and five of us in seven, four of us in nine and six in eleven? Letters. When was beef the highest that it has ever been? When the cow jumped over the moon. White and black and red all over? A newspaper.

SILBERNAGEL, ALBERT 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 Albert M. Silbernagel, 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, Bullova & Bullova, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1918, next. Dated New York, the 28th day of November, 1917.

MINNA SILBERNAGEL, Executrix. BULLOWA & BULLOWA, Attorneys for Executrix, 32 Broadway, Borough of Manhattan, New York City.

BERNHEIM, ALINE.—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 Aline Bernheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 3d day of June next. Dated, New York, the 23d day of November, 1917.

GEORGE B. BERNHEIM and ALFRED L. BERNHEIM, Executors. KURZMAN, FRANKENHAIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

SILVERMAN, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at place of transacting business, No. 719 East Ninth Street, in the City of New York, on or before the 17th day of December, next. Dated, New York, the 13th day of June, 1917.

ANNIE SILVERMAN, Administratrix. HYMAN, BEAUMONT.—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 Beaumont Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 355 Broadway, Manhattan, in the City of New York, on or before the 26th day of May, next.

MORTIMER HYMAN, LOUIS S. PRIBOURG, Executors. Dated, New York, the 19th day of November, 1917.

SAM L. LASKY, Attorney for Executors, 115 Broadway, New York City. ABRABAMS, SIAMON.—The People of the State of New York, by the grace of God free and independent, to Ophelia Spero, 396 St. Nicholas Avenue, Manhattan, New York City; Rose Levey, 545 East Fifty-eighth street, Manhattan, New York City; Bella Sobel, 393 Avenue C, Bayonne, New Jersey; Regina Ehrlich, 164 Franklin Avenue, Brooklyn, New York; Samuel Goldberg, also known as Marcus Goldberg, Lodz, Poland; Ray Nelkin, 2790 Broadway, Manhattan, New York City; Leonard Abraham, 318 Commercial Road, London, England; Jacob Abraham, 14 East Seventeenth street, Manhattan, New York City; Meyer Abraham, 1057 Hoe Avenue, Bronx, New York City; Rebecca Ginsberg, 1057 Hoe Avenue, Bronx, New York City; Samuel Weinbaum, 63 Great Fitchfield street, London, England; Isaac Weinbaum, 63 Great Fitchfield street, London, England; Schuch Weinbaum, 63 Great Fitchfield street, London, England; Annie Weinbaum, 63 Great Fitchfield street, London, England; Rosie Footing, 63 Great Fitchfield street, London, England; Esther Jacobs, 63 Great Fitchfield street, London, England; Gertie Brown, 63 Great Fitchfield street, London, England; Sarah Neiman, Leeds, England; Jack Abraham, Huguenot street, New Rochelle, New York; David Abraham, Montgomery, Alabama; Harry Abraham, Montgomery, Alabama; Sam Bernard, Great Howard street, Liverpool, England; Abraham Bernard, Great Howard street, Liverpool, England; Laura Black, Crescent Villa, Broom Hall Park, Sheffield, England; Louise Hyde, 72 Short street, Liverpool, England; Gertrude Graham, Crescent Villa, Broom Hall Park, Sheffield, England; David Abramski, Wlotzlawek, Russian Poland; Bernard Abramski, Wlotzlawek, Russian Poland; Ludwig Abramski, Wlotzlawek, Russian Poland; Rose Abramski, Wlotzlawek, Russian Poland; Abram Abramski, Wlotzlawek, Russian Poland; Isaac Abramski, Wlotzlawek, Russian Poland; Meyer Abramski, Wlotzlawek, Russian Poland; Sarah Abramski, Wlotzlawek, Russian Poland; Rose Abramski, Wlotzlawek, Russian Poland; Esther Bolimowski, Brzesc, Kuyawaski, Russian Poland; Dora Zochlinski, Brzesc, Kuyawaski, Russian Poland; Abraham Zochlinski, Brzesc, Kuyawaski, Russian Poland; Elij Herzh Zochlinski, Wlotzlawek, Russian Poland; Sarah Zochlinski, Wlotzlawek, Russian Poland; Moritz Radzinski, Neshawa, Russian Poland; Max Radzinski, Neshawa, Russian Poland; Anna Radzinski, Neshawa, Russian Poland; Isaac Radzinski, if living, and if the said Isaac Radzinski be dead, the widow, if any there be, the executors, administrators or other legal representatives and next of kin and heirs at law, next of kin or otherwise in the names and places of residence are unknown and cannot after diligent inquiry be ascertained by the petitioner herein, addresses unknown; Teresa Lubawer, if living, and if the said Teresa Lubawer be dead, the executors, administrators or other legal representatives and next of kin and heirs at law, next of kin or otherwise in the names and places of residence are unknown and cannot after diligent inquiry be ascertained by the petitioner herein, addresses unknown; all other persons, if any there be, whose names and places of residence are unknown and cannot after due diligence and diligent inquiry be ascertained by the petitioner herein, interested as heirs at law, next of kin or otherwise in the estate of Siamon Abraham, deceased, the heirs and next of kin of Siamon Abraham, deceased, send greeting.

Whereas, Henrietta Abrahams, who resides at 65 Hamilton Terrace, the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Siamon Abraham, who was at the time of his death a resident of the County of New York, deceased; Therefore you and each of you are cited to show cause, before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 8th day of January, one thousand nine hundred and eighteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said county, the 14th day of November, in the year of our Lord one thousand nine hundred and seventeen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. UNGER & UNGER, Attorneys for Petitioner, 37 Liberty street, New York.

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The Jew a Victim of Unreason. BY RABBI ALEX. S. LYONS.

"The Jew has long been a victim of unreason and illogic. Away back in Biblical story we find the Persian Prime Minister Haman attempting to doom the entire Jewish people of his day. Why? He had been offended by Mordecai. Mordecai had, in consonance with an admirable religious principle, very courageously refused to bend and bow to the Prime Minister when that homage involved what might have been construed as an act of religious disloyalty. "Had Haman visited his rancor upon the head of his offender we could at least have understood, and from his standpoint partly condoned him. With the unreasoning illogic of a rancor's bigotry, however, he sought to square himself with Mordecai by damning Mordecai's entire people. "Looked at objectively and as a remote occurrence, we can, indifferently to our present identification, see the folly and deplore the mental and moral degeneracy of Haman. And yet both Jew and non-Jew are still guilty of the same abominable and pernicious unreason. "When a non-Jew, especially one with political aspirations, comes to the presence of a body of Jews and tells them in terms of excessive generalization how noble they are, how charitable, how public spirited, how exemplary in everything possible, and even improbable, they will generally swallow the morsel and mentally put themselves on the back, although they know in candor that which they have listened to is only partially true. "They have, however, encouraged and justified in the non-Jew the belief and feeling that Jews may be viewed in and as a mass. This is, of course, absurd. And yet, when some unreasoning and illogical non-Jew criticizes and castigates us because of the presence among us of some who have dropped down from the level of a proper dignity we are resentful and cry out against prejudice and persecution. "Such treatment of us is justly resented. But do we not permit and even encourage it by failure to be reasonable and logical with ourselves and others under all circumstances? "We Jews further promote our victimization by unreason and illogic through a lack of judicial discriminating judgment of ourselves in a number of directions. We still foster a pernicious mistake of regarding ourselves as a distinct racial group. Because most of us have our vision confined to comparatively limited number of Jewish people who share an extensive likeness we jump to the illogical conclusion that all Jews are alike—are to be measured by such characteristics, and so constitute a race. "It requires but little observation, thought and reading to prove to any open mind that the application of a racial identity to Jewish folk is scientifically unwarrantable. The Jews have historically throughout their entire career taken in so many foreign elements, and in consequence present so many diversities of racial import, that it is only by a very elastic use of the term that they may be regarded as properly grouped in the same race. "Accordingly we should be more logical, more reasonable in judgment of the appropriateness and placement among us of one who calls himself or is called a Jew."

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

Dated New York the 5th day of July, 1917. MARTIN H. GOODKIND and LESTER H. GOODKIND, Executors.

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 Messrs. S. & L. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of January next.

Dated New York, the 14th day of June, 1917. SARAH FINKELSTONE, Executrix. M. S. & L. S. ISAACS, Attorneys for Executrix, 52 William Street, Borough of Manhattan, New York City.

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

Dated New York the 10th day of July, 1917. MORRIS VOSER, Executor. JAMES GARFIELD MOSES, Attorney for Executor, 52 William Street, Manhattan, New York City.

GUNTZBURGER, ISIDOR.—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 Isidor Guntzburger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 9 John Street, Borough of Manhattan, in the City of New York, on or before the 21st day of January, 1918.

Dated New York, the 20th day of July, 1917. ROSE GUNTZBURGER, JOSEPH GUNTZBURGER, Executors. ALBERT T. SHARPS, Attorney for Executors, 170 Broadway, Borough of Manhattan, City of New York.

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

Dated, New York, the 29th day of June, 1917. JOSEPHINE FRIEDMAN, Administratrix. SAMUEL L. CHESS, Attorney for Administratrix, 38 Park Row, Borough of Manhattan, City of New York.

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.

Dated New York, the 8th day of September, 1917. SOLOMON R. GUGGENHEIM, V. SYDNEY ROTHSCHILD, CLARENCE G. ROTHSCHILD, Executors. CRAWFORD & TUSKA, Attorneys for Executors, No. 20 Nassau Street, Borough of Manhattan, New York City.

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Goodman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of The Farmers' Loan and Trust Company, No. 22 William Street, Borough of Manhattan, City of New York, on or before the 27th day of December next.

Dated, New York, the 11th day of June, 1917. CARRIE GOODMAN, RITA G. BLOOMINGDALE, ALICE GOODMAN, ALBERT GOODMAN, THE FARMERS' LOAN AND TRUST COMPANY, Executors. GELLER, ROLSTON & HORAN, Attorneys for Executors, 22 Exchange Place, New York, N. Y.

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

Dated, New York, October 15, 1917. DAVID HAAS, Executor. KANTROWITZ & ESBERG, Attorneys for Executor, 320 Broadway, Borough of Manhattan, New York City.

LOEB, MAX.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max 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.

Dated New York, the 20th day of October, 1917. CLARA LOEB, Administratrix. CHARLES L. HOFFMAN and HENRY A. FRIEDMAN, Attorneys for Administratrix, 31 Nassau street, New York City.

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

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

Dated New York, the 20th day of August, 1917. SOPHIE ELETZ, Administratrix. ABRAHAM H. SARASOHN, Attorney for Administratrix, 309 Broadway, New York City.

ROTH, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Roth, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Leon Laski, Esq., No. 160 Broadway, in the City of New York, on or before the 12th day of April next.

Dated, New York, the 2d day of October, 1917. ANNIE ROTH, LEON LASKI, Executors.

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

Dated, New York, the 26th day of October, 1917. ANNA JOSEPHSON, LUDWIG MERKLEIN, administrators. SAYBRS BROS., Attorneys for Administrators, 31 Nassau street, Manhattan, N. Y. City.

LEFFLER, JOHN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Leffler, 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 Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

Dated, New York, the 14th day of November, 1917. BERTHA LEFFLER, ARTHUR E. LEFFLER, MOSES L. LEFFLER, Executors. MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

SHIMAN, NATHAN.—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 Shiman, 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 Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

Dated, New York, the 14th day of November, 1917. SALLYE SHIMAN and DAVID SHIMAN, Executors. MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

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

Dated New York, the 10th day of September, 1917. TILLIE E. HYMAN, Executrix. CARDOZO & NATHAN, Attorneys for Executrix, 128 Broadway, Manhattan, New York City.

BELLER, WOLF.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wolf Beller, 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 his attorney, Isadore Apfel, No. 299 Broadway, in the City of New York, on or before the 29th day of April next.

Dated, New York, the 25th day of October, 1917. ABRAHAM J. BELLER, Executor; ANNIE FELDMAN, Executrix. ISADORE APPEL, ESQ., Attorney, 299 Broadway, New York City.

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

Dated New York, the 25th day of July, 1917. SAMUEL W. ARNHEIM and HENRY OLLESBERGER, Executors. HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, New York City.

BURGER, LOUIS.—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 Louis Burger, 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 Messrs. Kantrowitz and Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June, next.

Dated, New York, the 7th day of November, 1917. ALICE BURGER, Executrix. KANTROWITZ & ESBERG, Attorneys for Executrix, No. 320 Broadway, Borough of Manhattan, New York.

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, Elsmann, Levy, Corn & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March next.

Dated, New York, the 27th day of August, 1917. ISAAC S. LONG, Executor. ELSMANN, LEVY, CORN & LEWINE, Attorneys for Executor, No. 135 Broadway, Borough of Manhattan, New York City.

MARKWELL, NATHAN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan M. Markwell, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their 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.

Dated New York the 7th day of September, 1917. FANNIE P. MARKWELL, Executrix.

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 subscribers at their 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.

Dated New York the 7th day of September, 1917. BENJAMIN F. FEINER and RICHARD SENTER, Executors.

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

Dated New York, the 25th day of June, 1917. SADIE V. MINTZER and LAURENCE G. MINTZER, Executors. HOUSE, GROSSMAN & VORHAUS, Attorneys for Executors, 115 Broadway, New York City.

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

Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

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

Dated New York the 1st day of August, 1917. CHARLES S. BRUSH, BERNARD L. TIM, EDG. H. HESSLEIN and GERTRUDE BLUCH, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

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 October next.

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

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 Schlessinger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at his place of transacting business, at the office of their attorneys, Liebmann & Tanzer, No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of December next.

Dated, New York, the 19th day of June, 1917. JACOB WERTHEIM, Executor. LIEBMAN & TANZER, Attorneys for Executor, 233 Broadway, New York City.

SINMANN, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Sinmann, also known as "Hanna Sinmann", late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business, at the office of their attorneys, Michael, Esq., attorney, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of December next.

Dated New York, the 8th day of June, 1917. SOLOMON H. FURGATCH, Administrator. JULIUS J. MICHAEL, Attorney. HAROLD H. STRAUS, Attorney for Administrator, 5 Beekman Street, New York City.

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

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

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.

Dated New York, the 20th day of September, 1917. HEDWIG HEILBRON, HERMAN BLUMENAU, Executors. JACOB BRENNER, Attorney for Executors, 26 Court Street, Brooklyn, N. Y.

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